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AND TEACHINGS OF  
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### SPIRITUALISM IN FRANCE.

#### "LES CHRYSANTHEMES DE MARIE." \*

This is a remarkable book of poetry interspersed with prose dissertations, and statements of facts connected with the story. The author is Mr. J. Camille Chaigneau, a well known Spiritist in France, and a frequent and esteemed contributor to the "Revue Spirite." Mr. Chaigneau himself is the hero of the strange tale disclosed in these pages, the heroine, Marie, being a disembodied spirit, manifesting and communicating through certain mediums in Paris, principally the well known and estimable Madame d'Alési, through whom very many interesting seances have taken place, which from time to time have been detailed in the pages of the "Revue Spirite."

In point of candour the confessions made in these pages, may well rank with the confessions of St. Augustin and Jean Jacques Rousseau, and the author deserves great praise for his courage in exposing himself to the ridicule which inevitably will be poured out upon him, in such an age as this, for the strange revelations of his love,—love not for a woman of the earth, but for a spirit, not indeed in the author's view a "disembodied" spirit, but one clothed with a fluidic or spiritual body, which still preserves her in his belief, as much a woman as she ever was, and has in no degree decreased the warmth of her passionate affection, but rather increased it. Neither is this belief at all inconsistent with modern physical discoveries and theories, which prove that the secret, invisible and more etherealized forces of Nature—such as magnetism, electricity, luminous matter—are much stronger than the grosser forms of matter or material forces.

The portrait of "Marie" is given as the frontispiece, and was taken by Mons. d'Alési, who is a painting medium, purporting to be controlled while painting, by a deceased Italian artist called "Donato." If this portrait be a true representation of "Marie" as she exists in space, as the French Spiritists say, then indeed she still remains in point of beauty a fit object for a passionate earthly love, such as Mr. Chaigneau cherishes for her.

It will be better shortly to state the facts of this

curious case, before giving any extracts, or offering any criticism. It appears then, that Mr. Chaigneau has been for a considerable period a believer and careful student of spiritual phenomena, being also thoroughly convinced of the truth of the Reincarnation theory of Alan Kardec and his school.

On the 27th. Feb. 1876, Mr. Chaigneau attended a seance, Madame d'Alési being the medium, who after falling into a somnambule sleep, became controlled by many spirits, one after another, who addressed themselves, as is customary in her seances, to several persons present; one spirit of a very high character, who is one of this medium's usual controls, then addressed Mr. Chaigneau through the lips of the medium, in these words, in French:

"And thou, thou whose soul is sad, but whose heart is tender; thou who doubtest of thyself, I see before me upon that blank page, which man calls the future, and which he writes often with the past,—I see on this page the name of a woman. This woman whose soul clings to thine by the bonds of both the past and of the future, you are about to meet. Seek well, plunge thy gaze into her, for terrestrial beauty is not her gift, but in her is the true light which shall illumine thy soul. Think well, seek well, listen well; for before each of you, two roads are open, and it is to you both, to you alone, that it depends to construct your lives."

The effect of this sudden and unexpected announcement upon Mr. Chaigneau was very great, and he enters fully into his feelings on the subject in a chapter called "L'attente"—The Expectation. From this chapter it appears that at this epoch of his life, Mr. Chaigneau had given up any expectation of meeting with a woman whom he could love, having already had many tentative experiences all of which had failed to fulfill his aspirations, and when this message was received he had been driven into a kind of poetic melancholy and despair, and had given himself up to poetry; and he states that "often he had an intuition of a being, a Muse, to whom he might hereafter belong with his whole soul, but that this Muse was not to be a sister, but a lover."

This intuition of some being with whom his fate was knit, Mr. Chaigneau now believes was an inspiration of the spirit "Marie," who had not yet found means, directly to communicate with him, except intuitively; and in proof of this, he gives some verses written by him in 1873, which he believes to be the effect of her inspiration. Mr. Chaigneau is himself intuitively med-

\* Paris: E. Dentu, 1880.

iumistic, and through him also, typological phenomena (table tipping) take place. Some verses of this poem are as follows:

"C'est là\* que m'entraîne  
Mon guide, ma reine,  
Genie adoré,  
La muse, l'idole,  
Celle à qui j'immole  
Le moi exécré.  
Puisque ta pensée  
Forte et condensée,  
Descend jusqu'à moi  
S'il te faut chère âme,  
Et toute ma flamme  
Et tout mon emoi,  
Donne moi tes fievres  
Suspend à mes lèvres  
Ton feu merveilleux,  
Jusqu'à l'heure étrange  
De nous fondre en ange  
Au creuset des cieux!"

Time fails at present to do justice to these verses by a translation in poetic form, and the author, I hope, may pardon my translating them, and others, literally:

There, in the spiritual sphere,  
I am impelled, attracted  
By my guide, my queen,  
Genius adored,  
Muse, idol,  
To whom I immolate  
My execrated self.  
Now that thy thought  
Strong and condensed  
Descends upon me,  
If, beloved soul, you wish for  
All my fervour  
And all my desire,  
Give me thy fevers,  
Lay on my lips  
Thy miraculous fire,  
Untill the strange hour arrives  
Which shall melt us,  
In the crucible of the skies,  
Into one angel.

The same kind of poetic feeling, and perhaps intuitive presentiments of a celestial love, appear in a small work called "Les Mirages," published by Mr. Chaigneau in 1875.

In this state of uncertainty of mind and of disappointment of all love, Mr. Chaigneau formed the intention of devoting his life and labours to studies of a Positivist character, and to the investigation of Spiritualism, with the final end of producing a poetic work containing humanitarian or religious (in a free sense) tendencies; all hope of his personal happiness having disappeared, to be replaced by the ideas of duty and utility.

We can imagine his feelings in this state of despair of social happiness, and what a thunderbolt fell before him, when he received this message from beyond the grave—"I see beside you a woman, etc." From this time he thought of little else than seeking for an explanation of this enigma of the heavens, and often at seances recalled these words to the same controlling power, who always replied, asking him to be patient: at one seance he received this answer—"Believe in thyself, and what you ask for will be given you in part."

In this way the year 1878 approached its end, and soon another medium was to be the means of gratifying his curiosity and his desires. In Oct. 1878, at a seance at the "Société d'Etudes Psychologiques," in Paris, in which Madame d'Alési was the medium, she in the state of somnambulist trance spoke these words in French:

"Oh! what a beautiful woman, and how sweet she looks! She is young, about 24, she is seated with her arms leaning on a table, a small table with gilt feet: on the table there is a vase with flowers, almost faded, chrysanthemums. Do you know who attracts her? It is a gentleman; she gazes at him, and what eyes! She has her arm about his neck."

Then asked to name this gentleman, she answered "she comes for Mr. Chaigneau." Then after certain

other controls, an Irish poet calling himself "Stop," who very often controls Mde. d'Alési, and improvises very beautiful ballads, came and on this occasion sang a short poem, which in an allegorical form described the gradual ascension of the spirit monad, mounting upwards from an insect to a bird, and from a bird to a woman, and then said:

"I shall retire; there is beside me a woman, Blanche, holding by the hand an old man; there is also a woman very beautiful, holding a bouquet almost faded. She was in a previous incarnation the beloved of a young man now present. She is called Marie. She desires something, I retire."

Then the medium spoke, "I hear singing, it is Malibran, it is an air for dancing."

The medium then appears to wish to dance; the gas is put out, and when the medium rises phosphorescent lights are seen flowing from her hands. Having walked round the room, her arms raised in a state of ecstasy, she suddenly falls upon the floor, but without injury. The gas is then lit, and two objects are found on the floor, one of them being a bouquet of faded chrysanthemums.

These flowers form the occasion or ground-work of the poems contained in this volume, for it appears that in a previous incarnation, Mr. Chaigneau had been a French artist called Paul, and was then the accepted lover of Marie, who on one exciting occasion gave him a bouquet of faded chrysanthemums. All this occurred at the time of the French Revolution; and it appears from this book, that after the death of Marie, she has not been incarnated, while Paul her lover has been so, and is now Mr. Chaigneau.

Madame d'Alési is also a writing medium. On 1st. Nov. 1878, at a seance, she told Mr. Chaigneau that she had something for him, and gave him several sheets of paper covered with writing and hardly legible; this was a communication purporting to come from "Marie" through Madame d'Alési; it was as follows:

"What shall I say to you my friends? (Mr. and Mde. d'Alési). We loved—adored each other in our last incarnation. I have brought him a bouquet of chrysanthemums half faded, in order to recall to his memory in some way, one hour of our past love. I had in a vase a bouquet of these winter flowers. It was the first time he spoke to me of love; I answered with a smile. He asked me to give them to him in remembrance of this first favour; I gave them, and this was my confession. Since that day we exchanged many bouquets, many confessions, but this first bouquet, the answer of a heart which gave itself away, he preserved until his death. This is why I have desired now to give him these faded chrysanthemums as a remembrance of our former bliss. Will you tell him so?"

This message and these flowers sealed the earthly fate of Mr. Chaigneau, in his own words:

"I now saw one beautiful thought for me: love conquering death and separation, witnessing to its eternal duration by a reality, love proving the existence of spiritual beings by the force of conviction; love demonstrating the plurality of terrestrial existences, by the sacrifice of a present life and of a past life. I accepted all, I gave myself away utterly."

Influenced by these ideas, and under the inspiration of "Marie," Mr. Chaigneau has written a volume of short poems, mostly of a strictly subjective character, and turning upon the pivot of his warm and passionate love for the spirit "Marie," and her love for him. Many of these poems may be described, as warmly sensuous, even erotic, and there is certainly, for an indifferent public, too much of kissing in them: but nevertheless there are many of these poems very graceful and well worthy of perusal.

Interspersed among the poems are some dissertations in prose, one is called "The Great Fidelity," and treats of the eternity of true love—of the true couple. He says:—

"When after the 29th October and 1st November I found myself face to face with the definite solution which I had so long waited for, for the first time since my birth I saw clearly my destiny. I understood my future; I understood also what had been my resolution at the moment of wishing to re-incarnate myself. Doubtless I had said something like this to Marie. 'Listen, my beloved, the moment has come in which communication between Humanity incarnate, and fluidic Humanity is about to be established in a rational way; the veil

\*L' Espace.



which yet covers the eyes of men is about to be rent; the life of the dead, which, even to believers, is involved in the profound depths of mysticism, is about to be revealed to all in the true proportions of a realistic study. Let me be incarnated alone: thanks to the light which is beginning to dawn, we shall be able to correspond with each other. I will find you again, and then we two can compose an Idyll which will unite the earth with space, and the past with the future. We shall spread abroad a truth which we know because it is our very life, but of which many souls are ignorant, because until now they do not carry within themselves the eternal and mutual love of a couple. Until now, perhaps, we have been too confined in our love; our love, has it not been an egotism of two? Have we not been guilty towards our brothers? Do we not owe a great sacrifice in order to pay our debt to Humanity, our mother? Let me be re-incarnated alone. You will hover over me, you will penetrate me with your influence, you will possess me with all the power of your inspiration, and when you believe the hour shall have come, you will reveal yourself to me in a manner indisputable, by means of the new science which is being elaborated.

"Let not Marie be accused of troubling me by manifesting herself. Above all, let not Spiritualism be accused of having brought to me the emotion of her love. I was under her influence long before she revealed herself through the mediums; and I affirm that this influence alone enables me to comprehend my nature; I am altogether penetrated by her as she is by me; she fills me with herself because she knows that I wish it so."

In a communication from "Marie" she says, among other things:—

"I thank you, my beloved, for your remembrance of me; I am very happy at having found again your heart such as I desired it to be. You say 'It is sad to meet again, one in one world, the other in another?' Do not say that. Are we not always together? Are we not every hour united in heart and in thought? Do you not feel my influence every moment? No day passes that we are not in communion; no night that I do not lean over thy pillow and watch over thee, and you may well say 'She is there, I am not alone.' We can even exchange kisses without difficulty."

And then the message goes on to say that although she "never, never could counsel him to love another woman, yet, if he feels a necessity whilst on earth for sympathy, and that if another union would make him happy she will not object, or love him less."

Mr. Chaigneau has not availed himself of this liberty, but remains faithful to his romantic and spiritual passion, adjourning the realisation of his desires until Death, the Uniter, renders possible their fulfilment.

In a later communication "Marie" expresses a wish that she may be able to materialise sufficiently to have her portrait taken, "in order that he may see me and fix his eyes on my eyes, and be inspired by my glance. I wish to give him all that a loving spirit can give. I wish also to manifest myself by means of the magnetic sleep, and in it press my lips upon his forehead."

In subsequent communications "Marie" disclosed that she had lived under the Directory, had been of noble birth and very rich, and that he (Paul, now Chaigneau) had refused to offer her his humble name through fear of being accused of having seduced her heart for the sake of her fortune; but nevertheless, "We loved each other without reserve, without restrictions or after-thoughts; we loved simply to love, and we saw nothing outside our love."

In all the communications I have omitted the warm and passionate expressions of "Marie;" they are here unnecessary, and can be read in the work itself.

In one passage Mr. Chaigneau exclaims by way of advice both to spirits and men:—

"Ye spirits who may feel inclined to incarnate yourselves, not having yet found the wife-soul of your soul, love sincerely and loyally when on earth in order to try to find that soul; if you do possess her never commit the folly of leaving her in space; let both be re-incarnated together, under conditions which will permit of your meeting each other; and to those already incarnated I say, never desire to love a spirit. Since I was a man I never formed such a wish. I now submit myself to a reality; do not you ever wish for a similar fate; I would only wish for my beautiful Marie, living in flesh and blood, suspended on my lips and entranced upon my breast."

Then Mr. Chaigneau proceeds to explain why he has been forced to that course through a passionate love for her;

"Feeling every moment in his hair the electric raptures of her caresses, and in his lips an involuntary movement, as if to respond to her kisses, and that being convinced that the law of eternal life is love, and the union of souls, just as the union of the body is the law of material life, and that it is the duty of those who know this truth to make the love of the soul coincide with the love of the body. That the social equilibrium reposes on the couple, that is, the true couple; outside it there can only be families without ties, disorder and anarchy; and that if he, therefore, should unite himself to another woman than Marie he would be trampling under feet his surest convictions."

These views are discussed in a lengthy chapter, and are undoubtedly important, when we see the too common evil effects of ill-assorted unions.

In another message "Marie" tells him the signs by which he may know when she kisses him, and further says:—

"Oh, my beloved, what shall I do to give you as much happiness as you give me? Does the happiness, which I, a poor spirit without body, the happiness of my love, in and by my love, does it suffice for you?"

Mr. Chaigneau, in a note, corrects "Marie's" phrase "without a body," to "a body without terrestrial flesh, as no spirits are without bodies."

In another communication "Marie" expresses her pleasure that Mr. Chaigneau is not a writing medium, but an intuitive one, "intuition being the fusion of two spirits who speak to each other;" and in a further one, treating of the publication of his poems, she prays him that if he should be unable to carry out to the end his love for her, not to destroy those poems, but to keep them wrapped in crêpe, as souvenirs of a dead love, which she alone should untie.

It appears that later some spirits prevented "Marie" communicating through Madame d'Alesi, and expressed themselves very strongly as to the propriety of publishing this book, and that one female spirit personated "Marie" in several false messages to try to damage his love for her; but all these attempts were in vain. "Marie," in one of her messages, gives a curious account of all the tricks of these opposing spirits and their injurious effects upon the medium.

There is an interesting chapter giving a detailed account of the nature of Madame d'Alesi's mediumship, and some curious facts which occurred at some of them; I only extract one—a spirit calling himself "Brother Jérôme" sometimes came, and on one occasion expressed himself thus:—

"Brothers, you must all die, and I come to shew you the truth, in order that you may be spared many deceptions. You think you will find light beyond the tomb; what an illusion is yours! Make ready to suffer, for death prepares for you sufferings far greater than those of life."

This spirit was always melancholy—despairing, in spite of all the arguments and exhortations of the sitters, and in one, the last of his communications, he felt so bitterly what he called "the terrible deception after death," that two large tears flowed down the cheeks of the medium in a most distressing manner, accompanied by sobs.

Another spirit was so enraged at the idea of this book being published, that he threw the medium down with great violence on the floor, and great efforts of Mr. d'Alesi, as magnetiser, were necessary before she could be restored to her normal condition.

At one of the last seances recorded in this strange book, a lock of "Marie's" hair was brought, and some of the sitters affirm that they heard the scissors with which it was cut from the head of the spirit, fall to the ground, at the time the tress was found. The hair was quite different from that of the medium.

Mr. d'Alesi is a painting medium, and seems to be controlled by the spirit of an Italian painter—"Donato." Soon after the first communication from "Marie," Mr. d'Alesi, under control, drew a portrait of "Marie," with the dress which she said in a message through Madame d'Alesi was the dress she wore "on the blessed day of the Chrysanthemum." Some time after, a second portrait was obtained through Mr. d'Alesi, which has been copied in the book.

A curious confirmation of these portraits being the genuine portraits of "Marie," was obtained through another medium—Madame Bablin, very well known to the writer of this notice, and through whom very remarkable phenomena have taken place, and who is perfectly trustworthy. Mr. Chaigneau had a table seance with her, during which he felt the usual signs of the presence "Marie," but he concentrated his thoughts upon another name; nevertheless the word "Marie" was given, whereupon Mr. Chaigneau asked, "Quelle Marie êtes vous?"—what Mary are you? when the table replied, "tu les demandes?"—"thou askest that;" and then she inclined the table in a cajoling way towards him. Her using the French pronoun, "tu"—thou, as is usual in France among very intimate friends, was meant to prove to him what "Marie" it was. Madame Boblin then gave a description of the spirit she clairvoyantly saw, and the dress, all which exactly corresponded with the portrait, which she had never seen.

There are some interesting remarks in the last chapter on the nature and bodies of the inhabitants of the ethereal world, and on the superiority of the conjugal love of two, in comparison with the communistic ideas with respect to love; which latter appears to have numerous partisans in France, who maintain the superiority of universal love over what they call the egotism of love, "à deux"—of two. As to this the author says:

"Fraternity is divine, because it is universal; the conjugal passion is divine, because it is the absolute intensity of love. We must seize on both these sentiments in order to realize the divine love in its full extent and plenitude, and in order to be placed in communion with God. He who only knows one, and does not know the other, can only form a weak restricted and pale idea of the Divinity."

Goethe has the same sentiment running through all his works, of the necessity of the love of two, and the dreadful Nemesis in store for inconstancy; although it can scarcely be said of him that he acted up to this principle. He says—

"Gar manches Herz verschwebt im Allgemeinen,  
Doch widmet sich das Edelste dem Einen;"

That is—

Too many hearts dissipate themselves with many,  
Yet the noblest consecrates himself to one.

The book closes with a summary or sketch of the life of Marie when on earth, and her relationship with the artist Paul, believed by Mr. Chaigneau to have been himself in a previous incarnation. A sketch is given of the events in the lives of Marie and Paul, from which it appears that she was born during the last days of the ancient regime in France, and became an orphan when sixteen; when about twenty she formed the attachment to Paul, which lasted for three years without any union, on account of the scruples of Paul as to marrying her, her rank and fortune being so superior to his; infidelity of Paul to her—her forgiveness, and final union, journey and life in Italy; return to France, Paul becomes ill and dies—her widowhood, sorrow, faith in another life—conviction of continued presence of Paul, and communion with him.

I give a prose translation of the last poem in the book:

#### THE ANGEL.

##### TRANSFIGURATION OF THE ANDROGYNOUS COUPLE.

When beyond time and the veil of flesh  
We shall shine, Conquerors in the life eternal,  
We shall become, one in the other, a resplendent angel!  
We shall form one soul of two rays of substance:  
Thou shalt be my Beauty, I shall be thy Power,  
And together we shall be a glowing Love.

Far from the jealous secrets of former passions  
We shall rise into the resplendent light  
In the communion of unheard of hymens  
In which the angels passing from rudimentary laws,  
Progressing beyond the Couple, approach the mysteries  
Of the seven rays of love, one lost in the other.

The number two, sublime, sweet, opens the way;  
But higher up, in the Æther where Grace shines

The numbers enlarging, progress by degrees,  
And in the ascension of a glorious harmony,  
The progressive kiss, begun by the Couple  
Stretches itself out to an infinity, to wed God.  
(This seems rather difficult to "make sense of.")

But let us not remove from our ardent wings  
The azure veil of the transcendent marriages;  
Thus to show forth the angelic couple is too high:  
The eye of earthly man is too timid, too cold,  
It can scarcely behold, even in tranced vision,  
The dream of youth realised in heaven.

Oh! when our dream shall have found its life,  
When thou shalt contain me in thy rapt soul,  
When at last we shall become an angel pure and strong,  
When free, without difficulty, to emerge the one from  
the other,

Or to rest dissolved in a double embrace,  
Melted in repose, and double for exertion.

When we shall be an angel, O, my amorous soul,  
We shall recall our trying experiences  
Which plunged us in the burning crucible!  
How, when become an angel shall we love  
That fire which purified us from alloy,  
In order to realize in us a daring flight.

We shall recall our ancient constancy,  
When in the whirlwinds which bent our substance,  
Eclipsed one from the other, we lived and sighed;  
When in spite of the tortures of our bodies  
We remained nevertheless divinely slaves,  
Through the hope of the Seers and the faith of martyrs.

How we shall love this old laboratory,  
This earth in labour, a furnace of victory,  
Where we have conquered eternal light!  
And we shall come, penetrated with its sufferings,  
And excite its matter, greedy for hopes,  
And revive the fire of its Humanity.

We have now given a very hasty sketch of this curious work, disclosing such a romantic passion. Until now the love of man for a spiritual being, invisible and impalpable to the senses, has been a subject even rare in poetry and the sphere of imagination; here, it has become a living reality. Endymion and Diana, Melusina and Undine, and many other cases of imaginary love between the inhabitants of earth and heaven have emerged out of the realm of fancy into hard fact. We have here the author of this book, yet a young man, voluntarily—nay, passionately, to a degree which the love of living woman rarely excites—surrendering himself, his love, his prospects on earth, to the warmest passion for a disembodied spirit.

Truly the communion between the two worlds even now is beginning to work some of the miracles which have been foretold will be its effect. The love pictured in these pages reminds us of Rousseau's *Nouvelle Heloise*, but in it Julie was a living woman of flesh and blood, but here "Marie" is no longer an inhabitant of earth, and, as she herself said, "a poor spirit without a body."

To descend to any criticism in the presence of such a romance as this, such a love between the living and the dead, is almost a desecration, and yet we must say a few words:—

This strange history rests upon the theory of Re-incarnation, and that theory again rests for its proof upon the question of the identity of communicating spirits, the most difficult and the most obscure question in Spiritualism. What can we say on this subject when everyone of any experience in Spiritualism knows too well what a large amount of personation by spirits exists and probably has always existed, and what apparent misrepresentations are told by them.

It is unfortunate that nothing whatever has been disclosed by "Marie" as to her real name when alive or as to her family, which would enable the story to be tested by facts. No evidence whatever is given which throws the slightest light on the identity either of herself, or of Paul with Mr. Chaigneau.

As to the Irish Poet "Stop," many of whose very beautiful romances and ballads have appeared from time to time, for some years past, in the "*Revue Spirite*"; we tried, a year or so ago through Mr. Leymarie, to obtain from him some facts connected with



his real name, when and where he lived in Ireland, &c. in order to test the matter, but without any result.

Nevertheless this great doctrine of Re-incarnation, believed in so thoroughly by almost all Spiritualists of the Latin races, cannot be pooh-poohed by us; on the contrary, a great and absorbing theory as it is, and one which has been held by the ancient sages of India, and from them has become a dogma of the great Brahmanical religion; which was believed by Sakya Muni, and is now a firm belief of his church, by far the largest church on earth; which has been taught in the ancient Egyptian temples, the then universities, and which was believed by Pythagoras, Timæus of Locris, Plato, Plotinus, Porphyry, Iamblichus, Virgil, Ovid, and many others of the renowned men of antiquity; and which was also probably taught in the ancient Mysteries, particularly the Mithraic Mysteries—is deserving of all respect, and demands the most careful, patient, and dispassionate treatment.

From some passages in the Bible also, it is probable that it was believed and taught by Jesus as well as by several of the Christian Fathers, as for example, Origen, the most original of them all, and Gregory of Nyssa. It was also a belief of the Druidic religion.

It would seem also to have been taught by the Kabbalists, by Simon ben Jochai in the Zohar, and other Mystics in the middle ages.

Among moderns who have held this tenet we may mention Lessing, the incarnation of critical logic and common sense; Charles Bonnet, the author of the "*Palingénésie philosophique*"; Ballanche, the author of the "*Palingénésie sociale*"; Delarmel, the author of the "*Période solaire*"; Cyrano de Bergerac; Dupont de Nemours, in his "*Philosophie de l'Univers*"; the Theosophist and Mystic, St. Martin; Balzac, the great novelist, who taught it in his extraordinary work "*Seraphitus—Seraphita*" (which is founded upon the idea of the human-androgynous angel); Constant Savy; Pierre Laroux; Charles Fourier, the illustrious philosophic Socialist; Jean Reynaud, the author of "*Ciel et Terre*"; Camille Flammarion, the astronomer; and a crowd of others, extracts from whose works may be found in a very useful book—"*La pluralité des existences de l'âme*," by Andre Pezzani; Paris, Didier & Co., 1872.

The possibility of the feelings and emotions which Mr. Chaigneau's book claims to exist with beings beyond the tomb, rests very much upon the fact of their possessing an organized body consisting of matter in a radiant state. We must recollect that we owe the cold, vague, unthinkable idea of an immaterial soul altogether to the Christian Fathers and Schoolmen in the early and the dark ages, all the great Thinkers of antiquity having held that mind is ever accompanied with matter. This idea of absolute immateriality has been the source out of which the prevalent ideas of Materialism and Pessimism have been partly derived; one extreme in erroneous opinion leading to the opposite error.

The great Master, Goethe, always opposed this view, as in this remarkable passage in his letter to the Chancellor Müller:—

"Weil aber die Materie nie ohne Geist, der Geist nie ohne Materie existirt und wirksam seyn Kann, so vermag auch die Materie sich zu steigern."

That is—

Matter never exists [or can be active without spirit, nor spirit without matter; so also matter can be raised to a higher condition, etc., (as radiant matter, as subsequently proved by Mr. Crookes).

This possibility of what St. Paul called a "spiritual body" is made more than probable by the modern scientific and physiological discoveries. Every force that we know of we find to be more powerful and more energetic the less its substance can be cognised by our present senses, such as electricity, magnetism, heat, and sound; and it is only the other day that Mr. Crookes has demonstrated the existence of matter in a new and

higher state (as Goethe calls it) that of radiance; and why may we not conclude from all the immense mass of evidence afforded by the spiritual phenomena of all kinds, that these bodies of the future consist of matter in some form higher and more energetic, and capable of exerting a greater force than any matter that our present senses tell us of, and therefore more capable of a higher degree of pleasure than we can now conceive of,—and that the sayings of "Marie" in this work, and the ideas of Mr. Chaigneau may not be perfectly true.

Every year of modern discovery adds to our knowledge of that vast universe which is unseen to our existing senses.

It is also curious that in all ages, from early Egyptian civilization down to the present, there has been an idea in the world that the future body is radiant. The Egyptian records are full of the statement that the bodies of the deceased "justified" "shine;" and we know that the Christian Bible repeats the same truth, as to the body of Jesus and many others—confirmed by the long history of apparitions, from the earliest times to those of Knock in Ireland.

"Marie's" promises and Mr. Chaigneau's hopes of future happiness in the ethereal spheres through the organism there existing, are not more glowing than the Rev. John Page Hopps holds out when he says:—

"Thus we arrive by the steps of admitted science at the stupendous conclusion that the Unseen is at once the source, receptacle, and laboratory of energy and vitality immeasurably surpassing anything within the present experience of man."

And again—

"Imagine the life-principle united to a spiritual body as subtle and exquisite as itself, and having its sphere of activity in a world perfectly adapted to its own sensitive, ethereal form of existence;—surely you would there have everything that could give the most thrilling realization of life, with all its possibilities of progress and joy."

In the last work of the regretted Mr. Epes Sargent, in the appendix there is an interesting comparison of the opinions of Swedenborg and Dr. Channing upon this very subject; Swedenborg says—

"When a man enters the spiritual world, or the life after death, he is in a body as he was in the natural world. He sees as before; he hears and speaks as before; and when he is touched he feels as before. He also longs, desires, wishes, thinks, reflects, loves, and wills as before."

Channing says—

"We shall be the same beings as on earth; we shall retain our present faculties, our present affections, our love of knowledge, love of beauty, love of action, love of approbation, our sympathy, gratitude, and pleasure in success. We shall probably, too, have bodies not very different from what we now have."

Swedenborg says—

"This I can positively affirm, that a spirit has more exquisite sight, and also more exquisite hearing than a man in the body; and what will seem surprising a more exquisite sense of smell, and especially of touch: for spirits see, hear, and touch each other."

The phenomena of spiritual communion appear to be, like everything else, progressive: particularly those of materialisation: the communion of the two worlds is becoming closer,—as Kant foretold it would be—more intimate as time rolls on. Who can dare to put bounds or limits to it in the future? Who can tell what is in store for us, "the heirs of all the ages," and of all prophecies either on earth or in the spheres?

A very strange story is current, whether true or not we do not know—but we are not of those who deny, a priori, its possibility—that with T. L. Harris materialisation has taken one enormous step in advance, in that a heavenly bride has come down to earth to him, and that children have been born of this union between heaven and earth, thus realising one step towards the angelic androgynous couple. If there be evidence for this statement it seems very strange that it should not be divulged. We must not forget that analogous phenomena were believed to have taken place in antiquity, as in the case of Lamias.

In the very remarkable and highly poetical collection of "Hymns of the Two in One, for bridal worship in the Kingdom of the New Life," printed by Mr. Harris, is the following :—

L' ENVOI.

By the interaction  
Of two souls in one.  
Drawn, in pure attraction,  
To the Bridal Sun,

This veil of blossomed words for Earth's delight was spun.

Spirit dwells in letter,  
Joyful to unfold,  
Ampler eye and better  
Than is here foretold.

Love's argosy floats light, above the song-waves rolled.

As we in each other  
Wove the happy lay,  
Sister came and brother;  
Choice angels they.

By life's divine uprise we are as that we say.

In the Muse's bower,  
Low at Yessa's feet,  
Grew the glorious flower  
That is here complete.

Taste of our Lord thereby and of our Lady sweet.

CHRYSANTHEUS-CHRYSANTHEA.

It is a curious coincidence that "Marie" calls herself "Marie aux Chrysanthèmes," and Mr. Harris and his spirit-bride and wife call themselves "Chrysanthéus-Chrysanthéa."

The Chrysanthemum is a beautiful flower, a composite flower, symbol of solidarity, many flowers in one organism; it is a flower that delights us all in blooming hopefully, prophetically, in "the winter of our discontent." May it be an omen of the early coming summer of our hopes, which aspire not only to a better earth, but to a glorious Heaven.

We now leave this remarkable book, which has already reached a second edition, in the hands of its readers; and each one can judge for him and herself how much faith may be reposed in its startling revelations, whether "Marie" be a true and loving soul, stating the truth, or whether she and the other assisting spirits be a band of personating devils wickedly playing upon the sensitive feelings and heart of Mr. Chaigneau, or whether all be not the production of the mind or soul of Madame d'Alesi in the condition of mesmeric trance and ecstasy.

Lucerne.

A. J. C.

## THEOSOPHY.

### INVOLUTION AND EVOLUTION OF MOSES.

A Paper read recently by a visitor before the O.S.T. School, 15, Southampton Row, London.

In reading the first two chapters of Genesis carefully it will be observed that the first chapter sets forth the idea, the plan, and the order in which Creation was to be accomplished by God. The first chapter and part of second set forth the plan and specification of the universe with brevity, and as "brevity is the soul of wit," Moses must have been witty indeed to write it with such brevity, and convey in each sentence a philosophy, science, and religion, but God must be acknowledged as performing a superior part in carrying out His plan in six days.

These six days mean:

- (a) The Involution, or six radical changes we pass through before we are ultimated upon the outer shore of Time, or this plane on which we now exist.
- (b) The six distinct degrees of creation in kind, as darkness, light, mineral, vegetable, animal and man.
- (c) The sixfold motion of each atom, as modification or "conditions," cohesion, repulsion, gravitation heat and equilibrium, which last embraces the whole, or part of the whole in a state of harmony, which is Wisdom, the state of Rest, or the seventh one—comparative perfect motion.
- (d) The six suns or six solar systems, which constitute one complete cycle of the material creation.
- (e) The Evolution or six radical changes we have to pass through before we go back to our own fair radiant Home: such as in our selfish nature, social nature, intellectual nature, constructive nature, moral nature, and celestial exaltation; or "six spheres."
- (f) The Trinity attributes of the Creator in their two-fold nature, or duality of male and female, or in one word—Jeh-ovah: Jeh—radiant motion outward, Wisdom; ovah—

heaving to, cohesion, heat and organization—Love. The action between these two forms the third person—force, in the eternal Trinity. Jehovah explodes a thought governed by Will, and that thought through successive changes becomes the material clothing of Jehovah on the shores of Time. In other words Jehovah infuse themselves as men and women into material forms, which material is Jehovah's thought.

In the above plan we get the mode of motion of Jehovah's thought, from the Garden of Eden till it returns to the Garden of Eden again, which Eden is Celestial Paradise from whence we came—the Divine Centre of all light and knowledge, the state of rest.

From the foregoing enumeration it will be seen that we get:

- (a) 6 changes in our outward flow.
- (b) 6 changes in kind of creation.
- (c) 6 changes or motions of each atom.
- (d) 6 suns or solar systems.
- (e) 6 changes in our inward flow.
- (f) 6 attributes in Jehovah.

Or, 36 when added together: the state of harmony or rest for all creation, high or low, good or evil, rich or poor. Moses in Genesis gives rest to all with divine Wisdom.

We have said that the beginning of Genesis sets forth the plan of creation; consequently the Planner is the Builder; although he would not convey an atom of it to its place in the building, but directs its mode of procedure.

To illustrate: the writer was in the company of an architect the other day, and in passing a building in the city of London observed and made remarks on the beauty of its structure. His companion, the architect in reply said, "I built it twenty years ago." Now of course the architect did not lay a brick or drive a nail of it; yet he said "I built it." He built it thus: he created the idea, then got the workmen to be the instruments of his will.

We now see that the Individuality of the All-Powerful Centre gave the idea, then every atom below its own exalted station became the workman, the instrument of his will. Each atom is endowed with vitality—material or spiritual—to perform its appointed mission. Some are projected so far from the Centre that they could not return by themselves; others are thrown after them and become centres of gravity for the lowest to gravitate round. Wave after wave of thought is thrown out from the Centre, and in this way one wave becomes the sea of Rest for the wave below it, and conveys it onward till the crowning wave of divine Wisdom becomes incarnated in the preceding waves which are measured out by Time, as human forms, endowed with Jehovah's attributes and creative intelligence in miniature—a microcosm.

"In the beginning God created the heavens and the earth." According to Moses then God was all existence, combined in one organization. That organization would require to have three essential qualifications: a mind or recollection; a soul or energy; and a spirit or intelligence, to evolve his stupendous ideas. These three would give material existence to another corresponding three. Spirit, being the greatest could make its thought descend further, or in other words create the Mineral Kingdom; Soul being not so great would create the Vegetable Kingdom; Mind would create the Animal Kingdom: hence the Mineral corresponds to Spirit, Vegetable to Soul, Mind to Animal, as could be proved. The wonderful law of compensation and its transverse working is seen here; the Mineral having to go the lowest is exalted above the Vegetable and Animal when they ascend to the Human form, and in turn the Vegetable is over the Animal. This we will show further on.

Their action would be and is: Spirit acts on Soul, Soul on Mind, Mind on Animal, Animal on Vegetable, Vegetable on Mineral, Mineral on Darkness. And here the battle begins:—the great war for supremacy commenced the very moment the Great I Am began to unfold itself in worlds and planets down through their graduating chain of organic and mental developments, till man is reached in the ascending scale—Man the highest physical form of all, and who becomes a centre of attraction for all lower forms to gravitate to. Darkness is dispelled by the Mineral; the Mineral then becomes the heaven of Darkness. The Mineral gets its heaven in the Vegetable, the Vegetable in the Animal, the Animal in the Human body, the Human body in Mind, Mind in Soul, Soul in Spirit; and this Cause, Spirit becoming incarnated in its own previous thoughts meets them again in the Human form. Then they comparatively have done their six days work of creation, they return to the spirit completing the seventh stage, hence they have found Rest. They have ceased from all their labours, and the incarnated Spirit is responsible for their action now. But then the Spirit's work has just begun, for mark, a Human form can exist without a Spirit in it: it is not the Spirit that organizes the Human body, but all that is below it; and if they beautifully work out their mission when upon their own responsibility, the Spirit becomes their centre of gravity. If they have not been dutiful they must wait till they can rear up a harmonious Form, for that is their work. When that is done then the Spirit beautifies them with celestial knowledge. Each particle must work out its own salvation, on its own plane, and then the next stage assists it onward.

(To be continued.)



## ATONEMENT.

Mankind is wonderfully interlinked by the occult forces of life and thought. All matter is the subject of thought, however varied and distant the cause from effect. Thought is the creative energizing force of all phenomena. The sculptured form is but the material expression of the sculptor's thought. The architecture of the ages is but the outer expression of the spirit forces within. The flower that scents the morning air, the babbling brook meandering on its course, the mountain towering high to heaven, the storm's wild rage, the twinkling stars revolving in their radiant silent grandeur, all proclaim that they are but the rude expression of the palpitating life forces beneath,—the monumental forms of Infinite thought force.

As the glove drawn over the hand gives but a rude expression of the hand that is beneath; so matter is but a rude expression of the occult forces within. Matter is inert, and cannot move of itself, yet it exercises not only a negative but a positive effect upon spirit, restraining its activity. In human life the restraining effect of matter is great, far greater than the first rude glance may discern. Hereditary transmission of habits, educational forces, society rules, daily employments,—all are constant restraints and incentives to activity. How far these forces influence human character is difficult to ascertain, but that they are not the sole influencing forces on human character is readily proved by the experiences of the past.

If man was a blind machine yielding implicit and entire obedience to the occult forces operating upon him, with no power to resist and make choices, responsibility would have no existence in connexion with human action; praise and blame would be phrases of no meaning, and would be nonentities in the vocabularies of mankind. But in the constitution of the spirit of man there are two forces which proclaim with unmistakable accents that man is a responsible creature, subjected to the consequences of his actions, and thus deserving of praise or blame. The one is the basis of all action, viz.: Consciousness; the other is the stern judge of human choices and intentions as to their justice or otherwise—Conscience. Consciousness is ever aware of evil intent; Conscience is ever proclaiming that we "ought" not to do the wrong; that evil is not in harmony with the eternal fitness of things: is offensive to the true interests of mankind: is in opposition to the noblest aspirations of man.

Evil has come into the world; the method of its coming in as well as the method of its being turned out have been sources of much discussion. Whatever its means of entrance, here it is, working incalculable mischief on humanity. Here we tread upon debatable ground. Is pain requisite to man? Is it an active force in the designs of the Infinite? These are questions of great importance, and in the concerns of human life are of vital consequence. But what is evil? We may define it—that which is injurious to mankind, gives sorrow, grief and pain. What a vague definition! yet man from the unerring voice of Conscience ever knows what is his intention prior to every act, whether he intends good or evil. If evil, then it is injurious to man thus to act so as to give pain, grief, or sorrow. Whatever act man does that tends to belittle himself in the light of his Conscience, is a proclamation of wrong, hence it is evil, and Conscience comes with its imperative "ought," to warn you of its dangerous consequences.

Mankind in all ages has ever attempted to get rid of the evil consequences of wrong doing. Propitiation for sin has been customary from time immemorial. Carthage and Rome made sacrifices of their noblest sons to appease the angry moods of their offended deities. The incense oft times of Druid temples were the cries of human offerings. Jewish custom proclaims there is no "remission of sin without the shedding of blood." The custom has been transmitted under a new form. Instead of each man making his own offering for his sins, according to the rules of the priesthood, we are informed that God—Christ Jesus—has sacrificed himself as a sin offering for the world, as propitiation to God for man's violation of Law. If God has suffered in the person of Jesus for human sin, then the consequences of sin in man should not be felt. Moral wrongs should bear no consequences, but joy should be the portion of man continually. Physically man may suffer from disobedience to physical Law and the adaptations of social life, but from moral wrong he cannot suffer, as the penalty of the Law has been paid by the sufferings and death of Jesus on the cross. Conscience is no longer of use to man, its exercise is now unnecessary in the affairs of life, the moral wrongs of man can bear no consequences; these having been suspended twenty centuries ago—mankind suffers no pangs of remorse—a gnawing Conscience is no reality, but a delusion of the brain, a phantasy of the imagination. Richard III didn't think so, as the weird forms of his murdered victims rose before him on Bosworth's fatal field. Macbeth thought not so as he heard the cry, "Macbeth, sleep no more; Glamis has murdered sleep;" or when the dagger rose in air before his eyes, did not Conscience then speak loud and clear? Burns too knew something of a gnawing Conscience with its fearful "ought." Did all humanity proclaim to the world as the poet has done, the inner workings of their being, then what a tale of woe mankind would hear! Sorrow is the portion of all men, evil intentions

have been a portion of all men's lives, pain has been the accompaniment.

Why have evil intents arisen in men's mind? Because man, impelled by a wild, strong current of desire for happiness, but apprehending not the road to its fair beauteous abode has seized whatever lay in his path, that he might satisfy the fierce, wild, earnest cravings of his being; like the hungry man perishing for want of food, who cares not when or whence comes the food that satisfies his hunger; enough for him that his desires are satisfied for the present, for the future—well—

The perceptive faculties of man need culture, and it takes a long time to attain an infinite sweep, hence in the necessary frailties of human nature faults arise in his judgment. Apprehending that his own ends may be attained by a given action he proceeds, unconscious, or uncaring what the result of his actions may be upon others, yet the consequences may be pain, sorrow, or bitter grief. All crimes are but a fool's road to Paradise. Folly is a short-sighted policy for the attainment of happiness. Happiness comes alone of obedience to Law. What is the Law, and where is it proclaimed in Nature's vast expanse, or in mystic words, divinely given?

PERICLES.

## THE DIFFUSION OF SPIRITUALISM.

## "THE BRIGHTER AND BETTER BEYOND."

To the Editor.—Dear Sir,—I doubt not that many conscientious Spiritualists besides myself feel highly indebted to you for the publishing in the MEDIUM of 28th ult. of that most splendid and Godly inspired sermon preached by the Venerable Archdeacon Colley, M.A., on the occasion of the departure to a higher, brighter, and happier life of one of his flock.

Oh, how I do rejoice and thank my Heavenly Father that at a time when true Spiritualism is so misused and brought down to the level of conjuring, and alas! in some cases its name used for shameful dishonesty, not by unbelievers (it would be a relief to one's mind were it so) but by those few who are or have been tempted by evil spirits to satisfy their unholy cravings for this world's treasures. Some few Godly men are found who have not bowed the knee to Baal, and boldly proclaim the holiness of true Spiritualism, amongst whom stands prominent such men as Archdeacon Colley, who fearlessly preaches it in his cathedral.

I say that all Godly Spiritualists should make it a point to pray daily in spirit and in truth that our Lord should send more such men in his vineyard, for truly the harvest is great, but the labourers are few.

By an unforeseen circumstance I did not read the MEDIUM of January 28 till yesterday. Had I seen it before I would have written this earlier; but, however, the proverb, "better late than never," I wish now to make good, and that is to suggest that when such articles as the sermon I allude to, and the beautiful essay on the "Many Mansions," which which appeared in the same number are published, such publications ought to be freely circulated, especially amongst that portion of our fellow-men who are considered the religious portion of the inhabitants.

Such I consider would do more to promote real and holy Spiritualism than most other means employed, and to help to carry out my suggestion I beg you will kindly distribute one hundred copies of the MEDIUM AND DAYBREAK of 28th Jan. last if possible, for which I will gladly pay the cost.

In conclusion let me again implore true Spiritualists to be on their guard with reference to paid mediums. I am, dear Sir, truly yours,  
A JERSEY SPIRITUALIST.

Jersey, Feb. 7, 1881.

Recent issues of the MEDIUM have been great favourites with our readers, particularly last week's and the one alluded to above, of which another correspondent wrote: "Last week's MEDIUM was an excellent one to circulate amongst church-goers. I hope your friends, hundreds of them, are of the same opinion, and that it will be spread broadcast, as it were, among the members of every religious denomination." Similar opinions have been expressed by many correspondents, some of them enclosing stamps for packets.

Now, the MEDIUM can be made of unlimited usefulness in the diffusion of Spiritualism. Since it first came out nearly 300,000 copies have been circulated gratuitously, and which have been the chief external means of extending the Movement. The MEDIUM is more adapted now than ever for indiscriminate circulation, and we ask our friends to assist us in that useful work.

As was stated in our balance sheet published in last issue for 1880 we have a separate fund for the free circulation of the MEDIUM, to which fund we put the contribution kindly offered by "A Jersey Spiritualist." We have other funds in hand, and now we want workers who will take the trouble to circulate well such copies of the MEDIUM as we have to spare for that purpose. We can send a packet to any address if the recipient will defray postage or carriage.

Of last week's issue we have none to spare for this purpose.

## SUBSCRIPTION PRICE OF THE MEDIUM For the year 1881 in Great Britain.

As there will be 52 Numbers of the MEDIUM issued in 1881, the price will be—

One copy, post free, weekly	0 2	...	per annum	0 8 8
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Additional copies, post free, 1<sup>1</sup>/<sub>2</sub>d. each per week, or 6s. 6d. per year.

### THE "MEDIUM" FOR 1880 POST FREE ABROAD.

One copy will be sent weekly to all parts of Europe, United States, and British North America, for 8s. 8d.

To India, South Africa, Australia, New Zealand, and nearly all other countries, for 10s. 10d.

Money Orders may now be sent from nearly every country and colony to London through the Post Office. In other cases a draft on London, or paper currency, may be remitted.

All orders for copies, and communications for the Editor, should be addressed to Mr. JAMES BURNS, Office of the MEDIUM, 15, Southampton row, Holborn, London, W.C.

The MEDIUM is sold by all newsvendors, and supplied by the wholesale trade generally.

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

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

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 18, 1881.

### VOCAL MUSIC IN SPIRITUAL MEETINGS

Our musical department will be found this week on page 111—the last page but one.

### NOTES AND COMMENTS.

Do not pass over the first article this week—"Spiritualism in France," because of its great length. It is a very interesting love story of a most affecting kind. It also sets forth many instructive points in spirit communion, and gives a glimpse of the doctrine of Reincarnation, so prevalent in France. The facts of spirit communion which it sets forth may be read as well without any connection with reincarnation as with it: in fact the reasons and arguments in proof of that doctrine are the weakest point of the narrative.

Love is a much greater force in man's life than philosophy, and it is proper that it should receive attention in our literature. Mr. Chaigneau inculcates the wholesome sentiments of true love—the couple. His emotions, and the results are honestly spoken, and though great warmth may be observed in this case it is only what exists so universally in similar episodes on the earth plane.

Spirit communion always appears on the plane on which the participants live and have their being. The love element is so conspicuous and openly treated in the capital of France that it is not to be wondered at if in such a sphere, the relations of spirit and mortal should present amorous characteristics. We have heard of spiritual nuptials in this country, and the bereaved husband has declared that his departed wife has returned as stated times to his bosom as of old. Mr. Harris also has a spirit wife, but in a more permanent form.

All this we consider to be quite foreign to the genius of spirit communion, the legitimate object of which, as it appears to us, is to elevate man spiritually, and not to reduce spirits to his carnal level. It may be urged that there may be love intercourse on the physical plane without carnality, and it may be also urged that the miraculous conception of Jesus and other sages are instances of spiritual parentage, which if not denominated carnal, led to similar results. It was suggested in the O.S.T. School one evening that the rib taken from Adam and turned into a wife for him might

mean an embodied spirit of a higher type, who, solidified from his aura and placed beside Adam on his plane, led to the origin of a new race.

Churches—ancient and modern, have believed at great length on these matters. Only those who have the experience are fitted to bear witness.

For several weeks we have given a brimful MEDIUM, but this week it is overflowing. We believe in paying to the uttermost farthing. Difficulties have some weeks stood in the way of our being able to supply a full paper, particularly a month ago, when, during the late frost, the illness of our assistants made it impossible for us to have the due quantity of type set up.

Mr. T. M. Brown will be in London a week hence, and would be glad to receive invitations to lecture on Sunday or week day evenings, and hold seances.

Almost every religion has had gods, goddesses,—beings to love, worship, and imitate. The Virgin Mary, pure and sinless, Jesus spiritually rich, but in a worldly sense poor, despised and put to death for extreme views and acts, are grand examples. Spiritualists are singularly unhappy in their choice of heroes; and the history of the Movement presents examples of men and women being championed whose lives and the fruits thereof have been the very opposite of the glorious examples just quoted. All this is no fault of Spiritualism, which very much requires to be saved from some of its would be apostles and friends.

### "M.A. (OXON)," ON "EPES SARGENT'S" DISCOURSE THROUGH MRS. RICHMOND.

In commenting on the Discourse, "The Day after Death," last week, we asked the readers of Mr. Sargent's works to favour us with their opinion as to whether the style of thought given through Mrs. Richmond be characteristic of the mind from which it purports to have emanated. We thank "M.A. (Oxon)" for his kindness in responding, as he has had very special opportunities of being able to judge in this case. The following are his words:—

"I read the address of my old friend Epes Sargent with much pleasure and interest. There are in it several striking marks of genuineness. The language is nothi—naturally enough: for the matter was conveyed, as is claimed, through a medium spirit before it was uttered by the human medium; but the tone of thought is his, and is strangely harmonious with the tone of his later letters to me. I should expect him to be overpowered with the revelation that death brought to him, and to find that earth-interests are for a time eclipsed by the engrossing thoughts that crowd upon him.

Hardly a mail passed without one letter (sometimes three or four) from him, and I do not know which to wonder at most, his great energy or the keenness of his insight. His life in spirit will be one of vast activity."

### DEMONSTRATION OF ABSTAINERS OF TWENTY YEARS STANDING AND UPWARDS.

This will take place at Bloomsbury Chapel Lecture Hall, W.C., Friday, February 25, 1881. Tea on the table from five to seven o'clock. Admission cards, 1s.; card (admitting lady and gentleman), 2s.; may be had at TWEEDIE'S, 337, Strand; ALLIANCE OFFICE, 52, Parliament Street; and KEMPSTER'S, St. Bride's Avenue; or, by Post from Hon. Sec., Mr. W. FORBES, 71, Windsor Road, Holloway, N., on receipt of Post Office Order or Stamps, and a stamped addressed envelope. N.B.—Only 300 Single, and 200 Double Cards have been printed. None will be sold after Wednesday, February 23rd; and payment will not be taken at the doors.

We hope our readers will support the Temperance Movement most heartily: particularly by their personal example. No high or holy spirit can manifest in an atmosphere of alcohol: and mediums who desire to sit with real Spiritualists must make a point of abstaining from it.

STAMFORD.—Mr. E. W. Wallis gave a trance address on Wednesday last on a subject chosen by the audience: "The Future Existence: Shall we Know each other There, and Shall we Enter that Existence at Death?"—JOSEPH REEDMAN, 69, High Street, Feb. 12.



## DR. T. L. NICHOLS AND THE "RATHER PECULIAR" EDITOR OF THE "MEDIUM."

Dr. T. L. Nichols is a man of literary experience, and his statements merit grave consideration. He has just said that the paper with which he is more intimately related—as contributor we perceive—is under "respectable management," while the Editor of the *MEDIUM* is regarded by him as "rather peculiar!" Taken in relation to one another we are at a loss to determine whether the epithet "respectable" or "peculiar" be most meritorious as applied to the purpose in question, but as Dr. Nichols has a happy knack of improving his own position by his public utterances, we may venture to assume that the philanthropic gentleman charitably pats himself and his party on the back in this sly little insinuation. This supposition is further strengthened by the context in which it is stated that the *MEDIUM* "is the organ of its rather peculiar Editor." As Dr. Nichols is strictly a scientific man, and therefore a man of facts, we have pleasure in being so far of use to him in that capacity as to inform him most respectfully that in the statement just quoted he has made a mistake which renders his words the very opposite to the truth.

The *MEDIUM* has been and is the organ of the Spiritual Movement, and that in a strictly mediumistic sense, as the organ of spiritual purposes, not of spiritualistic parties. Dr. Nichols will, we hope, with his cultured logical discrimination, perceive what is involved in this "peculiar" distinction.

In proof of this the history of the last eleven years bears continuous and consistent testimony. From the first issue of this paper the funds required to establish and support it have been solely contributed voluntarily by the public of Spiritualists, who still continue to uphold the *MEDIUM* as the Organ of the Movement, notwithstanding the efforts of cliques to make it appear that Spiritualism is synonymous with their designs. The columns of the *MEDIUM* have been entirely free to all spiritual workers—wire pulling clique promoters being alone excluded, as they do not belong to the spiritual category; hence it has had no recognized staff of contributors to monopolise its space, and give it a sectarian bias, but it has been and is a free platform for all shades of thought, degrees of ability, or variety of effort. It has even been the organ of Dr. Nichols more than once, and when his "Herald of Health" comes along with the passages relating to his or his wife's magnetised paper marked, the same is freely noted in the columns of the *MEDIUM* to the increment, as we know, of the doctor's professional correspondence.

Lastly, as to the position of the Editor in the work: he has given his time and "rather peculiar" services from the beginning wholly gratuitously. As a spiritual worker he has candidly given forth his impressions in the columns under his control, and being of spiritual origin they have no doubt been "rather peculiar," as all spiritual products are in eyes that are centred on objects of another class. These spiritual suggestions have been all along the seed from which the public movement has grown, but it cannot be said that the *MEDIUM* as the vehicle of those suggestions to the public has been the "organ" of the person who wrote them, seeing that no personal end of his was served thereby.

These three points—the source of support of the *MEDIUM*, its free platform to all, and the fact that the Editor—beg pardon "rather peculiar Editor"—has given freely the last eleven years of his life to the work—not only without profit but at a loss, and involving very severe personal suffering—is really after all "rather peculiar;" as we on consideration are forced to admit. Where is there a parallel to be found to it in the history of Spiritualism?

We may be altogether at sea as to Dr. Nichols' meaning in his statement that the *MEDIUM* is the organ of "its rather peculiar Editor," and therefore do not desire to do him the slightest injustice by placing constructions of our own, or any construction, on his words; our only anxiety is to prevent him from any possibility of injuring himself by making statements of a kind which the public facts of the last dozen years would not sustain.

As for ourselves we have no concern. It has been our fortune to be criticised and opposed from the beginning—and all because other persons have had interests of their own to serve, and our prior, spiritual work stood in their way. Every newspaper or clique that springs up repeats the same unspiritual offence, and in time they pay the penalty: for it

is "rather peculiar" that spiritual work does not succeed when thus promoted; while the spiritual worker that minds his own business is sustained because the spirit world wants him.

We have no desire to run down any man's "shop," for we firmly believe in free trade and the "survival of the fittest." The greatest enemies of a spiritual worker are now as in gospel times, those who are assumed to be of his own household. The enemy and alien, under the guise of spiritualism, comes into our field with a bluster of mighty work, and a swagger of importance, inadvertently blowing his own trumpet, but more pronouncedly impeaching the faithful servants of the husbandman whose work has been continuous and self-sacrificing. What a crop of these tare sowers we have seen pass their "perihelion" since we put our hand to the plough!

We still take comfort in these old words: "And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved."

The Person to whom these words are attributed, though not "respectable" in certain quarters, was considered "rather peculiar" in his day!

## HEALING BY LAYING ON OF HANDS.

### TUMOUR IN THE BREAST.

Dear Mr. Burns,—The following remarkable cure of tumour in the breast will evince the advantage of healing by laying on of hands, as compared with the knife of the surgeon.

Mrs. Marlow, one of the sitters in the circle at Ferry-hill station, has been afflicted with a very bad tumour of the left breast, which the doctors at Middlesboro' and Newcastle all affirmed emphatically could never be cured without submitting to a surgical operation, to which she had a great objection, though she did reluctantly consent to allow a Middlesboro' doctor to insert his lancet, without any advantageous result as the breast got gradually worse. The doctors urged that she should make arrangements to remain in the town for some days, or perhaps weeks, to undergo an operation, as they said it would be uncertain how long she might have to remain. To this proposal her friends earnestly entreated her to submit.

But the husband, Mr. Marlow, strongly protested against it as he was totally opposed to the employment of the doctor's lance, in addition to which there was the uncertainty as to the length of time she must be away from home and her little family.

The breast grew gradually worse, indeed so very bad that all who saw it shook their heads in despair, and said it never would be better, it would be certain to kill her. In this situation Mrs. Nichols of London was applied to, who after correspondence declined to treat the case, unless she could see it, and have the patient under her control and observation. Of course that was absolutely impossible, as in addition to going from home, there was the long tedious journey, which to a sensitive delicate female like Mrs. Marlow would be dangerous and almost impracticable.

Under these circumstances the controls of Mrs. Marlow advised that a sitter, we will call Mr. L., who had been told by other controls that he possessed healing power in a remarkable degree, should undertake the case. This the husband of the medium was very solicitous he should do, to which proposal, after considerable importunity, M. L. acceded.

After the first visit the patient expressed an unusual sensation in the breast, which gave her hope, and inspired the husband with confidence. Suffice it to say that after repeated applications extending over a few weeks, the disease succumbed, and is now totally eradicated, the breast is as healthy as the other, or as it ever was, and the lady herself enjoys health as good as ever she did.

Since the above the same Mr. L. has treated a bad case of inflammation of the kidneys with success.

A. DOBSON.

## MESMERISM AND PSYCHOLOGY.

### A SUGGESTIVE INCIDENT IN OLAIROVOYANCE.

To the Editor,—As the following incident may be interesting to some of your readers and in fact has close alliance with the whole phenomena of Spiritualism, I have thought it well to have it recorded.

On returning home one evening, I no sooner opened the door than a man presented himself almost standing in the doorway, with his face looking in. It appeared so real that I was in the act of passing him, when the object vanished. The face was not seen, but the dress, size and general outline were stamped on my memory. There was something undefined by his side. I immediately mentioned the circumstance, and from the explanation I gathered a great psychological truth.

There was standing on the exact spot where the phantom stood, half an hour previous to that, a real man, but he was then a mile away from me. The description of the dress was perfectly correct, and when told it was my brother-in-law I recognised the outline of the figure as remarkably clear. The object which was so indefinite by his side was his little girl. When I was told the nature of his visit, and his soliciting my wife to go and render assistance in distress, and being answered that through a pressing engagement that evening she could not comply, I realised that the whole air of the room had become sympathized, and the retention of the form, was analogous to the permanent action of light on the sensitized plate of the photographic artist. The destroyed impression of the little girl by his side is equally due to the same law. The mind of the little one was not affected by the circumstances, and although her presence was unmistakably there, still nothing definite was sensigraphed.

The above may lead to some elucidation of the mystical bond between matter and spirit. It cannot be argued that the above was a subjective phenomenon, and born in the ideality of the brain. It is true the mental atmosphere may have been lucid and the conditions favourable, still there remains the actual recital of a fact, which must be deposited amongst the natural forces of life; an objective something which is unexplainable through the present formulas of science. There are recorded facts something similar in spiritualistic literature, and much has been written on the subject, but I cannot say any theory contains the solution of the phenomenon.

To show how close is the connection of such things with the doings in the spiritual circle, I may also mention what took place within one the other evening. I was endeavouring to delineate the surroundings of a certain individual, and while describing what I thought was a departed friend, the party said—"why, that one is not dead, it is a very close companion of mine." He recognised the picture distinctly, and I wondered at it. Again an image was projected which was certainly not of one dead, namely, himself. I discovered then that he had the psychological power of producing these effects on the clairvoyant atmosphere, and exhibiting objectively his double, or soul portion of his nature.

If these things luxuriate in the present inclement atmosphere of human opinion, we can augur a bounteous harvest of such results, in more favourable conditions, or, when the study of mental phenomena is loved and cherished.

You recently made a few remarks very apropos to a would be lecturer on the principles and philosophy of Mr. Combe. We expected something nutritious from such a source, but were miserably disappointed. No allusion was made to the characteristic teachings of that eminent philosopher and all that emanated from the lecturer, as I told some of his audience, was more felicitously and clearly stated in one of Fowler's threepenny tracts. It would be well that the "Combe Lectureship," which is an excellent opportunity for promulgating the principles of Phrenology amongst the masses, were taken mere advantage of in the appointed lecturer to this auspicious chair; but it shows the tendency of the age, and the unmindful state of society and its rulers. Everything progressive is considered revolutionary, and must be subjected to superior physical force. In America the druggist and his supporters the Medical Faculty have invaded the ranks of the Progressive healers who work alone on the Hygienic principles, and are determined to crush them. It will soon extend in earnest to this country, and all advocates of natural treatment must beware of the same exterminating crusade. Drugs will drag us if we don't swallow them.

There are more places than Ireland, the theatre of war with vested interests, and although the land clangor calls attention to that quarter, there is an oppressive influence abroad equally dangerous to the peace and sanctity of many a heart and home. We as Spiritualists ought to sympathize with the cause of Irish Land Reform, although we may not agree with their tactics and mode of action. It is the root of all the grievance of this country, the monopoly of land. The idea of English law to the Spiritualist does not convey the idea of justice, though the two ideas are in reality synonymous.

But I have digressed, and may have rendered the simple incident in clairvoyant experience obnoxious by the superincumbent load of political criticism, but if you allow me another occasion, I will try to say something about the "lawful" suppression of Spiritualism, and its non-acceptance on the roll of British statutes.—With kind wishes, I am yours truly,  
Kirkcaldy. ALEX. DUGUID.

#### PROOFS OF THE IDENTITY AND ACTION OF SPIRITS.

Dear Burns,—Two remarkable proofs of a spirit being capable of conveying messages from one country to another have occurred and been specially verified since I left Cape Town, South Africa, and I think I ought to make them known, to cheer and encourage those who may be in doubt as to the existence and trustworthiness of our spirit-friends.

The first of these cases is as follows:—

While in Cape Town I had a developing class composed principally of young gentlemen. They possessed wonderful

gifts, and I felt on leaving Africa the importance of their conditions. On my passage home my mind was frequently centred on those dear youths. One day while alone in my berth on the wide ocean my prayers and thoughts were extended towards those souls I was fast leaving in the distance, when my chief guide, "Bretimo," made me aware of his presence, and a conversation thereupon ensued between us. I said, "Bretimo, oh how anxious I feel about these young lads we have left at Cape Town lest they should not get on well. Will you kindly visit them on their circle night, control Mr. T. H., and cheer them on. Tell them I desired you to do so, also how I am fairing on board ship." "Bretimo" said he would go, and, strange as it may appear to some, after I had been at home a few weeks I received a letter from that circle, and stating that "Bretimo" had visited them, delivered a message purporting to come from me, also telling them what kind of a passage I had. Let the sceptic explain these facts if he can.

The second occurrence is of a more recent date. On last New Year's eve—last day of 1880—"Bretimo" said to me, "You can arrange for a watch meeting if you like, but I am going to the Cape to see Liliando"—meaning my daughter, now Mrs. E. A. Hodgson—"and I will come back as soon as I can." No more was thought of it until my daughter, Mrs. Hodgson, in her last letter to me said that "Bretimo" had controlled her in Cape Town, and said he had left the watch meeting as I have described.

I hope these facts will tend to increased confidence in our dear friends on the other side.—I am, yours in the Cause of Truth,  
T. M. BROWN.

Howden-le-Wear, Durham.

#### WORK at the SPIRITUAL INSTITUTION.

##### MRS. MARSHALL'S SEANCE.

On Saturday evening Mrs. Marshall gave her seance at the Spiritual Institution. It was attended by a large and select company, some of whom had sat with her years ago.

During the day Mrs. Marshall had been so seriously indisposed that she was confined to bed, and under these circumstances she did not appear to such good advantage as if health conditions had predominated.

The company first sat round the room in an informal way, and after some conversation Mrs. Marshall stood upon a cushion while the raps were heard, to prove that she did not cause them by kicking any object with her feet. All seemed satisfied with the genuineness of the raps, which were very distinct.

The next step was to desire any sceptic present to write in secret a name on a piece of paper, and then write six names, the one previously written among them, and the spirits would rap when the right name was written. This experiment was varied by the raps occurring when a name was thought of. It succeeded repeatedly, but it also failed in some instances. The success seemed to depend on the completeness of the mental picture formed in the mind of the experimenter.

The attempt was also made to describe the mental conditions of sitters by Mrs. Marshall's own voice under influence. Some of these attempts were striking in that past thoughts were alluded to, but construed to refer to the future. Altogether this class of experiments seemed to have their basis in mind reading by some power related to Mrs. Marshall, which power had also the ability to make raps or sounds without physical means, and evincing a knowledge that Mrs. Marshall by the use of her ordinary senses could not lay claim to.

For the purposes of the scientist probing into obscure psychological laws there could not be a more interesting medium than Mrs. Marshall. All this took place in the light, and the results were obvious—whether successful or otherwise—as they occurred.

Then the company was invited to form a circle round the table, a heavy mahogany one, the top formed of segments, which could be removed for the purpose of elongating and contracting the table. There were indications of physical phenomena, and ultimately the gas was extinguished. The table was then moved violently, and the centre portion of the top, a heavy square slab of mahogany, was taken off and passed behind the circle near Mrs. Marshall's chair, and gently deposited a considerable distance from her.

Mrs. Marshall's daughter, about twelve years of age, sat beside her, and she was found to be on the table—at least on such portion of it as had a top, for the second leaf had been removed in a similar manner to the first, and ultimately the whole of the top was carried away. She was passed up to Mr. Freeman, who took her on his knees, and said she was cataleptic. The manifestations now became very forcible, and a voice purporting to be that of "John King" was heard, but it could not articulate distinctly. An attempt was made to turn the table upside down, and when the light was struck it was found on its side and without any top. The light was again extinguished, and the table was after a time turned with the feet standing up and the frame of the top on the floor.



This was not effected by merely pushing the table over, as then it would have fallen a breadth beyond its original site, and crushed the row of sitters. It was handled in such a way that it occupied its original portion of the floor, but standing on its top.

Mr. Freeman, who sat near the medium, could testify that Mrs. Marshall took no part in these powerful manifestations. At the same time Mrs. Freeman was removed from her chair and placed on the floor a little way back. Mr. and Mrs. Freeman having powerful manifestations in their own family, and sitting as they did near the medium, the phenomena nearly all occurred in that vicinity.

There were a great many minor manifestations—chairs moved and persons touched, showing that the power was great if it could have been harmoniously utilised. As it was, the influence was not pleasant, nor did the sphere of the circle appear to get into harmony with it.

The sum of £1 15s. 6d. was collected for the funds of the Spiritual Institution, and Mr. Burns thanked Mrs. Marshall for her kindness in attending.

#### QUERY BY A CLAIRVOYANT.

On Saturday evening at Mrs. Marshall's seance I was favoured with great lucidity in my clairvoyance, and I would be glad if anyone will answer a question regarding the final scene.

Before the table was moved my little "Miami" held me so close to the door away from the circle that I could not stir hand or foot, but I saw the whole preparation for turning the table. At the corners and on the sides of the table streams of white light were stationed like so many telegraph poles, and in front of Mrs. Marshall a column the thickness of my wrist of clear, fiery flame—a pentecostal tongue. When all was ready every flame was driven down like a wedge or thunderbolt, moving apart the sections of the table with violence, and overturning it leaf and body, and capsizing a lady in the corner, but, as usual, not injuring her in the least. I saw amusing collisions of prying sprites in the effort to manifest, but the last scene of all puzzles me.

When the medium said, "I think the power is exhausted," a procession of spirits passed over the circle, a large ox in the centre! Was that ox a veritable being in the alphabet of its evolutionary existence, or was it a Swedenborgian symbol of strength in battering down that big table, or did it signify the personal necessities of some exhausted sitter?

To save anyone the trouble of testing the reality of my clairvoyance, let me tell them on one occasion recently a gentleman came into my presence with a burden on his mind. I immediately described all his work of the day, and gave him an additional plan for which an engineer had been employed in vain.

"MIAMI."

#### LITERARY NOTICES.

##### PUBLICATIONS ON HEALTH.

We have received "The Herald of Health" for January and February of this year, price 1d. each. This well established monthly edited by Dr. T. L. Nichols, now appears in better form than ever. Its columns overflow with all sorts of reformatory paragraphs, including the Land Question and industrial considerations connected with food and health. It is an excellent pennyworth, and those who make its acquaintance will regret that it does not appear oftener than once a month.

The "Dietetic Reformer," 2d. monthly, is more particularly devoted to the question of a diet consisting of the products of the soil. We are glad to observe that the Land as the source of food is receiving increasing notice in the pages of this excellent magazine. There are a variety of useful recipes for cooking, etc., in each number, so that by taking advantage of one of these the cost of the magazine may be saved in the preparation of one meal.

We have frequently noticed "House and Home," weekly, 1d., and can now commend it more earnestly than ever. It contains an increase and greater variety of matter. The weekly portrait and biography of some distinguished person is still a feature. Emigration receives considerable attention, and the resources of various countries are described with the view of guiding the emigrant in the selection of a new home.

It is significant that the better culture and tenure of land, and the proper production of food are receiving more attention in all periodicals devoted to the amelioration of mankind. As Mr. Duguid observes in his article—that is the root of the whole matter, and now that the root is being so frequently disturbed it is to be expected that it will soon be plucked up and allow a better state of things to grow in its stead.

ANERLEY.—A gentlewoman residing in Anerley, anxious to form a select circle for the investigation of spiritual phenomena, would be glad to hear of any ladies and gentlemen of position and intelligence to join the same. Address, H. L., care of Mr. Burns, office of this paper.

#### THE PARTED SISTERS.

(A CHILD'S POEM.)

Sister darling, I am near thee—  
With a garland bright and gay.  
Weaving flowers for thy birth-day  
When thy life has passed away.  
And another little fairy,  
Joins me in my love to thee;  
Waiting, watching, for thy coming  
In this long Eternity.

Mother's essence is around thee,  
Caring for thee day by day,  
In this beautiful World of Spirits,  
Here we are for ever gay.  
Thou wilt reach this shore shortly;  
Where each day is scarce begun  
And we linger o'er the flowers  
Whose great centre is the Sun.

Oh, what melody enraptures—  
All our senses here enthrall;  
Dwelling in a sea of beauty.  
Whispering birds at evening call.  
In their voice I catch the echo  
Of thy earth-life, even here.  
Thou and I are never parted;  
Sister come and join me here

I, for thee feel such a longing  
All our family to join;  
Thou'lt not be a stranger, Sister,  
I shall know thee well again.  
I have got a home of beauty,  
With colours bright; of every hue,  
Passing far your earthly beauties;  
Ever changing, ever new,  
I am grown so tall, dear Sister,  
Naught best love could recognise  
The little Sister-mite who left thee  
To join the Angels in the Skies.

ANNIE.

The foregoing verses were forwarded to us for publication by Mr. William Anyon, of Manchester, who informs us that they were written through the mediumship of Mrs. Ellen Hooper, Cheetwood, on the previous Sunday evening. They are addressed to Miss Johnson, 159 Strangeways, and purport to come from her sister in spirit-life.

In a note Miss Johnson says: "These verses are only one of many communications I have received through the same lady, all more or less indicating the truth of spirit communion. My dear little sister passed away at the age of four years. I never received a message from her before, and the medium did not know that I had had a little sister of the name of Annie."

Though child-like, the verses contain so much spiritual truth and poetical feeling that Mr. Anyon requested that permission might be obtained to publish them, and to this the ladies immediately concerned, kindly consented. There is much of this form of Spiritualism in private families, and it is more satisfactory, elevating, and comforting, than the more phenomenal displays.

#### TO THE LOVERS OF THE ANTIQUE.

A widow lady who once occupied a good position in society, but through ill health and advancing years, urgently requires ready money, desires to sell two elegant crystal decanters, richly cut, which cost four guineas, once the property of her mother, also half a dozen antique glasses. A reasonable offer will be accepted. The articles will be shown by Mr. Coffin, portmanteau, bag and leather case maker, 13, Kingsgate street, High Holborn, first street East of Southampton Row.

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

On Sunday, February 20, at 7 p.m. prompt, Mr. Iver Macdonnell will discourse on "Apostolic Succession." Persons wishing to secure seats need be early.

On Monday, February 24, at 8 prompt, a special meeting of members and friends interested in the work here and the Cause of Spiritualism generally will be held on some important matters. The secretary begs the attention of members to this notice.

Tuesday, February 22, at 8-30 prompt, Dr. Nichols will lecture on "Evidences of Immortality."

Wednesday, the 23rd, at 8-30, Mr. F. O. Mathews will hold a service concluding with clairvoyant visions. Admission to this service, 6d.; other meetings free.

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

J. M. DALE, Hon. Sec.

BARROW-IN-FURNESS.—We had our yearly meeting last night for re-election of officers, and to see how we stood financially. We found a balance on the right side. The officers were re-elected. We passed a resolution to make our meetings more public for the future; Mr. Condon and Mr. Proctor take Dalton and Barrow in turn. Other mediums are slowly developing.—The Salvation Army have just come here and thousands are attracted by the mere preaching of orthodoxy in earnest.—J. W., Feb. 14, 1881.

## MATERIALIZED SPIRITS AND THE SECOND COMING OF CHRIST.

The following account which appeared in the first place in the "Cincinnati Inquirer" is quoted by "the Christian Herald" as proof certain "that Spiritualists are putting forth the very claim which false prophets are in the last days predicted to put forth," in Matthew xxiv. 23—26.

"Then if any man shall say unto you, Lo, here is Christ or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth; behold, he is in the secret chambers; believe it not."

The following is the "Cincinnati Inquirer's" account:—

"We have just received a remarkable document, duly attested by seven witnesses, giving an account of a series of seances held with this wonderful medium, which we print verbatim, leaving the readers to draw their own conclusions, simply stating that these witnesses are all persons of respectability, moving in the best circles of their respective homes, and looked upon as truthful and reliable. Adventists are looking for the Second Coming of Christ, and if this wonderful story is true, He has surely come. The attested documents says, among other things:—

"We attended a seance this evening at Mrs. Stewart's rooms, in Pence Hall, at Terre Haute, and saw ten or twelve materialised spirit-forms—full-sized forms of men and women. One was the materialised spirit of Nimrod, who lived in ancient times. He was dressed in ancient costume. He shook hands with us. He is a chief of the ancients—the mighty hunters of old. Next came forth the materialised form of Christ, and stood in the door a short time in a white robe and a crown of thorns upon His head. He advanced from the cabinet and took the hands of Mrs. Kline and Mrs. Lewis before retiring to the cabinet. After this came the spirit-form of Mr. Patterson Conn, formerly of Van Wert, Ohio. He came to the door and was recognised by his sister-in-law, Mrs. R. Conn, one of our party. Dr. Pence's former wife came to the door, took the Doctor's arm, stepped to the side of the platform, and stood there several minutes while the Doctor talked with us. The medium could be seen sitting in her chair with a shawl wrapped around her during all this time.

"Friday morning we had a private seance, at which only eight persons were present, including Dr. Pence. The medium entered the cabinet, and in about twenty minutes was enranced. After a little while, during which the spirit-control talked as usual, the cabinet door opened, and a majestic form appeared, that filled us with awe; for there in the door stood, in majestic grandeur, Jesus of Nazareth! the Lord of Glory! the King of kings! the pure and holy Christ of God! He had come according to promise, and stood manifest before our eyes. He stood looking at us silently for several moments, and then said:—'You are faithful soldiers, and greater wonders than these shall you yet see.' These words He spoke in a low voice. He then beckoned each one of us to Him, took us by the hand, and blessed us before retiring to the cabinet. He had stood in the door and on the platform nearly half an hour. He had a white robe and a crown upon His head, in the centre of which glittered a beautiful gem. A faint halo was visible surrounding His sacred head. He left us awe-stricken with His sacred presence. This was the master-piece of materialisation. Surely these are the days foretold by John the Revelator, when he declared that Jesus Christ should come again a second time with power and great glory, and have not the dead arisen throughout the land, and angels returned, appearing unto many? Would that every mortal could have seen and known, as we now know, this glorious truth. The Saviour of mankind has reappeared; the Second Advent has arrived; the heavens are opened; the dead are raised; mortality is swallowed up in immortality; death has lost its sting, and the grave its victory! Having examined the cabinet, the seance-room, and the medium, we are prepared to witness to the world that the materialisations that have occurred in our presence, are genuine and true."

(Here follow the signatures of the witnesses.)

From what we know of spirit-manifestations it is quite possible that the facts occurred as stated. Are we therefore to infer that the figure described was indeed Jesus of Nazareth, and that being so, the manifestation is equivalent to what is meant by the mystical event the "second coming of Christ" which men have been looking to for the last 1800 years and more.

In the first place we must not confound Jesus with Christ. Jesus, the human missionary of Judea, and

what the mystics called Christ are vastly different. Through the former the latter was manifested, as it has been through many others.

The first coming of Christ signifies spiritual instruction, and means of salvation coming to man through scripture, precept, example, and manifestations addressed to the external man; in short, all religious influences affecting us from without. This is called the "first coming," because in the the School of Life which is the school of the spirit man profits by external agencies and the experiences and advice of others, before he becomes the subject of independent spiritual inspiration. When the change is about to take place the mind becomes strangely sensitive to all sorts of spiritual influences and theological notions, and hence the danger of being misled during "development."

The "Second Coming of Christ" means the expression of man's soul-life into and through the outer consciousness, and through the mediation of this soul-life he is brought into oneness with the divine purposes of life, and his life then becomes an expression of the divine Will.

The first 33 years of Spiritualism has represented the "first coming" era; and hence phenomena and externalism have abounded. After the approaching equinox the "second coming" era will distinctively commence, and the interior light will predominate over mere material effects, and when phenomena do occur they will be disposed in accordance with the wise provision of the Inner Light.

The external affairs of man in general will, in like manner, become ultimately subservient to his spiritual nature and needs.

The spiritual atmosphere will become purified, and ancient, wise, and holy spirits will companion with mankind.

### GOSWELL HALL, 290, GOSWELL ROAD.

(Near the "Angel," Islington.)

Last Sunday evening Dr. Nichols gave a lecture on "The Ghosts of the Nineteenth Century," which gave great satisfaction to all present. He showed that ghosts existed in all ages, in support of which he quoted a great number of facts from ancient and modern history, relating also his own experience. There was accorded to him a unanimous vote of thanks for his lecture, and he was requested to occupy the platform on the fourth Sunday in March.

Next Sunday morning, at 11, conference.

Next Sunday evening, at 7, A. T. T. P. will address the meeting and read from his "Historical Controls."

W. TOWNS, Sec.

1, Albert Terrace, Cloudeley Road, Islington.

### LEICESTER.—SILVER STREET LECTURE HALL.

On Sunday, Feb. 13, we had Miss S. C. Blinkhorn, of Walsall, who delivered two inspirational addresses, morning and evening. The morning's address was not so well attended as before-times, but in the evening the hall was crowded to excess; the subject was, "Is man a free-agent?"

56, Cranbourne Street, Leicester.

R. WIGHTMAN, Sec.

Feb. 15, 1881.

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

Last Sunday there was a very good attendance. The clairvoyant tests were rather of a striking character, and outsiders seemed much interested, thereby feeling that it was true that spirits do return and hold communion with us.

Sunday, Feb. 20, at 11 a-m, meeting for inquirers and development of mediumistic powers. Public meeting at 7 p-m, F. O. Matthews medium; r. Knight Smith will sing a piece from Mendelssohn's "The Sorrows of Death."

11, Torrington Square, W.C.

F. O. MATTHEWS.

Feb. 15, 1881.

### MR. T. M. BROWN

Will be at Peterborough from Saturday next till Tuesday; address—care of Mr. R. Catling, Granville-street, Park-road, Peterborough. Camden and London to follow. Mr. Brown could deliver one or more addresses in London during his visit; apply at once as above.

CITY.—On Sunday, Feb. 20, a meeting will be held at 70, Mark Lane, City, at which Mr. Webster and several other mediums will be present. 7 o'clock for 7.30. There will be a collection at the close.—J. CHANDLER.

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## MAN'S PHYSICAL CONDITIONS.

### SAYINGS & DOINGS AT THE PARIS INTERNATIONAL ANTI-VACCINATION CONGRESS.

This was the subject of Mr. W. Tebb's address at the second monthly conference of the London Society for the Abolition of Compulsory Vaccination, held at Anderton's Hotel, Fleet Street, on Monday week. Mrs. Louisa Lowe presided.

#### INTRODUCTORY.

Mr. Tebb explained that when travelling on the continent a few weeks ago he received a letter from Mr. White, asking him to adopt the subject now before the meeting at the next monthly conference in London. Feeling that he must comply with the request, he put down some notes from memory when returning homeward from Gibraltar, which form the substance of the address he was now about to deliver. He might state at once that in every country where a misguided profession had persuaded Government to inflict the medical dogma known as vaccination upon the people, opposition had been exercised, and no community, however small, had been without witnesses to testify against it, and, in view of this fact it was suggested by Dr. E. Labbée, the editor of the French Medical Anti-Vaccination organ, that if a convention of delegates could be assembled representing this growing revolt, the hands of opponents to State medicine would be strengthened, the cause of freedom, parental rights, and true hygiene furthered, and the cruel and tyrannical Vaccination Acts—pronounced by Mr. John Bright to be “monstrous”—would be the more speedily overthrown. The London Society for the Abolition of Compulsory Vaccination therefore appointed a committee to confer with Dr. Labbée, and it fell to his (the speaker's) lot to take part in the movement. In the early part of November he went to Paris to see if the scheme was practicable, and if so, to assist Dr. Labbée and his coadjutors in arranging the details. A serious difficulty was, that there was no organisation in Paris against compulsory vaccination, but against that drawback was the fact that the practice in the minds of a large number of the profession—it was said about one-half—was held most loosely, and not as in England, where it was considered an essential article of medical belief, which it was thought profanity to doubt. After several interviews invitations to the Congress were issued, and from every country where vaccination was enforced letters of sympathy were received warmly approving the project. In due course the Congress assembled.

#### DISTINGUISHED ANTI-VACCINATORS.

On the 10th of December last a meeting of delegates was held, representing the nationalities of France, Belgium, Prussia, Wurtemberg, Holland, Switzerland, England, and America, and a president, vice-president, secretary, interpreters, and translators were duly elected, and business commenced next day. The Convention afforded the English delegates the great satisfaction of meeting for the first time the chief writers and leaders of the anti-vaccination movement on the continent, and to see them face to face was akin to meeting allies on the field of battle, when the enemy was massed in overwhelming numbers, with the difference that their warfare was to save and not to destroy life. Mr. George Gibbs, of Darlington, one of the earliest and oldest advocates of the cause, and who for a quarter of a century had opposed the domination of the medical priesthood in regard to vaccination, was present and was heartily welcomed. It was not too much to say that to Mr. Gibbs and his brothers John and Richard was due the fact that the movement against vaccination now exerted so potent an influence on public opinion, on Parliament, and was—to use the words of Mr. Ernest Hart—“filling the entire medical profession with alarm and regret.” Mr. George Gibbs had been summoned ten times for the crime of protecting his children from pollution—children who were now grown up to manhood and womanhood. It was a common charge brought against them by the salaried vaccination officials, that the opponents to vaccination were men of no repute in the medical or scientific world. That charge was made without due inquiry, which would have shown that among the friends of this movement were presidents of medical associations, directors and chiefs of small-pox hospitals, resident physicians in some of the oldest hospitals in the European and American continents, professors of physiology and hygiene, and hundreds of vaccine physicians and public vaccinators. Nor had they heard that the great Baron Von Humboldt, Kant the philosopher, Herbert Spencer, Professor Francis W. Newman, and scores of enlightened men of every nation had expressed their abhorrence of the practice of vaccination. Dr. Hubert Boens, the President of the Congress, had devoted more than 25 years' study to the question, his first work being published in 1855. He was also a doctor of science and surgery, and a member of other distinguished societies of Paris.

#### CONSTITUTION AND USES OF THE CONGRESS.

After further references to the character and works of Dr. Boens, his impartial and able conduct in the chair at the Congress, and his eloquent contention against vaccination from

the scientific and medical points of view, Mr. Tebb went on to say that several of the delegates were men whose writings and labours against compulsory vaccination had become familiar, instancing Dr. Oidtmann, Dr. Adolf Vogt, Professor of Medicine and Hygiene in the University of Berne, Switzerland, who had occupied a prominent position in the medical world for 32 years. The latter at the Congress asked where could be found a scientific authorisation for forcing a surgical operation upon the people—an act to which the State attached the same importance that it did to the act of birth, marriage, and death, or that the Church attributed to the seven Sacraments. Dr. Vogt looked upon vaccination in preventing small-pox epidemics in the same light that he regarded epigastric bandages as a preventive of cholera. On the first day of the session the delegates' overwhelming facts and statistics in support of their contentions were clearly stated, and much documentary evidence was produced. Reports of the proceedings at the Congress had appeared in many foreign papers, and a telegraphic summary in the “Times,” and a leading article stating that the agitation against compulsory vaccination had now become international. The Congress had served to confirm every delegate in the absolute righteousness and justice of the cause, and inspire him with renewed ardour to continue the agitation. An International Committee was appointed at the close of the proceedings to arrange for the holding of a similar International Congress in September or October next, and these meetings would doubtless continue until the battle was won.

#### CONCLUSIONS ARRIVED AT.

The result of the deliberations at the Congress was to demonstrate the following propositions:—

First, that small-pox epidemics did not increase the general death-rate; when small-pox was rife there was less typhoid fever, scarlet fever, measles, whooping cough, and other zymotic diseases; generally speaking the total mortality increased, as small-pox mortality diminished.

Second, that the diminution of small-pox mortality at the beginning of the present century could not have been due to vaccination, unless vaccination acted vicariously, as Jenner's discovery was but very little practised. When that result was claimed for it, not more than  $1\frac{1}{2}$  per cent. of the entire population in England were vaccinated, and in 1812 it was less than 1 per cent. of the population on the continent. The diminution of small-pox was due to the cessation of small-pox inoculation, and small-pox ceased to prevail when it ceased to be propagated.

Third, that the official returns showed that in proportion as vaccination had been enforced, small-pox had increased.

Fourth, that the small-pox hospital returns, both in Europe and America, demonstrated that vaccination had neither prevented nor mitigated the severity of the disorder, but rather increased the mortality amongst those attacked. The fatality amongst the hospital patients in the last century averaged 18 per cent., whereas the fatality during the epidemic of 1870-2 was 18.66—about  $18\frac{2}{3}$  per cent. of the patients attacked; and

Fifth, that since vaccination had been rendered obligatory infantile syphilis (under one year old) had been increased in England, according to a Parliamentary return, dated Feb. 25th, 1880, from 472 per million of births in 1847 to 1,746 per million in 1877, or fourfold; and that all other inoculable diseases, such as pyæmia, scrofula, erysipelas, and bronchitis, were augmented in like proportion. In England the increase of all inoculable diseases was 20 per cent., notwithstanding an expenditure of 200 millions sterling since 1850 in sanitary works. Another Parliamentary return (No. 433) Session 1877, demonstrated that 25,000 babies were yearly carried off by diseases excited by the vaccination lancet.

Mr. Tebb concluded his able address by referring to the powerful interested opposition, including the 20,000 educated men of the medical profession, who fought man to man and shoulder to shoulder to prevent any mitigation of the stringency of the Vaccination Acts, and had wilfully ignored the revelations of the official statistics in the Blue Books, and urged that as slavery in America, with all its powerful support, being founded in falsehood, fell before an enlightened public opinion, so would also the evil system against which they were fighting come to an end.

#### DISCUSSION HAVING BEEN INVITED,

Mr. THOS. SHORTER said they must all have been greatly interested in what they had heard, and all would acknowledge the great exertions of Mr. Tebb in Paris, notwithstanding his weak state of health. He hoped these Congresses would continue to be held, and be held in all the capitals of the continent. There might, too, be local Congresses, which would render more effectual the International Congress that might be held. He must express his obligations to Mr. Tebb for the valuable information he had given them, and, in doing so, he was but expressing the feeling of the entire company.

Mr. W. S. GODBE, of America, said Mr. Tebb had done more than any other man in this movement. He could remember that odious thing, slavery, in America, when William Lloyd Garrison, Wendell Phillips, and Henry Ward Beecher were almost the only persons who spoke out against it; but when public opinion was aroused on the subject the system was stamped out. And so it would be in regard to that movement. If vaccination was not a preventive of small-pox, then the evil was incalculable. That the vaccination system would be crushed was a matter of certainty and a foregone conclusion.

Dr. NICHOLS said he regretted very much not being able to go to Paris to attend the Congress. As to vaccination, whenever it became sufficiently unpopular, the medical profession would turn against it. They turned once in every generation, and would do so again whenever they saw it their interest to do so. The doctors would be all right when the public were right. They would not lead, but they would follow. The statements and statistics given by Mr. Tebb must have great effect. He considered this a most humane reform. If it were true that vaccination saved human life, that would be a different thing. But the evidence was entirely against that. It was a startling physiological fact that every disease could be communicated by vaccination, and the continuance of the system was an outrage upon the tenderest feelings of the people.

Mr. ROBERT COOPER, of Eastbourne, next spoke on the same side, giving the result of his experience in this matter for six years in Boston, U.S., and contending that the practice of vaccination was useless, injurious, and fraught with danger.

Mr. WHITE referred to the recent manifesto of the Local Government Board, ordering all persons going into the work-house to be re-vaccinated, as well as children six days old. Re-vaccination was a denial of vaccination. How often could a man be vaccinated? Dr. Lionel Beale had been vaccinated ten times, and he intended to be done again, because of the present epidemic. If they could believe in vaccination they could believe in anything. It was urged that all the nurses in the small-pox hospitals had been re-vaccinated, and could not take small-pox. But he wished to know how many of those nurses were patients first, and also their ages, because small-pox was especially a disease of the young. He hoped they would try and get to the bottom of this nursery fable. In his opinion, it was utter humbug and falsehood.

#### QUESTIONS FROM GUARDIANS OF THE POOR.

Mr. HIGGINS, as a Guardian of the Poor at Hackney, wished to ask a question: When he was a boy he used to notice that nearly one in every ten persons was marked with small-pox, but it was not so now. He had been opposed to vaccination from the arm, but not from the animal.

Mr. WHITE said the marked faces were the result of treatment by the nurses. If they could restore the same condition of things as formerly existed in regard to drainage, etc., when people lived over cesspools, then they would get back small-pox, typhoid fever, and marks would again become prevalent.

Mr. ROSS, Guardian of the Holborn Union, said he had always been in favour of vaccination during the seven years he had been on the Board. He had, however, seen a good deal of suffering from the way the doctors treated children at the vaccination stations. He had complained to the doctors, telling them that greater care should be exercised in supplying lymph, which, he contended, should be supplied by the Government. But when the order came down that children six days old were to be vaccinated, he thought it was time to speak out. He hoped all present would do all they could against such a cruel proposal. He urged, too, that the order should not apply to anyone over 40, but the board were against him. If the plan of vaccinating children at six days old was performed, he should, at his own expense, proceed against the doctor for a common assault upon the child. Medical men looked to their fees; it was in fact a question of fees.

After some remarks from Mr. Harker, Mr. TEBB replied, remarking that they had enjoyed an interesting discussion. He wished the meeting to know that invitations were specially sent out to unbelievers in their theory, and medical men in particular as well as the editors of medical papers. Having briefly reviewed the speeches, Mr. Tebb said that in July next Mr. P. A. Taylor would bring this question fully before the country, through Parliament, in asking for a repeal of the vaccination laws.

A vote of thanks to Mrs. Lowe, for presiding, brought a most interesting and successful meeting to a close.

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#### RULES AND CONDITIONS FOR THE SPIRIT-CIRCLE.

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

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

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

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

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

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

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

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

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## HYMNS AND TUNES FOR SPIRITUAL CIRCLES AND MEETINGS.

## HYMN No. 140 in the "SPIRITUAL LYRE."

CHESTER.

8 7 8 7.

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.

## HYMN No. 9 in the "SPIRITUAL LYRE."

DIJO H.

Cheerful.

7.7.7.7.

GERMAN EVENING HYMN.



God is love, his mercy brightens All the path in which we rove;



Bliss he wakes &amp; woe he light-ens; God is wisdom, God is love.

2 Chance and change are busy ever  
Man decays and ages move;  
But his mercy waneth never:  
God is wisdom, God is love.

3 Even the hour that darkest seemeth  
Will his changeless goodness prove;  
From the mist his brightness streameth;  
God is wisdom, God is love.

4 He with earthly cares entwined  
Hope and comfort from above:  
Everywhere his glory shineth;  
God is wisdom, God is love.

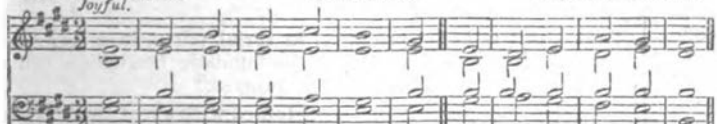
## HYMN No. 96 in the "SPIRITUAL LYRE."

MISSIONARY.

Joyful.

7,6,7,6,7,6,7,6.

DR. LOWELL MASON.



Hark! hark! from grove and foun-tain Our joy-ful songs re-sound,



And ev-'ry rock and moun-tain Re-echoes them a-round.



The dark-ness earth for-sak-ing, Be-fore the day flies fast,



And man, re-deemed, is break-ing From Er-ror's chain at last.

## REMARKS ON THE TUNES.

This week "Moscow" is removed to make room for "Missionary" at the bottom of the page. As there is not room for the additional verses of the hymn, they are carried into the foot of this column.

Again we would refer the reader to the remarks on the tunes given in the last two numbers: by thus becoming thoroughly familiar with the points raised from week to week, the new suggestions offered will be more readily comprehended.

On one occasion we attended a meeting at the Spiritual Institution. It was considered necessary that a hymn should be sung. The tune selected was "Missionary," which was led in a most perfect manner on the pianoforte by an accomplished professor of music. He placed the music before him and played the tune over in a distinct and emphatic manner; again he commenced, and the voices attempted to follow him, but before the first verse was gone through—we do not say "sung"—the musician was in despair: he never attempted to take part in the musical exercises of Spiritualists again. It is of no use asking musical people to come amongst us if we persist in disgusting them with our vulgar methods and attempt to lead them instead of allowing them to lead us.

What was the defect on that occasion? The first note, the longest in the piece, was sung very short, and to make up the time a pause, long or short, was made at the end of the second and fourth lines, where there is no pause. This spoils the tune entirely.

Observe that the "time" in "Missionary" is marked 2-2. This means that each bar contains 2 minims—oval note with a stem,—and there should be two beats to each bar—a beat for each minim. Then observe that the first note, "Hark," is a semibreve—an oval without a stem,—equal to two minims, and it will be seen that this first note requires two beats to itself.

Begin then, and give two beats to "Hark!"; one each to "hark! from grove and"; two beats to "foun-"; one each to "tain Our joy-ful songs re-"; two beats to "sound"; and two beats to "And," beginning of third line. The first note in lines one, three, five, and seven is a semibreve, and requires two beats in each case; the last note in lines two, four, six, and eight is also a semibreve, and must have likewise two beats. The two long—or two-beat—notes at the end of line two and beginning of line three come close together, and there is no pause between them. The error in singing arises from making a pause after "resound" and "around," not allowing enough of time for "And" and "The" which follow. But make two beats for each semibreve and one beat for each minim, and it will be impossible to go wrong. There are no pauses in the tune at all, except the slight relief at the end of each eighth line for the sake of expression.

This tune is universally known, but with those who do not understand the music the error we have pointed out is too frequently made. These remarks may guide all to a proper method of singing it, though they may not know a note of music.

Music is the language of the spirit, but to be of spiritual utility it must be spoken intelligently. Order being heaven's first law, all musical movements are strictly regulated by that rule. The study of music is therefore a spiritual exercise, and is productive of other spiritual advantages if cultivated in connection with other gifts. We will have something to say on the spiritual influence of various styles of singing.

## HYMN No. 96 (continued).

2 The light from God above us  
Is beaming in our eyes,  
And angel-friends who love us  
Are whispering from the skies;  
They speak in accents tender,  
And bid us weep no more;  
For, clad in robes of splendour,  
They tread the heavenly shore.

3 They tell us of the beauty  
That shines in that bright sphere:  
They teach us of our duty  
To love each other here.  
Oh, Father! guard and guide us;  
When death shall close our eyes,  
Thy angels standing near us,  
Shall lead us to the skies.

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 Newcastle.—March 20 and 21 (probably)  
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—27.—Mr. Tetlow.

Mar. 6.—"Brown

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Sunday, 20.—Mr. Wright.

" 27.—" Tetlow.

Service commences at 2-30 p.m.

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