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TRANCE DISCOURSES ON THE ORIGIN OF RELIGIOUS RITES.

The meeting in Doughty Hall on Sunday evening was the finest it has been our fortune to attend. The conditions and influences pervading the hall were of a most spiritualising nature, and the medium spoke with great clearness and a freedom not observed before. Mr. Burns presided in his usual efficient manner, and in a short speech related some experiences of spirit-communion in which he had engaged during the week, and prepared the minds of the audience for the discourse of the evening. The address was not pointed, but took in a number of incidents and explained them, a report of which we briefly present to our readers.

ADDRESS.

With respect to the antiquity of the *Bhagavat Ghita*, the *Vedas*, and the *Puranas*, as claimed and stated by us on the occasion of our last discourse, there seems to be some doubt; and that we may the better make clear our position, and reconcile facts with statements, we venture to solicit your consideration of the following thoughts.

Last Sunday evening we referred to the worship of *Kristna* as having taken place about 5,000 years ago, but it will also be in the minds of many present that we did not, while thus speaking of the worship of *Kristna*, claim that he was adored as the absolute, or as being equal with God the Sovereign Lord; we simply stated that at that period of the world's history above referred to, *Kristna* was worshipped as the second form of the godhead, the Son, Buddha, the first emanation from the Infinite, the wisdom and the mediatorial office sustained by the founder of the Buddhistic faith. This *Kristna* also represented the regenerative and redemptive power of nature as typified by the black cloud that refreshes and restores the energies of nature when she appears dead with the excessive heat of the sun. Later years we know that *Kristna*, instead of being worshipped or esteemed as the first-born of God, was considered and respected as the only god to whom men might pay their devotions.

These powers of the Deity, as we said in our last discourse, were represented by the sun, but the sun was in another and much different sign of the zodiac at the time of Rappischurra's meditations and conclusions, than at that time when *Kristna* was elevated to the supreme seat of power; and, indeed, so is that same change true now. When the Rappischurrites first made the sun the symbol of the Deity, that solar body was in the sign of *Taurus*, the Bull; but when *Kristna* was made the object of supreme authority the sun was in the sign of *Aries*, the Ram. Science, upon which so much dependence is placed, says that it takes 71½ years for the sun to pass one degree, consequently before a whole sign could be attained 2,145 years must elapse. Why we mention these things is to prove the position claimed by us respecting the antiquity of these ancient writings, to which reference has been made. The sun on leaving *Taurus* entered *Aries*, and afterwards *Aquarius*. The sun entered the first degree of *Aquarius* at the time of the appearance of the man of Nazareth, or as near as we can compute. If so, then there must have been 4,290 years at least between the worship of the sun symbol in *Taurus* and the advent of your era, which brings it quite near to the time stated on Sunday evening last, viz., between 4,000 and 5,000 years B.C. since the *Bhagavat Ghita* was first committed to writing. We claim that these figures are right, or nearly so, and that they prove the age of these Scriptures, for within these ancient writings there is sufficient testimony afforded to prove that they were

written during the time the sun was in the first degree of *Taurus*. We will not trespass further upon your notice at present on this particular topic, but proceed to consider the changes that were being effected in the regions about which the Rappischurrites had located themselves.

It is a sign of human frailty when men endeavour to find some more substantial and reliable power upon whom they may trust and in whom they may confide. Men in all ages have manifested that ceaseless anxiety and restlessness of disposition, which makes them continually direct their thought-energies into other and strange channels. In short, it seems to be an inborn principle that men should discover, and be ever on the alert to discover, something fresh, startling, and new. The same was true in a thousand ways respecting the ancient people who had spread themselves by this time (4000 B.C.) nearly over the whole habitable world. Sects and parties divided by strifes and envyings, others separated on technical grounds and definitions of terms; one part crossed the *Indus Oceanus*, another betook themselves to Egypt, a third entered Persia and Arabia, while another, seeking a land to the east, passed over the plain of Siberia and founded the American continent; these changes and removals were indeed the confusion of tongues, the Babel that scattered abroad all nations of men. When men of similar abilities meet, possessing alike the spirit to rule and govern, then it is that the spirit of discontent enters within their ranks and they must either subdue, be subdued, or seek a place and people over whom they may exert their authority and govern with their will. Thus at once there were raised innumerable men capable and qualified to rule, and imbued with an independence of thought that would not suffer them to submit to the decrees of another. The age, intensely spiritual, and when will and thought alone ruled, favoured this development of authoritative and aspiring minds—when they would indeed raise a tower that would make themselves equal with God, and overcome the changes and conditions of society represented by the operations of the elements. But during this whole era of strife, while men had forsaken all thoughts of the one Supreme God, and had given themselves up to the worship of innumerable deities, there were still one simple, earnest, and strictly zealous people who had not gone after false gods, nor given their bodies to the tortures that their neighbours had done, for the supposed reason that their gods would be pleased with them for their revolting practices, but who still looked for inspiration from the only source from whence it could proceed.

This people inhabited the central parts of Ceylon, and it is a notorious fact that they are the only people who have maintained their position on the earth, and who have retained the principles of religion as inculcated by Buddha. Their God, even to this day, is *Kia She* (Kasyapa Buddha), or Fo, which is but the local pronunciation of the word Buddha, the same as we find it in other parts of the country pronounced as *Boodh*, *Phoo*, *Boiten*, *Woden*, and *Poden*. But the name of the Supreme is never mentioned by them except in cases of deep reverence, and only on certain occasions, and in particular habits of body and mind. In the humblest attitude, and covered with the cloth that envelops them and protects them from all untoward influences, these people pronounce the OM, the unspeakable name of the Infinite. This is the same word used in India at a later purification of the minds of that country, under the representative symbols of AUM. It is the same word used by the Israelites in a later age under the expression of IEUE, and which caused them (the Israelites) to

adopt the term Lord God, instead of the name of the Majesty of Heaven and Earth.

While all other nations have undergone change, decay, and death, while the inhabitants of every other country have been removed, this ancient people of Ceylon preserve their place and their devotions. As a proof of their sincerity and earnestness, and of their dependence upon the Infinite God and Father of all men, we repeat here their prayer, to which they give expression on those special occasions on which they crave a return of inspirational virtue. Falling low on their knees, covered with the "sackcloth," you may hear them exclaim: "NAMO BUDDHAYA. NAMO DHAMMAYA. NAMO SANGAYA. NAMO KASAPAYA. OM! HARA, HARA, HARA. HO, HE, HE. NAMO KASAPAYA. ARHATE. SAMYAKSAMBUDDHAYA." Thus addressing their God first through the mediatorial office of the name of Buddha, they proceed in the name of their interceding gods, to pray that the *Dhamma* may be reduced and dedicated to the service and mission of God—*Om*; concluding with adoration to God through and in the name of Buddha. If this can be said to be idolatry, what may we say of those Christians who pray in the name of Jesus Christ? Surely the forms are identical; and if theirs is a ceremony proceeding from the nature of their education, we may with equal propriety say that the ideas entertained by the people of to-day respecting Christ are due to the same causes.

India had in a space of three hundred years undergone many and varied changes; her theology had been transformed, in a measure, by the many conquering lords and law-givers that had arisen in various parts of the country, and her people had parted from the teachings and precepts of Buddha, and had enlisted in the more gross and ill-defined religion of Brahma; until at the present day we see very few places, comparatively speaking, occupied by the followers of Buddha in the whole extent of India's vast dominions—the stronghold of Buddhism lying principally with the northern people, who have kept faithful to their zealous trust.

We will now return to the time of Rappischurra, and notice the changes being introduced by him and his disciples. In his abstract meditations he was accustomed to use metaphors and figures to convey to the minds of his followers a notion of what he meant by certain principles which he found at work in the world around him. These figures, unless perfectly familiar to the minds of students, convey a very erroneous impression of the truths that underlie the mode of speech and description used by this great teacher. We cannot expect, then, that those minds who do not possess the key that will unfold the original meaning as intended to be conveyed by Rappischurra and his disciples should understand their inner sense; and we need not express wonder at the definition expressed, nor yet be surprised at the statements offered in explanation of these sublime teachings. In the *Samyutta Nikaya Saha Gatha Wagga*, a story is told of the obscuration of the sun by the moon, and that eclipses are caused by a monster man, of immense proportions, who swallows the sun and keeps it from reflecting its rays on earth; and, indeed, such a relation does not seem anything more than a fabulous production to satisfy the ignorant minds of that country which gave it birth, but if taken in the sense conveyed, and which it is intended to impart, we see a most beautiful allegory which betrays a conception of the Infinite that more pretentious minds need not despise. While the sun is thus withheld from its usual pursuit, an interceder rises, and thus addresses the lord or director:—

"Namo te Buddha wirhattu
Wippammotosi Sambadhi,
Sambadhapatipannosmi
Tassa me saranan bhawati."

In English the words mean, "Adoration we give to thee, great Buddha! Thou art free from all impurities. I am distressed. Become thou a refuge unto me." And then in a prayer of simplicity he begs for the liberation of the sun, and that its purposes may be efficiently carried out, in the following words:—

"Tathagatan' arabantan'
Chandima Saranon' gato,
Rahu chandan' pamunchassu,
Buddha lokanukampakati."

Or, "In the Rabat Tathagato the sun is hid. Rahu! Release thou the sun; the Buddhas abound in mercy. Grant our prayer."

In these excerpts the name of God is as much veiled in obscurity as the truth itself is hidden. In the former part of the *Siriya Piril*, a divisional section of the *Samyutta Nikaya*, Asur is the name employed for God, and Rahu the power of God. They are not, as has been supposed, different titles for different gods, but the one is the name and the other the attribute.

Rappischurra changed some time previous to his death the names and qualities of the Trimurti represented by the sun, and this latter change seemed an unavoidable circumstance attendant upon their close connection with the theology of the Hindoos—in fact, a minimum of truth only remained with the Rappischurrites, which they had inherited from the Buddhists in their original state, and before they had left the Buddhists in Nepal. The Hindoos had worshipped the sun as the symbol of God, and the moon and planets as his ministering angels; but Rappischurra originated a system that partook of the nature of the Buddhist faith, and also of that of the Hindoos, but which was, strictly speaking, neither Buddhism nor Hindooism, but, as already expressed, a corruption of the two.

Instead, therefore, of considering the sun as the first person in the Trinity, Rappischurra made it the third person in his regene-

rative capacity. Asur was God the infinite, superior and beyond all these things that are to be seen; but the moon he named the Son of God through his wanderings and travels among other planetary worlds. Thus the second person he named the moon-god, and the third person the sun-god.

The meaning of this story, as we have given it, is, the monster that arose and obstructed the work of regeneration and sanctification was ignorance and folly, which in all places impede true progress, more especially so in the work of the spirit; but that by earnest prayer and patient interceding through the moon-god, the sun-god was liberated through the Rahu of Asur. We meet with the same name in *Chanda Piril*, but in this latter writing it will be discovered as *Asur Rahu*—God of Power.

There is another figure to be found in the *Sutta Suriyuggamma Suttanta*, of the *Maha Meru*, an immense mountain, which has afforded much cause for ridicule and foul slander; but this allegory, like the other just mentioned, is only treated in this manner in consequence of the inability of the uninitiated to comprehend its inner sense; we give you the words from the above named writing, and which are the teachings of Buddha, permanently fixed on the page by his Sravakas:—

"Sineru, Bhikawe, pabbatarajja chaturasiti-yojana-sahassani ayamena; chaturasiti-yojana-sahassani wittharena; chaturasiti-yojana-sahassani maha samudde ajjogalho; chaturasiti-yojana-sahassani samudde achchuggato."

These words, in English, are to this effect: "Priests, The mountain Meru is 84,000 yojanas in length; it is 84,000 yojanas in breadth; it is 84,000 yojanas sunk in the ocean; it is 84,000 yojanas above the level of the ocean." This mountain Meru is no earthly mountain, but it is a figure employed to convey to the minds of the people an estimate of the omnipresence of God: God is here mentioned as the mountain, and a *yojana* is a measure of inconceivable extent. The top of the mountain is said to touch the sun, and to be sunk below the depths of the ocean. Some have said if such a mountain existed at the time of Buddha, why do we not see it?—thus supposing that this teacher referred to a material mountain—and to take it in this latter sense we admit would require more faith than reason; but look at the figure in its spiritual signification, and see whether it does not convey a clearer perception of the presence of God than any of the shallow teachings of this day respecting the same subject.

God is present indeed above and below the ocean, His love and His power indeed know no bound, and as the terms employed are to the finite senses incomprehensible, even so are the length and breadth of that mercy which rules with a father's hand, misunderstood and unappreciated through the pollutions and besetments of time. Let us then hear no more of *Maha Meru*, being classed with the legendary fables of ignorance and superstition, but elevated to the rank of spiritual truths, and as being imparted by a spiritual mind.

Thus ignorance with these men, who have endeavoured to enter the fold by other means than the door, has been presumption, and they have declared their ignorance by stating their false conclusions; but we seek to raise these ancient people from the calumnies of bigotry and prejudice, and show their ideas in a light clear and unobscured. Surely no truth-loving spirit will object to truth because it happens to proceed from a people that have for so long been despised and ridiculed as idolaters and heathens; and surely there are those amongst you with manly courage sufficient to make you dauntless in the service of reflecting truth upon a world well near dead with forms corrupted and faiths rotten.

But Rappischurra felt the infirmities of flesh creep upon him, and his change from the land of shadows to a life of reality was equally calm and sudden with him as with his master and tutor, Buddha. Thus another great mind was removed from the theatre of life on earth to fill an equally important mission in the life beyond earth.

We have not to inquire into the changes which brought about the many divisions referred to in the fore part of this address, for these would occupy much more time than you would be disposed to grant unto us for that purpose; sufficient, then, let it be to know that changes have occurred which mark a most eventful time in the history of religious thought; and let us content ourselves with a review of the various branches that have sprung as the effects of which these changes are the causes. These branches are many, and we propose to consider them as briefly as the time allotted and the facts connected therewith will allow, consistently with a clear perception of the truths that we desire to express.

From what we have observed on this and other occasions, it will be seen, we presume, that the sun has been an object of adoration in all nations of the past, and that it is to this sun worship alone that we are indebted for all the religions of to-day; but of these we shall have more to say as we proceed in due course. That certain positions of the sun, moon, planets, and stars have an influence upon humanity, we think no rational mind will deny; for it forms the basis of all thought in the past, and influences men to an appreciable extent in the present. This is neither more nor less than a system of astrology, now little known and less regarded; but some will deny the existence of any truth in connection with that despised subject: let us assure you that it is our most firm belief that truth lies within it to no inconsiderable degree; and should we ever be so fortunate as to stand before you with the time, means, and opportunity to enable us to consider the subject of astrology, we should do so with the greatest pleasure conceivable.

To-night we suffer in consequence of atmospheric disturbances

that are outside this building, and that we are not alone in our suffering, none will attempt to palliate or deny. Even the strongest minds, and those in the enjoyment of robust health, experience the influence of the air. If this be true, how much more reasonable is it to suppose that the planetary worlds will have either a wholesome or injurious effect upon the human system? Surely the one fact is as worthy of your acceptance as the other, and possesses equally, if not more, substantial reason to support planetary influences than that of atmospheric influences. And this is the cause of the changes that ever and anon sweep the bosom of earth, disturbing some minds and soothing others.

To-day the spiritual minds of this and other countries are looking for a great spiritual wave to wash upon the shores of thought, and clear away the impurities that lie on the sands of time. Now, reflective men are looking around them; they say that science has attained her limits, or nearly so; that the earth is no longer able to maintain her inhabitants in bread and the necessities of life, is the cry of another class of thinkers; that with social revolutions, and wars, and persecutions that are now transpiring, the world cannot endure much longer without some most miraculous interference, is the exclamation of another; and, indeed, there seems to be few persons who do not in some form or other cry out: "What is to be the end of all these things?"

What is the cause of these thoughts, springing from various channels? Is it not that men unconsciously are aware of some great change coming upon them, and this prefigured by the transition of the central sun from one sign into that of another? Verily, they can be due to no other cause. As the Bull of *Taurus* brought forth one dispensation and a regard for one class of thought, so the sign of *Aries* the Ram brought forth another light, and a succeeding sign brought forth a truth which has had to maintain itself with the sword: even so will the coming change mark an era in the history of man which will bring truth and light to his soul, and gladden his spirit with the sweet consciousness of a life of real existence. This is what we mean by the change coming. Be ye prepared, then, to receive that wave of spiritual inspiration as it steals over your land.

But, my dear brethren, it is not sufficient for us to wait passively and anxiously for the truth to come; we must be up and doing, or, like those of old we shall be no way benefited for the dawn of this coming light. You would not think of training a child in ignorance, and then expect that he should speak wisdom and confound the sages. You would not expect to receive a clear light through a coloured glass; and you would be extremely foolish if you expected to have light reflected from an unpolished surface. If experience does not warrant you in looking for these things without affording means for their reception and manifestation, can you with intelligence and reason expect to see the spiritual tree grow, or the seed take root without some preparation and attention to their demands? No. Then neither can you benefit from spiritual ministrations unless your minds are trained for their reception. O friends, as you value your own interests, the interests of your children, and the welfare of this world around you, apply your minds and souls diligently to the cultivation of that which is to live through unending years.

In our next discourse we shall review the theology and mythology of the Egyptians, and learn from them their hidden meaning.

In conclusion. We have not endeavoured upon the present occasion to meet the various views assumed in India, but as we shall have cause to renew our acquaintance with this ancient land in a future address, we may for the present take leave of it. Our aim has rather been to set ourselves right with the subject and elucidate previous statements as well as to lift from the minds of the present generation the false views entertained and circulated by those whose mission it is to plant their word and thought without any respect to the minds or thoughts of those they teach. If our attempts open one gleam of light upon the ways and thoughts of the ancients, we are grateful for the opportunity; and we pray that each and all may be endowed with that spirit of discrimination which will enable them to distinguish between truth and error, and the light of inquiry and the darkness of superstition, and that each soul may be purified and strengthened for the work of redeeming and emancipating free-thought from the clutches of bigotry.

In response to Mr. Burns's invitation, Mr. Peterson delivered a short address. He praised highly the earnestness of the meeting, which he thought could not be surpassed. He then proceeded to describe some communications he had obtained through a medium, the one of the previous evening being of a similar character to that which had just been given by Mr. Lambelle. It was a curious coincidence, but for months past he had been receiving communications on the same theme as that which formed the basis of Mr. Lambelle's address, and of this fact, no one connected with these meetings knew anything. Mr. Peterson's remarks in addition contained many instructive points, which were much appreciated.

THE QUAKERS.

I extract from a local newspaper the following statistics of the longevity of the Quaker fraternity, which may be of interest:—

"The number of deaths in Great Britain among Quakers during the last year was 308: 125 males and 183 females. The number of Quakers in the kingdom is about 20,000. Out of the 308 deaths there were only 19 of children under 1 year; the total number of deaths under 20 years was only 49; and out of the 308 the highest number in any one 10 years of life was in that including those whose ages were between 70 and 80. The next highest number, 55, died at between 80 and 90; 8 died whose ages were between 90 and 100; and the average age of the numbers who died last year was 58 years."

R. M.

HISTORICAL CONTROLS.

(Reported and communicated by A. T. T. P.)

DR. JOHN FAUSTUS.

On Sunday, May 5, whilst sitting with the medium, he was controlled, and, taking a piece of paper, he wrote in German text, "Schoeffer." He then said: "I hear the name of Fust, of Gutenberg, and John Wagner, the Mayence quartette." He then returned to his normal state, and, after some few minutes, was again controlled and spoke as follows:—

"Has it ever happened to you in the still hour of the evening, in a semi-conscious condition between sleeping and waking, to be the bearer of strange impressions, the vistas of most remarkable scenes of family events rapidly occurring—in fact, have you been in that state that years seemed to have passed through ages, and when you return again to consciousness to find but a few minutes have elapsed? These scenes in the majority of cases are spiritual scenes presented for some special purpose. In such a state, at such a time, I received a spiritual command, saying to me: 'Arise; God has work for you.' 'For me,' I thought when I returned to a state of consciousness—'For me, whose hands are not free from offending God, whose thoughts are neither to His honour nor glory, whose acts are often directly contrary to His known law; and when I have arisen, what am I to do? where am I to go?' These were questions to myself, which flashed quickly across my mind; and again I heard the voice in a thoroughly conscious state: the words were: 'Go to the convent of the Carmelites and ask leave to visit every cell under ground.' I had never set foot in a Convent; I had no respect for their religion—nor for any other, for the matter of that. I believed in God, but I worshipped in no churches. I obeyed, although I regarded all this as a dream. I arrived at the Convent; I saw the superior and listened to his garrulous talk, in which the virtue of his monks was the chief theme. 'They keep silent, Master John Faust; they are learned, and the only means whereby their learning is made known is by the distribution of their manuscripts of the Holy Scriptures; we are self-providing, borrowing from no man; our Convent is kept entirely by the labours of these brothers, who labour in quietude and holy solitude in their cells. Cast your eyes on that manuscript'—presenting a manuscript towards me—'Brother Joseph was twenty-three years ere it was completed, working at that manuscript from the first early mass to the bell for prayers at retiring—ten hours daily, never leaving his desk. I would direct your attention to the elegance of design of its capitals that head its every chapter; you will see there how minutely and how laboriously the colours are placed. The sweet and holy scenes that are pictured in their manuscripts are a work of time; but they are willing, John Faust, to work; and holy Mother Church appreciates their labours and services.' 'Twenty-three years,' I answered, 'Sir Abbott, for a man to labour on these few sheets of parchment?' 'But look to the subject-matter contained within their pages,' replied the abbot. 'Well, but granting that every word is a holy word, and every letter a letter of the utmost vitality to every soul living, this toil, these twenty-three years of labour in these four gospels' history is a long time; and what will be its price to its future possessor?' I asked. 'Well,' was his answer, 'there are few nobles within the precincts of the monastery that are wealthy enough to purchase it: many a broad acre, or their value, must be given in exchange.' I said I would like to see these Monks at work. That request was granted, and I proceeded down the many steps of that stone staircase that led to these working cells. How different in appearance were these Monks from these monks' Abbot: the one was corpulent, lusty, seemingly well able and thoroughly inclined to enjoy every good that God has given to man—fresh air, good food, a glass or two of wine, exercise, love of freedom, and uncontrolled action; oh, yes, his appearance bespoke all this; the Abbot was a comfortable-looking man, unmistakably comfortable. But these monks in the working cells were meagre and lean, and had a look of imbecile patience—patience approaching to imbecility would be the meaning. Humbly they made their obeisance to the Abbot on our entry. 'What are those knotted cords that hang by the side of the door in a nook?' I asked the abbot. The comfortable-looking abbot answered: 'They were for self-correction.' I asked, 'Is it because their diet is not sufficient, and they get impatiently hungry for the next meal, that they have to beat themselves?' 'No,' was the answer; 'oh, no, but they give way to laziness sometimes, and forget their early midnight prayers, and are not up and moving at prime when they should be, and so they beat themselves by my orders,' was the answer. 'Have you knotted cords in a nook behind your door, Sir Abbot?' I asked him. His answer was: 'Come, I will show you a finer sort of manuscript, with better drawing, in the opposite cell.' I had been too minute in my inquiries about the knotted cord I had seen. I noticed that had any of the monks occasion to leave their cells to go into the lavatories, a great deal of bowing and scraping took place before a small statue representing the Virgin Mary. I noticed, as often as the abbot and myself had to pass this figure, he forgot his obeisance. There were nearly sixty working monks in these unearthly dens, and they had once been men endowed with reason, and had debased their minds to such an extent that they thought God would be satisfied with a life-service of such frivolity. These manuscripts commenced when the hair was black and crisp, and were not finished when I saw them on that memorable visit, with forms bowed down with extreme old age—still working, never ceasing in their unchanging labours; and they had reached to the ridiculous conclusion that God required such services as those from his

creatures. I was comparatively a young man then—I was born in 1399, and this took place in the year 1420.

"For years after this visit I could not rest—a feeling of restlessness always seemed to be my lot. I thought only of this dream, for dream I called it. I knew not then that it was directly a spiritual command to go; and for eleven years I received no other command; yet the presence of these close-shaven monks, with their tonsured heads, made me shudder. I began to detest their very presence. My wife was a staunch Catholic, and one of the monks from the monastery used to attend her for the purpose of confession. It soon began to be whispered among them that I never attended mass nor confession, as a Christian ought to do. I stopped one of these unwelcome visitors on my threshold and said to him: 'Sir Priest, if I look on her before whom you bow as a fictitious personage, or, if she really ever did exist, I look on her as the wife of Joseph the Carpenter, what will be my punishment?' 'God forbid that you should ever entertain such notions,' was his smooth answer; 'but,' he added, glancing furtively at me, 'the punishment would be death at the stake.' 'Then God forbid that ever I should entertain them, as I am not the stuff of which martyrs are made; but before you go, bring me a manuscript of the books from which you teach—bring the whole of them complete.' He replied: 'Your whole estate would not purchase a fairly-copied manuscript of a single gospel.' 'I will become the possessor of the best manuscript in the possession of the convent,' was my answer. At that the monk spoke to me of the contents of the manuscripts commencing from the creation of the world down to the wild prophecy of the captive disciple of the Son of God on Mount Patmos. He looked at me and I looked at him. I had arrived at a thorough knowledge of their Jesuitical dispositions. He fell far short in the reading of my character. 'His heretical notions must only exist in the imagination of our convent spies,' I heard him mutter to himself. He then said: 'How will you become possessor of such valuable manuscripts, that have taken three lives to finish?' I replied: 'I will either beg for them, borrow for them, or steal for them—God will forgive me.' Again we exchanged glances, and we parted—he to detail to his abbot every word that had passed between us both, and I to consider the best means of arriving at a sum sufficient to buy this famed manuscript. I used to deliberate on the means by myself in my own room, and again I heard this voice (not asleep this time): 'Write to Schoeffer, one of the most elegant and expeditious penmen living outside the convent walls.' He was considerably my junior: I had then reached about thirty-five years of age. Schoeffer was then about eighteen years of age—modest, mild, in a manner obedient to my wishes, conformable in all things. He had been with me but a very little time when he fell in love with my daughter, whom afterwards he married; and he used to listen amazed when I spoke to him of this voice I had heard advising me to send for him.

"One evening Schoeffer, my daughter, and myself were seated together, and all three heard the voice calmly order us to write to one by name John Wagner, a *ci-devant* clergyman, who, in consequence of having heard the voice which we were hearing, and in a spirit obedient to instructions received from the voice, had thrown aside his gown. He came, and we spoke to him about this voice, and we agreed that something strange was about to happen. He told us that he remembered perfectly well the reason he had given up his living. He had heard a similar voice in the same way. Again, after an interval of a few evenings, we again heard this voice say, 'Send for Gutenberg; and Gutenberg came; and a voice told us 'It was well done by us to obey its commands; to darken the room, so that not a ray of light could enter the room; and to sing or speak of praises to God for one hour each evening of the week.' I ordered compliance, being the master of the house. I heard in the darkness Schoeffer at work at something; he seemed to be cutting something out of the table; on the light appearing, in beautiful letters were seen this order, 'Purchase the manuscript as soon as you can.' Every letter was beautifully formed on the table; and the cutting from the table, the letters, remained in one piece, proving the remarkable force that must have been used in cutting them out. The manuscript, by our united exertions, was purchased, and after twelve sittings we had succeeded in obtaining four complete sets of letters, magnificently cut upon blocks. Upon obtaining the manuscripts we placed these page by page on the table; and after wearied sittings for three years, from 1447 to 1450, we succeeded in obtaining a *fac simile* of every sheet of the manuscript, we had purchased, cut out of solid wood. As for the different alphabetical sets we had obtained, they were not used in my time, but only under Schoeffer, who was the first to use movable types or letters. Understand that our manuscript was copied on solid sheets or blocks. The manuscript realised an immense sum, equal to £3,000 of your money to-day; but on the introduction of our manuscript Bible, first introduced by myself, and distributed by myself, and also by the aid of the others at Paris, first travelling from Mainz all over the known world; London, Paris, and all the principal cities in every country in Europe received our Bible. Now came the result. Side by side with these sittings I continued to practice medicine, and was known better by the name of Dr. Faustus, though my baptismal name was John, and the name of my father was Fast. Did I so interest myself to propagate teachings which my heart denied? No; God forbid. You said well just now, when you mentioned that obscene love and immoral tales were priestly amusements before God's altar, whilst saying the eucharist, performing mass, calling themselves God's ministers, indulging at the same time in the lowest

and vilest thoughts and words. "(I may simply say that this was in reference to something that passed between myself and a previous control, on a previous day, on the subject of Martin Luther listening to some of the monks at Rome, at the confessional, in the place of prayers, reciting dirty stories.)" Yes, you were perfectly right; I felt it would be an act in God's service to give to the ignorant masses the book from which the priests derived their authority. A stronger blow than tearing down their churches about their ears, or ridiculing their ceremonies, or arguing on their absurdities, which meant in those who were headstrong enough to indulge in such arguments, Torture and Death. I aimed a surer blow—a blow not felt so keenly whilst I was in the body, but which I knew would be a heavy weight on their despotic power—pursuing it to the very ground.

"Oh that men might reason on these things as I reasoned. One first impression obtained from our blocks, was the flinging aside those parts which were worthless, clinging to those parts which prove God's mercy to men by communication with those gone before. What mattered it to me the idle tales that were wending their way from one end of the country to the other? What mattered it to me the shrinking touch of the housewives as I passed them? What mattered it to me the cowering of the children, as their little trembling lips uttered, 'There goes Dr. Faustus, who holds communication with dead people'? What mattered it to me these idle tales set afoot by Romish priests, mad with jealousy? The abbot who had previously received me with such an amount of favour, now crossed himself as I passed the convent gate, murmuring between his teeth, 'Anathema, Anathema.'

"The people began to read my books. In vain the Romish priests would have given themselves up to the flames rather than that they should be read. These were all the books that are canonical, that are allowed by holy Mother Church; bigoted laymen of the Roman Catholic creed began to think they had been outwitted and humbugged by their trusty shepherds, their pastors, their diligent priests, their absolution-giving comforters. They found no notification in the printed versions of the canonical books of many things, which had been given to them as truly orthodox from the pulpits of their church. The worship of relics was nowhere commanded; far from it, in many places forbidden; yet was the monastery, over which the comfortable abbot presided, full of such relics. There was the thumb of such a saint, and the toe, perhaps, of another. There were garments in which saints had died; there were some in which saints had lived. There were part of the swaddling clothes of him who was born in a stable; this was *president*, or chief among these relics; and that, as well as many of the others, would have looked much better for a good washing. They found no account of these wondrous miracles that they had heard from the pulpit, of Christ, whilst an infant in Mary his mother's arms: how that the sick and diseased, when touched by a napkin worn by Christ, had been cured. No account of the circumstances of his childhood, which had been given as orthodox by many priests, had any place in the manuscript which we had so faithfully *fac-simile'd*. They knew I had spoiled their trade. Then came the wild and senseless tale, handed down to posterity, that I, Dr. Faustus, had proved by the similarity of my many manuscripts, and the exact likeness of one letter to another letter of the same sort in another part of the manuscript—of course proportionate, in consequence of its being printed, the being all alike being impossible by hand, where thousands of letters appear and are not exactly similar—that I was in league with the Devil. They had no idea of our process. Amongst their ignorant and superstitious believers they openly accused me of having entered into a compact with the devil, who for twenty-five years of uncontrolled rule on earth, demanded my soul in exchange for such compact; that I had consented to it, and hence the supernatural labours that were proceeding from my hand. It was openly preached that I should be shunned and my bound manuscripts destroyed.

I could produce about 150 to 200 Bibles every week; not a very great number compared with now, but when you consider that one manuscript cost a fortune, and was the production of the labours of two men's lives, and in some cases more, it was a worthy feat, in which we were aided and assisted, as I first mentioned, by spiritual assistance. By their aid and agency, Schoeffer was enabled in the conscious state to go on with his labours, owing, at the time of his death, a debt of gratitude to our presiding guide; 'Busiris the Ancient' was his name."

I here asked the control whether he had seen any of the pictures that had been done for me. In reply he said, "No." I brought one and put it into the hands of the control, who, with his eyes, with nothing but the white appearing, read the writing—"The people that have walked in darkness," &c., which is at the foot of each of the pictures, referring to the Egyptian mythology, said, "Those were the very words that were cut on our first block. We recognise an immense change spiritual now taking place; we feel a renewed activity in the lower sphere; we feel and see a renewed activity in the upper sphere, as if some great spiritual wave was passing over the length and breadth of the universe. O God, grant that the change is a change in mercy! We know that to numbers it will be a change in mercy; but woe to those who refuse to recognise its claims, when such claims are clearly made manifest! Woe be to those that have eyes and will not see! Woe to those that have ears and will not hear!"

"John Fast calls for God's blessing on you. I will bring you a *fac simile* of the first letter which was cut at our circle; if I can't in wood, at all events a *fac simile* on the paper you provide."

Here ended an extraordinary control; there is much that I have no doubt will puzzle the reader, but, taken in connection with what has gone before and with what has gone since, and what some day I hope to be in a position to publish fully, I trust I shall be able to convince the reader that as in the 15th, 16th, and early part of the 17th century, so now in the latter end of the 19th century, a great spiritual wave is passing over the land. *Nous verrons.*

THE RESPONSIBILITY OF SPIRITUALISTS.

A FEW WORDS OF WARNING FOUNDED ON HEBREWS x.—xii.

What a very solemn responsibility is that of a Spiritualist! He has in his possession a revelation far exceeding in value that of any mere earthly discovery. Talents the most precious are given into his charge, which if he fail to use aright, he will assuredly lose without hope of regaining them. He knows the certain punishment that awaits all sin, and he knows that a holy life here is the only way to escape wrath to come. And yet there are many Spiritualists who trifle with their faith, and tamper with the deceitful vanities of this fleeting world, unmindful of the dreadful abyss, on the brink of which they stand, or rather totter. Whoever was the author of the Epistle to the Hebrews seems to have grasped most fully the idea of the helpless damnation of one who has wilfully sinned against light and knowledge, and against the strivings of the spirit in his heart. "He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant (i.e. that with which Jesus sealed his testimony to the truth), wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of Grace?" (Heb. x. 28, 29). And those who outwardly profess Spiritualism, and their allegiance to the Christ-principle, and yet in their inmost souls nurture evil thoughts, still keep one dark corner, are verily "crucifying the Son of God afresh, and putting him to an open shame." Alas for such men! Better for them had they never been born. They disgrace our Cause, and injure it far more than do outward foes. Of this duplicity of purpose we are bid to beware, "looking diligently lest any man fail of the grace of God." "Ye cannot serve God and mammon." God's service is perfect freedom, but it must be a service willingly rendered with singleness of heart, and must include complete self-dedication to God's work, and submission to His will, nothing less will do. These words may seem old and well-worn, but their repetition is as needful as ever. The faith of many from time to time waxes faint; therefore, I would remind my fellow-Spiritualists that it is in patience we must possess our souls. "If any man draw back, my soul shall have no pleasure in him" (Heb. x. 38). The backslider may indeed be reclaimed, but his backsliding will cause him bitter suffering both here and hereafter. Let us constantly pray to God and His good angels for help, that we may not cast away our confidence, which hath great recompense of reward (Heb. x. 35), but be kept firm in the faith. It is only he that endureth to the end, who shall be saved (i.e. from punishment after death), but he that doubteth shall be damned (i.e. to a term of woe).

Let us all, then, strive, each in his vocation, to find out our path of duty, and walk therein, not suffering ourselves to be turned aside to the right hand or to the left. And let us unite, each according to his ability (and none so poor or destitute of influence that he or she can do nothing towards one convert), to bring others into the light of spiritual truth. To us, indeed, as to the Twelve, comes the word, "Ye are the salt of the earth; but if the salt have lost its savour, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out, and to be trodden under foot of men." A recreant Spiritualist, then (mark the strong force of the words), is "to be trodden under foot." Aye, and deservedly, for he is acting the traitor's part. Such an one cannot be renewed to repentance. This is not written to crush the fallen, but to give a caution to those who stand. Let us, however, form the resolve so beautifully embodied in Hebrews xii. 1, a verse well suited to be the motto of all earnest, God-fearing Spiritualists: "Wherefore, seeing we also (as well as our fathers) are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us."

CANBOR.

THE ETERNAL PROGRESSION OF THE HUMAN SOUL.

To the Editor.—Dear Sir,—Will you kindly grant me space for the publication of the following discourse, which was delivered through the mediumship of Mr. S. De Main, of High Grange, on Sunday evening, the 19th ultimo:—

ADDRESS.

The subject chosen for our consideration on this occasion is as wide as immensity, and whose influence reaches to the Great Eternal himself, a subject which the finite mind is totally incapable of grasping in its entirety; nevertheless we will lead you in a path by which you may slightly comprehend the vastness of the infinite wisdom of the Universal Creator.

The human soul is a something which men in the past, and even in the present, have denied its existence, because they have been unable to recognise it as a principle apart from the material; and being totally incapable of bringing it within the jurisdiction of physical analysis, these would-be philosophers have discarded it altogether. However, man is possessed of a germ or divine essence which will run parallel with the long lines of eternity. It has

hitherto eluded the human grasp, and while men of thought have been cavilling about the physical, the inner principle has defied their sanguine efforts to elucidate the profound mysteries in connection with its manifestation, simply because their investigations have not been undertaken through the medium of the proper channel. But, presuming that you admit man has a soul, certain fears have been entertained that as an individuality he will only exist to a limited period in the Great Beyond, therefore it will come within the province of our duty to dispose of this idea or admit its plausibility. Now, from whence did this germ originate? If it emanated from the Deity it must be part and parcel of Himself, and the point when it was unknown in spiritual existence you cannot determine. You must go down the vast corridor of time, and extend your powers of imagination beyond, and beyond, and still spirit has an illimitable existence. If man existed in the far past, we may rationally conclude that his existence will still continue in the far future, until the powers of the soul attain their absolute expression, and are completely unfolded.

If man be a sentient individuality, self-conscious and separate from the supreme soul—if he possesses all the faculties which enable him to become an active, intelligent principle in the spiritual state, he must continue to be a separate individuality as long as the eternal cycles shall revolve. The philosophers of the past have contended that ultimately the soul will converge to and become absolutely absorbed into the great Infinite Source of all life.

Now, if the soul of man should eventually, like a meteor, fly out of its orbit and become swallowed up in Infinity, the whole equilibrium of life would be broken; all would be one mighty chaos; the infinite regions of supernal beauty would become uninhabited, and the beneficent, eternal God, who is perfect in love and knowledge, and knows everything from eternity to eternity, would sit solitary and alone, the only Being in the immensity of creation; while the very death-like silence of the vast sublime solitude would mock the Eternal One for the absence of any objective manifestation of those treasures of wisdom and knowledge which he should so powerfully display. This would render it impossible for man to be a separate individuality and progressive being. The doctrine of final absorption, therefore, will not bear the investigation of reason. Man progresses from sphere to sphere, and the Eternal Father looks down with love and sympathy upon his children, ever showering the necessary blessings upon them; and as long as this condition exists, heaven will be peopled, and man will ever be an intelligent principle beneath the loving care of his Infinite Father until he reaches the highest pinnacle of glory. All receive their life and vitality from God, from the lowliest developed soul on earth to the highest seraph in the spirit-spheres, and there is no one, no matter how glorious and bright, no matter how far his sweep of knowledge may extend, even though he may possess all knowledge as far as finite mind can comprehend, yet the highest in the spheres is dependent on the lowest in earth-life, for all depend on one another, and the harmonious whole is dependent on the Creator for sustenance and life. The soul of man as an individuality must dwell in the eternal state as long as the creative principle shall reign. It is no more possible for man's individuality to become absorbed into the infinite existence, than it is possible for the Deity to become annihilated and pass into oblivion.

As long as the laws of spirit are immutable, there will never be a time when man will be able to say, I have acquired all knowledge and I am now perfect. According to the Infinite Spirit's grand scheme of creation and unfoldment, nothing can prevent man from progressing infinitely and developing the powers of the Inner Principle; for from the first moment he left spiritual existence to measure his strength with matter to the time when he shall aspire to the highest point in the superior condition, there will never be a period when the spirit can say, I have progressed as far as possible, because the human soul and its resources are like Deity Himself, and will require an eternity for their absolute unfoldment, and no less than eternity will suffice for man to develop himself and become cognisant of the illimitable powers within him. The idea of final absorption throws discredit on God, in fact prevents man from developing his latent powers. It is in direct contradiction to the high attributes man claims for Him. We cannot conceive of the Eternal One cutting short man's existence unless we look at Him from a human standpoint. Full of envy and jealousy He sees man developing his nature and taking a more comprehensive view of his surroundings, and, fearing that His child may ultimately become as wise as Himself, He cuts short his advancement, and in this sense only can you understand it; but we shall maintain our position until any individual can logically prove it is a false one.

Spirit is essentially progressive, no matter if it be to bring forth the beautiful green verdure of the earth, whether it partake of the animal or the human, spirit has an illimitable existence. If man be progressive, the Eternal One is also progressive, and as man approaches, He will recede farther away from him. If God were stationary the result would eventually be, man would advance up to the same standpoint; but man must eternally climb, and yet never reach the Eternal Principle Himself. If man progresses, Deity progresses also. Though this may seem an absurdity, yet, according to our idea, the Deity must be a progressive Being. Were it not so man would reach the same plane as God, and must cease to advance, because then he will have attained the highest point possible. It puts a limit to man's progression; but when we say Deity advances, it makes it rational and comprehensible. If you can come to any other reasonable conclusion, we will concede and admit our ideas are erroneous. The spiritual essence, or germ, or soul, possesses in a limited degree all the attributes of the

Eternal, and if the Creative principle of these germs be progressive, the sparks from that life-giving Source must be progressive too. Man will progress step by step, and climb the intellectual heights one by one, upward and onward, where mountains of knowledge rear their gigantic heads in the mellow light of God's infinite love, and the loving Father will smile approvingly on the efforts of His children to aspire to higher conditions of being.

While standing upon a certain plane of spiritual existence, you behold great mountain-tops reach out into the infinite, and you resolve to ascend. As you climb eventually you reach the table-land at the pinnacle, and here you pause to view the pathway you have come, and as you gaze upward and onward, still millions and millions of miles of earthly computation are spread far away in the distance; and as the journey is resumed, new and increasing beauties assail your enraptured gaze, and so on and on you will proceed, and your progressive faculties will never be completely unfolded. To suppose for a moment that man, while here in this short, fleeting, material existence, can develop one degree in comparison to the spiritual existence, where such immense facilities are afforded for the expansion of the inner principle, and that when he passes from the physical world there he stands on the spirit-shore like a statue, totally incapable of enjoying the fruits of pleasure which God has so beneficently prepared for His children, is so utterly irrational as to be unworthy of acceptance by intelligent minds. As man advances, his mental vision takes a wider range; and as he travels on, his comprehension will embrace vast fields of wisdom and knowledge, and there never will be a time when he will comprise all. In the spiritual condition the farthest advanced individual on the highest mountain height only seems just beginning. He is like an infant just beginning to toddle from its mother's knee. No soul has yet been capable of fathoming these profound mysteries, and no mind but the Great Eternal can comprehend it. Even to us, who possess knowledge as far above you as yours is above that of a little child, the whole future is incomprehensible, for there is no limit to the progress of the human soul.

Eternity! Who can measure and comprehend that one word? It baffles those bright beings who have attained to the celestial regions of the higher life, and yet man is so narrow-minded, so contracted, as to suppose that one state of life is sufficient to allow him to obtain all knowledge necessary for the requirements of his soul. Now suppose that all who pass to spirit-life could be admitted into one city, how would the Creative Principle people His vast spiritual empire! The lovely flowers of Paradise would bloom unknown, and there would be none save Himself to enjoy the rapturous strains of spiritual music, or behold with exquisite delight the transcendent beauty everywhere prevalent in the infinite spiritual realm.

If you suppose man will ever reach the utmost limits of eternity, casts your eyes upward to the starry hosts that bespangle the blue vault above, and think of the millions and millions of worlds that extend farther than your eye can reach, or even your imagination can grasp; and still beyond and beyond are mighty worlds revolving in their orbits, until the human mind becomes confused in the contemplation of the infinite dominion of God. Seeing, then, that there are such mighty systems revolving in the material universe, far beyond man's capacity to understand, endeavour to grasp the idea of the spiritual universe created for the everlasting enjoyment of the human soul, and consider how vain and childish are your pretensions. Even the loftiest mind in spirit-life is lost in the endeavour to comprehend the mystery of his own existence, and the mighty expanse of supernal blessedness which he inhabits. Man will never reach the summit of the heights of knowledge, and will never understand the capabilities of his own soul. He is an enigma to himself, and if his knowledge of the physical laws which govern him be so limited and incomplete, how can he comprehend the nature of the inner life principle which possesses powers that will never be brought out but by an eternity of existence?

However, we will not pursue the subject further, but we hope these ideas will expand your minds and give you an impetus forward; and as you acquire a comprehensive knowledge of your relationship to God, as far as surrounding circumstances will allow, when you pass from this probationary world you will revel in supernal delights in the everlasting fields of the Paradise of God. Therefore arouse yourselves, and endeavour to participate in the infinite blessedness which the loving Father is desirous to bestow upon you. Do not allow your carnal propensities to deprive you of such rich treasures which are in store for you, but seek to enter the blessed fields of immortality bedecked with the light and glory of the Infinite Presence, and where your minds can soar away and away to regions of pleasure and happiness, beyond description and altogether incomprehensible.—Yours fraternally,
Humbick, Willington, Durham, June 10. C. G. OYSTON.

"CHIP," like many more generous souls, feels the pressure of the times, and regrets his inability to do for the Cause what he otherwise would. He adds, "The only consolation is that you are working in a good cause, and I cannot think you will be left to sink under it. I have firm faith in a directing Will who will make all things work together for a good purpose." This faith we have realised as a fact. Had it not been for the superintending Power which has led us through all our operations, it would have been impossible to have carried them out. It is one of the grandest of spiritual manifestations, to see people, amidst the weaknesses of the flesh and the difficulties of mundane existence, struggle on ceaselessly and successfully to the attainment of spiritual purposes.

RECEPTION TO DR. PEEBLES AT BOSTON, U.S.A.

To the Editor of the MEDIUM AND DAYBREAK.

Thinking you and your many readers would be pleased to have some account of Dr. J. M. Peebles' safe arrival home and of his reception by the *Banner of Light*, I am prompted to send you the following resumé:—

As soon as it was publicly known that Brother Peebles had fairly landed on our soil, Messrs. Colby and Rich, our public-spirited spiritualistic firm here, issued the following invitation to as many of the more prominent friends of Brother Peebles as their rooms could accommodate:

Banner of Light Office,

9, Montgomery Place, Boston,

M—
Dr. James M. Peebles, of Hammon, N. J., on whom common consent has bestowed the name of "the Spiritual Pilgrim," has just returned to his native land after a protracted absence, during which he has for a second time circumnavigated the globe, and has broken the bread of the new covenant of the spirit-world with man in Australia, in Ceylon, in Hindostan, in Natal, at Cape Town, South Africa, and in England.

Knowing that of a surety this genial gentleman and tireless missionary-worker for Spiritualism has many friends in Boston and vicinity who would be pleased to meet and extend to him a hearty welcome, we have arranged an informal Reception to Dr. Peebles, to be held in the *Banner of Light* publishing house, at three o'clock on the afternoon of Saturday, June 1st, at which you are respectfully invited to be present.

Fraternally yours,

COLBY & RICH.

The day was one of the finest of the season. The "circle room" was tastefully-draped and festooned with flags, banners, mottoes, &c., by the conductor of the Children's Progressive Lyceum. At the hour designated, the rooms were filled with a very friendly and expectant party of ladies and gentlemen. By request of the management, the chair was taken by the writer, who after announcing the programme, &c., extended to Dr. Peebles, in behalf of those present, a most hearty welcome and the warmest congratulations. At the close of his address he read the following correspondence:

Banner of Light Publishing House,

9, Montgomery Place, Boston, Mass.,

May 22nd, 1878.

Dr. James M. Peebles.

Dear Sir,—Having followed with interest and pleasure the course of your recent wanderings around the globe, and being impressed with a lively sense of the good which your labours have accomplished for Spiritualism in the far-off lands whither your steps have been directed, it is with the deepest gratification that we receive the intelligence that you have once more returned in safety to this continent and to the scenes of your native country.

Desirous of affording an opportunity to the friends in Boston to enjoy with us the happy privilege of welcoming you to this city, we propose an informal reception for that purpose, to be held in the *Banner of Light* Publishing House, as soon as it may suit your convenience after your arrival in our midst.

Trusting that our proposition will meet with your approbation, we remain,
Fraternally yours,

To Dr. J. M. Peebles, St. John, N.B.

COLBY & RICH.

Messrs. Colby & Rich, *Banner of Light* Publishing Office, Boston.

Gentlemen,—In reply to your kind favour of May 22nd, I have to say that it will afford me great pleasure to be present at the "informal reception" you propose to tender me when reaching Boston.

That clever German, Ulrici, is reported to have said that a man ought to live through his life once to know how to live it. And so a man ought to once circumnavigate the globe to know how to do it. This my last voyage has been, ethnologically speaking, more profitable, and I may add far more interesting every way than the previous one; for, while widening the sphere of acquaintances and reviving many old friendships in Australia and India, I saw other countries—other races and tribes, and formed many new acquaintances in Ceylon, in the (India) Madras Presidency, in Madagascar, in Natal, and Cape Town, South Africa. In these, as in other places less known to history, I made it a point to disseminate the heavenly principles of the spiritual philosophy. My field of labour is the world; and all around this world, made so beautiful by the Infinite Father, I find, whether among reputed "heathen" or Christian, whether among civilised or savage, royal souls, genial natures, and sufficient of sympathy to reveal the divinity of humanity.

I repeat it will afford me pleasure to meet you—veterans in the cause of Spiritualism—and other fellow-workers whose acquaintance and confidence I have shared for many years. Very truly yours,

St. John, New Brunswick.

J. M. PEEBLES.

This was succeeded by a Song of Welcome from several young ladies, the words of the song being written for the occasion by Mr. John S. Adams. An original poem of much merit (a copy of which I am sorry not to possess for enclosure) was then read by the author, Mr. John W. Day. One of the invisible attendants known as "Grandfather George," then proceeded to make, through the lips of the *Banner* medium, Mrs. Jennie S. Rudd, a pertinent and lengthened address, which will doubtless appear in due time in the columns of the *Banner*. After more singing, Brother Peebles rose, was greeted with warm applause, and feelingly responded to all that had been said and done. As his remarks in full will shortly appear in print, I will not mar their good effect by any necessarily unjust epitome of them. Volunteer remarks were then called for and made by Dr. H. B. Storer, Justice Ladd, A. E. Giles, Esq., C. O. Poole, Esq., and others. Dr. Gardner, who was present, was called for, but he was obliged to withdraw before speaking, as also Miss Lizzie Doten.

Among those present, beside the parties above mentioned, were Mrs. Peebles, Mrs. Denton, Mrs. Farrar, Miss Chace, Mr. Luther Colby, J. B. Rich, Epea Sargent, E. Gerry Brown, John Wether-

bee, Dr. Main, Phineas E. Gay, J. B. Hatch, conductor of the Lyceum, Mr. Rudd, Dr. Goodrich, Dr. Currier and lady, L. A. Bigelow, Cephas B. Lynn, Dr. Hayward, and many others whose names I do not now recal. At the close of the service a general hand-shaking took place with Br. Peebles. All seemed highly pleased with the enjoyable occasion, everything prove successful and satisfactory throughout.

A private dinner was subsequently tendered to Dr. Peebles and his more immediate friends by Messrs. Colby and Rich, which took place at Young's famous hotel. The whole affair, from beginning to end, reflected great credit upon those most concerned in getting it up.

Br. Peebles visited the Lyceum yesterday (Sunday) forenoon; special exercises being arranged on account of his presence. The hall was crowded by an eager throng, and a gala time was the result. He lectured in the same hall in the evening. It is rumoured that arrangements are being made to have him located in Boston the coming season, with a view of having regular Sunday speaking; but as yet, I believe, nothing definite has been decided upon.—Fraternally yours,
 GEORGE A. BACON.
 Boston, Mass., June 3, 1878.

WHAT ANDREW JACKSON DAVIS BELIEVES.

In one of his "paragraphs" contributed to the MEDIUM during his residence in London, Dr. Peebles made some extracts from the present standpoint of Mr. A. J. Davis. Through the kindness of Mr. J. J. Morse, we are in possession of the complete report, and think it well worthy of a place in these columns. The occasion was the celebration of the Thirtieth Anniversary of Modern Spiritualism at Republican Hall, New York, and thus the report in a New York paper proceeds:—

The hall had been decorated with national flags, among which were sprinkled banners proclaiming antagonism to rum and tobacco. The platform was occupied by Professor S. B. Brittan, Dr. R. T. Hallock, Andrew Jackson Davis, Mrs. Mary F. Davis, Mrs. E. F. Jay Bullene, and Mrs. Nellie T. Brigham. The children of the Lyceum—a kind of spiritualistic Sunday-school—opened the ceremonies with several semi-sacred songs, accompanied on the melodion by Professor Justin Juch.

Dr. Hallock, chairman, then proceeded to deliver the introductory address. His announcement that "the many who desired to talk would be limited to twenty minutes each" was received with applause. He then proceeded to account for celebrating the occasion. All previous schisms or variances from the Church, he said, had been built upon the same foundation, some central authority to be unquestionably obeyed. The spiritualistic faith stood alone, in that the stone which the other builders rejected, namely, free thought, was made the corner-stone of its edifice. He could think of no better way in which to present the march of progress, the emancipation of men's minds from authoritative faith, than to outline the history of the new idea. Every other creed imposes certain conditions which outrage the intellect. They leave mankind to struggle under the burden of original sin. Man and society are by it held perfectly still and incapable of progress. The sects show the effects of fettered human reason. No progress is predicable of the Catholic faith. Occasionally there has been some leaping of its boundaries, but the dogmas of the Church have remained unchanged for 1,800 years. The same is true of the other sects; not one of them has risen a degree higher than its founders left it. On the contrary, they have receded, if anything. Even the Friends, in whose tenets he had been reared, had not emancipated its professors from the bonds of authority. It had remained for the disciples of the new light to build their faith upon the innate worthiness, dignity, and honesty of human character.

Dr. Hallock's watch here reminded him that his twenty minutes were gone, and he introduced, somewhat abruptly, Miss Pauline A. Wieland, who sang "Angels ever bright and fair." Mr. Andrew Jackson Davis was next introduced. He was attired in a suit of such faultless clerical cut that he might easily have been mistaken for an Episcopal rector. He said that for some time past he had been a spectator rather than an actor in the aggressions of the new idea. He saw from his home on the top of the mountains of Orange a contest going on inside the spiritualistic faith. Some were trying to trace the faith to identity with Primitive Christianity, and others to a similar relation with black magic. Looking down from his height he felt like expressing himself in language similar to that used by "our ascended brother" Ben Wade when overlooking the battle of Bull Run.

The speaker often felt that if he could take off his clerically-cut clothes he could adopt Wade's language to express himself with reference to these schisms in the spiritualistic camp. He then announced that the following was his positive creed for the day:—

1. I believe in one absolutely perfect God—both father and mother.
 2. I believe that man, physically, was evolved from the animal kingdom.
 3. I believe that man, spiritually, is a part of the spirit of God.
 4. I believe that every person is rewarded for goodness and punished for evil both in this world and in the next.
 5. I believe in the universal triumph of truth, justice, and love.
 6. I believe in the immortality of every human mind; in a sensible communion between the peoples of earth and their relatives in the summer-land, and in the eternity of the true marriage.
 7. I believe in the principles of eternal progression and development.
- And as his negative belief he announced the following:—
1. I do not believe in the orthodox scheme of salvation or damnation—that is, I do not believe in "original sin," "atonement," "faith," and "regeneration."
 2. I do not believe in the identity of Modern Spiritualism and primitive Christianity.
 3. I do not believe in the identity of Modern Spiritualism and ancient magic.
 4. I do not believe in free love.
 5. I do not believe in the existence of either elemental or elementary spirits, nor in the existence of anything essentially evil.

6. I do not believe in reincarnation, nor that any foreign spirit can displace the mind of any living man.

7. I do not promise I believe to-morrow exactly what I believe to-day, and I do not believe to-day exactly what I believed yesterday, for I expect to make, as I have made, some honest progress within twenty-four hours.

Mrs. Mary F. Davis, wife of the previous speaker, next addressed the audience. She said that for once her beloved companion had surprised her. An old mutual friend used to say of "Jackson," "It's his nose; he has a nose that's meant to attack." When Jackson thunders, said Mrs. Davis, there is a shower and live lightning, but perhaps the world is better for it after all. In answering her own conundrum, What has Spiritualism done for us? she called it a boon, and said that it had opened up to bigoted men and women the immeasurable riches of the soul.

Professor Brittan gave the outline of a valuable essay on "Organisation," which will appear in full in *Human Nature* for July. The meeting concluded with addresses from Mrs. Bullene and Mrs. Brigham.

SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW,

HOLBORN, LONDON, W.C.

OUR MOTTO: *The Discovery of Truth, the Diffusion of Truth, and the Application of Truth to the Welfare of Humanity.*

OUR OBJECT: To supply Educational Agencies to Spiritual Workers and Inquirers, and in all possible ways to promote a knowledge of Spiritual Science, and dispense such teachings as will benefit mankind morally and spiritually, inducing a better state of society, and a higher religious life.

OUR CONSTITUTION is on the voluntary principle, free, and unsectarian, and independent of party, society, or human leadership. We work with all who see fit to work with us, allowing every Spiritualist to take advantage of our agencies, whatever his opinions, societary relations, or position may be.

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Subscribers are entitled to the use of books from the Progressive Library for their own reading or to lend to inquirers. Thus the literature of Spiritualism may be rendered accessible in all parts of the country. A guinea subscription entitles to two books at a time for one year; larger subscriptions in proportion.

In addition to the supply of books, these subscriptions are the sole support of the Spiritual Institution, for the following and other purposes:—Gratis distribution of literature on occasions when it is of great importance to do so; information for inquirers by post and orally; rent, furnishing, cleaning, lighting, and warming rooms for the use of subscribers, and for any useful purpose connected with the cause; periodicals, &c., for the reading room; salaries, travelling expenses, postages, and personal outlay in connection with the Cause; secretarial work and correspondence; platform teaching; advising and pioneer work; literary work—reporting, editing, illustrating the MEDIUM; printing, stationery, postage, &c., &c. These expenses are unavoidable in a public institution of this kind, which is of great service to the Cause. It is not in any sense "business," and hence Spiritualists as a body are respectfully invited to take a share of the burden and sustain the Institution and its officers in their good work.

VISITORS FROM THE COUNTRY AND FROM ABROAD

Will at all times find a cordial welcome and be supplied with information useful to a stranger, maps,—guide books, &c.

LECTURES AGAINST SPIRITUALISM.

We desire to be informed of such occurrences, and are at all times ready to supply literature for distribution to those who attend. In this way our opponents may be made useful workers for the Cause.

Address all communications to J. BURNS, O.S.T.

Spiritual Institution, 15, Southampton Row,
 London, W.C.

Dr. MONCK writes to say that he will resume his duties at Ladbroke Hall as soon as his health will permit. Letters to him should be addressed 15, Southampton Row. If sent to the Continent with deficient postage, a heavy fine is involved.

NO. 1 INSTITUTION SEANCES.—On Tuesday evening, June 11th, a very large gathering took place at the usual seance at 15, Southampton Row. The company were intellectual and inquiring. Mr. Towns was controlled, as on former occasions, by "Mother Shipton," who gave a long discourse, using language of a superior nature and scientific character. The control said she was assisted by spirits of a much earlier date than herself, and requested us to bring our questions on the following Tuesday evening, and she would try and answer to the satisfaction of all inquirers. A lady present received a test of a private nature, which will not be published until further investigation, to prove the truth of this remarkable incident. A most instructive night was spent. The writer read, as on previous occasions, portions from the prophecies of Mother Shipton, which proved of intense interest. These seances are of immense value to inquirers, and the company separated, expressing their appreciation of the sitting.—J. KING, O.S.T.

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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 news-vendors, and supplied by the wholesale trade generally.

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, JUNE 21, 1878.

FEATURES OF THE WEEK.

Miss Fairlamb is having a good season in Scotland, the rain and the east wind excepted. Mr. Bowman of Glasgow informs us that some very good sittings have been held.

Correspondents speak very highly of the speech on Vaccination by Sir Thomas Chambers, which we published two weeks ago. Our future advocacy of this cause is spreading a deal of light—and life, let us add, to helpless little innocents who cannot plead their own cause.

We are collecting a list of all available works on the anti-vaccination movement. This list is in demand daily, to answer inquiries that we receive on the subject. Any friends of the movement who know of works and will report to us will confer a favour. In the *Nineteenth Century* for this month is a paper by Sir Thomas Watson on Smallpox and Compulsory Vaccination. The subject is becoming more and more canvassed in high quarters.

We have had a call from M. E. Lefèvre, of Paris, kindly introduced by M. Leymarie, of the *Revue Spirite*. Our visitor is interested in those objects contemplated by the Progressive Library and Spiritual Institution. He is a religious educationist, and with the aid of friends has established many local libraries, which are doing much good. He also publishes a monthly review, devoted to the dissemination of progressive ideas on religion. M. Lefèvre has promised to acquaint us more fully with his excellent work, of which we shall report to our readers.

Next week we will print accounts of phenomena through the mediumship of Mr. Herne. An extraordinary seance with Miss Wood will be described in our next issue. Newcastle people seem to increase in mediumistic power. Our further remarks on Miss Fairlamb's seances must stand over this week.

Mr. E. W. Wallis has returned to London after a most successful tour in the provinces, to which the repeated reports testify.

On Sunday next he will attend Ladbroke Hall, in the morning at 11, and in the evening at 7, when he will deliver an address, the subject of which is to be chosen by the audience. We trust that there will be a goodly company on both occasions, and afford our brother worker a fitting reception after his labours in the country.

It will also be observed that Mr. and Mrs. Wallis give a seance at the Spiritual Institution on Friday evening, June 28, at 8, to which their friends are cordially invited. We hope the Spiritualists and friends in the West End will attend in round numbers on Sunday next, and revive the efforts of that part of London to circulate the facts of Spiritualism. Ladbroke Hall, Ladbroke Grove, Notting Hill Station.

MR. LAMBELLE'S NEXT DISCOURSE.

On Sunday evening, Mr. Lambelle will again speak at Doughty Hall in continuation of the theme that is engrossing so deeply the attention of our readers. The meetings at Doughty Hall are of a peculiarly enjoyable character. The conditions are highly developed and the influence correspondingly elevating. Visitors are kindly requested to be in their seats before the medium is entranced, as all disturbances are highly prejudicial to the effectiveness of the control and the comfort of the sitters.

Doughty Hall, 14, Bedford Row, Holborn, at 7 o'clock.

J. BURNS, O.S.T., IN NEWCASTLE AND COUNTY DURHAM.

On Friday evening, June 21, Mr. Burns will lecture in the Templars' Hall, Medomsley—subject: "Is it Possible to Commune with Spirits?" at 7 p.m. Admission free; a collection.

On Saturday, June 22, a social conference at the house of Mr. and Mrs. Batie, Pelaw Grange, at 5 o'clock.

On Sunday, June 23, Weir's Court, Newgate Street: At Miss Wood's seance at 11 a.m.; conference at 2 p.m.; Miss Brown's lecture at 6.30 p.m.

On Monday, June 24, lecture in the Assembly Rooms, Trafalgar Street, Consett—subject: "Is the Practice of Spirit-Communion in Opposition to, or in Accordance with, Religion?" at 7 p.m. Admission free; a collection.

On Tuesday, June 25, in the Templars' Hall, Blackhill, a lecture entitled: "What are the Spiritualists Aiming at?" To commence at 7 o'clock. Admission free; a collection.

Mr. Burns will be glad to meet old friends and new friends at these meetings, that the bonds of brotherhood may be rendered stronger by the blending of sympathetic influences.

J. BURNS, O.S.T., AT MANCHESTER.

It is now some years since I inaugurated conferences of Spiritualists in Manchester, which have since become such a notable feature in the Lancashire district. I have great pleasure in announcing that I have an early prospect of meeting my kind Lancashire friends again face to face. Mr. H. Pitman has invited me to aid in the Sunday afternoon meetings at Alexandra Hall, Peter Street, Manchester, for enlightening the people on the Anti-Vaccination Movement. My theme will be—

THE ANTI-VACCINATION MOVEMENT CONSIDERED AS A RELIGIOUS QUESTION.

To commence at 3 o'clock. I cordially invite the readers of the MEDIUM in the district to attend, not only to become interested in the vaccination question, but to listen also to the basic ideas upon which that argument will be placed, and which will interest them as Spiritualists.

In the evening, at 7 o'clock, I shall occupy the same platform, and discourse upon—

SPIRITUALISM—PAST, PRESENT, AND FUTURE.

I particularly invite all Spiritualists who can attend to be present. I may throw it into a conference after having introduced the subject. I feel impressed that great benefit will result from a purely spiritual and free inspiration on the onward progress of this great Movement.

I desire much to shake by the hand faithful co-workers with whom I have not met for a long time. J. BURNS, O.S.T.
Spiritual Institution, 15, Southampton Row, W.C.

MR. EGLINTON'S FAREWELL SOIREE AND DEPARTURE FOR SOUTH AFRICA.

Not a little interest is attached to the fact that Mr. W. Eglinton is the first medium that has left our shores for the southern hemisphere. This has been aptly recognised by his many friends, who have made arrangements to entertain him at a farewell soiree and presentation with a substantial testimonial, at Beethoven Booms, Harley Street, on the evening of July 2. Next week we will give the particulars more fully.

Mr. Eglinton writes from Malvern to say that he will return to town on the 28th inst., and having attended the farewell soiree will leave town for Torquay on July 5th. He has been prevailed upon to spend a few days in Devonshire previous to embarking on board the "Balmoral Castle" mail steamer at Dartmouth, on July 12. All friends who desire to see the last of him in London, may shake hands with him and say "God-be-wi'-ye," at Paddington Station on the morning of Friday, July 5, as he leaves that station by the 11.15 a.m., Great Western train.

Mr. Eglinton is in grand power as a medium. His generous friend Mr. Berks T. Hutchinson is making every effort to make his visit to the Cape pleasant and prosperous in every way, and we regard as in all respects auspicious the event of which we now write.

NEW WORKS.

Human Nature for May and June (a double number) is of the most instructive character. Every page is occupied with valuable reading. Look at the contents on the last page. Every progressive mind should secure a reading of *Human Nature*. One copy would do for many readers.

Higgins's "Anacalypsis," vol. 1, is now ready. It has remained for Spiritualists to reproduce the most valuable work of the century. There is nothing like it in any language or country. It is doing a great work for the enlightenment of the people of this inquiring age.

DEARNLEY.—Mr. Wood will deliver two trance addresses on Sunday next, June 23, at the house of Mr. Thomas Halstead, Dearnley. In the afternoon at 2.30, and in the evening at 6.30. Collections will be made at the close of each service. Friends are earnestly invited.

Owing to pressing engagements, Mr. T. M. Brown has not been able as yet to leave Nottingham, but he expects to reach Derby during the forthcoming week. Letters for him to be addressed Mr. T. M. Brown, care of Mr. G. H. Adshad, Victoria Street, Derby.

REFLECTIVE NOTES.—No. 13.

Of all abuses, a pride of character or haughtiness of disposition is the most despicable in the estimation of all intelligent people. In one respect pride resembles the magnet which constantly points to one object—self; but it differs from the magnet, inasmuch as it has no attractive pole, but at all points repels.

James, in his epistle, says, "The tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth. The tongue can no man tame." The more we see of the world, the plainer does this truth appear. Men are born with two eyes and one tongue, in order, I suppose, that they should see twice as much as they say; but judging from their conduct, we would be led to suppose that they possessed two tongues and one eye, for those talk the most who have observed the least, and obtrude their opinions upon everything who have seen into nothing. Is this not proven over and over by those captious individuals who have never spent five minutes in the investigation of Spiritualism, yet hesitate not to pronounce judgment and condemn its devotees as fanatics and madmen? Ignorance is pardonable.

It is not always best to answer fools according to their folly, nor yet to triumph over opponents when circumstances would permit. To excel others may be a proof of talent, but to know when to conceal that superiority is a greater proof of prudence than talent could express. When that celebrated orator, Domitius Afer, was attacked in a set speech by Caligula, he made no reply, affecting to be entirely overcome by the torrent of eloquence proceeding from the tyrant. If Domitius Afer had replied, he would most surely have triumphed, and as certainly have died; but he most wisely preferred a defeat that saved his life to a victory that would have cost him his earthly existence.

It hath been said the priest and the physician should walk hand-in-hand; the one to teach us how to live, the other how to die. But the priests have not imitated the conduct of the physicians, but have rather reversed their tact and skill. For while the physician renders the most nauseous prescription palatable, by his suavity of disposition in recommending it, and the care taken in its preparation, the priest has rendered a most refreshing cordial disgusting by the injudicious addition of his own compounds and the ungracious manner in which he recommends it. Thus it is that the holiest truths have been perverted, and men's minds surfeited by the ceremony and cant practised. May we, who are entrusted with a living truth, never degrade it by forms that corrupt and destroy.

W. H. LAMBELLE.

MRS. MARGARET FOX-KANE AT THE HAGUE.

Dear MEDIUM.—Our city is indeed a favoured one on the continent of Europe, as no other is visited so often by the most celebrated mediums and workers in our dear Cause. We have, therefore, the more reason to take care to uphold our reputation as good, earnest Dutch Spiritualists.

This time it was our countryman and brother, so well known in England, Mr. Tiedeman Martheze, the same who introduced Spiritualism here, who did us the highly-appreciated favour of bringing over, on a trip of several days, Mrs. Margaret Fox-Kane.

It was on Friday, June 7th, that I had the, to me, great satisfaction to receive in my house the medium above named. I feel proud my rooms were the first private ones, in which one of the world-renowned "Fox girls" set her feet, and I told her so directly.

Very soon we were on good terms with each other. Mr. Tiedeman Martheze, paid me, with her, several visits.

A few particulars about what we observed may find a place in your good paper.

The chief manifestation which we obtained in broad daylight, or in lamplight burning in full blaze, consisted of stupendous "rappings." These sounds followed literally Mrs. Fox-Kane, wherever she went. They came from the floor, from cupboards, from doors, &c. They were very different in force, often as strong as hammer-blows, or heavy thumps with a powerful blacksmith's fist. They answered questions by the alphabet, very quickly; they came sometimes in showers, and made the effect, as if you were placed in the midst of a carpenter's workplace where heavy wood-work was in preparation. So it happened at a seance to our Society Oromase.

We got ringing of bells, playing of musical boxes and other instruments placed in the light under the table around which we sat; also touchings of spirit-hands and pulling of dresses under the same circumstances.

In two cabinet-seances, heavy blows on the table (the medium sitting at a distance), touching by spirit-hands, and beautiful lights as large as a hand floating round the medium were observed, &c.

Mrs. Fox-Kane is also a good writing medium, but the chief manifestation, the "rappings" (the old Rochester ones) are very convincing indeed to sceptics, as occurring everywhere in full light. I think the good-hearted lady, Mrs. Fox-Kane, is a real little fox, viz., too clever for sceptics, who are "knocked" down by her power. I think she likes the Dutch brethren.

Thanks to Mr. Martheze for the opportunity of making the acquaintance in question.—Truly yours,

A. J. RIKO.

Hague, Holland, June, 1878

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The Order of Spiritual Teachers.

No. 1 SCHOOL, 15, SOUTHAMPTON ROW.

(Visitors admitted.)

At the usual weekly meeting on June 13, Monitor A. Hough read a Paper which he had prepared for another purpose; thereupon an interesting conversation ensued. The following is Mr. Hough's Paper:—

THE PRODUCTION OF VOLUNTARY MOTION.

Having undertaken, to the best of my ability, to describe the mode by which the mind controls the body, I beg first to state that I do not intend to produce anything new or original, and ask you kindly to consider my imperfect attempt, not so much for the purpose of finding faults as for the consideration of that which may appeal to your consciousness as truth, bearing in mind that we are unable to prove anything outside the realm of purely mathematical science by logic; and I can say, with a learned scientist, "that it has been my experience hitherto that every logician is able to pick a hole in every other logician's proof," especially in so abstruse a question as the present. It may first be necessary to give a definition of the terms "mind" and "body," suitable to our task. We recognise the existence of anything by its attributes or qualities. We know of material substances by their qualities of form, hardness, weight, brilliancy, colour, resistance, &c. We recognise that which we term "spirit" by its attributes of life, sensation, and intelligence.

As many would object if I used the terms "spirit" and "mind" as synonymous, for the present the term "mind" will represent the responsible portion of the spirit having charge of the voluntary part of the system, and whose concentrated energy is known by the term "will." I accept the term "will" as an attribute or portion of that self-conscious, intelligent being, rejoicing in the cognomen "I." I shall not attempt to define what the will in itself is, we all being conscious of the existence of the power known by that name, and we are all aware that this will, though something which apparently does not possess any of the qualities by which material substances are known—that is, we can neither describe its form nor colour, nor weigh nor measure it, nor can we tell its degree of hardness, yet we know it has a command of forces or motions, direct and indirect, guided by knowledge, of great power; and it is with these direct forces, and the manner of the will's control, that we will now try to deal. In order to do so we must now consider what the body is, and what facilities it is likely to provide for the use of the will. The body is chiefly composed of bone, muscle, nerve, blood, tissue, and brain, arranged in the manner best to fulfil the object of their organisation. As the body of man is the ultimate of the material universe, the object of materiality must be to supply the physical structure of the human body, and is governed by laws providing for its own existence. So the object (I do not say the only object) of the physical body is to provide for the spirit's expression, and produce a fluid force or substance by which the will may exert the legitimate desires of the spirit, also governed by laws necessary for its own preservation. The ancient idea that the stomach was the only digestive organ is now passing away, and we recognise the fact that the whole body is one large digestive apparatus, each portion having its separate duties to perform, and the object of whose digestive labours, after the support of the body is provided for, is to produce that which is competent to the expression of the spirit and requirements of the will.

Space will not permit me to detail any but a few of the organisms by which this force is provided.

One great duty of the lungs is to receive the air containing oxygen, nitrogen, electricity, &c., which they digest and select, passing off that which is injurious from the body in the act of expiration of the breath. The blood, containing metallic substances, particularly iron, is charged with the electric fluid, thus becoming positive, it is forced into the left ventricle of the heart and thence into the arteries, which are accompanied by a number of electrical ducts called nerves. These nerves are laid along the arteries to receive the electrical charge from the red positive blood, which charge is thrown off into the nerves by friction as the blood rolls through its destined channels, at the extremities of the arterial system. At the very terminus of its thousands of capillaries or small tubes, the last item of the electric charge takes its departure into the attendant nerves, and through them is conducted into the region of the brain, where, after undergoing another process of purification, it is basined up for the use of the mind. Read J. B. Dod's "Electrical Psychology" (Burns).

In opposition to this hypothesis it may be urged that scientists

state electricity to be a condition or motion; so it is said of light and heat; yet we know that we have heat stored up or passing through the body. Prof. Tyndall, *Times*, Oct. 2, 1877, says:—"We can present to our minds a coherent picture of the physical processes; the stirring of the brain, the thrilling of the nerves, the discharging of the muscles," &c. Then he wonderingly asks the question, "What is consciousness?" Material science is dumb. Let him ask of consciousness itself, of that wondrous being, calling itself Tyndall. He receives the answer, "I am. All else is but relative." Let him ask in Spiritualism other self-existent beings. He will find the answer returned, "I am, was, and shall be." "I am" was never created, and never can be destroyed, although passing through innumerable experiences all is transient but I am.

Of course the above is a meagre definition of the method by which the *nervo-vital* force is provided. That which requires whole volumes to elucidate cannot be adequately expressed in a few lines.

The necessary ingredient being stored, let us see if Nature cannot find us a type of the method of exertion. In the law of affinity, it will require the most refined of material substances, that which approaches nearest to the condition of spirit, to assimilate itself thereto. In my idea, I liken the operation of the will to that of the magnet. Suppose the will represents the magnet, and the substance stored in the ganglia and brain, the steel, &c. Dod says: "By the energies of the will this galvanic substance or nervous fluid is proudly stirred; that stirring vibrates the brain; this vibrates and contracts the muscles," &c. I do not say this force or fluid is electricity, but probably a preparation from it. (Read June *Human Nature* on "Light," by Jos. Hands, M.R.C.S.)

By the galvanic battery of nature, the human body working so much more perfectly than any made by the efforts of man, a much superior substance is formed; but that which exteriorly is capable of producing motion in both the living man and dead body, as we all know the galvanic battery can, may be rationally supposed to contain the ingredients necessary, when properly prepared, to cause the exertion of the muscular voluntary and involuntary system. I may remind you that no nerves attend the veins and that venous blood is represented to be a dark purplish hue and void of electricity.

The evidence that this force or fluid exists is almost overwhelming, and comes from vastly diverse sources, and is known under various names. Dr. Carpenter, in his Manchester science lecture, says: "I merely speak of the relation of the brain to the mind as the instrument through which the mind operates and expresses itself." Again he says: "It is by changes which take place between this nervous matter and the blood that all our nervous power is produced." Reichenbach's experiments are very conclusive. Dr. Richardson also claims the honour of this discovery. Mr. Crookes says: "You may call it *x*, if you like," but, like Serjeant Cox, he prefers to call it "psychic force."

Undoubtedly the source from which I have obtained most information about this *nervo-vital* fluid is in connection with Spiritualism. As it is proved that by means of galvanism, applied externally, the muscles and nerves both of the living man and corpse can be exerted, so it is proved that a force exists, probably a form of galvanism, by means of which the spirit can perform its will with the body. So I contend it is rational to suppose that it is the same power applied both internally and externally, by means of which spirits who have departed the physical body can perform these wonderful phenomena which I have so often witnessed, and of which I have heard so much, the difference being that in the one case infallible Nature, under the direction of the Eternal Intelligence, by the true relation or by the true working of His laws in their proper channels, causes everything to move in harmony; but in the case of galvanism, applied externally, it is a perversion of Nature's law in applying a raw material to that which is already supplied by the perfected material, thereby causing a superabundant spasmodic action imperfect in its application, and unendurable and inharmonious in its effects.

In the case of the spirit-circle, the spirits rob the medium and sitters of a portion of this force, which is necessary to the exercise of their will, and by means of appropriating to their own use this force, which is stored up for the use of the individual spirit of the medium, they (the spirits) often actually control the physical organism of the medium, and by directing the energies of their will, and purloining a portion of this *nervo-vital* fluid, and applying it to perform their desire, they not only make pianos, &c., appear as if endowed with life and intelligence but also gather the atomic particles from the bodies of individuals within their reach, and with these particles clothe their spiritual bodies so as to render themselves visible to the persons present on the occasion or at the seance.

CHILTERNHAM.—A Bristol gentleman who will visit Cheltenham during the first week in July, desires to meet with Spiritualists during his visit. Addresses may be sent to our office.

HACKNEY PSYCHOLOGICAL SOCIETY.—On Sunday evening last, June 16, Miss E. Young delivered an address to the above society on the "Ministry of Angels," which afforded much food for thought and satisfaction to the audience present. We would be glad to have the services of any trance or normal speaker who would consent to assist us until our mediums are developed. Experimental seances are held every Tuesday evening at 8, and Sunday at 6.30 p.m. Our attendances are good, and we respectfully solicit volunteers to assist us in the work. If there are any physical mediums who give seances in the light, would they communicate terms to the secretary, C. R. Williams, 6, Field View Terrace, London Fields, E.

Questions and Answers.

In this department we desire to present from week to week those queries for information which may occur to our readers. In the following or other succeeding weeks we will give the replies, if any such are sent us. We invite answers from spirit-controls in any part of the country, and thus may various views on the same subject be presented.

THE MANNER OF CONDUCTING DISCUSSION FOR THE DISCOVERY OF TRUTH.

By EDMOND SAVARY.

Many sterile discussions are carried on by Spiritualists and by their contraditors which might prove fruitful if passion and prejudice were replaced on both sides by a cool and clear mode of reasoning. In a country where such men as Faraday and Grove have brought to perfection the art of expressing the most elaborate theories in an easy language, understood by persons who lack even the most elementary knowledge of the subjects thus developed; in a land which is, by excellence, the land of positivism—one is painfully surprised to read in scientific papers a barbarous and mystic jargon employed for conveying ideas most simple in general, and that might be much better expressed in common language. Obscurity does not prove depth—it merely evinces a want of ability in thought and expression.

Are we to imitate the alchemists of the Middle Ages, who hid their discoveries at the same time that they described them in mysterious formulas, the intelligence of which a few privileged adepts only possessed? But the aim to be attained by such means was the restriction of knowledge to a narrow circle of disciples; and we endeavour, on the contrary, to *diffuse* knowledge.

The manner to do this, besides understanding oneself, is to be intelligible to those to whom instruction is to be conveyed. Passion, prejudice, anger, irony, sneering, always fail in carrying conviction to the mind. These may be powerful auxiliaries to an orator addressing a mob: passion rouses a multitude. But in a scientific discussion it merely proves a deficiency of good arguments. When truth, alone is to be demonstrated there is no need of having recourse to any other means than making that truth conspicuous; it may be less entertaining than a flowery or passionate period, but it is much more instructive and satisfactory.

In scientific questions the expression of personal opinions had also better be spared unless it emanates from a man of high intellectual attainments, whose inductions are entitled to serious consideration. Except in this case, opinion cannot fight against opinion, much less against facts. Nobody has a right to compel you to barter your hobby-horse for another man's.

There is sometimes, besides all this, a great abuse made of the words *yes* and *no*—two ponderous little words, big with responsibility.

Discussion ought to be based on pure and mathematical reasoning; and where a contraditor has, through oversight, forgotten to develop one of his arguments, one must, on perceiving it, complete his conclusions,—far from profiting by his error to triumph over him, which would be triumphing over truth.

Were such rules understood and practised, what now seems unintelligible would soon become clear, and every difference in opinion would soon disappear.

Men must not either forget that a limit has been laid to their understanding and comprehension. The last book of the last man, whatever progress may bring, will fathom with wonder the immensity of space without being able to realise what infinity in dimension may be. Space will always be for our descendants connected with the idea of a limit, which it has not. We must confess the universe to have no bounds, and not understand it. Man must submit to an inferiority in intellect, and conclude to the superiority of the intelligent Cause of the effects which are beyond human comprehension.

Only the ignorant or the insane can raise a hope (or a pretension) of understanding everything, or certain things situated far out of our intellectual reach. Lastly, man is constantly a dupe to illusions created by his organs and senses. Sound, weight, dimensions, space, colours, smell, sight, and many other causes, make man fall into the grossest of errors in appreciating the phenomena he witnesses.

The short-lived insect, the brief career of which only lasts a few minutes, must fancy that the sun always shines in the place where he sees it. If such insects had scientists amongst them—clever observers—they might calculate the curve described by the bright star, and conclude that one day it will bury itself in the ocean, and leave the skies for ever. They would call this a natural law.

I intend to write a description of a few of the delusions to which we are accustomed, and which most men, even the best educated, firmly believe to be facts. I wish it may prove interesting, and contribute to destroy some erroneous ideas very widely spread.

QUESTIONS.

42. From about 1815 to 1865, there was a British officer who became Colonel Wheler, that spent nearly the whole of this portion of life in India—a man of great fortitude and thorough Christian principles, who took an absorbing interest in the well-being of the natives of India. I have thought it very possible some of the Oriental controls who have been communicating with your respected correspondent, A. T. T. P., might be enabled to send him, and that his revelations may be both good and interesting.

R.

43. I have been informed that some years ago there was an account published in the *MEDIUM* of a boy in France who could see the atmosphere of material things, which he called their "rainbows;" and also that an instrument was invented some short time after by means of which that most remarkable phenomenon could be witnessed by other people. Can any of your readers inform me if this correct, and, if so, whether such an instrument is now purchasable? P.

ANSWERS.

46. James P. Mann. We do not quite understand your proposal, but would be glad to see you commence and carry it out. We could not recommend the production of more printed matter. The object of the Order of Spiritual Teachers is to induce people to read and understand the books that already exist, as a means to the development of independent thought.

Reply to "Jacobus," Question 39.

47. "Jacobus" is bound to demonstrate and define the essential distinction he conceives to exist between the substance of nature as matter, and as spirit; and as one who can divide and define, Plato would place him with the gods. If matter and spirit are essentially different in their elementary nature, then Dr. Peebles was wrong, as also Bacon and Newton. A man of flesh making a plough of wood and iron is beside the question, and we must keep in mind that great metaphysical writers like Berkeley and Hegel, ignore both matter and spirit, and assert that all is thought. Here is a letter from Dr. Collins Simon, the great advocate of Berkeley, to that effect, he says: "The cause I call absolute; some unwise ones call it spirit; others, still more unwise, call it a stone; or to seem more philosophical, the say material substance."

Then it was asserted by Bacon, that matter, fundamentally considered, is far too subtle for the sense and understanding of man, and to which all philosophers, ancient and modern, assent; for the idea of final atoms is only regarded as a working hypothesis, so that we seem to be only amusing ourselves with words, or must better distinguish reason, and define after the inductive method, and cast away prejudice—if we can.

HENRY G. ATKINSON.

PROGRESS IN NEW ZEALAND.

We have received the *Evening Star* of Dunedin, New Zealand, sent by Mr. John Logan, dated April 11, 1878. It contains a long report of a lecture on "The Atonement," by Mr. Charles Bright, who appears to be making a tour of New Zealand. Mr. R. Rutherford occupied the chair. The report commences thus:—

The Atonement was the most important doctrine of orthodox Christian belief, and, as such, it might be not uninteresting to look back and discern how it originated in the past. There could be no doubt that the doctrine had its origin in customs of excessive antiquity. In pre-historic times the idea of sacrificing to unseen beings known as gods was generally entertained. The notion of the Infinite Being operating through universal laws was then unknown, and God's power was not discerned in the ordinary operations of Nature, but only on the occurrence of storms, earthquakes, pestilences, &c., when primitive man supposed the gods to be offended, and judging these gods as they did the robber chieftains around, imagined that the surrender of things dear to them would be deemed an acceptable sacrifice. This idea had not altogether disappeared even in our time, in which fast days were set apart, because it was thought God had taken umbrage at something done by man, who thereupon sacrificed his dinner or supper, as the case might be, which, although not so heavy a sacrifice as the earlier burnings of animals must have been, was supposed to have some effect in propitiating the Deity.

He was desirous of stating as fairly as possible the present Christian doctrine of Atonement, which appeared to be this: That, whereas the Almighty had become estranged from mankind through the actions of Adam and Eve, he was wroth, and that wrath could be only appeased by the greatest sacrifice that had ever been made—viz., that of himself. It had been shown that fruits, beasts, &c., had been offered as an atonement, and now it appeared that it was necessary that God should make a sacrifice of himself for the sins of mankind. The old Jews were accustomed to getting rid of their sins by packing them upon the back of a scape-goat; other nations made a similar use of hens, rams, mice, &c.; but the need of making up their estrangement from God was so deeply rooted in the minds of men that they gradually came to offer their most valuable possessions, and before long nothing but a scape-God would satisfy them. That that was the orthodox idea now-a-days might be fairly assumed, in proof whereof he would read an extract from the Archbishop of York's "Aids to Faith," in which it was said, "Christ is the ransom or price paid for the redemption of man from all iniquity. Jesus suffered, though man sinned." Now this was a most important subject for investigation, for, if true, we should know it so as to be able to escape eternal punishment; and if, on the other hand, it were false, the fact was equally necessary to be known, for the very notion of an atonement stood in the way of the improvement of mankind. Being, however, such an extraordinary doctrine, should we not have an extraordinary mass of evidence in its favour? If true, was it likely that we should be left to extract it out of a few solitary passages of Scripture which were contrary to the tenor of the whole book? Would not means have been taken to show to all men—with at any rate as much emphasis as that bestowed upon the inculcations to purity of life and benevolence to our fellows—that this doctrine was necessary to be believed, instead of leaving it to be foraged out of a few texts respecting which a considerable diversity of opinion exists even among the professedly orthodox? Millions and millions of people were living and dying without the slightest chance of knowing anything whatever about this so-called most important doctrine; besides, it was altogether opposed to the general spirit of the Bible. Throughout that book the rational method of salvation by repentance was often spoken of, but very little mention was made of the Atonement. Even when we came to that part where the subject was supposed to be treated of—the fourth gospel, which, even to those who admitted authority in these matters, was less authentic than the other gospels—it was found that the

doctrine had to be twisted out of isolated passages; and if it was really Jesus's mission upon earth to preach that doctrine, they had the fact before them that he lived all his life without making it public. Jesus spoke on all occasions of a rational mode of salvation which all could subscribe to—"Repent, and do unto others as ye would they should do unto you."

Taking for granted the theory accepted by many of the orthodox—that Jesus suffered merely in his human nature—then it was simply a case of one man, and him an innocent one, dying for others. Was there justice in that? Could a human father with any show of justice, allow one of his children to suffer for the sins of the others? Suppose, for instance, that Ryan, the alleged murderer on the West Coast, were to be found guilty and condemned to death, and our attorney-general, Mr. Stout, went round and petitioned to be hanged in his stead. Would the community think it right and just that his offer should be accepted? Certainly not; and were we to esteem God's justice as less than man's? But the other idea—that Jesus suffered in his God nature—was still more preposterous. How could it be believed that a debt owing to God could be paid by Himself? or that before he could forgive, He himself must suffer? To overcome this difficulty we were referred to another case of creed-jugglery—one which he could never understand—viz., the doctrine of the Trinity. When he was in Melbourne a friend with whom he was walking one day tried hard to explain to him this mystery of the three in one and one in three. They were near Princes Bridge over which a cart was passing, and, pointing to the vehicle, his friend said "There is an illustration of the Trinity—do you see, there are three men in one cart?" He (Mr. Bright) rejoined, "I would see it much clearer if you would show me one man in three carts." There was, in fact, no argument, nor the vestige of an argument, that could be adduced to prove this theory to the satisfaction of rational men. They were told it was a mystery; well, if so, let people leave it as such, and not dogmatise about it nor force upon others the notion of a God who suffered and a God who did not suffer. Then, it might be asked, is there nothing in the doctrine of the Atonement? On the contrary, he believed there was a great deal of truth in the idea. It showed that the human mind was ever aspiring to something not hitherto reached, and that the Divine mind was leading the human mind on to that progress which was essential to its vitality. The mistake had been in attempting by means of the Atonement to escape the law of God. That was an impossibility. All manner of means had been adopted to escape what was termed, the "rigour of the law." Why, without the law of God we could not live. Our duty was to try and live according to, not without, the law of God. God had never become estranged from man, but man had estranged himself from God by trying to thwart nature; and the only real atonement, or at-one-ment, was the reconciliation of man to the laws of nature, which were the laws of God. This notion of the sacrifice of the Nazarene teacher for the guilt of mankind was, to his (Mr. Bright's) mind, a most horrible doctrine. He could not bring himself to believe that if Jesus had not been murdered, this beautiful world would have been a curse to its inhabitants—which was the sum and substance of the dogma as preached. Science was pointing the way to the true atonement, and was demonstrating to man that he must advance out of the rites and ceremonies of orthodox religion to the atonement of the whole race.

The preachers of New Zealand let Mr. Bright alone most severely.

NEWCASTLE-UPON-TYNE.—A PAPER ON GHOSTS.

On Sunday evening last, Mr. W. C. Robson, read a paper on "Ghosts." There was a large attendance. After a short reading from the *Danvers Light*, by Mr. H. A. Kersey, the Chairman called upon Mr. Robson to read his paper. Mr. Robson said that he was not the author of the paper, he had expected him to have been present to have read it himself, but he was prevented through illness. The author was not a Spiritualist although he believed in ghosts.

He then proceeded to read the paper, which was of a very interesting character. He divided his address under many heads. He said that there was not a belief in supernatural communications with this world, which had held such a sway. The belief in fairies, gnomes, elves, and such like had all passed away with the advancement of science. He then gave illustrations of extraordinary premonition, haunted houses, &c., and wound up his paper with the following remarks:—

"Perhaps some will wonder I have never alluded to the latest facts of Spiritualism, spirit-rapping, and other manifestations through a professional medium or otherwise. Want of time and opportunity has hindered me making any examination of this subject, and I do not care to advance second-hand opinions. To those who wish to know, I can recommend 'Miracles and Modern Spiritualism,' by A. R. Wallace, F.R.S., one of the most eminent naturalists and original thinkers of the day, and who was brought up a thorough unbeliever, but converted to a belief in future life through Spiritualism.

A vote of thanks to the author of the paper were carried unanimously. Mr. Kersey then opened a discussion in relation to having a Spiritual Teachers' Order. Several of those present took part in the discussion, and all seemed to think that it was a want. It was ultimately left to the Committee to fix a night for all preliminary matters. R. M.

A PIC-NIC IN EPPING FOREST.

Dear Mr. Burns,—Thinking it probable that many London friends would like an outing during the summer, I beg to make a proposal that a pic-nic be held in Epping Forest in the early part of July. Persons who wish to make any suggestions, or to co-operate in making the arrangements, would oblige by communicating with me at 1, Englefield Road, Kingsland, N., as soon as possible.—Yours fraternally, E. W. WALLIS.

THE Ossett and Batley Care friends are arranging for a camp-meeting or pic-nic for Yorkshire Spiritualists, at Wool Hall, near to the joint stations of the London and North Western, and Great Northern Railways at Batley. It is indeed a very convenient rallying point.

KENNEDY'S SCOTTISH ENTERTAINMENT AT STEINWAY HALL.

The "Nicht wi' Burns," given last week, was the best we ever heard. Mr. Kennedy was ably assisted by his family, three sons and two daughters, who sang a number of harmonised pieces in a highly finished manner. It would be difficult to conceive of an entertainment with such a variety of elements packed harmoniously into it, extending between the opposite poles of broad comedy and pure reverence. In "A man's a man for a' that," when Mr. Kennedy came to the verse

"Then let us pray that come it may,
As come it will for a' that,"

That man to man the world o'er
Shall brethren be for a' that."

he put himself into the attitude of supplication, and by tone of voice and musical rendering, produced a feeling of spiritual elevation and solemnity which could not be surpassed in any place of worship. It was not acting—it was most powerful and sweetly purifying prayer. Well might the auld Scot in New London, Canada, give it as his opinion that it was "awfu' like the Gospel." Bruce's address: "Scots wha' hae wi' Wallace bled," was sang with a dramatic power and force of rendering, which produced great enthusiasm. It was an effort of true genius. Mr. Kennedy's face as it indicates the sentiment of the song, would make a series of remarkable studies if they could be instantly photographed. Then there is that grand, old, loving ditty, "John Anderson, my jo," sung with true feeling by Miss Marjory Kennedy. In his explanatory remarks, Mr. Kennedy said, that after the affectionate and faithful couple had toddled down to the end of this life, they would not stop there, but arise united in a better world. "To Mary in Heaven," most feelingly recited, and followed by the tender singing of

"Ye banks and braes and streams around
The Castle o' Montgomery."

was a charming spiritual episode.

At the end of the evening Mr. Kennedy recited "Tam O'Shanter." He is careful as to "conditions," and desired all who could not remain another fifteen minutes to retire before he commenced. The recitation of this wonderful production called up before the mind a series of pictures of the most vivid description. The entertainments yet continue. The programme for Thursday and Friday nights, June 20 and 21, is "A Nicht wi' the Jacobites," also on Saturday at three o'clock. The series will positively close on Saturday, June 29, at three o'clock. We hope the hall will be crowded nightly. Such entertainments are a public benefit. Steinway Hall is at 15, Lower Seymour Street, Portman Square.

LAST SUNDAY AT MACCOLESFIELD.

On Sunday last, June 16, the opening services were held in the Spiritualists' Lecture Hall, Great King Street, Macclesfield. The hall was prettily ornamented with flowering plants, ferns, &c., and presented a very pleasing appearance. Morning service was held at eleven o'clock. Mr. Rogers, president of the society, conducted service. W. J. Colville delivered an inspirational oration on "The Antiquity of Man in its relation to Genesis and Geology." The address was listened to with rapt attention and was highly appreciated by the large and intelligent audience present, who selected the subject. The proceedings closed with a poem from Mr. Colville's guides on "The Final Destiny of the Human Race." The musical portion of the service was very effective, the harmonium being a magnificent instrument, and the congregation being very proficient in their singing.

In the evening, at half-past six, the hall was very full. W. J. Colville's guides discoursed upon "Spiritualism Reconciled with the New Testament." A great many theological questions were asked at the close, all of which received lengthy and lucid answers. The subject chosen for the poem was "Moral Purity and Inspirational Mediumship."

On Monday evening W. J. Colville again occupied the platform at eight o'clock, and delivered a discourse on a social subject, followed by replies to questions and a poem on "Little Children."

These first regular meetings in the new hall have been pronounced by all connected with the society in Macclesfield as eminently successful.

On Sunday next, Mr. J. Lamont of Liverpool will lecture. Service to commence at eleven a.m. and half-past six p.m. Free admission. Voluntary collection.

A UNITARIAN, who is also a medium, residing in Bloomsbury, would be glad to meet any Unitarian gentlemen or zealous friends of the Cause with a view of opening a select and very private household seance.—Address, H. P., care of Mr. Burns.

Mr. W. E. MORRIS, I.O.G.T., Dafen, near Llanelly, writes:—"I purchased Brown's 'Medical Guide,' advertised in the MEDIUM's columns, and I find it to be a very practical little book. Those who have faith in medical botany will find in it many valuable receipts."

SPIRIT-MEDIUMS AND CONJURERS.

AN EXPLANATION OF THE TRICKS OF CONJURERS

WHO PRETEND TO EXPOSE SPIRITUALISM.

How to escape from a Corded Box—How to get out of the Stocks—The Magic Cabinet—How to get out of Sealed and Knotted Ropes, and perform the Conjuror's so-called "Dark Seance"—How to perform the Blood-Writing on the Arm, and read Names written on Papers by the Audience.

The Phenomena attending Spirit-Mediums are clearly defined, and shown to be quite distinct from the Tricks of Conjurors. Price 2d.; post free, 2½d.

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MR. MORSE'S APPOINTMENTS.

KEIGHLEY.—Sunday, June 23. Temperance Hall; afternoon at 2.30. "True Religion, and How to Establish it?" Evening at 6.30. Subject chosen by the audience.

CROSS HILLS.—Tuesday, June 25.

CARDIFF.—Sunday and Monday, June 30 and July 1.

NEWCASTLE-ON-TYNE.—Sunday and Monday, July 7 and 8.

LIVERPOOL.—Sunday and Monday, July 21 and 22.

Societies, circles, and local Spiritualists, desirous of engaging Mr. Morse's services for public or private meetings, are requested to write him for terms and dates, at Elm-Tree Terrace, Uttoxeter Road, Derby.

W. J. COLVILLE'S APPOINTMENTS.

ROCHDALE.—Sunday, June 23, Regent Hall, Regent Street, at 2.30 and 6.30 p.m.; also on Sunday, July 14.

OLDHAM.—Monday, June 24, Lecture Hall, No. 186, Union Street, at 7.45 p.m.

LESTON-UNDER-LYNE.—Tuesday, June 25, Temperance Hall, 7.30 p.m.

MANCHESTER.—Sunday, June 30, Temperance Hall, Grosvenor Street, at 2.30 p.m. Hulme Town Hall, at 6.30 p.m.; also Sunday, Aug. 11.

Reception at 159, Strangeways, Manchester, every Friday evening, from 7.30 till 10.

MILNROW.—Monday, July 1.

LIVERPOOL.—Sunday, July 7, Camden Hotel, Camden Street, at 11 a.m. and 6.30 p.m. Monday, July 8, same place at 8 p.m. Also August 4 and 5.

NEWCASTLE-ON-TYNE.—Sundays, July 21 and 28. Mondays, 22 and 29.

Mr. Colville is open to engagements to deliver orations and poems in any part of the United Kingdom. Special opportunities are afforded to societies, &c., near Manchester, for week-evening lectures. For all particulars address to him at 159, Strangeways, Manchester.

MR. E. W. WALLIS'S APPOINTMENTS.

LONDON.—Ladbroke Hall, June 23. Spiritual Institution, 15, Southampton Row, June 23, at 8 p.m.

NEWCASTLE-ON-TYNE.—August 11, 12, 18, and 19.

Mr. Wallis expects to be in London about the 20th June, and would be glad to arrange for public or private addresses.

Mr. Wallis is agent for Spiritual Literature, Dr. Nichol's works on Physiology, Solidified Cacao, &c. His guides also deliver addresses on the Temperance Question.

Friends desiring Mr. Wallis's services should write to him at 1, Englefield Road, Kingsland, N.

NEWCASTLE PSYCHOLOGICAL SOCIETY,

WEIR'S COURT, NEWGATE STREET.

Sunday, June 23, at 6.30. Trance Address. Miss E. A. Brown.

" " 30, at 6.30. "An Analysis of Spiritualism." Mr. Fred. Young.

Admission free. A collection to defray expenses.

4, Elington Terrace, Jesmond Road, H. A. KERSER, Hon. Sec.

LANCASHIRE DISTRICT COMMITTEE OF SPIRITUALISTS.

PLAN OF MEETINGS FOR JUNE.

Mr. Johnson at					
Liverpool	...	Sunday,	"	23,	at 6.30
Rochdale	...	"	"	30,	at 2.30 and 6.30
Mr. Lamont at					
Liverpool	...	"	"	30,	at 6.30
Mr. Sheperd at					
Bolton	...	"	"	30,	at 2.30 and 6.30.
Mr. Jackson at					
Oldham	...	"	"	30,	at 6.0
Mr. W. J. Colville at					
Rochdale	...	"	"	23,	at 2.30 and 6.30
Manchester	...	"	"	30,	at 2.30 and 6.30
Mr. Taylor at					
Ulverston	...	"	"	23,	at 2.30 and 6.30
Millom	...	"	"	30,	at 2.30 and 6.30

JOHN LAMONT, President.
CHARLES PARSONS, Secretary.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, W.

On Sunday last, Mr. Fletcher again occupied the platform, taking for his subject "The Spiritualists' Heaven and Hell." For me to attempt to give an idea, is doing injustice to the speaker, there being such a running flow of advanced teachings, mixed here and there with pure wit and occasionally satire. I may say that the more Mr. Fletcher is heard, the more he is appreciated.

On Tuesday evening, June 18, Herr Christian Reimers spoke on "Experimental Spiritualism." The discourse was followed by an animated discussion.

On Sunday next, June 23, Miss E. Young, will deliver a trance address at 3.30 prompt. Friends are cordially invited. Miss Young will attend the evening seance; many friends will be glad to avail themselves of this opportunity of sitting with her. Doors open at 7.30, commencing at 8 punctually.

On Tuesday, June 25, Mr. R. E. Dale will deliver a lecture, subject, "Peter was Never made Pope, or the Primacy Destroyed," at 8 for 8.30. Friends are requested to forward their donations and subscriptions, so as to assist the secretary in his arduous duties.

CHARLES WHITE, Hon. Sec.

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EXPERIENCES IN SPIRITUALISM:

A Record of Extraordinary Phenomena witnessed through the most Powerful Mediums, with some Historical Fragments relating to SEMIRAMIDE, given by the Spirit of an Egyptian who lived contemporary with her.

BY CATHERINE BERRY.

CONTENTS:—A Paper read at the Spiritual Institution. Spiritual Phenomena—Seances at Home; Seances in Public; Spirit-Drawings; Spirit-Prophecies of the War; Healing Mediumship; Materialisation of the Spirit-Form; Spirit-Photography; Historical Fragments relating to Semiramide.

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TUESDAY, JUNE 25.—Select Meeting for the Exercise of Spiritual Gifts, at 8.
THURSDAY, JUNE 27.—School of Spiritual Teachers, at 8 o'clock.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SUNDAY, JUNE 23, Service at Ladbroke Hall, Ladbroke Grove, Notting Hill Station, at 11 and 7.
TUESDAY, JUNE 25, Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8. Developing.
WEDNESDAY, JUNE 26, Mr. W. Wallace, 329, Kentish Town Road, at 8.
THURSDAY, JUNE 27, Dalston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, at the rooms, 53, Sigdon Road, Dalston Lane, E.
Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8.
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SEANCES IN THE PROVINCES DURING THE WEEK.

UNDAY, JUNE 23, KEIGHLEY, 2 p.m. and 5.30 p.m.
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street. Hockley, at 6.30 for 7, free, for Spiritualists and friends.
BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.
BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.
BURY, No. 2 Room, Temperance Hall, Henry Street, at 2.30 and 6 p.m.
CARDIFF, Intellectual Seance at Mr. Daly's, Osborne Villa, Cowbridge Road, Canton, at 6.30.
DARLINGTON, Mr. J. Hodge's Rooms, Herballist, High Northgate. Public Meetings at 10.30 a.m. and 6 p.m.
GLIMSHY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.
GLIMSHY, S. J. Herzberg, No. 7, Corporation Road, at 8.
GLASGOW, 164, Trongate, at 6.30 p.m.
HALIFAX, Spiritual Institution, Union Street Yard, at 2.30 and 6.30.
LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.
LIVERPOOL, Lectures in Meyerbeer Hall, 5, Hardman Street, at 7 p.m.
LOUGHBOROUGH, Mr. Gutteridge's, School Street, at 6.30.
MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.
MIDDLESBRO', 23, High Duncombe Street, at 2.30 p.m.
NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 p.m. Lecture.
NOTTINGHAM, Churchgate Low Pavement. Public Meeting at 6.30 p.m.
OLDHAM, 156, Union Street, at 6.
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