



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

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SPIRITUAL POLITY.

MR. GEORGE SPRIGGS IN MELBOURNE.

The Order of Spiritual Teachers of No. 1 School, 15, Southampton Row, at the weekly meeting on Thursday last, was favoured with the attendance of Miss Samuel and many other visitors.

The Chief Monitor, in opening the School, expressed the opinion that others would be as glad as he was to hear read a letter which had just been received from Mr. A. J. Smart, now at Melbourne. The reading of the letter was the more appropriate in that Mr. Spriggs and Mr. Smart had been entertained in those rooms just previous to their departure for Australia. The chief movers in the former meeting were present, and there was a representative of the Cardiff circle their guest that evening—Miss Samuel—and who had also taken part in the farewell proceedings, both at Cardiff and in those rooms. The circumstances therefore seemed to invite the reading of the letter, and some discussion on the facts and opinions it set forth:—

LETTER FROM MR. A. J. SMART, MELBOURNE.

Dear Mr. Burns,—I reproach myself with letting the time slip by for two months after our arrival here before writing you, but my idea was to gain an acquaintance with the state of things here, so that I could write a long and detailed account which would interest your readers as well as yourself. I still intend to do this, but it requires time to gain such acquaintance with the various aspects of the Movement here, as will enable me to accomplish this, and in the meantime I write you this preliminary epistle.

We arrived here November 29th, and our ship was boarded the first thing in the morning by Mr. Carson and Mr. Terry and a few other of the friends, who aided us in disembarking and conducted us to our quarters. Some days after our arrival we met the Committee of the Association, and I then explained our ideas and method of working, corresponding with what I said at the meeting at the Spiritual Institution, the excellent report of which I was very glad to read here. So far we have carried out our method with tolerable consistency, in doing which Mr. Carson and Mr. Terry have been towers of strength. Profes-

sionalism in Spiritualism which has been here in the past, though it has stirred up inquiry, has caused a tendency to look upon the thing as a cut and dried matter of business, while our ideas are diametrically opposite. We have to reverse this, but I think we shall, ere long, bring about a healthier tone. We have formed the basic or permanent circle, and you will see, by January and February "Harbinger," with excellent results. We have also begun to admit the "shareholders," as you termed them in your remarks, most of them, so far, old and true-hearted Spiritualists. So we are proceeding gradually and with care, so as to develop the manifestations. The applications for admission are many and pressing, but are all met with a firm refusal until the proper time, and three is the maximum number admitted at one time, who, with six of the regular members, form the circle for the evening. But we have received an unlooked for check in the illness of Mr. Spriggs, who has been confined for ten days to his room with rheumatic fever, although now happily convalescent.

Another part of our plan of operations is being carried out in the fact that I have gained regular employment, so that we are enabled to relieve the Association from further pecuniary burden, and put a limit to the issue of tickets, which it is necessary to do if we are to bring our circle here up to the standard of the Cardiff Circle.

So things seem working together pretty well, whereat you will be pleased. My own health is excellent.

We have been received with many kindnesses, and have made our debut in a quiet unobtrusive way which has been gratifying to ourselves, as well as much more favourable to our success in the long run; and more in accordance with the true genius of Spiritualism than, in my opinion, the excitement of public receptions and much speechifying. If our work prospers and spreads there will be excitement enough in due time.

The friends here are earnest and active: they make a decided stand. Mr. Terry's establishment stands boldly out on the footway, facing the building devoted to the Young Men's Christian Association; not in an unfriendly attitude, but as challenging inquiry. The Temperance Hall is hired for the Sunday evening lectures and debates, and the Horticultural Hall for the Sunday morning "Lyceum," at which a large number

of children and many of older growth have an opportunity of developing their faculties, bodily as well as mental; and of having instilled into their minds, not irrational theological doctrines, but the noblest spiritual truths the world possesses. The Association advertises its meetings, concerts, and picnics, and in every way comes to the front in an uncompromising way, with the inevitable result of securing greater respect. More minute details on the several heads I must leave for the communication referred to above, as the mail leaves the first thing in the morning.

Our voyage was a very uneventful one. The weather throughout was wonderfully fine, with a few days of roughness and consequent sickness.

Mr. Berks T. Hutchinson's kindly little epistle has furnished you with the particulars of our visit to him. We saw his pretty little hall, which is beautifully finished off.

The climate here is splendid. Its principal drawback is the north wind, which brings stifling heat and blinding dust, but with care and temperance in food and drink one takes no harm, and it has its compensations. All kinds of fruit are plentiful now, and the flowers are gorgeous.

Melbourne we find a centre of intense activity, political, religious, and commercial. It is a fine city for its age—40 years or so. The Exhibition is a grand display of works of art, science, and manufacture, and natural productions, exhibiting the resources of the various colonies.

For the present, farewell. With kind regards from Mr. Spriggs and self to yourself and Mrs. Burns, I am, yours sincerely,

A. J. SMART.

Care of Mr. W. H. Terry,

84, Russell Street, Melbourne, Feb. 1st., 1881.

The Monitor then took up the "Harbinger of Light," for February 1, and read from a long report of the seances an account of some of the phenomena obtained in the Melbourne circles. As the reading proceeded Miss Graf described the spirit "Zion" standing behind the Monitor. The following were the extracts read:—

PHENOMENA OBTAINED IN MR. SPRIGGS' MELBOURNE CIRCLES.

At a sitting held in the office of the Victorian Association of Spiritualists, December 28th, the sitters were told to be in the best condition for the sitting appointed for New Year's eve, as, if conditions were favourable, the materialised forms would eat and drink with us. Accordingly, on the night referred to, a glass of water, containing about half a pint, together with a small plate of biscuits, were placed upon the window sill, a short distance from the curtain described in our last, and the seance began. "Zion" was the first to appear, with his white gown and red girdle; he was followed by two lady forms, unrecognised by the sitters, one of them being very graceful in appearance and having a beautiful hand with long taper fingers. "Zion" then re-appeared, and walking to the window took up the full glass of water, and placing it to his lips drank about half the quantity. He then took in his hand a biscuit and bit of it twice, the sound being distinctly audible to all present. A little while after he retired behind the curtain there appeared at the opening the form of a black girl, about 36 to 40 inches high, who answered to the name of "Baba," the blackness of her hands and face being intensified by contrast with the white drapery in which she was enveloped. She bowed, smiled, and reached out her hand for some flowers that were offered; and, having obtained possession of them, carried them to and fro with expressions of delight, holding them towards a gentleman and drawing them playfully back when he attempted to take them, but ultimately relinquishing them to him. Quickly following her disappearance came from behind the curtains a greeting, in a peculiar, squeaking voice, which on enquiry proved to emanate from the materialised form of a spirit well known in London circles as "Peter." He opened the curtains and conversed with the sitters for several minutes. The next form was entirely unknown to all present; it was a male, about 5 feet 9 inches high, somewhat bent, but active; he gave the name of "John Wright," and said he was accustomed to materialise at a private circle in America. Approaching the window, he lifted the glass to his lips and drank the remainder of the water, ate part of a biscuit, and bit another one, leaving the marks of teeth distinctly visible on it. The spirit formerly introduced by the name of "Charity," next appeared, and motioning to a gentleman to sit on a chair, which was just outside the curtain; she took hold of it by the seat and lifted it

and the sitter from the floor. This brought the remarkable sitting to a close.

On Tuesday, January 5th, two ticket holders were admitted in addition to the circle. "Zion" appeared and gave a military salute; then a female form, unknown by anyone present. The third to appear was "Pearl" (described last month); the star or light on her forehead was bright and beautiful. "Zion" again appeared, and was quickly followed by the little black girl, "Baba." A bunch of flowers was presented to her, which seemed to gratify her, and after carrying the flowers to and fro and smelling them (audibly) she threw them into the writer's lap, a distance of about 7 feet. The next and last to appear was "Charity," who motioned to one of the sitters to take a seat on the chair nearest the cabinet. He did so, and was lifted from the floor. Having signified her willingness to lift another, Mr. J—, a gentleman weighing twelve stone, took the seat and was levitated in the same manner. A lady was then lifted, and the spirit bowed adieu. It was stated by the control that the force was now inadequate for further materialisations, and the seance concluded.

On Tuesday, 7th, in addition to seven members of the circle, three visitors were present—Mr. and Mrs. G. M. Stephen and Mrs. D—. "Zion" appeared for a short time, and was followed by the form of a veiled lady, who subsequently appeared with the veil raised, disclosing dark hair and eyes. She was, however, unknown to any one present. Within a minute of her retiring, "Zion" reappeared, and seemed stronger than before. Next came the form of "John Wright," described previously; he extended his hand and touched the fingers of two of the sitters. A bunch of flowers being handed to him, he separated them and handed one or more to each person present; taking up pencil and paper, which were on the window sill, he walked to the desk and deliberately wrote. Before retiring he raised his hands and extended them as though bestowing a benediction upon those present. Then came "Charity," who danced gracefully to the music; then, walking to the corner of the room where "John Wright" had deposited the remainder of the flowers, she took them and carried them to a chair on the opposite side; turning her face to the east, she prostrated herself and kissed the ground reverentially, her movements being both graceful and impressive. After an interval the medium was controlled by "John Wright," who gave some particulars about the circle he was connected with in America, and promised further information. This sitting was considered a most satisfactory one by all concerned.

Tuesday, January 11th. Atmospheric conditions were unfavourable, the weather being hot and close. After waiting a much longer period than usual, the form of "Zion" appeared, but came only a short distance outside the curtain; he was followed by the veiled lady, and she by "John Wright," who after several attempts succeeded in coming near enough to the sitters for his hand to be reached and touched by them. Mr. and Mrs. J. G. Gellatley, of Mudgee, N.S.W., were present, and the materialised form extended his hand to Mr. G., who grasped it. The form again emerged from the curtain, and taking a pencil from a music stand wrote on the paper, "I am glad to make your acquaintance and will come again.—John Wright."

Extending his hand and bowing to the company, he then withdrew. A female form covered with a gauzy veil next appeared, and was not recognised by any present. Mr. Gellatley subsequently discovering it was his sister, who has been in the spirit-world many years, he also obtained a test of the presence of a deceased daughter. The power being found inadequate for further materialisation, the meeting closed.

Before laying down the "Harbinger" the Monitor said he would read a "Response" which appeared in that paper, to the Address carried out to Melbourne by Mr. Spriggs and Smart. The document had not been communicated to the Spiritualists of London in a direct and official manner, but possibly there might not arise a more favourable opportunity for dealing with the subject:—

A RESPONSE TO THE GREETING OF ENGLISH SPIRITUALISTS.

The following is the reply of the Victorian Association of Spiritualists to the address published last month:—

84, Russell Street,

Melbourne, Jan. 27th, 1881.

To Messrs. Yeates, Towns, King, Burns, and other English Spiritualists.

Friends and Fellow Workers,

Your fraternal greeting in illuminated form sent to the Spiritualists of Melbourne at the hands of Messrs. Spriggs and Smart, and placed by them in custody of Mr. Terry, was handed by him to the Committee of the Victorian Association of Spiritualists, as the oldest representative body connected with the Movement here. The Committee accept the address in the spirit of fraternity which it breathes, and in response are pleased to say that their experience so far is corroborative of the eulogism given by you of the character of both Mr. Sprigg

and Mr. Smart, whom they already find a great acquisition to the cause of Spiritualism in Melbourne.

The object and aim of our Association is the "Advancement of Spiritual Truths and purposes." With this end in view we are at one with you and all religious progressionists.

Wishing you all success in the good work,

We are, Dear Sirs,

Yours fraternally,

S. G. WATSON, President.

W. H. TERRY, Treasurer.

A. VAN ALKEMADE, Hon. Sec.

During the pauses in the reading there was some conversation on the portions read, consisting, for the most part, of interesting corroborative remarks from Miss Samuel on the phenomena obtained in the Cardiff circle, and on the personal appearance of the spirits, one of which was seen by a clairvoyant.

J. Burns, O.S.T., said he thought it highly expedient that that meeting should make some formal expression on the very gratifying facts that had been laid before it. He at all times experienced the greatest anxiety for the welfare of mediums, and regarded it as the chief duty of the Spiritualist to understand the nature of mediumship, and know how to use mediums without sacrificing them. Though he had the greatest confidence in Mr. Spriggs and Mr. Smart, yet he had misgivings that possibly the medium might get out of his own keeping and into the hands of others, and being surrounded with bad conditions, give rise to anomalous phenomena which would bring reproach alike on the medium and the Cause. The reading of Mr. Smart's letter had been to him a source of great relief. He saw that the conservative principle was being acted upon, and that there was a likelihood of its being continued in the future. He also had great confidence in the Melbourne friends—in their discretion as well as in their zeal. He hoped they would continue to co-operate with their visitors from this country on a spiritual basis, and thus become a source of mutual strength to each other—medium and Spiritualist.

He concluded by moving that that meeting acknowledge the "Response" of the Victorian brethren, and reciprocate the fraternal sentiments expressed therein, at the same time, expressing pleasure at the good work being done by Mr. Spriggs in Melbourne.

J. King, O.S.T., as one of the signers of the Address to the Friends in Australia, said it gave him great pleasure to second that motion. The particulars that had been read afforded him very high satisfaction. He had given his attention to the problem of working the spiritual telegraph between circles separated by distance, and he hoped it would yet be possible to establish communion between a circle in London and the circle in Melbourne.

The motion being before the meeting, there was opportunity given for general remarks. Miss Samuel passed under influence, and addressed the meeting at length.

ADDRESS BY MISS SAMUEL.

The Control began by alluding to the unseen conditions which affect the success of mediumistic work and the Cause of Spiritualism in general. Like the north wind which Mr. Smart had alluded to, with its distressing heat and dust, this spiritual atmosphere which had permeated the Movement in Australia had produced an impression unfavourable to Spiritualism in its truest sense. The principle of self, and not the pure motive for the advancement of truth, had underlain the efforts of some professional speakers in that country. The two friends who had gone out occupied a different plane—the soul sphere in which their motives originated and in which they perform their spiritual work. The one who is not the medium could throw around his friend, the sensitive, not a veil, but a fortress to protect him from that which would militate against his safety or success as a spiritual worker.

But the purity of the medium's own soul, the Control declared to be the chief protecting power. It is impossible to protect a medium by external methods alone. Just as the interior of the medium desires that protection will it, in practice, be found available. In this essential both of these young men were well matched. It is only by the personal influence of Spiritualists of this class, and work performed by them in association, that the Cause can be elevated and successfully promoted. This pure soul-influence could overcome all obstacles: if rocks inter-

rupted its progress yet it only became more crystalline and pure by opposition, and its brightness would thereby demand increasing attention.

Though these two workers were far away, and strangers to some present, yet the subject was none the less of interest to all; for it is essential to Spiritualism that those principles should be accepted and acted upon before any one, can in truth be called a spiritual worker. He must become his own ideal, and then he will be able to do much to remove the corruption which bars the onward progress of the Movement, because it impedes the progress of humanity. Let all be astir and try to clean out their own house, and in process of time the whole Movement will become luminous as the sun of the soul. But to speak harshly of the failings of others, and overlook those that lie close around men's own doors, is to remain impure in spirit and act in opposition to the progress of truth.

The Control had visited them in spirit, and perceived that though successful in their work, yet absence from friends renders many longings unsatisfied, so that all is not pleasure, though continuous activity keeps the mind from dwelling on these requirements of the social nature. The difficulties which may arise unnoticed by others in the sphere of their immediate work would cause them the greatest unhappiness of spirit. The process of acclimatisation, and change of influences, had, no doubt, led to the illness of the medium. The English envelop had to be thrown off and a new one taken on. The conditions were, however, declared to be good, and no serious or permanent disability was to be feared.

The afflictions sustained by mediums surrounded by test-hunters and other unfavourable conditions, were then dwelt on by the Control. Feelings of bodily discomfort, and often permanent injury to the mediumship, was frequently sustained from such sittings. It was sometimes long before the influences which attached themselves to mediums in such cases could be got rid of. Not only was the blood polluted, but moral death was occasioned by the corrupting influences that surround some persons, and this might go on till mediumship was extinct.

Of those in the ranks of Spiritualism some were too deficient in moral courage to make their influence felt beyond the range of the domestic circle. They had no power to reach out and sustain the drooping spirit of those around them. Their influence, however, such as it was, was good. Far different was it with those of a powerful will, who breathe out pestilence of a moral kind, and with such force that they can assume a commanding position in the social ranks. It may be asked—Seeing that these are mediums, cannot their attendant spirits elevate them on to the platform of spiritual truth? Spirits that might have a beneficial influence on those depraved ones cannot move them any more than heaven and earth can blend together. The instrument of downward tendencies must cease to do evil—abstain from the muddy waters of the world, for spirits cannot do their duty for them.

If the soul have a pure body through which to express itself, then its brightness may be seen, and it can express itself well. It becomes the medial instrument of those spirits who are on the same plane as the highest expression of the organism. If the soul-principle have not a body through which it can express itself, then it becomes negative to its surroundings, the lower conditions reign supreme, and that medium may become the instrument of evil influences, and ultimately their prey.

As to the two friends then being discussed,—the one who was not the medium could aid the other in controlling the external influences, being of a similar spiritual quality to himself and equally anxious to maintain a good spiritual condition. Unfortunately all mediums were not thus supported, and in such cases it was absolutely necessary that the medium carefully avoid all deleterious surroundings. Australia had better conditions than in this country; the evil influence had not attained the same supremacy there—the self spirit had been at work, that was all. In this country the disease was quite curable, and, as had been pointed out, the remedy lay within their own spirit. Only allow that interior spiritual power to find expression in the external life, and all would be well. The disease, of whatever kind, is negative, but the soul-power of health, being positive, could overcome it if it had opportunities presented for doing so.

A visitor asked the Chief Monitor whether it was right, under any circumstances, for a medium to receive a fee.

SHOULD A MEDIUM RECEIVE A FEE?

The answer to this question does not hinge upon the conduct of the medium alone, but rather on the mutual relations existing between medium and sitter.

Naturally the medium is a person who rather shrinks from the exercise of the gift, and only does so with genuine success and pleasure when the impulse is such that it cannot be resisted. In mediumship there is a feeling of eminent fitness both on the part of the medium and the sitter; it is a pleasure to both, and a mutual satisfaction when the sitting is over. In such a case the medium is amply satisfied, and has no desire for any recompense, but if the medium be in personal need and the sitter, as a brother or sister, feels from the heart impelled to help that

medium who has conferred such a favour in spirit-communion; and if that sitter can afford to obey the generous impulse, then the gift will be to both equally as blessed as the spiritual sitting. The medium did not sit for money, but for a pure spiritual use; and the sitter did not give the money for the purchase of mediumship, but to assist a well beloved brother or sister whose wants made an irresistible claim.

If sittings were held in this way they would be, perhaps, less frequent; they would occur spontaneously, and the mediums would not necessarily be in all cases needful persons, so that no evil could arise from the sitting or the gifts that might be received in return.

There are few sittings of this sort in a certain plane of the Movement. No sooner is a certain man or woman recognised as a medium, than that person is assailed by the importunities of would-be sitters. The medium does not experience the same impulse to sit with all, so that to give up the body to a use that does not originate in the pure impulses of the spirit, is prostitution, whether money pass or not. A medium, then, should never be importuned to sit. Whether a public or a private medium, the exercise of the gift should altogether depend on a feeling of fitness of which the medium, governed by spiritual impression and guided by intuition, is the best judge.

The Speaker said he had, in the earlier stages of his investigation, felt annoyed that mediums would not, at all times that seemed to him fit, be prevailed on to sit with certain parties—friends, it might be,—whom it was considered expedient to convince. It seemed obstinacy or perverseness on the part of the unwilling medium, who would, without any demonstrable reason, persist in objecting to give the sitting. He had since learned that the medium was wise in this conservative policy. To interblend the personal sphere with spiritual and personal influences of an uncongenial or impure kind was unchaste, to say the least of it; and to urge it, or perpetrate it for the love of money, was a prostitution which was very objectionable. He had heard of very delicate mediums being permanently injured by yielding to the coercive influence of friends who urged them to sit with objectionable persons, though no money was concerned in the act.

If mediums, then, were left to their own intuitions, and not bored by investigators and promoters of the Cause, there would be an end of the fee question and of all kinds of irregular sittings. All kinds of consideration, except the spiritual one, should be as far as possible eliminated from the grand work of spirit-communion.

There are those, however, who have a more general gift and can exercise clairvoyance, teach in the trance, heal, or give demonstrative manifestations, and if, on devoting themselves to that work they had to neglect the usual interests of life—Would they not be justified in obtaining a personal recompense from those individuals to whom they rendered a personal service by their mediumship?

This basis has been largely acted on in Spiritualism, and without doubt it has done a mighty good; but on the other hand—Is it not the certain cause of all the adversity and evil which prevails in the Cause? Miss Samuel observed that the "pelf spirit" had as yet only manifested inharmoniously in Australia. But this pelf spirit is really the basis of the whole evil; we are suffering from the consequences of it in England to-day, and a few years ago the same crisis was passed through in America, where the pelf arrangement first took hold. The Movement is younger in Australia, and if this pelf plan of operation prevail there, as in America and England, the same direful results must assuredly follow.

The evils of the breaking of law are not at once apparent. It seems agreeable—nay advantageous at first, but it ends in misery and death. Prostitution of all kinds assumes an aggravated form as generation succeeds generation. That which is at first only a social irregularity develops into an evil habit, which alters man's methods and ultimately inflicts on him the most painful social inharmonies, abject moral degradation, and the most dreadful diseases. This is equally true in the organic and the spiritual spheres of human life.

Let us look for a practical answer in the work of Mr. Spriggs in Melbourne. Apparently the two workers that have gone out from us are determined to sustain themselves by their personal exertions, and allow their spiritual work to stand on a footing of its own.

If it were not for the selfishness and greed of those who surround mediums, we would not be troubled with the question of fees. The truly grateful and spiritual heart will always do justice with purity; and it is these alone that receive full satisfaction in spiritual sittings.

SPIRIT TELEGRAPHY.

During the evening the subject of transmitting messages between circles separated by distance, came up for discussion. It had been talked of before Mr. Smart and Mr. Spriggs left this country. The control of Miss Samuel stated, that a message had indeed been conveyed that evening to Mr. Spriggs in Melbourne, who would be conscious of the influence directed towards him.

Various questions were asked the Control, as to the best means of bringing this telegraph between circles into operation.

In reply, it was stated that it should begin first—between circles situated in the same town, and of the same plane of spiritual development. A physical circle could not be thus related to a mental circle. If the experiments were held at the Spiritual Institution, it would facilitate the transmission of messages from Australia, as the minds of the medium and his friend were centred here, and it would be easier for the spirits to make the effort successful.

This intercommunion it was stated would tend very much to unite and solidify the Movement.

A highly metaphysical conversation ensued between the Chief Monitor and the Control, as to a spirit's mode of motion in travelling from one circle to another. The reply was to the effect that it was like an emotion within the affectional feelings of the spirit, whereby it was perceived that a sympathy had been transferred from one person to another. It was not at all like travelling through space, and it could not well be described to the comprehension of those in the physical state.

A FEW THOUGHTS ON THE PRESENT POSITION OF SPIRITUALISM

Dear Editor.—Our last epistle gave a few hints as to the possibility of soul-life existing primarily in physical conditions. We have recently received, from various spiritual thinkers, interpretations on this point, and also heard the theme discussed by the control of a well-known medium, and we have come to the conclusion that the theory of the naturalist as to the evolution of the soul or spirit from matter is the more reasonable, and appears compatible with the revealments of nature. The one theory, that is, the involution of the spirit, or preternatural origin, seems hypothetical; and, however unctuous, the reasoning will not be universally endorsed.

It appears that all at once over the field of spiritual enquiry, there has sprung up a desire to grapple with this important point, or bring forth the truth as to the source and cause of generation. This enquiry is certain to have a beneficial influence on the mind, and place in the hands of readers and thinkers on the subject, important facts for the regulation and development of life.

We feel inclined to think that the spiritual nature of man is not so much deducible from its genesis, as the well authenticated facts of man's continued existence. The beginnings of life are undoubted verities, indisputable facts, but the continuation of existence, after this sensuous, earthly plane of life has been quitted, is the true domain of Spiritualism, and the legitimate field of investigation.

The naturalist has a delight in sounding the depths of man's infancy, or pre-natal conditions; it is his legitimate home of enquiry, but when the Spiritualist takes to elucidating the mystery, he is sure to blunder,—producing hypothetical arguments, or making unreasonable deductions; in fact, it is throwing ourselves open to ridicule, and placing the "argument" in an indefensible position. We can be staunch supporters of the spiritual faith, although the generation of the spirit be indeed from matter, when you have a power in your hands that will conclusively establish its existence in a disembodied state.

I am willing to accept all the evidence the Scientist can give us on the genesis of the human spirit, but I cannot see the cogency of the remarks of our spiritual philosophers, or spirit-controls, when they assume to teach the evolution and unfoldment of spiritual life.

We feel at home in the society of all intelligences when they give evidence of man's continued existence in a state independent of material conditions. The salient points of Spiritualism are those drawn from this realm, and however weak the argument, if we can produce one simple fact of a continued existence there is a world of truth in it, and then we may, with sincerity and earnestness, push that truth home to the reception of mankind. It matters not from what domain of force or creative region of energy the germ of human life first started,—whether bursting into form through the spontaneous generation of matter, or by the inexorable fiat of Almighty Will, it is obvious to every studious mind, Spiritualist included, that man propagates

his own species, inclusive of all the functions of life—bodily, mental, or spiritual; and these comprehensive qualities of human life impregnate the minute germ cell. This is no new revelation, but the echo of science thousands of years back; but it is all the more satisfactory that religious or devotional feelings seek to incorporate these facts. It is a hopeful sign of that approaching period when we will have religion rational, scientific, and natural. All vain assumption to supernatural claims will be dispensed with, and things derogatory to reason and intelligence cast aside.

We cannot close our eyes to the fact that Spiritualism, to be recognised by the intelligence of the 19th century, must produce facts, tabulate conclusive evidence, and give the general rendering of every phase and form of its phenomena. We lose, at once, prestige when we adopt hypothetical explanations, and clothe in ambiguous language the plain revealments of nature.

It is universally accepted that the human form is replete with evidence of the adaptation of all its parts to meet the requirements of health and happiness in the individual. The artistic formation of the structure leaves no doubt as to the design and intention of the formative power from which it sprang, and although we trace these functions and qualifications of being to that point of time where they are neatly folded and condensed in the embryotic stage of existence; or, further still, to deeper and more interior conditions of life in the protoplasmic cell, we feel no estrangement from Divine wisdom, but more intensely adore the Divine life manifesting itself so beautifully and so grandly in those microscopic conditions.

It is, notwithstanding, a mighty truth, that Spiritualism glows with brightness from beyond, and is characteristic more of the future than of the past of the human race. Thus it is how it lives not in the region of facts of the natural scientist. Those minds that have got out of the domain of fancy or imagination, into that of fact and knowledge, will not be drawn to consider any subject on mere assumption, far less the mighty importance of a world they do not recognise; but by reiterating the accumulated facts, or adding to that important category, they must inevitably be drawn to consider the subject.

As Spiritualists we know of another existence, not only through the intuitive desire of our natures after immortality, or an inborn conviction of its truth, but from the outward representation of its phenomena, or the objective reality of that existence presented to our outward or inward senses. Knowledge can come in no surer method than that adopted by the spiritual investigator, and nine tenths have been born to the conviction of its truth in this manner; the knowledge of spirit-communion is their intrinsic possession, and is shared by no other. The nominal or devoted christian would hold this truth negatively or in abeyance, the orthodox scientist disbelieves the existence of a spiritual state, and, consequently, any phenomena that exist, or have taken place of a super-sensuous character, are attributed to some subtle action or force in the imponderable domain of matter.

The faith of the Spiritualist is peculiar, characteristic, and belongs to no one else, and although we may find a beautiful alliance between what is termed ancient and modern Spiritualism, the very phenomena of the past become disannulled through the disbelief of the present. This reasoning starts many important questions, which must be answered in an emphatic manner by all followers of the christian creed, the reason for the hope that is in you will be fairly demanded; and it will be an anomalous position to disavow belief in the spiritual manifestations of to-day, and adhere to those of ancient times with far less authenticity or the means of ascertaining the truth of them. It comes to this, that if love for the Bible be cherished, or zeal for the faith is being manifested, despise not the records of the seance room, or the well attested facts in the hands of the

Spiritualist; they really do enlighten the pages of the good old Book, intensely brighten the spiritual life of Jesus, and give value and strength to all christian teachers and preachers.

The important part which Spiritualism will play in the future experiences of mankind can partly be judged from its inherent ambition to be identified with the liberties of its subjects; it has a strong affinity to deal with human nature in a broad and equalizing manner.

Politically its platform is Liberal, strengthened by Conservative principles; that is, whatever benefits are conferred, are the conserved forces found within its own constitution. It has no endowed institutions, or permanent emoluments within its jurisdiction. As far as we know, its means of existence are the living and spontaneous generation of the moment. Many may think this state of matters injudicious, unwise, or even profligate,—wasting as it gets. Well, we consider this the very germ of future greatness, and a course which society must adopt to preserve health and order in the body politic. The very secret of success is being wrought out in our midst—the equalization of supply and demand—no accumulation of fatty or morbid humours, but a healthy tone of life pervading the whole system. As I said in a former communication we must seek God within, not without, our being; the truth is here proverbially the same; the nature of rule is altogether an outside principle; the whole nation look to the crowned head as the highest seat of power, and all down the strata of political life men are taught to look out of themselves for rule and for the regulation to enable them to live in peace and in order.

We read of a time in the old Hebrew economy, when there was no king in Israel, but every man did that which was right in his own eyes, and if we judge from effects they did live in peace and abundance. The time will come in a legitimate manner, when kings or queens or emperors will not be required to represent power; that is, when the moral and material value of peace will be thoroughly recognised. A monarchical government is not a healthy representation of human nature, and we can realize the moral and spiritual revolt from theocratic power, as stated in the same Hebrew records, when a king was given the nation in God's anger. When people recognise it as a natural necessity to live in peace, and not a convenience, then it becomes superfluous to have all that outside pageantry and pomp of power: every one is a law unto himself.

This is the foundation stone in the political constitution of Spiritualism: peace is a necessity and not a convenience, and were you to question the interior thoughts of all the believers, there is almost a universal resentment to "law," as we find it in the British statute book. And yet we unhesitatingly assert there is not a more law abiding people: it is a constituency without an exception that never enters the lists of crime. It would be wise on the part of our social reformers and philosophers to reflect on the growth and spread of this form of thought.

And what is most apparent is that the political life likewise expresses the religious feelings of the Movement. There is consequently not that incongruous mixture which is found in the organization of outward society: the politician with his sphere and avocation, the clergyman with his appointed office, and one superior and inferior to another according to circumstances. We cannot write of the religious bearings of the Movement, without apostrophizing its political tendencies, and social life; and thus, we say this secret life and power finding its way into the heart and homes of this nation, as well as other countries is emphatically the power of God unto salvation. It is redeeming men from wastefulness and consequently want. Poverty springs from waste and not from want, there is abundance for man and for beast, and the proper utilization of what really exists, would expel the gloom and desolation from the homes of the people, of this and other lands.

We consider the Spiritual Movement the finest Social Science organization in the country, and through its missionary tendencies it is carrying the revelations of science with a sweet religious feeling to the heart of the humblest artizan, and making the cottage of the miner echo with the sound of truth as profound and beautiful, as in the professor's collegiate class-room. All this is very hopeful, and would be exceedingly good, were it to be generally recognised, but the many adventurous minds in the Movement care not to interpret the signs of the times in this broad and charitable way, but must have their name and fame established first, their peculiar philosophy accepted, and the ego of Spiritualism centre in their profound thought and elucidation of the mystery. But it must be remembered that every thinker is only destined to share and not monopolise thought, and because of this principle the atmosphere of Spiritualism is a perfect bondage to those individuals who want to rule.

He that is greatest must be the least, or servant of all. Every new thought is a universal acquisition; whatever good we do, it is a universal touch of sympathy, or, in the words of the Master: "Inasmuch as ye did it to one of the least of these my brethren ye did it unto me."—I am yours sincerely,

Kirkcaldy, March, 16.

ALEX. DUGUID.

PLYMOUTH.—A SPIRITUALIST METHODIST MINISTER.

To the Editor.—Dear Sir,—The readers of the MEDIUM will be interested to know something of what is going on at Plymouth in connection with Spiritualism.

As a minister of one of the Methodist denominations, I was appointed, about two years ago, to labour in these towns. Soon after coming here I was introduced by a ministerial brother to a spirit-circle at the house of a friend,—a local preacher of the same denomination—whose household are all Spiritualists. In a communication to your paper, under the nom de plume "Omega," I have already described the thrilling and transforming effect which my introduction to the phenomena had upon me; it was truly to me a new birth into a new world of thought and experience.

During these two years I have studied this subject—its phenomena, literature, and teaching, with the deepest interest, and have found in it more enjoyment and blessing than I have ever derived from any other source whatsoever; I have found it conducive to the development of the deepest and richest devotional and religious experience, and the most powerful incentive to a pure, upright, moral, and spiritual life. The effect upon my public work has been that I have seen with new eyes and preached with new power, and have also been able to preach a truer gospel than I could before.

Notwithstanding this, I have been suspended by the authorities of the denomination, on account of my views on Spiritualism. The opposition originated with a few ignorant, bigoted persons, who, dog-in-the-manger like, would neither inquire into the subject themselves nor permit others to do so.

My friend, the local preacher, was first dealt with, and in taking his part I sealed my own doom. When challenged respecting my views, I replied that I was proud to avow myself a Spiritualist, and the sentence of suspension went forth against me. Bigotry has, however, overshot its mark this time, for the friends of Spiritualism—and they are a goodly number, for the Cause has prospered wonderfully during the past twelve months—and others who, though not Spiritualists, perhaps, are friends of liberty, have rallied around me, so that I have still a congregation; and what is more to the purpose, I am released from the fetters which had restrained me, and am free to preach the whole truth as it presents itself in the glorious light of Spiritualism, which, to me, is a revelation of spiritual realities; the light of a glorious day to us who had hitherto been crying in the night and groping in the dark. A Free Spiritual Society has been formed for aggressive work;

we have taken a room in a prominent position, and occupied it for the first time last Sunday; and we hope to be soon able to give a good account of ourselves.

If any readers of the MEDIUM would like to know our whereabouts, I beg to state that the Writer will preach next Sunday morning and afternoon at the meeting room, No. 8, Octagon, Plymouth. A meeting is also held every Wednesday evening, at half past seven, when friends of Spiritualism may be introduced to one another. We have a few excellent trance mediums, but none are prepared as yet to do much in a public way. At the close of the discourse last Sunday, however, our excellent friend, Mr. H—, went under control, and delivered a beautiful address; and probably the medium and his guides will be glad to repeat the favour whenever practicable. We shall be glad to receive additions to our new society; by united and religious efforts, under the direction of our spirit-guides, we shall accomplish much. "They that are for us are more than all that can be against us."

If any friends who desire information will please write to me at the address below, their letters will be promptly answered.—I remain, dear sir, truly yours,

CHARLES WARE.

7, Hayston Place, North Road, Plymouth.

OUR ATTITUDE TOWARDS THE CHURCH.

TO THE EDITOR, DEAR SIR,—In reading "Bali Tean's" letter in your last issue on the above subject, all well-thinking and true Spiritualists will look upon it as of vital importance—if we are what we pretend to be, viz.—doing our utmost to reform and enlighten the world at large, both spiritually and physically—that we begin at the beginning, that is, we ought to show to the outer world that the knowledge vouchsafed to us by a loving Heavenly Father has so changed our daily lives, that the outer world will see in us models of goodness: humble, and meek, loving God, our fellow men and all creation; making it clear to all that we see the majesty, the power, the wisdom and loving kindness of an all-wise Providence in every thing which surrounds us, from the smallest and tiniest plant to the majestic oak tree, and from the most insignificant living creature to man, made in the image of God.

Now, poor mortals as we are, where are we to find a code of men-made laws by which we can receive instruction and grapple with the mysteries which surround us on every side, both morally and spiritually? I shall answer: from the precepts and teachings of Christ and from his immediate followers, and will add, that no one has yet been known to be in a wrong path from those teachings and examples.

I am an admirer of the articles you publish, written by "Cambor," some (or I should more correctly say nearly all) are simply beautiful, witness his last "Sacred and Secular;" but I feel at one with "Bali Tean" with reference to his ("Cambor's") arguments with regard to opening the church door indiscriminately. To my mind it would be nothing but chaos, and the destruction of the, as it were, fundamentals of Society at large, in which true Spiritualism would, or could not be the gainer.

I shall now add my testimony to that of "Bali Tean," and say that both my family and myself have been in blessed communication with departed dear kindreds and friends, and we have always invariably been told that all differences of creed in religion entirely disappear in the World of Spirits, and that from the most pompous and gorgeous church, to the lowest and meekest in this world, some good is derived; admitting always that none are perfect—no not one.

With the greatest stress they always seem to insist that good will on earth and peace towards men, and the foundation of true and godly religion is to pray to the Heavenly Father to give us His Holy Spirit to enable us so to feel His Love in our hearts, that the warmth thereof shall rebound on our fellow men, and thereby enable us to live in peace, harmony and love with all men.

I believe most Spiritualists will readily admit that if men were to follow the advice enunciated by these dear spirit friends, the Cause would soon progress, and progress in such a manner that all church doors would soon open and invite us in.

In conclusion let me say that no Spiritualist need, or ought to leave his accustomed place of worship, but remain in it and show by the purity of his life that something more than the instruction he received was wanted, and that blessed Spiritualism has completed what the Church could not, or had not alone, by which he has found that holy peace of mind which passeth all understanding.

By so acting Spiritualism would be soon looked into, not by those who now find it a pleasure to seek it, alas, I am afraid for money to their sorrow and woe, but by all well thinking men and women, from the preacher downwards.—Yours truly,

A CHRISTIAN JERSEY SPIRITUALIST.

THEOSOPHY.

INVOLUTION AND EVOLUTION OF MOSES.

(Continued from page 148).

The river Pison, as representing intellect in man, symbolises the solar system in the microcosm of the human mind, with its revolving planets, all of which, as a whole, find an extended orbit around Veneration, the central sun. Intellect is the primary formation in the chain of causation. Its representative, the sun, gives the first deposit to a new planet—the rudiments of the mineral kingdom. This is the basis to all, as it gives shape and dimensions to all the incoming waves of creation, or as it is stated in the language of Genesis (ii, 19): "Whosoever Adam called every living creature, that was the name thereof." It is because of form that we are at all able to individualise objects and thereby give them appropriate names whereby they may be recognised.

Gen. ii, 13.—"The name of the second river is Gihon"—go on. In it the social impulses are represented, from which all man's desires proceed. They ever press us on to action, and are continually urging the intellect to "go on"—"clear the way, make our path smooth, teach us how best to gratify our desires. If you will not press on in front of us with your bow and riding on your white horse (Rev. vi. 2.) and from your exalted station observe the continually changing scenes of nature which have been evolved from the depths of the God-head through our creative desires, you will throw all into confusion." According to the definition of the words that has been already given, the social feelings are good "creators," but bad "makers." Their activity is restless, but it must be guided in straight courses by the light of the intellect. When they take the lead all the evils that flesh is heir to are the result. But the disorder that ensues is not a permanent evil. It arouses the intellect to its duty to give form and direction to the creative energy, and order and peace are bestowed on all.

Look at the vast Spiritual Movement of to-day. What has given it such a wide range in so comparatively short space of time? We answer—The stimulating power of the social love faculties, desiring to know whether the loved ones removed to a higher sphere could again be communed with: whether we may be again united to them by all the endearments of filial love, and the sweet consolations of friendship and kindred attachment. It is this love-motive, the deepest instinct of man's nature, that prompts him to rend the veil that intervenes between the terrestrial and interstellar shores. It is not intellectual attainments, scientific acquirements, nor philosophical speculations that urge forward the work of spirit communion; it is the great river Gihon—the love faculties—that carries us along, and thereby a demand is made on intellectual acquirements to guide us on our way. In satisfying the needs of the "second river," in its flow through our nature, we are urged to discover whether the loved ones that have gone from us still exist and are happy, and in the effort to gain this assurance scientific knowledge is attained and philosophical ideas come to our minds. The perceptive faculties realise the facts of spiritual life, and the reflective faculties comprehend the grand destiny of man as cause and effect, and thus the mighty power of the river Gihon—the affections—is made manifest in carrying man forward to the acquisition of the grandest intellectual treasures.

(To be continued).

"SPIRITUAL SCIENCE AND THE 'FOURTH DIMENSION.'"

TO THE EDITOR, DEAR SIR,—I would like to place a few facts before your readers, and ask the opinion of your correspondent, James McDowall, thereon. If I get a tub, put a shaft through it, upon which is a paddle-wheel, at each end of the shaft is a handle, fill the tub up to the shaft with water, put on a lid. Now turn the shaft six revolutions per second, say for half-an-hour. We will now take the handles off, boss one end, put a pulley on the other, attach the pulley, by means of a strap, to a revolving shaft, so as to produce twenty-four revolutions per second; turn for the same length of time. Query—What will be the heat of the water at the end of the time, and which method will produce the greatest amount of heat? I fancy I hear your readers call out—whatever may be the heat of the water—The quicker the paddle-wheel revolves the more heat it will generate. Velocity has become transmuted into heat. The greater the velocity the greater the heat.

"The expansive power of a body varies inversely to its velocity." If I have a piece of coal, say twelve inches square. That coal contains force, but it is in a latent condition. I apply a light to it, it ignites. After it is consumed, transmuted into ashes and gas, will it occupy less space, or greater? If greater then velocity has produced expansion and not contraction.

"Heat," says Tyndal, "is a mode of motion." If I place cold water in a boiler, apply heat to it, there becomes motion in the atoms of water, they move quicker and quicker, until at

last they burst asunder and become steam—a new power. What has accomplished this molecular velocity? The water has expanded in direct proportion to its velocity.—See Tyndal and Balfour Stewart.—With kind regards, yours truly,
"Pericles."

OBITUARY.

IN MEMORY OF MARY DAVIES.

WHO PASSED TO THE SUMMER-LAND, February, 25th, 1881.

A sister has gone from our midst,
Some say they do not know where,
But we know she has gone to her home
Where friends met and welcomed her there.

She gave not a leap in the dark,
But prepared for the journey so well,
And studied the climate and soil
Of the country where she had to dwell.

She attentively listened so long
To the teaching direct from the place,
And one of the Teachers therefrom
Had shown her his beautiful face.

Ah! how she used to enjoy
The visit of a spiritual band:
Henceforth she is one of the blest
That live in the fair Summer-Land.

In the circle we feel our sad loss—
Another sits now in her chair;
Though the barrier of death she has crossed,
We know she will often be there.

Methyr Tydfil, March, 22, 1881.

JOHN LEWIS.

The family of Christopher and Jane Watson, Black Hill, County Durham, has suffered sore bereavement in the departure from earth-life of two beloved children: Evangeline Watson, aged two years and five months, on Jan. 31; and John William Watson, on Feb. 28, 1881. The consolations of spirit-communion on such occasions come with a force which scientific formula cannot define. The Watson family is well known in the work of spiritual progress in the Consett district.

A CARD.

Mr. Robert Cooper respectfully thanks all those friends who kindly contributed to the Testimonial recently got up in his behalf, and hereby informs them that the full amount has been handed over to him by the Treasurer, no deduction having been made for expenses connected with the collection of the same.

VOCAL MUSIC IN SPIRITUAL MEETINGS.

In our report of the Peckham meeting last week, we altogether overlooked the nature of the musical part of the service, which could not be reproduced in verbal form like the speeches. The singing passed off in excellent style, and Mr. Robson's original compositions had a very fine effect. We wish our Peckham friends would work themselves up, and, in due course, favour the other halls with a service of song occasionally. Every hall should try to do this work for themselves.

Our musical department will be found this week on page 190. If halls and circles mastered the musical lesson given weekly, we would soon have harmony reigning supreme throughout the Movement.

A NEW SUGGESTION

Mr S. C. Hall's article: "Left Earth Life," is daily introducing Spiritualism to hundreds of new adherents. This article carries a power with it, which charms all. It is adapted for enclosure in letters; and this may be done without appearing to introduce Spiritualism, as the document is based on other grounds.

Another use has just presented itself. There could be printed at the bottom of the broadside sheet containing the article, the announcement of Sunday meetings, held by Spiritualists, and copies might be carefully handed round by the members of the congregation. Copies might be posted up where they could be easily read by the public, and thus spread spiritualism, and fill the meetings at the same time. Money and effort could not be better spent.

We hope every reader of the MEDIUM will at least, send 6d, for a dozen copies.

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

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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 a 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, MARCH 25, 1881.

NOTES AND COMMENTS.

The great question of the day is Spiritual Polity. It is largely discussed in this week's number, particularly in the opening article. Spiritualism must be placed on a proper basis, and then worked in a manner consistent therewith. Perhaps the best plan to effect such a desirable result is not only to talk about it, but set to work and put it into operation. This, Mr. Spriggs, aided by Mr. Smart and the Melbourne friends, seems to be doing in Australia. We know that there are parties at work on the same basis in this country, but the less said of their proceedings the better, as there is an influence abroad, which would be glad to make such circles a target, at which to shoot its darts.

For some months we have had lying by us a MS. from "F. Orthwaite." Two weeks ago we looked it up for publication, and, at the same time, we received a visit from Mr. B. E. Cervin, of Karlstad, Sweden, who brought us kindly greetings from Mr. Fidler, of whom our visitor spoke in the highest terms. We said we had just been looking over a translation of a Swedish tale for the MEDIUM, and quoting the title Mr. Cervin recognised it at once, saying that he communicated the copy in Swedish from which "F. Orthwaite" made the English translation, and expressed his delight at the expectation of soon seeing it in our language. We hope our readers will be equally gratified on perusing the tale, and likewise be pleased to hear good news of Mr. Fidler, Mrs. Esperance and others of the household who, though far away, are not forgotten by many warm friends in this country.

We would gladly comment on much that appears in our columns this week, but space will not permit. Mr. Herne's circle having "Peter" might open up communication with the circle at Melbourne. The article on Mrs. Croad is worthy of study. Mr. Duguid reviews the present aspects of spiritual thought.

We hear of many who intend celebrating the thirty third anniversary of Spiritualism, in a quiet spiritual way. Individuals may devote themselves to this duty much better in isolation, than in a badly constituted circle where some garrulous medium is pulling the life out of the delicate sitters.

ANOTHER AUSTRALIAN NUMBER.

Six months ago we were busy preparing our former "Australian Number," containing the portrait of Mr. Terry, published on Oct. 8th. The intervening time has been a season of intense activity in the spiritual work. There have been many changes—all in the direction of progress. The fraternal wave has passed round the world, and having reached our hand, we project it again on its mission of fraternal union in spiritual purposes. We hope we may publish many "Australian Numbers," and be enabled to do some useful work in connection with our brethren on the other side of the terrestrial ball.

THE AUSTRALIAN PERIODICALS.

The "Harbinger of Light" the old established Melbourne monthly, seems to pulsate with new life. We regret that our space will not permit us to quote to a greater extent from its columns.

It has been intimated to us by Mr. Haviland, that the Sydney monthly "Freethought," will be discontinued. At this we are not astonished. Freethought is not a principle; we must have something to "think" about, otherwise we do not appreciate the "freedom." Well, "Freethought" was not decided enough; let others take warning.

At Brisbane "The Telephone: a weekly journal of Christian Spiritualism, edited by a company of spirits and men," has appeared. We have received the first four numbers. Here we have an indication of the other extreme. After the perusal of the opening numbers, we almost thought one able man would be preferable to "a company of spirits and men," and bring together in a focus more men and spirits than can be attained by any other method. We wish our contemporary success; and are glad to observe that No. 4 is doubled in size and improved in matter. When the little stock of dogma is exhausted, we hope the "Telephone" will settle down to solid spiritual work.

CORRESPONDENCE.

Once more we have looked over our letters to see what may be eligible for this issue, and how much space we have in which to print it. Already we have several columns of matter in excess of this week's requirements. The excellent letter of Mr. Gavin Pettigrew of Brisbane, brings near to our consciousness the heart-throb of a brother spirit. He is the man to wield the editorial pen. But is the progressive world at the antipodes prepared for an unreserved expression of truth, the demolition of shams, and the exposure of abuses? An all-round man is wanted on the scene: he will be brought forth at the right time.

For the present we must bid our Australian friends adieu: we hope soon again to be placed in communication with them, in this special manner.

WORK at the SPIRITUAL INSTITUTION

ANNIVERSARY MEETINGS.

On Thursday evening, March 31, the 33rd anniversary of Modern Spiritualism will be observed at the Spiritual Institution, 15, Southampton Row, by a meeting for spirit communion, in which Mr. A. Duguid of Kirkcaldy will take part. This will be a private meeting for spiritual purposes, but those who are impressed to attend will be made welcome. To commence at 8, o'clock.

On Friday evening, April 1, Mr. W. Towns and Mr. A. Duguid will meet at 15, Southampton Row, at 8 o'clock, for spirit-communion. Friends of the Cause will be made welcome to join them.

On Sunday, April 4, a spiritual service will be held at 15, Southampton Row, at 7 o'clock. Mr. Duguid and others will take part. A free invitation to all.

ANNIVERSARY OF SPIRITUALISM AT GOSWELL HALL.

A Soirée will take place in aid of the funds on Thursday, March 31, 1881, being the Thirty-third Anniversary of Modern Spiritualism. Tickets 1s. each, which can be had at the hall.

Friends who will give their services, and thus enable the Committee to produce a good and varied programme, are kindly requested to communicate with Mr. Swindin personally at the hall or by letter at 34, Pancras Road, King's Cross, N.W., or to Mr. Towns, 161, Manor Place, Walworth Road, S.E.

CIRCLE & PERSONAL MEMORANDA.

On Thursday evening, at Goswell Hall entertainment, Mr. A. E. Hunter will play a Pianoforte Solo—"Serenade," by R. Schumann.

MR. E. W. Wallis has removed to 13, Lake Street, Peveril Street, Nottingham, to which address all letters must in future be addressed.

MR. A. Duguid has intimated that he will leave Kirkcaldy by the London steamboat tomorrow. He will arrive in the Thames on Monday. We hope the weather will be propitious.

MR. J. Holmes, of Leicester, has arranged to visit London during the week commencing Sunday, April 17, and ending on the 24th. He will speak at Ladbroke Hall, on April 17; Quebec Hall, 19; Spiritual Institution, 21; and Goswell Hall, 24. He has one or two evenings to spare, if friends in other districts can get up a meeting for him.

WE observe that Mrs. Rogers of Macclesfield will address the meeting at 268, Chapel Street, Salford, on Sunday evening; Mrs. Brown will preside. This is a step in the right direction, we are glad to see the ladies useful in spiritual work. They are, by heavenly inheritance, the spiritual monitors of the race. May their kindred—the angels—assist them in their work.

A METHODIST minister, at Plymouth, has been suspended by his denomination because of Spiritualism, but, nothing daunted, he has commenced Sunday Meetings at 8, Octagon, Plymouth. Read his letter in our Spiritual Polity department. The time is coming when the Churches must acknowledge the power of the Spirit, or stand empty—the congregations worshipping elsewhere.

PRIZES TO THE INTERPRETERS OF A SPIRITUAL RIDDLE.

In the report of the Peckham meeting with which last number commenced, will be found "The Fair Enchantress," a fable read by Mr. J. K. Lewis, which he had been impressed to write that afternoon. The name of the "Fair Enchantress" is given which so far opens the way for the interpretation of the many allusions that may be found in the fable itself.

To interest our readers,—particularly the young and ingenious—we have thought it expedient to offer prizes for the full interpretation of the Riddle. Go through the entire fable and explain what is meant by each act and circumstance described; by doing so it will be seen how profound the fable is and what an extent of ground it covers.

The prizes will be as follows:—

First Prize, a parcel of books—value 10s.

Second Prize, a parcel of books—value 5s.

Third Prize, a parcel of books—value 2s. 6d.

The papers must be received on or before March 31. Each paper should have appended to it a *nom de plume*, and be accompanied by a sealed envelope containing the name and address of the writer, and having the *nom de plume* on the outside.

We will ask our friend "Cambor" to assist in the adjudication of the papers, and hope his other engagements will enable him to comply. Perhaps Mr. Lewis could also take part.

If our young readers will distinguish themselves in this instance we will give them other opportunities to exercise their literary abilities and acquire a library of handsome and interesting books.

Dear Mr. Burns,—I am very glad you have offered such a strong inducement to the young for the study of spiritual literature, and I hope the contest will be enthusiastic and encourage you to the fulfilment of your further promise. Perhaps it had been well had my fable been in the simplest language, but that which is easily gained is too often lightly valued. I hope our dear young friends will hold fast the key until they have unlocked all the metaphors, remembering that there is even a prize for those who fail,—a prize unimpaired by time or circumstance—the prize of spiritual truth.

The word "sometimes," preceding the words "reward them with untold delight," should be "sometime."—I am, Dear Mr. Burns, Yours Faithfully, JAMES KINNERSLEY LEWIS.

A PAGE FOR YOUTHFUL READERS.

THE LITTLE MUSICIAN FROM WERMLAND.

A SWEDISH STORY:

Translated for the "MEDIUM" by F. ORTHWAITE, with One Chapter written by the Translator.

[The following story, so touchingly related in the Swedish, is written by Albrekt Segerstedt of Karlstad, a gentleman who is the author of several little anecdotes intended for perusal by children, but which are equally interesting to the old as to the young.]

CHAPTER I.

We will pay a short visit to Wermland, the old iron-land, where the blasting of the rocks resounds in the mines, where the charcoal kilns are glowing in the woods, where furnaces and smithies are gleaming during the dark nights. We are welcome there, for they are a friendly and hospitable people that dwell between the forests and the mountains. Hard and heavy is their work, and the crops which the poor soil gives are often scant; notwithstanding this, the disposition of the people has not become depressed and sorrowful. No, not in the whole of Sweden are happier and more cheerful people to be found. It seems as though the fire of the furnaces and smithies had given a part of its warmth to their blood. Gladness and merriment shine forth during the working hours, as well as during the hour of rest—in the smithy and in the dance.

Yes, if you will see "Gladness reaching to the roof," you must look into a Wermland cottage and see how they dance. There they can dance! As a storm wind "pojken" (the lad) swings his "janta" (lassie), and is not satisfied with having his feet on the floor alone; but lightly steadying himself on her arm, as round they spin, his heel strikes the beam above their heads. To be able to do this a man must be both strong and supple, and unaffected by giddiness. Many excellent musicians are to be found in Wermland, and they, no doubt, contribute much to the liveliness and merriment of the people, who have a good ear for music. From this part has come a great many of our beautiful folk melodies. One might fancy that they had learned their sweet tones from the sighing woods, the roaring waterfalls, and the thrush in the pine tree top—those tones which now break forth quickly and lively, making the heart almost burst with gladness and the pleasure of life, and now woefully and melancholy they draw tears from the eyes of the hearers.

It is to listen to such tones that we invite the reader to follow with us to a little cottage which stands by the shore of one of Wermland's lakes. The sun has just gone down and darkness as a veil begins to spread itself over lake and forest. From the strand, down there, is heard the sound of a violin, where the lively, glad notes hop from its strings. It is the well-known old melody "Lassie and I, Oh! Lassie and I," which resounds over the water. Now the notes change. They are no longer glad and playful but sorrowful and complaining. It is as though Necken in his dwelling in the deep were sending up his complaint and longing for release.

The music finishes with a few quick variations, and the musician comes walking up the bank with his violin. We now see that he is quite a young boy of about thirteen years of age. His worn out clothing and coarse hands are evidences of poverty and hard work, and one can scarcely understand how these fingers can entice forth such sweet tones from the violin. But if we look into his eyes when he places the bow on the strings, we at once know why the tones are so enchanting, for there is an ecstasy of gladness in his looks. Love of music dwells in his breast and enkindles his soul, and some day, perhaps, his name may, like that of the cottager's girl Kristina Nilsson, be borne over the earth on the wings of fame.

The little musician, Ola—for such is his name—comes into the cottage, and carefully places his violin in a box, because none of his little brothers or sisters are allowed to touch the strings no matter how the beg for the privilege.

"Go now, Ola, and lie down," said father Anders, "thou's a long way before thee to-morrow."

"Oh, with me there's no fear," said Ola, "it will be worse for mother;" and turning with a tender look on his mother—"I wish you may be able to stand it."

"And what's that? Dost thou think I cannot go to Stockholm?" said she. "Oh yes, that road I've gone many a 'back-end,' and many a spring when I worked up there, and the roads were far worse then than they are in summer. No, you needn't for my sake be at all frightened. And now when Bolla is here, she can look after the children and cook for you and I needn't trouble myself."

"But can thou hit t'road in't town? They say a body may get lost and never get home again," said father Anders, who had never been in any large town and therefore had very curious notions about it.

Mother Anna, however, calmed him on that point by saying: "Philipstad is only a pinch of snuff to Stockholm, but if one

isn't too stupid one can learn everything and even hit t'road in Stockholm as well."

The cottage to which we have introduced our reader is called New Cottage, although it is now no longer entitled to be called new. On the contrary it is old and out of order, like so many other small cottages in our land, and poverty has always dwelt within its wooden walls. Poverty is a very disagreeable tenant, and often difficult, if not impossible, to get rid of. Father Anders had not been able to get him out of the door, no matter how he sweated and worked. The poor, however, are often rich in one respect—in children, and there was a considerable number of them in New Cottage. They had, many of them, at an early age, begun to be useful, and several of them were already "out in the world." The eldest now at home was Ola. He was at his age neither tall nor strong, and when at work, no matter how he exerted himself, it was hard for him to do his part. In one respect, however, there was none equal to him in the parish, no, not in the whole neighbourhood. When it was a question of playing a violin then none could compete with "New-cot Ola," and all danced with double pleasure when he handled the bow. Even the "patron" (squire) at the "Mansion" thought the boy had uncommon abilities.

Very often Ola, when his day's work was done, would sit by the lake side with his violin and thus alone he played and found out new and sweet harmonies. No one, however, would take the poor boy and place him in a position to develop the rich gift he possessed.

Father Anders as well as mother Annika thought long and often of how they could get the boy to Stockholm to learn to play. It cost so much money to live there. This they both knew, but especially mother Annika who, as we know, had been there. At last a bright idea came into her mind. She would take the boy with her and speak to the king and he would help Ola. That was as clear as day.

"Yes, the king will help us, that's certain," said mother Annika. "How stupid we were not to think of that before. The old king was always so kind to poor folks, and his son they say is as good as he was, if not better, and the queen too, she is like him."

After the poor people had gathered together a few shillings, it was decided that mother Annika, who had been "out in the world," should take the road with her boy. To go by railway or steamboat was never thought of, because that would have cost too much, besides they thought that if people had legs they were surely to walk with. Neither were they troubled with much luggage; a little bundle and the violin were all they would take with them.

The sun had just risen above the tops of the pine trees of the forest, when the mother and son set off on their long journey of nearly two hundred miles. The sky was clear, and the thrush sang its joyous songs in the beautiful summer morning, as though singing its farewell to Ola. His little brothers and sisters went a short way with the wanderer, who promised to send them something nice from Stockholm, and this promise so gladdened their hearts that even the mother almost forgot her sorrow when parting with them.

During the whole journey it was seldom that they needed to turn to their little store of money, and it was well that such was the case. They were favoured with the finest weather, and wherever they came they were kindly received, the only payment that was demanded was a few tunes from Ola on his violin.

(To be continued.)

MESMERISM AND PSYCHOLOGY.

THE CASE OF MRS. CROAD.

The letters of Mr. Gillingham which appeared in the *MEDIUM* in December last will be remembered, giving a description of the condition of Mrs. Croad, and theories illustrated by her experiences.

A few days ago a copy of the little book, giving an account of this remarkable woman with extracts from her writings, was in this office. On examining it a very fine portrait of Mrs. Croad was found opposite the title-page. A few evenings afterwards Mr. Burns made some remarks on the portrait before the O.S.T. School. The following is his estimate of

THE PHRENOLOGICAL CHARACTERISTICS OF MRS. CROAD, FROM A PORTRAIT.

It has been supposed by many that this patient sufferer is an impostor, because her experience is so different from that of ordinary persons. To see and hear, it is usual for mankind to possess the use of eyes and ears; the logical conclusion of the vulgar mind, therefore, is, that all who can perceive must be possessed of the senses, for it is urged, no blind person can see—no deaf person can hear.

This conclusion proceeds from a want of thought, as to what sight and hearing consist in, and the use of the senses in respect thereto. Sight and hearing are only relative after all, especially when the qualities of things, as thus distinguished,

have to be taken accurate notice of. So many other qualities in the individual go to make up the mental result of what is seen or heard, that after all, the senses play altogether a subordinate part in those functions assigned to them. In a similar ratio the scope of the senses may become enlarged and various parts of the body may be made to do duty for those organic structures, the special seat of the senses.

Then there are various degrees of sight, and to exercise the higher degrees the eyes are not used at all. Clairvoyants almost universally go to sleep, close their eyes, or use a subdued light. In those cases in which the eyes appear to be used the things seen clairvoyantly are not discerned by the aid of solar or artificial light, but by a light peculiar to the clairvoyant state and objects seen therein.

In estimating all of the degrees of perception, through whatever sense, two things should be kept in view—viz., the general quality of the organisation and its development in particular parts. The external organisation is a projection of the mental quality within: coarse or fine, pure or gross, positive or negative. Then each particular cerebral organ and its pole in the body is an external representation of each particular mind-force or integer, constituting as a whole the normal mentality.

The solid structures of the organs are not only permeated by nerve-fluid, the vehicle of mind, but these solid tissues are in reality deposits of nerve-fluid, and may be again resolved into nerve-fluid till a certain point of depletion be reached, after which the process would lead to inanition. But every cerebral organ and its physiological complementary in the body is composed of, and gives off, a different quality of nerve-fluid or aura, so that we have to take into account the quality of this mind-sphere as a whole, and its abundance and quality in separate sections corresponding to the faculties of the mind.

Now, how do these conditions act in the work of perception? It is not the eye that sees,—it is simply an optical instrument: it is not the ear that hears,—it is purely a mechanical contrivance for the collection of sound-waves. The inner organisation alone deals with sights and sounds according as it is fitted by development so to do. For every condition in the world around us there is a faculty in the mental structure of man. Each faculty throws out its peculiar fluid which relates the mind thereby to that particular condition of which that faculty is adapted to give cognizance. Like rays of light, the emanations from the organs impinge upon the conditions to which they are subservient, and thereby relate the mind to these conditions. The grosser natures require special organs of sense, and for taking cognizance of the grosser qualities of things: the finer nature has a far more finely differentiated sense, but does not require the external organ to arrive at the results for which that organ is specially adapted.

In the finely attuned organism the nervous force proceeds directly from the organ to the object or condition, and receives an impression thereof without the interruption of the sense apparatus. These impressions are generally of a metaphysical or mental character, rather than descriptive of physical forms and qualities.

The first glance at Mrs. Croad's portrait shows that she is of a peculiar type of organism. The quality is evidently fine, and being withdrawn from physical influences and subject more particularly to the thought-influences coming from within; and these being of a high spiritual order, the organism must become more and more attuned to mental processes.

The physiognomy is marked, and such as may be observed in other clairvoyants. It reminds very forcibly of the face of Miss Lottie Fowler. There is an expression of expectancy on the face which may be seen in all clairvoyants when "under influence," or endeavouring to see. This facial habit concentrates in the nose—a well-formed organ,—and which seems to project into space as if to reach out in quest of information. It is a nose full of character—a combination of nearly all the qualities possessed by noses of the metaphysical category, but in reverse development to the martial nose of the physical combatant.

The upper lip and mouth indicate great firmness and self-control;—this is the only feature that betrays the conflict with suffering which with Mrs. Croad has been incessant for many years.

The chin and jaw are well developed. From the nostrils downward the type of the features is masculine, indicating strength of character, affection, dignity, and resolution. Of course the eyes are closed, but the organ of Language is apparently well represented.

The head appears to be large compared to the vital resources and bulk of the body. Only the front portion can be accurately seen. The perceptive appear to be excellent, particularly the organ of Individuality. The brain is of the intuitive type, so that this organ, with all others in the central range, is of superior development. The sharp and delicate eyebrows evince remarkable keenness and wide range of perception, even to minute details, and a love of neatness and cleanliness which must be almost distressing to her. She must have had at all times an insatiable love of knowledge, which she has acquired with great ease, and now that the plane of her perceptions is altered she continues to learn and store up useful and beautiful impressions derived from the phenomenal universe around her.

The brow is a rounded, sloping one, and the hair comes down on the forehead somewhat. Where the hair begins there is apparently a projection which resembles in importance Individuality further down. This gives her great discrimination, not only into the uses of objects, but into the mental and moral characteristics of human beings. She is a seeress, and reads the soul like a book. She is a prophetess, and feels in advance all good or unhappy influences that may be approaching her. Her sympathy with human nature—her brother man—is remarkably strong. Veneration is large as well as Benevolence, but after that the head appears to decline. The will is, therefore, not strong except in so far as it is enlightened and led by the religious and moral sentiments, which have full power over the counsels of her mind. Possibly she is one of those persons who say they have been led all through life, and that their prime duty has been to acquiesce and perform the moral duties assigned them by an All-wise Power. It is possible that Approbativeness is large, giving the mind an insatiable desire to do its best in whatever circumstances it may be placed. It is a mind that is not averse to public life. It sends out an influence which relates it to public opinion and makes the individual popular apart from her intention of being so.

The understanding powers are quite full, but the intellect is not of the rationalistic type. All her evidences of truth and deepest convictions proceed from religious or spiritual rather than scientific or physical testimony. She appears to be ingenious, and ever delights in doing and performing. She is continually busy achieving something, and has a fair degree of artistic taste.

Much more might be said of this character if the head could be manipulated, but it is possible that with the data at command enough has been stated.

It is a lovable and beautiful face and character. It shows what immense fools the world is peopled by, and how little knowledge of human nature they possess, when they regard this woman as an impostor. They fail to perceive that all blind and deaf patients have not the organic adaptations possessed by Mrs. Croad, and therefore cannot be expected to display similar abilities in the afflicted state.

Mrs. Croad's life is described in a neat little volume entitled, "A Service of Suffering; or, Leaves from the Biography of Mrs. Croad, with Extracts from her Writings." It is prefaced by a portrait. The price in paper wrappers is 1s.; neat cloth, 1s. 6d. Copies may be obtained at the office of the MEDIUM. We have not had time to peruse her experiences: all we know of her is from Mr. Gillingham's letters published by us in December last.

MEDICAL TESTIMONY AS TO MRS. CROAD'S CONDITION.

A letter addressed to Dr. Davey, Bristol, by Mr. Gillingham makes the following request:—

Dr. Andrews and yourself have now visited Mrs. Croad daily for some months, and had the opportunity of testing some of the phenomena connected with her case, and that under the most crucial tests. If it is not asking too much, will you kindly state, with Dr. Andrews, as far as you think consistent with your profession, what you think touching Mrs. Croad's case and its genuineness or otherwise.

The letter desiring information and the replies have been published in "The Chard and Ilminster News" for March 12. We give the replies of the medical gentlemen in full:—

4, Redland Park, Bristol, 4th March, 1881.

Dear Sir,—I am in receipt of your letter of the 2nd inst., which refers to the case of Mrs. Croad. It is by no means unlikely that the gentleman referred to by you was told at Clifton "that Mrs. Croad's case was an imposition; and that the phenomena connected with it were an impossibility." Such I have no doubt, is the expressed opinion of many: but—to my certain knowledge they are in error. The "phenomena" which characterise Mrs. Croad's case are many. Did the gentleman name any one of such as "impossible"? The denial named is of so general a kind that one can hardly deal with it.

As you observe, Dr. Andrews and I have visited Mrs. Croad very frequently during the past three or four months; and from time to time during this period we have subjected her to the severest tests, with the view to assure ourselves beyond the possibility of doubt that the sense of vision in her ~~was~~ to write plainly—transferred from the eyes to fingers' ends and the palm of the right hand. To put the fact in other words, Dr. Andrews and I placed pads of cotton wool over the orbits, and these pads we fixed by a broad kerchief tied securely behind the ears. In addition thereto we pushed towards the eyes, on either side of the nose, more pads of cotton wool: and so very effectually blindfolded our patient. When so blindfolded Christmas cards (so called) and photographs were put into Mrs. Croad's hand for examination. Such cards and photographs were, as the general rule, duly recognised—that is to say, the objects on them were detected and named. Men and women and children; animals, birds, and flowers; articles

of vertu, etc., were, as it would seem, perceived or seen by the fingers, aided, apparently, by the temporary contact of such cards with the uncovered parts of the face, viz., the chin, forehead, etc.

Taken altogether, the case here referred to is one of singular interest to the naturalist; and if regarded from a medical point of view is rich in suggestions both to the physiologist and physician. But there is no single feature in it more attractive and marvellous than the clairvoyance, so plainly demonstrated. This power in Mrs. Croad, so rare and really so wonderful, cannot indeed be easily credited by those who have not witnessed the long array of facts deduced by the testings above detailed. However, this same "power" is a fact in nature—rare and curious though it be. I may add Mrs. Croad's case is the second of the kind known to myself during a practice which, at this time, covers a period of 47 years.

Yours very truly,
J. G. DAVEY.

To Mr. Gillingham, Chard.

Glenthorne, Redland, Bristol, March 5, 1881.

Dear Sir,—In reply to your letter to Dr. Davey asking me as well as himself to give our opinions on the genuineness of Mrs. Croad's statements, I can only repeat what I have expressed personally to you, viz., that I do not consider her an impostor, although I cannot explain how, or why, she has the faculty of distinguishing one picture or photograph from another; still I am confident she does not see them through her eyes, as we have had her bandaged so that she could not see at all, yet still she described pictures in a manner no one else could possibly have done had they been so situated. From watching Mrs. Croad carefully, I am persuaded she does not hear in the usual manner, but by aid of the audiphone you kindly sent her, she can now be spoken to and understands the sound and meaning of many words, but her daughter has to spell difficult words to her on her hand, so that she may know the meaning of the sound, which she rarely forgets. Her daughter has read a book to her, and I conversed with Mrs. Croad to-day by aid of the audiphone.

As Mrs. Croad does not procure her living by begging or wish to convince persons who doubt her word, I think it better not to enter into any controversy on the matter, and do not intend to answer any letters on the subject, as I consider her case to be genuine.

Believe me, yours faithfully,
OSLOW ANDREWS.

To Mr. Gillingham.

HEALING BY LAYING ON OF HANDS.

THE AUSTRALIAN HEALER AT WORK.

The Melbourne papers continue to give long and gratifying reports of the healing performed by Mr. Milner Stephen. The influx of patients had compelled him to protract his stay in Melbourne. The following are recent cases:

SPINAL AFFECTION OF THE NECK.

Case of Matthew Muir, 6, Church Street, West Melbourne.—Had it for five years, attending hospital; 18 years old now; attacked first in the back; neck so curved that his chin touched his chest, and was immovably fixed there, so that in order to give him food or drink he had to be placed on his back on the sofa. Doctors said it was spine disease, and was incurable.

Mr. Milner Stephen treated the case publicly four times, and the chin became raised—the first time 2 inches, and the curvature of the spine has now disappeared entirely, as was proved in the presence of Mr. John Carson (who witnessed the first treatment), and of Judge Paul, of Queensland, and who is the writer of these notes.

GEO. W. PAUL.

PARALYSIS.

I was paralysed for two years in Otago, New Zealand, and having totally lost the use of my limbs on one side was obliged to give up my business, when, reading in the newspapers about Mr. Milner Stephen's wonderful cures, I came on Thursday evening to Melbourne, the next morning was treated by that gentleman, and again on Saturday morning. The result was astonishing to myself and the friend who accompanied me from New Zealand, for although I had landed a cripple, and unable to put on a coat, I was able to walk about the Exhibition for hours on Saturday, with my coat on my back, and without any pain to disturb my enjoyment of the brilliant scene. I am sincerely grateful to Mr. Stephen for the restoration of my limbs.

DAVID WILSON, of Neseby, Otago, N.Z.

10th January, 1881.

FAILING EYESIGHT.

My eyesight was gradually failing me. I dared not go out at night alone. I have been treated once, five weeks ago, by Mr. Milner Stephen, and since then my sight has got stronger every

day. I can now go anywhere, at any time, day or night, by myself. I have continued bathing my eyes with Mr. Stephen's magnetised water, and I hope many others will be as much blessed as I am.

MRS. BARNES.

Swan street, Richmond, 11th January, 1881.

DEAFNESS.

I have been deaf 20 years, and in one treatment from Mr. Stephen I can hear. I am indeed quite astonished at my sudden recovery, and very glad that I came.

S. E. BOLDNER, Furrier.

Elsternwick.

MR. G. M. STEPHEN AND THE MEDICAL PROFESSION.

(From the "Harbinger of Light," Feb. 1st.)

At the recent annual meeting of the Medical Society of Victoria the retiring president (Mr. Gray) spoke of Mr. Stephen as a charlatan, and affected to treat both the diseases and cures referred to in connection with that gentleman as imaginary, hinting at the same time the necessity of legislation for the protection of the public from imposition.

In reply to Mr. Gray's remarks, a long letter from Mr. Stephen (dated Jan. 15th), appears in the "Age" of the 21st, wherein, after shewing that his own social status is higher than that of the gentleman who speaks so contemptuously about him, he proceeds to prove by history the reality of cure by "laying on of hands," as exemplified in the cases of Greatrakes, Gassner, the Zouave "Jacob," Dr. Newton, and other comparatively modern healers, whose performances in this direction have astonished the world; and, lastly, by the many authenticated cases of cures effected by himself, concluding with the following challenge:—

"At the next gathering of the afflicted poor, for the benefit of my 'imaginary' gift of healing, I will select three cases, and place them before the audience. Dr. Gray shall then select nine of his brethren, to separately write diagnoses of the cases, not three of which shall agree with his own. I will then blindfold a young girl, who shall forthwith diagnose each case so correctly, that I will instantly cure them, or send them away relieved from all pain—unless, indeed, they prefer submitting themselves to Dr. Gray's treatment for a season!—

Yours, etc., G. MILNER STEPHEN

172, Collins Street, East, 15th January."

The "Age" commented on the above in a leading article, urging Dr. Gray to accept the challenge. This, however, he declined to do, but proposed another test, viz., that Mr. Stephen should, in the presence of medical and clerical witnesses, cure two cases of cataract, deemed incurable by ordinary treatment.

Mr. Stephen having left for Sydney before the publication of his own letter, no reply from him to Dr. Gray's proposal has yet appeared; and so the matter rests. We do not think Mr. Stephen professes to perform miracles, which the instantaneous cure of cataract would in our opinion, be.

MAN'S PHYSICAL CONDITIONS.

AN AUSTRALIAN SPIRITUALIST ON VACCINATION.

Looking at one of the Caucasian race who is well formed, what a symmetrical figure stands before us; and, yet, I can not think that the Caucasian of the highest type has attained perfection. I am very much surprised to see the perversion and neglect with which the individuals of the human race treat each other; it appears to me the lower animals receive better attention. Just behold the symmetrical human body, and the heart, the fountain of the crimson flood, which is coursing through the veins and arteries in magnetic streams, giving life, health, and beauty to the wonderfully constructed frame! The inspired Harvey gave to us the true knowledge concerning the circulation of the blood. Well, one would think people would use their reason, and never allow that crimson flood to be polluted. It chiefly requires, good food, pure air, sufficient exercise, shelter, and clothing. A disease comes, called small-pox, and sweeps off many thousands of the human race, chiefly through their ignorance of the natural laws; for small-pox, is nature making an effort to throw off disease from the system,—and nature would be successful if treated in a common sense manner. The body that was diseased previously would be entirely rid of it after this elimination, and thus, instead of its being looked upon as a curse, small-pox would justly be considered a blessing. But this would not suit the interested doctors, who take charge of our bodies, and between them and the clergy a good business is made out of us. Oh! if people would but think, and free themselves from the damnable tyrannies under which they groan.

Inoculation was introduced from the barbarous Turks into England, and after a time it was justly condemned by the people. Vaccination is now in vogue, and strictly enforced as by law established. Vaccination is equally pestilential as Inoculation that is condemned. Dr. Jenner got thirty thousands pounds sterling from the British Government for bringing this infernal Vaccination upon the people. By this means is perpetuated hereditary madness, drunkenness, syphilis, and all manner of diseases.

P This Vaccination business I understand puts two millions sterling per annum into the pockets of the physicians of the British Isles. Can it be expected they will relinquish this large annual income until compelled, and that will be when the people use their reason on this very important subject. It gives me great pleasure to learn that a very intelligent portion of the people in England are discussing this question vigorously, and that a society has been formed for the abolition of compulsory Vaccination, and Spiritualists seem to be the soul of the body. I understand that they contribute a small sum of money weekly each, for the purpose of assisting those who are prosecuted, fined, and imprisoned for resisting this vile Vaccination act. I learn by reading the MEDIUM AND DAYBREAK, that one, Mr. Tebb, has been fined many times, and he has even undergone imprisonment sooner than let his innocent child be polluted by that fell destroyer, Vaccination. I say the heroic Mr. Tebb, has done well, and he deserves the enthusiastic thanks of the world, for by his acting thus, others are stimulated to come forward, and in a short time the world will be rid of this terrible curse. Oh! if fathers and mothers understood the blood poisoning Vaccination, they would sooner suffer martyrdom, than submit to it themselves, or allow their children to be Vaccinated.

226, Clarence Street,
Sydney, N.S.W.

ALEXANDER FRASER.

[Our correspondent who reported extraordinary phenomena in our last "Australian Number," (October 8, 1880) now sends us the above letter, which he says has appeared in print in Australia. We give it a place to show how the influence of one uncompromising worker spreads over the entire globe and nerves thousands to do battle for truth. Mr. Tebb, has not been imprisoned, as our correspondent erroneously supposes; he is a gentleman of wealth, and can spend a few hundreds a year on a great public question without suffering. At the same time we have no doubt he would rather go to jail than permit any of his family to become sacrifices to the god of Pus; for the modern deity is not a "bloody god," but he is begrimed with the filthy matter of corruption oozing from festering sores. Truly Moloch was a gentleman,—sweet, clean, and charitable, compared with the idol of nineteenth century Christianity. The fact is, the Vaccination law is one thing to the rich man, and quite another to the poor. The man of moderate means may easily pay the fines, bribe the registrar, buy off the doctor, or otherwise satisfy the tyrannical greed of the infamous scoundrel, mis-called "law." The poor man must be sold up, go to prison, move at great expense and inconvenience into a new neighbourhood, or have the blood of his children polluted and see them rot and die before his eyes! Even in the case of death the medical attendance, and funeral expenses are ruin to the poor parent.—Ed. M.]

SPECIFIC FOR SMALLPOX.—Mother Gonzaga, of St. Joseph's Orphan Asylum, Philadelphia, makes and gives away what most of the Catholics of that city believe is a specific for small-pox. The priests recommend it, and the people throng to the asylum to get the wonderful liquid, the principal ingredients of which are digitalis and sulphate of zinc. From 16 to 20 gallons are made every day.—"Boston Sunday Herald."

MR. JAMES HOLMES IN LONDON.

Sunday, April 17.—Ladbroke Hall, at 7 o'clock.
Tuesday " 19.—Quebec Hall, at 8 o'clock.
Thursday " 21.—Spiritual Institution, 15, Southampton Row, at 8 o'clock. Subject: "The Facts and Phenomena of Spiritualism Tested by Science, Philosophy and Logic."
Sunday " 24.—Goswell Hall, 290, Goswell Road, at 7 o'clock. Subject: "The Place of Mind in Nature; or, the Proofs for God's existence verified by the Facts of Spiritualism."

QUEBEC HALL, 25, GREAT QUEBEC STREET.

On Sunday, March 27th, at 7 p.m. prompt, Mr. Iver MacDonnell on the "Death of the Czar."
On Monday, at 8.30., the Comprehensionists will meet.
On Tuesday a vocal and instrumental concert, on behalf of an invalid organist; prices will be very low.
On Wednesday and Friday evenings, until further notice, Mr. F. O. Matthews will hold his seances for clairvoyant visions and addresses; a charge of 6d. is made to these meetings.
On Saturday, at 8 o'clock, the usual seance. Mr. Hancock attends half-an-hour previous to speak with strangers.
J. M. DALE, Hon. Sec.

MR. T. M. BROWN'S APPOINTMENTS.

Mr. Brown is at present holding very successful public and private meetings in Nottingham, and will address a public meeting at 2 o'clock on Sunday next at Milford, and at Belper at 6 o'clock the same evening. Letters to be addressed to Mr. Wheelton, The Clusters, Belper, up to Wednesday.
Mr. Brown expects to visit Macclesfield in about a week's time on his way North.

MR. J. HOLMES, 6, Charlotte Street, Leicester.—Appointments: Yorkshire Committee, March 27; Keighley, April 10; London, April 17 to 24; Stamford, May 1 and 2. Liverpool, Manchester and Oldham open.

LADBROKE HALL, NEAR NOTTING HILL RAILWAY STATION.

Services as follows:—March 27, Mr. Walter Howell, of Manchester; April 3, Miss Samuel; April 10, Mr. F. O. Matthews; April 17, Mr. J. Holmes, of Leicester (recently V.-P. of the National Secular Society), when secularists are earnestly invited to hear the other side of the question, and see the other side of the picture by one of their late workers.

April 24, at 7. Mr. J. J. Morse. The usual morning meeting at 11, consisting of development of mediumistic powers, also clairvoyance. Mr. Knight Smith conducts the singing at the evening services.

Last Sunday evening Miss Samuel did us the honour of inaugurating our new platform. The address was listened to by a highly respectable audience, among whom were seen persons of no mean social standing. Mr. Knight Smith conducted the singing. The platform was nicely arranged with flowers, and the hall presented a happy and beautiful appearance, because there was a crowded audience and thorough harmony prevailed. The hymns printed in the MEDIUM with music are a great help to our Sunday morning services.

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F. O. MATTHEWS

LEICESTER.—SILVER STREET LECTURE HALL.

Tuesday, March 15, Mr. Howell gave a private seance, to a limited number of fifty, in the above hall. No notice was given, only from the platform on the previous Sunday evening; admission 6d. and 3d. A great number of tickets were purchased that evening. When the time arrived for the seance a great number came without purchasing tickets on the previous Sunday evening. We felt as if we could not refuse admission, so we let them have tickets. Instead of being fifty there were seventy-eight present. It was a great success. I never had seen such a great number at a circle before, and the harmony was good throughout the evening.

Mr. Howell's spirit-guides opened the seance with questions and answers, and a great number were put to the guides, the answers giving great satisfaction; there was not one question cross-examined. After the questions came the impersonation of different spirits through him, which delighted the people, it was such a treat, especially to the strangers present, as they never had seen such manifestation of spirits through a medium before. We have Mr. Howell with us again for next Sunday.

Sunday, 20th, Mr. Howell gave two trance addresses, morning and evening. The subjects were again chosen by the audience: morning—"The Second Coming of Christ." In the evening the audience was very large; subject—"What the Spirits can tell us of the state in which they live."

56, Cranbourne Street, Leicester.

R. WIGHTMAN, Sec.

March 21, 1881.

MANCHESTER ASSOCIATION OF SPIRITUALISTS.

Temperance Hall, Grosvenor Street.

President: Mr. R. FITTON, 44, Walnut Street, Cheetham, Manchester.

Plan of speakers for March:—

27th.—Mr. J. B. Tetlow.

Service commences at 2-30 p.m.

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

MANCHESTER AND SALFORD SPIRITUALIST SOCIETY.

268, Chapel-street, Salford. Sunday evening at 6.30.

March 27.—Mrs. Rogers, Macclesfield, Mrs. Brown presiding.

April 3.—Mr. Brown.

"HOME CIRCLES."

March 30.—Meeting at Mr. Gidlow's, 21, Great George-street (back of St. Luke's Church), Miles Platting.

Secretary: Mr. J. Campion, 33, Downing-street.

SOUTH LONDON SPIRITUAL SOCIETY,

8, Bournemouth Road, Rye Lane, Peckham.

President: MR. JAMES KINNERSLEY LEWIS.

Meetings:—Thursdays, 8 p.m. Sundays, 11 a.m., for inquirers 7 p.m., select. For admission, &c., address secretary as above. Additional members needed.

MR. J. J. MORSE, Inspirational Speaker, 53, Sigdon Road, Dalston London, E.

APPOINTMENTS.

Nottingham.—March 27. Glasgow.—10th.
London.—March 31 and April 17. Cardiff.—24th.
Birmingham.—April 3. Belper.—May 1.
Bradford } During May. Arrangements pending.
Liverpool }
Stamford.—July.

MR. E. W. WALLIS, Inspirational speaker. For terms and dates apply—18, Lake-street, Faveril-street, Nottingham.

APPOINTMENTS.

Bradford, Manchester Road.—Coffee Party and Entertainment, March 27.
Sowerby Bridge Lyceum.—23 and 29. Stamford.—April 7.
Lowestoft.—April 8 and 4. Nottingham.—10 and 11.
Northampton.—5 and 6. Birmingham.—17.
Newcastle-on-Tyne.—April 24 and 25.
Glasgow.—May 1 and 2.
Barrow-in-Furness.—8th (probably).

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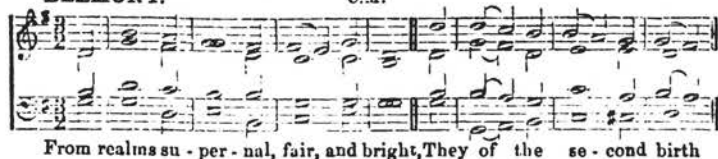
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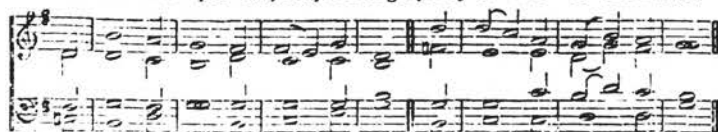
HYMN No. 66 in the "SPIRITUAL LYRE."

BELMONT.

C.M.



From realms su - per - nal, fair, and bright, They of the se - cond birth



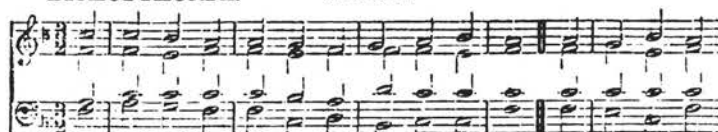
On ho - ly er-rands wing their flight To ev - 'ry home on earth.

- 2 To sorrowing souls they bear a joy,
To cheerless souls a love,
To weary hearts they tidings bring
Of holy rest above.
- 3 The darksome hearth they light with smiles
The lonely home they throng,
Till the lone pilgrim wakes to bliss
In list'ning to their song.
- 4 They go with champions of the Right
They nerve the struggling arm;
They watch above their path, and shield
Their every step from harm.
- 5 They lead the way to victory sure
E'en though upon the sod
The body falls, they guide the soul
In triumph on to God.

HYMN No. 150 in the "SPIRITUAL LYRE."

BISHOP THORPE.

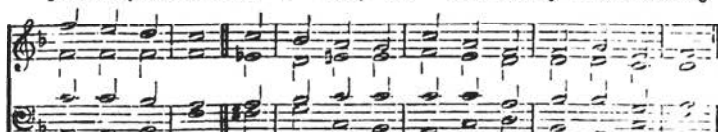
11.11.11.11.



The Lord is my Shepherd; no want shall I know; I feed in green



pas-tures, safe fol-ded I rest; He lead-eth my soul where the

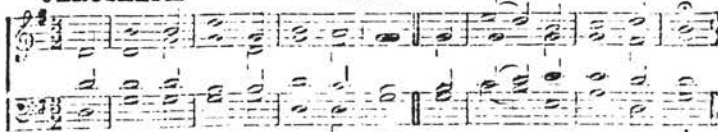


still wa-ters flow, Restores me when wand'ring, re-deems when oppressed

HYMN No. 63 in the "SPIRITUAL LYRE."

JERUSALEM.

D.C.M.



The world has much of beau-ti - ful, If man would on - ly see



A glo - ry in the beaming stars, The low - est budding tree;



A splendour from the farthest east Un - to the farthest west;



Aye! every - thing is beau - ti - ful, And we are greatly blest!

REMARKS ON THE TUNES.

"Jerusalem" is added this week that it may be compared with "Belmont." The two tunes are similar in some respects, the time is the same but the sentiment and expression are very different. There is an emphatic pause over the last note in each line of the former tune whereas in the latter the first line rather glides into the second. The latter may be styled negative in temperament while the former is positive. The latter is soothing and weighs down the animal forces that the mind may be prepared for spirit influence. The former is exciting and pronounced: it wakens up the mind to a recognition of its surroundings and an enjoyment of them.

It should be observed that "Jerusalem" is a double tune, and that the last line in the second part differs from the last line in the first part. Those who are not skilled in the details of the two tunes must be careful not to introduce phrases from the one into the other.

Those readers who have not learned music, and have only begun to study this department, should look up the back numbers and study the "Remarks" given from week to week. They will be found very suggestive to those who desire to improve, and have not the best facilities for gaining instruction. A cheap manual of musical instruction should be procured, and its contents well mastered. Then when there is an opportunity offered for practice, or elementary instruction, it would be found much more valuable.

The following tunes have already appeared in this department:—

February 11.—Moscow—Chester—Dijon.

" 18.—Missionary.

" 25.—Melcombe.

March . 4.—Rockingham.

And in addition those given this week, nine in all.

We have in view a series of novelties, which will be introduced when arrangements are completed; but it is well to master the more familiar melodies before attempts are made in a new field. When the instrument has been put into tune a number of musical inspirations will be given, but that cannot occur till there be an atmosphere in which to introduce them, and talent to put them to use.

We shall be glad to receive suggestions as to fitting tunes for the hymns in the "Spiritual Lyre."

HYMN No. 150 (continued).

- 2 Through the valley and shadow of death though I [stray,
Since thou art my Guardian, no evil I fear;
Thy rod shall defend me, thy staff be my stay;
No harm can befall with my Comforter near.
- 3 In the midst of affliction, my table is spread;
With blessings unmeasured my cup runneth o'er;
With oil and perfume thou anointest my head,
Oh, what shall I ask of thy providence more?
- 4 Let goodness and mercy, my bountiful God,
Still follow my steps, till I meet thee above,
I seek, by the path which my forefathers trod,
Through the land of their sojourn, thy kingdom [of love.

HYMN No. 63 (continued).

- 2 There is a host of angels, who
With every moment throng,
If we could only list awhile
The cadence of their song;
They speak in every sunny glance
That flashes on the stream,
In every holy thrill of ours,
And every lofty dream.
- 3 The world is good and beautiful,
We all may know it well,
For there are many thousand tongues
That every day can tell
What love has cheered them on their way,
O'er every ill above—
It only needs a goodly heart
To know that all is love!

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