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TRANCE DISCOURSES ON THE ORIGIN OF RELIGIOUS RITES AND CEREMONIES.

On Sunday evening last the eleventh of the present series of addresses on the above subject was delivered by Mr. Lambelle. The audience was very fair, considering the many inducements that fine weather presents. The utmost attention was paid, thus evincing much interest and practical sympathy. Mr. Morris presided, and briefly introduced the business of the evening. The following report contains the leading ideas expressed in the discourse:—

THE PERSIAN THEOLOGY AND MYTHOLOGY.

The religion of Persia is the subject upon which we are to discourse this evening—a religion, above all others, which has been the recipient of all the abuses that a prejudiced mind, a partial judgment, and a fertile imagination could devise. There are many reasons that might be adduced as causes for this unwarrantable proceeding, but in this stage of our inquiries we will only name one or two reasons which stand out more conspicuously than the rest, and to which we solicit your careful consideration.

The early translators and compilers of the Old Testament, believing the Israelites and Canaanites to have been the chosen people of God, were most anxious to make a clear title to their claims, but, finding a mass of records which most conclusively pointed to the ancient Persians, and the ceremonies of religious observances being identical with the known customs of Persia, they could only escape the difficulty of disclosing their true origin from their followers by blinding the eyes of the people, and rendering their account in a different manner from that in which they found it in the original manuscript.

There are many passages to be found in the Old Testament which might be adduced in support of these assertions, but these proofs we withhold until we enter upon the discussion of the Rabbinical philosophy. In the earlier accounts of these ancient people to be found in the book of Genesis, you will observe that the mountain was always chosen for the place of devotion; that the God to whom they prayed was named El, the Sun, or the emblem of God; the place where they worshipped was called *Beth-el*, or the house of God; and the very fact of their not offering sacrifice by the destruction of life proves beyond doubt that the religion of Persia and the ceremonies as recorded in Genesis are identical, one and the same, and that they both were of Buddhistic origin. Such facts as these presenting themselves to the early compilers of the Old Testament scriptures could only be overcome by ingenuity, and so successful have they been in their efforts to obscure them in impenetrable mist, that few indeed have been or are able to trace the errors to their origination.

The religion of which these early compilers were so proud is defaced, through being of a more superficial character than that which formed the belief of the Magi; so that instead of forming a better, or making it more worthy of their God, they have destroyed its lustre through their own interpretations. But we shall have more to say on this head as the subject of our review proceeds.

There is another circumstance which has led men to despise the religion of the Persians, and that is the supposition that they were idolaters and sun worshippers. But if the sun was the first object of idolatry, knowledge and meditation reformed many from the error of holding this luminary to be a deity. "That original Intelligence," say the Magi, "who is the First Principle of all things, discovers himself to the mind and understanding only; but He hath placed the sun as his image in the visible universe, and the beams of that bright luminary are but a faint copy of the glory that shines in the higher heavens." Thus it will be seen, and we

will endeavour to prove, that the sun was only worshipped as a symbol of God by the ancient Persians.

The ancient Persians erected neither statues, nor altars, nor temples. They considered it ridiculous to suppose that their God had a human shape, that he had derived his original form from man, or that he could be worshipped in any temple of human construction. They chose the highest mountains for the places of devotion. Their priest was not allowed to pray for his own private good, but for that of the nation in general, and each member of the community found his benefit in the prosperity of the whole.

The notion of the Supreme God being symbolised by the sun, the Persians had inherited from the ancient Buddhists in India, from whom they had originally descended. And a company of Buddhists of a migratory character, who had previously settled in Arabia and Chaldea, in their wanderings settled in Persia, and gathering together a number of devout followers, founded and developed the school of the *Magi*. These Magi were the philosophers from whom emanated the light of various sciences. Among their number there were several distinct classes, whose duty it was to inquire into special departments of life and nature. To one class was given to study the virtue of plants, to others the metamorphoses of insects; some, again, the conformation of animals, and others the course of the stars; but the aim of all their researches was to come to the knowledge of the gods and of themselves. They believed that these sciences and studies were no farther valuable than steps to assist them in ascending to the knowledge of man, and from thence to the conception of the great *Ormuzd*. *Ormuzd* was the name of their Infinite God, and the maker of all things, which name was afterwards corrupted by the Greeks into *Oromazes*. Though the love of truth was the only object or bond in their society, yet these early philosophers were not without a head, whom they called the *Archimagus*. And he who held this honourable position, as head of the Magi, was to be instructed, through travel, in all the wisdom of other nations, so that within himself he should possess sufficient knowledge to assist his pupils, disciples, or followers, in all the mysteries of their art. Their habitation was always a solitary forest, where a perpetual silence reigned, and where the attention could not be diverted by any sensible object. This kind of place and pursuit in life they followed and chose, not to enjoy the pleasures of solitude, for such a course would have been to them only to gratify a trifling indolence, unworthy the character of wisdom. The aim of these Magi in their retreat was to disengage their attention from all sensuous objects, and from all the forms of matter, so as to be the better able to rise to the contemplation of celestial things, and to prepare themselves to hold converse with the pure spirits who discover to them all the secrets of nature.

When men have gained an ascendancy over all the passions, and subdued all their lower inclinations, they are fitted and prepared for the reception of spiritual truths; and there are no classes of men who have attained any knowledge or distinction in spiritual science but those who have, by a persistency of character and firmness of will, broken down every impediment, and subjugated entirely their passions and desires. These are they who have formed the army of purified ages who have enjoyed the privilege of communion with the angelic world. By imposing silence upon the senses, and raising the mind to the contemplation of higher truths, the soul will expand by the commerce with risen and glorified spirits. Thus in Persia, as well as in India and Egypt, in Chaldea and Arabia, the sect afterwards known as the *Gymnosophists* was founded and ranked among the enlightened instructors of humanity.

When these Magi existed and exercised their craft, the powers possessed by both king and priest were usually lodged in the same

person; and wherever a group or school of Magi had settled and commenced to worship and study, that part of the country which they inhabited was their kingdom, and the inhabitants thereof became the servants of the Archimagus—the high priest, and his followers the Magi. In their first separation from the Hindoo stock, they had wandered forth in search of fresh pasturage for their flocks—for flocks and herds were their only riches and articles of merchandise in the days when they left the parent-stem. They had for a long time settled in Arabia, and their flocks and servants had considerably increased while in that country; but disputations entering into their midst through the encroachments on the property already held by others, they were driven out, and travelling through Egypt they likewise encountered the displeasures of that powerful kingdom, and in a short time were expelled, only, however, to return to Egypt after the lapse of a few years.

Finally settling in Salem, the Magi or the Hindoo wanderers who formed the school of Gymnosophists, erected their standard, and for some considerable time enjoyed, uninterruptedly the calmness of their solitude; and it is from this place and time that you can date the commencement of Old Testament history.

The founder of the school of Gymnosophists was *Milkzedeq*, afterwards changed and corrupted through translation into *Melchizedec*; he was the high priest or Archimagus of Salem. These priests or Magi were supported by tithes and presents from the minor rulers of smaller provinces: these latter rulers were called chieftains, in contradistinction to the king or priest, who exercised supreme authority. When the power and authority of king and priest were not vested in one person, the latter was always the superior officer and led the former as he chose to do. Ibrahim, otherwise Abram or Abraham, the "father of the faithful," was one of these minor rulers, or, in other words, an Arab chieftain, who in his journeyings had travelled and settled temporarily in the plains of Mamre, where we first make his acquaintance, who, after liberating his nephew Lot from the kings who had fought in battle and taken Lot captive, returned to the Archimagus *Milkzedeq*, paid him tithes of the spoil taken from the kings, and the high priest in return brings forth bread and wine as a sacrament and peace-offering to God, and blesses Ibrahim,—which ceremony we shall have much to say upon hereafter.

By making *Milkzedeq* chief of the Magi, we do not in anywise detract from the worth of the Old Testament records, or lower the dignity attached to the "order of Melchizedec," though there are many learned divines in this your country who would recoil in horror from the least indication that would make "Melchizedec" simply one of the Persian Magi; so far has prejudice been vamped up by ignorance, that men lose sight of the grand fraternal principle that makes all men brothers; no distinction being recognised by the common Father of all, though one should be born in Persia, in India, or in England.

But without dealing further at present with the identity of nations, we would remark that the teachings of the Magi are sublimely excellent, and worthy of the countenance and thoughts of all men. The reason for the dislike and antipathy to the Persian theology seems to us to be through the term Magi being associated with magic and magicians, and the erroneous superstitious notion that magicians only exercise their craft through being in league with the devil. But the term *Magus* in Persia is the same as priest in English. This error cannot be attributed to ignorance, but rather to design on the part of those who had to build up a system showing and professing a superiority, whether it really possessed it or not. To the ancient Persians a personal devil was unknown; they recognised but one Supreme God; and it was not till long after the founding of the Gymnosophists that an Evil Principle, as opposed to God or good, was entertained or received by this set of philosophers. Let, then, the discriminating mind decide for truth and that alone, regardless as to whether it proceeded from the "heathens" or Persians, and without respect to the opinions of antiquity.

The teachings of the Gymnosophists embrace nearly the whole of the Oriental philosophy; and their systems seem the more reasonable as they suppose that God made all things from chaos, and not from void, which has been so loudly proclaimed by less intelligent minds. The following, from their beliefs, will convey to your minds a clearer idea of their estimate of the power and personality of God than any words of ours.

"God is the first of all incorruptible beings, eternal and unbegotten; He is not compounded of parts; there is nothing equal to Him, or like Him. He is the author of all good, and entirely disinterested; the most excellent of all excellent beings, and the wisest of all intelligent natures; the father of equity, the parent of good laws, self-instructed, self-sufficient, and the first former of Nature."

Such a conception and definition of God is worthy of the most exalted intelligence, and certainly has never yet been excelled by any other nation. Their prayers were the silent outpourings of their souls, and these prayers were always offered on the mountain-top. Balak, it will be remembered, carried Balaam, the magus or prophet, to the top of Pisgah, and other mountains, to sacrifice and curse, in obedience to the customs of the Persians; and though the idea seems absurd that God should hear the prayers of mortals better from the mountain-top than from the valleys beneath, yet they imagined that the soul was not so depressed in the former place as on the lower ground. And even the sage *Tacitus* has expressed himself thus: "*Maxime celo appropinquare, proceraque mortalium a Deo nusquam proprius audiri*," in English, as approach-

ing nearer to heaven, the prayers of mortals are there more distinctly heard.

As we have previously remarked that no religion is above the reach of impure advocates, so the religion of Persia affords another striking proof of the truthfulness of the observation. From the adoration of one God they came to the recognition of other gods as parts of the one essence. To explain the introduction of these gods to public notice, they were under the necessity of inventing a story which forms the mythology of that nation. We give the same in the briefest form possible, but we hope that this account, though much abridged, will yet prove intelligible to the body of our hearers:—

In the spaces of the Empyreum a pure and divine fire expands itself, by means of which, not only material bodies but spirits become visible. In the midst of this immensity is the great *Hormusd*, the first principle of all things. He diffuses himself everywhere, but there he is manifested in a more glorious manner. Near him is seated the god *Mythras*, or the second spirit, and under him *Psyche*, or the goddess *Mythra*; around their throne, in the first rank, are the *Jyngas*, the sublime intelligences; in the lower spheres are an endless number of genii of all the different orders.

Ahrimanius, chief of the *Jyngas*, aspired to an equality with the god *Mythras*, and by his eloquence persuaded all the spirits of his order to disturb the universal harmony and peace of the heavenly monarchy. These genii, however exalted they may be, are only finite and may consequently be deceived. Now self-love is the most imperceptible kind of delusion. To prevent the other genii from falling into like crimes and to punish these rebellious spirits, *Hormusd* withdrew his rays and immediately the sphere of *Ahrimanius* became chaos, and a perpetual night, in which discord, hatred, confusion, anarchy, and force prevailed. Those genii would have eternally tormented themselves if *Hormusd* had not mitigated their miseries. He is not cruel, nor acts from a motive of revenge; such would be unworthy of his nature. He had compassion on their condition, and gave to *Mythras* his power to dissipate the chaos. Immediately the mingled and jarring atoms were separated and ranged in order. In the midst of all was amassed together an ocean of fire which is now called *El*, the Sun; when compared with that pure ether which illuminates the Empyreum, its brightness is but obscurity. Seven other globes roll about this central fire, and take from it its light. The seven genii who were the chief companions of *Ahrimanius*, with the spirits of his order, became the inhabitants of these new worlds which are now called *Saturn*, *Jupiter*, *Mars*, *Venus*, *Mercury*, the moon, and the earth. Those spirits who love solitude and darkness, and hate all kinds of society, retired into *Saturn*; from hence flow all mischievous projects and murderous devices. In *Jupiter* dwell the impious genii who endeavour to persuade men that the great *Hormusd* is not a luminous principle; that the universe is not governed by an eternal wisdom, but that blind chance is the cause of the evolution of all forms. In *Mars* are the genii, the enemies of peace, who are ever on the alert to discover opportunities to introduce discord, furious dispute, and contentions. *Venus* is inhabited by genii who are lustful, without any noble or tender sentiments, and seek only the pleasures which engender calamity. The weak minds dwell in *Mercury*; those genii who are ever in uncertainties, without reason and understanding. In the moon reside the humoursome, and capricious genii, who are ever distrustful of themselves and of their best friends. All these genii regulate the influence of the stars, and had been accomplices in the crime of *Ahrimanius*.

There were yet a number of genii of several kinds, who through weakness had been carried into the commission of crime by yielding to the voice of others. *Hormusd* had compassion on them and made them descend into mortal bodies, and it is from these genii that the earth is peopled, and hence the varieties of characters we see among earth's inhabitants. The god *Mythras* is continually employed in curing, purifying, and exhorting them to follow virtue, so that they may enter finally into the Empyreum. Those who debase themselves by vice fall deeper and deeper into matter, and must go through successive changes before they can be re-united to their origin. The evil principle will confound everything for a season, but there will come a time fixed by *Hormusd*, when *Ahrimanius* will be totally destroyed and exterminated, the earth will change its form, universal harmony will be restored, and men will live happily without any bodily want. Until that time *Hormusd* reposes and *Mythras* combats the evil of our weak nature.

The question of sacrifices has always been a most perplexing one, and to account for their origin various opinions have been expressed. As the deities of ancient times were thought to resemble men, it is not wonderful, that men endeavoured to conciliate their favour with such offerings as were most acceptable to themselves. It is true that the first sacrifices of that kind were of sweet smelling herbs, which in the fire emitted an odour that might reach the nostrils of a deity, even at a distance. Thus incense was burnt to their gods by the inhabitants of Mexico and Peru. And an opportunity so favourable for making religious zeal a fund of riches to the priesthood, is seldom neglected. There was no difficulty to persuade ignorant people that the gods could eat as well as smell; what was offered to a deity for food, being carried into the temple, was understood to be devoured by the gods. But is there any connection between the object and the effect? We confess our inability to see any. The people of Hindustan atone for their sins by very austere penances, but they reckon it a sin to slay any living creature; and the early Persians, before their religion was corrupted, maintained the same line of conduct. And surely to every rational mind such a course of proceedings as that to which the Buddhists

subscribed would be acceptable. The Being that made the world, governs it by laws that are inflexible, because they are the best possible; and to imagine that He can be moved with oblations and sacrifices to vary his form of government, is an impious thought, degrading the deity to a level with ourselves. In dark ages we always find a great show of religion, with little heart worship; and in ages of philosophy, a warm heart worship with little show. If there is a God that takes delight in sacrifices, his nature is not benevolent, but barbarous and cruel. Such is not our God, and we refuse to recognise a God that would delight in the death of His creatures. If God does not take delight in the destruction of His creatures, why should we suppose that the wrath of God could be appeased by the shedding of human blood, or the death of the Man of Nazareth on the cross? Into such superstitious practices had the Persians descended when reformed by Zerdusht. They offered their sacrifices upon the mountains. At the break of day the wives of the Magi, clothed with long white robes, and wearing crowns of myrtle, proceeded from their habitations to the mount of *Mythra*. The victims to be offered were also adorned with wreaths of flowers. On arriving at the place of sacrifice, the two sheep were led to a fountain, and the priestess slew the victims while the other celebrants joined in singing the following hymn: "Hormusd, Thou art the first of all incorruptible nature, eternal, unbegotten, self-sufficient, of all that's excellent most excellent, the wisest of all intelligences; in the mirror of Thine own substance Thou beheld Thyself, and that view produced the goddess *Mythra*—*Mythra* the living image of Thy beauty, the original mother, the immortal virgin. She presented Thee with the idea of all things, and Thou gavest them to the god *Mythras*, to form a world in resemblance to those ideas. Teach us to celebrate the wisdom of *Mythra*; to do her homage by our virtue, purity, and goodly nature, rather than by our songs and praises."

On the conclusion of the hymn, a silence prevails, to denote that God is exalted to an infinite degree, and by far transcends whatever words can express, and then the fire of odoriferous wood is lighted, and the flesh of the victims is roasted before this altar fire, and she (the priestess) cries out, "*Mythra* desires only the soul of the victim!" The flesh is then eaten by those present at the ceremony, after which the lyres are again struck, and the *estals* dance about the sacred fire, praising the goddess *Mythra*.

These *estals* derive their name from the ancient Persian word for fire, *esta*; the Romans in later times joined "v" to it and made the word *vesta*, in the same way that they made *Esopra* *vespers*.

Zerdusht reformed these practices, reinstituted the use of bread and water instead of sacrificing the life of animals, and introduced the use of music to divine worship. His precepts and general teachings must be left for future consideration; but this much must be said: that this reformer brought back the minds of the people to a proper comprehension of the nature and attributes of God; gave to them sterling maxims to guide them socially, morally, and spiritually; called upon them to keep alight the fires of God's love in their hearts by not allowing the fire of odoriferous wood to become extinguished in the altar of their temples. He taught them to be vigilant and earnest; and as a means of enforcing his doctrines, he taught them to look upon the fire as the object of devotion and symbol of God's continuing grace. Thus it might be said he laid the foundation for idolatry. The fire was used only as an agent to enflame devotion, but during the excitement of the religious passion the representation is lost, and the symbol becomes a deity. Devotion is one of the most vigorous principles of human nature, and will exert itself upon the meanest object, when none more noble is in view.

Thus we claim that the ancient Persians can no more be accused of idolatry than the Christians of the present day, who pray to God through a mediator whom they name Jesus Christ. If the Persians are guilty of sun-worship and idolatry, may we not with equal propriety say that those more enlightened nations who worship saints, and other intermediates, are guilty of a similar offence? There is no religion pure, and the human mind, so long as it is influenced by surrounding circumstances, hereditary transferments, and local prejudices, will always falter because lacking the essentials of a vitalising, quickening, and restoring power, which cannot operate so long as these evils and failings prevail. O for the spirit of charity and earnest devotion, for minds pure and free, above the reach of petty differences, that would grasp truth and apply it to everyday life! May such efforts as these tend to break down the barriers and impediments to human and, in consequence, spiritual progress, and introduce that happy time when men shall recognise one God, and with one mouth praise him for his goodness; when all nations, tasting the richness of fatherly care, shall with one soul pay unto him the tribute of devotion, by sincerity and obedience to his just decrees. Then, oh, then shall peace prevail, and happiness reign triumphant.

We have acceded to a request made unto us to give way for a short time, in order that the health of the medium may be recruited, as our efforts, though humble, have been a great tax upon his energies. After the short recess thus proposed, we hope to be again able to resume the better and the stronger for the interval of rest.

On the resumption of our discourses we will consider the Roman and Grecian Mythology. Until then we pray that the blessing of the Infinite may rest upon each one, and quicken the souls of all present to the practice of virtuous and godly lives.

Some time ago a party of gentlemen at Oxford University wrote a work entitled "The Science of Life," with a preface by John Ruskin, and published by J. Burns, 16, Southampton Row. The entire edition is now exhausted, and an improved edition will be ready shortly.

HISTORICAL CONTROLS.

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

CHARLES THE FIRST.

On account of the state of the weather the medium had great difficulty in going under control. It was nearly fifteen minutes before he went into a completely unconscious state. He seemed in much pain, twisted about, sometimes holding his head with his hands. At last he burst forth as follows, in a strong, clear, commanding voice: "How often do your footsteps traverse the highest tower at your mansion to overlook the island in which some of the unhappiest moments of my life were spent?—and my life was, comparatively, an unhappy one—unhappy because I refused to see what to all others was inevitable fact. You have heard of spirit-waves passing at certain times over whole continents, and in their passing causing changes most remarkable—changes unlooked for, changes deemed impossible to be effected. There are those minds who, when these spirit-waves were passing, in reverence and thankfulness to God, observed incessantly their course, and shaped their lives to their requirements. There were others who held themselves proudly aloof in their miserable conservatism, and refused to acknowledge any other change than the change of their own desires and wills. Of such a stubborn will on earth was I. I was acting from a deeply-rooted conviction that I was right in my own opinion; refusing to see the undercurrent that was continuously passing before me, ever claiming with solemn earnestness my attention. The foundation of my obstinacy consisted in the opinion that the privileges accorded to my ancestors in the past were mine in the present by right of descent. What call you—murder or a legal act—my transition to a higher state?"

I hesitated in giving an answer.

"Speak—give me your opinion; I am as ready to argue it with you as if I were in the flesh; speak."

He uttered this in a proud, haughty, and peremptory manner. I then said, in my opinion it was a legal act.

"What did I do to bring such a punishment on my head?"

I said he had acted tyrannically and cruelly in the case of Prynne, in having his nose split and his ears cut, and that he had acted arbitrarily and illegally in endeavouring to levy taxes on his subjects without the assent of his Parliament.

"So you consider it a legal decision. I, Charles the First, son of James the Sixth of Scotland and the First of England, consider it as much my right to argue it now as I did when I stood before those who constituted the Court. As for Prynne, he had time and opportunity of avenging himself well for any injustice done to him. He was indulging in lying statements concerning his superiors. Such a man was unworthy of mercy; fitting for judgment by God. His was not the aim to have wrong righted. His aim was to stir up insubordination—to cavil at the innocent and harmless amusements of his betters, and with his mocking, hypocritical, theological views, to aim his sarcasms at institutions sacred to the hearts of the believers, rendered sacred by their very antiquity. Under cloak and pretence against the frivolity of plays, acted scenes and parts, he used those means as an attack on royalty and its adherents. You are speaking of an indictment for a crime which, had it received its proper name, would have been termed high treason. Luckily for Prynne, a money fine and imprisonment was inflicted; if he had had the proper punishment, his life would have been forfeited. Now for the other charges. As for the charges of levying ship-money and poundage, the levying of these were my due, had been my ancestors' right before me, and why were they not mine? Had they—speaking in reference to the House of Commons—had they individually or collectively acted towards me as advisers during the first years of my reign, I should most willingly have listened to their behests. In assuming my right by descent, my high prerogative of Ruler ascending England's throne, I was chagrined beyond measure, when I came to the throne, at my unsuccessful efforts in Spain, some two years previously commenced, and continued in my time despairingly of all concern. Had this pain been allayed instead of contradicted, all would have turned out better. I had the intense desire to punish the haughty Spaniard, and my first experience of the deliberative assembly was a denial of supplies; and their first experience of me, their angry king, was the order for their dissolution, and the following year, and the next, and the next, succeeded by assemblies just as distasteful to my high notions of my prerogative. The Houses of Parliament for the years 1625-26-27-28 were dissolved by my orders, until at last came one of the most fatal decisions on my part to reign despotically; fatal, because I should have conciliated where I defied; fatal, because I had shut my eyes to the great changes that were coming over men's minds; that the pagantry of royalty, which once held supreme place in their minds, held but a place of second rank during this spiritual wave passing over. Liberty was the theme on every tongue, to be heard alike from the mouth of the skilful mechanic and the wealthiest manufacturer. Then, acting under the impulse of the will of the moment, I bowed down to the newly-awakened hope they had, and the Petition of Right was passed. Again came the loud contest, the question that entirely kept us asunder, a question which touched the prerogative of my supreme rule—my right of levying poundage and ship-money, and though only summoned in January, I angrily once more dismissed the Parliament in the ensuing March, resolving to make the attempt to govern without the people's representatives. Let a voice be heard ever so loudly, until the people's voices reached the palace gates I had resolved to be deaf to their wishes. I resolved to govern without the representatives selected from the people I

governed. Have you ever had the feeling of standing on a tottering bridge, when it became your duty to secure friends wherever they could be found? This became my position. The first friendship I made was with offended France, and the next with Spain, and then it was necessary for me to make an election of some worthy chief minister. I selected Sir Thomas Wentworth. From the time he took office to the time of his most unjust murder, I loved him. He was afterwards Lord Strafford. I took into my favour Archbishop Laud, of Canterbury. He was superstitious, yet faithful; childish and frivolous in some of his opinions, yet sturdy and strong in all the duties I required him to perform. He, too, shared the same fate as myself. How these years passed away! The mental anguish and anxiety I suffered no tongue can tell, and yet I loved the Church as by statute established, and reverentially, not egotistically. I make mention that, together with Church institutions, I held in consideration my reverence towards God and the rights of my people. However mistaken were my views in this matter, I commenced, continued, and finished with an unswerving fidelity to establish unchangeable opinions. This very earnestness was the cause of the first serious disturbances in a country which, under my father's rule, had been a right royal one; I speak of Scotland, and the royal prerogative I exercised, that it (Scotland) was to use the Liturgy according to the English version, which was to be read in all their churches. This was the very foundation of all classes joining heart and soul to protect their cherished opinions, which were far dearer to them than their royalty, pledging them to keep covenant in defence of their mode of worship which their hearts accepted, till, bordering on what I regarded as disobedience to what I considered was God's sacred gift to me, my kingly prerogative, I determined to compel them to receive that which I had ordered and proclaimed. It became necessary to summon another Parliament, the last I ever summoned on earth. I had previously, before summoning them, attempted by force of arms to compel the Scots to obey my order. An united country, such had been my lot to succeed to; but how changed had it become in the few short years I had reigned! From Ireland came fearful news of murders and massacres; Roman Catholics flying at the throats of the Protestants; and, to crown this misfortune, came the dreadful rumour that they had in their possession my royal commands to their deeds of murder; and the Parliament believed them—believed these rumours. They remembered well the fate of the assemblies that had preceded them, and with earnest, united wills, determined to be executive as well as legislative, their first action being the impeachment of Lord Strafford. They had pitched on a much more loved victim than him, the friend of my boyish days; but an assassin's knife had cheated them of their victim, so they fell back on the lesser prey. He would have avoided this storm, my Lord of Strafford, but under my advice and solemn promise that neither in goods nor by imprisonment should he be harmed with my consent, he stood to his trial. During his impeachment, act after act was passed, and I but a puppet in their hands. The royal prerogative of ship-money and poundage, and its levying, was deemed illegal by the Commons, and was to be for ever abolished, for the prevention of wrongful government and wrongful decisions by the king. Parliaments to be summoned were to be summoned for every three years, and prorogation or dissolution was to have an interval of fifty clear days.

"Finding all the privileges, which had been my predecessors' nearly one thousand years, were forcibly torn from me, I charged with high treason before the House of Lords, five of the most prominent agitators; I sent the serjeant-at-arms into the House of Commons deputed to arrest those I considered traitors, and received an evasive answer; he returned to me and the peers who had sent him. I determined in this case personally to carry out my purpose; with a fitting retinue to arrest them, even if I had to do it with my own hand. You can't realise the scene that followed when I entered the House; every member of the House sprang to his feet, and, instead of recognising me in my position as accuser, they placed me in the position of the accused, passing me without acknowledging the position which was mine by divine right. I was then informed that those whom I had dared to look for were received courteously by the citizens of London, and that from thence I should take them if I dared to take such a course; and with painful surprise I heard that these men were escorted to their seats in the House again,—restored with all the pomp of military power. It had now become a question of which was right and which was wrong. God had given me my right by Nature's great claim, and all that He had endowed me with, all my privileges, I determined to keep, even at the peril of my life.

"Their next claim was the power of appointing their own military chieftains to the command of the army, and I left them without a king, without an heir apparent, taking the Prince of Wales with me northwards. Cursed is the hand that first caused his brother's hand to rise in anger against his brother! Cursed may his hopes of spiritual advancement be, whose soul first lights the fire of civil war unjustifiably!

"Guided by reason, as far as God in His mercy had endowed me, I conceived that now was the time either to maintain the privilege of the crown, which had been its privilege for hundreds of years, or to allow this wave of republican tendencies to have its uncontrolled course, sweeping away with it all monarchical claims. I had to take the first step in deciding this question. By-and-by I will tell you, at the next meeting.

"I am but relating the views which I had when on earth. It hath been mercifully permitted, the knowledge given to you by God's ministers—meaning those souls who are carrying on His work

by performing His services—that God's justice is inevitable, and that for every sin of commission or omission expiation is demanded, but that the earnest mind, who carries out the thoughts that the very earnestness engenders, is held irresponsible for the out-turn of the results, from acts that are the outcome of that earnestness, and that, therefore, the acts and the results of the acts of an earnest heart have no required expiation. Woe to that soul that cries 'Lord, Lord,' and does not feel Him! Woe to that soul which acts hypocritically to itself, asking—the hardest task possible to conceive—to be witness against its own conscience, and to attempt to deceive itself! The heart answers the question put earnestly to it. The sense of right and wrong is not given the soul by education; it is planted in the heart by God. Time and circumstances lower the natural inclination of the soul's sense of right or wrong, as will time and circumstances elevate the soul; but the absolute knowledge of right or wrong is thereby divine right, divine law, so that the power of self-deceiving is rendered impossible to all God's creatures; therefore that plea at His Almighty Bar is in vain. I thought I was doing God's service. The inborn sense was their denial. Thousands act wrongly, would have the world believe they were earnest in their actions; they would even go farther than this: they would seek to deceive themselves. From men God demands expiation as His due; but mine was an action whose sure foundation was an earnestness.

"When I first raised my standard at Nottingham, and the nobility and gentry crowded round it, and I received their earnest oaths of royalty and loyalty, and blessed their efforts, I thought God would smile upon our cause. I looked on those I was about to oppose as fanatical self-deceivers; and heaven for a time seemed to smile on every effort that we made. The battle of Edgehill succeeded by Naseby, and then came the first great blow; then, for the first time, was my path crossed by one who was the very opposite to his king,—one who ridiculed the claims of divine right,—one who spoke of Almighty God our Father, as equal in His love towards all His children; one who said that he raised not his arm nor his hand grasping his sword in anger against me, *personally*, but against the institutions, claims, and privileges which I represented. Marston Moor threw me against my subjects, fierce anger with hatred raging in their breasts; my whole army was annihilated by this child of the people; looking on the ruins he had wrought; this brewer's son, and yet so lordly and calm, disdaining the cant of those that surrounded him. I could see it by the expression of his countenance, when addressed by the canting hypocrites around him; a man is a hypocrite—a soul is lying to itself—that seeks to deceive itself; and a king, a king by God's high prerogative, became a prisoner in Homesby House. This was my first prison. When I referred you, in my opening, to your estate and its high commanding tower, I referred to Carisbrooke Castle, in the Isle of Wight—the island you can see from your tower summit. A prisoner! Do you know—can you realise—what it is to have had supreme command—to know it is yours by right, and then to find yourself a prisoner? Till the spirit waves swept on, man's puny effort to stop that wave was vain, vain. My fate was for a short time delayed by petty divisions, by the jealousy existing between the army and Parliament; but it was only for a time. I had by a malicious subterfuge been decoyed from the power of the army, who held me a prisoner at Hampton Court, leaving me with part of the privileges attendant on royalty; but through the pretended friendship of this man whom I feared—the only man for whom I had a feeling of fear—the only one,—it was by and through his instrumentality I went to Carisbrooke, and it was there that the first rumour reached me of the treasonable designs of bringing their king to judgment. I could not, dared not, realise it. It seemed so incompatible with the dignity of God's chosen. I will tell you one of the arguments I used when brought before these my aggressors. I could not respect the court before which I appeared: I could not recognise its legality; I argued earnestly, arguing that illegal persons could not pass resolutions to become law; that could they resolve me the legality of the court before which I was summoned, I, in due obedience, would answer any summons, any charges, they might bring against me. The position in which I was placed destroyed for me its solemnity, and assumed a ridiculous aspect. I was *feigned* at the moment of appearing before them, to laugh at the whole proceeding. I reviewed the whole assemblage, and again reiterated my question, by what legal right they constituted themselves a court of law to try their king? The charge they made against me was high treason, and inciting to civil war, on January 23, 1648, two hundred and thirty years of time ago; and the question was still unsolved whether I was right, or whether he was right,—he who afterwards governed. He afterwards obtained the goodwill of hundreds, side by side with the enmity of as many more. He was so far from lowering the country's dignity, that he elevated it. He in his government was just, and impartial, and for aught that has come to my knowledge up to the present time, 1878, he has as just a plea to urge before the Bar of Unerring Justice as myself. They cried 'Fie, fie,' on my question as to the illegality of this court, and said that such objections had no precedent; that I was not placed there at the bar to argue on the court's legality, but as a prisoner to answer for his crimes; that I had been stripped of every insignia of royalty, and that I must plead, or that the plea of 'Not Guilty' would be recorded, and the case tried.

"Another time, when I control I will minutely describe the peculiarities of every gentleman who sat on my trial, some of whom afterwards forfeited their lives and some their liberties. I am coming; I am speaking to an attendant spirit-companion. To

resume. They sentenced me to death; and as I passed through the crowd of soldiers on either side, they spat upon me—even as they had spat upon Him—which I calmly wiped from my face without a murmur, feeling satisfied that their crime of murder would have to be expiated, and that, as far as in my power, I forgave them. Whitehall's lengthy hall was the scene of my last address to the over-anxious throng that collected below its windows. I asked God to forgive me my errors, and that, should it ever please Him that the Prince of Wales should reign in my stead, he would endow him with strength of mind to hold to the privileges for which his father had forfeited his life; and in as calm a mood as ever I was in any part of my earth-life, I knelt on my knees, and my last prayer was, 'O God, have in your keeping my six offspring; may they dedicate themselves to truth as Thy servants. O Father, forgive these my murderers.' I then passed on to a higher life, sir."

I asked him whether he had ever been here before.

He said: "I came here once before, and I tried to control, and some spirit abused me about taking the spices of the East India Company. I acknowledge there were times when I was in desperate straits for money, and that often my mode of collecting had every appearance of illegality; but the end, in my opinion, justified the means. The money so collected was not for the purpose of wilful expenditure, but to defend the prerogative of my crown—the privileges which were mine by divine right. You are referring to the spices taken from the warehouses of the old East India Company."

The above has been a very curious and interesting control. In this case, not only did the control carry on a history of his doings on earth characteristic of King Charles the First, but challenged my opinion; and when I expressed my views, boldly argued against them, and justified the acts specified by me as two of many that justified, in my opinion, the action of the party that brought him to the scaffold. His justification of his treatment of Prynne, and regretting that instead of a fine and imprisonment, his life should have been forfeited; his allusion to Prynne; his reference to Prynne's "Histrio Mastrix," denouncing plays, masques, &c., was something wonderful. His assertion of his prerogative and divine right elicited by my mentioning the illegality of his levying ship-money and poundage; his reference to the Petition of Right, and various other points, place all idea of such a cram beyond the possibility of a doubt in the mind of any rational man.

CONCERNING PROFESSIONAL MEDIUMSHIP.

The position of the professional medium is in some respects a peculiar one. He appears to be asking pay for acts he has no part in originating. It is urged that as his powers are "gifts," he has no right to receive pay for their exercise. Is such the fact? If so, who confers the gift in question? What entitles to the receipt of it? What entails its withdrawal? A careful inquiry into the matter of mediumship brings out the fact that it is constitutional, and no more a "gift" than the ability to sing, play music, carve, paint, or write poetry. As all these are "gifts" that can be cultivated in persons of proper temperament, so, likewise, is mediumship a matter of temperament and judicious training. It is superstitious to argue that "mediumship" is any more sacred or divine than any other possibility attached to human nature. True, it can be degraded—so can all other functions; at the same time, like other departments, the susceptibility to development and exaltation is practically limitless. Mediumship not being a special favour conferred on a select few, it at once takes rank with all other mental and bodily endowments, the exercise of which constitutes labour. The "professional" medium is but a worker in the hive of human life. It is no more discreditable to him that he should take pay for his service than that the poet should take money for his latest epic. The discredit rests with those who, under the mask of sentiment, would avoid rendering a just reward for the time and strength consumed in their gratification. No murmur is raised against the enormous sums spent in maintaining doctrines that are actually untrue, supported pecuniarily by many who eloquently denounce professional mediumship. If circumstances fix an individual as a professional worker in Spiritualism, surely the position is as honourable as that of a minister devoted to preaching doctrines which Spiritualists repudiate.

Let us consider under what conditions mediumship can be pursued. There are actually but two, though three are found in practice—first, private; next, public; and lastly, that non-descript intermediate condition that desires all the honours of public work, but declines its responsibilities and duties. The condition of private mediums, as non-professionals, is substantially this: Following some fixed employment during the day, they devote their spare time at night to the development of mediumship and the upbuilding of Spiritualism in their own quarter, at times extending their labours over their own town, and perhaps penetrating occasionally the district they live in. Many times have the sublime teachings of Spiritualism been scattered abroad by self-sacrificing workers of this class. Occasionally—but very rarely at present—we have those with means who can afford to devote their time entirely to a work national in its scope, taking no pay for their services, enlisted in the Cause by their love of its truths, and throwing aside their personal ambition in their devotion to the vocation they fulfil. How many, though, of these earnest-hearted private workers have been invited to the houses of wealthy Spiritualists, and sent away with barest thanks! If, then, the fortune of the non-professional medium is not so happy after all, what is the state of those who work for money?

All those that have become public mediums are people who have possessed medium powers that have raised them above the average of mediumistic development. Hence, being more sought after, and in nearly all cases finding the pursuit of daily duties incompatible with the development of their mediumship, they have had to accept one or other of the two alternatives—either give up daily labour, or relinquish mediumship. Urged by friends, in and out of the form, they ultimately devote their whole time to mediumship. Directly many of their old friends forsake them, others sneer and make mean insinuations, and a few right nobly stand by the poor medium. Yet the case is just this: the medium devotes all his time, strength, and exceptional developments to the service of Spiritualists, and, doing so, it is but honest he should be rewarded when his services are obtained.

Professional mediumship divides under two heads—evidential and educational.

The first comprises phenomenalism of all forms, and what is known as test mediumship, as well as healing mediumship; the second, that form of mediumship that is so well illustrated in the career of our trance speakers. The evidential forms of medial power, as a rule, prove remunerative to those who devote their time thereto. All our noted physical mediums are well and continuously patronised, and receive no inconsiderable income from the exercise of their powers,—such is but their right; while educational mediumship, with a few exceptions, is but poorly rewarded. Many weary miles are travelled, turbulent and capacious critics encountered, two, three, and sometimes more meetings are held, and the trance speaker often retires with a very modest pittance for his reward.

The spheres of work for the professional medium fall under the same heads as private mediumship. Phenomenal mediumship is ever best in private circles; the speaking medium can often be most profitably employed in the same way; while each—at a minimum of expense to all concerned—can traverse the town or district they belong to.

Two elements here, however, have to be considered. The first is, that other districts might be benefited by exchange of mediums, and the second is the cost of such exchange. Soon it is found that some mediums are better fitted for such work than others, and such mediums, of the educational phase, become our travelling speakers, doing a national work.

Clearly understanding that mediumship is a natural faculty, and not a "gift," and that one person has as much right to become a "professional medium" as another has to become a "professional" poet, or editor, doctor, or dancer—as all such are "professional" who receive pay for the exercise of their art or skill,—the consideration of the question of paying mediums becomes a duty and a right; it ceases to be a matter that sentiment is to decide. How, then, is the payment to be made? Practically two methods are adopted: fees and free-will offerings—bargaining and alms-giving would very often be a more correct statement.

That the travelling expenses of the speaker or medium should be assured, there can be no question; that a reward commensurate with the value of the work done ought to be given, is undeniable; and, it is argued, admitting the first as the duty of the engaging party, surely the auditors are the best judges of the amount of the reward to the labourer. Let the average collection of every spiritual society in England tell how much—or little—would be speakers' pay, if this system was adopted; while the fact that you put a medium or speaker on the alms-giving system is a direct invitation to pander to the purses of the audience, and a sure sap of the independence all public workers should experience.

The "fee" remains then. Some speakers demand an extremely heavy fee—and then lecture gratis. Fee pride is detestable in the extreme; while, if the speaker or medium can afford to lecture without fee, but yet takes one, two things are suggested: either they can altogether dispense with pay, or they may be only in part depending on "fees" and can perhaps take less than they charge! Moderate fees—with a liberal margin for exceptionally poor societies or localities—seem the most satisfactory method of meeting the case. As in all other matters, so in this, only those who are fitted for the post can make, or retain, a position as medium or speaker; therefore, no matter whatever artifices are resorted to for the purpose of pushing up prices or popularity, the "survival of the fittest" will be inevitably exemplified. Fees have ranged from £5 to as low down as the same number of shillings, and even less. Sometimes they include expenses, at other times not. Three plans are now in vogue under which professional mediums are employed: Accommodation is found by local friends free, travelling expenses are paid, and each meeting is paid for by a set fee; or a definite sum is agreed upon, to include travelling expenses, and all meetings,—accommodation being provided as in the first case; or, thirdly, a contract extending over a term is entered into, and a set fee, including all charges, given to the medium or speaker. The writer has no less than five "contracts" in operation at the present time, and, after an experience of five or six years of them, can conscientiously recommend societies, mediums, and speakers, to adopt that plan. Societies are able to make the best terms for themselves; the medium is able to offer lower rates for a series than could be offered for isolated visits; and a constant succession of speakers for the societies, and a continual missionary movement of the medium, are alike maintained, to the benefit of all concerned,—while, again, the district in which a society that makes arrangements such as suggested, is capable—if desired—to make special engagements with mediums and speakers, at a much lower cost than otherwise.

Let those who can work free do so—and their efforts are most valuable. But remember those you require services from are not all able to work without reward. The cheese-paring policy that endeavours to make profit out of the services of a medium or speaker, will always defeat its own end; while that desire to outtop all else besides—that makes ambition its keynote, and cares not for fee or its absence so long as "I" am to the fore—will be like

"That vaulting ambition that o'erleaps itself,
And falls on the other side."

Summarised, the argument is this: Mediumship is a normal faculty, not a gift; its exercise is as much a labour as the exercise of any other faculty of our nature. The community of Spiritualists benefits by labour devoted to its interests. Justice demands adequate return for unreserved time devoted to the interests of the Cause by public mediums. The thought that finds expression to the effect that professional mediumship is discreditable is an unworthy sentiment, closely akin to cant in many cases. As *workers*, public mediums have a right to "the bread that perisheth," when unable to labour without it; principle and fraternal justice should regulate their demands for fees. When able to work without price, *fees should never be received*. The nondescript intermediates mentioned above so soon fall naturally to their proper level that no space need be devoted to their consideration.

That these thoughts may call out others is the hope of the writer. The full discussion of this problem of professional mediumship will help to remove many anomalies, and it is trusted prevent, as an able public worker recently wrote to the writer, of many being "done to death for nothing at all," which fact is a disgrace to our Cause. Let us hasten to remove it by wiser judgment and kinder treatment.

J. J. MORSE.

A SUNDAY WITH THE MARYLEBONE ASSOCIATION.

It would be difficult to point to any centre of work in the Spiritual Movement which has accomplished so much with such limited means as the Marylebone Association. The present organisation was preceded by a very useful society, which, however, passed away; but not so its results, which still show life, not only in the present society, but in many other forms of spiritual activity in the district and elsewhere.

This association is a very self-reliant affair. It has no wealthy donors connected with it, and the working expenses, in addition to the furniture and decorations have been contributed by those who frequent the hall and otherwise take an interest in the work performed therein.

Quebec Hall was a most desolate place when first taken up by Spiritualists. It is now as neat as a jewel-box, thanks to the taste and assiduity of Mr. Drake, who must have spent weeks of time in scroll writing, and other decorative works. The walls are embellished by wonderful drawings, the work of Mr. F. Wilson; there are also very nice spirit-drawings by Mr. W. Whitley, and other objects of interest are distributed on the walls.

The work done in this snug little hall has been most instructive to the student of spiritual propaganda. Various experiments have been tried of the seance kind, with varying results, but these have been in all cases instructive. It is impossible to get at the same spiritual fruits in a mixed circle in a public hall as can be obtained in the private circle in the domestic retreat. This the Marylebone friends well know, hence they hold promiscuous seances for general investigation, but only as a means of showing members and the public that "there is something in it," and thus induce them to commence sittings at home. The Marylebone Association is, therefore, a congeries of family circles, representatives of which frequently attend the hall, and blend with the general effect the light and knowledge which may be vouchsafed to them from time to time during the course of their private investigations.

This society has had useful experiences in the matter of polity or society management. Now, spiritual polity is the question of questions affecting the organisation of Spiritualists. This is a body for the purpose of "inquiring into Spiritualism," so that non-Spiritualists as well as Spiritualists are eligible for membership and to serve on the committee. This plan can scarcely be said to have worked well. It seems to be supremely ridiculous to have an ignorant person placed in a position in which he can dictate to those who know, and, by his opposition to the truth, impede the efforts of the servants of truth.

This is a political but not a spiritual basis, and the greatest number of heads vote as a majority over the minority, though the former should be devoid of the essential matter of culture and elevated brain-force. Marylebone Association has suffered somewhat from this form of *disorganisation*—we cannot accept it as organisation, for a house divided against itself cannot stand. The Quebec Hall house has indeed been too much thus divided. The atheistical materialistic, and bigotted element has had too much play, persons who have had no desire to teach or know the truth have found a voice in that hall with too much freedom. An intellectual boargarden is destructive of spiritual organic work. Spiritualists are teachers, and the babblings of the ignorant can never alter the facts that are intended to be communicated; therefore, investigation and not discussion is the proper order in a spiritual centre. It is gratifying to know that this state of things is gradually changing in Marylebone, and the spiritual power is purging out that insubordinate element which regards egotism as a divine right.

Spiritual work is of such a peculiar kind that the mere talking ability of a lecturer or disputant is no reason why they should be

allowed to speak; it may rather be construed into a reason why they should not be permitted to speak. Every speaker, either on the platform or in the body of the hall, has an influence of various kinds—intellectual, moral, and spiritual—and while he may be right in the "gift of the gab" and the statement of facts, or plausibility to stand in the place of facts, he may be most pernicious in other respects. So of officers and hangers-on in general. All organic efforts are liable to contract a multitude of parasites, which feed on the life principle of the concern, and disgust the pure and the spiritual from entering the place. Yes, let all Spiritualists who would teach the truth see that they do so with worthy instruments; use tools with clean handles, or the act will be regrettable rather than beneficial.

The Marylebone friends, instead of leaning upon the efforts of mere talkers and visitors, have commenced to develop and elevate themselves. Some time ago Mr. Ashman formed a Sunday morning class for spiritual study and development. This is now carried on by Mr. C. White, the honorary secretary and active head of the society. I had the pleasure of joining with this little party on Sunday morning, June 30. We sat at a round table;—I would suggest a long one, with the Chief Monitor at the head, and a negative person at the opposite end. Then the sitters should be placed at the sides in positions of magnetic harmony. This placement of the School is the first lesson in organisation and the foundation of spiritual success. A greater number of ladies is wanted at this select meeting; and in singing, a gentler tone might be adopted with advantage. Altogether less vital effort and mental anxiety might be used, which would give inspiration a better chance.

Mr. C. White read the 7th chapter of Matthew, after which Mr. C. Allsop read the following remarks, which he had prepared on the opening verses of the chapter, his time did not permit of his going further with his task. Here are the thoughts which are presented in

MR. ALLSOP'S PAPER.

The education of the mind is the noblest work which can engage anyone's attention. The work is so difficult that there are but few who betake themselves to the task and meet with anything like success. But it is very important that all should strive for progress, as it is the unfolded mind only that can appreciate the wisdom and goodness of God. Man in nature is passive; he cannot think without internal and external causes being engaged in evolving and inciting thought. When man has woven the immutable principles of love and wisdom into his character, when the soul has become its own interpreter, then shall man become an intelligent centre of love and wisdom, from which shall radiate bright scintillations of truth, which shall heal, and bless, and save humanity. Man can only see that which his faculties enable him to see. The great treasures of knowledge are hid from his view until the senses of perception and appreciation are opened, whereby he comes into possession of these heavenly treasures. The light and happiness of heaven have no existence to the man who is not prepared to enjoy them.

Man, as a spiritual being, is of a progressive nature, possessing intelligence, consciousness, and appreciation. These faculties, when developed, are capable of examining and understanding the spiritual and material realms. The earth, with her vast treasures, the wind and tide, the streams and soil, have all yielded up their great riches to the industry and intelligence of man; and when man shall bring the same amount of industry and intelligence to understand the spiritual as the material, the spiritual will yield up her treasures to beautify, to bless, and to enrich mankind, for the spiritual must be studied in order to appreciate life and its uses.

A knowledge of the Spiritual is necessary in order to furnish us with a key to understand this 7th chapter of Matthew chosen for our meditation this morning. The first two verses speak of rash judgment. We should not judge another, because we know not his internal condition and weakness nor his external surroundings: he might have received an hereditary bias in a direction which will chafe his spirit as long as he dwells in the mortal form, and the spirit being forced to take up its abode in an inferior body, it is only capable of attracting and generating inferior surroundings. The spirit cannot rise above its own level but by persistent spiritual culture, and as man is internally weak and externally surrounded with uncongenial surroundings, he cannot be otherwise than what he is—therefore judge him not, because by so doing you seal up his affections and confirm him more in prejudices and hardness of heart. Besides these things, you injure yourself. You cannot rashly judge another without there being a corresponding weakness in yourself. If the evil were not in yourself you would not see it in others: in judging others you see something which corresponds with your own imperfect character, so by judging others you bring a corresponding judgment upon yourself, and thus perpetuate the evil both in yourself and the one you judge. Therefore, "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? First cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye"—first pass through the process of purification thyself, and then thou wilt understand the process that has delivered thee from sin. And when understanding the way in which you have been delivered, instead of condemning thy brother thou wilt be able to sympathise with him and tell him of the power and process that has delivered you. Give not that which is holy unto dogs. There are some minds that have never risen above the desires and wants of the body—they

have never aspired or striven for truth. It is therefore very necessary that we should be extremely guarded in our efforts to improve and teach these persons, or they will spurn all our counsel and treat with contempt our best intentions.

The matter of the chapter was then left open for comment by those present, and allusion being made to an essay which Mr. White had prepared for a previous meeting, he was requested to read it again, which he did as follows:

MR. CHARLES WHITE'S PAPER. (Matt. vi.)

In the chapter for consideration, as represented by the writer of Matthew, there is, when divested of all claims of the sects to a special interpretation, an onslaught against hypocrisy and double-seeming, which we especially, of all classes of progressivists, should also make it our end and aim to fight against. In the previous chapter we have had the purity of intention or motive especially laid down, as without said purity of intention none of our outward actions are really and truly pure; although, possibly, nevertheless, more good may come to others on account thereof, while it benumbs the sensibilities and better intentions of ourselves. "Do not sound a trumpet before thee, as the hypocrites do," &c. This is by some authorities deemed to be originally a mode of calling the poor together for the purpose of distributing alms, but when it was done simply with the intention of showing to what extent they did their alms, then it was that this form of injunction would be particularly applicable.

"Let not thy left hand know what thy right hand doeth." That should read in accordance with our times: Do not restrict your usefulness simply because any make it their business to notice you; at the same time do it as unostentatiously as possible, with the intention ever before you to do it well and effectually.

Next follows an injunction—"When thou prayest, stand not in the synagogues, as do the hypocrites," &c. This I must tell you was the ordinary attitude of a Jew when worshipping; it very much reminds me of the appearance of prayer in the churches, if you enter without bowing forward it is wrong.

"When ye pray, use not vain repetitions as the heathen do." This is, unfortunately, very seldom applied by persons to themselves, who see the splendid adaptability and fitness of it as applying to others. Without, in any manner, expressing myself, I will here quote the Rev. John Wesley:—

"To repeat any words without meaning them is certainly a vain repetition. Therefore we should be extremely careful, in all our prayers, to mean what we say, and to say only what we mean, from the bottom of our hearts. Again, indeed, all the words in the world are not equivalent to one holy desire. The very best prayers are but 'vain repetitions' if they are not the language of the heart."

The idea, as presenting itself to my mind, in the action of prayer is, as a consequence, the unfoldment of the higher intuitions per necessity of the outstretching of the mind towards the attainable, but, perhaps, at present unattained; in others producing a receptivity or modifying the temperament so as to make it possible to secure higher and purer thoughts.

Here arises the question of what value is prayer in the generally-accepted sense, and to whom should it be addressed? I will present a few thoughts, if haply I may find a small portion of actual truth.

Firstly: Is God an individual surrounded by temperaments consequent upon hereditary or transmitted influences, and having them, is he to be appeased as we would appease a tyrant? No.

Is God an individual having as large a development of appropriateness as singers and public performers, who are never so well pleased as when being praised by the gallery and small fry, who possibly utter louder noises in proportion to their shortness of actual appreciation to the higher instincts? Is God the cruel monster who would for ever punish the good, pure woman Eve and her offspring—for what? By reason of her finer nature endeavouring to gain knowledge? This figment is simply the wilful perversion of an interested priesthood, to hold down woman as mean and servile; and such has the effect been that where woman possess and can do the equal, in quantity and quality, of men, they are considerably less paid and less esteemed. How few women are at the present time aware of the possession of qualities equal and superior to men—not in any particular sense, but in the all-round sense and meaning of the word equal? How few women are there who are freed from this folly, but who are continually held down by a false appearance of prudence?

But to return to the God idea. Is God in any sense temperament, as some seem to think; or does he interfere with the workings of Nature at the present time, and does he repent himself after he is supposed to say it is good?

If everything follows on in order, in succinct succession and mathematical precision—never an effect without a sufficient cause—are we not warranted in believing more or less firmly that as the order of the universe was in the beginning, so it is now, and there is every possibility that it will continue for some time longer? The points being generally admitted, do you imagine that God is ever on the alert to assist the turn of a wheel here or there, or suspend the operations of Nature? No. Then does prayer ever meet with any response? Yes; but how? And here I meet with a difficulty in not knowing how best to express myself. As I said before, if everything goes on in orderly succession, who shall and can answer prayer, and how? I will here submit, as perhaps some of you have heard me before, that every effect

having its sufficient cause must necessarily transpire. For instance, fire will burn if there is sufficient oxygen in the air; and all the prayers that ever were uttered will not succeed in putting it out; but if a superior chemist knew how to withdraw the oxygen, the fire would cease; or if someone brought to bear the exactly opposite element, water, with sufficient effect, then it would be put out. I would put forward this idea that spirits being *en rapport* with certain individuals, and having a knowledge over and above that at present attained, and having sufficient power to use their knowledge, could bring to bear a counter law and so stop the action of the fire; that is, divest it of its power to consume. The law would not be broken, but superior intelligence and ability made known in the interposition, not on the part of God, but on the part of good and benevolent spirits. Take another instance. Supposing a ball to be rolling down an incline—a perpetual incline—prayer of itself would not stop it; but that prayer might be represented as a telegraph communication with someone miles off, who would not in any way break the law of gravitation, but simply by an effort of the arm stop the ball. Should I have made myself clear, you will see that I perfectly admit the use of prayer in two ways. First: As calculated to develop one's own intuitions; and secondly, as calling in the aid of superior intelligence, not necessarily infinite.

I would mention again, as I did last Sunday, that Lightfoot states that the whole prayer, excepting "as we forgive our debtors," is in substance to be found in the Jewish Liturgy.

I was also permitted to offer my thoughts, and I called attention to the seventh verse: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." The points I called attention to were, For what shall we ask? of whom shall we seek? where shall we knock? In these answers was involved the whole scope of spiritual work. I leave the elucidation of these important questions to the various Schools of Spiritual Teachers; and I offer a prize of one guinea's worth of spiritual literature for the best answers, to be conveyed in a report of the proceedings of the School, and to be printed in the MEDIUM. All reports to take part in this competition must be received on or before August 1, 1878.

After this morning meeting I found myself in a position of great difficulty to decide as to the disposal of my leisure time between the meetings. This was not because I had no place to go, but on account of the great number of invitations that pressed in on me. I went to Mr. Tomlin's to dinner, to Mr. Dale's to an early tea, and further on to Dr. Mack's to partake of some choice strawberries at a later tea. If I had been gifted with the digestive powers of a giant I would have found ample means of being satisfied, but as it was I very much enjoyed what I received at all the hospitable tables at which I sat; and why? Because a good, pure, and generous influence abounded at them all. The spiritual worker is not generally a great eater, but I frequently find that digestion is altogether suspended when harsh drawing influences are encountered. This is the secret of a successful circle; when the conditions are such that you feel light, cheerful, welcome, and enjoy what you partake of, then there is a healthy plastic magnetism fit for spirit-communion; but if on the other hand you feel drawn upon, bored, and independent of victuals, then the results of spirit-circles held under such circumstances will be but poor. The laws of the spirit-circles are the laws of life and health.

Well, Marylebone is all right in these important respects. I must say that I never thoroughly knew the Marylebone friends before. To meet people at a hall and out of their proper place is not to know them but to misunderstand them. See them at home—sense their surroundings and then many occult problems meet with ready solution. I said to myself: "If I were a spirit, how much better could I communicate in one of these genial families than at a circle held in the hall!" This is the secret of the success of the family circle, the charm of spirit-communion, and it also explains why it is possible in some families and not so in others.

MISS YOUNG'S LECTURE AND SEANCE.

In the afternoon Miss Young delivered a very fine address to but a small audience, as the heavy rain rendered it difficult to get out of doors. For my part, I heard but little of it. I sat beside Dr. Mack, and, like a weary babe which has found rest in the beams of maternal love, I passed into a kind of doze, for the advantages derived from which I owe Dr. Mack a handsome fee. He never did a better job in healing in his life, and I hope I did not rob him too much—at least his shadow has not been perceptibly less since. In this dazed state I was suddenly called on to speak. I began to make an effort, scarcely knowing whether I stood or sat, and managed to wander into a kind of spiritual labyrinth as to whether "high" in a spiritual sense is up or down, in or out. I obtained quite unexpectedly a flood of suggestive ideas, which I may spin into shape upon paper some day.

In the evening at eight o'clock Miss Young gave a seance, which was attended by about thirty sitters, who were arranged in a large circle, with the medium standing entranced in the middle. Miss Young, under control, commenced with myself, described a spirit-friend, and recited some verses of poetry, which fitted in the most telling manner my circumstances at the time. I could not have expressed it better myself.

(Continued on page 441.)

SUBSCRIPTION PRICE OF THE MEDIUM FOR 1878.

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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, JULY 12, 1878.

TIMELY PREPARATION FOR NEXT MEDIUM.

"ENGLAND EXPECTS THAT EVERY MAN WILL DO HIS DUTY."

In another column there appears a list of subscriptions to the Spiritual Institution up to the end of June, showing that there is upwards of £300 deficient on the six months, at the lowest annual estimate. But in years like this, when I can derive no support from my business department, the estimate of £500 per annum to conduct the work and bear the expenses of the Spiritual Institution is ridiculously small. In view of what is effected in other quarters, the work of the Spiritual Institution is huge in the aggregate, and exceedingly varied in its departments, and, at this time more than at any other, it is of incalculable importance to the onward progress and higher development of Spiritualism.

Already since Easter I have travelled thousands of miles and addressed many meetings, at great sacrifice of time, and strength, and some few shillings besides. I have felt the pulse of the Movement and seen its dire necessities. The MEDIUM, as a weekly instructor, has become more and more interesting, and the burdens of teaching spiritual truth are assuming an importance which I can no longer carry without assistance. I do not desire to make Spiritualism my affair, I willingly do what I can, but I must also secure for the work the hearty co-operation of as many as possible.

If Spiritualists will not support this grand and onward work, they will support nothing. There is "organisation," already in perfect working order, and doing more good than any projectors could have anticipated for it. I ask every kind reader, then, to be a loyal Spiritualist, and do his or her share in this work. It is no speculative scheme that is presented; it is no official that is being fed; it is not wasteful loss that is being made up; but the Spiritual Institution has for years done on a mere pittance greater things than wealthy corporations seem able to effect. Work with the Spiritual Institution and you work with the spirit-world and form a part of that great power which has been the upbuilder of Spiritualism in this country. Here is a basis on which all unite who truly work successfully for our Cause. Let us be divided no longer, but all, as one heart, beat in unison with the onward march which we have so many years sustained.

For my part, I am quite unable to go farther unassisted. I have nothing to print next week's MEDIUM with, and I ask all the friends of the Cause to meet its demand, by contributing their share to maintain its work.

Without a day's delay, kind friends, remit your contributions for 1878, so that we may not only receive, on Monday morning, the £60 due, but also an advance for the quarter entered upon. If we have any rich and generous friends, now is the time for them to act.

J. BURNS, O.S.T.

NOTTINGHAM.—Mrs. Story's report came at the last moment. Mr. Morse will speak at the hall, Low Pavement, on Sunday.

Mrs. T. M. Brown may be addressed, care of Mr. G. H. Adahead, Victoria Street, Derby; and Miss Brown, care of Mr. W. Chell, Church Street, Belper.

NEWCASTLE.—On Monday evening a grand concert will be given for the benefit of Mr. Westgarth, at the hall, Weir's Court, Newgate Street. The Gateshead Constabulary Band and other eminent artists will take part.

OBITUARY.—Mr. John Kennett of Eastbourne, passed to the summer-land at a few minutes to nine o'clock on Monday evening, July 1st. For many years he was an intelligent and ardent reformer, and teacher of truth. He was greatly attached to health subjects, and benefited many by his skilful application of hydropathy. He was also an investigator of Spiritualism, and indeed the friend of Truth in any form. He struggled hard to promote unsectarian religious services in Eastbourne.

FRIENDLY VISITS FROM J. BURNS, O.S.T.

TO THE WEST RIDING.

On Sunday, July 21, I will attend the open-air demonstration at Batley. See special notice in another column.

TO WEST PELTON.

SATURDAY and SUNDAY, August 2 and 3. Conference and social meeting on Saturday afternoon and evening. Select spiritual conference on Sunday morning. Lecture by Mr. J. Burns in the afternoon. Lecture by Mrs. Batie in the evening.

TO STOCKTON-ON-TEES.

Mr. Freund kindly offers the hospitalities of his home and his services to bring together the leading Spiritualists of Stockton and Middlesborough. Time not yet fixed.

Mr. Burns contemplates visiting Derby, Howden-le-Wear, Sunderland, Bishop Auckland, Shildon, Darlington, Stockton, Bradford, Halifax, Batley, Leeds, Cardiff, Merthyr, Aberdare, Edinburgh, Glasgow, and other places as opportunity permits. To promote organisation and place the movement on a self-sustaining spiritual basis will be the main object of these visits.

J. BURNS, O.S.T., AT DOUGHTY HALL.

On Sunday evening, Mr. Burns will deliver the lecture which he gave at Manchester on Sunday last, "Spiritualism, Past, Present, and Future." Doughty Hall, 14, Bedford Row, Holborn, at 7 o'clock.

MR. WALLIS'S SEANCES.

A very small number of friends attended Mr. Wallis's reception seance at the Spiritual Institution on Friday evening last, but the conditions and harmony were most excellent, and a pleasant evening was spent. Mr. Wallis delivered an address, and Mrs. Wallis's guide spoke at great length. Those who did attend were well repaid for their visit. Mr. Wallis also attends a similar seance at the same place and time this evening, when it is to be hoped that many of this medium's old friends will come nobly forward. This will be the last occasion of Mr. Wallis appearing in public in London prior to his leaving to fill up engagements in the provinces. Come forward and fill the room.

THE TESTIMONIAL TO WILLIE EGLINTON.

The presentation of purse and farewell concert to Mr. Eglinton came off on the 2nd inst., at the Beethoven Rooms in Harley Street, with great éclat, in the presence of a numerous and distinguished company. Songs, music, and recitations were kindly supplied by the Mesdames Corani, Holyoake, and Leslie-Young; Messrs. Dietz, Tietkins, Alfred Moore, Wright, Herren Prutz, and Greiffenbagen; last, but not least, Signor Corani introduced and favoured the company with a performance upon a very beautiful instrument—a melo-piano, recently introduced by and kindly lent for the occasion by the Messrs. Kirkman.

The presentation, consisting of a well-filled purse resting on an elegant white satin cushion with the initials W. E. embroidered with blue silk in each corner, was made by Dr. Nicholls, who accompanied it with an account to the audience of some of his experiences with the medium, which have already appeared from time to time in the columns of this journal. The value of the presentation was enhanced by the fact that all the various artists gave their assistance gratuitously, and the purse itself and cushion were worked by some of the ladies of the committee.

Mr. Eglinton returned thanks in a brief, well-chosen speech, but in tones which admitted no doubt that he felt deeply the kindly feeling evinced towards him in the getting up of this affair, and we feel sure he attaches to the presentation a value higher and beyond its mere pecuniary one.

HELP TO THE NEEDY.

Mr. J. Reginald Owen, whose verses have so often delighted and instructed our readers, is at present in Leeds, in a state of great distress. He has given his talent freely, and a mite from a few dozen of our readers would be a real help to him. A few stamps in an envelope addressed to him, General Post Office, Leeds, would be gratefully received.

Mrs. Hendon, the widow of the late Mr. Hendon, a healer, is left with a family depending on her. One, twenty-three years of age, is helplessly idiotic. Contributions from the charitable may be sent to Mr. Davis, Alexander Villas, London Road, Hackney Downs, to this office, or to Mr. William Morris, 29, Seward Street, Goswell Road, E.C., who recommends the case.

LONDON FIELDS, HACKNEY.—J. Bowen calls attention to the desirability of open-air meetings on Spiritualism, and the circulation of literature on Sunday evenings.

THE new organ of the Rev. George Sexton, D.D., and Frederick Rowland Young, of Swindon, called the *Shield of Faith*, is belabouring Spiritualism in language that is neither choice, as regards fact, nor expression. We presume that this Reverend Mr. Sexton, D.D. is not our old friend, the medical Dr. Sexton, M.A. One or other of them should take to a different calling, as two Sextons on the one ground might lead to a misunderstanding.

NO. 1 INSTITUTION SEANCES.—The usual meeting was held, on Tuesday evening last. Mr. Towns, who has been indisposed, was again present. The conditions were very good, and many tests were given to entire strangers to the medium. One gentleman from Ireland expressed himself highly pleased with the tests afforded. The medium, while entranced, referred to some poetry I had intended reading, but in consequence of conditions being altered, I did not read it, which circumstance proves that spirits are at times familiar with our secret intentions.—J. KING, O.S.T.

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.

SUBSCRIPTIONS TO THE SPIRITUAL INSTITUTION FROM 1ST JAN. TO 29TH JUNE, 1878.

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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.

(SUNDAY AT MARYLEBONE—continued from page 439.)

Dr. Mack then had a test, and words of encouragement in his healing work, and thus the tests went on, rather too long, indeed, for the welfare of the medium. It was one of the best test seances I ever saw, often a half-crown has been paid for less from distinguished mediums. Miss Young has an extraordinary influence as a medium or speaker. The atmosphere is so still and spiritual that a harmony of satisfaction is produced in addition to the intellectual benefits derived.

Thus I spent a very happy day at Marylebone, and felt cheered at the good work being done and the influences being developed. I feel that the Marylebone Association is on a more sure basis now than ever. It is seeking the spiritual centre, and working therefrom all adverse powers will most certainly give way.

15, Southampton Row, W.C. J. BURNS, O.S.T.

RARE PUBLICATIONS WANTED.

The *Spiritual Magazine*, Vol. I.; bound or unbound. Report, stating price, to J. Burns, 15, Southampton Row, W.C.

"The Great Game of Chess by the Celestial and Terrestrial Spirits." A cartoon published in 1870, representing the world as a chess-board, at which two figures play, with pieces which are portraits of public men. A copy of this sheet is particularly wanted. Reply to J. Burns, 15, Southampton Row, W.C.

The work is going on in Peckham with renewed vigour. Good results may soon be heard of.

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FRIENDLY VISITS BY J. BURNS, O.S.T.—MANCHESTER.

My visit to Manchester on Sunday last was a very important one. Mr. H. Pitman, who convened the meetings, did so in the most effective manner. He had the town posted with 500 enormous placards, measuring 5 ft. 5 in. by 3 ft. 9½ in., so that whichever way you looked these vociferous trumpeters did their work. At the top of this huge poster there was an extract from Dr. Garth Wilkinson, as to the importance of religious bodies taking up the anti-vaccination question; and at the foot there was printed, after the announcement, an anti-vaccination catechism, full of information very quaintly put. Thousands of persons must have read this catechism, so that these placards did an important work in themselves. There were also many thousands of handbills bearing the same matter. Altogether that day's meetings would cost upwards of £20; but the results were ample compensation. There are agencies which spend far more money, and make more noise by a series of paltry meetings, which, taken altogether, do not accomplish so much good as was effected at Manchester on Sunday.

The Alexandra Music Hall, in addition to the floor, has a wide balcony on a level with the speaker, and above that an amphitheatre and gallery. I suppose it will seat about 1,000 persons. In the afternoon it was well filled by a very intelligent and attentive audience—nearly all males. "The Anti-Vaccination Movement as a Religious Question," was in my hands placed upon a spiritual basis, and the audience took it well. Mr. Pitman presided in an able manner, and took a vote of the house, which was unanimous in favour of non-compulsion in vaccination. A report of the lecture was also taken, which may appear next week.

In the evening the subject was "Spiritualism: Past, Present, and Future," upon which I would be glad to speak in every large town in England. Mr. Heywood, secretary of the Anti-Vaccination League, presided. The audience numbered perhaps 600. It was more select than in the afternoon, and contained a sprinkling of ladies. I was delighted with the support of quite a number of Spiritualist friends. Mr. and Mrs. Rowe, Mr. Booth, and others, sat on the platform, and various staunch spiritual workers that I had not seen for a long time greeted me at the close, which made me feel that I was in Manchester. The audience received my lecture well. I put Spiritualism on a religious—a spiritual basis, and I find that is what the people, above all things, are thirsting for. So it was in the afternoon, when I dwelt on that which most intimately concerns the interests of every man as a spiritual being, the attention was deepest, the applause loudest. I feel that a new mission is starting up in Spiritualism, and that a higher light will brighten the faces of all, and make Spiritualism the religion of England—of the world, and, being so, it will include all other religious ideas. In obedience to Mrs. Rowe's request, I print the following letter:—

Dear Mr. Burns,—Permit me to express through the MEDIUM the great pleasure I had in being present at the meeting of Sunday night last. The lecture delivered by you was most instructive and interesting, and could not fail to convince numbers present who were hitherto strangers to the truth of Spiritualism; and I feel sure many would be induced to investigate further. I was extremely sorry that I could not be present at the afternoon lecture, which I doubt not was equally interesting.

We hope to have you again in Manchester ere long, and would certainly advise other societies to avail themselves of your valuable services as a lecturer. I have for some time been impressed that lecturing would be more particularly your future work.—Yours very truly,

Richmond Terr., Hulme, Manchester, July 8.

Mr. Robinson, of Failsworth, writes in a similar strain, and from other sources I learn that true Spiritualism is greeted with gladness in place of sensational phenomenalism and an atheistic "psychology."

I hope to visit Manchester again soon, and meet in friendly converse the staunch friends at Grosvenor Street. I received a mild reproach from gentle lips, that I had not been there of late. Last year I was an invalid, and could go nowhere, and it is only since Easter that I have been able to do this severe platform work in addition to other duties. By no word or act have I in any way slighted the worthy operations of the Grosvenor Street friends, with whom lies the duty of indicating whether it is expedient for me to visit them or not. I went to Mr. Pitman because he invited me, and I would honour a summons from the same quarter again, but that in no way interfered with my regards for other workers.

On Monday morning I had a conference with Mr. Pitman at his office. Between us we felt that we had done a grand work, and though our consciences felt sore and pleased, yet there was in the outer man a weariness and exhaustion of strength and means.

The collections during the day did not amount to £4 in all, so that there must have been nearly £20 of loss on the day's proceedings. If any friend feels it in his heart to help on this Cause, and desires to do so in a most effective manner, let that friend straightway forward a cheque to Mr. H. Pitman, 41, John Dalton Street, Manchester. Reward the well-doer; co-operate with the true and honest worker, that his hands may be strengthened, God served, and mankind benefited.

In the afternoon of Monday I reached the Arboretum, Nottingham. The friends had not arrived, so I gladly took a few winks of sleep under a tree till roused to activity by the friendly inquiries of Mrs. Story and Mrs. Radford. The company arrived late, and though tea was announced at six o'clock, it was after that time before we sat down, and even then Mr. and Miss Brown had not arrived. I regretted this much, as I had made the appointment to meet them. At last they came, and our meeting was joyful. Much was said in praise of Miss Brown's address of the previous evening. The place of meeting was crowded, many strangers being present. Mr. Jevons, proprietor of the *Express*, who in times past has opposed Spiritualism in his paper, was heard to express his satisfaction not only with Miss Brown, but with the beautiful teachings of Spiritualism. Thus the wheels of progress move forward.

After tea the friends went to play ball instead of following up the objects of the meeting. I was invited to join, but I had to reply that the little vitality I had left must be devoted to other purposes on that occasion. At last a kind of meeting was commenced, but without any regard to true dignity or mutual respect. However, I got on my legs and spoke for about twenty minutes, when I had to leave hurriedly for the train. I never felt a better influence in my life. All that the Nottingham friends want is a leader, one who can confer on the Movement, direction and true dignity. I am sure all the friends would welcome with joy such a worker in their midst. I found Mr. Brown over-worked from the multitude of engagements that pour in upon him, and Miss Brown has already established herself as a favourite in the Midland district. Our trusty co-worker "Cynro Chwarenteg," editor of *The Ghost Review*, was at the meeting, as he is at present laying down a railway in the town on a new principle.

I was astonished to find that I could not get nearer home than Leicester that evening, so I called at Loughborough with Mrs. Gilbert, who had come to Nottingham to meet me. I had a long conversation with Mr. Gilbert, and solidified, by my advice, a promising work in Loughborough. The mail train came along about half-past one in the morning, and I reached home just before five o'clock, not so tired after all, considering the busy time I had.

Strength of body and mental ability is all that God has gifted me with for this work. That my health is in an improved state, and that I can work, I am truly grateful. I wish those who have been gifted with means would do their share, and get up such grand meetings as we had at Manchester on Sunday; then my speaking would be augmented in usefulness in proportion to the numbers that heard it.

J. BURNS, O.S.T.

HISTORICAL CONTROLS—A CORROBORATION.

The following letter from Mr. Nisbet is of so much interest that, though it is not written for publication, we venture to give it a place in our columns:—

Dear Mr. Burns,—I read A. T. T. P.'s communications every week. This last week's bit was somewhat more interesting to a Scotchman. We all know the difficulty that exists in getting correct names and dates through mediums, and in this case of the cure by Cardanus of Archbishop Hamilton, to satisfy my curiosity, I turned up the first volume of "*Scotichron*" (which I printed eleven or twelve years ago). There I found (page 286) what I wanted, namely:—"In 1549 the Primist (John Hamilton, Archbishop of St. Andrew's) was cured of a lingering asthma by the incantations of an astrologer named Cardan, from Milan. This physician abode with the Primist eleven weeks at his country residence at Monimail, near Cupar, Fife."

Hamilton was the last of the Romish Archbishops of St. Andrew's, and last Romish Primist in Scotland. After the battle of Largside (I am writing within 200 yards of the field) and poor Mary's flight into the clutches of her cousin, Hamilton fled to Dumbarton Castle, where he was seized, taken to Stirling Castle, and hanged in his episcopal robes on a gibbet over the battlements. Hamilton appears, from various accounts, to have been anything but a model bishop.

It is just possible that your correspondent may not have alighted on this confirmatory bit, and I think you should send it on to him. I am sure, if he has not seen it elsewhere, he will be glad to have it.

That is a fine telling bit headed "Spirit Guidance Denied by the Church." What a rum lot these "spiritual pastors" are! It's got to be "reformed altogether."—Yours truly,

H. NISBET.

July 8, 1878.

THE DIVINE MATERNITY.

The following poem was delivered by Mr. Colville at Manchester on the "Symbol of the letter M," a subject chosen by the audience, and to which reference was made in last week's *MEDIUM*:—

There is one word, one magic word,
More sweet than any other sound;
Whenever that sweet tone is heard,
All base desires are checked and drowned.
The infant lying at the breast,
The child in youth's sweet early day,
The wayworn toiler, seeking rest,
Find in this word a strength and stay,
A healing balm for grief is found
In this most sweet and sacred sound.

Commencing with a symbol old,
In ancient countries written bold;
Graven on stone, in books preserved,
With each sweet thought of love conserved;
Whether as Isis symbol veiled
In ancient Egypt; or prevailed
Upon by seers in every age,
To enter in th' instructive page.
Minerva, Mary, each sweet sound
With this befitting symbol found.
Mother—the sound all sounds above,
Speaking of holy peace and love,
Telling of love which knows no bound.
In every nation it is found;
Cherished with earnest thought and care,
Preserved as something choice and rare.

Our Father God, say is this all
That we can speak, to lift the pall
Of error from the human mind?
Through this one symbol can we find,
All that the soul doth need to ask,
Of strength to accomplish life's great task.

Ah no! one other sound we hear
Upon the breezes soft and clear,
Wafted from glorious realms on high,
Where blooming flowerets never die.

Our Mother God, the fires revive
And burn on desecrated shrine,
Showing a light, causing to thrive
All graces in the soul divine.
Our Mother, yea, we worship Thee,
Symbol of all most blest and dear;
And in conjunction with Thy Spouse
We cherish all Thy memory here.
Father and Mother both in one,
The dual spirit never twain;
Aye to abide throughout all years
Within each shrine which doth remain.
O Female Principle of life,
To Thee we look through care and strife.
Our Mother God, a sermon wise,
Thou preachest from the inner skies.
Mother of Christ the Saviour, Truth,
Renewing this old planet's youth,
Is born through Thy sweet magic power,
A mother's love that mystic power,
Supernal, free, abiding aye
Through long eternity's glad day.
Woman on earth must rise and gain
Her true position, and remain
Bound in sweet love, in virtuous life,
Ending the world's sad darksome strife.
The Christ doth come above the roar
Of cannon's thunder, as of yore;
Born through the love of peace divine
Which makes maternity to shine.

SPIRITUALISM IN LIVERPOOL.

On Sunday morning last, July 7, a large audience assembled in the spacious drawing-room of the Camden Hotel, to listen to an oration from the guides of W. J. Colville. The subject selected by the audience was, "The Soul: What is it?" The subject was very ably handled, and gave overwhelming satisfaction, if we may judge from the intense interest manifested by the audience, and their hearty expressions of approval. The principal points dwelt upon during the lecture were: The difference between soul and spirit—The birthplace of the soul—The object of its incarnation—Its innate powers, and their modes of expression through grosser elements, and how it is connected with the human body.

After a few very appropriate questions had been answered relative to the subject, a poem was given on "God and Man."

In the evening, at 6.30, the audience crowded the room to its utmost possible capabilities. In accordance with a request made by the Liverpool Society to Mr. Colville's guides a month ago, they had made arrangements with "Harriet Martineau" to give a discourse on "The Experiences of a Sceptical Mind in Spirit-Life." The controlling spirit, in a lengthy and lucid discourse, endeavoured to prove that many persons while on earth who were truly benevolent had, by reason of physical ailments, been unable to exercise faith in spiritual things. Harriet Martineau was one of this class. In spirit-life she gained the evidence of what she doubted here by actual experience, and therefore was now a staunch advocate of the truths of immortality. The oration was intensely practical in its import, as the spirit urged upon her hearers the great necessity of trying to uplift other people, and in so doing we saved ourselves. She characterised the orthodox ideas of salvation from hell by the blood of Jesus as the worst form of Paganism, and more degrading than Atheism, and the perpetual seeking for "our own salvation," above everything else, as the height of selfishness, and said that, to her knowledge, if people would forget themselves in others, they would surely be well off in spirit-life. Those who imagined that every sceptic was wretched in the after-life made a great mistake. We cannot always control our faith, and we are only made to suffer when we have wilfully done violence to Divine law. The oration was enthusiastically applauded by the assembly *en masse*. The usual guides of the medium influenced him at its close, and answered a considerable number of questions, all of which were of an interesting nature. They then gave a poem, at the request of the majority present, on "Our Guardian Angels."

Mr. Bancroft conducted both services in a very able and impressive manner.

On Monday evening, at 8 o'clock, there was again a large audience; at whose request the evening was devoted to a series of brief addresses. Many interesting subjects were dealt with in such a style as to call forth

bursts of hearty applause. The plan adopted was, to deal with all the subjects proposed, instead of choosing one out of them for the discourse.

The meeting was very ably conducted by a young gentleman, a comparative stranger, who very kindly undertook the office of chairman.

After an hour and a half had been spent in addresses, a subject was chosen for a poem; the theme selected was: "Faith, Hope, and Charity."

The unanimous feeling was that a most interesting series of meetings had been held.

THE SPIRITUALISTS IN EPPING FOREST.

To the Editor.—Dear Sir,—In accordance with the announcement published last week, the picnic in Epping Forest took place on Sunday, the 7th inst., and the verdict pronounced by the friends who made up the party was unanimous that it was "a grand success," and another was felt to be a necessity.

Each of the three morning trains were used by the Spiritualists, and at twelve o'clock about thirty assembled at Queen Elizabeth's Hunting Lodge, and then broke up into groups and rambled away among the trees, under the welcome shade of which the "travelling cupboards," as a friend expressed it, were speedily requisitioned and their contents demolished in first-rate style. At four o'clock the rambles were once more concentrated, and were reinforced by fresh arrivals by the afternoon trains, and very few short of a hundred sat down to tea, after which the order was given to start for the forest.

Having found a convenient spot, a small open glade surrounded by trees and bushes, the meeting was commenced by voting Mr. J. Ashman master of the service. In a few well-chosen words he expressed the pleasure it gave him to be present, and hoped that it was but the commencement of a series of such meetings. Our American brethren have their camp meetings, and such open-air gatherings were healthy, strengthening, and inspiring. After a beautiful invocation from the controls of Miss Young, Mr. Wallis was called upon, and in response he said it gave him great pleasure to see that so many had responded to the announcement which had been made. He had long felt it to be a wish of many London Spiritualists, and therefore volunteered to be the one to strike the note, assured that many would respond. Mr. Jennison in his speech, reminded the friends that it was not the first meeting in Epping Forest, for a similar one was held two or three years ago by our ascended brother, Mr. Cogman, and he hoped it would be followed up by many more. Messrs. Pay, Emms, and Frost, all made excellent speeches, alluding to the happy conditions under which we met, followed by trance-addresses from the guides of Miss Young, and Mr. and Mrs. E. W. Wallis, all of which were appreciated. The meeting broke up with a unanimous vote for another outing on Sunday, August 4th. It was indeed a happy spiritual day, rich with good influences and elevating experiences. May we have many such. G. H. WALLIS.

HACKNEY PSYCHOLOGICAL SOCIETY.

To the Editor.—Sir,—Your correspondent is either misinformed or mistaken when he asserts that this society harbours "those who are the vilifiers of mediums and the simulators of mediumship." We are no more responsible for the sayings and doings of any of our members than you, Mr. Editor, are for any of your correspondents. It is a characteristic of this society to allow free expression of opinion, believing that it is best to let truth and falsehood grapple, for who ever knew truth put to the worse in a free and open encounter? That we harbour, or in the least degree sympathise, with those who for the want of argument or facts indulge in personalities, and breathe the foul breath of slander, is simply untrue.

Our Sunday evenings for August are open. Who will help with a paper or address, trance or normal? Situated opposite where hundreds congregate to debate, on London Fields, every Sunday, a quiet and an effective work might be wrought by those who "seek spiritual gifts."—Faithfully yours, C. RIVS WILLIAMS.

Sec. Hackney Psychological Society.

6, Field View Terrace, London Fields, E., July 8.

The persons to whom I suppose your correspondent adverted had been expelled from the society.

[We are glad to hear that the individuals referred to in our note have been expelled. Their invidious influence was, we understand, directed against the existence of the society itself. We would not for a moment assert that this or any other society would wilfully harbour the enemies of truth and personal reputation; but being unacquainted with the members generally, and knowing that the enemy was in the camp, we thought it our duty to raise a warning voice.—ED. M.]

HULL.—Mr. Bland reports active measures that are being taken to extend a knowledge of Spiritualism and promote spiritual education.

WANTED, by a respectable young woman, a Situation as General Servant in a Spiritualist's family; Yorkshire preferred. Address, M. Benson, Prospect Cottage, Masham, near Bedale.

DR. BROWN AND SOWERBY BRIDGE.—A communication from Dr. Brown in reply to the letter of Mr. A. D. Wilson never reached us. The second letter we have received. In it Dr. Brown is astonished to think that Mr. Wilson hopes to mend the breach of etiquette complained of by writing of that with which he was not the least concerned, and of which he knew nothing, at the same time venturing to introduce a sarcastic and taunting tone, itself an indication of anything but good taste or refined feeling. Dr. Brown states his case thus:—On a very wet day, accompanied by Mrs. Brown, he visited the Lyceum, Sowerby Bridge. They were passed and re-passed repeatedly by several members, and without invitation to sit down or friendly greeting, a conversation thus began: "Well, how is Spiritualism going on in Burnley? I never see anything in the Medium now about you. You could get anything when Dr. Monck was there, but I think Burnley has had its day." The tone in which this was said struck deeper than the mere statement uttered, and thus Dr. Brown justifies his first complaint and rebuts the uncalculated remarks of Mr. Wilson. We have now allowed an explanation from both sides, and we hope all will go sweetly and joyously in future.

ANCIENT EPITAPHS.

The following extract from the *Newbury Weekly News* (Berks) contains features worthy of comment. In the first place it is to be observed that ministers were not styled "reverend." They did not adopt a worldly cognomen more than that which belonged to other respectable people. They were the "ministers," that is servants of "God's Word." The sectarian term "Christian," and the I-am-better-than-you-are appellation "reverend" are both absent. In the second place much more regard is paid to the subject of man's immortal existence in these epitaphs than what is the fashion at the present time, and there is not so much laudatory comment on the worldly life and position of the deceased. We do not seem to have improved spiritually these 300 years. Here is the extract containing the epitaphs:—

OLD BRASSES IN THE PARISH CHURCH.

During the restoration of the chancel of this church some very old brasses were discovered. Three of these have now been put up under the tower with the rest of the monumental tablets. They are not without interest either from their age or inscriptions, therefore we give them as follows:—

(1.) "A memorial of my father, Mr. Hugh Shepley, sometimes rector and parson of this church and towne of Newbury, who was borne at Prescott, in Lancashire, 1526, and buried heere the 3rd day of Maye, 1596, aged 70 yeeres.

"Full eight and twenty yeeres hee was your pastor,
As he was taught to feede by Christ his maister;
By preaching God's Word, good life, good example,
(Food for your soules, fit for God's house or temple.)
Hee loved peace, abandoned all strife:
Was kind to strangers, neighbours, children, wife.
A lambe-like man born on Easter Daye
So liv'd, so dide, so livs again for aye,
As one spring brought him to this world of sinne,
Another spring of Heaven's received him in.

"JOHN SHEPLEY, Citizen and Broderer of London,
Amore, Veritate, et Reverentia."

(2.) "Here lyes the body of George Widley, Mr. of Art, minister of God's Word. Hee departed this life ye 23rd of September, 1641, aged 75 years."

MILNROW.—On Monday evening, July 1st, Mr. W. J. Colville delivered an inspirational address in this place, which gave great satisfaction, and the friends are resolving to open regular meetings there.

A CORRESPONDENT alluding to the state of the Cause in his district says, "The 'Blood of the Lamb' Spiritualists are doing more harm to the Cause than the old orthodox party." This class does nothing to help the Cause anywhere, but betray the carnivorous propensities of their dogmas.

"P." writes as follows: "Surely it is a fact that more than any other belief, Spiritualism sets before us an actual ministry of spirits, opens facilities for advancing spiritual knowledge and the conditions of men,—and this grand feature of it belongs to the realm of the religious. Ought we not, then, to regard and value Spiritualism in relation to religion, and to view that feature of it as the only sure foundation for its continuance and prosperity in the world?"

We have received an article on "Re-incarnation," from the pen of Mr. D. A. Eddy, of Cleveland, Ohio, U.S.A., and which appeared in the *Religio-Philosophical Journal*. We are obliged on account of the pressure of other information to withhold this article for the present. To us the subject of Re-incarnation requires no logic to prove it false, feeling confident that the best way to exterminate such absurd dogmas is to leave them alone, and they will die a natural death of themselves.

MRS. HARDINGE-BRITTEN at Sydney (N. S. Wales).—A Correspondent writes:—"Mr. J. Tyerman left this week for New Zealand, en route to America, on a lecturing tour. The Young Men's Christian Association appear anxious to secure the Victoria Theatre, which the Spiritualists have occupied off and on, for Sunday evening meetings, some years now, but an effort is being made to prevent the place passing into their hands, as we shortly expect a further visit, more prolonged than the last, from Mrs. Hardinge-Britten, whose appearance is anxiously awaited. She drew large audiences before, and if she comes again the theatre will not suffice to contain all who will endeavour to be present at her Sunday evening lectures."

SWEDENBORG SOCIETY, BRITISH AND FOREIGN.—The sixty-eighth annual meeting was held at the Society's House, 36, Bloomsbury Street, London, W.C., on Tuesday, the 18th ult. The Rev. J. Presland occupied the chair. The committee's report states "that 3,523 volumes of Swedenborg's works have been sold and presented during the society's year." A large number of theological students have made themselves acquainted with the contents of "The True Christian Religion" and "The Apocalypse Revealed." In a letter from one of them, the effect is described as "calling light and order out of the theological darkness and chaos which has hitherto brooded upon my soul and mind." Many favourable notices of the Swedenborgian (so-called) doctrines have appeared in the provincial press, and the *London School Board Chronicle* stated its opinion "that within the last half-century a larger number of intellectual sceptics have been brought back within the pale of Christianity by the doctrines of the founder of the New Jerusalem than by all other forms of Christian faith put together." Between 400 and 500 volumes have been presented gratuitously to public libraries, colleges, and various other institutions, as well as to private individuals. The operations of the society on the Continent have extended to Italy, Russia, Sweden, and Germany, also to Trinidad. The president had received on behalf of the society a most interesting letter from Rao Dadoba Pandurang, of Bombay, accompanied by a MS. of some ninety folio pages, entering minutely into a comparison of the new doctrines with those termed orthodox, and the principal beliefs of the people of India. The MS. will be printed and sold at a cheap rate.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, W.

On Sunday last Mr. Wallace, the pioneer medium, addressed the audience in the trance, replying to questions put promiscuously by the audience.

He sat as medium in the evening, giving various tests to the satisfaction of all present. It was a great pity that many friends absented themselves. It is hoped the friends will rally in stronger force next Sunday.

On Tuesday evening, July 9, Mr. Lambelle delivered a lecture; subject chosen by the audience, "Did Cromwell work for Aggrandisement, or for the Good of his Fellowmen?" The control gave an exhaustive address, replying to the various questions, giving great satisfaction.

On Sunday next, Mr. Wallace will again be present in the afternoon and evening. Admission free in the afternoon; a charge of 6d. each person in the evening. Doors open at 7.30 for 8.

On Tuesday, July 16th, our old friend, Mr. Hocker, will deliver a lecture entitled "Strange but True," at 8 p.m. for 8.30.

CHARLES WHITE, Hon. Sec.

LANCASHIRE DISTRICT COMMITTEE OF SPIRITUALISTS.

PLAN OF MEETINGS FOR JULY.

Mr. Ainsworth will speak at			
Liverpool	...	Sunday,	July 28, at 6.30
Mr. Jackson of Hyde at			
Bolton	...	"	" 14, at 6
Oldham	...	"	" 21, at 2.30 and 6.30
Macclesfield	...	"	" 28, at 6.30
Mr. Johnson of Hyde at			
Macclesfield	...	"	" 14, at 6.30
Bolton	...	"	" 21, at 2.30 and 6.30
Ashton	...	"	" 28, at 6.30
Mr. Brown of Manchester at			
Oldham	...	"	" 28, at 6
Mr. Bottomley of Shaw at			
Rochdale	...	"	" 21, at 2.30 and 6.30
Messrs. Dawson and Mills of Manchester at			
Rochdale	...	"	" 28, at 2.30 and 6.30
Mr. Coates at			
Macclesfield	...	"	" 21, at 6.30
Mr. Taylor of Millom at			
Ulverston	...	"	" 14, at 6.30
Millom	...	"	" 21, at 6.30
Barrow	...	"	" 28, at 6.30

These meetings are free, and all Spiritualists and friends are earnestly invited to attend.

135, Mottram Rd., Hyde,
July 2, 1878.

JOHN LAMONT, President.
CHARLES PARSONS, Secretary.

Mr. W. WALLACE, known as the veteran pioneer medium, is now in London and open to engagements in town or country. Communications to be addressed, 320, Kentish Town Road, N.W.

HACKNEY PSYCHOLOGICAL SOCIETY.—Miss E. Young will deliver a trance address, in the rooms of the above Society, on Sunday, July 14, at 7 p.m.—6, Field View Terrace, London Fields, E.

A SEANCE will be held at 70, Mark Lane, City, on Sunday evening, July 14, towards assisting a medium in distress. Several mediums are expected. Seance commences at 7 for 7.30. Contributions at the close.

KINGSTON.—On Sunday next Mr. E. W. Wallis will deliver a trance address in the Lyceum, Brick Lane, at 7 p.m.; and on Monday evening, in the same place at 8 p.m. The subject for Monday evening's address will be chosen by the audience. Admission free. Collections to defray expenses. Truthseekers invited.

TO THE SPIRITUALISTS OF EAST LONDON.—A clairvoyant test-medium, wishing to form a circle for investigation, would be glad to hear of a suitable room in the neighbourhood of Bethnal Green or Mile End Road. Any persons wishing to join the circle please write for particulars to Wm. Shroobree, 12, Gee Street, Goswell Road, E.C.

MR. AND MISS DIETZ beg to announce that, having concluded their series of recitations at Langham Hall,—"One of the most successful series ever known in London" (*Victoria Magazine*),—they are now at liberty to make engagements for the Provinces, and would be glad to hear from the secretaries of institutes, literary societies, and others. As Mr. and Miss Dietz purpose shortly arranging for a London series during the season of 1879, they would feel greatly obliged by an early application from those who may wish to secure their services. For particulars address Mr. Frank Dietz, 54, Denbigh Street, London S.W. Mr. Dietz would esteem it a favour if correspondents would kindly state, when practicable, whether they can give him the choice of two vacant dates in their course of entertainments.

THE Spiritualists of Batley Carr and Ossett have made arrangements to hold two open-air services on Sunday, July 21st, 1878, at Howley Hall, Batley (weather permitting), when Mr. William Johnson, of Hyde, and other friends will give addresses. We invite the friends from Bradford, Leeds, Sowerby Bridge, Halifax, and other places; it being intended to have a good social gathering in Yorkshire similar to the one our Lancashire friends have had. There will be accommodation for friends, and as the place is well known, and near to the railway station, we hope all will make an effort to come, so that we may have a happy day together. Should the weather be very unfavourable, the meetings will be held in the Batley Carr meeting room. Service in the afternoon at 2.30, and in the evening at 5.30. A collection will be made to defray expenses.

MR. MORSE'S APPOINTMENTS.

NOTTINGHAM.—Sunday, July 14, Templars' Hall, Churchgate, Low Pavement. Subject, "Spiritualism and the Work of the Spiritualist." Evening at 6.30. Monday, July 15, Chamber Lecture.

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

NEWCASTLE-ON-TYNE.—Sunday and Monday, August 4 and 5.

GLASGOW.—From August 6 to 16.

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, Utttoxeter Road, Derby.

W. J. COLVILLE'S APPOINTMENTS.

ROCHDALE.—Sunday, July 14, Regent Hall, Regent Street, at 2.30 and 6.30 p.m. Also Sunday August 18.

WIGAN.—Wednesday, July 17.

OLDHAM.—Thursday, July 18. Lecture hall, 186, Union Street, at 7.45 p.m.

NEWCASTLE-ON-TYNE.—Sundays, July 21 and 28, Weir's Court Hall, Newgate Street, at 2.30 and 6.30. Mondays, July 22 and 29, and Wednesday, July 24, same place, at 8 p.m.

ASHTON-UNDER-LYNE.—August 1.

LIVERPOOL.—Sundays, August 4 and September 1. Mondays, August 5 and September 2. Camden Hotel.

MANCHESTER.—Sundays, August 11 and September 8. Temperance Hall, Grosvenor Street.

Reception at 159, Strangeways, Manchester, every Friday evening, from 7.30 till 10, except on Friday July 26.

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.

SPIRITUAL INSTITUTION.—July 12. Reception seance at 8 p.m. Voluntary contributions.

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

KINGSTON-ON-THAMES.—Temperance Lyceum, Brick Lane, July 14, at 7 p.m.; 15 at 8 p.m.

NOTTINGHAM.—July 28 to August 2 inclusive.

CHESTER-LE-STREET.—August 20 to 26 inclusive.

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LECTURES FOR JULY.

Sunday, July 14, at 6.30 p.m. "Power and Beauty of Spiritualism." Mr. S. Compton.

" 21, at 2.30 and 6.30 p.m. Inspirational Oration and Poem. Mr. W. J. Colville.

Monday, " 22, at 8 p.m. Inspirational Oration and Poem. Mr. W. J. Colville.

Wednesday, " 24, at 8 p.m. "The Coming Man, or New Messiah, the signs of his Advent, and his Mission to the World." Mr. W. J. Colville.

Sunday, " 28, at 2.30 and 6.30 p.m. Inspirational Oration and Poem. Mr. W. J. Colville.

Monday, " 29, at 8 p.m. Inspirational Oration and Poem. Mr. W. J. Colville.

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PLAN OF MEETINGS FOR JULY.

Sunday, July 14, at 6.30 p.m. Seance.

Wednesday, " 17, at 8 p.m. Lecture "Strength and Weakness."

Sunday, " 21, at 6.30 p.m. Seance.

Wednesday, " 24, at 8 p.m. Debate.

Sunday, " 28, at 6.30 p.m. Seance.

Wednesday, " 31, at 8 p.m. General meeting.

SOWERBY BRIDGE LYCEUM.—The anniversary of the above institution will be held on Sunday, July 14, in the Lyceum Building, Hollins Lane, when two inspirational addresses will be delivered by Mrs. Batie, from Durham (late of Halifax). The service to commence in the afternoon at 2.30, and in the evening at 6.30. The choir will sing a choice selection of hymns and anthems. Collections at the close of each service in aid of the above institution. Tea will be provided for persons from a distance in the school-room. All friends of the Cause are invited on that day.—E. BROADBENT, Secretary.

THE Rochdale Society of Spiritualists intend holding a picnic on Saturday, July 13, at Dunnish Booth Farm, Broadley, near Rochdale, now occupied by Mr. Thomas Salisbury. Spiritualists and others are requested to take their own catables, and Mr. Salisbury will provide hot water. The place is located about two miles and a half from the centre of Rochdale and just at the bottom of Rooley Moor. The woods surrounding the farm are picturesque, and the scenery is very pleasing and romantic. It is the prettiest place that can be found within many miles of Rochdale for a picnic, and if the weather be favourable a very enjoyable afternoon will be spent. Tea will be provided in the woods. A train will leave Rochdale at 1.50 for Broadley, and all persons are requested to be punctual.—SAMUEL BURNLEY, Sec., 246, Manchester Road, Sudden, Rochdale.

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SUNDAY, JULY 14.—Mr. J. Burns at Doughty Hall, 14, Bedford Row, at 7.
TUESDAY, JULY 16.—Select Meeting for the Exercise of Spiritual Gifts, at 8.
THURSDAY, JULY 18.—School of Spiritual Teachers, at 8 o'clock.
FRIDAY, JULY 19, Mr. Wallis's Reception Seance at 8 p.m.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

TUESDAY, JULY 16, Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8. Developing.
WEDNESDAY, JULY 17, Mr. W. Wallace, 329, Kentish Town Road, at 8.
THURSDAY, JULY 18, 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.
FRIDAY, JULY 19, Mr. J. Brain's Tests and Clairvoyance, 29, Duke Street, Bloomsbury, at 8.

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SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, JULY 14, KNIGHTLEY, 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.
CARDIFF, Intellectual Seance at Mr. Daly's, Osborne Villa, Cowbridge Road, Canton, at 8.30.
DARLINGTON, Mr. J. Hodge's Rooms, Herbalist, High Northgate. Public Meetings at 10.30 a.m. and 6 p.m.
GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.
GRIMSBY, 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 8.30.
MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.
MIDDLEBRO', 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, 188, Union Street, at 8.
OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station). Evening, 10 a.m. and 2 p.m.; Service at 6 p.m.
SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
SOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.
TUESDAY, JULY 16, SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
BROCKTON, Meeting at Mr. Brown's, 2, Silver Street at 8.15.
BROCKTON, at Mr. D. R. Wright's, 12, West Street, every Tuesday evening, at 8 o'clock for Spiritual Improvement. Inquirers invited.
NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8. For Members only.
SHEFFIELD, W. S. Hunter's, 47, Wilson Road, Well Road, Heeley, at 8.
WEDNESDAY, JULY 17, BOWLING, Spiritualists' Meeting Room, 8 p.m.
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, for Development at 7.30., for Spiritualists only.
MIDDLEBRO', 23, High Duncombe Street, at 7.30.
THURSDAY, JULY 18, GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.
LEICESTER, Lecture Room, Silver Street, at 8, for Development.
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