



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

SPIRITUALISM.

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THE ORDER OF SPIRITUAL TEACHERS.

A discourse by J. BURNS, delivered at Doughty Hall, London, Sunday Evening, May 20, 1877.

PRELIMINARY REMARKS AND READINGS.

This day is called Whit Sunday, and is a festival of the Church. This season of the year has in many countries and from before the dawn of history been observed as a time for religious observances. By sun-worshippers it was regarded with interest, and fires were lighted at night in honour of the lordly sun, who once more rendered to the earth a new dispensation of his light and warmth. The season has also been regarded as a time of spiritual outpouring and activity. Some will say that this is the coincidence of more modern superstitions with those of a more ancient date. We know that Spiritualism had its development in the spring of the year, and I have found that the most important steps I have taken as a spiritual worker have been at this season. It may be supposed that the minds of mankind, having been excited by telluric and atmospheric influences which manifest themselves in the growth of vegetation have got into the habit of looking periodically for renewed light and direction from the spirit-world, and hence have given angel-teachers a condition of receptivity which they have been eager to accept.

Traditional religionists inform us that Whit Sunday is the anniversary of the giving of the laws of God to Moses on Mount Sinai, when, amidst thunderings and lightnings such as to make the camp tremble, the trumpet sounded long and "God answered Moses by a voice." The mount was enveloped in smoke, and the Lord descended upon it in fire with a smoke like a furnace. This was the compact:—

Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine. And ye shall be unto me a kingdom of priests and an holy nation.—Exodus xix. 5 & 6.

This is the covenant which all servants of the spirit-world must observe, and they will thereby derive the full value of their faithfulness. Labour for the spirit-world always brings its own reward, but it is not well for those who enter into the covenant and fail to carry out their compact.

Whit Sunday is also said to be the anniversary of the day of Pentecost, when another form of spiritual teaching was inaugurated. Jesus had been put to death, after which he sojourned for forty days in the material form amongst his disciples, appearing and dissolving at will. At last he left them for ever, but promised the Holy Ghost—the comforter and spiritual teacher. Its advent is described in Acts ii. 1—8.

And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now, when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born?

The people ridiculed this manifestation, but Peter boldly and eloquently preached to them, which appears to have been to him a new function. At his words "they were pricked in their hearts,"

and exclaimed, "Men and brethren, what shall we do?" Peter exhorted them to repent, be baptised, and receive the Holy Ghost.

For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.—ver. 39.

The result of that first day's work was three thousand souls added to the little band. The apostles set off on their mission and formed many societies, for whose direction and instruction books (then in the form of manuscripts) were furnished, and some of these epistles have been handed down to us to this day. In one of these (1 Cor. xii.) we have the various forms of "spiritual gifts" described, which are similar to the kinds of mediumship which have been called into operation by Modern Spiritualism. The means used for advancing the interests of the Cause at that day are thus summarised:—

And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues.

Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Have all the gifts of healing? Do all speak with tongues? Do all interpret? But covet earnestly the best gifts; yet show I unto you a more excellent way.—1 Cor. xii. 28—31.

Then is given the chapter on "charity," intimating that the desire to benefit all as best we can is superior to the bare possession of gifts not directed aright, and thus holding out encouragement to all to develop themselves and sympathise with the progress of others, even though their gifts be not specifically defined.

Later on we have epistolary advice to a spiritual worker who appears to have been mediumistic but inexperienced—a position which many occupy in the ranks of Spiritualism to-day:—

This is a faithful saying and worthy of all acceptance. For therefore we both labour and suffer reproach, because we trust in the living God who is the Saviour of all men, specially of those that believe.

These things command and teach. Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.—1 Tim. iv. 9—16.

So much for the rules and the methods of the Spiritualists of ancient times.

THE DISCOURSE.

The good spirits tell us that their unceasing occupation is to gain knowledge, advance in goodness, and enable others to advance likewise. They are always at school, learning from those higher than themselves and from experience, and they are always teaching and guiding either lower spirits or those who yet tabernacle in the flesh. There are, however, a vast concourse of spirits like unto many who live in the body; they have no desire for anything further than to supply their selfish necessities. There must be a very thick stratum of these earth-bound spirits in close proximity to us, and we should be careful that we do not derive our inspiration from them.

The wells in London have been closed because it was found that the impurities which percolated into them from the surface rendered the water which they gave of poisonous quality, and very deep wells have to be bored to arrive at the unfailing supplies of pure water. So it is with the spirit-world: unless we penetrate to the proper sphere, we may imbibe the spiritual filth and moral poison which filters into the spiritual atmosphere from the wickedness and degradation of earth-life, and great is our danger in so doing. It

seems to be wise to take this matter into consideration at the very outset of the investigation of Spiritualism.

The first thing we have got to do is to make a marked distinction between "Investigators" and "Spiritualists" proper. The former are always scratching upon the surface, and the turbid water they too often obtain is mistaken by the world for pure Spiritualism, and our truth suffers both in reputation and in quality.

We have some people who wisely talk of the "Spiritual hypothesis" as explaining most fully the spiritual phenomena. This kind of nonsense is regarded by the casual reader as spiritual teaching, and it is therefore surmised that Spiritualists do not really know whether there are spirits and a spirit-world or not; it is a mere matter of argumentation, which may be upset by a better "hypothesis" tomorrow. This is the line taken by "Investigators," not by "Spiritualists," and it can never lead to any satisfactory result.

A spiritual state, a spiritual world, and spiritual beings, either exist as facts or they do not. How shall we settle the matter? Never by an hypothesis and by trying to avoid coming to a spiritual conclusion by looking in every other direction. There are two classes in respect to the matter: those who know the fact of spiritual existence, and those who do not. Which of these must we take as our guides and teachers? Common sense will say, Those who know from experience that there is a spirit-world. Let us then select—say five, twenty, a hundred, or a thousand of the most eminent spiritual teachers which the Movement has produced: men and women who have by their mental energy and acuteness made the deepest impression upon the public mind, and see what conclusions they have arrived at conjointly. When sifted and collated, that should be our practical basis as spiritual teachers, and not the flimsy theories and negations of upstart investigators.

Some years ago Livingstone sent home messages from the interior of Africa giving particulars of his discoveries in that hitherto unknown country. He did not know all about that country it is true, but the Geographical Society accepted his statements, as far as they went, and did not regard the interior of the African Continent as an "hypothesis," because the individual members had not all been there to see for themselves. The interior of Africa, with its products and inhabitants, is a fact whether we know all about it or not, or how few so ever may know anything about it; and so are the spirit-world and its power to communicate with man in the flesh, also facts, however obscure may be some of the details.

Once upon a time we were all "investigators." And it was enough for us at that time to sit patiently with our hands on the table to determine whether it would really move and make intelligent signals without any physical means. Then we were anxious to have tests of spiritual existence and identity: to see the materialised form and satisfy ourselves that the phenomena were genuine, and a mode of spirit-communication. But many of us have determined all of these things, and think that our work as Spiritualists is ended, and that we have exhausted the subject, when the truth is we have only begun; and having mastered the alphabet, the great book of spiritual knowledge is yet unread. We must qualify ourselves to tell the people why we are Spiritualists, and teach them how to become Spiritualists. The true Spiritualist is one who is like the good spirit: devotes his whole life to the development of his spiritual nature, and thereby qualifies himself to assist others to do the same. Spiritualism means spiritual life and growth Godwards, and not a mere superficial knowledge of spiritual phenomena, hypothetically so called.

I must say that I am a Spiritualist, and for the following sufficient reasons:

I know that a spiritual universe exists, of which the material world is a phenomenal expression. "Matter" to me is "hypothetical;" not so spirit, which is the reality; yet both are real in their several relationships.

I know that God exists, being existence itself, of which the degrees of phenomenal or objective life experienced in physical or spiritual states are discrete expressions.

I know that man lives after the dissolution of the body. That he can communicate, under certain conditions, with those in the flesh; and being in his individuality an integral part of existence, he is immortal as the universe is everlasting and indestructible in its essence.

I know, therefore, that my sole duty is to develop the attributes of that side of my nature which is more immediately related to the source of its activities, and indicates the purport of its immortal destiny.

And so my life as a Spiritualist must be spiritual—a continual desire to know my duty, and through spiritual aspirations seeking for the aid necessary to enable me to perform it aright.

It is proper that I should make some apology for venturing to talk in this manner, and more so for what is to follow. I contribute my thoughts and suggestions freely; they are faulty, but they will be subjected to the scrutiny of every person before whose notice they come, and the chaff will readily fly at the approach of the breath of criticism. But I have been urged to prosecute this subject further, first by representations and advice that have been laid before me, and secondly by the strong convictions which have arisen in my own mind from reflection thereon.

I have been urged by a friend, whom I have before mentioned as "Old Obadiah," to found a new order of Spiritual Teachers. I have protested against assuming such an obtrusive position, and would gladly get out of it even now if I could see my way clear to supply the want otherwise. My friend has told me that I am

indeed a "Spiritual Teacher" to the best of my ability; that I use my tongue and pen, and other agencies, to inform the public in general, and the Spiritualists in particular, on Spiritualism; that now is the right time to introduce the matter, and that I must not shrink from the duty, however unpromising the field and Herculean the task may at first sight appear.

Possibly we Spiritualists are not egotistical beyond what is necessary; but we are always relating our experiences as to what we have seen, done, or thought, and it must be confessed that there is nothing more instructive. Now the arguments and entreaties of "Old Obadiah" set up a train of investigation within my own mind. I thought deeply and persistently, and asked myself many questions, some of which I was unable to answer satisfactorily. I said to myself, Why am I a spiritual teacher? How comes it that I should be appealed to as representative in this matter? The only answer that came to me was that I have been since my earliest years fond of study. The first property I can remember taking care of was a small wooden box, less than a foot long and about six inches square, into which I collected a number of tracts and pamphlets. I could spell the titles of some of them, but I harboured them up till the time when I would be able to read. I have from that time been an insatiable reader and collector of books and knowledge. To this habit of reading I attribute any usefulness for spiritual work which I possess, but the value in private life of the information gained has been ample recompense.

I then began to look at some of the distinguishing characteristics of other spiritual teachers, that I might see wherein they differed from their fellows. It is said of Moses, to whom allusion is made in the preliminary readings, that he was "learned in all the wisdom of the Egyptians." Paul, the most valuable epistolary teacher of the apostolic churches, was a scholar and literary man, and says he was "brought up at the feet of Gamaliel, and was taught according to the perfect manner of the law of the fathers." The advice to Timothy is, "Attendance to reading, to exhortation, to doctrine," which means enriching the mind with the recorded thoughts of others, exhorting friends and neighbours to do so likewise, and teaching the knowledge thus gathered to all who are willing to receive it.

At the present day the most successful and steadfast Spiritualists are readers and addicted to meditation. "M.A. (Oxon.);" devours every book he can lay hands on, and when he writes and talks it is with accuracy and fulness. He is one of the most eminent spiritual teachers of this age. When Mr. Crookes commenced the investigation of Spiritualism years ago he became a reader in the Progressive Library and studied closely, carrying on his investigations at the same time. Mr. A. R. Wallace, the eminent author of "Miracles and Modern Spiritualism," is necessarily a great reader, for his book is a little library in itself. Lady Cathness has a fine collection of progressive works, and is an industrious student of them, as her published works show. Sir Charles Isham, Bart., is a patron of literature, a straightforward Spiritualist, and an author. Mr. Martheze has a splendid library, knows what it contains too, and has written many good things. I could name many other Spiritualists in the higher walks of life who are outspoken and consistent friends of the Cause—such as Mrs. Makdougall Gregory, who afforded valuable assistance to her late husband, Professor Gregory, in his studies. These Spiritualists are earnest workers, spend much time and money on the Cause, and never flinch from the post of duty. I know many others in similar positions who care not for books, who do not study, and who are therefore weak and unstable in their support and cannot be even depended on as a source of light and knowledge to guide others.

The same diversity may be observed in the case of societies. The Dalston Association has survived longer than any other in London. It gives great attention to literature, and intellectual development amongst the members. It possesses a valuable library, and there is a solid groundwork of information and the means of study to hold it together. The Marylebone Association is another grand success. It has not only a library of its own, but uses many books from the Progressive Library. It also has evenings for lectures and debates, as well as seances for investigation. The Newcastle Society is one of the most successful in the country. The work it does for the education of its members and the extension of Spiritualism is enormous. The leading Spiritualists are great readers. One bookseller has taken more than twelve dozen of Mediums a week, and he requires sometimes several dozens of a new book. Mr. Barkas is a man of science and an author; Mr. Gardner was a scholar, a medium, and had a splendid library; Mr. Mould and a few others recently started a free debating society, the members of which produce important literary matter [see last MEDIUM]. This study does not interfere with phenomenal mediumship; on the contrary, it helps it. Last Sunday morning, at a meeting of Spiritualists, in Newcastle, the medium—Miss Fairlamb—was not tested at all, but the spirits developed their forms right before the eyes of the sitters.

At Glasgow Mr. Nisbet, Mr. Bowman, and other friends, not only distribute an enormous quantity of literature, but through Mr. Duguid's mediumship "Hafed" has been given, which could not have been the fact if the surroundings of the mediums had been of the thoughtless, empty-headed kind. In the Chester-le-Street district the miners have formed book-clubs, and informed their minds, enabling them to stand up and do a noble work in addition to transforming the lives and beautifying the homes of not a few of them. The same is being done at Shildon, where Mr. Dunn and others, unassisted, have maintained a work of great

magnitude. They have had several large parcels of books within the last year. Merthyr has its book-club, Mr. Sadler has his free library at Cardiff. Manchester, which works so well, has a library of its own, and Miss Garbett is most industrious in circulating literature. Belper is a great book place; Mr. Adshead's letters could not have been grown on poor soil. In Nottingham, while the Cause was in the hands of Mr. Hitchcock—a reader and student—it was a greater success than it has been since. Birmingham makes but little progress, and it ignores books, except in the case of a few private individuals who do nobly. Such men as Mr. Foster (Preston) and Mr. Stones (Blackburn) exercise an immense influence because of the printed information they circulate and the fulness of their own minds on the subject. At Ossett young Alfred Kitson is an eminent example of the spiritual teacher; quite a country youth, but a most intelligent and honourable worker. Thus I might go over the whole country and show that the success and permanence of the Cause depends upon the amount of information and study devoted to it.

With individuals it is the same. Ignorance and crudeness are not qualifications for the trance-medium. Andrew Jackson Davis, under mesmerism, came interiorly into contact with stores of knowledge, which he has given to the world. He gained by an interior process that which others have to arrive at by a very different method, yet in essence the two paths are the same, though he obtained his knowledge without reading; to benefit by it people have to read after him.

Mrs. Tappan is reported not to have been a student, but she was continually mixing with persons of culture, and we know that trance-mediums will often give off word for word the knowledge contained in the minds of those who are in sympathy with them, and an intellectual atmosphere enables spirits to communicate fresh matter more readily. Hudson Tuttle, a medium and phenomenal writer, is also a profound student and literary man, combining both qualities. Emma Hardinge Britten is both inspirational and cultured, and so is J. M. Peebles. Mr. Morse, when employed at the Spiritual Institution during his development, was fond of reading. His attention was first called to Spiritualism by reading, showing that he has no ordinary mind, but is eager to know the truth and satisfy himself thereon. Mr. Colville is a well-cultured youth, and was a reader in the Progressive Library long before he came forth as a speaker. He has been a careful reader of Mrs. Tappan. Had these wonderful trance mediums delighted in rude ignorance instead of knowledge and culture it would have been impossible for the spirit-world to have used them as spiritual teachers. Mr. Johnson, the president of the Lancashire Committee, is an eminent spiritual teacher and patron of education and of progressive literature. This list might be very much extended. Every reader who knows aught of the best working Spiritualists may do so for himself.

An intelligent and cultured audience aids and develops a medium; an ignorant one depreciates the power. While sitting with Mr. Morse I have noticed the great difference in quality of his addresses from the varied state of the audiences. Spirits cannot give advanced lessons to undeveloped and dark minds.

Thus much for a preamble, and I am asked to make my suggestion, to which I have prefixed such an elaborate introduction. Can we as Spiritualists not take steps to render this work of culture and education more systematic and universal? To do so I conceive to be the work of the Spiritualist in contradistinction to that of the "investigator." We have got thousands of convinced or partly convinced inquirers. What are we to do with them? What are we to do with ourselves? How are we to act so that we may carry out our ideal, viz., the Spiritualisation of the whole people, beginning with the individual?

Reading and study, and communicating knowledge to others, in addition to practical experiment, is the path to follow. This must be carried out by methodical procedure—by organisation—but not that kind of organisation which consists in persons giving of their time, means, and substance to some society, fund, or institution, but by their keeping the funds in their own hands and assisting and enriching each other by personal aid and co-operation. I propose that we organise on the apostolic plan for the simple purpose of spiritual culture and the diffusion of spiritual knowledge. I propose that "schools" of Spiritual Teachers be formed as thickly as possible where there are Spiritualists or inquirers.

It is greatly to be deplored that there are so few spiritual teachers. It is dispiriting to have to attend Doughty Hall from year to year and see the same parties sitting in the seats listening to the talking of a few individuals who occupy the platform on respective Sundays. What would be thought if an audience had to depend for bread on the munificence of a few active and liberal neighbours? It would be said that these people were not independent, and that they should each man work for his own bread. If so, then, every man ought to strive to supply himself with mental food and be independent indeed, able to help himself, and give a hand to others.

The orthodox churches have brought the people to a state of utter helplessness, in which they are content to sit and be preached at or to throw the whole question of religion overboard. While we as Spiritualists follow the same course we have not got far ahead of the churches. We must have other methods as well as other ideas. As far as possible we must contrive to be independent of alien aid, and do without professional guides. Our work should consist in learning how to use our legs, and lay aside the crutches that have been so long fashionable.

We require a system of esoteric Spiritualism, a domestic curri-

culum to suit the needs of those inside of the Movement. Our exoteric Spiritualism has been all outside—external phenomena displayed to persons quite destitute of knowledge as to their purport or meaning. Our Spiritualism has been outside of us rather than within us—a question of observation rather than of understanding, of criticism more than aspiration. Our conceit as "investigators" has overwhelmed our knowledge as Spiritualists, so that egotism has been more than a balance for the lesson before us. We require, then, to get Spiritualism inside of us, that it may be a light to our path morally, intellectually, and spiritually.

Strange as it may appear, to effect this purpose I propose that the necessities of self be made the basis of the movement. Let every man enlighten himself, and in doing so aid his fellow student. This, then, is distinctly organisation based on the rights and privileges of the individual. In all our societies and associations the individual is sacrificed to the organisation—his money goes to support it, his time to serve it, his opinions must bend to its rules, his individuality to swell its roll—he is swallowed up in it, and is a slave, his light being all borrowed—he is a "member." This is the method of the Gentiles—the non-spiritually-minded, who "exercise dominion." I propose just to reverse all this, and make the organisation exist for the sake of the individual. If he pays money, he shall do so to his own personal and immediate advantage; if he labours, it shall be for his own development; if he attends meetings, it will be to better himself. Spiritualism to-day is in a bankrupt condition, because of the opposite counsel that has prevailed.

These schools of Spiritual Teachers are to be based on the fact that man is capable of spiritual development and religious elevation, and that he requires conditions and assistance to aid him therein. Looking to my own experience, and that of the many I have known, I judge that it is impossible at this stage of our development to do without books. To be full-minded men we must be reading men. It is not so much what we derive from an author which makes his work useful to us as that which reading his book suggests to our minds while perusing it or in thinking of it afterwards. A good book tends to elevate us to the mental plane of the writer, and thereby introduces us into a higher spiritual sphere, laying our minds open to a much higher quality of impressions.

As a necessary condition, then, it is indispensable that every spiritual teacher should possess books, and that as a personal duty he should every week devote some portion of his means and substance for the feeding of his mind. The only contribution of money that I would propose would be a penny per week or upwards to be spent in books. These might be such as the contributor of the sum required, and they could be purchased at any shop decided on by those constituting the school.

As the publisher of works on Spiritualism, and having the literature under my control, I feel that I can confer special advantages on these schools as to the supply of literature on favourable terms, and I hereby make offer that I would in nearly all cases—indeed I may say in all cases—supply four copies of the same work at one time for the price of three. This would include American books—the works of Andrew Jackson Davis and others. This would very much reduce the price of the most valuable works, and place them within the reach of every family.

As to the constitution of these schools much will depend on the teachings of experience. All should be done in an orderly way, so that time may not be wasted and that method may be enjoined as an educational advantage. From five to twenty persons of both sexes would form a school, so that it could meet in some parlour without any expense for rent, therefore all the subscriptions would be returned in books, with the addition of a bonus of 3d. in the shilling in value.

The first school formed may be styled "No. 1," and those which follow take up consecutive numbers in the order of their commencement. Each school may wear some name or title, as the teachers may determine. The most willing and experienced mental worker in the little group should be elected "chief monitor," and preside at the meetings. There would also be an accountant to collect the weekly subscriptions and carry out the purely business department. A leader of music would be indispensable, and a medium should form one of the number.

The school meets on a given night.

(1) The Chief Monitor is class-leader, and opens by giving out a hymn; and vocal music should form one of the branches taught. The opening exercise would be an harmonious effort, melting the hearts of all into unison.

(2) The Trance-Medium or other teacher (for they are all teachers) invokes the love and wisdom of the Divine Father to preside over the friends, and the aid of guardian angels to assist the aspiring spirit.

(3) The weekly subscription is paid, new teachers are enrolled, books are distributed, and other business matters despatched as speedily as possible.

(4) One of the teachers acts as Monitor for the evening or subject (this duty to be taken in rotation), and reads for ten minutes an extract from a work, as previously agreed on or directed by the Chief Monitor. He concludes or accompanies the reading with criticisms, explanations, or enlargements of the subject.

(5) Half-an-hour may then be devoted to the presentation of the views of the teachers composing the school; Chief Monitor to guide those who require his assistance.

(6) Inquirers should be induced to accompany teachers—their friends—and they may put questions that occur to them. These

should be addressed to the Chief Monitor, but he should allow the teachers to reply. When a question is thus asked, those who have any answer for it should hold up their right hand. If more than one hand is held up, the Chief Monitor will decide who shall reply first. No one should speak without the distinct permission of the Chief Monitor. The most backward teachers should be induced to speak first, to be followed by the more accomplished, and, if necessary, the Chief Monitor should give his concluding remarks.

(7) In cases where the school cannot satisfy itself on any point, the proper officer should communicate the difficulty to the Editor of the MEDIUM or to a Grand Chief Monitor, who would cause the question to be published in the MEDIUM, so that it might be brought before all the other schools and receive thorough discussion.

(8) A lesson in vocal music, under the direction of the Musical Monitor.

(9) Devotional readings from the Bible or other book adapted for the purpose; these extracts to be read by a Monitor selected by rotation. The other teachers should be called on to make any remarks of a devotional tendency which the reading suggested.

(10) A short hymn by the whole school.

(11) A short address or benediction from the spirit-world through some medium, otherwise the Chief Monitor will suitably close the meeting.

(12) Fraternal greetings, and the introduction of visitors to those whose friendship may prove interesting.

On suitable occasions, the school might hire a large hall, engage a lecturer, and bring the truth before the community in general.

Mediums and distinguished visitors might be engaged to spend an evening with the school. What glorious epiphanies might be obtained in the midst of these little bands. Soon a number of able speakers and public teachers would be ready for the platform. The schools would hold open-air meetings to teach the people, when convenient.

Gradually families would have nice libraries of instructive works collected, and they would know what was in them, too. Knowledge and deep earnestness would be the rule, and substantial and swift progress for the truth the effect.

The hours at school would fly swiftly, but much reading could be done at home on other days. There should be a short service in the family once a day—a form of family worship, with spirit guidance and counsel if a medium were present.

Time will not permit this glorious subject to be fully unfolded at this time. We may soon have thousands of spiritual teachers and many happy schools scattered over the land. Men and women of talent would be discovered, to whom the work of the intellect would be most congenial. They could be gathered into colleges, and trained under special professors. A university granting qualifications would in time be established.

Thousands of souls would be saved—saved from ignorance, saved from a misdirected life, saved from misspent leisure hours, saved from creedism and materialism, saved by the endeavour to save others.

A "peculiar people" covenanted to the spiritual world—"Kings and Priests unto God"—would be raised up.

We live in an "untoward generation," from which we must save ourselves and the generation with us if possible. Wars and revolutions are at hand. Spiritualism is the seed of a new civilisation and religion. That seed has been given to us. God has, indeed, spoken to us—given us a duty to perform, and woe be to us if we disregard the voice of the Most High.

MR. COLVILLE AT NEWCASTLE-ON-TYNE.

On Sunday, May 13th, 1877, Mr. W. J. Colville, of Brighton, lectured twice at the Lecture Hall, Weir's Court, Newgate Street, Newcastle-on-Tyne, the subjects on each occasion being chosen by the audience. In the afternoon the subject chosen was, "Is Modern Spiritualism to Supersede the Existing Theological Teachings?" An eloquent address on the subject was followed by the declamation of an extempore poem on "The Passage of the Spirit from the Earth-plane to the Spheres," which elicited, as it deserved, loud applause.

In the evening, three subjects were handed in by the committee, the one ultimately chosen by the audience being, "Is the Bible a True Guide to Heaven? If so, of what use is Spiritualism? If not, wherein is it false?" The guides of the lecturer, after an impressive invocation, spoke as follows:—

ADDRESS.

We are called upon this evening to address you upon the subject of your records. You have asked us this question. If the Bible is true you wish to know what use is Spiritualism; and if not true, you wish us to point out wherein it is false. We believe we have stated the subject correctly.

On being called upon to address you upon the Bible and its relation to Modern Spiritualism, we shall doubtless have to traverse ground which has been traversed in time past. We shall undoubtedly have to state things which will not be entirely new to the majority of those who are present; but we hope we shall be able to put before you clearly and concisely the position of your records and of Modern Spiritualism.

You desire to know if the Bible is a safe guide to Heaven.

Now what is the idea of Heaven? This idea is very diverse in different ages and different nations, and even in the same age and the same nation it differs in the minds of different individuals. If you were to ask the Mohammedan what was his idea of Heaven, he would undoubtedly tell you—at all events the majority of the professors of that faith would tell you—that they conceived of Heaven as a paradise where all their passions should be gratified, where all their desires should be satisfied; and this Heaven they conceive to be very material and sensual indeed. Then if you were to ask the Brahmin what was his idea of Heaven, he would tell you that in course of time he hoped to enter into that state of devout contemplation which should be the highest state he would enter before his absorption into the deity.

If you ask the orthodox Christian what is his idea of Heaven, his answer would be that it was a state of eternal rest, of unmixed and unalterable felicity, where the worship of the Supreme should be the delight of the soul throughout eternity, and where the clear and open vision of Jesus Christ should gladden the soul of every one who entered the portals of Heaven. But if you ask those whose faith is more liberal still—if you ask the Universalist or the Unitarian what his idea of Heaven is, for the most part the answer would be that it is a place where all the faculties of the soul would be developed, where all its powers would be unfolded, and where the soul of man should exist in perfect happiness or immunity from sin; a rest which is activity, and an activity which is rest throughout eternity. And we ourselves cannot give you a very much more concise idea of Heaven than that it is a place where all the faculties of the soul shall be developed, unfolded, and used, where the eternal song of praise to God shall consist of loving deeds, and of a life lived out in perfect usefulness, in harmony with the laws of God.

You have asked us if the Bible is a safe guide to Heaven. You might have asked us if other sacred books were a safe guide to Heaven, for we admit that there is a view of spiritual inspiration which runs throughout all sacred writings, which is to be found in the Shaster and Vedas of the Hindus, the Zendavesta of the Persians, as well as in your own records; in which, and especially in the New Testament, there is a view of inspiration—there is a message from God to humanity. It is, however, a fact that the Bible is not the only work which is held as sacred in your midst to-day. If you were to consult those who are members of the New Jerusalem Church they would tell you that Swedenborg gave forth voluminous writings, and that these writings are of the utmost importance and of the greatest value to humanity, and that Swedenborg was undoubtedly the one appointed by God for the reconstitution of the old Church, and that he was the author of a new dispensation. If you cross the Atlantic and enter the state of Utah and become conversant with the Mormons, they will tell you of their inspired prophet and that the Book of Mormon is an infallible record of inspiration for the guidance of man. When you turn to your own Scriptures you will find that the vast majority, even inside the pale of the orthodox Church, will tell you that it is a disputed point as to whether the authorised version of the Scriptures is infallible truth or the reverse. For there have been many translations of these same sacred writings, and the one you have is held to be very incorrect in its details by many inside the established Church, as well as outside of it; and in the Church of Rome there is another translation of these same Scriptures, and the Church has declared that the Vulgate is the true translation, and that, though this translation is possessed by the Church, there are many things—though faithfully transcribed—which it is impossible for the unlearned portion of the community to comprehend. They therefore state that the priest must be the exponent of the Scripture, and that the Church must declare what is infallible truth. Therefore we state it is a very disputed point as to how far the Bible is in reality exactly the result of divine and of direct inspiration. Most unquestionably there is a fuller tide of inspiration running through your Bible—especially the New Testament—than in other records, but nevertheless there are parts—particularly in the Old Testament—which are not so very far above the sacred writings of other nations as some who may almost be called Bible worshippers may be disposed to think.

All truth is divine in its origin; all truth is capable of leading the soul upward out of its ignorance and sinfulness, out of its darkness into the light of God's presence. All inspiration is for the benefit of humanity, and was given for the welfare of humanity, and for the purpose of leading souls to heaven. But you have to decide as to how far your records are inspired; as to how much is the word of God, and how much the word of man; and how pure the channels were through which the inspirations had to flow before they reached humanity, before you can decide the Bible to be a sure guide to heaven, or the reverse. There is most unquestionably a vast amount of truth contained within the covers of your Scriptures. There is also a vast amount of matter which is the product of the human mind, and much which had its source in the spirit-world, and which was given forth to the best of the medium's ability; but in consequence of the depraved state of society, and the unenlightened condition of the medium, or channel of inspiration, it is now unfitted for your guidance. There is much of inspiration among the messages from the spirit-world, which, when it reaches your world, has lost its primal integrity, because mankind has not been in a position to receive perfect truth, and the medium through whom it has to flow is in an imperfect and somewhat undeveloped condition. The light is clear and pure as it flows from the sun, but if it has to enter your room through a coloured window, will it not partake of the colour of the glass? So it is with

truth itself. The truth is essentially divine, but ere it can reach the barbarous and unenlightened people—even the majority of men's minds in this nineteenth century—it has to flow through many channels ere it is in your midst. You must know that it is undeniably a fact that not only the medium who stands before you has his guides, but they have also to receive their inspiration from others in the spirit-world higher than the controlling intelligences of the medium. For there are spirits so unutterably pure that they cannot communicate directly through a human medium; for there is not a medium on the face of the earth who is so pure, so highly developed, as to permit of their approaching and speaking directly through him. And even if there were a medium on earth who was capable of receiving this truly divine direct inspiration, humanity is not in a condition to receive that perfect and infallible truth to-day. It has been said that Jesus was capable of showing forth all truth; but even though he could have delivered more than he did deliver, he delivered the fullest amount of truth which the minds of his hearers were capable of receiving. And so it was in the Old Testament times, when the seer and the prophet received inspiration from the divine and direct source, and some account of whose inspiration you have in your records. Some of those seers and prophets were men of pure integrity of purpose and true spiritual culture; but the races of men to whom they had to deliver their messages were in a state of semi-barbarism—such a state that it was impossible the full and perfect truth, even the highest messages of truth these seers could give, could be received by the inhabitants of the world at that time. Therefore there appear to be many discrepancies, many crude statements, and hence it is that you hear of God as a God of wrath and vengeance, and of laws which, if they were carried out to-day, would make this England of the nineteenth century blush for very shame that such institutions and laws held sway over persons of refinement and enlightenment.

But is not God unalterable? He is—unchangeable in all his works and ways. But humanity is changeable, and must rise from the lowest to the highest; through countless changes must the soul of man be evolved and raised up from its embryotic and chaotic state to the highest pitch of civilisation and advancement possible for humanity. So we find that it was not God who commanded man to slay his fellow, not God who thus gave forth his mandate, who thus gave forth his laws, but it was the highest amount of revelation which man could receive at that time; it was the fullest tide of inspiration which could reach the semi-barbaric conditions of the nations to whom it was delivered. Unquestionably there was a time when these laws were permitted to hold sway, and were, in a measure, necessary; but it was a time of barbarism, when mankind were not progressed as they are to-day, and when man's culture was at a lower ebb than at this hour. These laws held sway simply because God's creatures had not reached that point of development when they could be governed by higher and purer laws. Jesus is distinctly affirmed to have stated—“you have the words in the New Testament of your records, words which have been read in many churches and chapels this day—that ‘it hath been said by them of old time, Thou shalt love thy friend and hate thine enemy; but it shall not be so with you.’” Jesus says that many of the ancient laws are to be repealed, and there is to be but one law for the government and guidance of all humanity, and that law shall be the universal law of love. Now, if Jesus was the representative of God to humanity, if he was the well-beloved son, the divinely-appointed messenger of the Infinite Spirit, if he was the obedient son of the great Father, would he have stood forth on the platform of your globe, and told mankind that God's own laws should be repealed, and that precepts which God himself had given should be disregarded? Most unquestionably he would have said nothing of the kind. If all the laws which had been contained in the Old Testament had been essentially divine, and had been given by direct inspiration from God, and were the will of God, they would be unchangeable and unalterable. They would have been upheld by Jesus and enforced by him upon all humanity. But they were not so upheld and enforced. And why? Because when Jesus came humanity was capable of receiving a higher message, a message of love, and he thus stands forth as the exponent of the Father's will, and the representative of God to the world. He gave forth a sublimer message, spoke a greater word, because he himself had souls receptive for the truth about him, souls which might catch even the faintest ray of truth. Then it was that he uttered the glorious truth, “Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy soul, and thy neighbour as thyself.” He told them that upon these two commandments hung all the law and the prophets. Yea, all else may be disregarded. All mere local and temporal laws may now be cast aside. The loving voices of the spirit-world may be heard in your midst to-day, and the law of universal love may hold sway in the minds of all intelligent creatures. You must see to it, that when you speak of your records as being divinely inspired, you inquire as to the character and condition of the nations to whom the message was given.

True it is that those who wrote and spoke the words recorded had a measure of inspiration; so had Buddha; so had Mohammed; and all great teachers who have produced a great effect upon humanity. But the truth they gave forth was modified according to their own spiritual development; and therefore if you ask us—Is the Bible a sure guide to Heaven to-day? we say—There is much there which you may cast aside, as useful no longer now. But if you ask us if the words of Jesus—those words which embrace the very root-truths which underlie all religions, and which are at the

bottom of every kind of nobility and integrity—are a guide? we say that these are divine truths and are unalterable. You are called upon to live in harmony with divinely appointed laws, which God has made for the well-being of all His creatures; and if you are called upon to perform your work in the world faithfully, you are no less called upon to work out that life in harmony with the constitution of the universe, to employ every talent you possess and every faculty with which you are gifted, for the well-being of your fellow-men, in true goodness, nobility, and spirituality. Then you are called upon to live a life such as the highest archangel cannot excel. Therefore, we care not whether under the name of Buddha, Mohammed, or Jesus of Nazareth—we care not what may be the name you take, the church, creed, sect, or society with which you ally yourselves, provided you have embraced those root-truths which underlie all systems of theology, if you have taken some other name than Christian—we tell you that under these circumstances you have taken up something which will stand by you to the end.

What need is Spiritualism? It is this need. There have been various revelations of God's will to man, just as humanity was capable of receiving the revelation. There have been tides of inspiration which have poured forth and have fructified the world, and to-day there is a message being given, a spiritual wave which is shedding forth its waters, and which will give drink to every thirsty soul; and this revelation is termed Modern Spiritualism. There is nothing in Spiritualism contradictory to those root-principles which are at the foundation of all religions—nothing which need conflict with the religions of past ages; and indeed any teaching that can come to you through the medium of your sacred books can come to you through Modern Spiritualism, and there may come something else; because there is a message fit for every age, and these are not meant to supersede the messages of past ages, but to supplement them, and to give forth a tide of inspiration which humanity in the former age was not capable of receiving. We ask you to spurn no truth, but, while receiving the inspiration of the past, while thanking God for the measure of truth which has come down to you from a by-gone day, reject not his gift to-day. Turn not a deaf ear to the voice of the spirit which speaks in your midst, but receive all truth. Prove all things, but hold fast that which is good. In all its integrity, in all its fullness you cannot receive the truth, but you can all receive a portion of it in your own souls.

You cannot put the same quantity of water into a small vessel as into a large one, but you may put water of the same quality into the smallest vessel as well as into the largest. The difference will not be in the quality but only in the degree; and so it will be in this case. Every spirit has a capability of receiving divine inspiration; all have talents which they can use, powers which they can unfold for their own advancement, and that of others. But see to it that you receive the truth in your own person, and you shall then receive the “Well done” of the Master.

You are not responsible for the number of talents you possess, for the number of opportunities you have of embracing truth or of doing good, but you are responsible for the use of all the talents you have, and for embracing or not embracing your opportunities of doing good.

It is hard for men to discriminate between good and evil, but there is always an angel-messenger standing beside you, there are always beings from the spirit-world ready to impress you in the right direction. If you will but send forth your aspiration to the Great Spirit, He will send his messengers, and they shall abide with you continually, and although no audible sound may be heard, a still small voice will whisper in your ears, and direct you how to act. Yes, there is truth within the reach of all, there is inspiration for all, there are spiritual gifts for all, to assist each individual man or woman to perform his or her divinely-appointed work. Covet earnestly the best gifts, and use to the fullest extent the talents which you possess, and embrace all the opportunities accorded to you for performing the divine work in the world. This is the message Modern Spiritualism has to each and every soul. Dispute and wrangle not upon certain points; try not to decide how many persons constitute the deity; discuss not matters of this nature, but live in harmony with the laws of the universe so far as you know them. There is not a soul which has never had an impression from a spiritual source, from the loftiest monarch on his throne to the criminal in the dungeon awaiting the hour of his execution; there is not one which has not at some time or other heard the voice of the living Spirit—which has not caught some ray of divine truth, and received some spark of divine love. Therefore Modern Spiritualism is simply another outpouring of the tide of truth sweeping over your world. As was believed ages ago, and as is believed at present by many people, there are undoubtedly periodical outpourings of the truth, for humanity reaches a certain crisis, a certain epoch; and when it is reached, one dispensation gradually merges into another; because humanity is capable of receiving a truth which it could not have received when not so far progressed. Therefore the Spiritualist tells you not to reject aught of the inspiration to be found within the covers of your Bibles, nor of the inspiration communicated through the sacred books and writings of all ages—for there never was a teacher on earth who did not perform some beneficial work for humanity, and a sacred book was never written that did not effect some improvement on the minds of mankind. Be not too ready to use harsh invectives against those whose theology is not your own, and whose views of truth are less clear than your own, but see to it that you imbibe that charity which covereth a multitude of sins—

that charity which shall enable you to trace a brother in a foe, and God's image in the condemned criminal and the Magdalene of the streets. Spiritualism will be nothing to those who simply witness the phenomena from motives of curiosity, from a desire to see some new wonder, unless they rise to something which is purely spiritual.

Of course the phenomena are necessary. The scientist requires proof palpable of immortality; the utterances of an inspired medium will not convince him; he requires that it shall speak to his outward senses, and therefore the spirits come and produce manifestations which appeal to the physical senses of the material part of his nature; and these manifestations are equally divine in their origin with the highest inspirational teaching given through a medium whose organisation is adapted to give off these high truths; for there is a very large class of persons who could not be convinced except by these means. Therefore to those who are disposed to regard some of the manifestations as trivial and unimportant we would say, consider the end to which these manifestations are produced; and if they bring glad tidings from the Summer-land to our human spirit, then we ask—Is the end attained a trivial one? Oh no; it matters not what are the means, if they are not sinful, provided that the end is a good and glorious one; and these manifestations are the means of preparing some for receiving the higher manifestations. See to it therefore that your physical mediums are guarded well. Accord to them your sympathy, and hold out to them the hand of love, for they are God's messengers to the world. They have their work to perform, and it matters not how trivial or unimportant the message may seem, it is a work for which they are fitted, and these are the talents with which they are endowed for the benefit of humanity, and for the use of which they are responsible. Therefore see to it that you reject not the manifestations of the spirit; embrace the truth which underlies all, and see that you catch the message which may come to you from the bright abodes of beauty. See to it that all truth is dear to you because it is true. Love the truth for its own sake, and then shall your life be a stream of happiness, for there is no happiness worthy of the name out of the path of duty. Pure and true happiness, unalloyed bliss, can be attained only by the human spirit as the manifestations are received by every soul to whom the message is given.

There are diversities of gifts, but there is one eternal truth which pervades all. If you speak to us of the inspiration of the past, we tell you it was modified and adapted to the wants of the inhabitants in some barbaric age. No matter how poor and trivial many of the commands given may appear to your minds, be assured that if humanity had been capable of receiving a higher revelation, that revelation would have been given, and you would not have had these discrepancies, these crude and seemingly contradictory manifestations and indications of spirit-power. See to it therefore that your own souls rise up and become more pure and noble every day, that you open the windows of your soul so that the light breezes of Heaven may enter the abode of your spirit; that your physical organisation be pure, your life noble, and in harmony with the laws of God, and worked out in accordance with the constitution of the universe. See to it also that those of you who have mediumistic capacities are carefully shielded from untoward influences; and be particularly careful that you do not enter the seance-room with frivolity in your hearts; for if you fail in obtaining the manifestations desired, the fault is your own, because you go not in a condition to receive the higher revelation. If your bodies and spirits are pure, you will attract around you beloved and pure spirits, but if your lives are impure, if sensual gratification is the highest object you have in view, remember that you draw around you spirits whose condition is analogous to your own, and the communications are evolved by your own thoughts, and the spirits who approach you are those who are little in advance of yourselves.

As humanity progresses, as mortals live noble lives, so there will be more spirits coming forth into the spirit-world capable of communicating with you, and of delivering a high and noble message to humanity. Remember that you make the spirit-world. It is the earth-life of man which determines his condition when he passes through the gateway called Death. The man who leaves the world with his talents unemployed enters the spirit-world as one of the dark ones. Though he may have been a king upon earth, and noble by birth, yet he enters the spirit-world as one of the paupers, because he is unclothed with the only covering which avails in the spirit-world; and that covering is love—that charity which covereth a multitude of sins—while the poor on earth, often the prodigal on earth who has been brought to himself, has entered the spirit-world as one of the bright ones. Those who have begged at your doors, and have asked for alms, and have solicited your generosity in this world, have entered the spirit-world in a position bright and fair. Many a one who has worn a crown on earth is a beggar on the other side of the narrow stream called Death, and the poor beggar on earth has entered the spirit-world crowned with immortal life and beauty, for though poor and despised on earth, though his outward body was clothed in rags, his spirit was clothed with the garments of love, and his life was prompted by a desire to live purely and honourably. Therefore see to it that you advance on the earth-plane; then shall you enter the spirit-world as one of the bright ones; then shall the dark-robed angel called Death, when she opens the door for you, come as a messenger of light, and not as one of darkness. She will usher you into the bright abodes of peace and beauty where you shall learn new truths, and pass through new spheres, ever

progressing, until a state of ultimate perfection and felicity shall be reached.

Modern Spiritualism appeals to all, but the mere seeker after wonders is not a Spiritualist, for Spiritualism deals with the spiritual part of man, and the true Spiritualist is one who loves the truth for its own sake, who will be willing to cast aside preconceived conceptions, however dearly loved. He is one who lives, as far as in him lies, in harmony with all the laws of the universe, and who unfolds his soul that he may catch the rays as they come from the celestial spheres. That you may be Spiritualists in deed, even if not in name, is our ardent wish and prayer. We care not whether you belong to a creed or not, whether you call yourselves Christians or not, provided you have within you a desire for truth, that you will unfold your souls to receive the message the angels bring, and to live in harmony with the laws of God. Then we give you the hand of fellowship, and the angel-world will greet you, and when you come to the narrow stream called Death, will gladly waft you over.

Spiritualism tells you that you are forming your own future tonight. You have each of you an aura surrounding you which is in accordance with your life and the deeds you have done, and the thoughts you have given birth to, and which have vibrated through the atmosphere of your being; and into a sphere analogous to your own condition must you enter, and into no other can you enter when the change called death enters into your own history. Your state will be dark or bright just in proportion to the way you have lived a life of love in harmony with all the constitutions of the universe, or the reverse.

This is the message Spiritualism brings to all:—Prove all things, hold fast that which is true. Think not any of you that Spiritualism is of Satanic or diabolic agency. There is no spirit darker or worse than the worst human soul which has gone forth from your midst; but if your thoughts are diabolical, bright and loving spirits cannot communicate with you; yet if you will unfold your souls and let them lie open to the influences from the great and shining spheres, then shall Spiritualism be God's priceless and inestimable blessing to you, for it shall speak of the law of love; it shall speak of the change called death, and to your minds shall rob it of all of its terrors; it shall tell you that your loved ones are not lost but only gone before, that they can return and communicate with you, and that they love you yet more than they did while on earth. And the criminal in the dungeon cell, if he become aware that his mother-spirit is standing beside him, will be uplifted and cheered, and he will be enabled to change from his state of sinfulness and misery, to abhor his crime, and to climb up by the aid of Spiritualism into the realms of eternal bliss. To the poor and forlorn outcast, how will it cheer him when he becomes aware of the presence of some dearly loved one passed on to the other side? Yes, Spiritualism will speak to the heart of each one of you, it will go down to the very roots, and touch the innermost chords of your nature.

Spiritualism is God's gift to the people of the nineteenth century to save the world from superstition on the one hand, and materialism, soulless atheism, on the other. It is but the unfolding of a greater measure of that truth which is as old as humanity; its message is infinite and eternal love, which shall permeate every soul, and make the life on earth the happy prelude to the life of bliss above.

MR. COLVILLE AT WINDY NOOK.

Dear Mr. Burns,—We are still endeavouring to spread the glorious truth of Spiritualism in Windy Nook; we having been highly favoured with a visit from Mr. Colville, a very excellent and promising medium. He delivered a very satisfactory discourse on "The Mediumship of Christ." The subject was chosen by the audience, who were very much gratified with such noble teaching; which many that heard would not soon forget.

At the close, questions relevant to the subject were readily answered.

The guides gave an impromptu poem, entitled, "A Mother's Love to her Babe," which was full of touching pathos, and we only regret that there was not a phonetic writer with us, as we should have liked to have had both the discourse and the poem published.

Mr. Colville is deserving of our sincerest thanks for the kind manner in which he responded to our invitation, free of charge, knowing our pecuniary circumstances.

Likewise our thanks are due to our Newcastle and other Spiritualist friends for the way they have come to help us. Our heartfelt wish is that God may spare the life of so valuable a medium, that his loving and earnest guides may be heard throughout the land.—Yours in the cause of Truth,

R. K. ANCRUM, Jun.

Mr. W. J. COLVILLE will speak in the trance this evening at the Temperance Hall, Gateshead. This concludes his engagements on the Tyne at present.

"CONTINUAL DROPPING WEARS AWAY THE STONE."—To the Editor.—Sir,—If those are deserving of help and sympathy who for nearly twenty years have supported the Cause of Spiritualism in every possible manner, in public seances and private conversation, in places where such truths had never been heard before, but were eagerly listened to, and in the face of the frowning world whose intolerance threatened the innovator with condign destruction,—Mrs. Ayers, midwife, of 45, Jubilee Street, E., stands out prominently as a martyr. The hounds of bigotry have carried out their menace; and now the subject of this communication is in dire distress, but shrinks from publicity as much as possible. I write this to see if something can be done through your columns for one who has been so sincere in the Cause as she; having been to many of her circles, and knowing her sincerity and zeal.—I am, Sir, yours truly, AN OLD SPIRITUALIST.

MAGAZINES FOR MAY.

"HUMAN NATURE."

The current number of *Human Nature* is most excellent. The articles, though few in number, are lengthy, original, and instructive. "M.A. (Oxon.)" leads off with an article entitled "After all, is there any such thing as Matter?" being a review of a book, "The World as Dynamical and Immaterial," by R. S. Wyld, F.R.S.E., &c., &c., Edinburgh.

Mr. Wyld's suggestive treatise is very condensed reading, and might have been extended out into much larger compass by a professional bookmaker, but his compact and lucid thoughts are still further crystallised in the article before us, which really contains the gist of the volume which it reviews. It does away with "matter" entirely, and establishes "spirit" in its stead, "M.A." illustrating the philosophy by allusion to the spiritual phenomena, and showing the importance of modern investigations as aiding to a better understanding of physics and metaphysics. The paper thus concludes: "After all is there any such thing as Matter? Upon my word I believe there is not."

This article, which is within the reach of every Spiritualist, should be carefully studied as a lesson in spiritual philosophy. No man can call himself a Spiritualist who allows himself to remain in ignorance of such philosophical arguments as are herewith placed before him, arguments which enable him to defend his position with any sophist.

A few weeks ago we gave a summary of the contents of Mr. Home's new work "The Lights and Shadows of Spiritualism," which has since been published. The first portion of a review thereof forms the second article in *Human Nature*. The book itself is beyond the reach of most readers, nor is it a work which many would delight in possessing or placing in the hands of others. A most uncomfortable feeling accompanies its perusal, while it is full of egregious inaccuracies of thought, inference, and statement. The review under notice is really better than the book itself, as it gives a sketch of the work with illustrative extracts, correcting errors as it goes along. This article is chiefly valuable on account of the leading theological ideas which are expressed in it. An account of a seance given by Mr. Home closes the notice.

The third article is a translation from the French of the Baron Du Potet, and by many it will be regarded as the most important contribution the number contains, as it is certainly the most practical. It is the first of a series of chapters from "The Students Manual of Magnetism," the author of which was a famous mesmerist fifty years ago, and is the most accomplished and experienced exponent of the science now alive. The translation is well done, the succinct and perspicuous style of the author being carefully rendered. The opening paper is an eloquent appeal to the medical faculty, showing the impotence of medicines, and the great value of magnetical treatment. "Animal magnetism" is then briefly defined, and its action is described upon children, men, and animals. At the same time the author explains his method of operation so that the reader may produce the experiments for himself. The hygienic value of animal magnetism is then discussed with illustrative cases, and the author's method of experimenting is further described and philosophically considered. A "Magnetologic Catechism" is followed by a description of magnetism given by a somnambulist. The article winds up with "general considerations" and "rules for the operator." It is indeed an excellent lesson to those who desire to become healing or experimenting magnetisers, and fills a want which is at present very much felt.

The concluding contribution is from the pen of our old friend the Rev. S. E. Bengough, being a definition of "Love," followed by a Love Song translated from the German. Such an instructive publication ought to meet with a wide reception.

As a premium volume, is given at the reduced price of 1s. 6d., "Woman and a Future Life," lately published at 2s. 6d.

"THE TWENTIETH CENTURY."

This is the first number of "A Journal of New Ideas, edited by a Comprehensionist," whom our readers will recognise as having contributed in the past to these columns. He has succeeded in calling into existence one of the most handsome publications of the day, and at the same time one the most original and entertaining. As to its power to instruct that will depend upon the reader, but to the real thinker there is suggestive matter contained in this periodical which it is impossible to find elsewhere. The humorous is so intimately mixed up with the philosophical, that the smile of satisfaction continually ripples over the calm expression of profound meditation. The work is illustrated by *fac-similes* of original drawings by the editor. The headpiece over the "contents" is the best of them all. It is a long shallow basket in which a baby is tucked up, with the word "Contents" along the wicker-work. Of course the hopeful infant is the *Twentieth Century*. The chief article is a dissertation on the colour red, the circle, and the number five, the object of which is to show that these phenomena are symbols of ideas, —being in fact a kind of spiritual philosophy explaining the forms, colours, sounds, and qualities perceived in the physical world. We need not occupy our space with further comment, but would recommend our readers to invest a sixpence in that which must have cost the proprietor twice that sum to produce.

"THE SPIRITUAL MAGAZINE."

The new editor of our venerable contemporary has gained a powerful staff of contributors, unless it be that he has extracted passages from the already published works of some of the authors given. We perceive one error which we thought it impossible for a Spiritualist journalist to make. Commenting on a work under review, the writer says "he appears so delighted with the tallow-candle of American Harmonial Philosophy that he holds it up as equal to the sunlight of divine truth which is steadily shining on Europe, &c., &c." Surely the writer did not know what he was saying. If by "divine truth" he means the contents of the Old and New Testament, he will find on making inquiry, that the first work on Harmonial Philosophy published before the advent of Modern Spiritualism gave a compact commentary on these ancient books, pointing out the harmonial and universal truths which they embody. We would also observe that there is not one truth contained in the Harmonial Philosophy which is not also contained in the Bible, nor is there anything in the older book which is not also expressed in the newer literature. It is a great pity that ignorance and prejudice should thus mislead the public, when it is so essential that "divine

truth" should be placed before the people surrounded by as few obstacles as possible. We do not believe in the worship of books, be they Jewish fragments or Harmonial Philosophy, but we are happy to say that we can benefit by the perusal of all, and discover a use to many minds in the one class which may not be supplied by the others. We wish our brother editors were not sectarians in any sense, but were "harmonial," that is, catholic, universal, and in sympathy with all expressions of truth and all servants of the truth.

"THE PHRENOLOGICAL JOURNAL."

This New York monthly has had incorporated with it "The Science of Health" and is now a well-printed and richly illustrated magazine, containing valuable reading matter on man, as a physical, intellectual, and spiritual being.

If this periodical could find a wide acceptance amongst intelligent families, it would tend much to their enlightenment and happiness, and prevent a great proportion of the sickness and mis-direction which mar the history of the best of families.

The published price is 1s. 6d., but we are prepared to supply specimen numbers at half-price.

Every little cluster of Spiritualists would do well to combine together, and have a peep at our American contemporary every month.

DIRECT SPIRIT-WRITING.

Facts, which seem to have a higher calling than to be only looked at, talked about, and—dropped, ought to be accepted without any side question whatever, as soon as they leave no doubt of their correctness, and pure source, untainted by any worldly motive. Inspired by this maxim, especially in a comparatively fresh movement, towards which the claws of material impulses begin to stretch (those of slender fashionable shape being the longest) I send unhesitatingly what is given and entrusted to me. This morning I felt impressed to go through several letters, which that wonderful "psychic," or "cerebration," or "materialised dream," or as I like to call it, spirit-guide "Bertie" wrote to me under conditions which stamp them absolutely as direct-writing. The contents are so beautiful that I feel always cheered and soothed after perusing them, and this morning the first and only one I read, struck me forcibly as being valuable to revive certain dormant feelings about obligations towards mediums, and so much so, that I copy a part from it, although otherwise these documents preserve a certain sacred privacy. The letter was given to me about last October, and after several lines alluding in tender terms to hopes held out for further progress (for our spirits don't come only for theatrical performances and smart experimentalising, but have a higher aim), it says:—

"The friends of the Cause must help to spread our truth and make some further sacrifices for the well-being of faithful mediums. Some mediums that formerly understood what was their power and the dignity of their mediumship, have become proud and worldly. The truthful spirit may have been quenched because they have been driven to the material, blind, and selfish spirits of the day. They may no longer value their gift as the noblest, as indeed it is the greatest. Some of our best mediums break down from over work, and need relief to regain their failing strength, for their own sakes as well as for the sake of others; but when is the right kind of sympathy to be found? So many can be generous for their own satisfaction, but when they cease to obtain their own desires, their very hearts seem to be encased in iron. Surely these will get their reward. You have been above this state of things, and we wish to keep you so, as one chosen to help to forward our work. You have seen great things and shall yet see far greater, but you must exercise patience, &c."

In all these letters is a wonderful high tone of view of the mission of Spiritualism, and soon I will place another extract before your readers, who will soon feel convinced that going in for Spiritualism means entering into difficulties, combat, and sacrificing much of worldly comfort. To take a view from a peak—we have to climb it.

May 14, 1877.

C. REIMERS.

INSANITY AMONGST AMERICAN REVIVALISTS.

A correspondent sends us the following newspaper extract, with the observation that it is a very practical answer to Talmage and Forbes Winslow:—

"At Boston the indisposition to admit the danger of 'revival' services has been exceedingly strong; and being in a way challenged, the Press has taken up the question. After making careful inquiries, the *Boston Times* is able to state that at least eight members of the congregations which have flocked to the Tabernacle where the special services have been held, have become deranged in consequence. In six of these cases, however, the friends of the sufferers strongly objected to the publication of the distressing particulars, and consequently only two of them are given in detail. One of these is peculiarly sad, as it is that of a young lady well-educated, and of far more than average intelligence. For a long time it seems she had taken an unusual interest in the movements of Messrs. Moody and Sankey, and by the time they arrived at Boston had worked herself up to a most dangerous pitch of excitement and belief in their abnormal powers. The very first night she attended their ministrations the mischief was done, and she is now in the M'Lean Asylum, a harmless, but it is feared a hopeless, lunatic. The second case was that of a letter-carrier well-known in Boston, who, even before the arrival of the revivalists was a consistent member of a Christian Church. He was, indeed, chosen to act as one of the pew-openers at the special services; and having obtained a substitute to do his post office work, was thus in constant attendance. As the revival went on it was found he became more and more peculiar in his manner every day; and at last resigned his post as letter-carrier altogether, saying he had a divine call to that effect. Slowly but surely his eccentricity of manner increased, until finally the mysterious border-line that separates reason from insanity was passed, and he was pronounced to be a lunatic."

SHILDON.—"W." sends us an account of a trip to Shildon, High Grange, and Howden-le-Wear, where Mr. Brown was found just returned from Scotland, and very weary with the labours of his mission. The meeting on the Sunday evening at the Co-operative Hall, Shildon, is described. Healing in public occupied the time usefully and instructively.

SUBSCRIPTION PRICE OF THE MEDIUM

FOR 1877.

	s.	d.		£	s.	d.
One copy, post free, weekly	0	2	per annum	0	8	8
Two copies " " "	0	4	"	0	17	4
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Additional copies, post free, 1½d. each per week, or 6s. 6d. per year.

TO SPIRITUALISTS IN THE COLONIES.

In places where no organ of the movement exists, we invite Spiritualists to avail themselves of the MEDIUM. Parcels sent promptly by mail or ship at cost price. Special Editions may be prepared for particular localities. A small supplement added to the MEDIUM would make a cheap and good local organ in any part of the world.

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

The MEDIUM is sold by all newsvendors, and supplied by the wholesale trade generally.

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, MAY 25, 1877.

ALL ABOUT THE SPIRITUAL INSTITUTION.

Whenever the Spiritual Institution and its needs are mentioned there is expressed a variety of opinion on the matter, to all of which we give most respectful attention.

Some think the Spiritual Institution ought to be self-supporting, or, in other words, that it should be able to make a profitable trade of the promotion of Spiritualism. If there was the slightest chance of that being effected there would soon be more than one Spiritual Institution.

What are the chances for making money at the Institution? What was it established for? The answer, no doubt, is, To promote Spiritualism by keeping open premises for all spiritual purposes; by giving information to inquirers by word of mouth, by letter, and by printed documents; by lecturing, investigating, advising, teaching Spiritualism in public and private meetings; by writing articles, editing periodicals, and doing that which has been the means of introducing into the Movement the most of those ideas and plans which have given it consistency and led to its onward success; by providing organs through which all workers in the Cause can make their wants and operations known, thus giving Spiritualism an organic coherency; by undertaking meetings for the appearance of eminent platform workers, and reporting their utterances, so as to instruct the people and make the speakers known and publicly useful; by keeping up a series of Sunday services, and fostering similar meetings in various parts of the country; by printing and publishing small works useful for distribution, and supplying them at a reasonable price for the good of the Cause and not to make a profit out of the willing, and often poor, workers for Spiritualism; by establishing a popular literature on the subject, and in such a manner that will attain the greatest circulation, and thus effect that aid to the Cause which a literature is capable of accomplishing; by donating literature in cases where it can be made useful and when the act can be by any means afforded. All these things are righteously and indisputably in the programme of the Spiritual Institution, and we ask any man, be he wise or simple, How many of them are likely to turn out to be items of a commercial value and capable of returning a profit?

The only mere matter of business on the list is the publication and sale of books, and we are glad to say we have not yet made one failure in that line, except in the case of Dr. Sexton's Essay on Materialism and some other of his orations, and these were small matters. All our books have answered even beyond expectation, and spiritual literature never could be made to sell till we took it up. But what sale is there? How many of you, dear good friends, buy a book once a month—once a year even? To maintain a publishing house, new works and new editions have to be coming out continually, but that would imply that Spiritualists were truly intelligent and liberal—that they bought books for their own edification and to bestow on their friends. And we must say that they are, indeed, both intelligent and liberal, and have done as much as could be expected under the circumstances. During these four years they have, on the deposit system, given to the intellectual world some 12,000 bound volumes of standard books, not one copy of which would in all likelihood have seen the light had it not been for the peculiar arrangements of the Spiritual Institution. But during these last six or eight months causes have operated adverse to the continuance of this work. Times have been bad—people have not had money to spare, and the unspiritual element which became rampant in Spiritualism had to be cast out like a painful disease, leaving the patient unable to take care of himself in the meantime.

This book business being the only form of trade done at the Spiritual Institution, and that branch being at a standstill and at

no time sufficient to meet expenses, where are the profitable returns to come from? The whole of the other departments have to be done free—for the "good of the Cause,"—or we must be content to reduce the most sacred features of our work to a "trade," and charge for our advice like a lawyer. If someone would give us five guineas more or less for each lecture, and if we had £1000 per annum for the editorial, literary, and reporting staff, and if we had another £200 for secretaryship, with as much more for stationery, stamps, expenses, &c., &c., why we would be as able to give out a little cheque occasionally as any of them, and eventually earn a reputation for being generous.

If we went into other departments of life we could realise even what we state. But we have given up our chances of temporal enrichment and preferment for the sake of this work, and we ask others not to do so, but to give a trifle of their means to fill up the vacancy in funds which the nature of the work creates. It is altogether a voluntary work—a sacrifice entered into for the pure love of the truth and its diffusion, and it is sustained by the helpings of those who are similarly influenced in the matter; hence our work for Spiritualism is not a trade, and hence also it is a spiritual success.

As a spiritual work the Institution has accomplished its purpose, and for that let us all be thankful. All Spiritualists should feel proud that they have a stake in such grand results. It would be too hard to suppose that we should give our life and talents to this work, and have to find the hard cash also to carry it on. If we had a large annual income it would go in the same direction that all our life energies have gone. Yet we do not think that would be just or right. Let every man and woman do his or her share; we do not wish to deprive anyone of the reward that is due to a worker for such a grand object.

We have been put into this path; we have worked faithfully therein. That work has borne fruit, and we argue that the Cause could not have done without our service. It required such assistance, such mediumship, as we have given it; and it also required the money and co-operative work of other Spiritualists. That it has also obtained. The Spiritual Institution has been nobly supported by the largest constituency that has ever co-operated on behalf of the Cause in this country, and they have the satisfaction of knowing that their money has been placed directly into the furtherance of the Movement, and not into any person's pocket. For our fifteen years' work we have had plain food and humble attire, with hard labour and racking responsibilities. We are not at all ashamed of asking the co-operation and assistance of other Spiritualists, but would indeed be ashamed if we did not get them. We are ourselves the greatest givers, and can with good grace ask the army to follow into the breach in the walls which we have dared to mount.

CAN THE SPIRITUAL INSTITUTION BE MADE SELF-SUPPORTING?

Yes; but not by any manipulation on our part. It can only be raised to that position by its advantages being largely accepted by the friends of Spiritualism. After all, we do not ask for anything without giving a suitable return. All subscribers can use books from the Progressive Library for the furtherance of the Movement, and many of them do, so that it really becomes a matter of business—not a gift to us. Then as to the publishing of books by direct order, deposit fund, or book-club, that is business also, and all we want is more customers. By the steps we have taken we have been able to keep afloat and found means to do what no one would have undertaken. The results surely prove that our method is the right one. Our appeals are not the asking for alms, but the urging of Spiritualists to work for the Cause by which alone our efforts can be really and commercially successful.

We hope our many good friends will be patient with us. If there is any need for irritation and impatience, surely that is on our part. We feel the burden and know where the shoe pinches. Would we not get out of the difficulty if we could and become rich and easy? The fact is, Spiritualism is not a trade nor a smooth path. It is an up-hill work, an expensive matter, and a life of sacrifice of means and talents. We are only astonished that we can maintain our position on means so slender. If any of our friends can point out to us another institution or party which does more work with less support, we will gladly look into their method of doing business and improve our system thereby.

MR. CARTWRIGHT AT DOUGHTY HALL.

A great favourite with the Marylebone friends is Mr. Cartwright, of Peckham, who has given some excellent discourses at their hall. He has kindly offered a lecture at Doughty Hall, on Sunday evening. It will be a criticism of certain views advanced by Mr. Spurgeon. We hope Mr. Cartwright will speak to a full audience.

14, Bedford Row, Holborn, Sunday evening, at 7 o'clock.

DR. MACK IN LONDON.

Dr. Mack is again our near neighbour, and resides at 14, Southampton Row, exactly opposite the Spiritual Institution. He has pleasant rooms, well adapted for the work of healing. Dr. Mack is in good power, and benefits all who place themselves under his care. It will be a happy day for sufferers when magnetic healing is more widely appreciated than it is at present. In reply to correspondents, Dr. Mack begs to state that it will be impossible for him to visit the provinces again this season. Patients will find him at the above address.

PIC-NIC TO HAYFIELD WITH THE LANCASHIRE DISTRICT SPIRITUALISTS ON MAY 26.

Particulars of fares and trains—

	Times of Starting.			Fares to Hayfield and Back.		
	a.m.	p.m.	p.m.	1st Class.	3rd Class.	
London Rd., Manchester	9.5	12.10	2.25	3s. 0d.	1s. 6d.	
Oldham, Clegg Street	9.0	11.40	1.38	2s. 6d.	1s. 3d.	

The intermediate stations the same trains will call at a few minutes later; fares the same as above. Another train runs from Manchester, but we do not know if cheap fares are in operation; it starts at 1.20 p.m. from Manchester, through Oldham; passengers change carriages at Guide Bridge.

Return trains are 7.55 and 8.30 for Manchester and intermediate stations; for Oldham, 8.30 only.

The 12.10 from Manchester and 11.40 from Oldham is the train we suggest all should come by, as the party will start on their ramble at 2.0 p.m. The train will be met by the committee and the president of the Lancashire committee, Mr. Johnson, and Messrs. Hartley and Lithgow. Previous to the ramble the party will assemble at the Antiquarian Tea and Coffee Rooms, Mr. Redfern, proprietor. It is near the church, and about two minutes' walk from the station. One of the committee will meet the 2.25 train from Manchester and the 1.38 from Oldham, and act as guide in the footsteps of the first. Tea will be provided at the Antiquarian Tea and Coffee Rooms. Tickets, 1s. each. To all our friends we offer a hearty welcome to this, the first annual pic-nic of the Lancashire Committee.

JOHN HARTLEY.

JOHN LITHGOW.

Hyde, May 20.

The Manchester, Sheffield, and Lincolnshire Railway have altered their bills and placards for the trains at reduced fares to Hayfield. The alteration is 1.20 p.m. from Manchester, by which passengers will be booked at the reduced fares. This does not alter the original programme of friends being desired to come by 12.10, and start on our ramble at 2.0 p.m. Members of the committee will meet the 1.20 and 2.25 trains from Manchester.

THE ORDER OF SPIRITUAL TEACHERS.

A meeting will be held at the Spiritual Institution, 15, Southampton Row, on Thursday evening, June 7, at 8 o'clock, to institute the Order of Spiritual Teachers, and establish a school of the same, to meet weekly at that address.

A general invitation is extended to all who feel an interest in the new work to attend this inaugural meeting.

MRS. BASSETT'S DIRECT VOICE DISCOURSES.

We are pleased to learn that these interesting meetings will be resumed at the Spiritual Institution on Wednesday evening, June 6th, at 8 o'clock. The guides answer questions in the direct voice and hold interesting conversations with the sitters. Only those who are prepared to profit by this high teaching are admitted. Application should be made in advance to Mr. Wootton, who controls the arrangements. These discourses may also be given at the houses of friends by inviting Mrs. Bassett.

MR. COLVILLE IN THE NORTH.

Mr. Colville delivered two addresses on Sunday last and one on Monday in Newcastle, each time drawing good audiences. On the latter occasion his guides gave an opportunity for such questions to be put as might be desired by their hearers. Everything passed off well, and the North Country friends expressed their satisfaction in a very practical manner by engaging him for another visit in July. There has also been a demand for him in the district. He has spoken at Windy Nook, and given three lectures at Stockton. On Friday next he lectures in the Temperance Hall, Gateshead, and on Sunday next at Chester-le-Street. We believe that the proposed meeting in Sunderland has fallen through, on account of inability to obtain a lecture-hall.

REPLY TO VARIOUS CORRESPONDENTS.

We have received quite a number of letters expressing satisfaction with the work being opened up by the Spiritual Institution, and affording kind sympathy with us in our severe struggle to maintain that work at this important crisis. We have numerous offers of money aid, book-clubs, co-operation, and depositors in the publishing fund. Our work is just entering upon a career of permanent success. All that is required is that each of the brotherhood put his shoulder to the wheel and send the Car of Progress off with vigour.

To answer inquiries that have been made, we may state that we want about £100 cash, which may be paid either as a deposit to be returned in cash with interest, according to arrangement, or it may be taken out in books at cost price in the future. Do not be fearful of losing by helping in this work. Spiritualists lose thousands of pounds yearly in money-grubbing speculations, but the Spiritual Institution never wronged anyone of a farthing. It is on a different basis. If an adequate capital were put in our hands there would be an end of the difficulty, as Spiritualists will reading, thinking people in the future.

MISS FAIRLAMB has gone to Edinburgh to give twelve seances, after which she proceeds to Glasgow to fulfil a similar engagement.

It is probable that Dr. Monck will be at the Hayfield Pic-nic. His many friends will be glad to have the opportunity to meet him.

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THE REALITY OF SPIRIT

PROVED FROM RECORDS AND WORKS ON THE SUBJECT.

By "M.A. (OXON.)."

INTRODUCTORY CHAPTER.

The general aspect of the subject—Its many-sidedness—Certain broad views to be more particularly illustrated in subsequent sections—The claims and present position of Spiritualism.

SECTION I.—HISTORICAL.

A retrospect of the history of the subject, illustrated from

Epes Sargent's "Planchette" (reviewed),
Mrs. Hardinge-Britten's "History of American Spiritualism,"
Wallace's "Miracles and Modern Spiritualism,"
Howitt's "History of the Supernatural,"
Shorter's "Two Worlds,"
Judge Edmonds' Tracts.

SECTION II.—SCIENTIFIC.

Dealing with some aspects of the phenomena of Spiritualism in reference to theoretic explanations that have been given.

Hudson Tuttle's "Arcana of Spiritualism" (reviewed),
Hare's "Spiritualism Scientifically Explained,"
Crookes' "Researches,"
Mrs. De Morgan's "From Matter to Spirit."

SECTION III.—PHENOMENAL.

Dealing with published accounts of form-manifestation, especially from

Olcott's "People from the Other World" (reviewed),
Epes Sargent's "Proof Palpable,"
Wolfe's "Startling Facts in Modern Spiritualism."

SECTION IV.—RELIGIOUS.

Showing the religious side of the subject as brought out in
Crowell's "Primitive Christianity and Modern Spiritualism" (reviewed),
Dale Owen's Address to the Clergy in his "Debateable Land,"
S. C. Hall's "Use of Spiritualism."

SECTION V.—CLAIRVOYANCE.

Dealing with the inherent powers of the incarnate human spirit, especially that of clear-seeing or super-sensuous perception, as exemplified by simple clear-sight or psychometrically, in
Denton's "Soul of Things" and
Andrew J. Davis's "Magic Staff" (reviewed),
Cahagnet's "Arcanes de la Vie Future."

SECTION VI.—OCCULTISM.

Dealing further with certain occult powers of the human spirit, and with phenomena attributed to them, as shown in
"Art Magic," "Ghost Land" (reviewed),
And further illustrated by records of phenomena hitherto unpublished.

THE TRANSCORPOREAL ACTION OF SPIRIT,

ESPECIALLY DURING SLEEP, IMMEDIATELY BEFORE AND AT THE TIME OF DEATH, AND UNDER SOME STRONG PASSION OR EMOTION.

This will form a considerable section, distinct from the rest of the book, and will include a large number of facts, new and old, arranged on the principle of reference to their determining cause, where such can be ascertained.

NOTE.—The above scheme of the book of essays and reviews, previously announced under the provisional title that heads this syllabus, is a draft, subject to any alteration that may be deemed desirable. It is published in compliance with a request from many sources for information as to the title and scope of the work. The title now affixed explains what is intended. The scope of the work is to notice some aspects of Spiritualism as they are presented in the works of other authors, and so to point out and summarise the best books on the subject.

Though the plan may be modified, it will not be substantially changed.

The sections which deal with the phenomenal and religious aspects will be so arranged as not to trench on the works announced for future publication:—"Spirit Teachings," and "Researches in the Phenomena and Philosophy of Spiritualism."

London, May, 1877.

"M.A. (OXON.)."

MR. MARTEZZE intends to leave England soon on a voyage round the world.

DR. SLADE'S OFFER TO PROF. LANKESTER.

We publish the following correspondence with much pleasure. As to his mediumship, Dr. Slade has nothing to fear, and he has always shown that he courted the fullest investigation:—

Dear Mr. Burns,—On the 7th inst., I wrote a letter to Prof. Lankester, a copy of which I now inclose to you. As we have received no reply from him, you are at liberty to use it as you deem proper.—Very truly yours,
J. SIMMONS.

37, Spui Street, The Hague, May 19, 1877.

DR. SLADE'S LETTER TO PROF. LANKESTER.

Dear Sir,—Dr. Slade, having in some measure recovered from his very severe illness, and his engagement at St. Petersburg having been postponed (by desire of his friends there), desires me to make you the following offer. He is willing to return to London for the express and sole purpose of satisfying you that the slate-writing occurring in his presence is in no way produced by any trickery of his. For this purpose he will come to your house unaccompanied by anyone, and will sit with you at your own table, using your own slate and pencil, or if you prefer to come to his room it will suit him as well.

In the event of any arrangement being agreed upon, Slade would prefer that the matter be kept strictly private.

As he never can guarantee results you shall give him as many as six trials, and more if it should be deemed advisable, and you shall be to no charge or expense whatever.

You on your part shall undertake that during the period of the sittings, and for one week afterwards, you will neither take, nor cause to be taken, nor countenance legal proceedings against him or me.

That if in the result you are satisfied that the slate-writing is produced otherwise than by trickery, you shall abstain altogether from further proceedings against us, and suffer us to remain in England, if we choose to do so, unmolested by you. If, on the other hand, you are not so satisfied, you shall be at liberty to proceed against us after the expiration of one week from the conclusion of the six or more experiments if we are still in England.

You will observe that Slade is willing to go to you without witnesses of his own, and to trust entirely to your honour and good faith.

Conscious of his own innocence, he has no malice against you for the past. He believes that you were very naturally deceived by appearances which to one who had not previously verified the phenomena under more satisfactory conditions may well have seemed suspicious.

Should we not hear from you within ten days from this date, Slade will conclude that you have declined his offer.

I have the honour to be, Sir, your obedient servant, J. SIMMONS.
37, Spui Street, The Hague, May 7.

To the Editor of the MEDIUM.—Dear Sir,—To-day I send to the *Times* and *Daily Telegraph* Dr. Slade's offer to Lankester, with which you are already acquainted. I appended a little note from myself inviting the editors of these papers to publish the correspondence as no answer from Lankester had been received. We will see whether the English newspapers are less impartial than our Dutch.—Yours truly,
A. J. RIJKO.
The Hague, Holland, May 21.

VEGETARIANISM.—A SPIRIT-MESSAGE.

PART II.—“The Political Reasons for Preserving the Lives of Animals, and Living as the Lord intended.

What can be more important than the universal prosperity of a nation?

What can be more important than that that nation should be free from poverty, free from disease, and from crime? And as beef-eating is the root of disease and crime, and poverty is the offspring of both, it would be well to establish vegetarianism as a political system. There is such a demand for flesh in a beef-eating community that the animals become scarce, they are not able to fill the places they were intended to fill, and those who do not want to eat them cannot get the use of them in other respects. One country that can breed plenty or that is plentiful in the breeding of beasts, is impoverished to supply another country that is scarce, and the animals that are so useful for both food and clothing when they are alive, are sold for money or exchanged for articles of less value to the community. This causes milk and butter to be scarce, and also eggs, which are all necessary for the food of man, and sufficient for him—better than all the flesh and blood he could eat. The scarcity of these things that should be so plentiful, and would be so plentiful if they were permitted to be so, causes great poverty in the community, multiplies paupers, taking from many the means of living and support which they would naturally cling to.

If vegetarianism, was the rule instead of flesh-eating, the land would be cultivated and parcelled out to produce its fruits and its herbs, and every one would have enough to eat and to spare. It would not be coin that would be then the cry, it would be grass, fruits, and live-stock, as in the time of the ancient Jews, when their wealth consisted in their flocks and their herds, and if they had not turned themselves into beef-eaters, and thence into murderers, they would have been a flourishing and prosperous nation to this day.

If the system I speak of were universally accepted and believed in, which, I am sorry to say, there is little hope of its being at present, each man in the community might have his little piece of land, his cows, his sheep, and his fowl, and the poorest would not be obliged to beg for their bread. They could grow enough to feed them on their own land, their cows would supply them with milk, their fowls with eggs, and their sheep with wool, and they would have food, clothing, and drink, which they might either keep or exchange for other sorts, and do away with the vile system of beggary and pauperism which is at present so rampant.

Then there would be no need of poorhouses, which are often dens of oppression and dishonesty. Then there would be no need of jails, for where the wants are few, and all supplied, there is little motive for crime. The gallows would be an unknown institution, and the hangman's occupation would be gone, for the shedding of blood propagates its like, and if blood was not shed for the use of man, man would not be slain by the hand of his fellow, for their lives would become as simple as their food, and crime itself would die out for want of the motives that now feed it.

You may scoff at vegetarianism and at a man for being a vegetarian, but look into the records of the past and you will find the greatest, the purest, and the best men who have lived and died in their country, and for it, have been abstainers from flesh. A man when he is filled with beef and wine cannot grow in grace, wisdom, or intellect; he is not fit to give laws to his country, to defend its rights, nor to enlighten its darkness.

Where are the great men now?

There are many celebrated, there are many of exalted rank, there are many notorious; but show me the really great and good man who is a flesh-eater and a wine-bibber?

Show me a man of the present day with the wisdom of Socrates, of so exalted a soul, and courageous a spirit; and Socrates was an abstainer from the flesh, and from the so-called pleasures of life.

Show me a beef-eater of the present day to be compared to Paracelsus.

Where will you find one with so lofty an intellect, so astute a mind, so pure in his purpose, and so noble, self-sacrificing, and courageous in the accomplishment of that which he considered right? And Paracelsus was a vegetarian, and an abstainer from wine and women.

If you want a wise Prime Minister, if you want a wise Senate, to arrange the affairs of your State, you will never find these among wine-bibbers and beef-eaters; for the delights of the table, when freely indulged, will cloud the brightest intellect, will clip the wings of the most soaring imagination, will benumb the sense of right and justice, and will make those who should be a little lower than the angels, on a line with, or below the poor creatures they demolish.

Wealth, health, wisdom, and beauty, are the fruits of the vegetarian system; and disease, stupidity, and deformity, come from the eating of flesh and the slaying of animals. They insult their Creator who do this deed, for He never created anything in vain. If He had intended man to be a devourer of flesh, He would have furnished him with claws and teeth shaped in the necessary manner to destroy his prey. But the Bible says, that man was made in the like likeness of the Lord, which shows He did not intend him to act like a wild beast. If the great Creator of all things had intended animals for the food of man, He would have made them without instinct, without intelligence, and without the power to suffer pain. For He never made anything to suffer, but everything to enjoy, as the world and its produce shows.

So ye blasphemers who destroy His works for your own lust, and ye bring on yourselves the retribution of your acts, which are DISEASE and DEATH.

THE STRONGEST MANIFESTATION ON RECORD.

A SPIRIT PHOTOGRAPHED BY A MAGNESIUM LIGHT.

(From the “Religio-Philosophical Journal.”)

Mr. Editor,—With your kind permission, I will lay before your readers a brief but concise account of what I consider to be the strongest demonstration of spirit-power that is yet on record.

During the past winter a party of ladies and gentlemen have been holding a circle at Bastian and Taylor's rooms every Wednesday evening, not for mere personal manifestations, but for the development of the phenomena through the above named mediums, and the furtherance of the Cause.

After having attended for thirty nights (during which the spirits have shown a gradual increase in strength, on two occasions bringing the medium out with them in the presence of the sitters) the attendants have been rewarded by witnessing the climax, as it were, of spirit-manifestation.

Last Wednesday evening, Mr. W. Shaw, the well-known photographer of 141, State Street, in this city, brought his camera, and other apparatus for taking a picture, and to the astonishment and pleasure of all present, succeeded in getting one of a spirit.

The cabinet, which is nothing but a plain broad structure partitioning off the end of the room, was submitted to a careful examination by two gentlemen appointed for that purpose, and the medium, Mr. Bastian, divested of his clothing and closely investigated before the circle began. The company then sang a verse or two of a hymn, and after a few minutes had elapsed, a female form appeared in the door-way of the cabinet, and signified to the artist that she was ready to try and be photographed.

Turning on the full blaze of a lamp, Mr. Shaw focused his lens, and got everything in order for the experiment, after which the spirit receded into the cabinet to renew her strength. At a given signal a magnesium light of the strength of ten thousand candles, was then lit, and following the flash, out stepped a beautiful being arrayed in white, to take a graceful and easy position by a chair, in front and facing the amazed assembly. Steadily posed, the spirit bowed to the artist, the cloth was taken from the camera, and the operation began. After standing fully twenty seconds, the spirit retired, the chemical light was extinguished, and the lamp turned up to see results.

Through some misworking of the lens, however, no impression was found on the plate, and the artist, with the consent of the spirit, proceeded to try again. The light again put in force, the spirit once more taking the same position, motioned to the photographer to go on. Uncovering the lens, the artist counted slowly and loudly, one, two, three, up to thirty, when he threw the cloth on the camera extinguished the

light, and the spirit disappeared, leaving however, the impression of her angelic form, and face pictured on the minds of every one present, and also on the sensitised plate of the artist, to be shown to the world as the crowning proof of spirit-materialisation.

Such is, in substance, what took place in the presence of fifteen persons, ladies and gentlemen of high standing in society and intelligence, two of whom, Mr. and Mrs. D. H. Hale, were the parents of the beautiful young lady. Their daughter has been in spirit-life about twenty-six years, and judging by her heavenly appearance, as she stood there thirty seconds in the intense rays of the chemical light with every fold in her snowy drapery and each lineament plainly seen, she is in verity an angel. Crowned with what looked like a silver coronet sparkling with gems, from which hung in filmy profuseness a fine lace veil, her oval-shaped face illumined with the light from large, beaming, blue eyes, she was the true embodiment of all that is graceful and lovely. To the father and mother it was a glorious realisation of their daughter's continued existence, and to the rest of the circle a grand manifestation, witnessed with ineffable pleasure.

M. B. C.

We the undersigned, who were present at Bastian and Taylor's seance on Wednesday evening, March 28, do hereby testify that the foregoing account of the photographing of the spirit-daughter of Mr. and Mrs. D. H. Hale is substantially true:—D. H. Hale, Mrs. D. H. Hale, Ernest Sadler, Mrs. C. Davis, Victor Vogel, Mary E. Weeks, H. H. Crocker, James Clark, Mrs. M. B. Cary, D. Stewart, Mrs. J. Roberts, J. W. Parish, William Shaw, Mrs. H. H. Crocker, Malcolm Taylor.

MATERIALISATIONS WITH MISS FAIRLAMB.

I am going to give you an account of the last three seances held by Miss Fairlamb, at the rooms of the society here, at which we have had some most wonderful materialisations. These seances were held on Friday evening, Sunday morning, and Tuesday evening, the 11th, 13th, and 15th inst. I will just briefly sketch over the preliminary exercises consisting of singing and pleasant chat with "Cissy," Miss Fairlamb's chief control, and will get on at once to the materialisations which were vouchsafed to us. On Friday evening there were only half-a-dozen of us present; we were all Spiritualists, and we declined to put any tests, feeling that it would be better to allow our friends from the spirit-world to give us their own tests, and most wise do I consider the action we took; at any rate we had the tests we wanted during the next two hours, and this has been the case since that date, when the same tactics were adopted. We have conclusively proved that the spirit-forms which come out of the cabinet are not identical with the physical form of the medium. After a few minutes' chat with "Cissy," we were instructed to turn down the lights and sing. This we did, and in a short time we saw on the floor in front of the cabinet, a mass of white substance, looking for all the world as if a pocket-handkerchief had been thrown down. This gradually increased in height until by successive unfoldments, the beautiful form of the spirit "Minnie" was made visible amongst us. She never went into the cabinet, where we could hear the medium breathing loudly as if in a sound sleep. "Minnie" moved about in front of the closed curtains, but had not power to come very far into the middle of the circle. She was however easily distinguishable to all present. In a short time the form gradually faded away until it was almost impossible to distinguish anything, just a remnant of the pocket-handkerchief apparently being left. We went on singing when it began to grow up once more, reaching about two and a half feet high, when the power gave out, and the dematerialisation proceeded very rapidly.

On Sunday morning we were favoured with lengthy visits from "Cissy" and "Minnie," the last-named of whom gave each of the company present a small lock of her hair. There was, however, not much difference between this seance and others which I have described recently through your columns, so I will not take up your space with further description.

On Tuesday evening, we had "Cissy" make her appearance very early, and after a short chat in the direct voice, she was asked if she would bring the medium out of the cabinet. She said she would try, and try she did with much success, for in a few minutes we could see the two forms—that of Miss Fairlamb dressed in dark garments with the pale white face appearing above it, while by her side, and guiding her footsteps, was the spirit-form of "Cissy," who led her medium twice round the room. I was very fortunate, as I saw both forms very plainly, the spirit turning the medium round so that I could plainly distinguish them both when right in front of me. I had on a previous occasion asked that I might be allowed, when possible, to have a good view of the spirit and the medium when the two were out of the cabinet together, in order that I might have a sure proof to offer to sceptics that the forms of the spirits which appeared were not the "made up" body of the medium. I asked for this to have a sure test to send to Australia in a letter to a newspaper there (one of a series I am writing on the subject of Spiritualism) and I was highly pleased that my request was so soon granted. If any one had been in my position, no matter how great a sceptic he might be, he could no longer be of opinion that the medium was the spirit.

L. E. HARCUS.

MISS WOOD AT BARROW.

Mr. Burns.—Dear Sir,—Would you please have the kindness to insert in your next issue that we are expecting Miss Wood, of Newcastle-on-Tyne, here for four nights, to commence June 4th, when we hope to be successful in having good manifestations. Twenty of us have long wished to have the materialisations in Barrow. Some of us have had plenty of trance-speaking, but had little physical phenomena.

In some of the circles here they get plenty of table phenomena, such as tilting and raps, and lately have had the table rising without contact. We are of opinion that Miss Wood will help the manifestations already begun.

Enclosed is one of Mr. Ashcroft's bills. He gave two lectures Monday and Tuesday. A few of us were impressed when we read the bills that discussion would not be allowed, and if we went we should only have abuse from beginning to end, and so it was. He would only allow written questions.

A spirit controlling one of our mediums, a little girl aged fourteen years, said that he (Mr. A.) was under a great mistake, and finished up

by calling him a great "heathen." How angry he would be to know that the spirit-world looks upon him as a very dark individual. The more I know Spiritualism and the opposition which is brought to bear against it, the more clearly do I see the meaning of Jesus when, on the cross, he said "Father forgive them for they know not what they do." Our opponents doubtless are sincere and good men, but Spiritualism they do not understand; hence they kick against it. Mr. Ashcroft would do well to read your small tract on "Insanity" before he re-delivers his lecture. Liking your address on "Labour," I am yours truly,
70, Cavendish St., Barrow-in-Furness, May 21st. J. WALMSLEY.

OLD DOOLEY.

THE VILLAGE FIGARO.

On the Decadence of Orthodoxy.

Ev'rythin's inside out!
Wot's the world acomin' to?
Wot must we do?
Wot are these sperrits about?
Eh! but the world's gone queer
These five an' twenty year;
An' all along o' these ghosts!
They put our brains to the rout
They are sweepin' the world in hosts,
An' ev'rythin's inside out!
Burn, burn, burn,—
Instead o' berrin' the dead:
There is no hell, burn 'em here instead.
Moses know'd nowt at all about
The way the Word o' God should be wrote,
Scripter is no good now to kwote,
A song-book's as good as owt!
The Bible we mustn't learn
Fer ev'rythin's inside out!
Ay, but dont say no more
About "what we've alwis know'd,"
"You've been the wrong road"
They're sure to shout.
Well, well, well—
To be told as there is no hell!
I wonst know'd my road about—
But I'll say no more
Fer ev'rythin's inside out!

J. REGINALD OWEN.

BIRMINGHAM.—Mr. J. J. Morse will speak on Sunday, 27th instant, at Temple Hall, at 7 o'clock, p.m. Collection at close.

DEARNLEY.—Mr. Wood will give two lectures on May 27th at the house of Mr. Thomas Halstead, Dearnley. Service to commence at half-past two in the afternoon, and half-past six in the evening. Collections will be made to defray expenses.

A MOTTO SUGGESTED.—To the Editor.—Dear Sir,—It appears to me that some such a heading as the following extract from your last week's issue would be a very suitable one for all issues of your valuable paper. "All messages should be taken for what they are worth, and in that sense we report all utterances whatever. The public discussion of any anomalies tends to draw out any hidden meaning or rectify errors." I simply throw out the hint for the benefit of the Cause.—Fraternally yours.—JOSEPH REEDMAN, 69, High Street, Stamford, May 22.

MESMERISM IN LIVERPOOL.—Professor Coates is receiving very favourable notices from the press of his drawing-room entertainment at St. James's Hall. The *Courier* says: "Professor Coates has the merit of not going beyond his pretensions, and of practising his art with the fewest possible accessories. The superior skill and culture of the operator are of course manifested through the behaviour of the persons under control; and this much may be said for Professor Coates, that his subjects are not made to execute the rather vulgar tricks that some mesmerist professors are in the habit of trying to provoke laughter with."

COUNTY DURHAM.—We have received a letter from Mr. Joseph William Hope, draper, Ferryhill Station, who commences by stating that he has attended several seances at Mr. Robert Oxlie's, Mechanics' Row, Ferryhill. He has also been to the Newcastle circle, and had a view of the spirit-forms at Miss Fairlamb's seance on Sunday morning, the 13th inst. He felt the hand of the spirit, and obtained a portion of her hair which she cut off with a knife handed to her by a gentleman for the purpose. Mr. Hope invites Spiritualists and others in his locality to call and inspect the hair. Mr. Hope attended Mr. Colville's oration, and expresses his satisfaction at the masterly treatment which that gentleman's guides afforded the subject selected by the audience.

HIGH GRANGE.—On a recent evening Mr. W. Wake informs us that thirteen persons were present at Mr. Brunskill's seance. Spirit-lights were seen, then a form 3½ feet high, which came out and retired several times. After that two very small spirit-forms came from behind the curtain, hand in hand, moving in time to the music. Then a figure appeared about 4 feet in height, so that in twenty-five minutes four perfectly materialised spirit-forms had been seen. "Katie," one of the medium's guides, desired the light to be increased, and she came out and made herself quite at home, playing the tambourine to their singing, and making free with the sitters, especially Mr. White and Mr. Lobley. Our correspondent handled her robes as much as he pleased. Mr. T. Brown was one of the circle, and his control, "Bretimo," materialised. This spirit was very tall, being about 6 feet in height. He walked to the table, took up the tube, and in a loud, sonorous voice, said "Good morning" twice, and after touching some of the sitters he retired. This same spirit and "Katie" then led the medium to the opening, and the three were seen quite plainly. In three minutes after the medium retired he was found alone in his corner, and thus ended a most successful seance. This wonderful medium makes no charge. Seances are to be given by Mr. Brunskill and Mr. De Main, to which a charge will be made, the proceeds to go to the Spiritual Institution. The one seance will be for materialisation, the other for trance-speaking. If the medium gives the seances for nothing, what do the others give to make it "fair play?" We should all do something as well as the mediums.

A VOICE FROM THE VINEYARD.

Dear Mr. Burns,—I am one of those that stood "idle in the market-place" of materialistic philosophy till the eleventh hour, when the Lord of the Vineyard bade me enter his service. I duly received my "penny," and shall still continue to labour on to the end of the chapter.

I am of opinion that we want more stalwart labourers like yourself to go forth to sow the glorious seed broadcast from the hopper of the Lord, feeling sure that the soil is prepared by those who entered the vineyard at the earlier stages of the day, and who have received their stipulated penny, and are still labouring on in the bright fields beyond, reaping the glorious fruits of immortality, ever and anon returning to the vineyard of their early labour to encourage those that entered at the sixth, ninth, and eleventh hour. I am much pleased with your address to the Star Circle, also your admirable sermon delivered May 13th at Doughty Hall. Though some persons may demur to call it a sermon, I consider it a most sublime one, that appeals to the inmost workings of our spiritual nature, prompting us to a higher and nobler aim than mere seance-hunting, or the curiosity of seeing the wonderful physical phenomena that are taking place in every town throughout the country, though I am sure these physical manifestations of spirit-power are the right thing, because to witness them in your quiet family, when the conditions are in harmony, is to become convinced of the genuine character of physical phenomena. Hence it must lead to a deeper mine of thought, interseamed with light more precious than gold or silver. I no doubt should have been idle in the market-place still, had not the Lord of the Vineyard appealed to my inmost understanding through this occult law. I found nearly the whole of my family were the chosen of the Lord to display his wondrous power to mankind. I have had with my eldest son and three daughters (all now in Australia) some most wonderful manifestations of this divine law. I at the present time meet with a circle at the house of a friend, where we are often regaled with good things from the spheres. I have induced others to try and do likewise; some have succeeded beyond their most sanguine expectations, others have tried but failed, I presume through not having presented harmonious conditions. On the whole, if we look at the signs of the times, we find day is breaking, the light of the Lord is shining through the thick dark clouds of bigotry and superstition, and ere long the sun of truth shall shine in all the splendour of his meridian power, and shall confound the dogmas and doctrines of our orthodox opponents, that they shall cease their opposition and lay hold of the holy cause and help it on.

I say to you, as the angel said to John in Patmos, "Write," and let your words be uttered from the inmost recesses of your soul; take heart; we want no meally-mouthedness, no mere superficial sentences, but the deep language of soul speaking to soul.—I am, yours in the Cause,

50, Brunswick Road, Sheffield, May 20th.

E. SHAW.

CASE OF HEALING.

To the Editor.—Sir,—There was a notice in the *Spiritualist* of March 30th last, recording a cure by Mr. Hawkins, of No. 11, Mount Pleasant, East Road, City Road. It led me to apply to him, and having proved his healing power, I feel it due to him to give publicity to the following statement, especially as I believe he intends to devote much of his time in future to healing:—

In the autumn of last year my daughter's health failed completely. A severe cold, followed by a cough, that lasted through the winter, had so reduced her strength as to render it necessary, according to medical opinion, that she should take a long and complete rest at the seaside.

Professional duties prevented the adoption of this measure, and I applied to Mr. Hawkins. My daughter felt relief after the first visit, and the treatment has been continued ever since with great benefit, her health being now so far restored that she can do without it.

In consequence of a remark in the notice alluded to, I wish to add that the "refusal to accept remuneration" must be understood to be applicable only to Mr. Cain himself and personal friends of the healer, for it is obvious that without substantial acknowledgment of his very valuable help, Mr. Hawkins could not give away his time and strength.

I am not authorised to say this, but I think the notice is likely to mislead, and may place an excellent and kind worker in difficulty.

Croydon, May 21st.

ELIZABETH K. BEEBY.

THE MISSIONARY MEDIUM AT BRIGHTON.

Dear Mr. Burns,—From the great satisfaction and approval of the mediumship of our oldest missionary medium, Mr. Wallace in the circle here, and that at Atlingworth Street also, we wish through your columns to commend to others the good we have received through him, and hope the residue of his missionary life will be fully occupied by calls from all quarters for his labours, preferring honest English mediums, to the expensive and much lauded strangers, of whom much doubt remains. While I highly respect and revere the holy communications from foreign and home mediums, I do most sincerely hope that more appreciation and cultivation of honest English mediums will take the rule, and all deceivers, tricksters, and hypocrites be fully exposed and expelled from the ranks of Spiritualism.

As an investigator into this ministration of angels among men I feel that our discernment, patience, and prayer should follow them, and all the ministers of truth, to aid the progression of all that is holy, fitting us for our future home.—I am, yours sincerely,

Hall of Science, Brighton, May 16th.

THOS. STOWELL, M.D.

Mrs. WELDON's sociable evening at Langham Hall, 43, Great Portland Street, was attended by Mr. J. W. Fletcher, trance medium, who made his first public appearance in England, though he has given many tests in private since he arrived in London. His subject was, "The Religious Element in Spiritualism," which excited deep interest in the audience, and the treatment of it was marked by much practical thought, presented with a feeling of sincerity which made an evident impression upon his hearers. Mrs. Weldon's sociable evenings are held at Langham Hall every Monday evening at 8 o'clock. The proceeds go towards the support of the Orphanage. Spiritualists who feel the want of refined recreation for the members of their families should attend these gatherings, where music and song are combined with instruction.

MR. MORSE'S APPOINTMENTS.

BIRMINGHAM.—Sunday, May 27. Templar Hall, Ladywood Road. Evening at 6.30. Monday, May 28. Chamber Lecture. Regular monthly engagement.

NEWCASTLE-ON-TYNE.—Sunday, June 3.

BELPER.—June 7 and 8.

LONDON.—Sunday, June 10. Doughty Hall, Bedford Row, W.C. Evening at 7.

LIVERPOOL.—Sunday, June 17.

MANCHESTER.—Sunday, July 8.

Societies desirous of engaging Mr. Morse's services are requested to write to him, for terms and dates, at Warwick Cottage, Old Ford Road, Bow, London, E.

MR. W. J. COLVILLE'S APPOINTMENTS.

Friday, May 25.—Temperance Hall, Gateshead, at 7.30 p.m.

Sunday, May 27.—Co-operative Hall, Chester-le-Street, at 2 and 6 p.m. Oldham to follow.

Subjects on all occasions (including poems) to be chosen by the audience.

Mr. BURNS'S APPOINTMENTS.

Friday, May 24.—Progressive College Entertainment, Keswick.

Saturday, May 25.—Lancashire Pic-nic, Hayfield.

Sunday, May 26.—Macclesfield.

Thursday, May 31.—Dalston Association.

Thursday, June 7.—Order of Spiritual Teachers, 15, Southampton Row.

Tuesday, June 12.—Marylebone Association.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, MARYLEBONE ROAD.

On Friday, May 25, Mr. Cartwright will open a discussion on "Bradlaughism."

On Sunday, 27th, the quarterly tea-meeting will take place. Tea on table at 5.30; admission 1s. It is hoped that the members and friends will rally round and support the committee in their endeavours.

On Tuesday, 29th, Mr. C. C. Massey, Barrister-at-Law, will deliver a lecture on "Phenomenal Spiritualism as a subject for Scientific Investigation."

Any friends desirous of joining the above Association, are reminded that the quarter commences on Sunday. Terms of membership, One Shilling, including use of Library. CHARLES WHITE, Hon. Sec.

CHESTER-LE-STREET DISTRICT COMMITTEE.

Mr. W. J. Colville will give two trance orations in the Co-operative Hall, Chester-le-Street, on Sunday, May 27th, at two and six p.m., subjects to be chosen by the audience, including inspirational poems. Mr. James Wilson in the chair. Tea provided for visitors; admission by free ticket at the door. A collection to defray expenses.

J. BATIE, Jun., Secretary.

DALSTON ASSOCIATION.

"The Progressive Study of Spiritualism" will form the subject of a lecture to be delivered by Mr. James Burns, of the Progressive Library, before the members and friends of the Dalston Association of Inquirers into Spiritualism at the rooms, 74, Navarino Road, Dalston, London, E., on Thursday evening next, the 31st instant. Chair to be taken at 8.15 p.m. Admission free.

After a tenancy of close upon seven years, the Association have to remove to new quarters, the premises in Navarino Road being required by the Great Eastern Railway Company for extension purposes. A special session of the Council was summoned for yesterday (Thursday) evening to consider urgency of early removal.

The third and concluding seance with Mr. J. William Fletcher, clairvoyant trance test medium, will be held at 74, Navarino Road, Dalston, on Wednesday evening next, the 30th instant, at 8 p.m. The previous two subscription seances have given great satisfaction to the subscribers, many test communications of a private family nature having been obtained.

A COUNTRY TOUR FOR MISSION WORK.

Dear Mr. Burns,—I have received a letter asking me to go to Newcastle, but I should like to have a number of engagements on my way, so as to make a tour through the country, thereby extending my sphere of action, and lessening the expenses to all. I am prepared to do some outdoor work where others will co-operate with me, and my guides will control me to deliver lectures and trance addresses, as well as aid in the formation of circles.

I hope to hear from the friends of the Cause in the provinces, Wales, and Scotland, as soon as possible, that I may make my arrangements accordingly, as I contemplate starting in about three weeks. All letters should be addressed to me at 15, St. Peter's Road, Mile End, E.

E. W. WALLIS, Missionary Medium.

15, St. Peter's Road, Mile End, E.

Mr. T. BROWN still remains in Edinburgh. Letters should be addressed to Thomas Brown, care of Mr. Field, 39, South Clerk Street, Edinburgh.

A PHOTOGRAPH of Mr. Colville by Mr. Ancrum, Windy Nook, near Gateshead, has been received. It is an excellent likeness, and a very pleasing picture. We can supply them at 1s. each.

Mrs. LAWRENCE, whose husband is at present in prison for mediumship, asks for employment during her present privations. She is a dress and mantle maker, and would be glad of work which she could do at home. Her address is 7, Heath Street, Stepney, E.

KEIGHLEY SPIRITUAL BROTHERHOOD LYCEUM.—Mrs. Hollings, of Churchwell, near Leeds, will deliver two trance addresses on Sunday, June 3, commencing—afternoon, at half-past two, and evening at half-past five, when collections will be made at the close of each service.—Keighley, May 22.

A. MORRELL, Sec.

THE PROGRESSIVE COLLEGE, GRASMERE.

P. R. HARRISON, B.A., Principal.

DR. DODS' GREAT WORK ON MESMERISM.

Now ready, in handsome illustrated cloth binding, two vols. in one; price 3s. 6d. (The original editions sell for 8s.)

The whole of Dod's celebrated Lectures, embracing Six Lectures on
THE PHILOSOPHY OF MESMERISM,
and Twelve Lectures on the**PHILOSOPHY OF ELECTRICAL PSYCHOLOGY,**
including the Lecture, worth all the money, entitled
THE SECRET REVEALED, SO THAT ALL MAY KNOW HOW TO EXPERIMENT WITHOUT AN INSTRUCTOR."

London: J. BURNS, 15, Southampton Row, W.C.

A BOOK WRITTEN AND ILLUSTRATED BY SPIRITS.

If direct writing on a slate be thought incredible, what must be the verdict on the work about to be mentioned, which contains a number of full-page illustrations, the original drawings being done by spirits, without mortal contact. This work—

**HAFED, PRINCE OF PERSIA :
HIS EARTH-LIFE AND SPIRIT-LIFE**

—purports to give the life-story of one of the Wise Men of the East who did homage to the infant Jesus as stated in the Gospels. It was dictated by the spirit "Hafed" through the lips of Mr. D. Duguid, of Glasgow, while he was in the unconscious trance.

Mr. Duguid has painted a great number of pictures while in the trance state, and it matters not to him whether he works in darkness or in light. "Hafed" contains various specimens of direct writing in Hebrew, Latin, Greek, &c. The originals of some of his paintings and drawings may be seen at the Spiritual Institution.

This illustrated Life of "Hafed" is a bulky and elegant volume price 10s., and is sold at the Spiritual Institution, 15, Southampton Row, W.C.

Price 1s. post free.

**THE FOOD WE LIVE ON.
INSTRUCTIVE—ASTOUNDING—TRUE.**

A Poem by SIR CHARLES ISHAM, BART.

This Poem, extending to 500 lines, is not printed from type, but Lithographed in the Handwriting of the Author; the text being amply illustrated with Figures of Birds and Animals, Ornamental Designs, and Initial Letters, the whole Composed and Designed by SIR CHARLES ISHAM, BART. It is not only well worth reading, but a literary and artistic curiosity. A number of Tracts on Dietetic Subjects accompany it.

Sold by J. BURNS, 15, Southampton Row, London, W.C.

POPULAR INFORMATION ON SPIRITUALISM.

- ORIGINAL RESEARCHES IN PSYCHOLOGY. By T. P. BARKAS, F.G.S. 3d.
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 DARLINGTON, Spiritual Institution, 1, Mount Street, adjoining the
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 GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.
 HALIFAX, Psychological Society, Old County Court, Union Street, at 2.30
 and 6.
 LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.
 LIVERPOOL, Public Meetings at Meyerbeer Hall, at 11 a.m. and 6.30 p.m.
 LOUGHBOROUGH, Mr. Gutteridge's, School Street, at 6.30.
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 NOTTINGHAM, Churchgate Low Pavement. Public Meeting at 6.30 p.m.
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