

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

# SPIRITUALISM.

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## SPIRITUALISM IN INDIA.

### STRAY THOUGHTS ON SPIRITUALISM.

BY PEARY CHAND MITTRA.

SPIRITUALISM is endemic in India. Egypt is no doubt another ancient country, and it is difficult to determine whether India or Egypt is the more ancient. It is supposed that colonies of Hindus came from the mouth of the Indus to the coast of Africa and thence to the Nile, and that Egypt owes her civilization to India. Philosophy was cultivated by the sacerdotal class both in Egypt and India. The Egyptian priests believed in the transmigration of the soul which, it is conjectured, was imported from India; but the doctrine of the Egyptian priests that the soul continues as long as the body continues, which led to greater care being taken in the preparation of mummies, could not have been imported from India. The soul is in every human body, and it must manifest itself according to its freedom from fleshly bondage. It is from such freedom, partial in most cases, the ancient and modern nations have the knowledge of the soul. It is from such freedom we have supernatural communications, oracles, dreams, trances, somnambulism, ecstacy, and clairvoyance. The Chaldeans, like the Egyptian priests and Aryas, were given to divination and occultism. The higher an individual rose, or in other words, the greater was his freedom from flesh, the purer was his illumination or internal knowledge, independent of the brain, and what he taught was generally received, until another man, higher and purer in a soul point of view, appeared and taught truths more spiritual than the first teacher. In India we had several Rishis of different progressive souls; and they taught according to the light they possessed. In China, Lao-tze was a spiritual teacher. In Persia Zoroaster was a great teacher. In Greece, Socrates and Plato shed great light on the spiritual philosophy. But all these persons flourished long after the Hindu sages. If in any country Spiritualism was closely studied and its truths realized, it was in India. The precept of the Indian sages was,—“If you wish to know God, know the soul.” The “yoga” was discovered and practised to enable us to be in the soul state. Sākhyā Muni, the great Buddhist teacher, aimed at the same object. The

Arya and Buddhist sages, after all, are of the same opinion as regards the extinction of the carnality of the natural body and the development of the subtile body, the body of the soul, that it may be followed by the “samādhi” or soul state.

The “samādhi” or soul state is rarely attainable here, but the partial development resulting in the exercise of certain psychic powers of the subtile body, is acquired, and we thus see mediums of different kinds. The psychic prayer resulting in efficacy, magnetic cure, lucidity—past, present, and future, and occultism of all kinds, come within the domain of the subtile body which is evolved in the cases of trance, dream, somnambulism, and clairvoyance, but may merge into a brain life unless the subtile body eventually displaces the natural body. Hence great care ought to be taken in receiving and accepting what is taught. What may be apparently inspirational may not be really inspiritional, unless the teaching is entirely free from the grossness of the natural body. The medium is nothing but the channel. The controlling spirit is the real instructor. Now it is not every controlling spirit that can teach us alike. It is true that the spirit is not in the natural body, but the mere fact of the spirit being in the subtile body, does not raise him to a high sphere or ensure his high spiritual elevation. The more the subtile body approaches the soul, the more soul essence it acquires. What the spirits of Bacon, Swedenborg, Newton, Theodore Parker, John Howard, Yājñavalkya, Sukadeva, Janaka and Astābakra may teach, will be of an ennobling nature; but we cannot expect that the same instruction will be obtained from undeveloped spirits whose terrestrial career has not been such as to have in any way freed their souls here from fleshly bondage.

Spiritualism is in opposition to materialism. We have first the brain life, which life is entirely for the body. The brain is ramified throughout the body, and is the nourisher and sustainer of its different parts. The brain is mental, inasmuch as it is the receptacle and diffuser of the different emotions for which it is departmentally fitted. The limited love and intellect which the brain shows, it borrows from the confined soul. The formation of character arises from the direction of this love and intellect to objects mundane or super-mundane. Whatever may be the object or pursuit in this life, the life to come must be always

before us, without which the incentive to elevate ourselves is weakened. The more this life is assimilated to the life to come, the more we are prepared for that life.

Man possessing the brain life, moving and having his being in it, is naturally an external being. His knowledge and feeling are from his brain and the parts of the body dependent on it. He rises gradually. As thoughts are less external and more internal, he realizes the spiritual element.

The love of the external is so predominant, that even many of those who believe in Spiritualism are forced to confine their study, in the first instance, to what is called phenomenal Spiritualism, viz., communication with the spirits, what then their shape, drapery, weight are, what kind of force they exercise, what articles they bring, and the answers to the questions put to them. This is nothing but natural and quite in accordance with the order of things. We had here a Mahomedan medium named Hossain Khan, who could abstract diamond rings, however carefully concealed, could bring meat and confectionery in lonely places, place before us bottles of brandy all of a sudden, and give copies of letters hidden under a pillow. These phenomena were no doubt suggestive of higher ideas, but in many cases they were looked upon as finalities. Hence Spiritualism has been regarded as "Bhūtvidyā" or magic and jugglery. Subjective Spiritualism refers only to the subtle body and our progression through that body. Spirits have a diversity of occupation. Some spirits act on the nervous system and thus work on, to evolve the subtle body. This is very much like the "yoga" exercise, which consists in having control over the breath and in quiet meditation on God as the light of the soul. Other spirits by higher will-force develop the subtle body sooner, as is evidenced in the case of Andrew Jackson Davis. It takes longer time to evolve the subtle body by the "yoga" exercise. The action of the spirit-force on the nervous or natural body effects the object sooner. I have lately written a spiritual novel in Bengali, entitled "Adhyatmika," intended for the Hindu females, from which I will give a few extracts freely.

The real power requiring invigoration is the will power, "Yoga" is of two kinds, internal and external. The internal "yoga" consists in meditating quietly on the invisible light above and distinct from the brain in us. This gradually leads to the extinction of the external knowledge, the dispersion of the darkness inherent in the brain life, and the radiation of the inner light in the subtle body. The external "yoga" is the suppression of the breath and acquisition of supremacy over it. The one helps the other. As we acquire greater power over the body, we approach the soul region, our thoughts are not confined to this world, nor do our motives proceed from the brain life—self, and self is absorbed in the inner life or subtle body, when externalism ceases. It may be asked what is the use of Spiritualism? I have already stated that as long as the brain life or external life exists, our knowledge and motives are from the senses and the limited power of the brain or mind. We are thus external beings. Our conception of God and his infinity is external or limited, and with reference to this limited knowledge, we form sects, profound dogmas, and operate on the fear of men to gain followers. Creeds cannot therefore be of material service in preparing us for the next world. The greatest object in this life is to heighten our conception of God as much as we can. Unfortunately we form our ideas of God by the human standard, and this we cannot help doing as long as we are in the brain life. As far as we can see, there is nothing but Spiritualism which can enable us to go on enhancing our conception of God. To think of God we must be on the platform from which we can rightly think of him,—that platform is not the mind, but the soul. We have to raise ourselves on a non-molecular region—on a region distinct from this molecular world, where

there is no desiring, no sorrowing, no mourning, no joying, no materialising; where there are no phenomenal states, but pure quietism and pure effulgence ennobling the subtle body and brightening it up for the soul state. In this way our Rishis promoted their soul culture. In this way Fenelon and Madame Guyon reached quietism. The inner life is sometimes witnessed all of a sudden. It was witnessed by De Quincey and Captain Marryat. The subtle body is not in every case free from mortal taint, and this constitutes the distinction between developed and undeveloped spirits. The Aryas say that those who abandon the society of mortals and live on God, are glorified and illuminated with divine light. Christ has said the same thing—"Verily, verily I say unto you, unless a man be born again, he cannot inherit the kingdom of Heaven." The second birth is the purified subtle body or the soul life. The attainment of the subtle body is our first education, and when this is done, let us prepare ourselves for the soul life. To be in the subtle body is tantamount to death, as we cease to receive whatever is sensational or emotional; but as the love principle goes on increasing, we think of those whom we leave behind when we die, and endeavour to help them spiritually if we are elevated, knowing that spiritual assistance is higher than any worldly aid, though in certain cases the latter is rendered.

Spiritualism, whether willingly studied and practised or not, is forced on us through pain and affliction. The God of spirit is the God of infinite goodness. His providence is in raising every being and diffusing happiness to every one here and hereafter.

When God is in our soul as light—light of wisdom and light of love,—let us worship him "in truth and spirit." Let us cease to pray in words, although this may be necessary to the uninitiated. Plotinus said "To die is to live the true life," Proclus said "Know the divinity that is within you, that you may know the divine one of which your soul is but a ray." The dying words of Plotinus are "I am striving to bring the God which is in us into harmony with the God which is in the universe." What the Neoplatonists have taught was inculcated by the Indian sages. Our mission is to know God—not in words, not through the mind by its limited intellectual power, but to realise God as the light of wisdom and the light of love in the soul, the non-material and non-molecular substance, the mirror of divine effulgence.

To a person suffering from the pangs of bereavement, anything addressed to the soul must be soothing; but what can be more soothing than direct communication with the departed friend? Those who are shrouded in materialism and have not enquired, will naturally laugh at those who talk of communication with the dead. This was not only believed and taught in ancient India, but there are millions of persons who have accepted Spiritualism, and among them there are many eminent persons in several countries. As to the modus operandi for opening communication with the departed friends, I subjoin a letter I received from Judge Edmonds:—

CHEONDEROGA, ON LAKE GEORGE. July 29th, 1861.

DEAR SIR,

Yours of the 8th of May reached me only lately, partly because of my having retired early in the summer to my cottage among the mountains, where away from the bustle of city life for a while, I can have time to ponder a moment on the sublime truths now being revealed to us.

The interest of those truths is increasing daily, yet like all God's teachings they come to us in the most simple form, and so moulded as to be within the reach of even the commonest minds.

The most simple form that we have experienced in this country—the A B C, as it were, of our New School.—is by the rapping and table tipping. Yet in this form comes the remarkable phenomenon of "inanimate matter, moving without mortal contact and displaying intelligence,"—a marvel, it appears to me, as great as any recorded in the annals of mankind.

This must of course be done by some power outside of ourselves, and yet we have much to do with it—at least to the extent of putting ourselves in a condition to receive it and



aiding it to come to us. If we want to converse in English or French, we must be where English or French are spoken, and so if we wish to have the manifestation of spirit-communication we must place ourselves in a situation to have it come.

It is not to be in a crowd, amid the turmoil of human passions, but quietly and retired—"the world shut out." Not in a sneering or cavilling temper, but calmly and honestly seeking truth and nothing else. Not for mere selfish gratification of an idle whim or curiosity, but earnestly realizing that we are communing with the dead.

With such feelings, let from 3 to 6 or 7 persons get together at twilight hour, when the turmoil of the day is over, and sit together in a circle, with hands joined all round and in silence.

In these few words is contained the whole direction of the mode in which the communion is brought about.

But even this is not always sure of success, nor will the manifestation always come at once. Sometimes there is an entire failure and sometimes we have to wait quite a while, but most generally it will come first or last.

When it comes in this form, your communion will be by spelling out words from the alphabet. For instance, when you observe the table to move, express a wish that it may move 3 times for Yes and once for No. Or if you hear the raps, have the wish uttered that 3 raps may be Yes and one No; and then call the alphabet, letter by letter, until the signal for Yes is given at the particular letter, when you write that down and begin the alphabet again and go through again until the next letter is indicated, and so on until you get words and sentences.

It was in this manner the communion was begun with us, and you will be surprised as we were at the ease with which you will concert as a set of signals with the intelligence that will be dealing with you, and which will meet you more than half way. Almost every circle has its own *modus operandi*. In Spain I was told of a novel mode. The alphabet was reduced to 24 letters, and each letter was numbered, and the legs of a table were numbered 1, 2, 3, 4.—If leg No. 1 moved it was A. If leg No. 4 moved it was D. If legs 1 and 3 moved it was G, and so on.

The particular form of the communion is not, however, of so much moment. The important thing is to procure a manifestation of the presence of the power, for as soon as you get that, you will find no difficulty in devising a mode of going farther and making it available. And in regard to bringing the power around you, everything depends on the disposition and mood of mind of the circle.

Some get frightened, some are afraid of being laughed at—some, unimpressed with the solemnity of the occasion, indulge in frivolity—some get excited with the bare possibility of its being a verity, and some will be selfish enough to destroy all harmony in the circle, and all these are unfavorable conditions, and often retard and not infrequently prevent any manifestation. The most proper state of mind is one of harmony and devotion, and singing and prayer are always found to be conducive to that.

Oh! how glad our departed friends are to avail themselves of this, to them, new mode of once again visiting the dear ones left behind, and how pained they often are at the trifling and irreverent manner in which their advent to us is welcomed! and how often do they turn sadly away at the impatience that will not wait until the conditions can be prepared!

Ignorant ourselves of what those conditions are, we are often unconscious of the impediments we ourselves put in their way; and for this, persistent patience is the great remedy.

It will be quite out of my power to give you "directions as to the selection of the mediums." Were I with you, I could perhaps say of the persons present who would most likely be a medium, but not otherwise.

You will have to try your circles until you find one, and when you do find one, he or she may be developed in a form quite unlike anything I have alluded to.

But here again I repeat the remark, that as soon as you observe the presence of the power, whatever its form, you will have no difficulty in opening communion with it.

When I return to town, I will try to send you some publication that may aid you, for we have many a one now in our libraries.

Wishing you every success in your pursuit of this true knowledge, which so purifies and ennobles the soul, I subscribe myself, very truly yours,

To P. C. MITTRA, Esq.

J. W. EDMONDS.

I have since found that any one praying and sitting quietly with slate or paper and pencil in hand, and thinking of the departed friend, is gradually developed as a medium. He must not will to move his hand, but it will be moved by the controlling spirit. At first dots and strokes will be formed and replies to questions given. Sometimes instructions will be given. In my family there are several writing mediums. After prayer we have had sometimes writing on the slate,

from the spirit of one of my sons, which was of a very soothing nature, and the instruction of my son who was a Brahmo was to dedicate ourselves to God, as there was no other means to elevate ourselves or to enjoy true felicity.

The rapid sale of my "Spiritual Stray Leaves" is a convincing proof of the growing appreciation of Spiritualism in India. Efforts are being made by certain friends interested in Spiritualism to get a practised medium from England, which will take time. An European brother Spiritualist (who will be happy to give further particulars of other experiences to any earnest investigator,) sent a letter to the under-mentioned medium under seal to the address of the spirit of his mother. This letter was not opened. It has come back with a reply to every question from the spirit of the lady who died five and thirty years ago, and the reply bears internal evidence of her identity.

Mr. Mansfield, test medium, 61, West 42nd Street, New York, U. S. A., charges a fee of 3 dollars, 15 cents, which should be remitted to him with the letter. Another friend has sent a letter to Mr. Mansfield to the address of his father's spirit. We are waiting for the reply. The European brother Spiritualist above referred to is Mr. J. G. Meugens, Member of Messrs. W. Moran and Co., of this city, whose letter published since in the "Banner of Light" of the 22nd ultimo is reproduced:—

"I wish to bear testimony to the mediumship of Mr. J. V. Mansfield, of New York. Mr. Mansfield is an absolute stranger to me, and all I knew of him was from what I had seen reported in your paper. I wrote a letter to my mother, who has been in spirit-life over thirty years, asking her a number of questions that only my mother could answer; and this letter I put in a thick envelope, which I carefully gummed, and sealed, and addressed: 'To my Mother.' I enclosed it in a note to Mr. Mansfield, simply asking him to let me have a reply if he could get one. Last mail brought me a communication from the doctor, returning my letter addressed to my mother, with the seal unbroken, and in precisely the same condition that I sent it, together with a long reply purporting to come from my mother, addressing me by my Christian name, which Mr. Mansfield could have no means of knowing, and which is a very uncommon one, and answering every one of the questions put to her. I have met with a good many tests during my investigations when in England, but I do not know of any more convincing than this.

"I wish we had a good medium of Mr. Mansfield's stamp out here, for in that case possibly we might manage to excite a little intelligent interest in this grand philosophy, for it is lamentable to witness the utter ignorance and apathy displayed toward the subject in this part of the world.

"The receipt of your 'Banner of Light' is the event of the week to me, and is all the spiritual food obtainable. Yours for the truth,

J. G. MEUGENS.

"3, Church Lane, Calcutta, March 24th, 1880."

My friend, Baboo Poorna Chunder Mokerjea, Solicitor of the High Court, has received from the spirit of his brother a reply to his letter sent to Mr. Mansfield. The letter was not opened. The reply is on the whole satisfactory, but to obtain conclusive proof as to the identity of the spirit, he is going to send another message. Other friends are about to place themselves in communication with Mr. Mansfield.

[The author gives a list of mediums and works on Spiritualism, after which he thus concludes:—]

There are a great many metaphysical, theological works, and works on Buddhism and on the ancient literature of India, which are well worth reading. They are to be found in the Calcutta Public Library.

I have briefly shown the inestimable value of Spiritualism. It is the best education we can have for the after-life. The higher our conception of God is, the higher is our conception of his infinitude, the higher is our conception of his wisdom and love, the higher is our light within. To appreciate and realize the divine light within us, it is of the greatest importance that the power of the soul shrouded by fleshly bondage should be developed. As we progress, we open our communication with the spirit world; as we progress towards the subtle body, by "yoga" or spiritual agency mediumship is less needed. Being in the subtle body we see our departed friends, but when the subtle body

merges in the soul or divine essence, we are in the state described by Yagnavalkya and Manu:—

"Delighted with meditating on the Supreme Spirit sitting fixed on such meditation, without needing anything earthly, let him live in this world seeking the bliss of the next."—YAGNAVALKYA.

"Delighted with meditating on the Supreme Spirit, sitting fixed on such meditation, without needing anything earthly, without one sensual desire, without any companion but his own soul, let him live in this world seeking the bliss of the next."—MANU.

"The truly wise, twice regenerated, who live in constant meditation of God, can be defiled by nothing in this world.

"Virtue is always pure, and he is virtue.

"Charity is always pure, and he is charity.

"Prayer is always pure, and he is always prayer.

"Good is always pure, and he is good.

"The divine essence is always pure, and he is a portion of the divine essence.

"The sun's ray is always pure, and he is like a sun that vivifies all around it.

"Even his death defiles not, for death is for the sage twice regenerated, a second birth in the bosom of Brahma."

The state preceding the "Samadhi" or soul state is thus described by Manu (vi.)—

"Let him thus by such suppression of breath, burn away his offences; by reflecting intensely on the steps of ascent to beatitude, let him destroy sin; by coercing his members, let him restrain all sensual attachments; by meditating on the intimate union of his own soul and the divine essence, let him extinguish all qualities repugnant to the nature of God. Thus having gradually abandoned all earthly attachments and indifferent to all pairs of opposite things as honour and dishonour and the like, he remains absorbed in the divine essence. Content, returning good for evil, resistance to sensual appetites, abstinence from illicit gain, purification, coercion of the organs, knowledge of scriptures, knowledge of the Supreme Spirit, veracity, and freedom from wrath, form their tenfold system of duties.

"Alone, in some solitary place, let him constantly meditate on the divine nature of the soul, for by such meditation, he will attain happiness. Thus the man who perceives in his own soul the Supreme soul present in all creatures, acquires equanimity towards them all, and shall be absorbed at last in the highest essence even that of the Almighty himself."

This is the Hindu—this is the Arya—this is the Brahma Dharma, based on the soul illumination that God and God alone is the infinite Corrector, Educator, Purifier and Elevator, and not the Punisher, and that our real saviour is our soul, through which we can only enlarge our knowledge of God. To understand the providence of God rightly, we must know the soul. Theosophy is therefore the end—"yoga" and Spiritualism are the means. They are allied to each other inasmuch as they both aim at the development of the subtle body or psychic powers. No human being can be godly without the development of the inner life.

I rejoice that my most esteemed friend Debendro-nath Tagore, the "Pradhana Acharya" of the Adi Brahma Somaj, has been toiling for years to diffuse "Brahmadharma" as taught in the Vedas, Upanishads and Darshanas. His discourses and works are mere expositions, but his highest teaching is like the teaching of the Rishis, the teaching of the soul. All honour be to him! All honour also be to Brother Colonel Olcott and the venerable Madame Blavatsky for their most praiseworthy labours to prove that the West should receive light from the East, and not the East from the West.

In the words of the Vrihad-Aranyakam Upanishad, let us pray: Lord! lead us from the unreal to the real region, from the dark to the bright region, from the mortal to the immortal region, that we may be blessed with thy benign effulgence within us.

## THE AMERICAN EDITOR AT LARGE.

The mention of Mr. Mansfield's mediumship, in Mr. Mittra's Essay, suggests to us the propriety of quoting the following offer from the "Banner of Light." Professor Brittan, one of the ablest and most experienced writers on Spiritualism, is wisely retained by the Spiritualists of America, to write attractive and instructive articles on Spiritualism, in the leading newspapers of the country. By this means excellent articles on our Cause, are perused by thousands of intelligent readers, who would otherwise remain in ignorance of the teachings thus given. That Spiritualists on this side may aid in this work, we quote as follows, and hope at some future time to reprint in these columns, one of Professor Brittan's able articles written in his capacity of Editor at Large,

### A MOST GENEROUS PROPOSITION.

Mr. J. V. Mansfield, of world-wide reputation as a test writing medium for spirits (otherwise known as the Spiritual Postmaster) will, during a period of two months, from January 22 to March 22, 1881, answer sealed letters for the benefit of the Brittan Secular Press Fund. Persons who have not hitherto subscribed to this fund may forward any sum, provided it is not less than Dr. Mansfield's usual fee of 3 dols., and an addition of 25 cents in postage stamps, together with a sealed letter to the subscriber.

The sealed letters will be answered at the earliest convenience; the 3 dols., or more, accompanying each letter will be entirely devoted to the Editor-at-Large work, the 25 cents being required for postage on the correspondence. Should the liberal spirit manifested by Bro. Mansfield prove to be contagious (as we hope it may), among Spiritualists of large means and lucrative business, we may expect to witness a speedy and indefinite expansion of the good work already inaugurated. All communications elicited by this proposal should be addressed, Dr. S. Brittan, 165, East 49th Street, New York.

## FLOWER DREAMS, AND A NEW INCARNATION.

"Natur schafft ewig neue Gestalten; was da ist, war noch nie, was war, kommt nicht wieder. Sie ist die einzige Künstlerin; aus dem simpelsten Stoff zu den grossten Contrasten, zu der grossten Vollendung. Sie verwandelt sich ewig, und ist kein Moment Stillstehen in ihr. Ihre Krone ist die Liebe."

Nature is eternally producing new forms; that which is, never was before, and what once was, never returns. She is the only artist; bringing forth the most striking contrasts from the simplest material, and leading up to the greatest perfection. She changes herself eternally, and with her there is no standing still. Her crown is love. GÖTTE.

A soul clairvoyant reads the mystic leaves  
Writ by the highest Soul on all that breathes,  
Sees sights that other eyes can never see,  
Hears solemn music sounding o'er life's sea,  
And feels within the heart a love divine  
For beauty's charms, drunken with love's strong wine.

Last eve I saw beside the stream  
A glorious lily like a dream,  
Not a golden one but white,  
And its petals soft and pale  
Shaken by the evening gale,  
I know not why, brought strange delight.

Deep within its calyx pure  
Beats a heart both warm and sure,  
And unseen I heard a voice  
Sweetly singing, not to me,  
Songs of hidden mystery,  
But they made my heart rejoice.

"I am of that race of flowers  
Come to earth from Sol's bright bowers,  
And I feel the hour is near  
When a new and loftier birth  
Shall give a higher nobler worth,  
Give me a human soul so dear.

Magic dreams of human love  
Seem to whisper from above,  
Lo! I feel the sacred hour  
Of my birth, foretold of old  
In the early age of gold,  
Has come at last, with mystic power.

I shall have a beating heart  
Which I freely can impart,  
I shall live and I shall love  
As the maidens of the earth  
In a new self-conscious birth  
Resting on the heart above.

Progress is the law we follow,  
All things have a brighter morrow,  
Consciousness and love are near,



Ancient prophecies are true,  
All things are at last made new,  
This hidden truth I see quite clear."

And then the lily ceased, as ceased a voice  
Long loved, whose accents ever said "rejoice;"  
Dim night was near, and Venus ever blest  
Rose in the Hesperian gardens of the west,  
While holy silence fell from sunset's glow,  
Shedding soft balm for every human woe;  
A mighty change was breathing o'er the earth,  
Love was reborn, and all things had new birth.  
I gazed upon my lily near the stream,  
My gorgeous lily lately wrapt in dream,  
And as I gazed a change was brought,  
A genesis till now unthought:  
Forth from that calyx pure and white  
Stepped out a maiden to my sight,  
A maiden like that lily fair,  
With glowing eyes deep large and rare,  
Graceful, as was that lily form,  
But living flesh and life-blood warm,  
Her flowing hair like molten gold  
Fell round her form in many a fold.  
Forth stepped she from that golden heart  
Within the flower, herself a part  
Of that great Soul which throbs above  
With pulsing streams of subtlest love,  
Whence we inbreathe all thoughts that glow  
With love intense to cure earth's woe;  
Forth stepped she, a new Venus bright  
Like her who seaward rose to light,  
And throned in Grecian fanes on high  
By myriad names is worshipped 'neath our sky.  
And this pale Venus, Lady of new birth,  
Sublimest thought incarnate yet on earth,  
Came smiling even to me with open arms,  
White robed and clad with purest virtue's charms,  
And took me to her bosom as a sign  
Of that new life, which makes those few divine  
Who open out their hearts to angel love,  
And breathe the inner breath that angels breathe above;  
And thus she spoke in accents soft and clear,  
With tones till then unheard by mortal ear.

"Brother—lover, we are one,  
All the earthly griefs are done,  
In the heaven within my breast  
You shall rest—love and rest,  
Never more shall thoughts unkind  
Find an entrance to our mind.

One with God through love to me,  
Our mutual love, Heaven's mystery;  
Only through a love like our's  
Can mortals know the Higher Powers.

God in Woman—God in Man,  
Reveals Him only as love can;  
Fanes and temples are too cold,  
Creeds and churches are too old,  
Only love of two in one  
Can reveal the Eternal One.

Hail then this new, this age of gold,  
In ancient times foreseen—foretold  
By Prophet, Saint and Poet wise,  
Now manifest to mortal eyes.

I come, the dawn of higher life,  
An angel Goddess yet a wife,  
Come to lead on the eternal years  
In which are banished death and fears,  
When Joy and Love shall reign at last,  
And all old sorrows shall be past.

Oh! not for ever was our earth  
Fated to roll through years of gloom,  
All those who love shall find love's birth  
Eternal in a vernal bloom."

'Twas said of old, not understood,  
That "God is love," yet years of blood  
And anguish waited earth and man,  
Cast lurid light o'er God's great plan;  
But now 'tis ended, and no more  
Despair shall brood o'er earth's blest shore,  
Earth floating down the purple light,  
Auroral dawns shall make all bright,  
And we, the first born of new time,  
Shall lead the choir of love sublime!

Lucerne. 1881.

A. J. C.

Goethe was aware of the highest state produced by love, and clearly saw that it is only through human love that the soul on earth can attain to the true spiritual and divine love, in which all selfishness is extinguished. Union with God—an atom with the whole—seems an impossibility; we know nothing of God except by his works, including the soul therein, and

can only worship him through union with and love of his highest incarnated thought, Man and Woman. No doubt this earth union is symbolical of some higher subtler and mysterious union in the higher spheres. Goethe in the following extract from his "Elegie" beautifully expresses the effect of love in absorbing one being in another, and he identifies this effect with the feeling of true piety. This love indeed seems to be the highest worship possible to Humanity, as conditioned in the phenomenal world of earth. If it were practised, the mutual self sacrifice which is its essence, would cause all evil to cease, and the kingdom of God would come to earth.

"In unsers Busens Reine wogt ein Streben,  
Sich einem Höhern, Reinern Unbekanntem  
Aus Dankbarkeit freiwillig hinzugeben,  
Enträthselnd sich den ewig Unbekanntem;  
Wir heissen's: fromm seyn! Solcher seligen Höhe  
Fühl ich mich theilhaft, wenn ich vor Ihr \* stehe."

Thus Englished,

Within our deepest heart we feel desire  
Freely to give ourselves to some High Power  
Unknown, in thankfulness for love's pure fire,  
And thus attain union with that Power;  
We call this feeling "Piety," and now, this blest delight  
I feel within my soul when I behold my love—my light.

Victor Hugo says,

"Quand l'amour a fondu et mêlé deux êtres dans une unité  
angélique et sacrée, le secret de la vie est trouvé pour eux;  
ils ne sont plus que les deux termes d'une même destinée; ils  
ne sont plus que les deux ailes d'une même esprit. Aimez,  
planez!"

Translation.

When love has melted and mingled two beings in one angelic and sacred unity, the secret of life has been found for them; they are now the two terms of one and the same destiny; they are the two wings of one spirit. Love and aspire.

Jean Reynaud in his very remarkable work "Terre et Ciel" gives utterance to the following views on the subject of the androgynous angelic nature:

"Seek not in man solitary and alone that microcosm, a miniature of the universe of which the ancient philosopher spoke: it is not there. It is in the androgynous couple, and not in the individual that this divine abridgement is to be found, for the antinomies can only operate and agree in such a duality; and it is through duality and not through unity that the plenitude of life arises. Such is the foundation of the mystery of androgyny, which is now only beginning to dawn upon the earth, and which in spite of the developments which it experiences from age to age, in proportion to the progress of the human race, has been as yet revealed to us by shadows only; but like all blessings here below, which are being gradually increased, and in the depth of which shines a ray of infinity, must not this also naturally receive, in the course of existences beyond the earth, all the perfections of which it is capable. "Le Ciel."

Th. Gautier in his work "Spirite" says,

"I then knew what I had previously suspected. We were predestined the one for the other. Our souls formed the celestial couple, which joined together, make the angel."

Lamartine in "Raphael" says,

"There is a God! there is an eternal love of which our's is but one drop. We shall let it dissolve together in that divine ocean from which it was drawn. This ocean is God! I have seen him, I have felt him, I have understood him, in this moment of my happiness! Raphael, it is no longer you that I love! it is no longer me that you love! it is God which we both henceforth adore! You through me! I through you! You and I through these tears of bliss which reveal and yet conceal the immortal focus of our hearts!"

Whoever has read the Christian mystics, such as Suso, Tauler and others, knows how with them, as with the cloistered or shut up nuns and monks of the early middle ages, the feelings of worship to God always took the shape and adopted the language of love of man to woman and woman to man. With the nuns, God was Jesus, their young and beautiful bridegroom; with men the woman Mary became actually the divine One worshipped: the abstract God, of whom we know nothing, disappears altogether from both heart and intellect.

When Dante imagined he was worshipping the "divina sapientia," his worship really was for the woman Beatrice, whose love as he himself says "imparadised his heart."

(\* Lili, his beloved.)

## THE TALEBEARER.

BY THE REV. THOMAS ALEXANDER, M.A.

[This article is from "The Quiver," a magazine for Sunday reading, published by Cassel, Petter, and Galpin. Weekly, price 1d; monthly parts, 6d.]

"The words of a talebearer are as wounds."—PROV. xviii. 8.

THERE are other ways of "doing murder" than by the use of the cord, the knife, or the poison: and, short of death, how much evil may be wrought on a man! The acutest pain is not always that which has its seat in the body; but very many are brought down with sorrow to their grave by the unseen yet barbed and poisoned arrows which stick fast in the soul. "The words of a talebearer are as wounds."

If an accurate estimate could be made of all the wreck and suffering of this world, it would be found, in our opinion, that war does not take the heaviest share to itself. War has its alleviations: it has its fierce joys and its pomp and circumstance—what men call "glory." War is not perpetual. The gates of the Temple of Janus have been shut: but from "the words of the talebearer" you have no cessation: to them there is no alleviation. In a fair stand-up fight you may vanquish your enemy and feel that you have finally made an end of him. With the talebearer you cannot grapple: he fights you at a distance, in the darkness; he stabs you as you sleep, or from behind. He follows you everywhere: eats with you from your own dish, and then lifts up his heel against you. Besides, he is usually so weak, wretched, and worthless a thing, that you cannot even grasp him hard, for fear of causing the annihilation that is ever so near him: you can only suffer silently, and possess your soul in patience. "Have you heard the news?" he breathlessly begins. "A said to me that he heard B say to C, that you were heard saying"—saying something. Or you are speaking to the talebearer, or to some one in his presence, about a friend. He overhears part of your utterance, and immediately he is off to your friend with the intelligence of what you said, or did not say, of him "behind his back." He puts all his own ignorance and malice in his report—not one grain of your kindness, humour, and genuine love for your friend—and the deed is done. The poison is in the "wound" which "the words of the talebearer" have made, and you have one friend fewer, one enemy more, than you had in this world.

But that is only the source of the waters of wrath. "Crescit cundo." The river grows, and gathers strength and bitterness, as it flows on from mouth to mouth, and man to man. "The beginning of strife is as when one letteth out water;" and it is only "where there is no talebearer that the strife ceaseth."

The talebearer is, almost of necessity, a liar. His tale is usually a reported one, and he makes no effort to sift its truthfulness, and to separate the false from the true. He is careful to inform you that he is not the originator, but simply the repeater or reporter of the story, and that he tells it you "exactly as it was told to him." He has lost part of the facts, however, by the way; does not repeat others; gives emphasis to such places as are capable of being made to look very black, and there he leaves it, and you, with a comfortable sense of having discharged a painful duty; he has been "faithful," and having sown the tares, he goes to sleep till they grow: and they do grow, very rapidly.

At other times he is unusually earnest: he has seen and heard himself. This time there can be no doubt, for he is the witness. "You may take my word for it, he actually did say so and so; I give you his very words; I could swear to them, if need were." Very likely, and yet in such a case there may be, and often is, the biggest and the blackest lie of all. For there are so many things that a man, who is even willing to report honestly and truthfully, cannot report. There are the circumstances out of which the conversation grew: there is the whole scope and drift of that which preceded and followed: there is the tone of voice, look, manner, each shading of which varies the meaning of words; there is, above all, the feeling in the heart of the speaker, which hardly ever is at any one time all conveyed by any one statement, and the part left behind unexpressed might, and most probably would, have changed the aspect of all the rest; and if you add, as you always ought, the ignorance and the malice of the talebearer, where and what is "the truth" which could be sworn to?

It adds unspeakably to the poignancy of the "wounds" caused by the "words" of the talebearer that usually he has so little else to carry than "tales." Of his own, beyond colouring matter, and a little of the inventive faculty, he has most commonly next to nothing. In other respects he is frequently a harmless sort of creature, like the fly that will settle on your face, and which is sufficient to keep you awake. He does not always mean to make strife, only he must talk, and in the utter absence of other presentable materials, he is driven to that frequent refuge of the destitute—talebearing. There is a world of meaning in these two lines of Thomas Hood's, that—

"Evil is wrought by the want of thought  
As well as by want of heart."

If there were fewer that listened to idle tales, there would be fewer talebearers in the world. But men not only listen to the tattle of the talebearer, they believe him, and in many cases act upon his utterances. It is astonishing what disregard men

show for the simplest, most ordinary, and most obvious laws of evidence, when the talebearer is in question. If the veriest blackguard is haled from the street, brought into the presence of a magistrate, charged with the paltriest offence, and a sworn witness against him begins by saying—"Mr. A B told me—" "Stop, sir," says the magistrate; "what Mr. A B told you is not evidence. Bring Mr. A B here, and let him tell that himself. Be good enough, sir, to confine yourself to what you yourself saw and know." And, observe, all this must be said and done before the person accused. Behind his back, absolutely nothing can go on. At each stage he must be permitted to examine and cross-examine the witness, add explanations, call other witnesses to bring out all the facts of the case, and then reply on the whole evidence, before even committal can be arrived at. But the talebearer puts himself in the witness-box: the accused party is absent and ignorant of the whole transaction: the talebearer is not sworn, often not examined nor cross-examined: no witnesses are heard for the defence, no explanations are asked, no corroborative evidence demanded: the other party constitutes himself judge and jury, rapidly sums up, gives judgment, passes sentence, and immediately orders execution. And sometimes this sentence so arrived at is "death"—death to all friendship between him and me: "I shall never speak to him again." Death; let the sentence be executed without delay. How often has this most monstrous and summary proceeding been gone through in the reader's own experience!

Every honest man should set himself to the putting down of these pests of society. They should be hunted out, and exterminated, as the vilest of vermin. Men should combine, and go in league against them, as they do against vipers, snakes, and the whole serpent tribe. Traps, gins, and snares, should be set for their feet, as for wild beasts and foxes. And the method of procedure is simple. Take it from another of those wise proverbs given to us by God: "Where no wood is, there the fire goeth out." The fire will be effectually extinguished without the necessity of water, if only you stop the supply of the fuel. Cease to listen to the talebearer, and his fire will go out: his "wounds" and his "words" will be harmless. Cease to listen, or cease to give credence: hear as if you heard not; pass on to other matters; go clean over him and his tale, and forget it utterly. He who adds fuel to the fire by repeating the tale of the talebearer is only a shadow less guilty than he who originated it. "Lord, who shall abide in Thy tabernacle? who shall dwell in Thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour." "He that backbiteth not with his tongue;" i.e., he who is no talebearer. But there is another side to it: "nor taketh up a reproach against his neighbour." If there were fewer men to "take up" the evil reproach, there would be fewer to make it up, and fewer to carry it about when made. The talebearer usually concludes—for he is a coward—with, "Now, mind, do not for the world say that I told you; don't mention my name at all in the matter." He who acts on such "information" is as bad as the man who gives it, if not worse. "Will you go with me and repeat all that before his face, that I may hear his explanation, and know whether this be all true, and whether I have got all the truth?" If not, then a speedy end ought to be made to the whole business—the heel put on the burning coal to crush it in the dust.

## OBITUARY

The ranks of society will be greatly thinned during 1881. Already the process has commenced, and there are sad gaps in many loving families. A low fever is eating its way into the population with deadly aim, and the most anxious and laborious care-takers of the sick are most apt to fall its victims. In our Obituary we commemorate by a deep feeling of sympathy for the bereaved, the passing away of many friends whose names need not be mentioned in these columns. We hope that the survivors will accept our sincere sympathies, and that all lonely souls will look above to the abode of the spirit and thereby receive the only comfort which can shed a ray of compensation on wounded affections. By doing so the evil will become good, and help will increase to enable all to struggle with the conflicts of earth life and prepare for that which is to follow.

JOHN TYERMAN.

One day last week Mr. Iver Macdonnell opened a letter in this office which was awaiting him from his brother in Sydney, and the following sentence conveyed to us the first intimation of the unlooked-for passing away of Mr. Tyerman. "You will be sorry to learn that John Tyerman is dead. He died on Saturday, Nov. 27. He had just returned from Melbourne. I send you the 'Daily Telegraph' of Nov. 29, containing the announcement."



"Mr. J. Tyerman, the well-known spiritist lecturer, died at his residence, William Street, Woolloomooloo, on Saturday, at the comparatively early age of forty-two years. Originally a member of the Wesleyan Church, the deceased gentleman was ordained a minister of that persuasion in New Zealand some sixteen or seventeen years ago, but removing to Victoria subsequently he entered the Church of England, and was licensed to preach by the late Bishop Perry. In 1871 the question of Spiritualism engaged public attention, and Mr. Tyerman was requested by his parishioners to deliver a sermon against the growing influence of the new teachings. Instead, however, of being in opposition to spiritism, the address inclined the other way, and influence being brought to bear upon his bishop, Mr. Tyerman's license was cancelled, and he thereupon took up a prominent position upon the new platform. In 1879 Mr. Tyerman made a tour through America, England, and the Continent, and was warmly welcomed by the spiritualistic circles of the various countries, and since his return had been lecturing in various places in the city. The deceased leaves a widow and family of four, and the funeral will take place at nine o'clock this morning."

The "Harbinger of Light" gives the following particulars:—"Mr. Tyerman was lecturing in Melbourne during the early part of November, but finding his health giving way, and fearing a serious illness, he determined to return home, and left for Sydney on the 15th ult. He wrote from Sydney on the 20th, stating he was better, and no anxiety was felt on his account. The reception of the telegram conveying the news of his decease naturally created a sensation amongst those who were made cognizant of it, and sincere regret was manifest by many who knew him. The first public announcement of the event was made in the Lyceum on Sunday morning by Mr. Terry, who, after briefly reviewing his career as a public man, paid a tribute to his energy and industry in the advancement of Free-thought and Spiritualism during the last decade."

After giving a sketch of Mr. Tyerman's career, and how he became a lecturer on Spiritualism, which we need not repeat, as Mr. Tyerman's history was very fully given when we published his portrait in the MEDIUM number, 466, March 7, 1879, the "Harbinger of Light" thus concludes:—

"Mr. Tyerman was a rational, energetic, and consistent worker in the fields of free religious thought and Spiritualism; and, in addition to his platform labours, wrote a number of books and pamphlets, some of which have run through several editions, his last publication being a noble vindication of Free-thought. He leaves a wife and several children, who, through the naturally precarious circumstances of his work and income, are unprovided for. We trust, therefore, that some effort will be made by those who appreciate his work to help those he has left behind, and thereby pay a tribute both graceful and practical to his memory."

During his sojourn in this country Mr. Tyerman made many friends, and had he been enabled to remain in London he could have attracted a large and permanent congregation. We had hoped to hear of his good work being carried on in the Australian Colonies for years to come, but his career on earth has terminated where its highest triumphs were expected to begin. We re-echo the appeal twice made above on behalf of the survivors. The life of an apostle of Spiritualism is most arduous and toilsome, often ruining health and leading to early death, but it is worse for dependants when the head of the family has been prematurely taken away.

MRS. S. C. HALL.

We print the little note which reached us on Tuesday:—"Devon Lodge, East Moulsey, Surrey (by Hampton Court). On the Sabbath evening, January 30, Mrs. S. C. Hall left earth life at Devon Lodge, East Moulsey."

What more need be said? The deceased lady was so well known to the whole world of intelligence, that everyone who hears of the event will be able to construct a memoir of her from their own pleasant recollections. Mrs. Hall was indeed ripe for the better life, and if our doctrines be true, as we believe them to be, such occasions should be regarded with gratitude, as the reward of faithful stewardship over many things during a long life of earth service. "Enter thou into the joy of thy Lord!" Should such a call as this give rise to painful emotions or words of repining?

That is the spiritual view, but earth life has its requirements. We may not forget the venerable and affectionate partner who is left—and yet not left—divided as it were between earth and heaven. If ever God made a man with a warm, sound heart it is S. C. Hall, and how that heart must be lacerated, every one of us may know if we imagine ourselves in his position.

Thus the most honourable and successful of lives is full of trials, even up to the close of earth's day. But he understands their use and meaning in weaning us gradually from all that gave us joy in the past, and attaching us more surely to the eternal delights of the future. So may it be.

Mr. T. M. Brown is now at Belper. Letters for him during the ensuing week should be addressed to—Mr. T. M. Brown, Care of Mr. A. B. Dell, 4, Chapel-street, Belper, Derbyshire.

## VOCAL MUSIC AT SPIRITUAL MEETINGS.

Our Musical Editor in preparing another tune which appears on page 77, gives some plain instructions which we hope will be found serviceable. If the attention of our readers can be called to the subject generally a great end will be attained.

We would be glad to see a musical evening, once a week at the Spiritual Institution and would place the rooms freely at the disposal of such a purpose.

For several quarters we engaged Mr. F. Tindall, an able and kind teacher to attend once a week at the Spiritual Institution, but though we bore all the expenses the attempt in point of attendance was not a success. Those who did attend made gratifying progress.

## MUSIC AT PUBLIC SPIRITUAL MEETINGS.

It is indeed a great pity that Spiritualists do not seem to recognise more fully the immense power for good possessed by an adequate rendering of vocal music. Most fitting is it that hymns, etc., should be sung correctly by their respective parts: the bald effect of mere octave-singing is most unsatisfactory to a cultivated ear. Even those who are technically unacquainted with music, if gifted with natural talent for it, can at once detect the superiority of singing in which harmonies are fully rendered by the voices. The constant use of an instrument, which seems and is (if properly handled, and not exclusively relied upon) a great help, tends to make those musical persons who attend a service careless as to the result of their not having been present at the "practice" beforehand. But this could be if all those who can sing parts treated it as a duty to attend the "practice."

Nothing can be done in this matter without co-operation; and if a provincial Spiritualist might venture on the suggestion of a plan for the guidance of those metropolitan Spiritualists who are possessed of the great blessing of good voices, it would be that a "spiritual choir" should be started, and that they should meet for practice at least once a week. Those who cannot as yet sing in parts might, by coming an hour earlier than the rest, have individual instruction in part-singing (as by the tonic sol-fa notation). A little perseverance and energy on the part of the individual members would soon make the choir fairly efficient, and then whenever a celebrated (or uncelebrated) medium was about to address an audience in town, some of the choir would attend to support him on the platform. Thereby not only would a band of sympathy (a most important matter seeing the delicacy of the link between mortal and spirit in spiritual communion) be thrown around the medium, and good conditions be afforded him: but the effect on the audience of the well-rendered harmonies would be valuable, subduing untoward influences and blending spheres hitherto discordant.

I am sure the service which would be rendered by such a choir to the Cause cannot be overrated. A quarterly subscription would doubtless be needful at first, and I for one should be willing to give my mite to help on so desirable an effort.

"CAMBRIDGE."

P.S.—There would be no reason to hinder the "Spiritualist Choir" from occasionally giving a public concert, when spiritual literature, MEDIUMS, etc., might be given away at the doors as the concert-goers left the hall.

## THE MUSICAL QUESTION AT GOSWELL HALL.

On Sunday evening, at the close of Mr. Burns's lecture, the report in the previous week's MEDIUM was discussed, and though some of those connected with the hall did not like so much publicity being given to the matter, the correctness of the report was fully endorsed by a musical gentleman present, who said that he, with others, was prevented from attending on account of the imperfect condition of the musical exercises.

Mr. Burns said he stood to every word which had been printed, which was not the fruit of ill-feeling in the slightest degree. As an honest journalist he could not do otherwise than state the truth, and he hoped no one would be offended at the truth. His sole object in raising the question was to lead to improvement.

Mr. Swindin very candidly said the managers of the meeting would gladly welcome any musical friends who would come to their assistance.

A gentleman was present who presided at the piano, and was ably supported by a strong body of earnest vocalists. The concluding hymn was sung in an admirable manner, and an excellent influence pervaded the meeting throughout.

We would remind all friends who hold public meetings that all their acts are performed before the eyes of the world. We have heard it stated that the bad singing at the meetings of Spiritualists was alluded to in the Christmas Number of one of the "Society Journals." Surely it is better that Spiritualists should take up such a matter in their own papers than allow themselves to become a bye-word in the general newspapers.

Happily the remedy is within reach, and we have no doubt that the musical exercises in all our meetings will rapidly improve.

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

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

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, FEBRUARY 4, 1881.

### NOTES AND COMMENTS.

We thank many friends for the kind expressions contained in letters, as to the valuable contents of this paper. All that we desire is that these weekly issues should be rendered of as much use as possible to the public. The MEDIUM might have three times the circulation if all who approved of our work, did what they could to supplement it by bringing it before the notice of as many people as possible. All classes may read the MEDIUM, whether spiritualists or not, and be benefited by its contents.

Remember those that are in bonds—not with hatred and contempt, but with feelings of sympathy. They may be in the hands of the law, we may not approve of their acts, or the courses in which their lives have run; but they are human, and have the capacity to suffer, even as we must all suffer individually for the consequences of our acts. Would to God that we, as a people, had so much of the spirit of purity and righteousness in us, that our soul's aspirations could lift the selfish out of their guilt, and render them worthy of the closest fellowship with the best and the noblest! By guarding well our thoughts of those who are in trouble, we may help to bring about that happy time, when the wicked will cease from troubling, and the weary be at rest.

The article on "The Talebearer" follows up the comments of "M. T." printed last week. It would appear that the Christian as well as the Spiritualist is annoyed by those "pests." How are they to be exterminated? The infamous suggestion has been made that spies should interview tale-bearers, and get them to commit themselves by indiscreet remarks, and thus find evidence against them for action in a Court of Law. None but the vilest serpents in human form would resort to such a stratagem. The Rev. Thomas Alexander teaches no such doctrine. The "trap" he sets for the talebearer is—shut your ears, listen not to his words; shut your mouth, repeat not his slanders. This is the only way to punish the talebearer; for to turn round and vindictively assail him is to be worse than he is. After all, the scandal-monger is his own worst enemy. "Live it down," for assuredly the scales will turn in the opposite direction in respect to the foul mouthed one. What then shall be our aspect in reference to adventurers, impostors and scoundrels? In most cases you may save your pains; a certain class of mankind delight in being humbugged, and they can only believe that which is to them personal ex-

perience. The best plan is to be wary, take stock of all traffickers in spiritual matters who crop up, and judging the worthlessness of some, let them alone severely.

"Oh no we never mention her,

Her name is never heard."

It is significant treatment, and protects from combination or collision with dangerous persons, but it does not protect from their underhand enmity. In respect to others we have had to be more expressive, yet the knife of the assassin was into us before we opened our mouth. And after all has been done, what worse are we for the attempts made against us? Nothing. There is no power can hurt a man, except that which he does against himself,—we would be ashamed if we required self defence. All we are anxious for is, that the public mind may not be polluted by streams of moral poison, and that the evil ones may cease their intrigues, and enjoy the fruits of better conduct.

Mr. Peary Chand Mittra, of Calcutta, is one of our oldest and most respected Correspondents, and it affords us sincere pleasure to give place to his Essay in our columns. From his remarks it will be seen what is meant by "yoga," though the explanation which he gives is necessarily limited. His idea of the soul as the mediator between God and man—the deific life and the animal life in us—is profound. Similar doctrine has appeared in these columns. Judge Edmonds' instructions to investigators are admirable. Madame Blavatsky and Col. Olcott receive cordial mention, but it would appear that the Author has not made himself acquainted with the peculiar phenomena to be met with in certain parts of India. No doubt India has, in the past, occupied a high position in spiritual science, but now she appeals to the West for Mediums to demonstrate to her people the modern phenomena. The higher spiritualism is inculcated in the ancient literature, and so it is in the New Testament, but how few Christians are aware of the due import of these teachings? The same may be said of Hindus in respect to what is recorded in their own literature; but a new outpouring of spiritual power is passing over the whole world, which will give mankind a practical knowledge of spiritual things, and kindle anew the fires of inspiration and interior light on the ancient altars, which have for so many ages been neglected.

The Poem of "A. J. C." and the extracts which follow it, teach in a beautiful manner the divine purpose of love. It was the doctrine of Henry C. Wright, that man and woman are a manifestation of deity to one another; and his works, "The Empire of the Mother over the Destiny of the Race," "The Unwelcome Child," and "Marriage and Parentage; or, the Reproductive Element in Man as a Means to his Elevation and Happiness," are pointed and practical in their teachings. Andrew Jackson Davis is beautiful on the love question. We see that teachings on the subject have been given by the spirits through Mr. Groom's mediumship, as described in Mrs. Tyndall's letter. The subject would well repay continuous study, as it lies at the root of human improvement. Spiritualism inculcates the very opposite of the so called "Free-love" practices.

Mrs. Marshall receives her friends only, at 69, Great Queen Street, Lincoln's Inn Fields, every Wednesday from 3 to 5 o'clock. She also holds a conversazione, at the same place, on Thursday evenings at 7 o'clock. Though this announcement is made public, it is not, of course, a public invitation, and only "friends" will presume on attending.

FROM the reports published in newspapers some uninformed and weak minded persons assume that all spiritual manifestations are produced in the manner stated therein. If any person will become the accomplice of a trickster, and having participated in fraud come before the public to tell the tale, credulous persons may believe just as much of it as they please. Throughout the whole history of the "exposure" of Spiritualism it has been found, in every case, that trick-working and unscrupulous statements go hand in hand. How can we believe the statements of men whose recommendation it is to be great in the "powers of deception?" The public mediums conduct their circles in the most straightforward way. They place themselves unreservedly in the hands of the sitters, and



are held in such a manner that they could not use any appliances, even if they were provided with them. Furthermore, the results of a genuine sitting are of such a kind that no "exposer," give him choice of appliances, could effect them. That there are rogues who get up circles for the sake of gain, and without a grain of mediumship to support them therein, we do not deny. These may pack circles and liberate one another to work tricks, but even such proceedings would not mislead an experienced and intelligent sitter. It is only credulous persons who know nothing of the subject that are imposed on alike by "exposers" and fraudulent mediums, or pretended mediums.

It is rather inconsistent that in the testimonials of "exposers" there is not one word of commendation from persons who have any practical acquaintance with the subject. The opinions of these testifiers evince blind prejudice amounting to infatuation, and so stupidly do they play into the hands of the persons whose arrangements they serve by the use of their names, that they cannot fail to get heartily laughed at for their pains. What does Dr. Crichton Browne, Dr. Zerffi, Professor Ferrier, or any such testifiers know of the spiritual phenomena to enable them to judge as to whether any particular trick be an exposure of the manifestation it represents, or the contrary? These men either flatly deny that the phenomena exist in fact, or assume that they do not exist, whereupon the folly is transparent of men pretending to be adepts in phenomena which they do not believe to exist. If the manifestations be, after all, mere conjuring tricks, what harm can come of participating in them as the Spiritualists do? If they be something else, imitating them by other means than those used by the Spiritualists can never "expose" them.

FAR more logical is the theological position, which recognises the spiritual origin of the manifestations but adjudges that the source is evil. All spiritual influences are not good; all circles are not good; with this every intelligent Spiritualist will agree. But this is a very different conclusion from that of the would-be exposers, whose position is so contradictory that it has not a logical leg to stand on. Surely these doctors and professors, however clever in their special departments, must be men of very limited intellect to be so easily and palpably misled.

ANOTHER superficial verbal trick of the anti-spiritualist is to say, after visiting a seance, that he knows means whereby he could produce similar effects. These means he never mentions, nor gives any demonstration of their practical working. Unless it can be proved satisfactorily that the medium actually used these means it is absurd to insinuate that the phenomena were produced thereby. First, it would be necessary to show that the medium was in possession of the means alluded to; secondly, it should be made to appear that his hands were at liberty to permit him to use the means; thirdly, the use of these means should not only be sufficient to account for one or more phenomena, which might occur on that special occasion, but it should be made clear that all the phenomena that ever occurred could be brought about by the fraudulent means quoted. Though it were shown that in a hundred instances the manifestations were actually produced by trick, that would not be sufficient to account for the one hundred and first instance in which the conditions were such that the trick would have been impossible; or the manifestations of such a character that the trick could not have produced them; or it might occur that the whole of the sitters were amateurs and knew nothing about that trick or any other, and yet obtained the most startling phenomena. Thus when the claims of anti-spiritualists are analysed they are found to be hollow pretensions.

THE only way to settle matters of this sort is for the "exposers" to bring their claims before Spiritualists who understand the questions at issue and are adepts therein, and not before non-spiritualists who are incapable of judging of what is placed before them. This these wily ones will not do. For our own part we know from hundreds of experiments that the manifestations are genuine, and all the exposures in the world could not cause us to abandon our solid structure of truth.

Mr. J. Holmes of Leicester, a talented exponent of Secularism, has become a very able advocate of Spiritualism, and has delivered a lecture with great effect in Leicester, as will be seen from a report elsewhere. Mr. Holmes is desirous of serving the Cause, and will respond to calls to deliver lectures. Some of his subjects are, "Spiritualism as I found it in America;" "The Defects of Materialism as a Philosophy of the Universe;" "Spiritualism, the Foundation of a Higher Secularism:" we hope that friends in various parts of the country, will give Mr. Holmes a call to visit them.

Mr. Holmes's address is 6, Albert Cottages, Watling Street, Leicester.

#### A SEANCE BY MRS. MARSHALL IN AID OF THE SPIRITUAL INSTITUTION.

Mrs. Marshall has kindly offered to give a seance for the benefit of the Spiritual Institution, at 15, Southampton Row, on Saturday evening, February 12, at 8 o'clock. Tickets must be obtained in advance, and though Mrs. Marshall does not sit as a professional medium, it will be necessary that sitters contribute, that the funds may benefit from Mrs. Marshall's kindness. Early application is recommended, as the number of sitters will be strictly limited.

Sitters report that the manifestations in Mrs. Marshall's presence, are of a very satisfactory description. The sittings may be held in the light or in the dark. In the light powerful raps and direct writing are obtained, affording proofs of spirit presence and identity. In the dark seance the spirit voice of "Mimi" is heard giving personal information respecting spirit friends and other matters.

It was through Mrs. Marshall's mediumship, upwards of a dozen years ago, that we first heard the spirit voice. She then lived at Bristol Gardens. Hundreds of sitters were convinced of the truth of the phenomena, at the circles held in that place. Survivors who enjoyed those circles will be glad to have the opportunity of meeting Mrs. Marshall again.

#### TESTIMONIAL AND FAREWELL AT MANCHESTER.

On Sunday, Feb. 6, Miss E. A. Hall will deliver her farewell address prior to leaving for America, at Temperance Hall, Grosvenor Street, at 2.30 p.m. Mr., Mrs., and Miss Hall have done a very great work in the Cause of Spiritualism, and it is hoped as many as possible will attend. We also hope as many as possible will contribute towards the testimonial that is being raised on their behalf. Mr. Fitton, president, 44, Walnut Street, Cheetham, Manchester, will be happy to receive donations, which will be publicly acknowledged. The Halls have been a model spiritual family amongst us—consistent, intellectual, and highly mediumistic—and their loss will be felt. Their influence extended far beyond their immediate locality, and many will unite with us in expressing gratitude for spiritual kindnesses and benefits conferred by them.

#### INSTITUTION WEEK MEETINGS AND CORRESPONDENCE.

##### THE THIRD SEANCE BY MR. TOWNS.

On Tuesday evening Mr. Towns gave his third seance for Institution Week Fund. There was a very nice harmonious circle. Some of the sitters came a great distance.

The first experiments were what some would call thought-reading, and to the psychological scientist they were very interesting. All the sitters who chose to do so asked questions mentally, and the answers were given by raps of Mr. Towns' hand on the table. The answers appeared to give general satisfaction, but each sitter would be the best judge in his own particular case. Sometimes Mr. Towns would make remarks in addition to the rapped out answers, and these evinced a particular acquaintance with the affairs of entire strangers—that is, presuming the remarks to be appropriate.

Mr. Towns was entranced towards the close, and in that state held a long and animated conversation on the leading

topics of the day—Government measures and the condition of Ireland, and the tendencies of the Eastern Question. The answers of the entranced medium necessitated the possession of a remarkable degree of shrewdness and foresight on these most disputed questions.

The sitters at the close expressed great interest in the proceedings, and those who had sat with him most frequently were loud in their praise of Mr. Towns' remarkable powers.

FROM TASMANIA.

To the Editor.—Dear Sir,—In sending my subscription for MEDIUM, 1881, I also enclose 1s. extra, hoping it may reach you before the new year, as last new year a number of friends sent you stamps to that amount each, to help you a little in the work of the Institution. I trust all subscribers to the MEDIUM will do the same next New Year.

I am dear Sir, yours in the Cause of Truth,  
Nov. 10, 1880. F. O. BUTTON.

FROM A TEACHER OF THE PEOPLE.

Dear Mr. Burns,—I send you my subscription to MEDIUM for six months.

In doing so I cannot help expressing my thankfulness for the work you are doing. For the last six months there has been a weekly improvement in the MEDIUM in quality of thought, and above all, most important to me, in spiritual tone. I trembled once for the Ark of the Lord containing Spiritualism, but it is quite safe now that the right method is gained. I look to Spiritualism as the regenerating force of the world. While the creedal systems are crumbling to hopeless ruin God is steadily raising up the new faith—a faith that will rest on reason, science, and experiment, and not on authority. The childhood of the race thus begins to show signs of transition into adolescence, if, indeed, with infinite progression before us any amount of attainment will not seem as childhood to that which lies beyond.

Politically, morally, socially, religiously, the civilised world is face to face with renewed ideas. It has outgrown past systems. I look to Spiritualism as the force which will reconstruct society, politically, socially, and morally. The power of the splendid ideas of Spiritualism will be irresistible: the scientific proof of another and unending life, of ceaseless progression, of the eternal reign of love; the doctrine of a rigid retribution, and an equally rigid reward; the awful vision of the coming age in fairer spheres, when pure love shall bind together all hearts in simple harmonious life; when man shall be united in one vast brotherhood, and with God as well in the link of affection; the fact that nothing ever severs true love ties, the eternity, in fact, of all true and pure love relations,—such ideas must remodel society.

The Cause of Spiritualism is not to be advanced by its wonders, but by its goodness. Jesus performed miracles or "wonders" unwillingly. To him truth was its own evidence; and so we hold that when reason, moral judgment, and psychological facts—in fact, man's nature—are rightly understood the objective facts of Spiritualism will be seen as the irresistible complement. If we want the great good of Spiritualism we only have to say, "Look within." The fact of moral consciousness demands endless life; the fact of man's dependence proves the Deity; the facts of a Supreme Being and a dependent one prove that their relations must be of the most intimate kind; the fact of love demands perpetuity, and so on.

What we have to contend against most of all is the authority of sacred books, holy priesthoods, authoritative churches. Truth is the only authority, and truth can only be known by reason, science, experiment. It is because I see that the highest truths of religion and science are in Spiritualism that I am an adherent of the new faith, and it is because I see you turning away from phenomenal Spiritualism, as such, to Spiritualism in its internal life that I feel thankful to God for your noble efforts.

I have developed as a medium entirely alone, and it has been by spiritual reasoning and pure communion with loved ones I knew on earth that Spiritualism has become to me so deep a fact. Rappings may be useful to very low, undeveloped natures, but if men and women in reason and moral consciousness were what they ought to be by the plain laws of their nature, they would look for higher phases of spiritual phenomena than the merely physical. Then it would scarcely require material signs to prove spirit-communion. That would seem to be as natural a complement to their natures as food to their bodily system. We want to show the naturalness of Spiritualism and crush out that deceptive and superstitious word, "supernatural," in connection with the facts of another life. Nature comprehends all that God has made outside himself. Once destroy the idea of the supernatural and we have accomplished one half of the work against theological bigotry on the one hand and scientific arrogance on the other.

Again I thank you that you are foremost in getting scientific method into the study of spiritualistic facts. Once get that established and victory will not tarry long.

A happy New Year to you.—Yours very truly.

Jan. 4, 1881. "BEREAVED NO MORE."

## MESMERISM AND PSYCHOLOGY.

### A PRISONER MESMERISED.

The following report was telegraphed from Paris on the evening of January 27th, and appeared in the "Standard" of next day's date:—

The Court of Appeal in Paris yesterday was the scene of a most curious and remarkable spectacle. Last August a young man named Didier was arrested for an offence in the Champs Elysées and sentenced to three months' imprisonment. His friends, considering him innocent, advised him to appeal, and engaged Maitre Reitlinger as his counsel. The learned gentleman at once demanded that his client should be submitted to medical examination, and the Court appointed for that purpose Drs. Mottet and Mesnet, two well known specialists in mental diseases, under whose surveillance the young man was placed for three months in the Hôpital Saint Antoine. At the end of that period the doctors made the following Report:—

"Didier suffers from a most remarkable nervous affection. He lives in a state of constant somnambulism, the attacks of which can be provoked at will. The numerous Doctors who have watched him at the Hospital have proved that he is entirely destitute of any will of his own, and submits to all injunctions in the most automatic manner. When he is in a state of somnambulism he can be made to write letters and perform other things without being conscious of what he is doing. In addition these acts may be accompanied by very strange phenomena. Thus, for example, if, having two sheets of paper before him, the one on which he has begun to write is taken away, he will continue his letter on the second sheet without perceiving the change. Individuals of this category are so singular that they may remain no matter, when or where, in a state of trance, which may last three or four hours. They remain motionless, entirely unconscious of place or time. One day, while on the Place de la Bastille, he was seized with a fit of somnambulism, and his comrades had to carry him to a lodging-house for the night. A student at the Hospital saw him get out of bed one night, dress himself, and copy several pages of music. He was sleeping all the time. The next morning he was quite astonished at the work he had done. Various experiments were made on him. On two occasions he divined the secret thoughts of the doctors. One of these may be mentioned. A student said to him, in the night time, 'Look, Didier; there's a pretty woman.' It was pitch dark, and of course, there was no woman present. Didier replied, 'No, no; she is ugly: she has a child in her arms.' This remark corresponded exactly to the thoughts of the student. Didier then rushed forward to save from falling the child which he imagined he saw in the arms of the imaginary women."

The Prisoner, who is about twenty-two, appeared in Court, accompanied by his counsel and the doctors. His appearance aroused great curiosity, and all eyes were turned on him as he tottered rather than walked to the bar. Maitre Reitlinger, having addressed the Court in his defence, the Judges were about to withdraw to consider their verdict, when the doctors offered to confirm the statements made in their report by practical experiments on the spot. The Bench consented, and then occurred the following painful scene.

Doctor Mottet followed by the magistrates and the prisoner, retired into a side room. Here, by the usual means of rapid passes of the hands before his eyes, and a strong fixed gaze, the unhappy "subject" was mesmerised. Didier was then left in charge of the Municipal Guards on service, the doctors and the judges returned to the court, and the door of the room was shut. Doctor Mottet now called the prisoner by his name. The next second a fearful noise was heard. It came from the sick young man. A few minutes before a touch of the finger would have almost knocked him over, so feeble and emaciated was he. Now, under the influence of magnetism, he was like a raging lion. Upsetting the guards who held him by the wrists, he rushed at the door, broke it open, and, knocking down everybody in his path, ran up to Dr. Mottet. Here he suddenly stopped, and, fixing his eyes on his mesmeriser, trembled from head to foot in a manner terrible to see. Shrieks of horror ran through the court. The Doctor then set to work. "Undress yourself," said he to the prisoner. In a few seconds Didier stripped himself of nearly all his garments. "Dress yourself again," said the Doctor, and again the prisoner obeyed with the same lightning rapidity. The experiment appeared conclusive. Doctor Mottet then awoke his "subject" by blowing on his face. Didier fell to the ground as if shot; the doctor, however, soon brought him round again. "Why did you undress yourself before these gentlemen?" asked Doctor Mottet, "That was very improper." Didier, gazing with vacant astonishment, replied, "What! undress myself; impossible." And the young man clung to the doctor for protection like a child. The Bench, however, was not convinced, and appeared to look upon the whole affair as a comedy. Doctor Mesnet, in his turn, now operated on the prisoner. Having mesmerised him, he ordered him to write from memory a letter addressed to him while in prison. Didier replied, "Cannot; because I am in prison." The doctor insisted, whereon the prisoner sat



down to a table and wrote, word for word, the letter in question, without a single mistake. While he was writing it Dr. Mottet took a long needle out of his instrument case, and plunged it into the young man's neck, but he felt nothing. By this time, however, the Bench had seen enough of these painful experiments, and some of the audience crying out "Assez! assez!" the sitting came to an end. The Court, considering the Prisoner was not responsible for his acts, quashed the verdict of the Lower Court, and the unhappy man was discharged.

Such phenomena can be produced at will by numbers of magnetisers whom we could name. We have seen subjects left in that sensitive state from the unskillful treatment of operators in public. Mediums under development frequently pass through the same condition. The Editor of the "Standard" from his comments seems to be ignorant of the whole matter. The French doctors evidently do not know how to treat the patient, or this somnambulant tendency might be readily controlled. Much of the crime that is committed proceeds from this organic sensitiveness to impressions of an immoral tendency. The duty of society evidently is to improve the conditions of sensitives rather than make them worse by prison life.

#### BIRMINGHAM.—A SITTING WITH MRS. GROOM.

Dear Mr. Burns,—We are having some very interesting weekly meetings with Mrs. Groom as our medium now, and the one last night was particularly so.

She was controlled first by the father of the lady in whose house we were meeting, and soon after by "Marie Stuart," whose sad history I have lately been reading again, and had been referring to it previously to our friends there assembled, which perhaps may account for this control, though it is not the first time that Mrs. Groom has heard from others that this unfortunate queen has spoken through her.

I wished ardently that your ready pen had been at hand to have taken down the eloquent words she then uttered to exculpate the base slanders that history has clouded her fair fame with. She particularly repudiated any complicity in the murder of Darnley, and stated her great disinclination to marry again after the death of her first husband, the young Dauphin of France, whose love for him she described in the most touching way, and assured us that they were again united in a truly spiritual marriage. During this part of her recital, and referring to her after-misery and the cold reception she received in Scotland after her leaving all her happiness in the gay capital of France, tears rolled down the medium's cheeks, which were soon dried up with indignation at the foul calumnies that had been heaped upon her memory as regards the alleged finding of the French nobleman in her bedroom, who was afterwards executed, and she was said to have heartlessly viewed his death from Holyrood. In answer to my question on this matter she added she should not rest until she found some fitting medium who would rescue her name from these stains and give to the world a full and correct memoir of her sad and eventful life as queen and woman.

Then without a pause "George Dawson" controlled our medium, and after some humorous conversation with me, as his oldest friend in Egbaston with my husband, he proceeded to give us a history of the superior power the religion of Japan had in shaping the life there to its principles, in contradistinction to the professed religion of Christ, which was only so in name, whereas the family life in Japan was singularly pure and loving.

Their creed only requires them to tell the truth, not to wrong their neighbour in word or deed, and especially to pay all deference to the mother, as the womanly element was in the ascendant in that country.

During gestation every kind of consideration was given to the future mother of an immortal being: her tastes, her opinion, her diet, her convenience in every way was consulted,—in fact, she was the reigning queen of the household, but always exercised her authority in the most beneficent fashion.

No marital relation was allowed during this period nor for a long time afterwards, that the training of the young being should command all the purest and most healthful influences of that being who was to bestow them upon her child.

Ah, me! I thought, when this heavenly description was being given to us, well might Robert Owen say we were most of us the creatures of circumstances. Hence from the different begetting and rearing of children that prevails in Christian lands, no wonder so many of us turn out devils—fiends of selfishness.

It was further stated that in Japan there was no second marriages, nor any harlots.

I should like to have this account verified by anyone who knows what the domestic life of that country really is. I think they are Buddhists, are they not?

I read a review of a lady's residence in Japan for two years lately, but as usual parental matters were not touched upon therein.

"George Dawson" answered some questions from a lady present upon the "person" of Christ, when he had been observing that what was wanted amongst us was the Christ-life being lived here, and that we should learn it from the divine Sermon on the Mount, and not teach from the history of those wicked Jews, which led us into all kinds of difficulties and errors. He told her that Jesus Christ was born naturally of a man and a woman, "Made in all things like unto his brethren," and that great mistakes really fatal in their tendency towards purity of parentage were in the assertion David made that "in sin did his mother conceive him," that it was not in the course of nature for the female organism to do this any more than the earth to put any will into the matter of the seed therein deposited.

What now seems mysterious will be made clear when men and women study God's laws upon reproduction together, reverently seeking for light from him.

I am, yours faithfully, with kindest regards to your dear good wife,

Edgbaston, Birmingham.

EMMA TYNDALL.

#### LEICESTER.

##### LECTURE ON SPIRITUALISM.

On Monday evening Mr. J. Holmes delivered a lecture in the Temperance Hall, to a large audience, on "The result of my investigations, with other unbelievers, into the phenomena of Spiritualism. Does man live after the change called death?" The Rev. J. Page Hopps presided, and after briefly explaining his motives for occupying the chair, introduced the lecturer. Mr. Holmes said many people had wondered why he should have been silent for so long a time. He had been so, he said, for the purpose of investigating the subject called "Spiritualism." He was determined not to believe what others said, nor give credit to what they had seen or heard, but thoroughly examine the subject for himself. He then explained the numerous and varied results of his examination. Numerous theories were submitted to account for the phenomena of Spiritualism, such as the will; but for all these he was prepared to stand upon facts. That was a subject that, if founded on fact, appeared to be a key to unlock the future world, to burst the barriers of the grave, and point out a better prospect beyond. It had something about it which dignifieth man; it told that man was not a mere chattel formed of clay. Certainty was given for suspense; knowledge for faith, and hope for doubt. After the lecture a somewhat lively discussion was opened by Mr. J. Gimson. Mr. Turner and others followed, contending that there was no proof that Spiritualism was true. A vote of thanks was accorded to the chairman, on the motion of Mr. Holmes, seconded by Mr. Gimson. The proceedings then terminated.—"Leicester Daily Mercury."

#### HAS ANYONE SEEN THIS LETTER IN THE "NATIONAL REFORMER"?

TO THE EDITOR OF THE "NATIONAL REFORMER."

Sir,—In your answer to "H. J. Stevens," "National Reformer," December 5, you say that "dead people are dead," and imply that there is no other existence for man but that which he has in the body. You conclude by saying, "Prove your facts; we are ready to listen." Now I ask you to adopt your own method, and "prove" that there is only "one existence," as you call it, but you do not define what you mean by the term. I also ask you to "prove" that "Dead people" cannot make rappings on a table and do other things. When you can supply these proofs there will be some grounds on which you can dogmatise in opposition to "facts not hitherto known" by you.—I am respectfully yours,

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

December 12, 1880.

J. BURNS.

MISS CHANDOS LEIGH HUNT'S tale which has just appeared in the MEDIUM—"The Mystic Artist"—has been very well received. One literary gentleman who characterises it as a "delicious little novel," thus speaks of it: "This will bear comparison with the best productions of the most popular writers, although it is but in miniature, and it has over and above the advantage of having a sound and good kernel, while popular novels are all shell, attractive, no doubt, but without a vestige of inner fruit. The foot-notes render it doubly attractive." We hope Miss Leigh Hunt will be able to spare time amidst her many other engagements to present herself before the public in a similar capacity more frequently.

WHITAKER'S ALMANAC is an extraordinary production. The information it contains is almost nameless. The index of subjects occupies several pages, and the work altogether extends to 320 pages, which, when bound in wrappers, sells for 1s. Every year there is an improvement, but the edition for 1881 seems almost to have arrived at perfection. The sale is enormous; everybody wants it.

MARRIED, on Thursday, January 27, Mr. Robert Towers (Secretary of the Dalton-in-Furness Spiritualistic Investigation Society) to Miss Annie Heath (member of the Barrow-in-Furness Spiritualists' Church).

## MAN'S PHYSICAL CONDITIONS.

### THE DEATH STRUGGLE OF VACCINATION.

To the Editor of the MEDIUM.—Sir,—Every intelligent wisher to the human race ought to assist Mr. P. A. Taylor in his efforts to liberate the civilised world from the incubus of Dr. Jenner's mischievous illusion. The agitation for freedom from compulsory calf and cow has now become international. It is rapidly extending in the United States as well as throughout Europe. Of two doctors of the city hospital of the populous city of Boston, Massachusetts, one advocates vaccination, and the other (Dr. Noyes) says, "Vaccination has been the greatest universal delusion that has ensnared mankind within the last three centuries. It originated in fraud, ignorance, and error. It is absurdly unscientific, and I cannot accredit it any good." Upon this, an American newspaper remarks, "Thus it appears that the regular faculty are at variance among themselves as to efficacy of vaccination as a preventive to small-pox. In this conflict of opinion among physicians, why should there be any law to enforce vaccination upon the people? Is not the practice barbarous? The state of Massachusetts has no right to say that any child shall have one disease inoculated into its system upon the unfounded theory that it prevents another." The Chief Officer of the Board of Health of San Francisco (Dr. Meares) says, "It is proven beyond contradiction that vaccination may convey syphilis;" and one of the journals of that city remarks that "the differences of medical opinion on this subject are outrageous."—Yours obediently,  
January 24, 1881. H. D. DUDGION.

Mrs. BURFIELD, St. Thomas, Danish West Indies, writes to Mr. Pitman :—"A few days ago a pamphlet was put into my hands on the subject of Vaccination. It was your report of Mr. Burns's lecture in Manchester. I am most decidedly opposed to vaccination, which I am sorry to say is compulsory here, so much so, that before marriage a certificate of vaccination is required! Some of the wiser folk (of course the minority) fight against it. A struggle will come. None of my choice friends here or elsewhere like vaccination. To me there is something horrid in it."—"Vaccination Inquirer."

### ARRIVAL OF MR. GEO. SPRIGGS AT MELBOURNE.

Mr. Geo. Spriggs, the Cardiff Medium, accompanied by his friend and amanuensis, Mr. Smart, arrived here by the s.s. Ligurian, on Monday last.

We have from time to time given accounts of the wonderful materialisations which have occurred in the presence of this gentleman; but we have perhaps not made it sufficiently known that he is not a public or professional medium; he comes here under the auspices of the Victorian Association of Spiritualists to help in demonstrating the phenomena of Spiritualism to sincere investigators, and it will be the object of the committee to exclude any but such from his seances. There will be some experimental sittings to test the power and accustom him to the changed surroundings, after which the subscribers to the expense fund will be admitted in rotation as fast as circumstances permit. It will, however, in all probability be some months before all the subscribers' tickets are used, as but few can be admitted to one seance.—The "Harbinger of Light," Dec., 1880.

### MR. F. W. NEWMAN AND THE SYDNEY FREETHINKERS.

The Hon. J. Bowie Wilson has received from Mr. Francis William Newman (brother of Cardinal Newman) the following letter in acknowledgment of the testimonial recently forwarded to him by the freethinkers of Sydney :—"To J. Bowie Wilson, Esq. Dear Sir,—To you as chairman of the committee which has so unexpectedly sent me an elegant gift, this day safely arrived, emblematic of Australia, in the negro, the emu and kangaroo, it is my pleasing duty to express my grateful thanks. You rightly judge, that as the denial of free judgment was the cardinal error which has made historical christianity a doubtful advantage to the world, so the vindication of freedom to think and judge, is the common task of all who look for a gentler and nobler future of mankind. Even in the midst of corrupt religions, science is ever uttering the cry, that with candid freedom and mutual respect, truth has the most hopeful career. I have thanked you for your gift, but I am bound to give you double and triple thanks for the cordial sentiments of your address. I am, yours sincerely and fraternally, FRANCIS WILLIAM NEWMAN. P.S.—The emblematic piece was accompanied with an ivory and gold pen, which I ought to acknowledge. F. W. N., June 19, 1880, Weston-super-Mare, England.—The "Harbinger of Light," Dec., 1880.

### WHITWORTH SOCIETY OF SPIRITUALISTS.

This society has been formed a few months only. Previously we held our meetings in a private house occasionally. We have now obtained a suitable room, and we hold meetings on the second and fourth Sundays in each month, not being in a posi-

tion to engage a medium every Sunday. We are glad to inform you and the Spiritualists of various towns that we shall hold a tea party and entertainment on Saturday, February 19, 1881, in our room, Industry Street, Facit. Tea on the tables at 4.30 p.m. Tickets, 8d. each. All friends from surrounding towns are respectfully invited to assist us in our object. All will be heartily welcome. A train leaves Rochdale for Facit at 4.15 p.m., and leaves Facit for Rochdale at 10.30 p.m. About three minutes' walk from station.

E. CLEGG, President.

### QUEBEC HALL, 25, GREAT QUEBEC STREET.

On Sunday, February 6, at 7 p.m. prompt, Mr Iver Macdonnell will discourse on "Knowledge and Religion." All who wish to obtain seats should be early; several had to stand the whole evening last Sunday.

Friday, February 4, at 8.30, Mr Dunning will open a discussion on "Was Jesus of the Gospels an historical character?" This has been postponed on account of the inclement weather.

On Tuesday next, at 8.30, a meeting of members and friends for special matters will be held. This meeting had also to be postponed on account of the weather.

The seance on Saturday at 8 as usual. Mr Hancock is present half an hour previous to speak with strangers. Admission, 6d.

J. M. DALE, Hon. Sec.

### GOSWELL HALL, 290, GOSWELL ROAD.

(Near the "Angel," Islington.)

On Sunday evening, Mr. J. Burns lectured on "Temperance."

On Sunday next, at 11 a.m., Mrs. Yeates will read a paper giving an account of spiritual phenomena that occurred in the parish of Clerkenwell 120 years ago. All are welcome at these interesting meetings.

On Sunday evening, at 7, Mr. C. W. Pearce will deliver his fourth lecture on "The Great Pyramid." This series has been highly interesting and instructive.

Dr. T. L. Nichols will lecture on Sunday evening, Feb. 13.

W. Towns, Sec.

1, Albert Terrace, Cloudesley road, Islington.

### LADBROKE HALL, NEAR NOTTING HILL RAILWAY STATION.

We had an excellent meeting last night in numbers as well as in harmony.

The hall is newly furnished, well lighted, and thoroughly warmed.

Next Sunday the services will be conducted by Mr. F. O. Matthews, consisting of a trance address followed by clairvoyance; Mr. Knight Smith will sing a piece from Mendelssohn's "Elijah"—"Then shall the righteous." Mr. D. Younger will occupy the chair.

Morning meeting at 11 o'clock for inquirers, also for young mediums to give vent to their feelings and receive aid in development.

11, Torrington Square, W.C.

F. O. MATTHEWS.

Jan. 30, 1881.

### THE LONDON SOCIETY FOR THE ABOLITION OF COMPULSORY VACCINATION.

The second monthly conference of this society will be held on Monday evening next, Feb. 7, 1881, in the Chapter Room, at Anderson's Hotel, Fleet-street, London, when William Tebb, Esq., will deliver an address, entitled, "Sayings and Doings at the Paris International Anti-Vaccination Congress." Chair to be taken at 7.30.

After the address the meeting will be open for public discussion on the Vaccination Question generally.

The attendance of both friends and opponents (whether doctors or otherwise) is earnestly invited.

WALTER HASKER, Hon. Sec.

Gray's Inn Chambers, 20, High Holborn, W.C.

A CLEVER DONKIN.—An "exposer" of Spiritualism in his business circular quotes the "opinion of Dr. Donkin," who eulogises his protege by saying :—"I have no doubt that your powers of deception are great enough." How "great" these require to be to effect the purpose in view is stated a few lines further on to be "the most ordinary means." The question remains—Has the great deceiver misled Dr. Donkin, or has the clever doctor given a testimonial which does not flatter the moral character or intellectual ability of the subject of it?

## THE ATONEMENT: OLD TRUTHS AS SEEN UNDER A NEW LIGHT.

INSPIRATIONALLY WRITTEN

BY

C. P. B. ALSOP,  
(Late Baptist Minister).

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To give opportunity for further practice, we repeat "Moscow," at the same time adding to it "Chester."

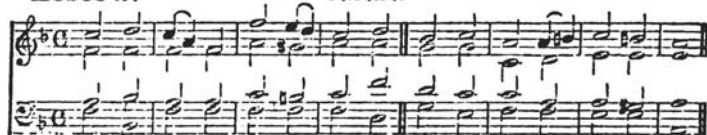
The lines on which the music is printed will be found divided into "bars" by upright lines running across them. Each of these bars is of the same length, though some of them contain more notes than others. Thus, the first bar contains two notes to be sung to the words "Guide me"; but the second bar has three notes sung to "O Thou," the two black-headed notes over "O" (top line of music) being just of the same length as the one with the open head over "Thou." There are therefore two beats to each bar, so that where two notes occur in one beat they are only half of the length of notes of a different form, of which there is only one to a beat. Keep beating time in this way, and then one part of the singers will not fall behind the others. The last note, without a stem, in the bar is as long as two with a stem or four with the black heads. It therefore occupies two beats. Make no pause after singing "land," but at the next beat begin with "I am weak," etc., and in the same manner keep time after "hand," singing "Bread" with the next beat. It is these pauses made by some singers at the ends of the lines where there is no pause in the music that throws them out of time. Those who do not understand music, by studying a simple hymn-tune in this elementary fashion, may help themselves very much in keeping time.

"CHESTER."—Some sing this tune by making all the notes one length—four in a bar, which gives the tune a very monotonous drawing character. This is wrong. The figures 3 over

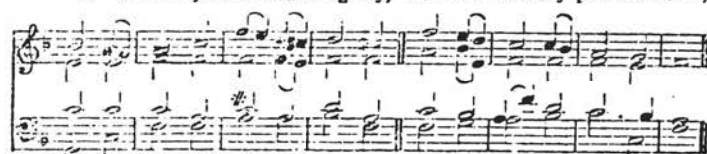
HYMN No. 12 in the "SPIRITUAL LYRE."

MOSCOW.

87.87.87.



Guide me, O thou great Je-ho-vah! Pil-grim thro' this bar-ren land:  
I am weak, but Thou art might-y, Hold me with thy pow'ful hand;



Bread of hea-ven! Bread of hea-ven! Feed me till I want no more.

2 Open now the crystal fountain,  
Whence the healing streams do flow;  
Let the fiery cloudy pillar,  
Lead me all my journey through;  
Strong deliverer!  
Be Thou still my strength and shield.

HYMN No. 140 in the "SPIRITUAL LYRE."

CHESTER.

8787.

From "MODERN HARP," by permission.



Ho-ly Spi-rit, kind-ly bless us, As we meet in love to-night,



Let no earth-ly care op-press us, May our souls be fill'd with light.

2 Loving spirits hover o'er us,  
Angels bright in truth's array,  
Ope the path of life before us,  
Lead us on to cloudless day.

3 Let no jarring thought divide us,  
Sweetest harmony be ours;  
Wisdom's richest feast provide us,  
As we pass these happy hours.

2 at the beginning indicate that there are three beats in each bar, of the length of a note with the open head and stem. Two black headed notes are therefore sung with only one beat. Thus "Holy" at the beginning is sung in time to one beat. The two notes over "spirit" take two beats, and the two notes over "kindly" only one beat. Sung in this way, there are two quick notes—"holy"; two slow notes—"spirit"; two quick notes—"kindly"; two slow notes—"bless us";—the quick and slow notes coming in pairs alternately, which gives the music a lively, expressive character. The last note, without a stem, over "night" at the end of the line, occupies two beats, and the two black-headed notes at the beginning of the next line, over "Let no," take one beat, so that both of the kinds of notes together make a bar of three beats; two-thirds of which is at the end of the first line and one-third at the beginning of the second line of music. In the last line of each verse the arrangement varies. The first four notes, "May our souls be," are sung quickly to two beats; the next two notes, "fill'd with," are sung also to two beats, while the last note, "light," claims two beats for itself, or as long as the first four.

These hints may aid in catching the melody, but we would rather see every Spiritualist commence the systematic study of music. We can send a copy of

Hullah's Instruction Book for 9d. post free. It sets the whole matter before the student in a clear light.

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