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THE EFFICACY OF PRAYER.

A Lecture delivered by request, by J. F. GEDDES, in Perth Hall, Liverpool, October 13, 1878.

Read Zech. x. 1-10.

In the words of Abraham Tucker, "It becomes those who set up for profound reasoners, to search fairly what rational construction things are capable of, and to what rational uses they may be applied, before they pretend to decide upon the merits of them." To this end, in consideration of the subject, we feel called upon to make in some measure a few remarks on the origin and history of prayer, ere we take up its efficacy. In a historical sense the Bible informs us that the first inhabitants of our world were created in a pure and happy state, blessed with an enjoyment of companionship with their Maker, and secure in having no want unsupplied. In such a state prayer would have no existence, and devotional habits, if such were practised, would take the form of praise and adoration. But the animal nature, forming a part of their being, in time led them to transgress the law and condition of their existence in that state, and they became unfit for continuance therein. Like the tiger, taken when young into the haunts of men, and fed with properly cooked food, it forgets its natural thirst for blood, and is a safe inmate of human dwellings. But at the first draught of blood, that animal instinct is awakened, it conserves all its energies towards a continuance of the indulgence, it becomes a dangerous animal, and as such, must be either banished or slain. Its progeny would, if suffered to live, be found inheritors of the same trait, and also deserving of a like reprobation. Man's animal nature having become excited, had he been permitted to remain in the state of primordial happiness, it is impossible to define the limits which his presumption would have impelled him to. Hence, what is generally known as the expulsion from Eden. Taught thus his inferiority to a Supreme Being, and by after-events his dependence thereon, a position of supplicatory humility became necessary, and here we find the origin of prayer. For the exercise of this rite, it is a requisite that the devotee occupy the position of an inferior suppliant to a superior being for benefits which are in that individual's power to bestow. It is a natural concomitant of this life as it now exists. The child to its parent, the animals to man, the earth and plants to the husbandman, and man to his Maker, all unite in this ordinance. Having thus cursorily reviewed the origin of and necessity for prayer, let us now consider the Being to whom prayer is addressed.

Man in the earliest ages was quite capable, from tradition and the dictates of his spiritual nature, of forming an approximate conception of the Supreme, but his daily exertions to support and preserve life soon so debased and brutalised his nature as to render conceptions of spiritual ideas laboured and indistinct. His animal nature by constant exercise of its capabilities and functions blunted and depraved his spiritual essence. Of this we have sufficient evidence in our own day, in the backwoodsman of North America or the bush-ranger of Australia. This change was necessarily gradual, as man removed further, in point of time and place, from the centres of instruction. Hence in the earliest records wherein we can place implicit confidence, namely, the paintings in the tombs of Beni-Hassan, which date back to 2,800 years before Christ, we have the act of prayer and the offering of incense represented, but no figure of the deity is ever given. From this we deduce the assertion that the Great Spirit formed the object of worship even then. Still the period of change must then have been nigh at hand. Separations in

government, manners, and customs, had taken place among the inhabitants of the earth with cognate jealousies. The inhabitants of one district would not worship with those of another, and calling on their leaders or priests (for at that time the terms were synonymous) for a visible representation of the Deity, these leaders would naturally symbolise some attribute. Hence sprang the many armed gods of the Hindoos denoting the power and beneficence of the Great Spirit, while the hawk-headed deities of Egyptian mythology typified His omniscience. As symbolical representations of the Supreme Being were introduced into public worship, soon each little tribe or clan claimed to have its own, and we find diverse titles arising pertaining to various districts. The deity of Thebes was typified with the horned head of a ram, but its name signified "Spirit;" Phath, the god of Memphis, was "The Lord of Truth;" Neith, from whom Plutarch supposes the Greeks to have derived Athena, meant "I come of myself." In the temple of this goddess at Sais was the following characteristic inscription: *Ἐγώ εἰμι πᾶν τὸ γεγονός, καὶ ὄν, καὶ ἐσόμενον καὶ τὸν ἐμὸν πεπλον οὐδεὶς ποῦ θεὸς ἀνεκάλυψεν*—"I am everything that was, and is, and shall be; and my covering, or robe, has never yet been raised by any mortal." Plutarch interprets Ammon, the Theban god, to mean "The hidden god," and thus we find Polytheism springing up. From these types the ancient Egyptians speedily proceeded to exalt the lower animals to the post of deities by gradual accretions. Apis and Mnevis were bulls, and were adopted because of their rude strength and their facial likeness to existent deities; then for like reasons the goat, the ibis, the crocodile, the cat, the leek, and many other objects. Egypt being then the centre of civilisation, from it as a radial point we find this system spreading, and among the tribes of central Africa, where little or no change has taken place, fetish worship still exists. Still the Fetish worshipper does not deify his stone or tree as a god in its own entity and essence, since to him that would make all stones or trees gods, they being alike in nature. It is the desire for something tangible which will represent the quality of his god which causes him thus to select a representative, and it is the spiritual power thus represented that he worships.

In this Polytheism we find the nation of Israel nurtured, perhaps serving in a few instances the God of Abraham, of Isaac, of Jacob, but in general joining in the worship of the Egyptians. One great reason for their doing so was the fact that the gods of their oppressors were apparently more powerful than their family God. The same cause served to bring them back to their allegiance by the manifestation of His power in the plagues which fell on their oppressors, and the marvellous crossing of the Red Sea. Their leader, Moses, though learned after the manner of the Egyptians, was as spiritually barren as the poorest brickmaker of the Israelites. When he saw the manifestation of the bush-burning yet unconsumed, and heard the voice issuing therefrom, he asked which god it was, and was answered, "I am!" The likeness between this title and the legend already noticed in the Sais temple would, of itself, induce reliance among the Israelites, and not a few of the Egyptians, accustomed as they already were to the worship of the Eternal Essence. Thus were they led out to Sinai, where their priest and leader, being removed for a time, they demanded of his brother, as one most intimate with the God whom they worshipped, to give them a tangible representation of their God. What more natural than that he would revert to the ideas of the Egyptians, and present them with Apis. Rebuked for this by the return of Moses with the wonderful spirit-writing on the

tables of stone, and the accounts of his interviews and conversations with the Great Essence, who now claimed for Himself the title Lord God, they again return to Theism, and in that belief enter Canaan. This occurred about 1500 B.C., and secure in Canaan they continued to serve God, having received so many proofs of His power.

The time came, however, when the outlying tribes were worsted in battle by their enemies, and, leaving the worship of God, they served Baal, Ashtoreth, Dagon, and Moloch. Baal was the god of the tribes in the north and along the coast; Ashtoreth they had from the Syrians, Dagon from the Philistines, and Moloch from the Ammonites; yet under these forms we find they still worshipped the Spiritual Essence. Leaving them in this vacillatory state for awhile, let us glance at the rest of the world.

The Asiatic continent is fast rising in the scale of civilisation and power. Persia is taking the lead, with India and China closely following in its train. In Europe, Greece leads the way, and on the American continent Mexico holds the first position. The symbol of a cow or bull is the predominant object of worship,—called Osiris by the inhabitants of Western Asia, Apis by the Persians and all eastward, and Epaphus by the Greeks. From this sprang the Buddhism and Brahminism of India and China, first taught in India by Sarvāthasiddha, which, with various modifications, spread into China. The material, in opposition to the spiritual, was now becoming an object of worship, and Polytheism with idolatry gaining hold on the people. Apostles of Theism arose in these centres respectively, seeking to turn the minds of their nations to the worship of the One Spirit. While Israel wandered in the darkness from god to god, or drifted into Formalism, Zoroaster, who had studied under the Gymnosophists of India, appeared in Persia about 550 B.C., forbidding idolatry, Polytheism, or Fetishism, and taught the co-existence of two eternal principles, good and evil. He affirmed that God said to him, "My light is hidden under all that shines." According to him, light was the type of all good, darkness of all evil. From this pure Theism the Persians degenerated into Parsees with idolatrous Formalism. About the same time Confucius, in his writings called *Ly-king*, attempted to teach the spiritual Theism in Buddhism, and elaborate it; his followers, however, soon reverted to their previous state. Pythagoras, also deriving his instruction from the Gymnosophists of India about the same time as Zoroaster, taught Theism and the great principle of the One Great Spirit at Cortona to the Greeks. They, however, fell away again into the plurality of the Grecian mythology.

Thus we have the world immersed in Polytheism or Formalism till the coming of Jesus Christ, who again strove to elevate its worship, by teaching pure Theism. What to him was the temple more than any other building? "The hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father." The entity of God he taught thus: "God is a spirit, and they that worship Him, must worship Him in spirit and in truth." This great vital principle has, since then, slowly rolled into all nations, sapping the beliefs in Polytheism and idolatry, and gaining many adherents. Still owing to the acquired debasement of our spiritual nature, and consequent exaltation of our animal nature, Formalism has achieved such an ascension over the professors of Christianity of our own day, as to make religion a cold, dead thing. Other apostles of Theism have since exercised influence over religion. Mohammed, 600 years after Christ, attacked the Parsee system in particular, and Polytheism, Formalism, and idolatry in general. A pure Theism was the fundamental idea of his creed. Allah Akbar—"God is Great," and Islam—"We must submit to God" were his tenets. To him and his followers, idolatry, sacrifices, priestcraft, were all empty vanities; God is, and God is great. Even to them in time Formalism came. Time would fail us to tell of Plato, Solon, Lycurgus, and other reformers, so with one more example, we will close this review of the object of worship. We refer to Swedenborg, who in 1745, while resident in London, bent his immense stores of knowledge to the compilation of his work on "The Worship and Love of God," and became the apostle of Spiritualism. To him we owe graphic accounts of the after-life, and the means whereby man is now fitting himself for it. To Spiritualism pure and simple must we look for the elevation of the masses, embodying as it does, all the vital tenets of the great teachers we have here reviewed. "God is a spirit" and must be worshipped in spirit and in truth, was the teaching of Jesus Christ, and is the teaching of Spiritualism of to-day. Faith, and its cognate virtues Hope and Love, are the mainsprings thereof, for want of which, the Christianity of the present day is being crippled and lost in Formalism. Thus have we attempted to show the superiority and essence of the object of adoration, and therefore of prayer; in considering the efficacy thereof, it will now be requisite that we treat of its adjuncts, its purposes, its parts, and its operation. First its adjuncts; these may be divided into two classes, the false, and the real. By false, however, we must explain that we do not mean the class of adjuncts are perfectly useless, but that they are, to many minds, extraneous and unnecessary. In this class we include the setting apart of one particular day, and calling it Sabbath. That a portion of our time be set apart for rest from our worldly employments and cares is a necessity of our existence, disregard to which law would cause our asylums to teem with idiots, our jails to be crowded with criminals, and our land to be overrun with paupers. That this portion of our time be a stated one, and generally observed is a requisite for the well-being of society, else trade would be paralysed, business be unstable, and disorganisation would ensue. But setting apart this day for prayer, to the utter abnegation of the rest of the week, is perfectly inexpedient, nor is it anywhere commanded. Whence then the custom?

Habit is the primary cause, for were we not to observe an appointed and regular season, it would be extremely difficult to find other times and opportunities. Not that prayer would prove less efficacious on any other day, but, like the Roman emperor, people are apt to exclaim "serious matters to-morrow." Another reason for this adjunct is the fact that there are few people with force of will sufficient to shut out at once affairs of this life, and become immediately absorbed in spiritual communion. Again, the force of example has weight, since many would never join in the outward forms of prayer did they not see their fellow-creatures so occupied. Yet that this adjunct is extraneous and not absolutely necessary may be proved from the inspired records of all nations, as well as from incidents of every-day life. "Pray without ceasing" (1 Thess. v. 17) is a spiritual command to be found alike in the Bible, the Talmud, the Koran, the Vedas, the Shasters, the *Ly-king*, and the *Zend Avesta*, thus showing God is not limited to times nor seasons.

Place is also a false adjunct. Churches and temples were not instituted by God, but are of man's setting up. God at the first made one temple, and there He has always been worshipped and always will be worshipped. With its clear cerulean vault of one span, its foundations deeper than the hills, and its walls of illimitable space, there is Jehovah's temple. Yet it is expedient that little narrow-minded man should have a point whereon to fix his eye, a place where he may shut out the turmoils of life, and resign himself to contemplation of the spiritual essence. Be it the Hill of Calvary, the Palladium of Troy, the Kaabah of Mecca, the Temple of Baal, in all is God worshipped, and from all has He heard the prayers of His people. Our God is a spirit and unconfined to space, still this expediency produced from the lips of Jesus the words: "But thou, when thou prayest, enter into thy closet, and, when thou hast shut thy door, pray to thy Father which is in secret" (Matt. vi. 6).

Dress is another false adjunct. The robes of the Jewish high priest were an expedient rendered necessary at the time to attract and awe by its gorgeousness the unformed minds of the semi-civilised Israelites and surrounding tribes, but as man advances in civilisation, and his mind opens to a knowledge of God, he learns that God dealth with the spirit not with the outward trappings and adornments of His creatures. Still in the debased condition of many minds at the present day the use of these accessories, as in the Romish, the Protestant generally, the Jewish, the Greek, and other churches, is expedient. So also with the adornment of places of worship. The ancient temples of Nineveh, Egypt, and Mexico, the Temple of Solomon, the temples of India and China, the Tabernacle in the Wilderness, all are examples of elaborate ornamentation, and serve to rebuke those who raise buildings of cold, gray stone, destitute of any approach to art in any sense, and call them houses of God—that God who made their world so beautiful.

Having thus notified a few of the false adjuncts, we will glance at others real and necessary to prayer. Such must be within the scope and grasp of everyone, else prayer would cease to be universal.

Of these the first requisite is love. Jesus said: "When ye stand praying, forgive, if ye have aught against any" (Mark xi. 25); and again, "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." In presenting ourselves before God we cannot hope to cover anything from His omniscient eye, and how can our minds be full of His presence and absorbed in our desires if we harbour evil designs or wicked thoughts. On this subject we might enlarge did time permit, and show how necessary this charitable frame of mind is to spiritual investigators. Each person, like the Godhead, is triune, being made up of soul, mind, and body; but another state of existence united with these is not so much recognised on our earth-plane; it is that of the aura or outer ethereal envelope which we are told, and have reason to believe, surrounds everyone. This aura is intimately connected with our inner existence, so much that it bears the impress of our spirit-state, and receives the impingement of other auras or spirit-existences. Hence the mutually-perceived cords of sympathy which draw us even to strangers, and on which supermundane intelligences operate to convey messages of peace and comfort from the after-life. Will the Bible bear us out here? "Where two or three are gathered together in my name, there am I in the midst of them" (Matt. xviii. 20). Was there ever such a marvellous seance held as that described in Acts ii. 1-13? If, then, our aura take the semblance of our minds, and we be filled with feelings of distrust, envy, malice, or mockery, can we wonder if evil spirits flock around us, if turmoil and trouble ensue, and if our endeavours after Light be frustrated? One turbulent spirit in a circle, one foul heart professing to join in united prayer, is sufficient to render the efforts of others abortive, and the general effect void.

Closely allied to this sympathy or love is the next necessary adjunct—Faith. Good faith and fellowship must exist in each of the members of a spiritual circle, whether on the earth-plane or the after-life, if we would gain anything thereby. Therefore must we have faith in God as a necessary adjunct to prayer; faith in all things connected with Him, and that faith we must keep with Him. Now on what is that faith grounded?

1st. On our knowledge of Him as our Father. In that knowledge we approach Him as children do an earthly parent. We "have received the spirit of adoption, whereby we cry, Abba,

Father" (Rom. viii. 15). "If ye, then, being evil, know how to give good gifts to your children, how much more shall your Father which is in heaven give good things to them that ask Him" (Matt. vii. 11)? He is the Giver of every good and perfect gift; from Him we have our being and all we enjoy, and on these grounds we build our faith. Cleanthus, a Greek poet, in a hymn to Jupiter, says, "For we are also His offspring" (Acts xvii. 28), and this nearly 300 years before Christ.

On the promises of God we also must build our faith, because He is unchangeable and cannot lie. "Ask and it shall be given you" (Matt. vii. 7). "Ye shall go and pray unto me, and I will hearken unto you" (Jer. xxix. 12). "Whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. xxi. 22). It is needless that we go on multiplying instances of the pledged word of God, by the mediumship of his servants; those who choose to pursue it further will find the inspired records of all religions teem with iterations and reiterations of this promise. How this pledge is kept will demand attention as we proceed.

The next needful adjunct is hope, or expectancy. On this point we presume little need be said, for who would ask a favour from a friend, careless whether they received it or not, or who would ask if they did not expect to receive? Such procedure would be mockery in its highest sense, and dare any man wilfully mock God? Ye labour in hope of wages, ye scatter your seed in hope of harvest, ye meet together in hope of spiritual communion and manifestations, then pray in hope of answer.

The other necessary adjuncts we can only specify, for the subject given us embraces a wide field of thought, and appears to extend as we proceed. They are sincerity, fervency, and perseverance.

From what we have said on these points we have tried to show the essential accessories of prayer, without any one of which prayer may fail in obtaining an answer. We have also attempted to show the expediency, though not the necessity, of what we have termed false adjuncts, therefore we will now consider the purposes to be sought or accomplished by prayer.

And first, as the human nature of man leads him to view matters from a selfish point of observation, we will treat this portion of our subject as if considering the question, "What advantage shall I derive from Prayer?" The plighted word of our Father to hear and answer prayer has already been laid before you, and by that word of promise—we speak it with all reverence, though with full assurance of its truth—He is bound, and can be compelled, to answer, for with Him "is no variableness, neither shadow of turning" (James i. 17). Yet there are other advantages specially enjoyed by His servants in preference to others. The first of these is their own elevation above the cares and wickednesses of this present life.

Let us consider how this is accomplished. A young man aspiring to athletic honours is not disheartened as he compares the loose, flabby condition of his frame with the well-knit thews and sinews of his future companions, but seeks to educate and brace himself; and though at the end of his first few days' practice he find his biceps, if possible, worse than before, yet by perseverance he will perceive his muscles rise like knotted cords, and his joints become elastic. So with moral elevation by prayer. Contemplation of the majesty of the Father, and of our own comparative abasement, induces that humility which Jesus taught: submission to the Divine Will, dependence on His favour, and superiority to reverses. Universal charity becomes awakened, and the votaries feel themselves new creatures. Sensual desires, pride, selfishness, resentment, indolence, fretfulness, fear—all seem done away, and in their stead a calm assurance of safety and a love of virtue, for its own sake, appear to predominate. This sensation may seem to become blunted by contact with the crosses of daily life, but as often as recourse is had to prayer does it return till such a state becomes habitual, and the elevation of the mind above sordid cares is accomplished.

But we find we are anticipating our subject in some measure, therefore we must concentrate our attention more to the purposes of prayer.

We have already noticed one of these in our own elevation; more light in our spiritual life, more communion with the beyond, more superiority to trial, more resignation to the Divine Will, more love towards our fellow-creatures, more sense of the Father's love and care, are all personal benefits to be sought and achieved by prayer.

As we acquire a fuller conception of those so will we feel ourselves becoming more spiritual in our aims, desires, and life, thus progressing in our soul-existence. Next, as we compare the position we then enjoy with that we once held, and which we see others still in, the elevation of others will occupy our thoughts more, and by example as well as by precept we shall strive to lead others to share like benefits, and so will we have begun that life which we shall carry on in the existence beyond the grave. This is what Jesus taught us to seek in the words, "Thy kingdom come." Mere bodily benefits may be solicited in prayer, such as food, clothing, shelter, and other comforts, but such desires necessarily cramp our spiritual energies, proceed from souls low in the scale of spirit-life, and cause us to neglect the greater benefits. As the soul advances in the spiritual wisdom it recognises that those benefits are in a loving Father's care, and rest assured that He who supplieth the needs of the lower orders of creation will not suffer it to lack. Such, then, are the purposes to be gained in and by prayer, and with such aims we may confidently expect our Father's blessing.

In the next place let us turn our attention to the parts of prayer.

These may be divided into three—namely, petition, confession, and thanksgiving. We have placed petition first, since a conservation of benefits to himself is a natural impulse of man's human nature, and because supplication is the essence of prayer. On this head we need not enlarge; let us, therefore, consider that of confession. It is this division of prayer which tends more than any other to beget in us humility, since we are necessitated to examine ourselves and probe recesses in our hearts which otherwise we would contentedly pass over. It is the invalid laying bare an ulcer, which is eating into his vitals, and which a sense of shame prompts him to conceal, that the surgeon's knife may remove it. A man in danger of a hostile attack looks carefully for the weakest points in his fortifications, that he may guard and strengthen them; doubtless he feels mortified to find the ravages which continued neglect has wrought, but this mortification is overcome by the discovery of what might otherwise have proved incurable evils; and this habit of self-examination growing upon him, he guards against the recurrence of the evil, and thus rises superior to temptation. Hence this practice of self-examination is salutary to our spirit-welfare, not in so much as that it humbles us before God, since we cannot tell Him aught which He knows not already, but in that it serves to mortify our sinful, careless pride, to show us what we really are, and to incite within us desires after a better life.

The last division, thanksgiving, although natural to us in our daily commerce between man and man, is, too, often neglected in our communion with God. Participation in the countless benefits which are poured upon us with such a lavish hand, demands our ceaseless adoration of the bounty. And yet our Father might exclaim of us, as He did of the Jewish nation: "This people draw near to me with their mouth, and wish their lips do honour me, but have removed their heart far from me!" (Isa. xxix. 13). Mark their threatened punishment: "Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." What greater reason for thankfulness could we have than the certainty of our convictions of the after-life, the spiritual communion we enjoy with the souls of our friends and relatives in the spirit-land, the guidance, advice, and aid received by us at the hands of those ministers of grace? Jacob returned his thanks to God after his beatific vision; the shepherds gave thanks for their marvellous message; the Apostles gave thanks for the manifestations at that extraordinary seance in the upper chamber at Jerusalem, and Jesus Christ himself gave thanks for the wonderful direct voice which testified on his behalf.

With these bright exemplars before our eyes, are we to restrain our tongues or withhold our testimony, in speaking of the marks of our Lord's pleasure which we receive in our midst to-day, and which are denied to others around us? Beware in such a case, lest the judgment of the Jews fall on us also. With our hearts full and running over with love and praise, like the Apostles of old, let us go forth into our daily walks of life and tell each to others of the wonders we have experienced. Let men say, as their hearers did of these chosen few, "These men are full of new wine," or as they said of Jesus himself, "He is mad and hath a devil," but if ye only gain one convert here, another inquirer there, a third investigator yonder, ye shall have been labouring in the kingdom, and great shall be your reward. And here we would say it is this hiding our light which is slowly and suicidally strangling Spiritualism in our midst. Light a taper, and place it under a confined vessel, it will soon go out, because it has exhausted the oxygen in its atmosphere. The metaphor holds true of us: few there are who know of our meeting-places, few read our literature, and fewer still are cognisant of even its most palpable claims. Is this state of matters redundant in thankfulness to the Almighty Giver of every good perfect gift? Can we not recall to mind instances of those who once consorted with us, and have fallen away, and thus verify the truth of that warning given to the Jews of old? If God be true in such promises will He not also be true in others?

Herein, then, we have subject for prayer in its fullest extent:—petitions for guidance, forgiveness, aid, and blessing in our Cause; confession of past shortcomings and distrustfulness; and thanksgiving for the joys and mercies we have experienced. We are now brought to consider the operation of prayer. Already have we shown its workings and effects on the votaries. These, by example, communicate themselves to others: for how much more agreeable is it to live in contact with a person filled with a calm resignation to the will of God, and happy in such consciousness—loving towards his fellow-creatures, and seeking alike their welfare as his own, watchful over his actions, lest he should unwittingly give offence to God or man—than to dwell with a perpetual grumbler, conservative in his self-interest, and careless of the feelings of others in his desire for self-advancement.

Such contrasted states of being are akin to those of the higher and lower orders of spirit-life, and in our approximation to the one as in our avoidance of the other, we can measure the operation and efficacy of our prayers.

But prayer operates also on God, for it has been said: "Prayer moves the hand that guides the universe." He is called "The Hearer and the Answerer of prayer." He doeth according to His will in the army of heaven and among the inhabitants of the earth" (Dan. iv. 35). Nor is it necessary to change or in any way disturb the laws of Nature for this end. A private soldier has to yield obedience to the mandates of his sergeant; but when the colonel of the regiment comes on the field, his orders alone are to be obeyed, being those of a higher power. So in Nature, since the

mental powers of man are more noble than his material organism, it is evident that his physical frame must be subservient to his intellectual. Hence, because the less must give precedence to the greater, so the laws of motion are controlled by the powers of the will. Now this ordinance holds good also when we consider agents of a superior nature to our own, and the more noble order they are of, the greater will be their sphere of action. Man drains such places as are naturally under water, irrigates and cultivates the desert, causes the most ponderable bodies to float on the most unstable, and all this without altering the order of Nature or opposing her laws. By this reasoning and our knowledge of the existence of beings superior to ourselves, untrammelled by a corporeal frame, we come to the conclusion that whatever they do is done in obedience to natural laws, though these laws are at present beyond our comprehension. And as man's intellectual powers enable him to govern material organisms in obedience to known laws, so may higher intellects, embodied or disembodied, govern him, and these higher intellects be controlled by laws prescribed by God. These points conceded, from the interest which we know God takes in His creatures, may we not deduce the reasoning that man, by invoking divine aid, procures the co-operation of those higher intellects in obedience to laws, he, as a finite being, is incapable of comprehending.

If it be granted that such a position is tenable, the mystery of answers to prayer is solved, whether they operate in changes in our bodily health, changes in the elements, or changes in the nature and wills of men around, and all this without violating the laws of Nature or disturbing the order previously established by God. Nay, such a law may be in operation whereby our prayers may be granted; for a man is excited or inclined to anything by prospect of the pleasure or pain attending on the prosecution or the omission of it; and in this God's ministers, in the form of spirits from the realms beyond, can operate by imparting such a prospect to our mental vision. Suspension of known laws lies in the province of the law-giver, who first ordained those laws, therefore we fail to see anything unreasonable in the many wonderful manifestations of his power recorded in the Scriptures. Take as an instance that recorded in the 10th chapter of the Book of Joshua, where it is told that the sun and moon stood still. God, who at the first created the universe, and regulates its motions in obedience to defined laws, can by a new exercise of His power suspend the operation of these laws, or may have also provided laws superior to those we are now cognisant of for such purposes. It was by the operation of those unknown laws that miracles were performed, and these laws being still existent, signs and wonders cannot cease. Their inability to exorcise the evil spirit at the foot of the mount of Transfiguration caused the Disciples to ask Jesus, "Why could not we cast him out?" (Matt. xvii. 19.) They had lost the key to the mechanism which they desired to set in operation. Jesus supplies it in the words—"This kind goeth not out but by prayer and fasting;" and while we wield this power aright He has promised, "Nothing shall be impossible to you."

While we are on this point, we would seek to warn you against frivolity in the use of this or other means whereby we seek to approach God, by reminding you of the reply given by Jesus to the Pharisees and Sadducees of his day who came seeking a sign from heaven (Matt. xvi. 1):—"A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas." In a like frivolous and mocking spirit are we as Spiritualists often challenged for tokens of spiritual presence, by others who dare us to the proof. If we deny them, we only, in discerning their motive, follow in the steps of that Jesus in whom they profess to believe. In the period of trial and temptation he did not deign to prove to the Evil Spirit his divine commission, and neither are we called on to cast our "pearls before swine," lest they "turn again and rend us." The way is open to all—whosoever will—let them follow prayer, and patiently investigate, then shall those hidden laws set in operation the mysterious forces of the better life, and they themselves shall perceive the proofs of immortality. Many ask why are all prayers not answered? Jesus informs us that we often ask amiss. Of the necessary adjuncts of prayer we have already spoken; let us say a few words on the condition of prayer. We must ask things agreeable to his will. Children are taught when they seek any favour to say, "If you please," yet how seldom does the petition, "Thy will be done," find a place in prayer. Jesus, our great exemplar, specially noted it in that form of prayer which he left his disciples, and in his hour of trial his own murmurings were: "Not as I will, but as Thou wilt." God our Father knows what is best for his creatures—not only at the present moment, but in the future, and his foreknowledge enables Him so to apportion the favours he confers on his children, that all shall be well, though they in their shortsightedness may not recognise the fact. Were a child to ask its parent for a crystal of sulphate of copper to play with, being pleased by its brilliancy, or for a red-hot coal, would that parent be justified in granting such a request? Or did the child wish to play on the brink of a precipice, or on the banks of a swift, rushing stream, would not that parent be justified in refusing? And yet we hear complaints every day of unanswered petitions put up to the Father of all, and doubts of the efficacy of prayer.

These children, as they grow up and their wisdom becomes matured, will acknowledge the reasons why many of their requests were unheeded, and will act in the same way towards others. So will it be with man after he has left his earth existence behind, and is progressing in the knowledge only to be attained in the spheres of spirit-life; then will he know why prayer was unanswered, and

own the mercy which withheld the desired benefits. But it is needless to point out further drawbacks, since it would be but a recapitulation in substance of what we have already said under the head of adjuncts, any of which neglected will tend to weaken the force of our prayers. And now, lest any should go away labouring under a false impression, we will define what we conceive to be prayer in its true meaning. Not the uttering of a set form of words, soulless and without felling, at a set time, in an appointed place. That is pure Formalism, the great subversive agent in all religions, which in the early part of this paper we have tried to show the evil of. Doubtless regularity and order, in this as in any other duty, are to be commended; earnestness is a necessary, but prayer does not stop there. Prayer consists quite as much in the proper use of such talents as God has placed at our disposal for the benefit alike of the rest of mankind as of ourselves; "For to him that hath shall be given." Prayer ought to run through our daily life, and each of our actions be earnest petitions. The labourer, as he scatters the wheat over the fields, to rot and die, is praying for the coming harvest; the scholar over his studies is praying for more light and wisdom; the smith at his forge, the artisan in his workshop, the merchant on 'Change, the beggar at the wayside, all—all are praying. Mark how earnestly the blow is struck which fashions the unwieldy iron; note how uxoriously the artisan absorbs and adopts mechanical improvements; see how anxiously the state of consols is noted; attend the pleading eye, the whining tone, the supplicatory attitude, the patient waiting of the mendicant; and what for? Wealth, food, clothing—all perishable benefits. How much more earnestly ought we to labour by seeking spiritual gifts for ourselves and others, after things pertaining to our after-life, our future advancement and progression?

Let our seances be characterised by a spirit of prayer, let patience wait on our investigations, let earnestness mark our labours, let love and charity ennoble our cause, and an abundant reward is sure to be our recompense. Instances of the efficacy of prayer we have purposely refrained from giving. They are to be found numerous scattered through the sacred and historical books of all nations; they abound in the daily life of the world around; they are noted in the biographies of men who have risen by reason of their superior enlightenment; they are not wanting in the career of all. John, the beloved disciple of Jesus, gives his testimony thus:—"This is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us; and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him" (1 John v. 14). Solomon says:—"He heareth the prayer of the righteous" (Prov. xv. 29). David says:—"The Lord is nigh unto all them that call upon Him—to all that call upon Him in truth" (Ps. cxlv. 18). Moses says:—"What nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon Him for?" (Deut. iv. 7). Would ye have promises? "I will commune with thee from above the mercy-seat" (Ex. xxv. 22). "Ye shall call upon Me, and ye shall go and pray unto Me, and I will hearken unto you, and ye shall seek Me, and find Me, when ye shall search for Me with all your heart" (Jer. xxix. 12). These are the words of God by the mouths of Moses and Jeremiah; and when Samuel conveyed to Saul the measure of God's judgment on him, part of his message was:—"The strength of Israel will not lie!" (1 Sam. xv. 29).

At the close of the lecture, on remarks being invited, some of the audience expressed reluctance to credit the account contained in Joshua x. 12 and 13, both on account of inaccuracy of the language in which the command was couched, and on its extreme impossibility and opposition to the laws of Nature. The lecturer then briefly reverted to what he had already stated concerning Nature's laws, and owing to the lateness of the hour, discussion was postponed till the following (Monday) evening; when, in support of his position that such a manifestation really did occur, he opened the debate with the following remarks:

NOTES WITH REFERENCE TO THE INCIDENT IN JOSHUA.

The language was popular if inaccurate. Even in our own day such expressions as "the sun rises," "the moon's passage through the heavens," "the stars coming out," "the sun's disappearing behind a cloud," "the sun had gone down," though inaccurate, are still used to prevent the employment of stultified verbiage. If this be the case now, how much may Joshua's address be excused if we remember that the Copernican theory of the universe was then totally unknown. Again, supposing Joshua to have been hundreds of years in advance of the rest of the world in point of knowledge, he made use of such language as he thought the people would understand, so that God Himself might receive the full glory of the action from the people, which would not have happened had Joshua used the words "Earth, cease to revolve on thy axis!" Who among the lower orders of our own townsmen, in this present day of School Boards, would fully comprehend the meaning of the words? The fact stood thus, the battle had begun, and the contending forces were in the heat of it; there was no time for elaborate speech-making nor studied prayer,—what was done must be pointed and decisive: Joshua desired the day to be prolonged; he believed that God was willing to grant it, therefore he desired the sun to stand still, that being the only phenomenon by which, as was then supposed, such an end could be gained.

And now for the operation of this miracle. Are we to suppose that the earth stood still at the fiat of a man? We reply, the miracle took place not at the will of Joshua, but by the power of God, who inspired him to utter that command; and we unhesi-

tatingly maintain the position which we have already taken up, that God, who at the first created the universe, was and is perfectly capable, by an exertion of His will, to control, suspend, and alter the motions thereof. To doubt this assertion would be to limit His power and to make His creature greater than its Creator. As a proof of God's power this is all the more impressive if we remember that the heavenly bodies were objects of worship among the Canaanites, and were now proved not only unable to protect their notaries, but were made instrumental for their destruction.

As to the manner in which this miracle was performed, the general opinion is, that for the time the earth ceased to revolve on its own axis. This certainly would produce the desired effect if the moon also ceased its motions. But there are other reasoners who believe the effect produced could be brought about without any interference with known laws. They consider the occurrence to have taken place about evening, and that the proper translation of the passage, rendered in our version "hasted not to go down about a whole day," is "hasted not to go down when the day was completed," and that owing to a change taking place in the upper regions of the atmosphere, its refractive power was increased, and consequently in appearance the sun and moon stood still, while the revolution of the earth continued. Either of these positions we consider perfectly tenable. A great deal might be said in favour of the latter, when we consider the mock suns observed by MM. Ulloa and Bouguer in Pichincha, the Fata Morgana, the Spectre of Brocken, or the strangely contorted twilights of Arctic regions. To the former theory, however we incline, since it bears out our assertion that it was a marvellous manifestation of the power of God on behalf of His people. And if doubts be thrown on the veracity of the record in Joshua, we find Habakkuk and Isaiah both reverting to it as a fact which really took place. Reference is made in Joshua to the book of Jasher; the passage therein contained reads thus: "And Joshua said, Sun, be thou silent upon Gibeon, and thou moon, shine thou on the valley of Ajalon." The proper rendering of the original is, "Sun rest thou on Gibeon, and shine thou moon on the valley of Ajalon" (Jasher xxx. 11). Again in the chronicle of Abou Djafar Mohammed Tabari, page 401, we find the circumstance recorded thus: "On that day Joshua cried to the Lord, for the sun hasted to go down, and it was a Friday, and he feared that he should not have utterly discomfited the host before the Sabbath came in. Then the Lord lengthened the day one hour, so as to enable him to complete his victory." We might adduce quotations from other sacred writings, but the scant fact that they are called *sacred* is sufficient to cause some individuals to question their veracity. Let us now consider the treatment this account has received at the hands of learned men. That something singular did occur, they appear to agree in accepting, while they try to account for it in various ways, setting, however, the interposition of God on one side. We merely produce their opinions here as attempts to reconcile Biblical history with man's little range of possibilities, while we do not allow them to have any weight other than mere propositions to solve a problem. Grotius, Isaac Peyrerius, and Spinoza agree in attributing it to refraction. Michaelis, Schultz, Hess, and Dathe believe that nothing strange took place in regard to the sun, but that it continued to lighten all night, enabling the Israelites to carry on the pursuit. Turning, however, to contemporaneous annals of other nations, we find this wonderful manifestation of God's power recorded as an undisputed fact which really took place.

The Chinese annals tell us that during the reign of Yao, whom their chronology makes contemporaneous with Joshua, the sun did not set for ten days. If for *days* we read *hours*, both in date and fact we would have here corroborative testimony, and that from a people who were perfectly ignorant of the existence of the Israelites. Herodotus (Book II. ch. 142) says: "According to the information of the Egyptians and their priests, the sun, they told me, had four times deviated from its ordinary course, having twice risen where he uniformly goes down, and twice gone down where he uniformly rises." Other testimonies than these will yet be forthcoming to reward the labours of cryptographers, and in like manner as the Rosetta stone, the tombs of Beni-Hassan, and the Assyrian reliefs have done, go to confirm the truth of this Biblical statement. (This assertion may astonish some, but the lecturer is willing that for the present it be treated as one of his peculiar ideas, preferring to decline recounting how he became possessed of it.) In those testimonies already adduced, while we allow for the inaccuracies which accompany tradition, we find the fact remain that some derangement did take place in the motions of the planetary world. Again, were we reasoning by deduction we would find many incidents of classic story, such as that of Phaeton, the origin of which would be traceable to such a deviation from ordinary phenomena. Homer and other ancient poets often make allusions of a like nature, which we would rather look upon as embodiments of old traditions, than as a Munchausen-like perversion of poetical imagination. Thus, in his prayer of Agamemnon:—

"Almighty Father! glorious above all,
Cloud-girt! who dwelt'st in heaven, thy throne sublime,
Let not the sun go down and night approach
Till Priam's roof fall flat into the flames."

Here is a direct repetition of Joshua's command, and with a like purpose implied, viz., the destruction of his enemies. Again, Jupiter having promised victory to the Trojan arms until the sun should set, Juno is represented as causing it to go down before its time:—

"Majestic Juno sent the sun,
Unwearied minister of light, although
Reluctant, down into the ocean stream."

As a last example, the poet represents Minerva as hindering the sunrise, in order to prolong that great night in which Ulysses destroyed the suitors and discovered his identity to Penelope:—

"Minerva checked
Night's almost finished course, and held, meantime,
The golden dawn close prisoner in the deep,
Forbidding her to lead her coursers forth,
Lampas and Phaethon, that furnish light
For all mankind."

From these quotations we argue that some foundation must have existed for such descriptions. Chinese and Egyptian annals affirm some such occurrence did certainly take place. Jewish records not admitted in the canon of Scripture afford corroborative proof; and in the face of such testimony, we hold it preposterous to set down the account recorded in Bible history as an impossible tale.

HISTORICAL CONTROLS.

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

To the Editor.—Sir,—I send you two controls—those of "Pausanias" and "Viva Perpetua." The general outline of the career of Pausanias, such as his traitorous designs and his death by being immured in the Temple of Minerva, are matters historically recorded, but I have not seen any account of Leonice's death or the visit of Pausanias to the necromancer; but even had they been recorded they could not have supplied the medium either with language or gesture to fill up the most complete piece of acting I ever saw, and with the individuality so characteristic, as I should imagine, of the man Pausanias. With regard to the control calling itself "Viva Perpetua," I never heard of such a person, although a very rigid Roman Catholic has told me that St. Perpetua was one of their canonised saints. Believing, as I do, thoroughly in the communication of spirits of the departed, I have only to remark that it throws a pretty strong light on what was the belief of a Christian of A.D. 200 compared to one in the latter half of the nineteenth century. He who runs can read.

A. T. T. P.

VIVA PERPETUA.

September 26, 1878.

"And you, too, are old, like my father was, and you a father also of a daughter, like him. My father I saw struck, struck by the weapons of the soldiers that guarded me. I was a free-born daughter of Rome, and of noble blood, yet I helped to furnish a victim to the spectacle of heartless pagan cruelty. As a wife, O how God had blessed me. My boy, just able to lisp the sacred word of mother, and another blessing from my God, that was suckling at the breast. There came the teachers and preachers of a new religion. They came into our mansion, and were treated kindly and hospitably by our slaves; I treated my slaves more as companions than otherwise, and they came to me stating the wonderful promises held out in these men's religion, and I listened to them. They spoke of 'God the Infinite; God that made the world, the heavens above, and the earth beneath, the deep sea, and all the wondrous beauties that therein dwell.' They spoke of a perfect manifestation of Him, embodied in man, who had two hundred years previously lived on earth, and that wicked men had laid violent hands upon him, accused him of causing sedition amongst the slaves and lower classes; it being his daily practice to teach and preach man's individual freedom; to teach that all men were born alike; that many were blinded through the bigotry of priests, who had chosen for their mission to be the leaders of idolatrous worshippers and to those who attended the shrines of the gods, which more often were whitened sepulchres, fair to the sight of men outside, but within full of dead men's bones; that their hearts were continually plotting mischief one against each other.

"I bowed down to their teaching at last; I felt my heart try in vain to express its gratitude to God for the services rendered by the highest manifestation of Himself in man; and during my time upon earth it was believed, and believed only, that God specially commissioned him that is known as Christ Jesus to proclaim His will to all men; and that in starting him on such a mission, He provided him with ministers and attendants spiritually that proclaimed his divine service and commission; but it was unknown to those who taught me; the idea of worshipping him as the co-equal of the Great Creator,—he always teaching and preaching that God the Father was the Supreme Will, and that all men were subservient to that Will, he himself always acknowledging his obedience to that Will,—the belief in his equality was an after-innovation. My earth's existence took place in the time of the Emperor Severus. I believed in this supreme God; I believed in the mission of Christ Jesus on earth to preach his Father's love; I believed his apostle's manuscript in its communication that Christ Jesus considered himself formed as he believed all men to be formed—of the Spirit of God, therefore proclaiming himself a son of God, and going further in consequence of his pure knowledge of his mission and his fitness for the task as the son of God; as also in the beloved disciple's manuscript, I mean John, whom he calls his beloved disciple, he calls the embodied word the Living God:—'In the beginning was the word,' meaning the Spirit of God, 'and the word was with God, and the word was God,' formed of the Spirit of God, as all men are formed; feeling himself commissioned to be the human mouth-piece of God's will; therefore, whilst performing his mission, drawing the natural sequence that the 'Word is God,' as taught by those who were within the portals of my husband's home. I believed in Christ Jesus' mission, and worshipped as supreme his God and my God.

"It became known that I absented myself from public worship, and from the sacrifices of the gods, refusing even to sacrifice to the prosperity of the Emperor. Then it became rumoured that I had turned Christian, that I had become one of that despised sect that seemed only permitted to enter the world to afford amusement to noble men and noble women by the spectacle of their sufferings. Oh, how my father knelt to me when the charge was made against me. He said, 'Oh, think of your child, your son; oh, think of the child you are suckling; oh, think, think of the disgrace you will bring on my name! oh, return from such fanatical bigotry, and once more bend your knee to the gods that your fathers and forefathers worshipped before you.' He would have torn me from the presence of the Judge when he asked why I would not sacrifice, and my father fell down, struck by the weapon of one of the guards, when I answered, 'I am a Christian;' for he would have torn me from that crowded tribunal of justice. Even after sentence had been passed upon me, he came to my prison cell, where all was darkness, saying, 'Forget this unknown God for the sake of your children.' Then I answered, 'I cannot; oh, father, my reason tells me God reigns supreme.' He said, 'Oh, you will be torn, child, by wild beasts.' 'Be it so, father,' I answered; 'God will receive my soul.' My slaves died on the same day with me, and also the three teachers or preachers of the Word of God, they furnishing to the pitiless spectators the cruel sight of defenceless men—for they died, the three together, pitted against three fierce and hungry bears and a leopard. Two out of the three were killed by the wild beasts; the other received his death-stroke by the dagger of the gladiator. I was then placed in a net, as were also my female slaves, and we were flung helpless into the arena at the mercy of a maddened bull, which gored me through. I felt not the wounds it made on my body. God was with me in my sufferings. Then I remember getting up and walking, as well as I was able, being so entangled in the net, to the place where one of my poor slave girls was lying, and I lifted her up, and together we got near to the inner arena's barricade. The people thirsted for our lives, and we were once more flung into the centre of the arena, the fatal signal for our death being given in the usual way; and so anxious was I to enter on a higher and better life, where the temptations of the flesh should have ceased, where the soul could approach more nearly to a loving Creator from whom proceedeth all wisdom, that I guided the gladiator's hand that held the dagger, for he was trembling with emotion—guided, I say, his dagger to my throat, and I received his gracious stab. May God bless you. Viva Perpetua bids you adieu. My life, written by myself, is still among your ancient archives."

PAUSANIAS, THE SPARTAN GENERAL.

November 25, 1878.

Shortly after entering the room the medium complained of excessive hunger; he could not account for it, as he had just had a good tea. I knew tolerably well what was coming; I knew that he was about to be controlled by the spirit of one who was starved to death. During the time he was going under control his body was writhing with evident pain, and his countenance became much contorted. After about seven or eight minutes he went under complete control, and spoke as follows:—

"How they gathered round the door of the temple in which I had taken sanctuary, the sacred Temple of Minerva; its very sacredness kept my enemies from crossing its sacred threshold; no Christian bishop ever acknowledged a sanctuary more profoundly safe than the one I had chosen. How they glared at me; they were seeking my life. I recognised many of the magistrates of the Ephori; but for whom are they all drawing back? Ye gods! in that contracted face—a contraction caused through dire agony,—in those marble features, with their strong expression,—in her noble form I recognised my mother. Even the magistrates of the Ephori look on her with wonder; she bears in her hand a brick. O Heavens! O gods! To be entombed alive! To die a death by hunger! Oh, well may you be held up in the future as a Spartan mother. She lays it down, forgets that I am her son. How eagerly my enemies follow her example, so unnaturally set. Slowly, yet gradually, noiselessly rises the wall in the doorway, preventing either ingress or egress. Yes, entombed alive, amidst the rarest specimens of artistic skill, amidst the gorgeous trappings of a goddess that can't give me food, I, Pausanias, am doomed to die a death too horrid to think of or for imagination to conceive."

"What was my crime? A traitor to the highest feeling that the breast of man is capable of—patriotism. That was but one of my crimes; one of too many. Murder was on my hand—*intentional* and *unintentional* murder. Oh, let me deal with the unintentional murder the first. Springing from the immoral tendency of my guilty nature, I loved her, this fair damsel of Byzantium, by name Leonice. Loved her, but with a guilty, not a holy love; loved her, but not with a love that exalts the loved one, but with a love that degrades it. Her parents were poor, whilst I was wealthy and powerful; Lacedæmonia's commander could, in consequence of this wealth and his position, brook no refusal to his suit—telling her parents plainly that my desires were not to elevate her into the ranks of a matron, but to degrade her to that of a mistress. And my soul was mean, was mean enough to threaten them with consequences of refusal—mean enough to threaten them with exile and degradation; my soul was mean enough also to palliate this great wrong by an offer of wealth for their acceptance, as a reward to their consenting to Leonice's dishonour, and they accepted it. Oh, human nature! oh, the world's desires! oh, accursed gold! oh, all things perishable! that men should barter away the bright-

ness of their souls. They accepted my offer; Leonice knelt at my feet, saying, 'Noble Pausanias,—urged on by a father's and a mother's command—I kneel at your feet, performing willing acceptance of your offers, but also suing for the granting of a boon I have to make to you, which is that the friendly shades of darkness shall cover my entrance into your chamber.' My soul exultingly raged within itself, saying to myself, 'She will love me, though I am now repugnant to her virtuous nature; she will love me still. I granted her her boon most readily. The time was fixed for her entry into my bed-chamber, I preparing for her visit by putting out the chamber lights, and whilst waiting I slept, to be suddenly aroused by some one stumbling near my head. All memory of Leonice had passed from my mind.' (Here the medium, with his hands folded over his breast, as if in pain, paced the room hurriedly to and fro.) 'A guilty mind fears even the shadow of its own body; my mind realised an assassin's stealthy tread; my hand grasped a ready weapon, my dagger, and found it a sheath in Leonice's breast, and my soul recognised its loved one in its last, despairing, dying cry. Lights! lights! a flood of light! How the blood flows! how placid her features seem! how calm! Can it be death? Is the wound a mortal one? There are too many lights in the room, and each light is a red one. They all seemed to be burning in a sea of blood. There are two Leonices in the room—one standing face to face with me, so close that a hand could not be placed between our two faces, and yet through this Leonice I can see another, bleeding on the floor. More lights; I am going mad. My deed, yes, my deed—unintentional—yes, gentlemen, my deed, but the furthest from my thoughts. What do you say, 'Let the body be removed, and try to sleep until the morning light'? Gentlemen, you do not know Pausanias. There is no more sleep for me; there is no more rest. Remove the body. But conscience whispered to my soul, 'You can't remove the spirit.' Leonice's spirit was with me—oh, standing too close to me."

The acting during this sad part was inimitable; I could scarcely realise that L., the medium, was standing before me, and that out of his mouth the words proceeded; and with his intonation and gesture so much effect was given to the words. I am certain that had the most sneering sceptic conversed for one half-hour previous to the control, with the medium, and heard him deliver it,—if he were not convinced a superhuman agency was at work, he would have come to the conclusion that the medium was a clever rogue and a greater fool, to lead the life he does with such powers of oratory as he displayed in a supposed sham trance.

To resume, however, the control went on to say: "These are memories of my unintentional crime, which you are now recording; these the true feelings of my heart on earth. After this crime, men looked on me with silent pity. I had been a true patriot, a soldier of worth before this crime; a Spartan in my living, despising the extravagant delicacies and manner of living of my country's inveterate foes, the Persians; but I could not rest contentedly in a virtuous course of conduct; my soul sought forgetfulness in dissipation, and found it not. I commenced by flinging aside all my habits of frugality, and forgot my origin, and took up with the manners and customs of the foes of my country, even adopting the very habit of dress. My next step in my downward course was the opening of a treasonable correspondence with Xerxes—to turn traitor to my country—handing over to him my services and the services of the army that I commanded. During the course of this dangerous correspondence Leonice's spirit was always with me until I was advised to visit one of those who professed the power of raising up the spirits of the dead. I went to one, and he whom I visited bore the credentials of his pretensions in his form and looks. His long, uncombed, entangled white beard flowed in profusion over his breast. It was longer than your own. His eyes were prominent, and so thick were his eyebrows that they resembled twisted branches. His hair was unkempt and long, hanging over his shoulders. He had never seen me; he had never heard of my coming; no man knew of my intention of going to see him. Without looking up, he addressed me by name, saying, 'Pausanias, be seated,' and continued on with his task. There were several complex pieces of machinery on the table to which copper-wires were attached, and from various parts of the machinery sparks were being emitted. I waited with reverence—I, the haughty and proud Pausanias, waited for this old man's opportunity to address me; and at last, after an interval of nearly half-an-hour, he turned to me, making this remark: 'Your life, Pausanias, is like a barque upon the ocean. It has had its times of calmness; the barque must now proceed through its time of storms and whirlwinds. As your will and reason are sowing, so will your soul reap. I know your errand, and will see if your wishes are permitted their fulfilment,' and he knelt down. There were no statues of any god in his room; his face was turned upwards, and his voice had a sweet, soothing, silvery sound. He was praying; ere his prayer had concluded, Leonice stood between me and him that prayed."

"What would you here?" were the words that fell from the old man's lips.

"I could not answer him. She had been with me always, but not like this. I could touch her. I could see the very stains on her virgin dress—the stains of blood, which my dagger had drawn. I did not answer the old man's question; I could not. Leonice pointed at me; there was a look of pity in her eyes—the first token of forgiveness I had ever experienced—and her attendant spirit said, 'REPARATION AND EXPIATION will take place at the Temple of Minerva; and again that look of pity, and then she dissolved into nothing before my gaze."

"The old man had resumed his employment; I offered him gold, which he courteously but firmly refused, saying, 'Pausanias, I have reached to that height of experience that the mind reckons of little worth what you are now offering. I cannot, I must not, accept a traitor's gold.' I could not answer him angrily, for I feared him, and departed from him silently. Leonice's spirit had ceased to haunt me; it had gone, but its disappearance had brought me no relief.

"I had received no answer to the numerous letters I had sent under cover to Xerxes through his satraps. I had caused the messengers I had employed in this service to be murdered, believing in the maxim 'that dead men tell no tales.' So hardened had my heart become, that I even commissioned my much-loved companion and friend Argilius to be the bearer of my last peremptory letter, demanding an answer either for the rejection or acceptance of my terms. The next news that I had was from Argilius, who was in the sanctuary in the Temple of Neptune, and troubled, as a guilty mind always is, I went to see him there. He clung to the altar, and looked in seeming fear upon me, and we spoke together of the letter; and I then learnt that he, having noticed the non-return of the prior messengers, had cut the string, and broken the seal, and made himself master of the contents, for which he craved forgiveness. In and during the time of my reassuring him and forgiving him, from a cavity before the altar sprang out about ten or twelve of the magistrates of the Ephori, and for the first time I realised that Argilius had betrayed me, and that the interview was intended but to furnish the Ephori with further proof of my traitorous designs. For a criminal of the highest class, I realised that the Temple of Neptune was no safe sanctuary for me, and I fought my way to the door and succeeded in gaining sanctuary in the Temple of the sacred goddess Minerva; and, according to the prediction of Leonice, both REPARATION AND EXPIATION were commenced by my dreadful suffering and death. May God bless you."

To the Editor.—Thanks to Mr. Yeates for his lift over the stile in the matter of Darky Brown and your squeamish critic of thirty years' experience, who tells you "that settlers abhor native blood." My experience in the Australian colonies consists of three weeks in Victoria, seven weeks in New South Wales, and thirteen weeks in New Zealand. Therefore my authority can't go farther in the matter than that I saw two or three that I thought to be half-breeds in New South Wales, and scores of the same class in New Zealand. In reference to the abhorrence part of it, I have no doubt a sleek city trader or well paid official would hold the native woman in abhorrence, very much the same as the Rotten-Row dandy would look on the fair but dirty damsel from the purlieus of Ratcliffe Highway.

There is one simple point I wish to impress on the critics, many of whose effusions addressed to A.T.T.P., care of the Editor of the MEDIUM AND DAYBREAK, and by you forwarded: that in reporting these seances I can't make the controlling power say what I like, or what a fastidious critic might like; the power only speaks what it likes, and as I am simply the scribe, I perform my duty to the best of my ability. I must beg leave, notwithstanding the many kind suggestions that I receive, to state that it is my intention to give exactly as I get it and nothing else.

A friendly critic pointed out to me the other day what he conceived a mistake in a date. I searched the matter to the best of my ability and found in two different authorities two different dates, both different from the one I had got. Now which of the three is right? Very clever spirits in the flesh make fearful mistakes in matters of dates, and why should not spirits out of the flesh do the same? A spirit controlling is much in the same position as a man suddenly awakened from sleep with a glaring light thrown around him; a little confused, when they speak for the first time through lips of flesh. As far as my experience goes, time and space are unknown quantities in the spheres.

I agree with you, Mr. Editor, that apart from the intrinsic value of the criticism, the criticism itself is valuable. I find it generally draws forth corroboration. I am very happy, as long as my writings please the majority of your readers, to supply you with reports of what occurs at my seances, but if your readers are hypercritical and require seances especially to suit their own peculiar tastes, I must decline the honour. I can apply my time much better than in trying to please those who do not know really what they want. There are many who call themselves Spiritualists who are as bigoted as the most rabid Mussulman Mollah, if they read anything that does not tally with their ideas. One or two critics have denounced me as atheist and infidel because my controls, as a rule, utterly ignore original sin and its atonement, and ridicule the idea of a perfect Creator making an imperfect creature with a view to punish him unless he believe what dogma teaches. I am glad to see that there is a discontinuance of these hasty judgments on supposed spiritual delinquents. Only the other day a little incident occurred in my chambers which, if published, would bring a torrent of abuse on the head of the unfortunate medium. I have a very shrewd suspicion as to the *fons et origo malorum*, of which the medium is as ignorant as the unborn child. I am waiting for a little further development of the matter, which I think I shall get, and if I do I shall publish it.

I have a word or two to say on what are called test-conditions, and reserve this for a future day. I shall only ask a question: Do you not think *sitters as well as mediums should be tested?*—Yours truly,

A. T. T. P.

To the Editor.—Dear Sir,—Seeing that your correspondent Mr. Yeates had heard of the anomalous law in South Australia, that an aboriginal marrying a white had a grant of land, I have made inquiries and learn from official sources that such a law did exist, and that some twenty-five such unions may have taken place, but the Act is now supposed to be repealed.

I trust, Mr. Editor, that neither you nor your readers will think that any harm was intended in calling attention to what was supposed to be a slip of the control.—

YOUR CORRESPONDENT.

December 4, 1878.

[Our correspondent has done good service by criticising the message from the Australian Potter. It has called out into fuller light facts which could not be credited. He did not do this in a captious, fault-finding spirit; he is an intelligent and generous supporter of the Cause of long-standing, and many will recognise him, from the statements he has made, as a gentleman of the utmost candour and honesty.—ED. M.]

MR. WILLIAMS AT CAMBRIDGE.

Sir,—I beg leave to ask if you will allow me space in your next issue, in order that I may relate some of the marvellous things I have had the privilege of witnessing during two seances held on Monday and Tuesday, November 25 and 26, at Mr. Burgess's, Fitzroy Street, Cambridge.

We, i.e. the Cambridge Association of Spiritualists, determined to invite Mr. Williams down from London, in order that we who had such an ardent desire to witness the higher forms of spirit-manifestations might get the opportunity, also thinking we might prove the genuineness of Mr. Williams's mediumship; so you see, Mr. Editor, our testimony is worth something, as, coming from perfectly impartial, at the same time competent, judges; we consider we possess as fair a share of intellect and shrewdness as the Dutchmen.

I must tell you, Sir, that some two months ago I was a stern and resolute opposer of Spiritualism, thinking it highly dangerous in practice, as emanating from Satan and his delightful crew; but, through the kindness of Mr. and Mrs. Burgess, I was enabled to investigate the subject, and satisfy myself as to its origin and purity. I wish, Mr. Editor, there were many more such large-hearted and generous people, then would it become more widely known. Through them has a society been formed in Cambridge for the promulgation of truth.

But to proceed: having procured Mr. Williams's consent to come, he Caesar-like, came, saw, and conquered. I had never had the pleasure of seeing him before, and must confess I was very agreeably disappointed in him. At about 8.30 p.m. on Monday, 25th inst., we (about fourteen ladies and gentlemen of Cambridge and its University) sat down to a circular table, on which were placed a musical box, violin, table bell, guitar, &c., and were requested to join hands in the usual manner, the medium being placed between a lady and gentleman of the circle, each holding a hand, and they in turn being held by others, so as to form a complete circle, which remained unbroken to the end of the seance. We then sang some sacred hymns, after which we soon had convincing proofs that the spirits were at work. Slight raps proceeding from the table were heard, then the musical box wound up and set going, accompanied by the violin, guitar, and table bell, keeping perfect time with each other, proving, I think, that more than one pair of hands were at work. This continued a short time, when the instruments were taken up to the ceiling, about 10 feet high, and floated with marvellous rapidity about the room, at the same time accompanied by brilliant phosphorescent lights.

The voice of "Peter" was now heard; questions were put to him by several members of the circle, and answered, and at the request of one of us he took a pencil and wrote his name in full upon the ceiling. A ring was taken from the finger of a gentleman and conveyed instantaneously to a lady. According to a promise made by the spirit the preceding night, a scarf ring was also taken from another one in the circle and put into the hands of a gentleman sitting the other side of the room; and swiftly and neatly was it done, too. Two gentlemen were grasped by hands, and drawn upon the top of the table. The voices of "John King," "Peter," and "Wain Jumba" were heard, at the same time the medium was talking to members of the circle. Various other manifestations also took place, too numerous to mention; but the crowning feat of the evening was the materialisation of "Peter," who suddenly evolved from the darkness, standing on the table in view of the company. It would be sheer nonsense to say it was Mr. Williams dressed up, as the lady and gentleman who held him are ready to make affidavit that they held him the whole of the time.

The seance the next day was of much the same character, except that "John King" wrote his initials upon the ceiling, and showed himself three times, talked with us and touched us; also the spirit, "Little Billie," touched us all upon the face, head, and hands, he always appearing delighted to do what he can for us. The same conditions were strictly observed as at the former seance, Mr. Williams being held by two gentlemen all the time.

Let the famous Dutchmen say what they like about Mr. Williams; they may go and invade Holland for aught I care. All I can say is, that the above is strictly true in every particular. Before closing I should like to publicly express the thanks of friends to Mr. and Mrs. Burgess for their great kindness in entertaining Mr. Williams and other friends in their usual generous way.—I am, dear Sir, yours obediently,

W. CHAPMAN.

Cambridge, Nov. 30.

BARRINGTON COLLEGE.—We feel it a pleasing duty to testify to the excellent mediumistic powers of Mr. E. W. Wallis, who visited us for the first time, on Wednesday, the 20th ultimo. He delivered an address in the Unitarian Chapel, Choppington, subject "Spiritualism: is it Devilish or Divine?" and the treatment of it was highly appreciated by the audience. On Saturday, the 30th, we had Mr. W. Westgarth, who gave a trance address in the same place. The subject was chosen by the audience, and was as follows: "What is the Spirit of Man, that it should Prepare for a Spiritual Existence with God?" The discourse lasted over an hour, and displayed great knowledge and spiritual insight. We take this opportunity of recommending these two valued mediums to other circles. Wishing you and all true friends of progress "God speed."—J. G. G.

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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.

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

THE MEDIUM AND DAYBREAK.

FRIDAY, DECEMBER 6, 1878.

A LETTER FROM A SICK-BED.

I am so sorry I cannot fill my Institution Week engagements. My throat closed up on Saturday at Ipswich, and I had to come home, being unable to go to Lowestoft or Framlingham. The passage to the stomach has again opened. I can drink; but have not returned to the expensive habit of eating. It is a kind of diphtheria I have on me, like what I had four years ago, when good, kind Mr. Thompson first started Institution Week. I do not know how the MEDIUM will fare; but Mrs. Burns, I have no doubt, will do her best. She has it all to do, and sickness to contend with as well. I fear all my appointments for 1878 must fall through. I am so anxious to get to Bishop Auckland on Monday. I must stop writing; all the words are running into one another.

J. BURNS.

A SEANCE AT DOUGHTY HALL.

The No. 1 Seance, which for nearly a year has held its meetings with such marked success at the Spiritual Institution on Tuesday evenings, has offered to give a seance at Doughty Hall on Sunday evening next; Mr. Towns, medium. Sometimes a number of other mediums are influenced, so that they are very interesting occasions. At this seance Spiritualists will have an opportunity of becoming acquainted with the methods employed. A collection will be made for Institution Week. Doughty Hall, 14, Bedford Row, Holborn, at 7 o'clock.

THE Social Sitting at the Spiritual Institution on Friday evening last was quite a success. "Daisy" gave many striking tests; there was a distinguished company. The Social Sitting to-night is on behalf of the Institution-Week movement.

INSTITUTION-WEEK work is being taken up most heartily, for which we are sincerely thankful. Let all do something. We are more anxious about the spiritual results than to receive large subscriptions. All the contributions that can reach us early next week will be particularly welcome.

We have been favoured with a short note from Dr. Monck, who appears to be still in bad health. He promises to send us a letter in time for these columns next week.

LANGHAM HALL.—The concert in aid of Mrs. Wilkes' Mission for Fallen Women took place last Tuesday evening, and we seldom remember having spent a pleasanter evening. Madame Liebhart, Miss Eléne Webster, Miss Leslie Younge, and Mrs. Weldon, one and all, charmed the audience by their singing, and the gentlemen were equally successful. The audience was fairly roused to enthusiasm by Mrs. Weldon's singing of the same song she gave at the Happy Evening at Doughty Hall, "Venetian Barcarola" (Uriah); being encored again and again, she sang her own Nursery songs—"Pussie's Christmas," and "How many miles to Babyland." Upon inquiry we find that these songs are published by her for the benefit of her Orphanage. As the hall was fairly well filled, we hope the funds of the charity have been greatly benefited.

CONVERSATION in a railway carriage, overheard by your reporter.—The conversation having gone from one subject to another changed suddenly to the wonders of the phonograph.—Mr. M.—said that he had his voice impressed upon the phonograph, so that if his friends wanted to hear his voice, they had nothing else to do but to take the tin-foil and put it in the machine when they would hear it. Mr. Barkas also made a test upon the same tin-foil by impressing three marks with his pencil upon the tin-foil, which came out of the phonograph by a grunt.—Rev. Mr. ——"Are you sure Mr. Barkas had nothing to do with it?" (To the other passengers) "Barkas is a great Spiritualist, you know."—Mr. M.—"No, I am certain he had not."—Rev. Mr. ——"That is as far as you know of course." The subject then dropped.—R. A. M., Dec. 2.

MR. RITA'S SEANCE AT THE SPIRITUAL INSTITUTION.

To the Editor.—Sir,—On Monday evening last I had the pleasure of attending a seance given by Mr. Rita for the benefit of the Spiritual Institution, 15, Southampton Row. I am sorry to say it was a very small party, in consequence, I presume, of there being so little notice of it,—the party, consisting of myself, my friend Mr. F. Balls, Mr. French, Mr. Husk, Mrs. Faulkner, and the medium, Mr. Rita.

The seance was a dark one, and after we had been properly arranged as to our positions by raps given on the table, we sat with joined hands, when our friends commenced in good earnest to do their best for us.

We soon had the spirit "Charley's" voice, whom I took to be "Peter," but he quickly undeceived me by saying it was not "Peter" who was speaking, but his brother "Charley." He, however, knew me, and addressed me by name. Then our old acquaintance "John King," with his familiar and well-known voice, spoke as follows: "Holloa, Champernowne, my boy, how are you? How are you getting on at Kingston?" and asked after various friends who have attended my circle, and who were totally unknown to the medium; and after I had answered him, another friend with a very husky and rough voice addressed me. I told him I did not recognise his voice. He told me he was "Irresistible." I asked if he had got a cold, as he was so husky and hoarse. "Oh, no; it is the same voice I had in earth-life." He said he was a boatswain then, and as I had some little difficulty in catching his words, he said he thought I was getting a little deaf. This was, I thought, the first time I had met him, but he said, "Oh, no, Champernowne; I have met you several times, but was unable to speak to you."

The seance now went on by the spirits speaking in various parts of the room. "Charlie" said he was going to try and show himself to us, and did so several times in the centre of the table, lighting his face and upper part of his person with a lamp he had in his hand. He had a closely-cropped beard, and whiskers nicely trimmed, and a full, well-defined face. The various instruments, consisting of musical box, guitar, and fairy bells, flew about the room over our heads at a rapid rate, and when nearly finished we were each decorated with a something; as for myself, they made me like a judge (though I thought more fit for a criminal) by hanging a large antimacassar, taken off the easy-chair, and doubled nicely over my head, hanging down like the curls of a judge's wig. Mr. F. had another antimacassar over his head and face, Mr. Balls the tongs hung round his neck, Mrs. F. the ring of a tambourine on her head for a crown. I forget what Mr. Husk and Mr. Rita had on them, but the table was laden with chairs, a large flower-pot with a dead shrub in it, which was standing with three others, in the fire-place, and many other things, though we had not once let go of hands the whole of the time; and when our friends bid us good night "John King" sent a kindly message of remembrance to my neighbours, Mr. Pilborough, and other friends.

"Charley" told me to mind how I lit the gas, as the musical box was in the globe, and being rather taller than the generality of men, I was the only one who could reach it without getting upon something, and I had to stand on tip-toe to get it out; there was also a glass shade hanging from the ceiling over it to within about two inches of the top of the globe.

This is about as much as my memory serves me to relate, in a hasty account of the proceedings, at the present time, but we left much pleased with the privilege we had enjoyed, and send you the account for your information, and to give publicity to, if you think it will in anywise encourage others to investigate our great and glorious Truth.—I am, dear Mr. Editor, yours truly in the Cause, Kingston, Dec. 3.

W. CHAMPERNOWNE.

MR. WALLACE'S MISSION TO THE WEST OF ENGLAND.

Mr. W. Wallace, known as the Pioneer Medium, is now on his missionary tour to the West of England, and will be pleased to receive engagements anywhere between London and the Land's End. All communications to be addressed, 329, Kentish Town Road, London, N.W.

Mr. Wallace acknowledges, with thanks, the receipt of the following sums to help him on his mission:—

	£	s.	d.
A Friend	2	0	0
S. E. G., per Mr. Burns	0	5	0
Mr. R. Johnston	0	5	0
Mr. Rogers	0	2	6
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Mrs. R. Clark	0	1	0
	£2	16	0

We are informed that a seance for Institution Week will be given at 45, Jubilee Street, Commercial Road, E., on Sunday, December 8th, at 6.30 p.m. Mr. Haxby, medium.

MISS MANCHELL, of 45, Jubilee Street, Commercial Road, E., well known as a spiritual clairvoyant, writes to say that she will hold a seance at that address, on Monday, December 9, at 8 p.m., for trance and clairvoyance. Admission is.

No. 1 INSTITUTION SEANCES, Dec. 3.—Mr. Towns, under influence, gave a discourse on "The Influence of Religion." The corruptions that became introduced were dwelt upon. Miss Maltby was controlled, and went to the piano and performed suitable music. The spirits desired a change in the position of the sitters. A lady and gentleman, from Derby, perfect strangers, were invited to the inner-circle. Questions were then answered, and the sitting concluded with a recitation of verses from the gentleman visitor already alluded to.—J. K., O.S.T.

SOCIAL NOTES.

At the present time, when, what we may call our national Press teems with morbid and prurient literature, and when the national heart and soul seem to be running to the very limits of shallowness, insincerity and dishonesty, any effort which tends to stem the current, and to make a leaven of human righteousness (right-wisdom), sincerity and disinterestedness, amid the general dearth, ought to be hailed with thankfulness by those who still have faith in human nature and human progress; and are willing to do their share, in however humble a sphere, towards the gradual evolution of better forms and conditions of life. Such an effort is being put forth by the editor and collaborators of *Social Notes*, a publication which has now completed its first volume, and which, it may be justly said, holds a unique place in the ranks of periodical literature.

With a largeness of mind, which is as unusual as it is admirable, every subject which friends of human happiness and advancement have at heart, is allowed to be discussed in all its bearings. Temperance, Vivisection, Vaccination, the Theatre, Industrial Schools, Wages, Betting, Emigration, Food Economics, the Duty of the Clergy, the Children of the Poor, the Pollution of Water and of the Atmosphere, all these questions and a hundred more are treated, and not in a narrow and biased manner which would exclude the opposite view of the question, but solely with an eye to the truth and the right. Few thoughtful persons could read several consecutive numbers of the *Notes* without meeting with some opinion or argument to which he would take exception, as, for instance, the proposition that "High Wages for the Uneducated (is) a Calamity." But this even has its advantages, for none are so strongly fortified in an opinion but they can afford to be presented with larger and fuller views of the other side of the question. One would like, too, to see some other subjects treated which are conspicuous by their absence; as, for example, that of better houses for the working classes. We need to have a thorough reformation in our method of house-building—a method that is neither in accordance with sense, science, or social well-being; but this we shall not get until some organ like *Social Notes* undertakes to create a public opinion in advance of the present state of things. We cannot, however, expect everything at once. Doubtless this subject, as well as others, will be taken up in due course. Meanwhile, we would heartily recommend *Social Notes* to all who have at heart the physical, intellectual, or moral welfare of the people. The price need debar no one from its enjoyment, and the name of the Editor, S. C. Hall, is a guarantee that its contents will ever have for aim the highest and holiest purposes in connection with human life.

A. T. S.

MR. MORSE ON THE TEMPERANCE QUESTION.

On Saturday evening last Mr. Morse's guides delivered their second lecture, under the auspices of the Gateshead Temperance Union, in the hall of the society, to a pretty large and intelligent audience, the subject being, "Intemperance an Offence against Humanity and an Enemy to Social Order." Mr. S. L. Hepper presided, and expressed the pleasure he felt in doing so, with such an eloquent orator as Mr. Morse beside him. He went into raptures over the previous lecture, and was sorry to see such a small audience, which was in a great measure owing to the public exhibition of the electric light in Newcastle, but he felt sure, had the temperance people known of the light in Gateshead that night, they would not have gone to the other side of the water. Mr. Morse was greeted with loud applause when he rose to deliver his discourse, which continued one hour and a quarter, and was listened to with rapt attention, the many bursts of applause showing clearly how he had aroused the reasoning faculties, and touched the sympathetic chords, by the sound arguments he used, and the too-true pictures he drew of the blighting effects of alcohol, politically, socially, morally, and spiritually; but it would be out of place for me to attempt to give any extracts, as it would only tend to take away the beauty of the discourse, at the close of which the chairman (who is not a Spiritualist), in a few well-chosen remarks, stated that the fame of J. B. Gough was spread far and wide, that he could command 1s. as the lowest price of admission to his lectures. Well, he had heard him, but he must admit that the control of Mr. Morse handled his subject in a decidedly more masterly manner. A most hearty vote of thanks was proposed to the control and carried by acclamation, which was suitably replied to by our old friend "Tien Sien Tie," bringing to a close the best temperance lecture listened to by the oldest abstainer present. I think it would be well if other temperance societies would follow the example of the Gateshead Temperance Union, and secure the services of Mr. Morse when in their district. He will occupy the same platform the first Saturdays in January and February, when I hope to see a much larger audience than on the two previous occasions.—Yours in the cause of Truth,

Jos. N. G.

Gateshead, Dec. 2.

"CASPAR HAUSER."

Sir,—I perceive amongst the names of various controls that A. T. T. P. mentions that of "Caspar Hauser," who was found in a wild state in a forest in Germany (I forget where) some years ago. The circumstance created an immense sensation at the time, and numerous were the conjectures as to who he could have been, and how he came to be in such an extraordinary situation. It was said he was one of the two infant sons of a Grand Duke of Baden, who disappeared in a most mysterious manner, and were never again heard of, in consequence of which the Grand Duchy was inherited by a different branch of the family. This was one of the rumours current. I wonder if this "Caspar Hauser" who communicated through Mr. P.'s medium, was the same individual, and if he gave any account of himself as to his parentage, and how he came to be living in the forest like a "wild man of the woods." It would be very interesting if A. T. T. P. would publish it. The control (if the same) having passed away not a great many years since, a great mystery would be cleared up perhaps.

M. A. B.

Nov. 25, 1878.

A LADY would like to see Mr. Charles Chant, one evening after 7, at 22, Hart Street, Bloomsbury Square, W.C.

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The Order of Spiritual Teachers.

MOTTO FOR THE ORDER.

"The manifestation of the Spirit is given to every man to profit withal."
1 Cor. xii. 7.

SPIRITUAL GIFTS.

Few indeed of orthodox Christians seem to have any conception of the possibility of existence in the present day of any spiritual gifts save two, the gift "in preaching" and the gift "in prayer" as they are called, poor remnants indeed, were they the only survivals, of those marvellous gifts with which the early Christians were endowed. What a dreary and cheerless region is that occupied by those who thus limit the power of God, and help to swell the crowded ranks of a religion practically resulting in materialism, inasmuch as it manifests none of those outward signs by which the Spirit of God has in all ages worked! But materialist is really the position of everyone who denies the reality of spiritual gifts now-a-days. No voice from beyond the tomb sounds for them, no certainty of a hereafter reassures their doubts; they have their portion in the empty husks of tradition; and since their spiritual understandings are darkened, theirs is no inward joy such as is felt by those who hold converse with the angels. Still to all alike is offered, if they will but receive it, "the manifestation of the Spirit to profit withal."

And yet Sunday by Sunday, in thousands of churches in our land, churchmen bend the knee and pray, "From hardness of heart and contempt of Thy word and commandment, Good Lord, deliver us," little thinking the while that their own dulness of heart in spiritual matters is precisely what they are themselves thus deprecating. For spiritual gifts have been promised them, and their exercise commanded; hence to ignore them and not to seek for them is to commit a contempt at once of promise and command. And by what is such a state of spiritual apathy induced but by "hardness of heart." "Ye will not come to me that ye might have life" (meaning "spiritual life"), said Jesus, and in the same way as did the Jews then, so do the ordinary Christians of to-day refuse to accept the Christ-principle of humility, of love, of submission, and of child-like trust, and hence they despise those gifts which their heavenly Father is waiting to bestow upon them. "Ask and ye shall receive;" "And these signs shall follow them that believe: in my name," Jesus said, "they shall cast out devils; they shall speak with new tongues; they shall lay hands on the sick and they shall recover" (Mark xvi. 17, 18). These words mean all and exactly what they say, and amongst Spiritualists such "miracles," as outsiders call them, are common enough. But in point of fact they are no "miracles" at all, for "there is nothing new under the sun;" they are but the working out of some of God's laws, which through man's unbelief have been lost sight of. But the grace (or love) of God cannot be made of none effect, even by man's wilful blindness, and He is "reviving," ever as now, "His work in the midst of the years."

There is hardly a man on earth who has not some latent spiritual talent, for which, improved or abused or not employed at all, he will reap a reward of joy or sorrow in the after-life. For according as a man sows, so shall he reap; and no creed can save a man from atoning in the next world by a period of suffering for all sins wilfully committed in the body. Such is the universal testimony of all spirits. How solemn in the light of eternity does our present life become, when we consider that we are framing our future by our good or bad lives here. "For he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting" (Gal. vi. 8).

In connection with the above, read carefully 1 Cor. xii., verses 1 to 11, and find out, if you can, any passage in the New Testament which can fairly, and without straining the sense, be taken to support the present popular belief in the cessation of miracles after the time of the apostles.

"CAMBOR," Anno 1878.

No. 1 SCHOOL, 15, SOUTHAMPTON ROW.

On November 21, the subject introduced was "Non-Resistance." A great deal of suggestive thought was elicited. The subject is so important and so little understood that possibly it may be brought before the public in a more perfect manner.

On November 28, the Chief Monitor being absent, Mr. J. King accepted the position, and introduced the principles of the Order for the guidance of all who might desire to know how such Schools were conducted and to inform Teachers and Visitors of their duties. The Monitor for the evening was indisposed and could not contri-

bute his subject on Clairvoyance. An interesting conversation was introduced on the terms soul, spirit, and mind. The observations of Mr. F. Wilson, Comprehensionist, were particularly suggestive. Mr. King will introduce the question of Non-resistance at next meeting.

Questions and Answers.

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

—ANSWERS.

68. TEACHING SPIRITS IN PRISON.

To the Editor.—Kind Sir,—In No. 450 of the MEDIUM, Question 62, "Controlling a Spirit, and Teaching Spirits," Mr. T. Dowling speaks of having been addressing a circle of departed spirits, and says he should like to know if you have ever heard a medium express the like. In answer to your talented correspondent, I beg leave to say that in our private home circle we have had a great deal of experience as to the teaching of spirits from the low spheres. It is a common occurrence with us, at our sittings, for large groups of these poor, undeveloped spirits to be brought to listen and receive instruction, the higher spirits speaking to them through Mrs. Hall. Our clairvoyant sees them, and our spirit-guides frequently tell us that they have brought them to us for aid, for sympathy, and instruction, the higher spirit-friends tell us that this course is necessary for their spiritual advancement, because they, the higher ones, cannot always get down to them, but they have to bring them to some regularly-constituted circle consisting of congenial and sympathising friends, as by being brought into contact with friends on the material plane they can be aided more effectually. Sometimes we personally address them, and in a kindly way tell them they must throw off all the old creeds and dogmas, and all feelings of hate or revenge, if they have entertained such; that they must earnestly pray for the Divine light, and send forth continually their highest aspirations after the higher spiritual life.

After a time many of those with whom we have become acquainted in this manner have been thankful to us for our kind sympathy and advice—in fact they have sometimes prayed in the most earnest manner, "Do let us stop here with you; don't send us back again into that dark place; we don't want to go down there again." In the presence of such scenes as these, with what truth can we realise the feelings of the poet, when he sang—

"It is a beautiful belief, that ever round our head
Are hovering, on noiseless wing, the spirits of the dead,"

reaching and aspiring up to the bright white-robed messengers from the higher spheres, thence receiving spiritual knowledge, then again dispensing that knowledge to the poor ones in prison in the low spheres. There are but few mediums whose organisation is adapted for this glorious work; it is requisite that he, or she, should be very finely organised, and possess the love principle in abundance. I doubt not but that your correspondent Mr. Dowling is in possession of the requisite qualities, and I would earnestly advise him to make this form of mediumship a special part of his work—say, sitting an hour one night a week for this purpose—for he will find himself amply repaid for all his time and labour; besides for everyone he may be the means of raising from the low to the higher spheres he will place a bright gem in his crown, to be worn by him when he enters into the courts celestial.

How unkind and how thoughtless it is of Spiritualists to say, when low spirits come to their circle, "Go away, we do not want you." Was this the spirit of the Nazarene Reformer? No. He disdained not to eat and associate with publicans and sinners; he was not afraid of being contaminated by low spirits, for did he not of his own free will go down to the spirits who were in prison, and who had been disobedient in a previous dispensation, and in the most endearing tones of love and tenderness preach to and liberate them? Would to God that my voice could reach the ears of every Spiritualist, not only in our own loved England, but throughout the world! I would say to each, Do you pray for your brethren in the dark spheres? If you do not, you are guilty of a great dereliction of duty: "Let your light so shine before men that they may see your good works," and thus follow in your footsteps.

Our spirit-friends who have been aided, and have passed on to higher spheres, often come again to us and give off their aspirations in writing. Take the following as a specimen:—"Ah, I was the child of sorrow; amidst sorrow and care I was born. 'Midst sorrows that ever beset my path I still plodded on, on; though weighed down with sorrow and care I did not yield, nor a thought of despondency came into my mind. The rich in wealth they know no want. No; hunger they never feel. But the poor do, goaded on to crime, and stared in the face by poverty, care, and hunger. On many a cold and dreary night, starving for want of food—oh, the giant Despair took hold of my soul, and I lay me down to die. Oh, hunger, hunger, why gnaw so at my heart-strings! they are almost broken. Oh, relentless sorrow, sorrow for the future. At last—oh, how I suffered; naught was left me but to steal. . . . Oh, now I am taken away to the prison. Well, there I shall get a little provision to banish my hunger away. At length came the day, the day of trial so long dreaded, yet wished for by me. I was doomed to a cell. . . . But that earthly cell no longer my spirit imprisoned could keep. . . . In a place just like the twilight when the stars begin to peep, 'tis here I have my dwelling-place. But where is the fiery hell? I am dreading every moment that I shall be sent there—the home for thieves and vagabonds, that is what they say down here. But how, now, must I do; here comes some being brighter far than day. Methinks it is the God relentless, me to bow beneath His iron will. Fall down and hide me, O ye rocks; the judgment day has come. 'Fear not; the God I am not, but I His servant am. Forget all that happened in your dark life, down in that land below.' And while he spoke my heart did fill with love and gratitude that God had sent His servant to come unto me. The only hell that has existence is men's own wicked deeds, and this he came to tell me; and he took me, even me, and bore in his

strong arms. I went to a land so gay, where friends I loved and cherished once I met; long parted, now to part no more. And the bright one he said to me, 'This life is your reward; your sorrow that you once did feel is now so much more joy.' And now I may come back to you, to tell you of my life, and how the child of sorrow is now the child of joy."

Just one other short message and then I will conclude this letter. "Should you find a dark one, either in your sphere or ours, give him a light, yes, a light to lead him, a lantern just to show the path and way that he must go, to reach a higher sphere. Despise none; give to all; for doth not now the Father give to all alike, whether they be high or low, in your earthly sphere? Of glitter and gold they need none to make them rich in spiritual truth. Then give, oh give of what they need, and what you have to spare."

How necessary it is in this mammon loving and worshipping age, that the true spiritual reformer, steadfastly directing his gaze above, and beyond the dense fogs and stern conflicts of materialism and orthodoxy, strenuously point his hearers to the beauties, the pleasures, and the manifest advantages of the higher spiritual life. Let us, then, go on with renewed energy, always being ready to receive the teachings of the higher spirits, and transmitting the light thus received down to the needy ones, for then, as sure as the day succeeds the night, when our life-work here is accomplished, they shall be the first ones to conduct and welcome us to our beautiful spirit-home, singing the while their melodious strains, "Welcome, brother, to our portal, thou art welcome evermore."—Yours very respectfully,

13, Viaduct Street, Ashton Old Road,
Ardwick, Manchester, Nov. 23.

ALLEN HALL.

Answer Relating to Question 63.

69.—In Question 63, No. 452 of the MEDIUM, "Inquirer in Search of Truth" asks if any reader of the MEDIUM would inform him of the names of any publications in which allusion is made to the teaching of Christ with special reference to the want of originality, &c.

Now, if our friend "Inquirer in Search of Truth," would read "The World's Sixteen Crucified Saviours," by Kersey Graves, published by Colby and Rich, 9, Montgomery Place, Boston, America, 5th edition, 1877, at p. 303, he would find that author writing as follows:—

"It is declared, in view of the many wise precepts which issued from the mouth of Jesus Christ, that 'he spake as never man spake' (John vii. 46). If this were true, then gods must have been very numerous prior to the Christian era. For there is not one of the moral maxims or preceptive commands which he gave utterance to that cannot be found literally or substantially in the older bibles of other nations, or the writings of the Greek philosophers, and the religious dissertations of heathen moralists, who gave out moral and religious lessons for the instruction of the world long prior to the birth of Christ.

"Even the Golden Rule, which Christian writers, ignorant of oriental history, have erroneously ascribed to Jesus Christ, and lauded him as being the author of, is found variously expressed in the writings of several heathen or oriental nations. We find it in the Chinese bible, at least 500 years older than ours, almost word for word as Jesus uttered it. We will here present it as expressed by different writers:—

"First. Golden Rule by Confucius, 500 B.C.—'Do unto another what you would have him do unto you, and do not to another what you would not have him do unto you. Thou needest this law alone. It is the foundation of all the rest.'

"Second. Golden Rule by Aristotle, 385 B.C.—'We should conduct ourselves toward others as we would have them act toward us.'

"Third. Golden Rule by Piatanus, 650 B.C.—'Do not to your neighbour what you would take ill from him.'

"Fourth. Golden Rule by Thales, 464 B.C.—'Avoid doing what you would blame others for doing.'

"Fifth. Golden Rule by Isocrates, 338 B.C.—'Act toward others as you desire them to act toward you.'

"Sixth. Golden Rule by Aristippus, 365 B.C.—'Cherish reciprocal benevolence, which will make you as anxious for another's welfare as your own.'

"Seventh. Golden Rule by Sextus, a Pythagorean, 406 B.C.—'What you wish your neighbours to be to you, such be also to them.'

"Eighth. Golden Rule by Hillel, 50 B.C.—'Do not to others what you would not like others to do to you.'

"Here is the Golden Rule proclaimed by seven heathen moralists and a Jew, long before it was republished by the founder of Christianity; thus proving it to be of heathen origin, and proving that it does not transcend the natural capacity of the human brain to originate, and hence needs no God to reveal it. Indeed, it is one of the most natural sentiments of the human mind. 'Would I like to be treated thus?' is the first thought which naturally arises in the mind of a person when mistreating a neighbour; thus showing that the Golden Rule is a spontaneous utterance of the moral feelings of the human mind.

"Love to enemies is considered to be another praiseworthy precept, which Christ has erroneously the credit of being the author of. We have heard the declaration made in the Christian pulpit, that Jesus Christ was the first moral teacher who inculcated love to enemies; a most transcendent error, as the following citations will show:—

"Most of the religious books and religious teachers of the ancient oriental heathen breathe forth a spirit of love and kindness toward enemies.

"The following is from the old Persian bible, the Sadder:—

"'Forgive thy foes, nor that alone;
Their evil deeds with good repay;
Fill those with joy who leave thee none;
And kiss the hand upraised to slay.'

"The Christian Bible would be searched in vain to find a moral sentiment of precept superior to this. Certainly it is the loftiest sentiment of kindness toward enemies that ever issued from human lips, or was ever penned by mortal man. And yet it is found in an old heathen bible. Think of kissing the hand upraised to slay. Never was love, and kindness, and forbearance, toward enemies, more sublimely expressed than in the old Persian ballad.

"Treat thine enemy as though a friend, and he will become thy friend," was expressed by Publius Syrus, a Roman slave.

"All nature cries aloud, shall man do less,
Than heal the smiter, and the railer bless."—Hafiz, a Mahomedan.
"Bridle thine anger, and forgive thine enemy; give unto him who takes from thee."—Koran.

"Let no man be offended with those who are angry at him, but reply gently to those who curse him."—Code of Menu.

"Let him endure injuries, and despise no one."—*Ibid.*

"Commit no hostile action for your own preservation."—*Ibid.*

"To be revenged on enemies, become more virtuous."—Diogenes.

"To strike a man, or vex him with words, is a sin."—Zend Avesta.

"Even the intention to strike is a sin."—*Ibid.*

"Desire not the death of thine enemy." "Acknowledge benefits, but never revenge injuries." "We may dislike an enemy without desiring revenge."—Confucius.

"Pardon the offences of others, but never your own." "The noble spirit cures injustice by forgiving it." "You can accomplish by kindness what you cannot by force."—Publius Syrus.

"To revenge yourself on an enemy, make him your friend."—Pythagoras.

"It is not permitted to a man who has received an injury, to revenge it by doing another."—Socrates in his Crito.

"Return not evil for evil."—Socrates.

"Better overlook an injury than avenge it."—Publius Syrus.

"It is enough to think ill of an enemy, without avenging it."—*Ibid.*

"It is a kingly spirit to return good deeds for evil ones."—*Ibid.*

"Learn from yon orient shell to love thy foe,
And store with pearls the hand that brings thee woe;
Flee, like yon rock, from base, vindictive pride,
Emblaze with gems the wrist that beats thy side."—Hafiz.

"Seek him who turns thee out, and pardon him who injures thee."—Koran.

"Endure all things if you would serve God."—Sextus.

"Desire to be able to benefit your enemies."—*Ibid.*

"Receive an injury rather than do one."—Publius Syrus.

"Be at war with men's vices, but at peace with their persons."—*Ibid.*

"Cultivate friendship for an enemy."—Pittacus.

"Be kind to your friends, that they may continue so; and to your enemies, that they may become so."—*Ibid.*

"Prevent injuries if possible; if not, do not revenge them."—*Ibid.*

"Speak evil of no one, not even your enemies."—*Ibid.*

"An enemy should not be hated, but cured."—Seneca.

"To act unkindly toward an enemy will increase his hate."—Antonius.

"Be to everybody kind and friendly."—*Ibid.*

"Thus it will be observed that love and kindness toward all mankind, both friends and enemies, is not confined to the teachings of Christ or the Christian religion, as many have erroneously supposed, but is unquestionably a natural sentiment of the moral instinct or moral impulses of the human mind, and hence is no proof that their teacher is either a god or divinely inspired."

The author then goes on to say that he has in his possession nearly 800 more precepts, from the pens or mouths of the ancient heathen, enjoining just and kind treatment of women, and setting forth nearly all the duties of life, and teaching the immortality of the soul, &c.; and these precepts breathe the same lofty moral sentiment and moral feeling as those quoted above. How ignorant and how conceited must be the Christian professor who supposes all goodness is confined to Christianity, or that it even possesses any great superiority over other religious systems.

"Inquirer" would find a deal of information in the book from which I have been quoting respecting saviours in other countries long prior to the time of Jesus.

I must now conclude; so, hoping "Inquirer" will accept the expression of my fraternal good-will, I am, very respectfully yours,
13, Viaduct Street, Ashton Old Road, Ardwick, ALLEN HALL.
Manchester, Nov. 30.

70. "Inquirer in search of Truth" may find the following references of use, from "The Bible for Young People" (Williams and Norgate, 1876), vol. v., p. 221: "Jesus taught no new system of religious doctrine; indeed, strictly speaking, he cannot be said to have laid down a single fresh article of doctrinal faith. Nor did he teach a new scheme of morals. He had, indeed, certain new moral conceptions, but he never worked them into one systematic whole." And p. 225: "He produced nothing, properly speaking. He simply translated, as best he could, the impressions and emotions he had received from the invisible world. Hence, too, the certainty and decision of his teaching. For he knew that he had something more and better to communicate than mere personal views or conclusions reached by argument, more and better than mere changing fallible opinions." P. 338: "It has been remarked that several clauses of the Lord's Prayer recur in the same or analogous forms in Jewish prayers of various periods. Jesus never dreamt of expressly avoiding the language of religion familiar to his people and his age, and some of the expressions used in the prayers of the synagogue must have remained in his memory and become endeared to him. It is likely enough, therefore, that he purposely adopted certain current phrases instead of inventing new ones, when his disciples questioned him as to the nature of true prayer. But he certainly threw into these old expressions an unsuspected wealth and depth of new meaning; and he was concerned only with the dispositions of the heart, not the form of their expression. How completely following generations have misunderstood him! The Reformer Luther might well say that there had never been such a martyr as the Lord's Prayer."

Would "Inquirer" get any light from "Alford's Greek Testament," or, the "Speaker's Commentary"? I am unable to furnish any references, but perhaps they might touch on the point "Inquirer" raises. Some critics of the present day carry dissection of old records too far, and not content with undoubted examples of borrowing, make fictitious ones in their anxiety to depreciate books which have enjoyed the reverence of ages. We do not want book-worship; but critics should be more chary than they sometimes are in their attempts to bring about far-fetched parallels.

A. E. H.

WORK BEGUN IN SUFFOLK.

THE sudden illness of Mr. Burns prevented his proceeding from Ipswich to Lowestoft to attend the meetings in the Public Hall, which had been arranged for Sunday last, as announced in these columns under the head of "Friendly Visits from J. Burns, O.S.T." Mr. Dowling, of Framlingham, and Mr. W. Tink, of Lowestoft, were the two gentlemen who had kindly undertaken the getting up and the management of the meetings, and in the following letter the former gentleman tells how well and nobly they conducted the proceedings in the absence of the expected speaker:—

"Friend Burns,—Your telegram took us indeed by surprise. Some friends advised not to hold a meeting, and put a notice on the door, as the attendance of some disorderly persons was apprehended, but friend Tink and myself agreed to let the people gather, and to explain matters to them. Some considerable expense had been incurred. We were there in the afternoon. It is a splendid hall, and about 150 were present. I read the 13th chapter of the 1st of Corinthians, and the audience joined in singing two verses of a hymn, during which I found I was going under control, and commenced speaking in the trance. But the conditions were bad, the audience being scattered, the place cold, a large empty platform with doors left open and a thorough draft upon me, and with only Mr. Tink near. With these inharmonious surroundings, the guides could not sustain the control, and released me, so that I finished in my normal state. I invited the audience to ask questions, but none were submitted.

The evening's meeting was much better. The hall was comfortably warm from the gas, the audience placed better—numbering about 200. I opened the proceedings by reading the 2nd chapter of Acts, and the singing of a hymn followed. I spoke (as customary with me sometimes) in a semi-trance state of consciousness. At the close I asked for questions; again none were forthcoming. The audience were well-behaved, and seemed loath to leave, which was evidence of the interest taken in the objects of the meeting. We concluded with a doxology, and distributed a good quantity of MEDIUMS. Altogether we look upon the day's effort as a decided success.

"One young gentleman had walked two miles to be present, and was very anxious to investigate the subject. Another in the town attended Mr. Tink's afterwards.

"We are continually having proof of how much the Cause is spreading. It is remarkable the difference between travelling by rail to Lowestoft now and only twelve months ago. Then, when I was at missionary work in the train, I was laughed and jeered at. On the present occasion I gave MEDIUMS to those in the compartment, which were received respectfully. One gentleman had seen good manifestations at a neighbour's house, and was anxious to pursue his investigations. He was journeying to spend six months at Penzance. I told him to find out a Spiritualist at the Land's End, for he would meet with them now everywhere. I did some good work. It is a capital plan to distribute MEDIUMS in the railway carriages."

Mr. Dowling only forwards the above as a "hasty sketch" of the work done on an emergency, but we think it is enough to show clearly how much lasting good can be accomplished by the earnest, noble, and unselfish efforts of two good men who have the welfare of the Cause and the love of truth at their hearts, aided by good and wise spirits, and making the best use of all the means at their disposal. Mr. Tink will have been considerably out of pocket by the meetings, but we are told he does not mind it, looking, like a true spiritual teacher, at the spiritual achievements rather than the pecuniary results. As Mr. Dowling says, it has opened up the subject in Suffolk. He concludes his letter by adding that he would have to manage the meeting that night, Dec. 2nd, in his own town, Framlingham. We sincerely trust that his most hopeful expectations of its results were realised.

HISTORICAL CONTROLS.

Dear Mr. Burns,—I read in the MEDIUM, of Nov. 23, a letter from a correspondent who has been thirty-six years in the Australian colonies, and had never heard of any such law as that alluded to by the control, "A. W. Eldridge," that a white man marrying an aboriginal woman was entitled to land. Now, as one fact is worth any amount of random statements, if your correspondent will get some friend in Adelaide to call on Mr. Richards, boot maker, Hindley Street, two doors from Leigh Street, he would hear that Mr. Richards had made boots for a settler on Kangaroo Island, a white man, who had married an aboriginal black woman, and had an eighty-acre section of land with her. Where your correspondent could have lived, never to have heard of this law, is a mystery to me. Some out of the way sheep-run, I should think.

He says the settlers abhor "native blood." What a limited experience your correspondent must have had! How does he account for the numbers of half-cast children to be found, among the black tribes? During the winter months, from May to September, large numbers of natives are about Adelaide. Nearly half the children are half-cast. There are three statements made by the control. The first is that there are several (or were five years ago) potters in brownware living and working at Magill, I personally knowing one by name, Mr. Trwenick, a Cornish man; and second, that Magill is about three and a-half miles from Adelaide in an easterly direction; and third, that Sir Dominic Daly came out as Governor of South Australia about that time. It is quite true. He has passed away for I saw his funeral. I wish to give my hearty thanks to "A. T. T. P." for the treat he gives us week-by-week in "Historical Controls."—Respectfully,

HENRY LIVESAY, Memb. M.A.I.S.

Worlington Gardens, Westbourn Park.

P.S.—I lived at Norwood, two miles from Adelaide, and one and a-half from Magill, for nearly twenty years. H. L.

DALSTON.—To the Editor,—I have the pleasure to inform you that an adjourned discussion on "Professional Mediumship" will be opened by Mr. Thos. Shorter, hon. member, at 53, Sigdon Street, Hackney Downs, E., on Monday evening, the 9th instant, at 8 o'clock precisely. Admission free to members and visitors.

A WONDERFUL MEDIUM.

On Sunday, November 24, a meeting was held at the rooms of Mr. W. Perks, in Bridge Street West, Birmingham, presided over by a well-known journalist, which deserves to be reported throughout the length and breadth of the land, inasmuch as some of the most astonishing tests ever recorded were given by Mr. Frank O. Matthews, who has lately returned from the American shores, and is now located for the winter season among the Birmingham Spiritualists. At the outset it may be mentioned that Mr. Matthews is free from the taunt of "paid" mediumship, and that his services to the Cause are wholly and entirely free.

After the introduction of the medium by the chairman, and the opening preliminaries had been gone through, Mr. Matthews was controlled, and proceeded to give a series of most startling and unquestionable tests.

Mr. Matthews introduces, if I may be allowed the term, a new kind of mediumship; instead of a separate control for each spirit, as is usually the case, he has been enabled to develop an understanding with his guides which saves this, at times, unseemly process. Mr. Matthews is not controlled directly from individual spirits, but receives their influence and imparts it in the form of words to the sitters, thus doing away with somewhat objectionable custom hitherto prevalent among mediums even of the highest pretensions.

The whole of the tests given were of a perfectly satisfactory and scientifically conclusive nature, and consisted of private communications from departed relatives and friends of the sitters, in more than one case being so self-evident and convincing as to reduce the relatives to tears; and frequent sobbing and convulsive efforts to keep down the choking remembrance of the dear departed ones could be heard in various parts of the room. The writer of this account will be happy to give privately the details of what took place, though it cannot with propriety be inserted in the columns of a public journal. Communications addressed to "A. W. B.," care of the editor of the *Aston Chronicle*, Birmingham, will be cheerfully answered by one who is convinced of the reality.

P.S.—I ought, perhaps, in fairness to Mr. Frank Matthews to state that, although he has been but a short time in our midst, yet he brings credentials of highest possible kind from the brethren in various parts of America, to which country it is, I understand, his intention of again returning in the spring of the year.—Believe me, yours truly,

A MEMBER OF THE SOCIETY.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, W.

Sunday, December 1, Mrs. Treadwell delivered a trance address to a small but attentive audience.

Tuesday, December 3, Mr. J. Hocker occupied our platform, taking for his subject, "Co-operation." After giving the history and failures of co-operation in the past, and accounting for the same, he suggested a remedy whereby the present evils might be eradicated, then went on in a very fluent and intelligent manner, setting forward the many advantages of the said scheme for the interest of the people. All present seemed highly interested, and at the close stated they never witnessed the lecturer in a more excellent condition for public speaking.

Sunday, December 8, at 3.30, Miss E. Young will deliver a trance address.

The same lady will attend the seance in the evening at 7.30.

Tuesday, December 10, Mr. W. O. Drake will deliver an address, taking for his subject, "If Spiritualism be True, What do we Learn Therefrom?" at 8 for 8.30.

W. O. DRAKE, Hon. Sec.

SPIRITUALISM AT LIVERPOOL.—On Sunday evening, November 24, Mr. Lamont delivered an address in the Perth Street Hall, on "Inspiration." The small hall was pretty well filled, and the address was well listened to. The subject was dealt with in a masterly style, which elicited great applause from his hearers. He dwelt upon the inspiration of the Bible, and on the inspiration of the present time.—R. H. M., *Newcastle-on-Tyne*, December 2.

SPIRITUALISM AT MANCHESTER.—On Wednesday, Nov. 27, I proceeded to the Spiritualists' meeting place at the Temperance Hall, Grosvenor Street, All Saints. Arriving there at 7.30 p.m., the time of opening, I only found one present, and it was not until eight o'clock or after that the meeting commenced. A hymn was sung, after which a chapter was read from the Bible by the chairman. At the conclusion of another hymn from the "Spiritual Lyre," a lady was controlled and offered up some words of prayer. She then addressed the meeting on various topics relating to the subject of Spiritualism. A young lady was next controlled and recited a verse of poetry, after which she gave expression to some well-timed remarks on the subject of mediums and mediumship, and advised mediums to gain as much knowledge as they possibly could, in order to keep up with their guardian spirits, who were continually increasing their knowledge. After singing the Doxology the meeting concluded.—R. H. M., *Newcastle-upon-Tyne*, Dec. 2.

On Thursday morning Mr. Robert Mowbray, jun., left Newcastle for Liverpool by the 10.5 a.m. train, in order to proceed by ship from there to Melbourne on account of ill-health. Among those who went to the station to wish him good bye and a prosperous journey were Mr. John Mould, Mrs. Hare, Miss Kate Wood, and his father and mother, &c. Almost punctual to time the train steamed out of the station and sunny Newcastle was bid good bye for a time at least. The weather turned in very foggy, and before we had reached Manchester we could not see above six yards from the train. On account of this we arrived at Liverpool nearly two hours late. Mr. Mowbray proceeded on board the "Milanope" on Saturday at noon, where he was bid good bye to by those who had gone to see the last of him. She was to have sailed that day, but on account of some unforeseen causes, and of the fogs which followed, the "Milanope" did not leave the Mersey until Wednesday morning. Mr. Mowbray was an earnest worker in the cause of Spiritualism, but on account of ill-health he has been obliged to leave this country for more congenial spheres, where it is hoped he will be able to have his expectations realised.—R. H. M., Dec. 2, 1878.

MR. MORSE'S APPOINTMENTS.

(Address—Elm-Tree Terrace, Uttoxeter Road, Derby.)

GLASGOW.—Sunday, Dec. 8. The Spiritualists' Hall, 164, Trongate, at 6.30 p.m. Monday, Dec. 9, same hall, at 8 p.m.

LIVERPOOL.—Sunday and Monday, Dec. 15 and 16.

PRESTON.—Arrangements pending.

BLACKBURN.—Sunday, December 22.

CARDIFF.—Dec. 29 and 30.

Mr. Morse is desirous of making arrangements for missionary work around the various points he periodically visits in the Northern counties. For week-night meetings he will make special arrangements of a most advantageous character, thus assisting local efforts, and promoting the progress of the Cause.

MR. E. W. WALLIS'S APPOINTMENTS.

(Address, 1, Englefield Road, Kingsland, N.)

SOEWERY BRIDGE.—Dec. 8.

MIDLAND COUNTIES.—Work for District Committee, Dec. 9 to 15.

LONDON.—Marylebone Association, Quebec Hall, Tuesday evenings, Dec. 17, 24, and 31, at 8 for 8.30 prompt. Subjects to be chosen by the audience. Doughty Hall, December 22 and 29.

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LECTURES FOR DECEMBER.

Sunday, 8, at 6.30 p.m. "The Reclamation of Moral Wastes." Mr. John Hope, Junr.

" 15, at 6.30 p.m. Inspirational Address. Mr. W. Westgarth.

" 22, at 6.30 p.m. Trance Address. Miss E. A. Brown.

" 29, at 6.30 p.m. " Mr. Alex. Duguid, of Kirk-

Monday, 30, at 8 p.m. " [caldy.

Admission free. A collection to defray expenses.

WEEKLY SEANCES AND MEETINGS.

Sunday, Seance at 10.30 a.m.—Form Manifestations. Spiritualists only.

Tuesday, " at 8 p.m.—Physical Manifestations. Members only.

Wednesday, at 7.45 p.m.—Spiritualists' Improvement Class.

Thursday, Seance at 8 p.m.—Private Circle.

Friday and Saturday at 8 p.m.—Developing Circles for Members and Friends (free).

The Library of the Society is opened every Wednesday evening from 8 to 9 p.m. for the issue of Books to Members.

EAST CHESHIRE AND NORTH DERBYSHIRE DISTRICT.

MR. WRIGHT'S MEETINGS.

NEW MILLS.—Dec. 8, 15, 22, and 29, at 2 and 6 o'clock.

FURNESS VALE.—Dec. 11. 9, Furness Row, at 7.30.

STRINES.—Dec. 4. Wood End, at 7.30.

HAYFIELD.—Dec. 9. Mr. Lithgow's, at 7.30.

WHALEY BRIDGE.—Dec. 18. Mechanics' Institute, at 7.30.

NEW TOWN.—Dec. 3 and 17. At Mr. Wright's.

Tea Party at New Mills on Christmas Day.

THE MIDLANDS DISTRICT COMMITTEE.

BIRMINGHAM.—Templars' Hall, Ladywood Road, Sunday, Dec. 8, at 7

Mr. R. Harper. Dec. 15, at 2.30 and 7, Mr. E. W. Wallis.

SHEFFIELD.—Cloak Room, Temperance Hall, Monday, Dec. 9, at 7.30,

Mr. E. W. Wallis.

BELPER.—Spiritualists' Meeting Room, Tuesday, Dec. 10, at 7.30, Mr.

E. W. Wallis.

NOTTINGHAM.—Templars' Hall, Churchgate, Low Pavement, Sunday,

Dec. 8, at 7, Mr. Mahony. Wednesday, Dec. 11, at 7, Mr. E. W.

Wallis.

LEICESTER.—Lecture Hall, Silver Street, Thursday, Dec. 12, at 8,

Mr. E. W. Wallis.

WALSALL.—Temperance Hall, Friday, Dec. 13, at 7.30, Mr. E. W.

Wallis.

All communications for the above Committee to be addressed to the

Hon. Secretary, J. J. Morse, Elm-Tree Terrace, Uttoxeter Road, Derby.

Mr. T. M. Brown, of Howden-la-Wear, will stay over in Manchester another week. Letters for him should be addressed—Care of Mr. E. Rhodes, 42, Freme Street, Everton Road, Chorlton-on-Medlock, Manchester.

PORTOBELLO, N.B.—There will be a social gathering at the house of Mr. L. Riddle, on Christmas Day, when trance addresses will be delivered by Mr. Livingston and other mediums, afternoon and evening. A kind invitation is given to all who can attend.—W. G. B. B.

HALIFAX.—Mrs. Gaukroger, of 239, Queen's Road, writes to say that addresses will be delivered in their hall by Mr. W. E. Wallis, morning and evening, on Sunday, December 8; subject: "What Spirits Teach; and How to Communicate with Them." And on Sunday, December 15, Mrs. Batie will speak, afternoon and evening, on subjects to be chosen by the audience. A collection will be made at the close of each of these services, and it is hoped that all friends in the vicinity will attend and contribute liberally to help clear off the debt. A new harmonium has been purchased and will add to the enjoyment of these meetings.

KNIGHTLEY.—On Sunday last, December 1, Mr. Earl Walker, of Batley, and Mrs. Hollins, of Churwell, near Leeds, and other friends, paid a visit to the Lyceum, and Mr. Walker and Mrs. Hollins occupied the platform afternoon and evening. The hall was well filled on both occasions, and both speakers were well appreciated. Mr. Walker was controlled with what we call "a Jumping Ranter," and kept the audience quite diverted for some time by his very quaint sayings, illustrating some good moral. We shall always welcome the appearance of Mr. Walker and Mrs. Hollins amongst us when opportunities serve, and all other mediums, local and otherwise, will be cordially received.—J. TILLOTSON, Sec., *Mile Kin Hill, Woodhouse Road*, Dec. 3.

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SUNDAY, DEC. 8.—Seance at Doughty Hall, 14, Bedford Row, at 7.
TUESDAY, DEC. 10.—Select Meeting for the Exercise of Spiritual Gifts.
WEDNESDAY, DEC. 11.—Lecture on Phenology by Mr. Burns, at 8. 1s.
THURSDAY, DEC. 12.—School of Spiritual Teachers at 8 o'clock.
FRIDAY, DEC. 13.—Social Sittings, Clairvoyance, &c., at 8. 1s.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

MONDAY, DEC. 9.—6, Field View Terrace, London Fields, E. Seance at 8.
TUESDAY, DEC. 10.—Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8.
WEDNESDAY, DEC. 11.—Mr. W. Wallace, 329, Kentish Town Road, at 8.
THURSDAY, DEC. 12.—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, DEC. 13.—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, DEC. 8. ASHTON-UNDER-LYNE, 185, Fleet Street. Public, at 6 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 6.30.
DARLINGTON, Mr. J. Hodge's Rooms, Herbalist, High Northgate. Public Meetings at 10.30 a.m. and 6 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.
KEIGHLEY, 2 p.m. and 5.30 p.m.
LEICESTER, Lecture Room, Silver Street, at 10.30 and 8.30.
LIVERPOOL, Perth Street Hall, West Derby Road, at 3 and 7 p.m.
MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.
MIDDLESBRO', 23, High Duncombe Street, at 2.30 p.m.
NEWCASTLE-ON-TYNE, Psychological Society's Rooms, Weir's Court, Newgate Street, at 10.30 a.m.; Seance for Spiritualists only. Public Service at 6.30 p.m.
NOTTINGHAM, Churchgate Low Pavement. Public Meeting at 6.30 p.m.
OLDHAM, 188, Union Street, at 6.
OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station). Lyceum, 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, DEC. 10, SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
STOCKTON, Meeting at Mr. Freund's, 2, Silver Street at 8.15.
STOCKTON, at Mr. D. R. Wright's, 13, West Street, every Tuesday evening, at 8 o'clock for Spiritual Improvement. Inquirers invited.
NEWCASTLE-ON-TYNE, Psychological Society's Rooms, 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, DEC. 11, ASHTON-UNDER-LYNE, 23, Bentinck Street, at 8 p.m. for Inquirers. Thursday, Members only.
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.
DERBY, Psychological Society, Temperance Hall, Curzon St., at 8 p.m.
MIDDLESBRO', 38, High Duncombe Street, at 7.30.
NEWCASTLE-ON-TYNE, Psychological Society. Improvement class, at 7.45.
THURSDAY, DEC. 12, GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street. South, at 8 p.m.
LEICESTER, Lecture Room, Silver Street, at 8, for Development.
MIDDLESBRO', 23, High Duncombe Street, at 7 p.m.
NEW SHILDON, at Mr. John Menaforth's, St. John's Road, at 7.
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