



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

SPIRITUALISM.

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A DISCOURSE

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Under the influence of her Spirit-Guides, on Sunday
Evening, October 24th, 1880.

INVOCATION.

Infinite Parent, Thou source of life and knowledge; Thou giver of every bounty and blessing; Thou governor of the universe; Thou in whose law and life all things must move: O Thou ineffable light; Thou glorious, Thou wonderful, Thou Infinite,—O God we praise Thee; upon the altar of Thy love we would lay every offering that is highest and best; all aspirations and prayers, all efforts at goodly life and deed, all kindly ministrations and charities one toward another, all best gifts and graces of the spirit, since these are bestowed by Thy love. How beautiful the Nature that praises Thee, silently yielding bloom and fruitage unto the law of life; how wonderful the song of birds—the rapture of spring-time air, the glory of the summer sky, the wonder of the far off islands in the tropics where bloom and beauty vie with each other in reflecting the glory that is divine. O God, for that earth that is beautiful and for the wonders it yields, the hearts of men would praise Thee, but if the flowers of spring and the harvest and the abundance of earthly blessings give cause for thanksgiving, with what divine rapture do we turn to the spirit where the bloom of flowers, and the glory of stars, and the transcendent loveliness of islands of bloom are eclipsed by the beauty of the spirit. What thought of immortal love, what freshness of immortal hope, what perennial blossoming of immortal powers there must be in the glory of that immortal state that reveals to man his only real life. We praise Thee for this, and that earthly minds receive through silent ministrations, through intuitions of the mind, through revelations of past and present time, through the voice of Sinai and Olivet, through the wonders of prophet and seer, through the ministration of angels and ministering spirits, the gifts of this grace and love. O, we praise Thee in this hour, that Thou hast not left the human mind comfortless nor the weary earth barren and void, but that in the desert of materialism and strife Thou hast raised up flowers and hope, and there

blossoms above the griefs of human life the sweet aroma of immortal life. O, Thou divine love, we praise Thee evermore, and may Thy children on earth praise Thee, even as Thy children in heaven. Amen.

DISCOURSE.

THE PRESENT & FUTURE PRACTICAL AND PROBABLE RESULTS OF SPIRITUALISM IN THE WORLD.

If the spiritual nature of man be the essential part, and the body only the adjunct or mechanical appliance or the external form of expression, then that which makes that spiritual nature more manifest and more apparent must of necessity produce the greatest influence over the present and future generations. The value of Christianity was that it treated of man as a spirit: that Jesus appealed to man's spiritual nature, and that in contradistinction to immediately preceding forms of worship, the outward man was made subservient to the spiritual, and earthly images were rejected for the invisible yet palpable Deity. Notwithstanding this, the world often forgets the reality and turns to the material side as being the real, building up all hopes, all possibility of science, all arts—all religions even—upon an external basis, and causing the human mind to look forward, not to the spiritual kingdom for which it is being prepared, but to the material future of the earth as being the only possible immortality. Need there is in every age that the fires of spiritual life and spiritual worship shall be kept alive. There is no fear that the altars of Mammon will be deserted: there is no fear that external fame, ambition, love of power, and love of life will cease to exercise their sway over humanity. There is no fear lest whatever tends to cultivate human selfishness will very soon be destroyed. There are those who declare in the present age, that while you live in the material form you must needs attend to the things of earth. But what are the things of earth?

The sum total of human life is that which compasses man. If the sum total be the material, then all that appertains to materiality had best be cultivated, while the spiritual, the divine, the imaginative, the exalted, that which is glorious and captivating, must for ever be set aside. If Spiritualism as a revelation means anything, it not only means a palpable voice connecting you with the World of Spirits,—it not only means a vibration upon your material senses to call attention to the fact of a future life—but it means a thorough and

searching change in human life. It means revolution—not of armies, not of blood-shed, not of striving, though sometimes these come with an idea; but it means a revolution in the individual, a turning of the spiritual side of existence toward the outward life—a thorough and distinct searching of the mind and spirit of man beneath the mask and dull formality of materialism. Spiritualism being found to be a reality in some minds, that revolution is being wrought, that work is being accomplished steadily, sometimes slowly, sometimes with but feeble success owing to external nature, yet steadily and surely the spirit within is turning itself to that which is real, to the recognition of life in a higher and more real sense.

A fact in the universe is only valuable for what that fact leads to and suggests. There is no beauty, no meaning in a door unless it lead somewhere; and the door of modern Spiritualism leading nowhere would be as useless as any other door leading to a sepulchre or a non-existence. If leading to the spiritual kingdom, it leads all to think with reference to that kingdom; as Christ, being the doorway, led his followers to the spiritual kingdom of faith. It will augment in your daily lives the avenues of approach to that kingdom, and must therefore be the greatest blessing that can come to the world. It is all that you aspire for, it is all you live for, it is all you hope for when you pass from this scene. It really constitutes the existence of the individual and the existence of humanity; and yet we are told that while in the world you must attend to the things of earthly life only. The spirit of man exists in the world, and, even as the body requires its daily sustenance, its clothing and shelter, so the spirit requires also its food, its clothing, its conformation: and these are of finely wrought thought, as gold finely spun, yet all the purer for being capable of being wrought finer. As the finest fabric which because of its delicacy, yet therefore is the more valuable, such is the subtle nature of the food of thought upon which the spirit of man must subsist. Anything that comes at the outer door to attract his mind towards the inner is valuable, but if it do no more than attract attention it ceases to be of value.

Spiritualism either constitutes the key to the vast superstructure of all man's spiritual nature, religion, philosophy or poesy, or, without that key which is found in the essence of all true religion and worship, materialism will triumph—will triumph because true. If materialism be true, then that which man aspires to most, loves the best, desires beyond all things, pants after and craves, works for, suffers for, endures trial and persecution for: that amounts to nothing. Selfishness is God, Mammon should be worshipped most, and all forms of material life that tend to build up individual aggrandisement and prosperity should of right and necessity be encouraged if materialism be the true standard. On the other hand, religions in the form of theology have sometimes failed to meet the requirements of modern minds, for the reason that they failed in reaching the need of the hour. The Christ spirit answers every need, but can you receive it? Do you know it? There is a way; there is an awakening, there are those who experience it; there lives are made beautiful and exalted by it, but the great masses of mankind are looking for material evidences of a spiritual fact, and then, material evidences being given, commonly ask, Why do they come in such insignificant garments? But the reason is apparent: it is to suit the insignificance of human senses. If men will turn towards the senses for proof of that which they have evidence of within, they must accept it in such manner as the senses will comprehend; and then, if it do not satisfy, they perhaps will seek for the highest and the more inward testimony that has always been longing and waiting to express itself from within themselves, yet to whose voice they have not hitherto been willing to listen. Who listens to the intuitions of the mind? Reason ignores, or rejects them. Who listens to

premonitions and warnings? Reason declares this absurd. Who is ready to obey the highest conviction if the world of policy shall count it inexpedient; and if that voice be so stultified, and those senses be so blunted by materialism that they will not accept the voice of the spirit within, but must needs find a voice in that which surrounds and the evidence comes in an unusual way, or in a manner that has been revealed by Spiritualism in some of its phases, there comes an appeal at the outer gate, at the outermost door of human senses. Then their thought is: Oh, no spirit would enter by that way. But would not they enter that way if there be no other?

Clamoring at the gateways of life the spiritual nature of man, from within and from without, claims recognition. If you will not recognise your own spirit, and through that the kindred and the souls that have passed before you, then some voice will be heard at the outer gate, some signal will be heard at the outer walls, some manifestation come that will attract the senses and the external mind. It always was so. Jesus wrought miracles, not because of the miracles themselves, but to give added weight in the material mind to the teaching that he gave. His work was not to do miracles: his work was to teach the truth and reveal it in his life; but, if there must be signs accompanying truth, and if the outward nature must be satisfied as well as the spiritual, then the external sign is given that the voice may be listened to. Spiritualism therefore is a voice and is a sign. Being a sign it attracts the attention of the world of materialism by manifestations that baffle the usual scrutiny of scientific minds. When they consider that they have for the nonce ascertained the cause of this manifestation, another crops up, and when all are set aside on some general explanation that is equally unintelligible and insufficient the world of thinking minds says "that is not a suitable explanation", and the facts go on multiplying all the same. If in a world that is supposed to be purely material and governed by physical law, instead of mind there are evidences of intervening mental powers that not only do things, not performed by so-called law, but do them in what is supposed to be contravention of so-called law; a change is wrought in the scientific mind, and this, reopened by certain thinkers forms the basis of a new scientific postulate and proposition, which ultimates in a psychological department of science, and phrases and forms of speech are thus introduced, which have a proximate relationship to man's mental and spiritual nature, and thus have compelled the recognition of man's mind as a legitimate subject of human thought.

Thus far a change has been wrought. In 50 years the world of science has been compelled to recognise propositions that were only considered to belong to dreamers and enthusiasts. Mesmerism, clairvoyance, all that long list of mental powers and spiritual gifts have been forced to the foreground in order to explain that which has its origin in spirit; and when the origin is fully known and recognised, some other step will have been taken in the great spiritual unfolding that will require and receive the same amount of opposition; and Spiritualism will, doubtless be the word then used glibly on the tongues of scientific savans to account for that new celestial religion that may come. Such is the tendency of the age, and by such methods is the human mind forced and impelled to various stages of progress.

But if in this, the outward religion of human consciousness, there is revolution wrought, what wonders are also wrought in the individual mind. Religions become luminous by the presence of a ministering angel that declares them not only faith but knowledge. All that that you deem impossible becomes reality, and the foremost longing of the individual mind to know whence the loved ones of the household have gone and what their life, finds an answer immediate, distinct, accurate like the unfailing answer that comes even when law

and man are in harmony with the Infinite. This revolution as we stated is being wrought in individual lives. Ask any believers in Spiritualism what revolution has been wrought in their existence, and they will say: death is annihilated, the form of it and the sorrow that comes usually to eyes who have no hope and little faith, comes not to me. We have seen the materialist standing cold, stoical, silent, tearless and full of despair by the side of a loved one, declaring that he believes that loved one dead for ever. We have seen those who believe in the future life standing full of sorrow for the transient separation, or perchance the eternal one which faith may not have bridged over. We have seen the spiritualist standing with tearful eyes, it is true, because Nature will claim her tribute, but with no sorrow in heart, and no fear on mind or spirit, and no doubt nor despair but upturned eyes full of conscious ministrations.

And this revolution is going on silently yet palpably in the world. Long lines of funereal darkness will be seen no more in the streets; sable habiliments will no more shock the eye of day and the gladdened released spirits of the departed. There will be no more the moaning and sorrow in the house of the risen dead, for the gateway of life has swung open to receive another, and the Spiritualist knows that life is not afar away nor the separation eternal, nor even at all, but that close beside the body, pressing nearer than ever to the loved one remains the spirit watching even from the spiritual halls. Instead of the gulf, annihilation: a long interval of space and time to be bridged over by the beautiful faith of Religion, there are not only the beautiful faith and the beautiful religion, but the bridge is not required, for the loved ones are near. Death is no dark stream dividing, but an interval of time and sense wherein you open your eyes and see your loved ones beside you.

A subtle power like this that can steadily and without ostentation: without schools or colleges: without teachers other than those sent from the spirit world work its way into church, into the state, into halls of learning, into families where its origin is;—a revolution like this that can transform any heart becomes beautiful, but a revolution that can transform the hearts and lives of all the world becomes a miracle, and these lives so transformed are many of them doubtless here to testify to the miracle wrought in their lives. You may perchance not be able to discover it—they will not wear it upon their countenance—and save that you may see a tranquility, a happiness, a light in the eye, there is no ostentation in this revolution. It comes with no sweep of overwhelming armies, with no pride of state or wealth or power; its schools and colleges are the schools and colleges of daily life, its instruments and ministrations are those of the fire side, the family, the hearthstone. Little children are made to syllable its lessons, and instruments like the one before you are raised up to teach its truths without preparation of earthly learning; but all of this as we say goes on silently, and the wonder is wrought and you stand by the side of the grave and fear not; you look with the added vision into the spirit world and do not tremble, and then you know what change has come to humanity.

If it be true, you say, Why can it not come to all? But it is coming to all. Revolutions are not wrought in a day. The wonder is that so many believe, not so few. The wonder is that so many know, since the eyes of the spirit have been dimmed by long night times and winter times of doubt; since materialism has piled itself up mountains high by the very gateway of the spiritual world; and since with much discussion in creeds, religion has been forgotten or swallowed up in theology, while only the few who remain fervent and sure in the heart of the christian life repeat over and over again the same miracle wrought by Christ, and remember the transfiguration and the resurrection in their daily lives. The only wonder is

that with the tendencies of thought in this age, and the distinct and direct teaching of materialism, that any can seek, that all are not blind; and this is the added testimony of the spirit itself, since if man had no soul the whole world would be blind soul ward. Fishes in the Mammoth Cave have no eyes: there is nothing for them to see. And if with the great weight of materialism, the dark caves of human thought, and labyrinths of woe in which humanity have been buried: if with this the soul, or even a thought of it, be kept alive Can there be greater evidence than this? The added testimony that Spiritualism offers to what is already in the world is the same testimony that every day adds to every other day. The sunlight shines because it has always shone; the stars are there in the heavens because they have been placed there ages and ages ago, and the repetition of manifestations to day that have occurred in preceding ages of human thought are just like the added day times, like the added springtimes, like the added seasons of harvest wherein the soul of man is reassured by the life that is within.

This makes its baptism and blessing doubly beautiful. It is not something created for an hour. It is not something born of this day of invention. It has not been discovered but revealed, and because revealed attests its source of revelation. If it were a discovery of man it might be science, it might be law, it might be something belonging to those intellectual propositions that place men externally en rapport with the material universe around him, but it is not a discovery. No human mind claims the credit of its origin. It has not originated with man on earth, but with disembodied man who being spirit speaks and appeals to the spirit that he knows is in man. From the higher state you may speak to those the next degree below you with assurance, because you are there. Spirits speak to mortals because the disembodied spirits know and you do not know—they are in the spirit and you though spirits are in the earthly state, and, therefore, this testimony makes that knowledge which they possess the more valuable to you. From all grades and stations of spiritual life these evidences are pouring in upon the world, until from the very alphabet which you learn to lisp with so feeble senses and doubting minds, you at last learn to interpret the meaning of the alphabet into words, and see that it is a written language indelibly impressed upon the spiritual nature of man, and that its message is spiritual. A world that is steadily, constantly, consistently and practically taught immortality, a world that works for the spirit, while fulfilling the needs of the body, cannot be materialistic. A child that daily and hourly lives in a spiritual atmosphere, that breathes into the mind and into the spirit the breath of life as well as into the body, can never be materialistic; and when from the house and the school-room and the church, and all phases of human congregation there shall be one chain of light that links you in your every footstep with the invisible world, you can neither worship at the shrine of the senses, nor at the shrine of materialism. No man can be depraved constantly, steadily going on to depravity, who believes in his own spirit and the spirit world. No man can be wedded to materialism who understands the life that is within him, and the life that is beyond him. No man can be a worshipper of Mammon who understands the spirit taught by Christ: that which is within determines the spiritual status, and that man's spiritual nature must reveal itself in his daily life. In a word the prisoner in the dungeon cell set free with the light of the spirit to watch his course, and physicians of his moral nature to prescribe for his moral state, would indeed be safe compared to the seemingly good man set free with materialism to follow. For so subtle is the law of the spirit, that, convince the prisoner in the dungeon cell that there are other eyes than those that watch through human forms, and another consciousness within him than that which is wedded to his brain and his body, and where that conviction rests, there he

must cease to do wrong. He must strive to overcome the evil doing; he must, of necessity, turn toward the real, and abandon the false and fictitious life.

Pleasure only allures because you forget that you have spirits. That which gratifies the senses temporarily, only wins you when you forget the immortal shall endure. The beautiful flowers that are here, types of their own life, express a phase of loveliness that is all too evanescent. But surely the alluring glare of the senses, compared to the steady mild light of the spirit, is much more fleeting than the flowers, and not half so beautiful as they; for while their dead leaves are strewn around, they are kindly left to nurse the future germs of life, while the senses of man leave only decay, ashes and bitter dregs if the spirit be not there to exalt and uplift.

In all this vast whirlpool of human life, where even it is a miracle that you this night are won from the senses to listen to the soul: in all this vast whirlpool of human life, probe the surface with the thought of immortality, and the glamor and affection of life depart, leaving man and woman face to face with that which is Godlike within them. Nor is this simply the solemn theme that brings with it serious countenance and funereal aspect; it is the theme of exaltation, of ecstasy, of life, of fervour; it adds beauty to the sun light, glory to the scenes of nature, loveliness to the flowers; it endows every inanimate thing with life joy and loveliness, because it is life and joy and loveliness. Oh, to quicken these mortal germs, to speak to you of the immortal life, to make you feel that you are not pilgrims or strangers, atoms destined to annihilation, but that you are linked together, the vast confraternity of souls—pilgrims for awhile in the mortal, but journeying in the immortal state; to make you feel that the glad light of eyes, the glow of cheek, the radiance of form is not destined to fade out and leave dust and ashes merely, but is transformed and transfigured to another and diviner sense, to another and holier life; to make all the ramparts and battlements of time to glow, not with bristling layonets, not with bearded warriors but with lines of angels, with rank and file marching down the heights of heaven to reveal to you the glory of the immortal state. Children waving blossoms to you, mother and father, brother, sister, friend, beckoning to you from the light eternal and saying, "The way is not long, the space is not far; there is nothing that divides us but the thin film of earthly blindness." Oh, breathe the freer air, enter into the inner life, behold the charmed chambers there so long deserted and the banqueting halls of the soul left desolate and dark and drear, because you will not feast with the heavenly company, because you will not behold their loving light of eyes, because you will not clasp their hands in spirit and listen to their voices. Close beside you, breathing blessings upon your pathway, linking your lives with theirs in a thousand heavenly ways these attendant messengers are, and if one thought of them enters the materiality of life, if one prayer goes upward with which they are coupled, if your spirit rises on the wings of aspiration to heaven, they are blest and glad. Oh, turn not away from the voices of the soul, they breathe to you from the heavenly atmosphere; they are laden with the sweet odour of aspiration and prophesy, they are born within you to awaken you from the dream of time and sense, that your brows may touch the celestial city while your feet yet tread the earth.

POEM.

SPIRITUAL GOVERNMENT

(Subject chosen by the audience)

Of all the governments upon the earth,
No one could name a type that is complete.
No one could name, e'en, in the Romish law
That brought all nations to that nations feet;
Nor Greece, nor Egypt, nor the Orient,
Nor the Hellenic nations high and proud,
Nor yet the nations of the Occident:
For these with trumpet breath, and clarion loud,
Have wrought the governments thro' human gore,
And fields of mighty slain, and tempest sore.

Oh, if the governments of earth were weighed
In scales of earthly justice, they would fail
To win esteem, to gain the hearts applause;
Then how much more, when tried by heaven's scale,
Body is government upon the earth—
Matter, and force, and time, and dismal sense;
But in the spirit there's a higher birth,
And soul receives at last its recompence.
For hate below, you have in heaven love,
For force and might you have there thought and truth;
For that which passes here for right, you prove
But is rank error in the realm of youth.
In heaven the viewless beauteous wings of love
And power spring from God's omnipotence above.
Here, man suspects, reviles, hates and derides,
There, all is clear and pure transparency!
Here, man but from his fellow hides,
There, light of day reveals tranquility
Within the highest states, and all beneath
As plain and clear, as is a burnished sheath.
There is no falsehood there, and no deceit,
Nor need of crown'd kings, nor splendid thrones:
When truth and goodness in the Empire meet,
Then truth and goodness each the Empire owns.
When Love and Wisdom share the equal sway,
Then tyrants are forgot and Courts unknown;
And jurisprudence here, that is but play,
Sinks into insignificance before the tone
Of actual Justice, ringing proud and high—
The stern Nemesis from the upper sky.
The equal balance of all things above,
The equal power and majesty of truth,
With that which ye but know, the name of Love,
This, linked with endless power, and endless youth,
Makes government in heaven a thing of light,
Compared to which, your earth is darkest night.
Oh, seek to emulate the laws of heaven;
Pray with all fervency of heart and might:
Thy kingdom come—thy will be done, so dear;
Then you, as they, shall dwell within Love's light.

"REMEMBER LOT'S WIFE."

(Luke xvii., 32).

The significant (though seemingly preposterous from a rational point of view) legend of Lot's wife is not devoid of lessons to us as Spiritualists. No sooner do we, whose faces have or ought to have been turned if we rightly claim the name of Spiritualists, towards righteousness or justice, having been warned by the angels to be "renewed in the spirit of our minds" and thus quit the abodes of wrong-doing; no sooner do we cast a lingering glance behind but our efforts for the spread of the spiritual cause are at once paralysed, and we become a mere obstruction, if not a byword a veritable 'pillar of salt.' Do we desire once again to dwell in those abodes of careless ease, where a respectable religion flaunts itself, oft-times veiling evil deeds—then we are truly apostates; we have already revolted from the commonwealth of a Spiritual Israel. "Pictor's" words in last week's MEDIUM indeed display the iniquity (*i.e.* unfairness) of many "dealers." Let us, who are Spiritualists, show forth the works of righteousness (*i.e.* justice or fair-dealing) to which our principles as Spiritualists ought to give birth.

Why must not Lot's wife look back? Perhaps the idea that lies at the bottom of this prohibition is the thought, familiar also to heathen antiquity, that the higher powers will not suffer themselves to be watched when at work, or it may contain the idea borrowed from it in the text quoted "Remember Lot's Wife." At all events this much is certain that "Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it." Loss of position or of worldly esteem cannot compensate for loss or lack of spirituality. Our brother Burns is at this time earnestly battling for the truths of a free Spiritualism. Let us give him our ready and hearty support. There are those who would shackle our movement with man-made committees, and would organise our movement on the plan of an orthodox church or chapel system. To these in all humility I would say "Remember Lot's Wife;" leave behind these systems; let us each and all help and aid one another to the best of our power, to make known what real Spiritualism is, "The kingdom of God cometh not with observation"—in fact, it is a kingdom which knows not of officers chosen by vote, nor of priests hired for wages; it silently wins its way, regardless of big sounding titles. Into this kingdom we can only enter through the strait gate of self-abasement. "He that humbleth himself shall be exalted."

"CAMBOR."

THE ATONEMENT.

A DISCOURSE BY C. P. B. ALSOP.

(Concluded from page 487.)

Humanity is linked to God in Christ, in one unbroken chain, all related by the very deepest love and sympathy. Does the "Princess Alice" go down with her cargo of souls? All England feels the shock, the news is telegraphed to the ends of the world, and all the world feels the shock. So when Christ went down into the abyss of our sin, Nature, we are told, felt the shock. The sun was darkened, the dead arose, and the veil of the temple was rent in twain. Though he did no sin himself, neither was guile found in his mouth, yet by the law of sympathetic relationship he went down for all; and although he was submerged by our sins (for, mind, it was our sin that crucified him, and not God), he bore all the sin put upon him. But it was man that put it on him: he bore our sins in his own body on the tree, he took the scars with him; hence, when he arose again he showed his hands and his feet, and said unto Thomas, "Reach hither thy finger and behold my hands, and reach hither thy hand and thrust it into my side, and be not faithless, but believing." Yes, this Christ allowed himself to be maligned, traduced, spit upon, crowned with thorns, scourged, crucified, nailed to the cross. He was truly led as a lamb to the slaughter; and as a sheep is dumb before her shearers, so opened he not his mouth. He trod the wine-press of sorrow and suffering alone: of the people there was none with him. As the prophet, foreseeing all this, said by the spirit of Christ: "Is it nothing, to you, all ye that pass by? Have pity upon me, O ye my friends, and see if there be any sorrow like unto my sorrow." And yet amidst all his sufferings he offers no resistance, no law of retaliation; but on the contrary, he seems lost to his own sufferings tending to the prayer of a dying thief and comforting him with a promise of accompanying him to his kingdom: "This day shalt thou be with me in Paradise." Amidst all the deepest sufferings caused by his murderers, he exclaimed, "Father, forgive them, for they know not what they do." If this was not God-like, tell me what is it? If this was not God manifest in the flesh, what is God manifest in the flesh? His very enemies were compelled to say, "Truly this is the son of God." Peter said at one time, under control, "Thou art the Christ, the son of the living God." Jesus replied, "Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed this unto thee, but my father which is in heaven."

The Christ was only seen once before his crucifixion, and that was only by three persons, namely, Peter, James, and John, when on the Mount of Transfiguration. Plenty could see the Jesus of Nazareth, or the Carpenter's Son, the Son of Mary; and plenty can see in these days what they term the Gentle Nazarene or the Historical Jesus; but few, comparatively speaking, can see him as the Christ, the Son of the living God. And for this we do not blame them, for no man can receive anything except it be given him of God; and what have any of us that we have not received? God forbid that we should boast as though we had not received it; for as the Christ said, "No man can come unto me, except the Father which sent me draw him; neither can any man come unto the Father but by me. All that hath learned of the father cometh unto me, and him that cometh unto me I will in no wise cast out."

The time is fast approaching when the True Light that lighteth every man that cometh into the world shall be made manifest. That is, at present it may not appear that every man has this True Light: it is hidden within many by animality. Yet the striping time is coming near when the axe must be laid to the root of the tree, and man's true spiritual condition will be revealed. It will not be then, How many seances have we attended? or, how much phenomena have we seen? but, what use have we made of them all? Are we any better spiritually? Has it made our lives more useful? Have we, as it were, done the hundred-and-one things, and yet left the One Thing Needful undone, namely, learned of the Master who was meek and lowly in heart who went about doing good, who made himself of no reputation, but being found in form of a servant, became obedient unto death, even the death of the cross?

Paul tells us our "old man" was crucified with him on the cross; he represented humanity as a whole. It was in this sense we were crucified with him. Human woe is felt everywhere by human hearts. If one member suffer, all the members suffer with it; if any indignity be done to humanity it is done against you, as you form a part of that humanity. A proof of this is easily seen when you behold a person unjustly treating another. Does not your very soul rise up against such treatment? all proving you are related to the injured one.

When the news came to England that Chicago was burnt down, and that one hundred thousand of our fellow creatures were turned adrift without home and without food, many provisions, and clothes, and wealth were poured in from every quarter to help in that time of need: proving our relationship and that all the world's akin. But where does all this sympathy come from, if not from a deeper sense still, namely, the inner relationship we bear one towards the other, spirit

sympathising with spirit and soul with soul? The fountain of sympathy alone comes from within, and in its objective form was seen in train-load after train-load of provisions for the hungry and clothes for the naked, all along the lines of railroad for miles round Chicago, help sent from all parts.

No man can feel his sins to be a burden, and Christ not feel for that man. Why, we ourselves cannot help but feel for any poor unfortunate fellow who has got himself into trouble and sorrow, especially if we see that the man is a true penitent. So Christ said, "Come unto me all ye that labour and are heavy laden, and I will give you rest." God's spirit in Christ goes right through Humanity in every pore and fibre. Christ-love threads its way like great feelers, entwined into the very network of humanity. How can it be otherwise when in him alone we live, and move, and have our being? Humanity came from God, came from Christ; all things were made by him, and for him and by him do all things exist. We are his offspring, he made us and not we ourselves, and therefore we have as much of the divine, in a finite form, as we can bear, or are capable of receiving. Of his fulness have we received, and grace for grace. Behold, now are we the sons of God, and it doth not appear what we shall be. But when he shall appear we shall appear, we shall be like him, for we shall see him as he is.

This is the at-one-ment, bringing home the sublime consciousness of our relationship to the Divine. It stands thus: "I ascend to my Father, and to your Father, to my God and to your God." Does not a realisation of this fact prove that the seed of the woman shall bruise the serpent's head? which signifies the lower nature to be under our feet, all inordinate animal passions subdued: when the spiritual seed within shall assert its pre-eminence, take its seat, and rule the whole man. This promised seed, in its subjective form, was in the hearts of the Patriarchs and Prophets of old. As Paul says: "I would not have you ignorant, brethren, that all our fathers were under the cloud, and were all baptised in the cloud and in the sea, and they all did eat of the same spiritual meat, and did all drink of the same spiritual drink; for they drank of that Rock which followed them, and that Rock was Christ."

A rock represents firmness, stability, durability. Put all the weight on it in the world, and it will bear it up. So God in Christ bears up all things. The stability of the rock represents the firmness of his life: no shifting or moving. He loved us before we had an objective form on this plane; he loves us now we are here. In all our ignorance and sin he loves us, like the mother that loves her child, although it is in the dirt and in the gutter of the streets. She does not love the dirt, but she loves the child. She washes it many a time in the day, and puts it on clean clothes, but still it goes into the dirt, tumbles in the mud, and comes in crying it may be, and again she washes it and puts on a change of clothes, and waits patiently many a long year with no abatement of love, still hoping and waiting until her children have grown into manhood and womanhood, and have learned to walk in harmony with Nature's laws.

So God in Christ is waiting in humanity for His infantile children to grow up into manhood and womanhood, but the law of growth necessitates obstacles to be overcome and difficulties to be removed. We have many a fall and stumble during growth; we may get sadly bruised with the bad conditions inherited from our progenitors, and also from our surroundings. But as the earthly parent says: "Oh, my son will come out all right by-and-bye; he will make a bright man yet." The parent waits patiently for the rough edge of his son's nature to be rounded off, and he prays for divine influence from God and his angel-guides to surround his child; and that prayer is not in vain, for all those divine aspirations fall like gentle dew upon the interior nature of his child, imperceptible to the natural eye. Yet those throbs of soul for the child's welfare fall upon the inner spirit, which makes the God-element within put forth aspiration for power to overcome.

As a rock also represents durability, so the durability of the love of God, the love of Christ, is from everlasting to everlasting. He saw us ruined in the Fall, yet loved us notwithstanding all. It is no good saying man has never fallen, for many of us, if not most of us, have fallen from the innocence of our childhood. We have each taken to ourselves our own way, if we have had to pay for taking our own way by bitter experience. But there is no doubt that all the falls will be found, in the end, a falling, as it were, upwards: learning by mistakes, doing things wrong first, and learning from that the way to do them right. Our Heavenly Father is very patient, and as it is said in the good old Book, "He waits to be gracious," that is, it shows how good and gracious he is in waiting for us to learn how to live in harmony with Nature's laws, and also to learn how to live in harmony with those divine and spiritual laws within.

We have all very much to learn, and I have no doubt that many who have denied the divinity of Christ will yet learn, and come to see that God was in Christ atoning the world unto himself.

The human form, from all knowledge yet received, both from the spirits of the departed and from whatever other source, is proved to be the highest form of created intelligence. All angels that have ever appeared to prophets or seers on earth or in the spirit-sphere, all have appeared in the human

form. Now, if we admit this fact, that God inheres in everything in Nature around us, why deny the possibility, nay, the probability, of him appearing as a God-Man, or as God in Christ, as the highest form of the Divine mind on the physical plane: the embodiment of love in an external form, the form of man being the fittest vehicle through which God could manifest the love of his heart, that it might flow through the mind and soul of a real human being like unto ourselves. For how can we have any idea of sound without ears? How can we have any idea of colour without eyes to see? How can we have any idea of the scent of a rose without the sense of smell? Or how is it possible to feel the firm earth beneath our feet without the sense of touch? Or how could we discern different flavours without the sense of taste? All these external organs are exactly in accordance with the inner organs of the spiritual man within us. Hearing, seeing, smelling, tasting, touching, are all senses interwoven in our physical frame by the finer texture of the real spiritual man that stands inside. If that spiritual man wishes to express himself in acts of kindness and love on this physical plane, then he guides the feet on errands of mercy. He leads the hand to raise the fallen, he goes about doing good, and wherever there is a work of commiseration or benevolence, there the spiritual within him leads this external organism to feed the hungry, clothe the naked, and do good to all, irrespective of their faith, belief, or creed. These are questions never asked by the spiritual man within; but the question uppermost is, Do you want me? Can I do you any good? If so, I am your servant. So our blessed Lord made himself of no repute, but took upon him the form of a servant, and being formed after the fashion of a man, humbled himself, and became obedient unto death, even the death of the cross. He said, "I come not to be ministered unto, but to minister unto others," and was it not truly so? It is said Jesus, knowing that his father had given all things into his hands, and that he had come from God, and went to God: knowing all this, conscious of the power the Father had vested him with, yet he rose from the supper, and laid aside his garments, and took a towel and girded himself. After that he poured water into a basin, and began to wash the disciples' feet and wipe them with the towel wherewith he was girded. This was not the first time he laid aside his garments, for before he took upon himself our earthly nature he had to lay aside the glory he had with the Father before the world was. As Paul says, "Ye know the grace or love of our Lord Jesus Christ, who was rich, yet for our sakes became poor, that we through his poverty might be rich."

God is very practical in all his works, both in Nature and in grace. You say there is no use in theorising. Practice practice! Jesus knew Peter would deny him; he knew he would curse, and swear he never knew him. He also knew that they would all forsake him. But this did not prevent him setting them a practical example by taking the lowest place, and becoming servant to them all. And is not this like God in Nature? Is not God in Nature our servant? Everywhere he is working for us. He sends his rain to refresh the earth, and his sun to shine to give light and warmth, beautifying the whole face of Nature. Everything in heaven above and in earth beneath is our servant, all working, ministering to our comfort and our good.

How can I know the love of God if not embodied in some external form on this external plane where man is found? I know his love is written on every blade of grass, which says, to the cattle grazing there in the pastures clothed in green, "I am your servant and your life." The water that rolls along in the stream says to the fish in sportive play, "I am your servant and your life." The ocean's mighty waves bearing on her breast the freight of immortal souls says unto man, "I am your servant." God our Father by his spirit inheres in all inorganic forms with mute voices speaking only to the inner soul of man. Nature is dumb, and speaks not with an audible voice to the outward ear. The inner soul may listen to her silent speech, and interpret from that inner soul what Nature doth reveal. Man has to be the mouthpiece for her, as God becomes the mouthpiece for man in the incarnate son of God, revealing by word of mouth to man what was in the Father's heart. How else could we know of love Divine but in this practical form? If you would know of love, then let that love be put in the very best condition for its display. The grandeur and glory of love could only be seen and fully displayed by its very reverse, and where could there be a grander display of that love than God manifest in the flesh? Coming in contact with darkness to give us light; coming in contact with death in us to give us life; coming in contact with ignorance to give us wisdom; coming in contact with impurity to give us purity: like light that gives light, which benefits the darkest and filthiest scenes of earth, yet itself is uncontaminated. So his spirit is now going about from heart to heart in the form of spiritual manifestations,—God manifest in the flesh,—and through the lips of trance mediums is here and now manifesting himself upon that plane of life where man most needs him. God is continually commending his love towards us in different ways to meet every grade of experience in man. What is the trance mediumship of the present day but "God manifest in the flesh"—the incarnation of the spirits of the departed, who, coming back, and for the time being are

the manifestation of God in the flesh of the medium, high and noble self-sacrificing spirits who constantly and with the gentleness and patience of angels listen to our hard questions, doubts, and superstitions, answering them with a meekness and love which bespeaks the origin from which they come: it is through them God speaks with man as man would speak to his friend.

And yet, strange to say, this grand and inestimable being is looked upon as being from the devil, and therefore embracing these truths and propagating the same are stigmatised with having dealings with Diabolus himself, and therefore not fit to live. But we can afford to wait as God waits, and we know in whom we have believed, and are ready, waiting for us, to die for those truths so dear to our souls. God help us, to know in every act of kindness and love done by us or by any one else that it is God's love extending itself through the human heart and human hand, and we also know that it is truth's sake, that it is God put to death in that very form. It is God in the individual or order of things that bleed and dies. When any individual is executed for truth, for principle, it is not the individual they wish so much to exterminate, but the God whom that individual represents.* It is the truth he enunciates they wish to destroy, and therefore would destroy the very God of those truths so dear to him. But when the body of the martyr is burned to a black cinder, the soul remains erect and radiant, calmly looking over the black and charred remains, triumphing in the consciousness of eternal life beyond the power of sword to touch.

So with the dear Saviour, the same principle which crucified him would, if it could, have followed him beyond the grave and have exterminated him altogether. But, thank God, it did not. He lives—he lives who once was dead; he lives, my everlasting Head. As Paul says, "He is head over all things in the Church, which is his body—the fulness of him that filleth all in all." Every blow lifted against his followers is lifted against him, as head and members go together. When Saul of Tarsus was on his way to Damascus with letters of authority to take all to prison who were believers in Jesus, he breathing threats and slaughter, Jesus met him on the way. So he overshadowed him, and the spirit-voice came to him, saying, "Saul! Saul! Why persecutest thou me?" And Saul said, "Who art thou, Lord?" And the Lord said, "I am Jesus whom thou persecutest." The sufferings of Christ's followers are felt by Christ himself, by the same law that the mother feels for her daughter in the flames, or the father feels for his son who is about to be executed.

God alone knows the pangs in the father's heart. The father lives in the son by the potency he has transmitted to his offspring; so God lives in all by the potency of the life principle imparted to his offspring, and injury done to those who believe in Jesus he takes as done unto himself. An earthly parent who sees the child being ill-treated in the streets will rush between the two, and say, "If you want to fight, then fight me, but let my child alone." So Christ stands as sentinel between sin and the holy seed within: the incorruptible seed which liveth and abideth for ever; our life hid with Christ in God, where sin can never find nor hurt it. He says of those who love him, "He that toucheth you toucheth the apple of my eye. Take care that you do not injure one of these little ones that believe in me, for it were better for that man that his mill-stone were tied round his neck, and that he were cast into the middle of the sea than he should wilfully injure one of these little ones that believe in my name." So must all persons fight who wilfully persecute and try to put down God's work, whatever shape or form that work may be, for in fighting against that work of truth they are fighting against God against law, and as the car of progress goes on, if persecutors do not get out of the way, they will most certainly be ground to powder by this car of truth.

All who are now fighting against this spiritualism at present day are aiming all their shafts against the God of Spiritualists—God once more manifest in the flesh through mediumship; God expressing himself through writing mediums, clairvoyant mediums, physical mediums, prophetic mediums, inspirational mediums, trance mediums; by spirit-hands, spirit-faces, spirit-forms. Perhaps you say, Much of this is perverted. Granted; we believe all that, but that does not alter the fact of spirit-communication. God has opened the gates, and as he has opened, no man can shut. Jesus says, "I am he that liveth and was dead; and behold I am alive for evermore. I have the keys of Hades and of death: I open, and no man can shut; I shut, and no man can open." If spirits make bad use of this gate being opened, and if mankind make a bad use of this gate being opened, that is their fault, and not God's. God opens the gate that we may make the best use of these mediums both for ourselves and the spirit-friends who may communicate with us.

* We know that Deity in his eternal essence cannot die, but it was God element in the martyrs that laid down the outward life for the truth. Truth must be established in this earth, and love triumph, but it can only do so through death, for it is the very emblem of man as a dark background that shows up the superabounding love of God in non-resistance on the cross.

In everything God is doing the very best for each individual that can be done: atoning, reconciling us to himself as he did in the days of old in the case of the three Hebrew children. God was manifest there in the flesh when they answered the king who wished them to bow down to his god. They said, "We are not careful to answer thee in this matter. If it be so that our God, whom we serve, is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O King. But if not, be it known unto thee that we will not serve thy gods, neither will we worship the golden image which thou hast set up." And so these Hebrew children were delivered out of the furnace without a hair of their heads being singed, or the smell of fire being found upon them. And why? Because there was One with them of whom it is said, "The form of the fourth was like unto the Son of God." Have this Son of God with you, my brother Spiritualists, and you shall go through floods and flames without the smell of the orthodox fire to be found upon you.

Let me give another example of God being manifest in the flesh, and that was as God was seen in the martyr Stephen. When under his inspirational address he said to the Jews: "Which of the prophets have not your fathers persecuted? and they have slain them which have showed before of the coming of the Just One: of whom ye have been now the betrayers and murderers; who have received the law by the disposition of angels, and have not kept it. When they heard these things they were cut to the heart, and they gnashed on him with their teeth. But he being full of the Holy Ghost, looked up stedfastly into heaven and saw the glory of God, and Jesus standing on the right hand of God. Then they cried out with a loud voice and stopped their ears, and ran upon him with one accord, and cast him out of the city and stoned him: and the witnesses laid down their clothes at a young man's feet whose name was Saul. And they stoned Stephen, calling upon God and saying, 'Lord Jesus, receive my spirit.' And he kneeled down and cried with a loud voice, 'Lord, lay not this sin to their charge.' And when he said this he fell asleep." Was not this God-like? Was not this "God manifest in the flesh?" This was God in Stephen, atoning, reconciling them to God, trying to bring them to love him by this example of love, the same law that Jesus carried out on the cross: "Father, forgive them." No sooner did Stephen tell them what he saw for clairvoyance than they set on him with one accord, and stoned him to death, because the spirit-world was open to him, and he told the truth of what he saw. So there are plenty nowadays who would, if they dared, exterminate both Spiritualism and Spiritualists from the land.

Now, if a man reject the teachings of Christ, if he reject these holy precepts which he has laid down, and shut out the light wilfully, then he shuts himself out from the only thing that can redeem him and save him; as in those teachings are the very elements of the Saviour himself. If a man receive those words of Christ as the very words of God, which they are; if he receive them in his very soul, then he receives in the words Christ himself, just as a man who writes a book imparts to that book a part of himself. He gives you his thoughts, thoughts that come from his very soul, magnetised with his life-elements. While you read you can feel there is life in the very words that make your soul all of a glow as you peruse the pages: the man lives in his book. So Christ lived in the prophets; they thought about him, lived for him, preached for him, prophesied of him, wrote about him, suffered and died for him. So through the four gospels you will find the matchless beauty of the Saviour's character, both in word and deed. The more you read of him the more you love and admire, and your love becomes more intense towards him. Though he did not write the literal gospels himself, yet he wrote those gospels on the men's hearts, who wrote them in their lives, and they, as writing mediums, transferred them to pen and parchment: and though the gospels may have been mutilated and passed through much trouble and sorrow in many translations, yet thank God that after all the blood that has been shed and the fires that have burned, the opposing powers have not been able to deprive us of one of the greatest and noblest Muslimistic books the world has ever produced. Thanks to our God and his Christ for it; thanks to the legion of angels whom Jesus said he could command. No doubt angels, friends, apostles, prophets, and martyrs have had a hand in preserving the Book of God. Yes, there is life in the Book, and how else could it be? for it talks more of angels' visits than any other book of ancient times.

Thank God we are having other books published at this present day which are also Books of God. All books that contain spiritual truths are Books of God. It is true, in those books that are published, there are many things that seem to militate against the mediums of the present day, as there are also things in the Bible that seem to militate against both the writers and the book itself. But are we therefore on that account to say we are better without the book? Where is there a Spiritualist in the world who would wish to destroy all our spiritualistic literature because we have had mixed up with it the faults and failings of some

of our mediums? In the Bible we have the faults of the mediums of the past penned down to show us they were not of like passions with ourselves, that we might not be discouraged. We have also the good qualities of others written down that we may be inspired to emulate them in every good word and work. And so also with all the researches of science and art. As far as they go to ennoble and raise man and lead him unto the admiration and love of God in all his work—in so far as they do this they also are Books of God, atoning, reconciling, bringing man unto God, bringing him at-one-ment. In every instance, in the Bible and in all things around us, to the spiritual discerning eye we can see that man is the unreconciled, and not God. All through the Bible it is God inviting, suing, entreating man to come to the at-one-ment, to be reconciled. God is going out after man, and man running away from God. In all the printing of religious books, in all the preaching in-doors and out-of-doors, although it is mixed with much error, yet is God going after the sinner saying, "Turn ye, turn ye, for why will ye die?" Yet God is patient, waiting, watching for the prodigal world to come home.

And now is come in these last times, or later times, the Son of Man in the heavens; not the Son of Man himself, but the sign of his coming. He shall come with ten thousand of his saints and all his holy myriads with him. The sign is come first: the angel friends are here.—they are here now right amongst us, and the religious world rejects this coming. When the Son of Man comes, shall he find faith on the earth? Faith in what?—faith in his coming. Think me not fanatical, dear reader, if, in the fulness of my soul, I exclaim: "Bless his name, Amen. Come, Lord Jesus, and come quickly." Can you not discern the signs of the times? The fields are white for harvest, the Master hath sent his angels to gather out of his kingdom all things that offend, and the controls of trance mediums are about to take a higher tone. They are taking out of the kingdom these offensive doctrines that have hindered the progress of the Gospel of Peace.

In every possible way is our glorious Christ atoning, reconciling man unto himself. Is not God appearing on earth amongst us again by the spirit of the departed? Is he not rolling away the stone from the mouth of the sepulchre, yet Humanity and the Church reject the act? Well did he say, "Publicans and harlots shall go into the kingdom of God before you"—that is, those who are looked upon as publicans and harlots—the very lowest, as the Spiritualists are looked upon by the Church.—these very outsiders, who go to no church, own no creed, enter into this very kingdom, while the churches are thrust out. But they thrust themselves out: the churches are saying, Where is the sign of his coming?—like the Jews of old, while he stood and preached in their very streets, and they knew him not, because he did not come and set up a temporal kingdom. The churches of the present day are making the same mistake, for they are expecting him to come and establish a kingdom on the earth for them, and send the rest of mankind to hell.

The atoning blood of Christ was not to pacify an angry God, but to pacify angry man: it was not to satisfy the justice of God, but to satisfy man's injustice. Yes, his blood was shed to satisfy us that God loved us, in that while we were yet sinners, Christ died for us; that by that very death of suffering on the cross he tried to find a way to our heart, to prove in every possible way that he had nothing against us but everything for us: arms of love open wide ready to receive us and not impute even our trespasses against us, not one rebuke. Only—Come Home, is the message of all the dear angel-bands that are now overshadowing the earth. There is nothing in heaven above or on earth beneath to prevent us from coming home to our Father's House, our Father's Arms, only sin. Immediately you say, "I will arise,"—nay, before you have done that, while you are yet a great way off, he sends out his angel-messengers, inviting you to the feast; and if invitation be not sufficient, he has authorised his angels to go out into the highways and hedges and compel them to come in, that My House may be filled. COME HOME! COME HOME! COME HOME! WEARY SOUL, COME HOME!

MR. BASTIAN'S VISIT TO HAMBURG.

Dear Mr Burns.—I have just received from Herr Sellin, for your paper, a most interesting report of Bastian's splendid results in Hamburg. I shall carefully translate it, and your readers may look forward to the next number with expectation of a rare treat in the present crisis of personal fault-hunting, in watching the doings by the spirit-world. This I may add; that the warning of Bastian's guide, to postpone sittings for three months to recuperate his endangered health, is marked by a finale of successes which will put sceptics on "three months hard labour" to find out how it's done—and to give it up.

If the good folks on the other side wouldn't continue their work, but wait until the proper shape of "organisations" had been discovered, our Cause would have been left in the lurch long ago.

Bastian's work in Hamburg, so ably prepared and sustained by Herr Sellin, leaves a mark for times to come; and his mission for Europe, although cut short in regard to its extension in time and visits, may be considered to have been fulfilled in the main points.—Yours truly,
C. REMERS.

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

SEANCES AND MEETINGS DURING THE WEEK AT THE SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW.

THURSDAY.—School of Spiritual Teachers at 8 o'clock.

THE MEDIUM AND DAYBREAK.

FRIDAY, NOVEMBER 19, 1880.

NOTES AND COMMENTS.

Without any predetermination on our part, it is remarkable how almost every issue of the MEDIUM partakes of a distinct character in the nature of its contents, evincing a harmony of treatment which reads throughout all the articles like a continuous work. A few weeks ago it was an "Australian Number," giving a wider view of the Movement at the Antipodes than the local periodicals attempt to present; and again, last week, the topic of "death" was treated in various aspects, and all towards a unity of purpose.

This week the mysteries of the spirit are unfolded by writers ancient and modern. The Redemption of Man, and how to attain it; The Manifestations of God to Humanity; The Origin of Man, and his destiny: these have been the problems of the ages. The Views of the Ancient Angel of Buddhism; the Teachings in the Gospels; the Opinions of a mediæval Bishop, and the exhortations of Mr. Alsop—a gospel preacher of Spiritualism—are all in harmony. The chief point of difference is in the personification of the redeeming power: for it is evident that Sakya Muni alluded to the same principle as is set forth by Mr. Alsop, under the name of the "dear Saviour, Christ." The divine principle within man being distinct in individuality from his external personal mind, is, for convenience, often regarded as another being, and the Saviour of the outer man, who knows of God only in and through this interior existence. The outer and the inner existences are thus sharply defined, and the findings of the external intellect must always be held in a tentative manner when discussing the absolute truths of the spirit, which it can only approximate to by widely drawn inferences. The revelation of the inner to the outer man will be the result of the "Second Coming:" a "coming"—not in form but spiritual quality—which can alone be experienced by those who are spiritually developed.

Mr. Alsop's words on the enmity of certain minds against the dispensers of Truth, will cause many readers to ponder. They can easily bring to mind spiritual workers in our midst who are being abused by their brethren because they are endeavouring to give the world more elevated views of spiritual truth. To all we say, that our enemies are not our foes personally, but the enemies of Spiritualism, however much they may profess to uphold it. Thus the "house" of Spiritualism is divided against itself; and that portion

of it must fall which sets itself against the higher and fresher inspirations with which the Divine Spirit of all things continually revivifying his creation.

Mrs. Richmond's oration nobly leads the appeal on behalf of all that can enrich man as a spiritual being, viz., Self-sacrifice. This is the key-note to our present number. Every reader who better ask has much of self-sacrifice entered into his work as a Spiritualist. It is only on that principle that our Cause can be made a success, hence those who suffer most and make the most of themselves of "no repute" are doing the most good, though Spiritualists, even, revile them.

Our printing undertaking is exciting so much interest amongst friends far and near, that we think it will please many to hear that we have got up all the type this week to fill the MEDIUM with a slight exception. Next week we hope to complete and master the task. We are woefully short of material and proper accommodation, we want help very much—not gifts, but donations. We are in a position to carry on our work without accepting donations: all deposits will be received on a business basis for mutual advantage. As it is, the push is too great. Night and day at work must undermine health, and some think our energies could be put to better use than this kind of labour.

MR. AND MRS. RICHMOND AT LIVERPOOL.

Mr. and Mrs. Richmond reached Liverpool about 5½ on Monday last. They were accompanied by Mr. Webster of London, and Mr. Bradley of Nottingham, and were met at Lime Street Station by Mr. John Lamont of Liverpool. The whole party at once proceeded to Blundell Sands, where they were entertained by Mrs. Nosworthy. An evening of spiritual communion was spent, the harmony being perfect; and next morning the whole party met at the North Western Hotel, where they were joined by Mr. Oxley of Manchester. After having partaken of a sumptuous luncheon provided by Mr. Bradley in a private apartment, the friends proceeded to the Princess Stage, where were gathered a number of representative Spiritualists, notably Mr. and Mrs. J. C. Wright, Mr. Chadwick of Manchester, taking care of the lady medium of Manchester, through whose mediumship the remarkable volumes "Angelic Revelations" have been given to the world; Miss Edith Thompson, Miss Beatrice Nosworthy, and Mr. Robert Bennett of Cloughton, bearing a splendid bouquet for the illustrious medium. Many greetings and adieux were interchanged, and the time of parting came only too soon. Mrs. Nosworthy, her daughter, Miss Thompson, Mr. Glynn, and Mr. Oxley embarked on the tender, and only parted from their dear friends when compelled by the gong warning all friends ashore. The Steam ship "The Baltic," in which Mr. and Mrs. Richmond have sailed, is a splendid vessel, sister ship to the "Adriatic."

THE DEATH WATCH.

In Birmingham I had made a kind of workshop of the attic. Being in the attic one night, I heard a noise like the ticking of a watch. At first I paid no attention to it, thinking it was caused by the shaking of something, in fact the whole house shakes when a vehicle passes by. At last I found something strange about the ticking, and I resolved to investigate the ticking some future time. At last my wife heard the ticking. I had told her nothing about it. I had a friend come, a Spiritualist; he found it to be strange. His daughter called it the death watch. Well the long and the short of it was that my mother-in-law passed away. Whilst I was in London my wife heard the death watch ticking again; that time my own mother died. Where I live now I heard the ticking of the death watch some time back; that time the landlord of the house died. I have heard the watch to tick lately, and have been told by a spirit that the earth is open to receive a black box. Who will it be next? The ticking of the watch can be heard at any part of the house, even at the cellar. Our own watch don't tick because the spring is broken.

[Sounds such as are described by our correspondent are frequently heard in houses before a death occurs. This ticking we have also heard preceding the death of members of the family. The old "scientific" explanation of its being the work of a spider is exploded long ago, except in the minds of the most scientifically superstitious. We would be glad to see the nature of this "death watch" ticking investigated in a spiritual manner.—Ed. M.]

SEANCE AND EXHIBITION OF MEDIUMISTIC ART.

Mr. J. G. Robson (secretary South London Spiritual Society, 8, Bournemouth Road, Peckham) will give an evening of control at the Spiritual Institution, 15, Southampton Row, Holborn, on Monday, November 29, and also exhibit an elaborate artistic illustration, executed under spirit-direction, of Hyman 167, "Spiritual Lyre." Proceedings to commence at eight o'clock.

MRS. RICHMOND'S DEPARTURE FOR AMERICA.

During the past week a series of complimentary meetings have been held in honour of Mrs. Richmond and her spirit-guides. All of these were not of such a public character as to admit of being reported, but we may notice the large farewell meeting held at the house of Mr. Tebb, on Thursday evening of last week, more particularly in recognition of the services of "Ouina." This reception was altogether one of the grandest affairs of the kind that has been given to any Spiritualist. The company was large and selected from a wide range of thought and social station. Mr. and Mrs. Tebb received their numerous guests in a most hearty manner, and they were well occupied, for the drawing-rooms became crowded, including the anterooms, and to blend all in one harmonious whole was a work that was continuous and well performed, as fresh arrivals came up till midnight.

During the evening Mrs. Richmond was controlled and delivered an address. After which, "Ouina" controlled, and gave poetical delineations of Signor Damiani and another gentleman.

On Saturday evening the public concert was given at Neumeyer Hall. Saturday is not a popular evening, but the attendance was good nevertheless, and the entertainment was one of the best that has been given in connection with our Cause. During the interlude Mr. Webster Glynes took the chair and presented Mrs. Richmond with a purse. These proceedings were of great interest, a report of which will be given next week.

On Monday at mid-day Mr. and Mrs. Richmond left Euston Station for Liverpool. A large party of friends were in attendance to say farewell. It was a sympathetic group, and expressed in an unmistakable manner the deep hold which Mr. and Mrs. Richmond have made on the affections of many friends during their sojourn amongst us. A party accompanied them all the way to Liverpool to see them embark on Tuesday for New York.

Mrs. Richmond has done a vast amount of quiet work during the few months she has been with us. In London she spoke gratuitously for all parties upholding any form of public work for the Cause, besides which, she gave about a dozen public lectures. In the provinces she also placed her talents at the disposal of the friends of the Movement, and during a lengthened tour into Scotland she addressed numerous and large audiences, producing results locally beneficial.

Her mission has not, however, been of a sensational character; it has been more characterised by spiritual purpose than phenomenal effect. It has been quiet, but on that account all the more valuable. A great proportion of the discourses have been particularly addressed to spiritualists, others to mankind generally, on the changes that are not only taking place in our Movement, but in the world at large. These teachings have been hortatory and prophetic, appealing to the spiritual in man as the realm of permanent interest, and showing that the paramount claims of the inner and the divine must be allowed to be heard in the councils of nations, as well as the acts of individuals.

We realise that Mrs. Richmond's labours have strengthened the platform which we have these four years been endeavouring to erect in the spiritual work. Indications of its advent appear on all hands, and the visit of Mrs. Richmond has done much to open the way which the future will more clearly realise.

We understand that Mrs. Richmond has received many invitations to return to England at her convenience. There has been opened out to her here a useful field of labour which has not been acquired by any advertising or agency other than the influence which always attends the spiritual worker, and is at the same time the means of finding work and the power to execute it.

INSTITUTION WEEK, 1880.

FROM SUNDAY, DECEMBER 5, TO DECEMBER 12.

Meetings will be held at the Spiritual Institution, 15, Southampton Row, as follow:—

Monday, Dec. 6.—Miss Samuel.

Tuesday, Dec. 7.—Mr. Towns.

Wednesday, Dec. 8.—J. Burns, O.S.T.

Thursday, Dec. 9.—O.S.T. School.

Friday, Dec. 10.—Phrenological Soiree.

We will be glad if our friends throughout the country will arrange to hold meetings during that week.

SONNETS.

REINCARNATION.

"I have had many births, and thou also, O Arjuna; I know all mine, but thou, O Hero, knowest not thine."

Speech of Krishna to Arjuna in the "Bhagavat-Ghita."

"Behold, there is an eternal double path, the bright path and the dark path, object of faith while we are here below; conducting, the one, to the place from which one does not return, and the other leading back to earth again."

Speech of Krishna to Arjuna in the "Bhagavat-Ghita."

We know not who we are, or whence we come,
Or whom we meet, dislike, or love;
For often have we lived a planet life
Embodied in gross flesh, imprisoned for our good:
In one existence we could little learn
Of all that must be learned, ere we can join
The angelic throng that live in perfect love.
The vices and the failings of our lives
Must be burnt out through many incarnations,
Until the spirit-gold remains without alloy;
For few there be, if any, who in one short life,
Can learn all that earth-life must teach,
And therefore we must live again
Until we have learned to live for aye aright.

NIRVANA—HEAVEN.

"Many men, driven by fear, seek an asylum in the mountains, in the forests, in the hermitages, and near the consecrated trees; but these are not the best asylums, this is not the best refuge; this is not the asylum where we are delivered from all sorrows. He, on the contrary, who seeks a refuge with Buddha, the Law, and the Assembly, when he sees with wisdom the four sublime truths, which are,—Grief, the production of grief, the annihilation of grief, and the path which conducts thereto, formed of eight parts, very sublime, salutary, which leads to Nirvana: he knows the best of asylums, the best refuge; so soon as he is arrived at it he is delivered from all sorrows."

From a speech of Sakya Muni.

"Non beatum faciunt hominum secreta sylvarum, cacumina montium, si secum non habet solitudinem mentis, Sabbatum cordis, tranquillitatem conscientie, ascensiones in corde, sine quibus omnem solitudinem comitantur mentis acedia, curiositas, vana gloria, periculosae tentationum procellae."

That is,

"Man seeks for happiness in vain in the recesses of the forest, or on the tops of the mountains, unless he possesses the true solitude of the soul, the Sabbath of the mind, tranquility of conscience, and the aspirations of the heart, without which every solitude is filled but with melancholy, idle curiosity, vain glory, and the dangerous tempests of temptation."

Yves de Chartres, a Bishop of the 12th century.

There is a curious similarity between this speech of Buddha and the Christian Bishop, although separated by an interval of nearly two thousand years.

"To live aright!" the problem of the ages,
Which Man has sought from earliest time to know;
Thence sprang Religions, children most of fear,
Stretching out blood-stained hands to appease the Infinite;
And thence the weary Circle of Philosophies
Ending at last but in perpetual doubts,
Like a blind ass, pacing for ever round
The self-same beaten track, winnowing but chaff;
The dusty tomes of theologic lore are writ in vain,
Not these have shown the refuge from all ill,
The path to escape the cycle of new births,
With all the weary woes of earth and time:
And yet that secret is revealed in one small word,
Self-Sacrifice, by which we gain Nirvana—Heaven.
Lucerne, Sept. 1880. A. J. C.

THE RECOLLECTIONS OF PYTHAGORAS.

To the Editor.—Dear Sir,—In the excellent sermon of my friend Archdeacon Colley, which you have reproduced in the last issue of your journal he mentions that Pythagoras remembered having been Euphorbus. But if we must credit Erasmus, Pythagoras had also a perfect recollection of having been a king, a woman, a plebeian, a horse, a fowl, a fish and a frog; and that he used to say his most painful reminiscences were those connected with his existence as a

* It was simply as teaching this one word, that Jesus was called the Word, the Logos; and his entire doctrine is comprised in this sacred sentence, "Self-Sacrifice" for Humanity.

man, whom he considered to be the most unhappy of all animals. "Recollecting being a frog? Nonsense!"—Why nonsense? Is not the whole structure of Spiritualism a heap of rubbish in the eyes of the majority of the so-called wise men of the world? How much do we know of the economy of the Universe, and the ways of God? G. DAMIANI.

SPIRITUAL LESSONS FROM "FORS CLAVIGERA."

VII.

It is a common saying amongst us that Spiritualism, as we now have it, made its advent precisely when its manifestations were most needed. The age, we say, was becoming intellectual materialistic,—"scientific" as some term it,—so that only by some fresh revelation could the due equipoise be restored between the two main schools of thought, which from very early times have put forth claims for recognition—the systems, namely, known respectively as Materialist and Spiritual. But it may seem hereafter that the birth of the new Movement was doubly opportune, if it turn out to be the case that its adherents have developed in any marked degree a preference for purity and simplicity of living, as opposed to the luxurious indulgence and waste of means now so characteristic of modern society. For, certainly, the growing restlessness in so many of our social movements at home, and the positive disturbances and tumults abroad, make it manifest that the new element could scarcely have reached us in fitter time, if it is to serve as a mitigating influence in our mad strain and strife for wealth and position.

Whether in our own ranks we really have achieved so much in this praiseworthy direction as that we should be reckoned a sensible factor towards the general improvement of the mass, or how far we content ourselves, rather, in hearing and reading inspirational addresses of dubious origin, and in the contemplation of the delights pertaining to the "Summerland," and in the cultivation of "spiritual gifts" that are sometimes serviceable and sometimes not—these are problems not easily solved. Only this is plain, that from time to time we see individuals amongst us, perhaps in number beyond the average of most other bodies, who turn themselves quite easily and naturally to habits of temperance and self-denial. It is not very improbable that our little societies of believers, if not of "investigators," may come in course of time, to be somewhat distinguished that way, accepting the pleasures which they find in spirit-intercourse not only as an addition to, but as a substitute for, a few of the coarse-grained joys of a lower plane. At any rate, the tendency, even so far as it now reaches, is something for the Movement to congratulate itself upon, as promising good results in many ways, spiritual as well as political. Amongst readers of this complexion, at least, the present series of articles will be acceptable.

After an interval of two years, Mr. Ruskin, last March, resumed the issue of the work we are now looking into, and in his retrospect of the seven volumes formerly compiled he gives us, in this recent number, the following noteworthy passage:—

"Throughout every syllable of Fors hitherto written the reader will find one consistent purpose and perfectly conceived system, including in its balance one vast department of human skill—the arts—which the vulgar economists are wholly incapable of weighing, and a yet more vast realm of human enjoyment—the spiritual affections—which materialist thinkers are incapable of imagining—a system not mine, nor Kant's, nor Comte's, but that which heaven has taught every true man's heart, and proved by every true man's work, from the beginning of time to this day.

"I use the word 'heaven' here in an absolutely literal sense, meaning the blue sky, and the light and air of it. Men who live in that light,—in pure sunshine, not in mixed-up shade,—and whose actions are open as the air, always strive at certain conditions of moral and practical loyalty, which are wholly independent of religious opinion. These it has been the first business of Fors to declare. Whether there be one God or three, no God or ten thousand, children should have enough to eat, and their skins should be washed clean. It is not I who say that. Every mother's heart under the sun says that, if she has one.

"Again, whether there be saints in heaven or not, as long as its stars shine on the sea, and the thunnies swim there, every fisherman who drags a net ashore is bound to say to as many human creatures as he can, 'Come and dine.' And the fishmongers who destroy their fish by cart-loads that they may make the poor pay dear for what is left ought to be flogged round Billingsgate and out of it. It is not I who say that. Every man's heart on sea and shore says that, if he is not at heart a rascal. Whatever is dictated in Fors is dictated thus by common sense, common equity, common humanity, and common sunshine, not by me.

"But farther. I have just now used the word 'heaven' in a nobler sense also, meaning heaven and our Father therein.

"And beyond the power of its sunshine, which all men may know, Fors has declared also the power of its Fatherhood, which only some men know, and others do not, and, except by rough teaching, may not. For the wise of all the earth have said in their hearts always, 'God is, and there is none

beside him,' and the fools of all the earth have said in their hearts always, 'I am, and there is none beside me.'

Therefore, beyond the assertion of what is visibly salutary, Fors contains also the assertion of what is invisibly salutary, or salvation-bringing, in heaven, to all men who will receive such health, and beyond this an invitation—passing gradually into an imperious call—to all men who trust in God, that they purge their conscience from dead works, and join together in work separated from the fools—pure, undefiled, and worthy of him they trust in."

What are the happy chances for this nation in favour of an easy and peaceful regeneration and a return to the quieter habits of our forefathers? Up to this latest day is there any visible sign on a large scale that the evil conditions which roused Carlyle are being removed? I venture the opinion that year by year the tendency is steadily and continuously from worse to worse. How is the mischief abated by the fact that each year boasts its increment to the class of "retired" drones? Does that delectable consummation help to solve the problem which is a standing bewilderment to every parent: "How shall my boy be apprenticed or placed so as to assure him a fair and honest living?" Are there less or more than ten thousand willing, able-bodied men this day in England who know not towards which hand to turn in search of work that may yield so much as one florin for ten hours' toil? Whilst children go a-hungred does it satisfy the mother that she has the privilege of watching through the park railings the prancing horses that have fed and fattened on beans and corn?

But does all this concern Spiritualism in any way? Yes, verily, if Spiritualism concerns religion; unless, indeed, we be content to share the ignominy attaching to all the other sects and persuasions, who have glowed with rapture, and spent their zeal in contemplating the destiny of the soul after its separation from the body. It does concern us, because the chief and first effort in the process of cure (if the threatened catastrophe may by slender chance be averted) must be made in the direction of a determined and thorough spiritual purification, and that amongst ourselves first and foremost, until, at least, we are able to say that not one of us would accept part or lot in such a shameless system of so-called prosperity until its wealth be divorced from its wickedness.

But we are perhaps too late. Nathaniel Hawthorne, the American, watching closely during his residence in this country the ever-widening gulf that separates the haughty rich from our suffering and degraded poor, summed up a chapter of wise reflection with the prediction that "Some day the gentlemen of England will have to face this question." And one passage in Fors (L.) shows Mr. Ruskin himself standing, for the moment, at least, amongst the prophets, hopeless. It runs:—

"'What does all this mean?' my correspondent asks, in wise anxiety. National prosperity, my dear madam, according to Mr. Goschen, 'The Times,' and 'Morning Post'—national prosperity carried to the point of not knowing what to do with our money. Enlightenment, and freedom, and orthodox religion, and science of the superbest character, and generally the reign of law, answer the Duke of Argyle and Professor Huxley. Ruin, inevitable and terrible, such as no nation has yet suffered, answer God and the Fates. Yes, inevitable. England has to drink a cup which cannot pass from her, at the hands of the Lord; surely the dregs of it, the wicked of the earth shall wring them and drink them out. For let none of my readers think me mad enough or wild enough to hope that any effort, or repentance, or change of conduct could now save the country from the consequences of her folly, or the Church from the punishment of her crimes. This St. George's Company of ours is mere raft-making amidst irrevocable wreck—the best we can do, come of it what may."

"The Times" (June 4) contained a long letter signed "C. E. Trevelyan." The writer, we may suppose, enjoys quiet dreams, and could be fairly happy but for this Parliamentary "Ground Game Bill." His reasoning is correct; his expression of thankfulness to God is commendable; but opinions will differ as to whether his gratitude rests on solid ground. Here is the extract:—

"The most serious objection is that it savours of—nay, that it is—confiscation, and as such strikes at the very foundation of the institution of property. If hares and rabbits may thus be forcibly transferred to the tenants, why not pigeons and rooks, which are at least equally mischievous? In fact, if a practice once grew up of depriving owners of their property without compensation, upon some supposed view of the public good, it is difficult to see what limits could be assigned to it short of communism. Irish proprietors may, like cels, be accustomed to be skinned in this way, but, thank God, there is not even a pretence of an exigency requiring similar treatment in England."

Very well, Mr. Trevelyan. Enjoy your slumbers whilst you may. As for us, we carry no firebrands: in our own ranks must reform begin. Turn we then for counsel to Mr. Ruskin (Fors VII.):—

"The first need is that you should be sure you are living honestly yourselves. That is why I told you in my second

letter you must learn to obey good laws before you seek to alter bad ones.

"You are to do good work, whether you live or die. It may be you will have to die. Well, men have died for their country often, yet doing her no good. Be ready to die for her in doing her assured good—her and all other countries with her. Mind your own business with your absolute heart and soul, and see that it is a good business first—that it is corn and sweet peas you are producing, not gunpowder and arsenic. And be sure of this, literally: you must simply rather die than make any destroying mechanism or compound. You are to be literally employed in cultivating the ground, or making useful things, and carrying them where they are wanted. Stand in the streets, and say to all who pass by, 'Have you any vineyard we can work in—not Naboth's? In your powder and petroleum manufactory we work no more. . . . But what are we to do against powder and petroleum, then? What men may do, not what poisonous beasts may. If a wretch spits in your face, will you answer by spitting in his? If he throw vitriol at you, will you go to the apothecary for a bigger bottle? There is no physical crime at this day so far beyond pardon, so without parallel in its untempted guilt, as the making of war machinery and invention of mischievous substances. Two nations may go mad, and fight like harlots—God have mercy on them! You, who hand them carving-knives off the table for leave to pick up a dropped sixpence,—what mercy is there for you? We are so humane, forsooth, and so wise, and our ancestors had tar-barrels for witches. We will have them for everybody else, and drive the witches' trade ourselves by daylight. We will have our cauldrons, please Hecate, cooled (according to the Darwinian theory) with baboon's blood, and enough of it, and sell hell-fire in the open streets."

"Learn," says he, a little farther on, "Learn to obey good laws; and in a little while you will reach the better learning—how to obey good Men, who are living, breathing, unblinded law; and to subdue base and disloyal ones, recognising in these the light, and ruling over those in the power, of the Lord of Light and Peace, whose dominion is an everlasting Dominion, and his kingdom from generation to generation."

The following extract from Fors. (LXXXII.) addresses itself more specially to readers whom we usually place on a higher grade; still, we cannot spare it from this selection.

"To distribute good food, beautiful dress, and the practical habit of delicate art, is the proper work of the fathers and mothers of every people for help of those who have been lost in guilt and misery; and only by direct doing of these three things can they now act beneficently or helpfully to any soul capable of reformation.

Therefore, you who are eating luxurious dinners, call in the tramp from the highway and share them with him,—so, gradually, you will understand how your brother came to be a tramp; and practically make your own dinners plain till the poor man's dinner is rich,—or you are no Christian. And you who are dressing in fine dress, put on blouses and aprons, till you have got your poor dressed with grace and decency,—or you are no Christians. And you who can sing, and play on instruments, hang your harps on the pollards above the rivers you have poisoned, or else go down among the mad, and vile, and deaf things whom you have made, and put melody into the souls of them,—else you are no Christians.

"No Christians, you; no, nor have you even the making of a Christian in you. Alms and prayers, indeed, alone, won't make one, but they have the bones and substance of one in the womb; and you—poor modern Judasian—have lost not only the will to give or to pray, but the very understanding of what gift and prayer mean. 'Give, and it shall be given to you,'—not by God, forsooth, you think, in gracious answer of gift, but only by the Jew money-monger in twenty per cent; and let no benevolence be done that will not pay. 'Knock, and it shall be opened to you,' nay,—never by God, in miraculous answer, but perchance you may be allowed to amuse yourself with the street boys, in rat-tat-tatting on the knocker; or, perchance, you may be taken for a gentleman if you elegantly ring the visitor's bell,—till the policeman, Death, comes down the street, and stops the noise of you. Wretch that you are, if, indeed, calling yourself a Christian you can find any dim fear of God, or any languid love of Christ, mixed in the dregs of you,—then, for God's sake, learn, at least, what prayer means, from Hec-kiah and Isaiah, and not from the last cockney, curly-tailed puppy who yaps and snaps in the "Nineteenth Century," and for Christ's sake, learn what alms mean, from the Lord, who gave you his life, and not from the lady-patroness of the last charity-ball.

"Learn what these mean, Judasian Dives, if it may be,—while Lazarus yet lies among the dogs,—while yet there is no gulf fixed between you and the heavens,—while yet the stars in their courses do not forbid you to think their guide is mindful of you. For truly the day is coming of which Isaiah told:—'The sinners in Zion are afraid; fearfulness hath surpassed the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?' And the day of which he told is coming, also, when the granaries of the plains of heaven, and the mercs of its hills, shall be opened, and poured forth for its children; and the bread

shall be given, and the water shall be sure, for him 'that walketh righteously, and speaketh uprightly; that despiseth the gain of oppressions, that shaketh his hands from the holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil—he shall dwell on high; his place of defence shall be the munitions of rocks.' Yea, blessing, beyond all blessing in the love of mortal friend, or the light of native land. 'Thine eyes shall see the King in his beauty; thou shalt behold the land that is far away.'

PICTOR.

EXPERIENCE OF A JERSEY SPIRITUALIST.

To the Editor.—Dear Sir,—It is now some months since you kindly inserted my last letter in the MEDIUM AND DAYBREAK, and if I now beg of you again to find room for this in your columns, it is not because I think it of much value to your readers, but because I believe that if more Spiritualists took the trouble, or thought it a duty to publish the progress (or otherwise) they make in their private sittings, the Cause doubtlessly would be much benefited.

I will not again refer to the phenomena witnessed in my family, except to mention that we have had nearly all the manifestations related from time to time in the spiritual press (except materialisation) as taking place in various parts of the country. These publications are more or less the results of public seances, for which we must be thankful; but rest assured that if the result of one-tenth of the private sittings were made known, it would bring the Cause to the notice of the reflecting public and be conducive of more good than all the result of paid mediums put together.

As my experience progresses, the more I am able to assert that in the work of Spiritualism without humbly trusting in our good and gracious Heavenly Father for help, who will always lead such to seek first his Kingdom and his righteousness; the subject is very much better left alone, or else the result will much correspond to Jesus's parable of the unclean spirit gone out of a man, taking seven other spirits with him more wicked than himself, etc.,—the last state will be worse than the first.

Many of the leading men in the ranks of Spiritualism are, I believe, conscientiously making their efforts forcibly, as it were, to bring the Cause more prominently before the public, doubtless thinking thereby to make converts; but is that judicious? I have my doubts about it; the very nature and essence of Spiritualism is such, that it ought to be more generally left to God, who will at the proper time open the spiritual nature of his creatures, and direct the inhabitants of the spiritual world to minister to the wants of those in the flesh.

When it is considered that this heavenly boon to mankind is in the reach of all, "without money and without price," that all seekers can find, and that all who knock at the portals of the spirit-world will surely be answered, what need is there of professional mediums? None; and let me remind my fellow Spiritualists that as far as making converts, the "exposés" which happen from time to time hinder the progress of the Cause more than any good done by paid mediums. No cash no possible "exposés" could result.

I know, and I grieve that it should be the case, that often poor mediums find themselves in straitened circumstances,—in fact there is nothing to my mind so distressing as to feel that our communicating instruments, given to us by an all-wise Providence to correspond with our dear departed, should not at all times be properly taken care of; and I am persuaded that those who do, or have, suffered, have brought it on themselves: they confound the shadow with the reality.

I readily admit that much allowance must be made for the temptations often thrown in the way of mediums; and most decidedly they are not alone to be blamed. If all instructed Spiritualists were to disapprove of the paid system, no such thing would or could exist.

The question may be asked, "How are mediums to live?" Well, I believe that no one endowed by the Almighty with such heavenly gifts can be found in all the world to be uncared-for, provided they render unto God their homage for this talent entrusted to their care, and always recollect to do their duty in the sphere allotted to them. None need, or ought, to give their whole time to Spiritualism: its very nature commands otherwise: in all worldly professions, trade, or calling, it is given to man if they think proper to

"Work, for the night is coming
Under the sunny skies;
While their bright tints are glowing,
Work, for daylight flies;
Work, till the last beam fadeth—
Fadeth to shine no more;
Work while the night is dark'ning,
When man's work is o'er.

I hope I shall not be thought uncharitable towards mediums, for the reverse is the case. I respect all for the sake of the heavenly gift they possess, whether descended from a prince or a beggar, and I think if there were less what we call professionals, there would be more private and family mediums developed. And what a boon! how many there are who, if they only knew the treasures they possess in their midst, would render their sincere homage to God!

I perceive I am perhaps taking too much of your space, therefore will put off my further remarks to one of your next issues.—I am, yours truly,
A JERSEY SPIRITUALIST.

CAPE TOWN.—The "Mercantile Advertiser" of October 16 contains advertisement of the Sunday morning meeting of the Spiritualists at the Athenaeum on the following day. Subject for discussion: "The Divinity of Labour." The South African Spiritual Evidence Society was announced to meet on the Monday evening at St. George Street.

QUEBEC HALL.—On Sunday Evening next Mr. MacDonnell proposes replying to Mr. Chas. Bradlaugh's recent lecture on Jesus and his Apostles—and invites the "Honourable Member", or his representative, also the Christian Evidence Society to be present. We do not expect Goliath himself to be on the field, but certainly one of his champions, and we hope our David will be armed for the fray. As a Controversialist we have much hopes of our friend acquitting himself creditably, and wish the truth every success.

GOSWELL HALL, 290, GOSWELL ROAD.
(Near the "Angel," Islington.)

On Sunday morning last Mr. King opened the subject, "The earth is the Lord's and the fulness thereof." Everyone present seemed to take a deep interest in the subject, each expressing his own thoughts.

In the evening Mr. J. K. Lewis, the well-known poet, delivered a most interesting discourse on "Spiritualism in the Poetry of all Ages," with illustrative readings, concluding by reading a composition of his own: "A Hymn to the Eternal." It was a lecture of a highly intellectual character, and he was invited to give another about the middle of next month. Mr. J. Burns presided, and Mr. Butcher and Mr. Robson took part.

On Sunday morning next, at 11 a.m., Mrs. Baldwin will give a healing seance. It is hoped friends of the Cause will bring any person suffering from ill-health, so that they may exercise the benefit of the power of healing by laying on of hands. All are welcome.

In the evening, at 7, Mr. Morse will give a trance address. Mr. Knight Smith will sing, "Then shall the righteous," Mendelssohn.

W. TOWNS, Sec.

QUEBEC HALL, 25, GREAT QUEBEC STREET.

Mr. MacDonnell discoursed on Sunday last in his able manner on "The Lord's Supper."

On Sunday next, at 7 p.m. prompt, he will reply to Mr. C. Bradlaugh, M.P., on "Jesus and his Apostles: What they Said and Did; and modern Christianity." It will be needful to be early to get seats.

On Monday, Mr. Wilson will lecture on the Organising of his Comprehension College.

On Tuesday, Nov. 23, at 8 p.m., a Singing Bee will be held for boys, when prizes will be given for the best songs and duets, to be decided by the audience.

On Saturday, at 8 p.m., the usual seance. Mrs. Treadwell, medium. Mr. Hancock attends half-an-hour earlier to speak with strangers.

Mr. Burns's Phrenological Soiree takes place on Tuesday evening, Nov. 30.

J. M. DALE, Hon. Sec.

MANCHESTER AND SALFORD SPIRITUALIST SOCIETY.

(No time or place given.)

Plan of Speakers for November:—

— 21.—Mr. Tetlow, Heywood.
— 28.—Mr. Brown, Manchester.

Mr. Wallace, President; R. A. Brown, Secretary, 33, Downing Street, Manchester.

MANCHESTER ASSOCIATION OF SPIRITUALISTS.

Temperance Hall, Grosvenor Street.

President: Mr. R. FITTON, 44, Walnut Street, Cheetham, Manchester.
Secretary: Mr. W. T. BRAHAM, 392, Strtford Road, Manchester.

Plan of Speakers for November:—

— 21.—Mr. Tetlow and Mr. Harper.
— 28.—Mr. Howell.

A Society for the free distribution of spiritual literature in connection with the above association. Literature and donations thankfully received. Miss H. Blundell, 5, Summer Villas, Strtford Road, Manchester, treasurer.

A meeting is held every Wednesday evening at 7.30 in the Temperance Hall, Grosvenor Street, when trance discourses are delivered. Medium: Miss E. A. Hall.

Mr. T. M. BROWN will be at home by to-morrow, but requests all visitors who desire to sit with him there to make arrangements in advance, to prevent disappointment. He intends holding some meetings at Chester-le-street and Newcastle, after which he will proceed south, calling at Darlington, Malton, Selby; York, Rochdale, Manchester, Belper, &c. Address, up till Wednesday—Myrtle House, Howden-le-Wear, R.S.O., Durham.

RULES AND CONDITIONS FOR THE SPIRIT-CIRCLE.

ATMOSPHERIC CONDITIONS.—The phenomena cannot be successfully elicited in very warm, sultry weather, in extreme cold, when thunder and lightning and magnetic disturbances prevail, when the atmosphere is very moist, or when there is much rain, or storms of wind. A warm, dry atmosphere is best, as it presents the mean between all extremes, and agrees with the harmonious state of man's organism which is proper for the manifestation of spiritual phenomena. A subdued light or darkness increases the power and facilitates control.

LOCAL CONDITIONS.—The room in which a circle is held for development or investigation should be set apart for that purpose. It should be comfortably warmed and ventilated, but draughts or currents of air should be avoided. Three persons composing the circle should meet in the room about an hour before the experiments commence; the same sitters should attend each time, and occupy the same places. This maintains the peculiar magnetic conditions necessary to the production of the phenomena. A developing circle exhausts power, or uses it up.

PSYCHOLOGICAL CONDITIONS.—The phenomena are produced by a vital force emanating from the sitters, which the spirits use as a connecting link between themselves and objects. Certain temperaments give off this power; others emit an opposite influence. If the circle is composed of persons with suitable temperaments, manifestations will take place readily; if the contrary be the case, much perseverance will be necessary to produce results. If both kinds of temperament are present, they require to be arranged so as to produce harmony in the psychological atmosphere evolved from them. The physical manifestations especially depend upon temperament. If a circle does not succeed, changes should be made in the sitters till the proper conditions are supplied.

MENTAL CONDITIONS.—All forms of mental excitement are detrimental to success. Those with strong and opposite opinions should not sit together; opinionated, dogmatic, and positive people are better out of the circle and room. Parties between whom there are feelings of envy, hate, contempt, or other inharmonious sentiment should not sit at the same circle. The vicious and crude should be excluded from all such experiments. The minds of the sitters should be in a passive rather than an active state, possessed by the love of truth and of mankind. One harmonious and fully-developed individual is invaluable in the formation of a circle.

THE CIRCLE should consist of from three to ten persons of both sexes, and sit round an oval, oblong, or square table. Cane-bottomed chairs or those with wooden seats are preferable to stuffed chairs. Mediums and sensitives should never sit on stuffed chairs, cushions, or sofas used by other persons, as the influences which accumulate in the cushions often affect the mediums unpleasantly. The active and quiet, the fair and dark, the ruddy and pale, male and female, should be seated alternately. If there is a medium present, he or she should occupy the end of the table with the back to the north. A mellow mediumistic person should be placed on each side of the medium, and those most positive should be at the opposite corners. No person should be placed behind the medium. A circle may represent a horseshoe magnet, with the medium placed between the poles.

CONDUCT AT THE CIRCLE.—The sitters should place their hands on the table, and endeavour to make each other feel easy and comfortable. Agreeable conversation, singing, reading, or invocation may be engaged in—anything that will tend to harmonise the minds of those present, and unite them in one purpose, is in order. By engaging in such exercises the circle may be made very profitable apart from the manifestations. Sitters should not desire anything in particular, but unite in being pleased to receive that which is best for all. The director of the circle should sit opposite the medium, and put all questions to the spirit, and keep order. A recorder should take notes of the conditions and proceedings. Manifestations may take place in a few minutes, or the circle may sit many times before any result occurs. Under these circumstances it is well to change the positions of the sitters, or introduce new elements, till success is achieved. When the table begins to tilt, or when raps occur, do not be too impatient to get answers to questions. When the table can answer questions by giving three tips or raps for "Yes," and one for "No," it may assist in placing the sitters properly. The spirits or intelligences which produce the phenomena should be treated with the same courtesy and consideration as you would desire for yourselves if you were introduced into the company of strangers for their personal benefit. At the same time, the sitters should not on any account allow their judgment to be warped or their good sense imposed upon by spirits, whatever their professions may be. Reason with them kindly, firmly, and considerately.

INTERCOURSE WITH SPIRITS is carried on by various means. The simplest is three tips of the table or raps for "Yes," and one for "No." By this means the spirits can answer in the affirmative or negative. By calling over the alphabet the spirits will rap at the proper letters to constitute a message. Sometimes the hand of a sitter is shaken, then a pencil should be placed in the hand, when the spirits may write by it automatically. Other sitters may become entranced, and the spirits use the vocal organs of such mediums to speak. The spirits sometimes impress mediums, while others are clairvoyant, and see the spirits, and messages from them written in luminous letters in the atmosphere. Sometimes the table and other objects are lifted, moved from place to place, and even through closed doors. Patiently and kindly seek for tests of identity from loved ones in the spirit-world, and exercise caution respecting spirits who make extravagant pretensions of any kind.

BEFORE proceeding with their investigations, inquirers into Spiritualism should correspond with Mr. Burns, Proprietor of the Spiritual Institution, 15, Southampton Row, London, W.C., who will gladly forward a packet of publications and useful information gratis. Stamps should in all cases be enclosed to return postage. Deputations of mediums or lecturers may be arranged for to visit any locality where public meetings or seances can be instituted.

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LONDON.—Sunday, Nov. 21. Goswell Hall. Subject: Spirituality—its Evolution and Ultimate. Evening at 7.

Sunday, Nov. 28, same place.
East London Society, Dec. 1.

NEWCASTLE.—Dec. 5 and 6.

KEIGHLEY.—Dec. 18 and 19.

GLASGOW.—Dec. 12 and 13.

Mr. Morse is open to engagements in all parts of the United Kingdom. All letters to be addressed to him at 22, Palatine Road, Stoke Newington, London, N.

MR. E. W. WALLIS, Inspirational Speaker. For terms and dates apply—338, St. Ann's Well Road, Nottingham.

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Nov. 21 and 22.—Newcastle-on-Tyne.

Nov. 28 and 29.—Yorkshire District Committee—visit.

Dec. 5 and 6.—Nottingham.

Dec. 12.—Midland District Committee's Conference, Birmingham.

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II.—Distribution.

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(f) *Trade Discounts.*—These would be entirely saved; and depositors could even supply the trade on the usual terms and have a good profit.

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4th.—Those who have cash at their disposal may invest a sum of money, and give some energetic and intelligent, yet poor brother, an opportunity of selling the works; or books may be placed with a bookseller for sale, and by this means the literature may be brought before the public in all parts of the country.

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All men are equal in their birth Angels, bright angels, are ever around Angels bright are drawing near Arrayed in clouds of golden light Assembled at the closing hour As we part our prayer ascendeth Author of good, we rest on Thee [right Be firm and be faithful: desert not the Calm on the bosom of thy God Clay to clay, and dust to dust Come they, when the shades of evening Cherish faith in one another Death is the fading of a cloud Earth is waking, day is breaking Eternal Source of light and life Far from mortal cares retreating Father, breathe an evening blessing Father of all, in every age Floating on the breath of evening For all thy gifts we praise Thee, Lord Forever wakefully the air is turning Forward! the day is breaking Friends never leave us, those who call From realms supernal, fair and bright From the recesses of a lowly spirit God is Love: his mercy brightens God that madest earth and heaven Gracious Source of every blessing Guide me, O Thou great Jehovah Hail! the heavenly scenes of peace Hand in hand with angels Hark! hark! from grove and fountain Hark! the songs of angels swell Hath not thy heart within thee burned? Heaven is here; its hymns of gladness He sendeth sun, He sendeth shower Were at thy grave we stand	Here we meet with joy together How cheering the thought How pure in heart and sound in head How sweet, how heavenly is the sight Holy Spirit, kindly bless us How shall I know Thee in the sphere If 'tis sweet to mingle where Immortal praise to God be given In the broad fields of heaven In the lone and silent midnight In the sky that is above us Is it not sweet to think, hereafter Is heaven a place where pearly streams It is a faith sublime and sure Joy and pain to all are given Let monumental pillars rise Let one loud song of praise arise Life is onward,—use it Life is the hour that lies between Lo, in the golden sky Lo! the day of rest declineth Lord! subdue our selfish will Lord! what a fleeting breath Love all! there is no living thing Love never sleeps! the mother's eye May the grace of guardian angels Mortal, the Angels say My God, my Father, while I stray Nearer, my God, to thee No bitter tears for thee be shed No human eye thy face may see Now the shades of night are gone Now to heaven our prayer ascending Ocean and land the globe divide O give thanks to him who made O God of ages, by whose hand O land of bliss, my heart now turns	One sweet flower has dropped and faded Our best Exemplar, ere he breathed Our God is love: and would he doom O Thou unknown, almighty Cause O Thou, to whom in ancient time O Thou who driest the mourner's tear Part in peace! is day before us? Peace be thine, and angels greet thee Praise for the glorious light Praise God, from whom all blessings flow Praise to thee, though great Creator Prayer is the soul's sincere desire Sai its above hold sweet communion Shall we gather at the river She passed in beauty! like a rose Should sorrow o'er thy brow Sleep on your pillow Slowly by God's hand unfurled Soon shall the trump of freedom Sow in the morn thy seed Speak gently, it is better far Spirits bright are ever nigh Star of Progress, guide us onward Supreme o'er all Jehovah reigns Sweet are the ties that bind in one Tell me not in mournful numbers The Lord is my Shepherd; no want shall The mourners came, at break of day The morning light is breaking The morn of peace is beaming The dead are like the stars by day The mystery of the Spirit's birth The outward world is dark and drear The perfect world by Adam trod The Sabbath sun was setting slow The Sage his cup of hemlock quaffed The spacious firmament on high	The voice of an angel The world has much of beautiful The world may change from old to new There is a calm for those who weep There is a land my eye hath seen There is a land of pure delight There is a pure, a peaceful wave, There is a state, unknown, unseen There is no death—'tis but a shade They are passing, upward passing They are winging, they are winging Thou art, O God, the light and life Thou art the first and then the last Thou who art enthroned above Though wandering in a stranger-land Thy name be hallowed evermore To thee the Lord Almighty To the father's love we trust To the world of spirit gladness True prayer is not th' imposing sound Your souls, like shadows on the ground We come at morn and dewy eve We gladly come to-day We do not die—we cannot die We will not fear the beautiful angel Welcome angels, pure and bright Whatever clouds may dim the day When fortune beams around you When I survey life's varied scene When in the busy haunts of men With silence only as their benedictions When sorrow on the spirit feeds When the hours of day are numbered When the evening star is stealing When troubles overflow the soul Wilt thou not visit me With sunshine always on his face
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