



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

SPIRITUALISM.

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BIBLE SPIRITUALISM.

I.—BODY CONDITIONS OF BIBLE MEDIUMS.

It is thirty-three years since modern Spiritualism first arrested the attention of men. Coming, as it did, with strange startling power, upon an age rapidly becoming agnostic in its beliefs, it is scarcely surprising that it met with ridicule from science on the one hand, and accusations of diabolical intervention on the part of the religious world. And no Spiritualist but must admit that there has been a great deal to justify both these attitudes. If Spiritualism is to stand, it must do so on its intrinsic merits. If found wanting, if found lacking in intelligence and scientific certainty, if found lacking in benevolence and moral goodness, then it must die an abortive death; and well for it that it should.

It is two hundred and fifty years since the inductive method of studying natural phenomena was heartily received and elaborated. That method of prosecuting the search after nature's secrets has led to brilliant results, prophetic of things yet to come, that must make the most imaginative genius to tremble in forecasting the future of science; compared with what the least sanguine student of science can see, as coming in discovery and invention, all that has been achieved is trifling. The conquest of nature's laws is going on, and is destined, without a doubt, to transform the aspect of human life, and make it a veritable kingdom of heaven upon earth. Why? Simply because the right method has been observed. The deductive method, however useful, plays a less important part in the quest of truth than the inductive. So long as men started from a priori principles they went wrong, and built up a nonsensical theory of the universe. The law of method lay in a careful, minute observation of facts and phenomena, and thence proceeded to generalisation of the governing laws, and subsequently testing the generalisations by rigid analysis and synthesis. Thus Astronomy sweeps the heavens, and infallibly predicts the movements of stars and planets. Thus Chemistry penetrates the secrets of inorganic matter. Thus Physiology reveals the secrets of organic life.

In the midst of all the brilliance of the 19th century, which will stand as the inauguration of an epoch, second to none that has preceded it, comes a series of

startling phenomena, called Spiritualism. So far it is a chaos of bewildering facts. Badness and goodness, healing and sickness, benevolence and malevolent action, stupid messages and brilliant poetry, scientific discourses and jumbling addresses, harmonious seances and exposés, all mixed up in one great chaos of facts. It is no wonder that, with such a state of things, Spiritualism has not won its way to general acceptance and open acknowledgment by science or religion. This must be taken as the cardinal basis of spiritualistic investigation—it must prove itself intelligent and good, inspiring and elevating to humanity. It must be better than it is, or it must fall ignominiously among the superstitions of the past. Wherein lies the solution to all this bewilderment and muddle? It may be stated in one word—method. The method of investigation has been faulty.

Looking back into the historical past we find a series of phenomena in spiritualistic knowledge, that outvies all hitherto attained in the modern phase of that matter. The Bible gives us a series of men and women evidently under the highest inspiration and control. Apart from all sectarianism, the Spiritualism of these men and women was intelligible, coherent, and practical in its uses. It achieved something. It revolutionised every age in which it appeared. It elevated, reformed, inspired with noble purpose, whole nations. Every Bible medium approved himself to his age as inspired with a higher life, and by that energised his race. By them the world has risen. Why was this? I propose, in a series of papers, endeavouring to discover the reason.

Now the first thing that strikes one in this enquiry is the fact of the splendid bodily conditions these mediums supplied. They were evidently men of high bodily physique. Abraham, Moses, Elijah, David, Isaiah, are men whose very lives prove to have possessed an exuberance of nervous and vital power. Their inner vitality was such that they rapidly repaired waste of body force and tissue by incorporating the essences of life in the world around them.

It is well, however, to note the particular kind of bodily power they supplied. It was not simply muscular or animal power. The predominance lay in the nervous and superior vital forces. A Samson is one of the poorest of the whole series, though he excelled in muscle and animalism. The Iron age of the Judges, as it has been called by a recent divine, was one when

animal and muscular strength predominated; but it produced no highly inspired medium. Gideon was its best product, and he was controlled for military purposes alone; and it is noticeable that women, in whom the nervous and vital temperaments prevail over the muscular and animal, rose in Bible History to the highest inspiration. Miriam, Hannah—the mother of Samuel—Deborah, the Virgin Mary, are unexcelled in the purity, nobility, and intelligent fervour of their mediumship. It is plainly not mere brute health of body that makes a good substratum of mediumship, good and true, but harmonious health in a nervous and vital temperament of body. It is not herculeanism that is required, but predominance of the higher essences of bodily structure.

There is, no doubt, a high truth in Evolution. It is the method of the Deity in the progressive development of the universe. But it is well to observe that the line of Evolution lies in the refinement of structural matter. This law may be observed in the mineral, vegetable, animal, and human kingdoms. It is difficult, and daily becoming more so, to define the real nature of matter. But this much is clear, that refinement or subtlety of atomic matter means superiority of form and function. The inner life-essence which, by its inherent force, collects to itself the atoms congenial to it, is not known except by its material phenomena. But the atoms collected by the life-essence of an oak are different from those collected by the life-essence of an elephant, and that of a man from that of either, and that of a woman from that of a man, and that of a man or woman from that of another of their race. The inner vitality regulates the atomic structure. Now, it is where that inner life-essence has subtilised a man or woman by superior, or, more accurately, finer atom matter, such as dwells in the nervous cords, that the basis for spirit-control exists. In proportion as this matter preponderates in a medium will he respond rightly to the powers above. I would state that in this study I take for granted the universal reign of law. Law regulates the whole matter of spirit-intercourse.

Seances-holders, then, should recognise this law, and rigorously banish mere animalism of structure. The sitters must be, perforce, of inviolable law, men and women preponderating in the finer elements of material life. There is not the slightest doubt that the bodily structure in the unseen world is regulated by inner spiritual laws, and the meaning of that I shall come to later on. But there, in the unseen, are men and women with grosser bodily form than others. Where, then, a circle admit mere animalism in physical structure, they introduce a physical basis for a lower spirit-communion than they might otherwise have, for that simple cause.

It is well to note another fact about the bodily structure of these Bible mediums. They were all men and women of simple habits. Sensuality is where the mere phenomenalism of eating and drinking, and bodily function are lived for and used to excess. The purest and best of these mediums were far away from that sensuality. They ate and drank to live, they, no doubt, enjoyed the food they ate, and the drink they drank, and the use of bodily function. But they lived on simple nutritive diet, and with simple manners. Luxury they abhorred, which is only a finer form of sensuality, and they were pre-eminently vegetarian in diet. As Orientals they may have partaken of animal food, but the greater part of their diet was composed of vegetable matter. Now, there is no doubt that animal diet means coarseness of structure to him that eats of it. The physiology of the vegetable kingdom is being better understood, and there can be no question that the life-essences of vegetable food incorporated in the body produce a finer structure than those of animals. Disease is simply atom-formations in the wrong combination. Lord Palmerston defined dirt to be matter in the wrong place. Disease germs are simply atoms in a wrong position. That combination arises from erroneous human habits. Law rules all. Diet

means structure as its end, and as the diet so the structure. Light, electricity, lie at the bottom of life, so far as we know at present, and in vegetable life those essences are contained in purest form. Why eat them when they have passed through the vegetable kingdom and been manipulated in the structure of the animal world? The finest physique of the human race to-day is possessed by vegetarian races, a plain proof of a natural law. Much of the confusion existing in Spiritualism is owing to the false dietetics of the investigators. Pure, simple diet, on the part of all sitters, means pure, simple conditions to the spirit-world. Such conditions were supplied by the Bible mediums, and hence, in a very large degree, the success of their intercourse. Moses and Elijah were men who ate to live, not lived to eat. They lived on food that built up the superior essences of vitality. The law can be seen in full force in a vivid contrast, that of David. He was evidently a very fine medium, and would have made a better had he obeyed the rules of his early and outlaw life. It is a remarkable fact that the greater part of his poetry was inspired previous to his settlement as king. He wrote, while on the throne, some splendid poems. But it is evident, from a cursory study of that eventful career, that his spirit-control lapsed, nay, degenerated, with the advent of luxurious habits. Moses, Samuel, Elijah, rose higher and higher in spirit-intercourse. They knew no lapse, no degeneration. One, like Enoch, is etherealised, so that he at last vanishes away in easy transition; Moses is a similar instance, and Elijah's death, if it can be called that, is a brilliant instance of the gradual merging of earth into heavenly form of life. The link of coarse materialism in these periods loosened by simplicity of habit and purity of life, till they dissolved by easy transition into a higher environment. Shall we call them exceptions; exceptions produced by miracles. The time has gone for that slipshod explanation of theologians, who get over difficulties by burking them. Those changes from earth to heaven-life were effected, as all things are, by the operation of natural law. Death is change of matter, and their deaths were different from the general run of deaths, from obedience to the higher laws of life. What has happened to one may happen to all on the same conditions. When all men live as they lived, all men will cease to know the violent rupture of painful death, and the pœan of "Death is swallowed up in victory,"—its sting for ever gone—will burst from the lips of their left ones as they vanish from the scene of a regenerated earth.

My next article will be on the Intellectual Basis of Bible Spiritualism.

OURANOL.

MEDIUMSHIP—THE SPIRIT-CIRCLE.

SEANCE OF SYMBOLICAL PICTURES, &c.

Home again!—but where is home? To the "love-longing soul" 'tis where pure happiness is found. Not in the four square walls—whether they be humble or princely, but where soul responds to soul in holy, sympathetic love.

On Sunday, March 7th, 1881, I had the pleasure of attending a seance at the home of Mr. R. Catling, at Peterborough. Myself, Mr. and Mrs. C.—sat around a small table, Mrs. C.—being the medium. After singing, the table was tilted in response to welcome and greetings exchanged. Then Mrs. C.—said: "I see a tall dark man, he is attracted to you. He is dressed very peculiarly, he has tall feathers in his head-gear, which shoot up straight then fray in beautiful masses towards the top." She then described his dress, and said: "Why, how strange!—I hear a name whispered in my ear. It sounds like o-tad, and is the word that was repeatedly called in my ear while in bed last night. The spirit tried to take control but failed to express himself to his own satisfaction. Nevertheless he uttered his blessings on me, saying he was one of a band that is attracted unto me; that his name is 'Houtad,' a Hindu, and that he should show himself to me before long." I asked if it was him that showed me a drove of elephants a few weeks back? His answer was: "Elephants—big troubles. Big troubles, like elephants, will soon disappear, will run away; soon all will be bright." Then he bade us good-bye.

Then appeared a spirit who called himself "Izaak Walton." He was dressed in the costume of one who lived about the Shakespearean period, and was described as having a large peaked collar on, and was surrounded with a beautiful clear blue light. Mrs. C— was impressed that he was a poet. Mr. C— after the close of the seance took down a "Dictionary of universal information," and found that "Izaak Walton" was born 1523, and died at Winchester 1683: that he was an author and a poet.

We then had the spirit of a young lady described. She was very good looking, rather attractive, with a finely shaped nose, and claimed the name of "Clara Dawson."

We then were favoured with the presence of two young male spirits, who gave the names of "Frederick Layton" and "Charley Darrell." The former one took control, and said himself and companion were drowned at the Niagara Falls while trying to rescue a young lady from a watery grave. They had plenty of money and were visiting the Falls for pleasure. Then was shown to the medium a beautiful lake scene (which she described), said to be a view of the lake Michigan, U.S.A., with shore surroundings—on it were boats. Then followed a view of a vineyard, or grape orchard, which was described as vines fastened to frame-work, and running one vine after another the length of ground; then another frame-work, some little distance from the first, with its vines attached having a wall-like appearance. The medium said the beautiful black grapes were so large, and hung in such clusters, they made her mouth water. I recognised the grapes as the Black Delaware variety. These two scenes were said to be the place or surroundings where "Frederick Layton" and "Charley Darrell" were staying previous to leaving earth-life for the bright beyond. Now they don't regret passing over.

Then the medium saw "an exalted one," who is known at this circle by the name of "Father Whitebeard," but in the heavenly spheres he is called "Evangelist." He has told them that, when on earth, he was called "Soothsayer," and died the death of a martyr. This "exalted one" was dressed in flowing garments of rare richness, with a beautiful girdle, and he was surrounded with a bright golden light. In his hand he had a scroll, which he opened, and on it was inscribed: "Fear not, do your duty!" Some others of the same heavenly order appeared, but their names were not given; they were all ancient and surrounded with golden glory.

We were then blessed with a beautiful display of symbolical pictures. The medium said: "I see a beautiful large golden star with six points; within it is another small one of the same shape."

"Why, how funny! What are they doing? Why they are shooting something out of the points of the stars."

"From point 1—I see a broken sword."

"From point 2—I see an extended arm with a wreath of palm leaves in its hand."

"From point 3—I see a large bull, rearing and tossing about madly."

"From point 4—I see a pure white horse with a man set upon it; the man seems to lie upon the horse as though he had lost his strength."

"From point 5—I see a crescent moon with a star in the centre. Opposite is a large elephant, on its back is a castle, and seated within is a king with his queen and her female attendant. All are dressed in rich eastern costumes, and are shaded by a covering as is used by those of the East."

"From point 6—I see a flag—they have now unfurled it—it is red, white and blue. Opposite is a man dressed very peculiarly, he has a large tall helmet-shaped hat on his head, and his dress is striped; he bears a flag, he unfurls it to the breeze, it is pure white."

After this was shown two hands in friendly grip, over a book (which was represented like unto a bible); over the hands hovered a pure white dove, around were playing beautiful, lovely children in great numbers.

Now we had a change, for we were visited by two rather ignorant friends—who appeared to the medium as costermongers, fond of a drop of the "creature." But they found they had got into the wrong box. One took partial control of the medium, and, addressing the other, said: "Get out of this you Irishman, we're in the wrong shop!" They left having no attraction to hold them there.

Then a dear little spirit took control, whose name is "Amy." She said she was born in Hindostan and died very young, but she had grown and was quite a young woman now, and had lately learnt that her other name is "Sinclair" (Amy Sinclair). She opened the medium's eyes and was very pleased to find that she could see. She conversed with her spirit-friend "Mary Ann," who told her to forbear opening the medium's eyes as she would injure the medium. This dear spirit is most lovingly affectionate.

It is noteworthy that Mrs. C—, who is being developed for the higher phases of manifestation, can enable spirits controlling her to converse with other disembodied ones through her organism, as well as to the mortals surrounding her.

Peterborough, March 12th.

WILLIE.

POWERFUL MATERIALISATION PHENOMENA AT LITTLEBOROUGH.

The way in which some people talk ought to make us feel that there is some special training necessary for the purposes of a seance room, to enable us to detect fraud, reveal imposture, and expose trickery. To our mind, no such training is necessary. If a man can tell when he does see and feel anything, and what the thing is, it is enough. Materialised forms are not a million or a score of million miles away, nor are they so small as to be invisible to the naked eye: they are within reasonable distance from you at all times when presenting themselves, readily seen and easily touched. If a man can tell what is the object before him by the use of sight, or make known what it is he grasps in his hand, then surely he is able to tell when he sees and feels the bodily presence of a materialised form, be it male or female. I take it for granted that I am an individual with such capabilities, without scientific training, but competent to tell the difference between a stump and a man—an imaginary object from a real presence. What I have here to record is what I have seen and felt. If our senses are not to be trusted, what is the good of living? I may be treading in mud when I think it is firm ground, or eating lemons when I think they are apples, or taking up shillings when I understood them to be sovereigns. What wondrously disagreeable lengths this disbelief in our senses might lead us to: it is a pity mankind trusts so much to them. I wonder that our pseudo-scientist does not supercede nature, and place something more reliable in their place, so that we shall be certain of what we do feel and see.

CONDITIONS.

March 16, at 7.30 p.m., found me once again at Mr. Fitton's seance room, Hare Hill Road, Littleborough: a nice little company of fourteen persons, including medium, were gathered together. A beautiful gathering it was, the results being wondrous. For the convincing of the sceptic and making firm the wavering I have seen nothing to equal it. This was no doubt owing to the happy conditions that existed. Meteorologically they were grand—a calm, serene, beautiful moonlight night; socially all was sweet and sublime—a brotherly feeling pervaded the whole circle, giving rhythmical pulsations to the thought-atmosphere, a joyous sensation of holy communion, a glorious halo, all around. With the poet I could sing,

"I have been there, and still would go:
'Tis like a little heaven below."

Aye, heaven and earth did meet in holy union, the bonds of our souls were strengthened, and our vows offered anew to go on in the path of truth and right whatever be the assailants.

We commenced the seance about 8 o'clock, in the same room as before described, opening with singing and the gas lighted at full. Mr. Fitton shortly afterwards was controlled by his chief spirit-guide, "Dr. Scott," who went round the room shaking hands with all, and bidding us "a good evening." Mr. Fitton, still under control, went into the cabinet, an angle of the room screened off by two curtains, and called for another and myself to examine the medium to see if he had any garment, wig, or false whiskers concealed about him. After a thorough search from coat to skin—even in the pockets: taking up the carpet and sounding the wall, we were obliged to candidly admit that there was not the slightest bit of concealed garment, wig, or whiskers to be found. We also went through the same process at the close of the seance, with like results. We now proceeded with our singing, the gas still lighted, when after a short time came rappings for the gas to be put out, which accordingly was done.

PERFUME.

We had not sat long in the dark when a most delicious perfume was wafted into the face of all present, yielding quiet, cooling, and refreshing results, destroying a headache that a sitter was suffering from. As quickly as it came it vanished, leaving no trace of its existence. This perfume was the product of a spirit known by the name of "The French Lady." This is not the "French Lady" of Mrs. Esplanade's seances.

"DR. SCOTT."

Still sitting in the dark, we were soon delighted with the appearance of a spirit-light appearing in the cabinet, fully illuminating it, throwing its subdued halo on the walls and ceiling, relieving the pitchy darkness. We know it was a "spirit-light" because it gradually ascended from the cabinet, becoming visible to all, till it reached a height far beyond the possibility of the medium, even if standing on the chair; then it vanished without descending into the cabinet. This was quickly followed by one on the floor about three feet from where I sat. Another, my wife, and myself formed the base of a triangle whose apex was the form. This light threw out a soft, mellowed radiance, making visible the vapoury substance around. Gradually it rose, swaying backwards and forwards, now making visible a face and beard, then the hands crossed on the chest: still swaying, enveloped in vapoury mist, up it rose, in a few seconds presenting the appearance of a well-made man of some 5ft. 7in. in height, with dark brown skin, full beard, turbaned head, and long, flowing, radiant,

white garments. This was the "Doctor," the medium's guide. I instantly recognised him. His strong, masculine, commanding voice articulating "Good evening" presents a striking contrast to the soft pleading feminine tones of the medium. The "Doctor's" nose is strikingly different from that of the medium's. It is of the true Grecian stamp, straight and beautiful, indicative of a man of strong feelings and high susceptibilities. The medium's nose has a strong tendency to the Jewish pattern in its formation. The "Doctor" at all times makes himself at home. Any stranger present receives his special attention. The "Doctor" retired to the cabinet that the gas might be lighted; it being done, he again appeared in our midst, and while thus in the materialised form he magnetised one of the sitters. Whilst he was doing this, I asked him what was the method of collecting the material for building up the spirit-form, but on account of insufficiency of power he did not inform me, promising to do so some other time, privately through his medium. Having finished his magnetising, he retired again to the cabinet, and the light was put out. He quickly reappeared with his "spirit-lamp," and walked to the spot from whence he had risen up, and then gradually but rapidly sank into space; the last thing visible was an illuminated vapoury mist. The ascending and descending of the form is impossible to describe: to see alone is to realise its glory and grandeur.

"BETSY TETLOW."

We again amused ourselves for a time by singing and conversation interblended by lively sallies from "Rosa," who had control of Mr. Fitton. Then came raps for the gas to be relighted, which was done,—a fair seance light. Soon the curtains of the cabinet were opened, and a form arrayed in white appeared at the aperture. Quickly the form stepped into the circle, presenting a beautiful appearance: bright, radiant, white, drapery enswathed the body, the head enshrouded in like material; black hair streamed over the shoulders and on the back. In the hands it held a piece of drapery loosely. This was spread out several times on the floor to give us some idea what it was like. Then picking it up and going to the end sitter of the right hand of the circle, it commenced tapping their foreheads; coming to my brother it stopped and kissed him, then on she went tapping; reaching my wife she kissed her, and came to myself and kissed me. I now saw her face, which was closely veiled. I requested to be taken to the light, which was quickly done, and there I beheld once again the dead alive, the lost found. Sister "Betsy" stood before me radiant and beautiful. I returned to my seat satisfied with my inspection: she went on with her tapping. Then returning to me she placed her hand into mine, requesting me by pressure on the hand to grasp hers. I did so. I now realised she was attempting to comply with a mental request I had made some few weeks before. But finding it would be too great a shock to the sitters' and to the medium's organism, she desisted. I may here mention that the "Doctor," while out, dematerialised the first finger of the right hand while Mrs. Taylor grasped it in her hand. "Betsy," ever ready to send some memento to those who could not come, now cut a lock of hair from her head with a penknife, and tore a piece of drapery from that she held loosely in her hands. These mementoes are dearly prized by us,—looked upon with earnest, loving eyes and kindly remembrances of the kindly thoughtful, patient girl passed on before, now become an angel, radiant and glorious. Before tearing the drapery she adorned my wife and myself with it in the middle of the circle, leading us twice round the room with it over us, showing the difference between ourselves as "sham ghosts" and the real one. While I had it on me we (myself and spirit-sister) both knelt down, and with sweet, pure affection joined our lips in holy sympathy and love. Leading me back to my seat she quickly retired, and in full view of all present she gradually sank into nothingness; the last to dissolve in a brilliant, luminous, vapoury appearance, was her dress, thrown forward into the circle.

"MRS. MARIA CRABTREE."

We again sat for some time, as before, the gas lighted, and singing alternated with conversation, when a second time the curtains opened and a singular sight met our gaze. An elderly female form appeared to view dressed in black cap (over which was thrown a white handkerchief), black dress, and white apron. This was Mrs. Taylor's mother, "Mrs. Maria Crabtree." She is free with all, noways afraid to be seen nor her dress to be felt as to texture, &c. Her chief regards are tenderly paid to her own kith and kin—her daughter and son-in-law. While she was out Mrs. Taylor was permitted to go to the cabinet and grasp the medium's hand while the form was away from the cabinet, thus giving "proof palpable" that it was not the medium. Like the rest of the forms, she gradually faded away in full view of those present.

This terminated all visible phenomena:—we may truly say a wonderful seance,—the "Doctor" ascending and descending visible to all, the descending of the others in similar manner, the divinity of feature, maidenhood, strong manhood, and elderly womanhood, truthfully portrayed. I am informed that Mr. Fitton intends going to America during the present year. I would therefore recommend him with all confidence to our

American cousins. For clairvoyance and clairaudience he is most excellent. As to his materialisations, the above narration speaks for itself. Mr. Fitton gives sittings for medical or other purposes.

ANOTHER SITTING.

On Sunday, March 20, we had a short extempore sitting with Mr. Fitton in Rochdale at Mr. Whatmough's, Freehold. The sitters were mostly strangers; the room had never been used for spiritual purposes before. Time of sitting, forty minutes. Lively strains of music were kept up all the time by the youthful voices present. The phenomena were most interesting. Rapping the tambourine, ringing the bell, tapping the sitters with a materialised hand, and drapery, appearance of lights, and an attempt at Materialisation, but for want of time did not succeed, the seance abruptly terminating.

59, Manchester Road, Heywood.

JAMES B. TETLOW.

MRS. RICHMOND AND THE CHICAGO PHILOSOPHICAL SOCIETY.

A long report appears in the "Chicago Times" of Feb. 26, of a lecture delivered by Mrs. C. L. V. Richmond before the Chicago Philosophical Society, on the previous Saturday evening. "A splendid audience was in attendance, and the lady was listened to with marked attention." The President introduced the lecturer, stating that the subject was "Spiritualism Philosophically Considered."

Of Mrs. Richmond's discourse, which occupies two columns, or three pages of the MEDIUM, we can only present short extracts: but her views are well known to our readers. The following is the thesis which she elaborated:—

There has come into the nineteenth century a method of translation between the visible and the invisible world. Phenomenal Spiritualism is like the raised alphabet to the blind; like the signals to the mute or the deaf; like those interpretations that, in the absence of actual perception, are given to aid humanity in arriving at the divine truths of the universe. Modern Spiritualism has been considered by many phenomena merely, and there are those who attach value to it in this sense utterly. We must consider that Spiritualism is a philosophy, and perhaps it is a religion—but certainly it is a philosophy, or nothing. The realm of mind is all invisible; that which the mind grasps and compares must be invisible from necessity; and if philosophy may predicate its reasons upon external facts, the other end of the archway, the abutment upon which one end rests, must for ever be the invisible realm. All substances are invisible in their sources; and that the spirit of man should be invisible is by far the more reasonable than that it should be visible. That which is called mind, the expression of the spirit, that a priori perception which gives consciousness to human intelligence, must all belong to this same region.

Spiritualism is a philosophy encompassing both the visible and the invisible worlds, and must be the archway connecting the two, or it is nothing.

There is no attempt this night on the part of your speaker to prove facts. They are in the world; you can prove them for yourselves. Facts being admitted, philosophies must be predicated upon them, or must be the natural sources of the facts. These facts have no existence unaccompanied by intelligence.

She anticipated Professor Denslow's criticism in the following paragraph:

To-night the realm of philosophy will open broadly or narrowly to the comprehension of those who listen in the precise degree with which they enter that realm, through philosophy or through prejudice. The region into which you enter is, of course, all that region upon which the mind and the affections and the imagination and the spiritual powers of the world must rest, and whether you shall do so through the avenue of spiritual manifestations, or whether you shall do so through the region of your own religion or philosophy, does not matter for the purposes of the present discourse, since that realm is the same by whatever avenue you may choose to enter it.

The discourse thus concluded:

Rather let those who have no knowledge keep silence, for until you have knowledge you can pronounce no word concerning this subject, which leads to the matchless realm of immortality or which forever throws light upon the conception of immortality in the human mind.

We are

One with Socrates, one with Plato, one with poet, and prophet, and sage, one with the teachers of immortal truth in religion, one with those who with saintly vision have discovered in the hour of earthly transition the immortal part, and one with that divine, higher prompting that in every

human life, rejecting the dull and grosser realities of time and sense, clings still with unswerving fidelity to the immortal part of man, and longs for the life that is endless. [Applause.]

As is the custom of the Society, the discourse was subjected to criticism, and the Hon. Henry Booth and Professor V. B. Denslow were appointed to that office. The following is an abridgment of

PROFESSOR DENSLOW'S CRITICISM OF MRS.
RICHMOND'S LECTURE.

Whether the lecture is better or worse than the thing which it professes to be—that is, a lecture upon "Spiritualism Philosophically Considered"—it is certainly not that thing. It is Spiritualism poetically considered, graphically considered, eulogistically considered, pleasantly considered, hopefully considered, beautifully considered—anything else except philosophically considered. [Sensation.]

Now, there are limitations to all minds. The address which we have listened to this evening resembles philosophy about as nearly as a bouquet of flowers resembles a lawyer's brief. [Laughter.] Not that the brief is any better than the bouquet would be, but the two things are totally unlike. As an illustration of what I mean, no philosopher, no man who insisted upon thinking as he went along, and knowing what he was thinking about, would want more than about two or three sentences of this lecture, and he would like to occupy a week or fortnight in finding out what on earth the thing meant, and then he would not know, because many of them are utterly unintelligible to the human mind, so far as thought is concerned. They do not belong to the domain of thought; they belong to the domain of kaleidoscopy picture-making; they are pretty, they are displays of prettiness; they are poetic; they are artistic; they glisten; they are like fire-works, but they are not thought.

Now, I am one of those who think that there is a basis to Spiritualism of scientific actual fact; that the spirits of deceased persons do manifest themselves to a certain extent, and that that field is going to be explored and reduced to a still greater certainty than it ever has been, and that it is going to be done by philosophic and scientific minds. It is going to be done by persons who distinguish clearly, very clearly, between what they know and what they do not know. It is going to be done by that class of minds who are not contented with pictures or with words, however pretty they may be, but who will insist upon evidence that is not unreliable but that is searchable, that is scrutinizable, that invites, and demands, and deserves scrutiny. I believe that I have seen myself many things which are indicative of the beginnings, the infantile stages, so to speak, of spirit-intercourse. I believe also that what there is of evidence, of truth, and of fact, in relation to the matter has been largely submerged under exaggeration and inflation, and especially under that particular kind of inflation known as trance-speakership, which offers no test of its own validity, which subjects itself in no degree to the analysis of science or of experiment, which does not prove that it is inspired, but simply claims and asserts that it is; which does not prove that any other spirit speaks through the medium at all, but simply says so; which does not prove that what it says is true at all in any sense, or even that it is thinkable, but simply asserts that it is.

We have really seen nothing, we have heard nothing that tends to satisfy the scientific mind. But on the other hand, when you stand in the presence of some of the mediums that there are in the world, and hold with your own right hand and without contact with any other living person, the two slates, within which is a bit of pencil as large, perhaps, as the head of a pin, and know that while you are holding that to your ear a message is being written within the slates, under such circumstances that no human being could by any possibility know how it was done, or by whom, and that that message displays, as the lady has so eloquently said this evening, an independent intelligence and an independent personality, and an independent will that does not correspond to your own; that writes sentences which you never thought of, and of the nature of which and of the information contained in which you know nothing, however slight, puerile, contemptible—if we choose to say so—the information actually conveyed may be, yet the fact itself is the most stupendous that science at the present day has to deal with. That is the real fact that we have before us; and I wish that the Society would in some period of its career give this degree of attention to Spiritualism—to permit the exhibition before it simply of the single element of slate-writing under such circumstances as will satisfy every person present that the writing is done without the possibility of the force being communicated to the pencil by any living human being, that it conveys thoughts independently of any that are possessed either by the medium or any person in the audience.

Judge Booth then asked a series of questions, the latter part of which we reprint.

QUESTIONS AND ANSWERS.

Q. In the latter part of the discourse, near the close, the speaker referred to the fact that we are surrounded by spirits, making suggestions to us, aiding us in our good endeavours, and possibly making suggestions which are contrary, now and then. I would like to inquire if that is the principal business of spirits in the spirit-realm—to hover over, so to speak, spirits in the flesh, filling the atmosphere with which they are surrounded, and making these suggestions from time to time, influencing their conduct one way or the other?

A. There is nothing in Spiritualism to those who have investigated it that would lead one to suppose anything of the kind. While the spirit-world would have plenty to do if they succeeded in imparting good thoughts to humanity continuously, at the same time they have also the pursuit of knowledge and the ministration to other spirits, and the communion with spirits that are beyond and above them. Their occupation must be the pursuit of spiritual knowledge in some direction or other; but those spirits still have time to hover near their friends and come in sympathy with them in their joy or their sorrow, and a spirit is not limited to time and space, as you are by the material senses. The rapidity and facility with which they pass from place to place enable them to do more things in the same space of time than it were possible for human beings to perform.

Q. One further question—Whether it is possible for spirits in the flesh to comprehend to any extent the conditions of disembodied spirits so as to understand their mode of existence, their modes of recognising each other, communicating with each other—so as to appreciate each others thoughts and emotions?

A. To the extent that you are enabled to judge of one another's feelings here by a sympathy which sometimes is unexpressed, and which causes you to feel that your friend is in sorrow, even though he does not say so—by the same law that enables you to perceive the operation of mind upon mind without seemingly any visible action between the two—you can in that degree understand and appreciate the condition of spirit in spirit-life; but you cannot, of course, judge of the condition of spirit in spirit-life if you judge merely by the material senses, because the state of the spirit must differ essentially from that of your bodily existence, and only resembles your existence as it resembles your mental and spiritual states.

Q. It is an unfortunate and unpleasant fact, as we all know, that spirits in the flesh will frequently falsify, will mislead us, sometimes very greatly to our detriment. Now, I wish to put this question, whether disembodied spirits sometimes, availing themselves of the opportunity of a medium by which to communicate, and through whom to communicate to us, do not also falsify in regard to the facts and conditions of the spirit-realm?

A. It is a matter of fact that you are continually sending falsifiers into the spirit-world from the earthly life—[laughter]—and undoubtedly, unless they change miraculously, they would retain somewhat of their characteristics here. But it is also a fact that people seldom falsify excepting for a motive. There are very few people who come to you deliberately, except on April Fools' day, or some such occasion, and tell you a falsehood, or mislead you for the simple purpose of doing it. The love of gain, the desire of gold, the wish for some material possession, usually stimulates this love of falsehood in humanity. Now, considering the number of falsifiers on earth, there is a much smaller proportion in spirit-life, because there are not the same inducements to falsehood that there are here; and certainly that individual must be very eminent, or there must be something very important in the earthly position, to induce a spirit deliberately to come to him and tell him a falsehood concerning the spiritual state which he individually occupies, since it is nothing that brings him, or the individual to whom he says it, any benefit or any harm. Now, spiritual states are as varied as individuals, and it is the more philosophical method to consider that each individual is giving an accurate picture of his or her condition, and that that in reality is their spirit-life, and that the spirit-life

differs with each individual according to his or her state, and that, therefore, the seeming inconsistencies and discrepancies arise, not from falsehood or misrepresentation, but from differences of condition and state in spirit-life.

Q. It is very gratifying to learn, then, that when one casts off this mortal coil there will be a tendency to greater truthfulness. [Laughter.]

A. It certainly offers a large degree of hope for the human family. [Renewed laughter.]

Q. Then, as I understand the answer, if there are untrue or incorrect representations given to us through mediums, of the spiritual condition, it is to be ascribed to self-deception or misfortune on the part of the spirits themselves rather than to any wilful intention to deceive?

A. The only right we have to judge or the only things that we can judge upon are those that pertain to earthly conditions. If a spirit misrepresents about things that occur upon the earth, then you can, of course, prove or discover the misrepresentation by comparison with the fact, and you can ascribe it most leniently, if you like, to unfavourable conditions or circumstances of transmitting the message, or to mistake on the part of the spirit. So far as the representations of spiritual life are concerned, it is neither reasonable nor philosophical to suppose that spirits misrepresent their own condition. Of course, if they tell you that they are in a certain state, that, spiritually, is their state, and what their surroundings are, as stated before, you can not judge by your material senses, since the resemblance must be spiritual and not material. Therefore, it is better in the wide realm of investigation to conclude that every spiritual state expressed represents an exact condition of the spirit stating it, and that there are states corresponding to each condition of the spirit on its departure from earth.

Q. If I understand the substance of this answer, it is this: That in reference to matters which pertain to our mortal state we have tests by which we can determine whether the spiritual communication is correct or not. That is quite obvious; but if the spiritual communication has reference only to spiritual things, thus confined to the spiritual realm, then we have no tests and there are no means by which we can determine whether the communication is correct or not?

A. Of course, you have the usual law of analogy or comparison. If the inebriate tells you that he sees serpents, you judge it to be the result of his condition rather than that there are any serpents there; but in the realm of spirit that which you consider subjective is objective. Consequently he would really see that which he creates by his own condition; and therefore we say you have no suitable methods of judging, and it is reasonable to presume that the spirit knows better than you, and that, unless the spirits are exceedingly perverse, there would be little object in misrepresenting to you their state or condition, for the simple reason that the earthly inducements to falsehood are gone. There is no self-promotion, no gold, and how can spirits therefore be induced to deceive with reference to their condition, when it can neither add to their material possessions nor their spiritual value?

Col. A. N. Waterman—I would like to inquire of the speaker, and have her explain in some way, in what spiritual existence consists—whether the spirit exists entirely independent of any material substance, or whether it has in some way a material body?

Mrs. Richmond—The gentleman would be obliged to define what he means by material body.

Col. W.—It is extremely difficult to conceive of any existence entirely separated from matter, that is, an existence that is a separate entity by itself; and therefore I ask if the spirit has a separate entity and exists without having in its composition anything pertaining to matter?

Mrs. Richmond—So far as the ultimate spirit entity is concerned, of course that is not under consideration; but in spirit-life spirits exist in connection with spiritual substance. You may call it matter if you like, since it takes form, recognisable form, and since spirits manifest themselves in that form to one another. We

call it spiritual substance because we choose to make that distinction between the substance concerning the spirit and that which it is customary to call material substance. It is not subject to the usual laws of organic life, but rather subject to the laws of the spirit. The material surrounding the spirit and the shapes which that material assumed are in response to the spiritual thoughts and conditions rather than to an organic law outside of the individual; but in all spiritual states with which we are familiar there is no separation of the esse, or spirit proper, from some manifestation of form.

Josiah H. Bissell, Esq., made some criticisms on Spiritualism generally, and Mrs. Richmond concluded with the following:

MRS. RICHMOND'S REPLY TO THE CRITICS.

So far as the critics appointed for the evening are concerned we do not know that we have anything to reply to, since they did not criticise the discourse, but the manner of it, and the speaker as a trance or inspirational speaker. If the first critic had been as intent to discover the philosophical arguments, which perhaps were clothed in poetry, or in poetic imagery, as he was upon considering that trance speakers never used any philosophy, he might have discovered something that he was in pursuit of. If we stated that Spiritualism is not a science, thus far it is not. That is scientific which has established formulas, that can be communicated by one scientific man to another, wherein the usual results will follow the application of certain experiments. Thus far there are no such formulas in Spiritualism. To say that there can be no philosophy without such formulas is to deny to all mental philosophy a place in the universe; and we consider, in placing this beyond science, that we placed it there, not, perhaps, for ever, but beyond any present grasp of scientific methods or formulas, since there is no scientific man under the sun who can tell you under what circumstances you can get a spiritual manifestation. This is all that we claim. So far as the flowery portion of the discourse is concerned, perhaps it was unfortunate to choose in a philosophical society the elements of poetry in which to clothe the language. Of course, poetry by itself can be considered, but the forms of speech that are becoming here you will pardon us for not exercising, since we supposed that thinkers could discover the thought conveyed, no matter what form of language we employed to cover it. [Loud applause.] We are quite willing, not professing to be philosophers in a critical sense, to leave the discourse in the minds of those who have listened.

We thank our other critic (Judge Booth), who was not present during the discourse, for the questions that he has asked, the manner of them, and the seeming sincerity that prompted them.

So far as the last speaker is concerned, perhaps we are not called upon to answer him, but it certainly is not becoming to philosophers, if a thing is true, to inquire the good of it. The use of any truth depends upon the individual who uses it, and although the sunlight may be used for the development of impurities, the sunlight itself is most valuable; and if Spiritualism be true it does not behove any individual to say what good it does until they apply it to their own lives and see what good it can bring to them.

Unphilosophical, peurile, and too poetical as the discourse may have been to answer the needs and emergencies of this hour, we certainly trust that it may lead to the following of the advice of the gentleman (Professor Denslow) and that you will have some facts before you upon which to predicate your philosophy, and then, perhaps, you will not find our flights too lofty; for if once convinced that you live beyond the earthly life, there is no beauty too great for you to conceive that may follow. [Great applause.]

MR. J. HOLMES. THE SECULARISTS AND THE CHRISTIANS.

Mr. Holmes has laid before us a complaint on account of the treatment which he has received at the hands both of Christians and Secularists. A false report was got up against him on account of his investigation of Spiritualism, which was disproved by the testimony of 20 neighbours, and the innocence of Mr. Holmes was maintained at a public meeting, which was reported in these columns (see *MEDIUM*, March 4, page 141).

A letter was written by Mr. Bradlaugh, dated February 21, asking Mr. Holmes for "any reason why your name should not be erased from the books of the National Secular Society." This inquiry was made in reference to a newspaper report of the falsehoods raised against Mr. Holmes, because of his investigation of Spiritualism.

On the 23rd, Mr. Bradlaugh moved the expulsion of Mr. Holmes, on the ground that the report was true. This allowed Mr. Holmes bare time to reply to the letter, for, had it been possible for him to have done so per return, the answer would only have reached Mr. Bradlaugh just in time for the meeting of the Secularistic Inquisition.

Without having waited for information, Mr. Bradlaugh had his colleague excommunicated; and not only so, but after having received full particulars of the circumstances, exonerating Mr. Holmes, he published the report of the expulsion in the "*National Reformer*," and withheld all mention of the reasons for which, with a show of justice, he had asked.

Mr. Holmes thinks this rather inconsistent conduct on the part of one who was also adjudged adversely by a court of law, yet who was able, on appeal, to justify himself, as Mr. Holmes did when the facts of his case were duly sifted.

Such is a slight sketch of the facts, as stated to us by Mr. Holmes. We do not intend to enter into any dispute with either party: we have no desire to attack the Secularists or champion Mr. Holmes. He is quite a stranger to us: but being a public man we accord him that degree of publicity which we extend to others in a similar position, and allow him to stand or fall—as an advocate of Spiritualism or a consistent member of society—on his own merits.

The journalist—in fact, every man—should not only carefully protect the public from the machinations of impostors, but also be faithful to the higher claim of defending individual liberty and justice. We regret that a charge of an opposite character should be laid at the door of one of our most reformatory legislators.

It is very amusing, were it not deplorable, to observe that the Secularists and the Sectarians adopt the very same tactics in respect to the investigation of the facts of human nature, which, with other departments of the universal theme, constitute the source of all knowledge. One group of facts and indicated relations, called Spiritualism, is equally condemned by both, and not only that, but those who dare to investigate them or acknowledge the truth of recognised facts, are punished—yes, punished! Secularistic "Freethought" and Christian bigotry are therefore synonymous!

At the same time that Mr. Holmes is cast forth from the Hall of Science for an attempt to enlarge the domain of science, Mr. C. Ware, Methodist minister, Plymouth, is denied the liberty to preach the gospel in churches, ostensibly based thereon, because he has, by becoming better acquainted with spiritual existence, arrived at a clearer perception of gospel truth. The facts are the same in both cases, and the Hall of Science and the Chapel are united in their infidelity thereto.

We are not aware whether the Methodists of Plymouth have, at the same time that they cast forth Mr. Ware for Spiritualism, also attempted to destroy his fair fame in the eyes of the world, as in the case of Mr. Holmes. Only this is to be said in respect to the latter, that he had to stand between two fires; the Christians made balls which the Secularists shot with the greatest delight.

Queer it is to observe the antics of mankind to keep one another in thralldom and ignorance! The Pope and his Cardinals, the Primate and his Bishops, the President of the National Secularist Society and his Vice-Presidents—Are they not six of one and half a dozen of the other all round? They ape one another in a most accurate manner: though in the matter of decency in the method of procedure the Secularist Pope must take his place at the bottom of

the scale. Refinement is the result of experience, and possibly in a few more years, aided by modern improvements, Secularism will aspire to a very high position in its attempts to abridge the domain of mental liberty.

AN APPEAL FROM THE DALTON IN FURNESS SPIRITUALISTIC INVESTIGATION SOCIETY.

To the Editor, Dear Sir,—Kindly permit me through your valuable paper to plead assistance on behalf of a medium who has, for about seven years, done a very large amount of work as a trance medium. Perhaps it would not be out of place to lay before the Spiritualistic World a brief sketch of his work during the past, but before so doing it is my painful duty to state that he has for many years been blind, but notwithstanding his affliction he has been able to earn his bread until about nine months ago, when the work he was engaged in was stopped. Since that time he has not earned anything, and has been obliged to live on the kind support given him by his parents. Circumstances have to a certain extent altered the worldly prospects of his parents so that he is likely to become a burden to them and we, with our medium's guides, have thought it our duty to appeal to the Spiritualists of England to prevent, if possible, his being so far reduced as to be obliged to apply to the Parish for support. We feel confident that our cry for help will be heard in this matter, and that we shall receive a sum of money that will place our Blind Friend in some kind of business, or provide the things necessary for this life long enough to free his mind from such care, and enable him to do more for Spiritualism than he has already done.

About eight years ago I first knew Mr. William Procter, our blind friend, as a Primitive Methodist local preacher, shortly afterwards he became acquainted with an old lady and gentleman who were Spiritualists. They sat at the table and received manifestations, which made him thirst for something more. After a time they sat for the development of our medium, and now, Sir, as the fruits of that small circle's labours, and the work of our Blind Medium, we can look upon the Barrow-in-Furness and Dalton societies. For a long time he was our only local medium, and has walked hundreds of miles, and taken hundreds of appointments as a trance speaker; formed circles and done a great deal for the Cause, for which he has not received one penny piece. He is known to some of the leading mediums of the day, amongst whom are Mr. J. J. Morse, Mrs. Batie, Mrs. Scattergood, Mr. and Miss Brown, Miss Wood, Mr. Wallis, Mr. Howell, and all the mediums who have visited this district. The friends mentioned will, I have no doubt, be glad to testify to the truthfulness of my statements so far as they have known his public career.

Should our appeal not be successful it will be a great privation to us should we lose our medium, and we think a loss to the Cause. In conclusion permit me to say that we have sat fifteen times for physical manifestation with our medium, and have had such manifestations as we hope will make manifest the glory of God, and convince men beyond doubt that man is an immortal being, and that Spiritualism is a truth not a sham or imposition. Allow me to thank you, Mr. Editor, for publishing this, and to intimate that Subscriptions will be most thankfully received by our treasurer—

Mr. ROBERT TOWERS, Ulvertson Road, Dalton-in-Furness, Lancashire.

I remain yours truly, JOHN ROGERS, Hon. Sec., 23, Butts Beck, Dalton in Furness.

THE HUMAN BRAIN.

TO THE EDITOR, SIR,—In a readable article upon this subject, plainly written, contained in the "*Nineteenth Century*" for A.D. 1879, Dr. Julius Althaus, in eleven pages and a quarter, explained the functions of the brain and its convolutions. He suggested that "the anterior lobes have to be looked upon as the organic base of the highest intellectual and moral faculties." He alleged that "it is probable that a special evolution of certain parts of these lobes will be found to coincide with the presence of certain special aptitudes and talents in individuals." This is hopeful news: and he adds—"Of this nothing definite is known, and there is, in this direction, an immense field still open for patient and intelligent inquiry."

Since my "*Plea for Urania*" was issued in 1854, I have retained the idea that Dr. Gall, to whom he refers as a pioneer merely, had left upon record certain tangible facts, proving the truth of cerebral physiology before Dr. Althaus or myself was born, or even expected to arrive to enlighten the human family. In the memoir of Mr. J. Clarke, formerly editor of the "*Lancet*," there are interesting phrenological notes, including Dr. Conolly's interview with Oxford, in Newgate prison, where Dr. Elliotson previously interviewed Greenacre, the murderer.

I am, Sir, yours obediently,

London.

"C."

I AM a year old as a Vegetarian to-day. I feel the very great advantages of the vegetarian system, and am convinced that if all Spiritualists, and other people too, would give it a fair and adequate trial, such a trial would end in every case in the adoption of the purer regimen.—A. E. U.

March 25.

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

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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 news-vendors, 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, APRIL 1, 1881.

THREE TIMES ELEVEN ARE THIRTY-THREE.

With this issue the eleventh year of the MEDIUM in weekly form is completed, and it may be at the same time observed that the term of eleven years constitutes exactly one-third of the thirty-three years since the introduction of modern Spiritualism.

This paper had two distinct stages of development previous to its appearance in weekly form eleven years ago. DAYBREAK first appeared as an octavo monthly magazine in June 1868. The Rev. John Page Hopps edited ten numbers, and in April 1869 it passed into our hands, and the size of page was altered to a quarto. We issued thirteen monthly numbers from April 1869 to April 1870, the first number of the MEDIUM AND DAYBREAK appearing on April 8, 1870, the eleventh anniversary of which will be next week; the day of the month and of the week agreeing.

There has now appeared 574 weekly numbers of the MEDIUM—in all 597 since the commencement of DAYBREAK.

Next week we enter upon a fresh career—what its distinguishing features may be we know not. All the great moves in our work have taken place at the vernal equinox. There are mighty purposes in the keeping of the Wise Ones of the inner sphere: our duty is to have our loins girded—ready for the work of the hour.

THE CLOSE OF THE DISPENSATION.

This week's work concludes a stage of spiritual development which becomes a part of the history of the race, and a new day dawns in front of us.

A statement of contributions to the Spiritual Institution is given on page 205, also the amount paid into the Free Distribution Fund, and the publications that have been sent out.

During these eleven years, a principle of discrimination and honesty has actuated the great bulk of British Spiritualists, at home and abroad, to perceive the value of the Spiritual Institution, and contribute the means just sufficient to enable the work to be carried on. The spiritual work itself—the speaking, teaching, and writing—all that which was done for the Spirit, was

done freely, without one penny of remuneration, and because of the power of the Spirit operating on the workers.

All the time the workers have not only earned their living by other avocations, but they have had to suffer severely to assist in finding means to sustain the work, as the contributions have not been sufficient to pay expenses.

This is as it should be: we are glad, thankful, satisfied, that we have done what we have done, and all who have from the heart helped in the expenses are glad and satisfied also—as far as their development of soul will permit them.

The future brings its labours and its burdens: but the position is much better than it was eleven years ago. There is now combined in this Institution a vast treasury of experience and development which money could not purchase, rendering more than ever available the inexhaustible aid of those in the spirit-world. There is an extended relationship with the most select minds in the Movement, in all parts of the world. There is collected a most valuable stock of material and appliances. There is a fair fame which the efforts of the enemy have not been able to sully.

This is a grand foundation—spiritual, social, personal, and material: thank God for it, and may the future equally well deserve the continued blessings of a loving Providence.

With hope for the better morrow that is to dawn on mankind and on our work, we close the eyes on the evening of a spiritual day, with confidence in the protection of that Great Power which sustains all with their needs.

NOTES AND COMMENTS.

THE Church and our Cause are this week united in unfolding the Spiritualism of the Bible; the article on our front page being the work of a clergyman. The time is soon coming when all preachers will adopt that free and enlightened strain, or be out in the cold.

PROFESSOR DENSLOW's attack on Mrs. Richmond was evidently uncalled for. He meant Spiritualism "Scientifically" considered, with strict reference to sensuous experiences. Her subject was: "Spiritualism philosophically considered," or the deductive method blended with the inductive, as far as the human mind on the sensuous plane can penetrate. The best Spiritualists are those who have from the beginning—even before seeing phenomena—possessed an intuitive spiritual philosophy. It is such that succeed best in the scientific department when they have the opportunity.

Mrs. RICHMOND gives the spirits an excellent character for truthfulness and disinterested motives. Just as we were reading proof of her answers to questions we received a lady who had been told the most abominable lies through planchette; and it was not a fraud on the part of the medium, as the control told a gentleman of articles he had in his pockets, and which he was not aware of having possessed. We think there is a cause in the sitter for these results, and would be glad to see more attention given to the subject.

OUR Musical Department this week is on page 206. Stitch the number with needle and thread, then cut the edges, and the music and the contents will be rendered available.

THE instalment of the tale we publish this week—see page 201—illustrates one of the highest forms of mediumship. The narrative is all the more worthy of attention in that it is true.

SEND seven stamps for a dozen of Mr. S. C. Hall's "Left Earth Life." It is doing a grand work.

THE appointments may be found on page 207, opposite to the music.

CIRCLE & PERSONAL MEMORANDA.

Mrs. OLIVE, 121, Blenheim Crescent, Notting Hill, has for the present discontinued her Monday morning receptions for free healing.

Mr. F. O. MATTHEWS will remove on Monday to 126, Keusington Park Road, Notting Hill, at a convenient distance from Notting Hill Gate and Notting Hill Stations.

Mr. TEBB will lecture in Town-hall, Brighton, on Wednesday, April 6, on the "Paris International Anti-Vaccination Congress and its Results."

Mr. Walter Howell is at present in town, at 70, High Street, Islington, N. He is disengaged for Sunday evening.

WE give our readers a crowded number this week. It is possible that we shall have to enlarge soon to meet the requirements of the Movement.

Mr. E. W. WALLIS will give two discourses at Day-break Villa, Beccles Road, Lowestoft, on Sunday. Doors open at 2 and 6 o'clock. On Monday evening Mr. Wallis will give a third discourse at 7 o'clock.

Mr. J. HOLMES says those christians and secularists who knew him best have stood by him in all his persecutions. He intends replying to articles against Spiritualism that are now appearing in "Leisure Hour."

ON Monday evening Mr. Towns will give a seance at the Spiritual Institution, 15, Southampton Row, after which there will be a collection for a widow lady in distressed circumstances. All friends are cordially invited. To commence at 8 o'clock.

Miss SAMUEL will return to Brighton next week for a lengthened stay. Her sojourn in London this time has been both pleasant and useful, though there are many difficulties and inharmonies in the path of all spiritual workers. In the meantime all communications should be addressed to Miss Samuel, 44, Brunswick Place, The Level, Brighton.

Mr. T. M. BROWN writes cheerfully of the good work opening out at all the places which he visits. There is prospect of the Cause becoming universal if brotherly love and union with the spirit-world can be effected. He leaves many engagements unfulfilled, but must press on to meet previous appointments, and reach home as soon as possible for a short rest, after which he again proposes coming south.

ON reading the Appeal from Dalton-in-Furness it appears to us that a little organisation in the district would not only support our worthy brother, Mr. Procter, well, but render him of great use to the Cause. A register of names might be made of those who would weekly contribute a promised sum, and collectors could be appointed to receive the same. Fifty sixpences weekly surely might be had, and in return Mr. Procter could give his whole energies to the Cause. It seems highly expedient that those who are thus incapacitated for following worldly avocations should be sustained in spiritual work when so well qualified for it as Mr. Procter is.

THE friends of Spiritualism at Howden-le-Wear act wisely in giving enlarged scope to the spiritual faculties of Mr. S. De Main. No report can do justice to this Teacher, as the spiritual flavour of his influence cannot be possibly committed to paper. He has been somewhat chilled by the unwisdom of those whose object it was to acquire fame through the use of printing types. We hope Mr. De Main will be enabled to shake off the thralldom of those of the world sphere, and stand forth in the power of the spirit, solely as the representative of Spiritual Truth. Then he will realise the grandeur of his powers, for of all speakers we have heard, none have brought to our soul a more blessed realisation of the sacredness of spiritual truth than Mr. De Main. The joy of redemption from the lower forms of ambition draweth nigh to all true spiritual workers; let them rejoice and take hope accordingly.

INAUGURATION AT EAST DULWICH.

Before returning to Brighton Miss Samuel has kindly consented to attend the opening meeting of new rooms for the advocacy of Spiritualism at East Dulwich. Mrs. E. Jones has two fine parlours at Beaumont, 255, Crystal Palace Road, East Dulwich, and she cordially invites all Spiritualists in the district to attend on Tuesday evening next, April 5, at 8 o'clock, to meet Miss Samuel and commence a series of weekly meetings.

MR. A. DUGUID'S WORK IN LONDON.

Mr. Duguid arrived in London on Monday evening, and was warmly welcomed by the friends who attached themselves to him on his former visit. His address is 15, Southampton Row, London, W.C.

Much of his work will be in private; he has been very much engaged since his arrival. Those who desire a visit from him should apply at once. Sittings may be held at the Spiritual Institution by appointment.

PUBLIC MEETINGS.

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.

On Thursday, April 7, at 15, Southampton Row, a meeting for clairvoyant descriptions and spiritual teachings, at 8 o'clock.

On Sunday, April 10, a spiritual service at the Spiritual Institution, 16, Southampton Row, at 7 o'clock.

On Tuesday, April 12, a meeting for spirit-communion and spirit-teaching, at Mrs. Jones's new Rooms, 255, Crystal Palace Road, East Dulwich, at 8 o'clock.

A PAGE FOR YOUTHFUL READERS.

IN THE SUNBEAMS.

They sat mid the golden sunbeams,
And told the old vows anew;
Sweet, sweet were these summer love-dreams,
Soft, sweet as the winds that blew.
Dream, Dream on with fancies free and wild;
He, the youthful artist—She, the poet-child.

While lingering thus in the sunbeams,
O'er the canvas his light touch sped,
And the tints that coloured their love-dreams,
Illumined the page she read.

Sing, Sing on bright songstress free and wild:
Happy, happy artist—lovely poet-child.

Then a cloud obscuring the sunbeams,
On the canvas a shade was cast:
Death's phantom crept into their love-dreams,
And stole the sweet maiden, alas!

Ah, weep no more, young artist; to your side
She comes, your poet-lover, now your Spirit-Bride.

March, 13th, 1881.

CAROLINE CORNER.

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.]

(Continued from page 186).

CHAPTER II.

One beautiful morning when Ola rose from his little bed of straw he seemed more thoughtful than usual, and after breakfast of a little milk and hard bread, when he was about to leave he had to play "just one tune more," as payment for his night's board and lodging. The notes came forth with such a weird melancholy expression, that mother Annika felt her heart sad within her. She thought of the long journey still before her—she thought of her home and her dear little children, with none but Bolla to care for them when father Anders from morn till late at night was hard at work in the fields.

The sun shone brightly and the birds in the tree tops sang their merry songs; the lively little squirrels hopped from branch to branch and the bright winged butterflies flitted from flower to flower; the little ants hurried to and fro as

though conscious of the importance of making a good use of every passing moment, whilst the grasshopper, regardless of the winter to come, sang his glad song by the way side; the bat and the owl were at rest, but the woodpecker was busy tap, tap, tapping, for his morning meal. Life, joy, and gladness seemed to reign everywhere, and one little bird seemed to say—"What a beautiful world this is—how happy I am—how nice it is to be alive!" Poor Ola and mother Annika had not lifted their eyes to behold the glories around them. As they walked along in the shade of the pine scented forest they were absorbed each in his or her own thoughts.

At length Annika tenderly chiding said, "That was no way to thank the kind people—to play such a sorrowful tune and bring tears into their eyes when we were leaving them."

"I could not help it mother," said Ola, "I do not know why I played it. I seemed to be listening to the notes as though someone else were playing and I seemed too, to be far away, thinking of my dream."

"What dream?" said mother Annika.

"I had a dream last night," said Ola, "and it was not like what I have so often had before when I have thought I was playing for the dance and I have played some tune I never heard before, and when I have got up in the morning, I have played it for you."

"What was the dream about then? I am sure I don't know where all those tunes come from," said mother Annika musingly.

"I dreamt that sister Hulda came to my bed side. She was so beautiful—not like what she was when she was ill just before she died. I thought she said to me, 'Come and I'll take you to the king,' so I went with her and I saw the king and queen, and I played for them. They were very pleased and kind too. They were just like Patroon and his wife. I never would have thought it was the king or queen, if Hulda had not said so. The queen played for me some nice tunes, and when I took up my violin it seemed to play them itself almost. I just put it to my shoulder, and as soon as I laid the bow on it I heard just the same tunes come from the strings as she had played. But it was only a dream."

"Yes, it was only a dream," said Annika, thoughtfully.

"After I had played over so many, the king laughed and said I was a clever boy, then clapped me on the back, and that awakened me."

"And that was all?" asked Annika.

"No, but it was a long time before I fell asleep again. I thought so much about the dream. When I slept again, I seemed to have another dream, but I cannot understand it. I cannot tell where I was. I did not see myself at all, but I remember seeing a nice little room and there was a young man lying in bed. He had large eyes and pale face, and his light hair was brushed back like Parson Arvidsson's. He had a violin like this of mine, and as he turned his head to look at it I saw tears in his eyes as he said—'My friend we are going to part. We have had many a joy and many a sorrow, but we have shared them all—now I'm going to leave thee—I'm going to a better home—I wish I could take thee with me!' Then reaching his hand out he took up the violin and played that tune I played this morning. When he was playing there stood two men outside his bedroom and listened. After he finished playing they went in, but the pale young man took little notice of them. He was looking up to heaven and he saw sister Hulda and the queen, that I had seen in my dreams. They were holding out their arms to him, and raising himself up he said, 'Yes, I'm coming. I have said Farewell—I have played my last Farewell, and we have parted for ever! It is hard to part and leave on earth what is so dear. Oh! that I might bring it with me—it has been my companion since I was a boy, and has become part of my life—my soul clings to it!' Music such as I never heard before seemed to fill the room and he fell back for a moment, and then, as though a new life had come to him he rose from his bed and gladly went to heaven to sister Hulda and the queen."

All this was related with such an earnestness that both mother Annika and Ola forgot their journey before them, and stood gazing at each other. Annika had never heard her boy speak so before, though she had seen his countenance light up and his eyes brighten with a strange and peculiar brilliancy whenever he played her his "dreams" as he called them. Mother Annika did not understand her boy, she did not know from whence his wonderful powers came.

At length resuming their journey, Annika said, "Your first dream I can understand, but your second I can make nothing of."

"Neither can I," said Ola, "except the tune I learned from the young man who was dying. But the queen, she is not dead, mother, is she?"

"No," replied Annika, "and that's why I do not know what to make of such dreams."

Ola's dreams were often the topic of conversation during their journey on that and the following days. We will however leave them, so that we may in advance pay a visit to the summer residence of Karl XV, and his queen at Ulriksdal.

Chapter III.

Ulriksdal was the residence that king Karl liked the best, and when he lay on his death bed at Malmo, he said, sigh-

ing, "Oh, that I had wings that I might fly to Ulriksdal and die there." And the beautiful place is indeed worthy of such love.

The palace lies about three miles north of Stockholm on the western shore of Edsvik, a bay shooting in from the Baltic. It was built by the mighty Jakob de la Gardie, who was married to the beautiful Ebba Brahe, the first love of Gustaf Adolf the second. It was called Jakobsdal; the present name was given to the palace after Karl the twelfth's brother Ulrik. When Karl XV chose it for his summer residence it was in much need of repairs, but in little more than a year it was so beautiful and changed, that it was scarcely recognizable.

The palace is not at all extraordinary in outward appearance. It consists of a middle building of two stories and attic, with two side buildings of two stories each.

The lower story was furnished for Queen Lovisa, and the upper was for the king. Here the late king had a costly collection of ancient weapons, household goods, and furniture of which the most precious had belonged to persons who had been remarkable in our history. For instance, in the bedroom stands the bed which Gustaf Adolf the second used during the war in Germany. The largest room is the "knight's room," which reaches through two stories. The walls are covered with gilded leather, and the windows are of stained glass with beautiful figures. Nearly all around the room is a shelf filled with drinking vessels from ancient times. The stove will hold a whole fathom of firewood, which is necessary to warm so large a room.

The palace is surrounded by beautifully laid out gardens, and the paths are shaded by lime trees which are in all probability a couple of hundred years of age. By the sea shore, on a slight eminence, is a church built by king Karl, in which his daughter, the present crown-princess of Denmark, took the sacrament for the first time. In the middle of the area in front of the palace, and by the large path leading through the gardens are artificial fountains.

Notwithstanding that nothing has been spared in furnishing the palace, there is a certain simplicity about the whole, such as we might have expected to find in the favourite residence of the unostentatious, plain, straightforward Karl the Fifteenth.

(To be continued).

PROGRESS OF SPIRITUAL WORK.

PLYMOUTH.—THE NEW MOVEMENT.

To the Editor.—Dear Sir,—We held three services on Sunday at our meeting-room, 8, Octagon. The subject in the morning was, "Jacob's Ladder; or, Spiritualism Ancient and Modern"; and in the afternoon, "Good Tidings of Great Joy; or, the New Dispensation." During the latter service there was some interruption. When the remark was made that "there was no hell other than that which we made ourselves," one man got up in a great fluster and hurried from the room. He could not give up his beloved fire and brimstone.

Again, when it was asked, "What satisfactory theory of a future state could be given by the religious teachers of the day?" the town missionary, Mr. Wreford, shook his Bible in the speaker's face; and when, a few moments after, it was remarked that "there was no devil other than the bad spirit in the body and out of it," this same gentleman, who, we should suppose, is a particular friend of his Satanic Majesty, rose and interrupted the speaker, saying that if that statement were true, then the Bible was false.

Happily, we were not disconcerted,—felt all the stronger, indeed, for this opposition; moreover, we regard such opposition as the best augury of success. At any rate, having acquired a position, we intend to keep it; having in the name of the Lord set up our banner, we do not fear its being pulled down. "Why do the heathen rage and the people imagine a vain thing?"

The evening meeting was more private, and after a short discourse by the writer two of our mediums were controlled; and these with other features made it a most profitable service. Though we did not realise all we expected, yet there were unlooked-for circumstances in connection with these services that were gratifying and encouraging.

We sold all the hymn-books you sent us and distributed most of the literature, so there was at least some seed sowing. The harvest will come by-and-bye. We thank God and take courage.—Yours truly,

C. WARE.

HOWDEN-LE-WEAR SPIRITUAL SOCIETY.

On Thursday evening, March 24th, a meeting was held at the house of Mr. W. Alderson, Howden-le-Wear, to take into consideration the advisability of engaging a room for the public advocacy of Spiritualism. Mr. Alderson being voted to the chair, announced that Mr. Adamson's Long Room, at the above place could be obtained on reasonable terms, and he urged the

Committee to embrace the opportunity afforded them. After considerable discussion it was unanimously agreed that the terms be accepted, as specified, the meetings to commence on Sunday first. A small monthly contribution was suggested to meet the necessary expenses, after which Mr. Alderson was nominated financial secretary, Mrs. T. M. Brown, treasurer, and the undersigned, corresponding secretary. The platform will be occupied weekly by the guides of Mr. De Main, and the Committee will feel gratified to receive the kind co-operation of any speaker who may voluntarily offer to relieve the medium occasionally; all friends in the district being earnestly requested to tender their sympathy in order to carry the important project to a successful issue.

Hunwick, Willington, Durham,
26th March, 1881.

C. G. OYSTON.

MACULESFIELD.—On Sunday evening Mr. Brown of Manches-ter was present at a seance in the meeting-room, which was of a very interesting character. He was controlled by his guide "Sunflower" and gave some good tests to several zealous inquirers. We have to apologise in respect to our inability to comprehend the nature of a clause of the letter that has reached us.

PECKHAM.—To prevent a crowd as on the previous occasion, the meeting on Sunday evening at 8, Bournemouth Road, Rye Lane, was not advertised. The seats were all occupied, but there was no uncomfortable crowding. Miss Samuel took for her theme the remark of Mr. Lewis that though their speaker was physically blind, yet she was not necessarily blind spiritually, and went on to show that the soul alone described truth independent of the external sense of sight. It was a fine metaphysical discourse. The subject of trance mediumship was touched on. The trance medium frequently gave that which the external mind contained, very little coming from the controlling spirit. There was a plea advanced for a more critical study of mediumship in its various phases. The musical portion of the service was excellent. It was altogether the best meeting we have attended for a long time, the influences being harmonious and elevating to all.

QUEBEC HALL, MARY-LE-BONE ROAD.—A full and very intelligent audience was present on Sunday evening to hear Mr. Iver MacDonnell on "The Death of the Czar." He treated the event from a philosophical stand-point, showing that in the progression from barbarism to civilization, such fearful phenomena must be expected. The excesses of the French Revolutionists in '82, and even our own treatment of Charles I, were nothing more than the natural re-action of cruel oppression in former days. Much sympathy for Alexander II was expressed, as being the victim of former misrule, and as being a true friend of his people in many reforms, which his fanatical enemies should have considered ere they murdered him. The real cause of all this state of moral depravity throughout Europe was fixed most clearly on the shameless delinquency of the clergy of Europe, who, after more than a thousand years, had left the nations in a state of barbarism, not far short of savagery, by suppressing the peaceful and elevating teachings of Jesus Christ, and deluding the world with their corruptions. The open debate which followed was most interesting, and lasted much over the usual time.

FRAMLINGHAM.—The first public meeting on Spiritualism was held in this place on the evening of March 22. T. Dowling, O.S.T., had received an invitation from the Young Men's Mutual Improvement Society to give them an Essay on "Saul and the Woman of Endor," and on the evening in question there was a large meeting in the "People's Hall" to hear the Essay, as Mr. Dowling is well known to be a Spiritualist. As was expected Spiritualism was brought prominently forward. The Rev. Mr. Hartley, Wesleyan Minister, presided most impartially, and kept good order during the evening. The Essayist at the commencement begged his hearers to go upon the principle followed in the Schools of Spiritual Teachers—each one express his own thoughts and not discuss with opponents to gain a victory. The consequence was a most interesting exchange of thought, which must do good. A great number of questions were asked—more than could be answered—and the Essayist had several sympathisers and inquiring friends. He received a vote of thanks at the close. Mr. Dowling might do much good by opening a Sunday School on the principle of the Order of Spiritual Teachers. There is a desire everywhere for information on the nature of man's spiritual relations. Every true Spiritualist is a teacher, and should be the centre of a little school for the investigation and diffusion of Spiritual Truth.

FALMOUTH.—In reporting a lecture against Spiritualism, a local paper says: "There is no gainsaying that a belief in the possibility of holding communion with the spirits of those who have departed this world has made some progress at Falmouth within the past twelve months, and it is equally true that the 'verts' to this creed, with the peculiar theology attached to it, are on the increase in the town. Probably there are more

avowed Spiritualists in Falmouth than in all the rest of the county together, and numbered among these are public men and men holding semi-public offices. 'Circles' have been formed, and the matter is occupying the attention of many who have not yet wholly embraced the theories put forth by those who candidly state their belief in the extraordinary 'manifestations' which are said to have occurred. So prominent has this subject become, and so boldly are its claims asserted, that the Baptist minister at Falmouth (the Rev. J. Douglas) has on three occasions sought to show that necromancy or spirit-communion is condemned by the Scriptures. The third lecture on this subject was delivered at Penryn on Tuesday evening to a crowded audience.—Mr. G. A. Jenkins, who took the chair, explained that though he presided, he was utterly ignorant of the matter under discussion.—"Drus" in the "Cornubian" comments at length on this lecture, full of abuse, and the "brief but excellent reply" of Mr. Gloyn which followed. There is evidently gratifying signs of progress since the time of Mr. E. W. Wallis's first visit.

HIGH WYCOMBE.—As announced in these columns, the debate—"Is Spiritualism a Fraud?" took place before the Mutual Improvement Society. The audience was small—14 in number; the Rev. J. Woodhouse presided. The opener in the affirmative was H. S. Wheeler, Esq., J. P., a gentleman of great local influence. His speech was rather a poor affair, being a recital—with disparaging comments—of the manner in which so called Spiritualists appear in the police courts. However, he was received with the inevitable applause due to a gentleman of influence, and who is the champion of orthodoxy. It was otherwise with his opponent, the Spiritualist—Mr. C. Colman, an operative chairmaker, altogether unused to public speaking and who rose in silence. He commenced by rebuking his opponent and his christian friends for condemning that which they had not investigated. Then he proceeded to advance the testimony of Crookes, The Dialectical Society, Hare, De Morgan, Cox, Wallace and others, citing 40 names in support of his position, and offering to produce proof for everything he had advanced. He was called to time and sat down, but there was silence for a little while—the audience did not seem to know what to make of it. However, Mr. Colman was ultimately plied with all sorts of questions, and the proceedings became rather warm—more than one person speaking at a time—to the evident discomfort of the chairman. Mr. Varley, a local Spiritualist, and Alderman Thurlow made speeches on behalf of Spiritualism. There were no set speeches on the other side, but Mr. Wheeler concluded with a short address, which Mr. Colman, and Mr. Varley replied to with great pluck. Thus the contention went on till ten minutes past 10 o'clock. The votes were equal—six on each side, but the casting vote of the chairman gave the preponderance to the advocates of the "fraud" theory. The affair has shown that a man may work at the bench and be a Spiritualist, and yet know how to win an honourable division in debate, when he has truth on his side.

UNCONTROLLABLE LAUGHTER.

A well-to-do farmer in America, suddenly burst into a loud fit of laughter while seated at dinner. The doctor when called in could give him no remedy. He continued to laugh to sundown when he suddenly stopped and fell on the ground quite prostrated. He recovered somewhat, took supper and went to bed. At two o'clock in the morning the fit returned, and he has been for some months now visited with it regularly after mid-day and after mid-night. The contagion has extended to other members of the family. The neighbourhood of the farm resounds with peals of uncontrollable laughter. The most eminent physicians are baffled. The sufferers have become very sensitive.

Similar phenomena have appeared as epidemics at certain periods in history. It is to be expected that this, and other forms of control, will occur amongst mankind, and thus lead the thoughtless age to a deeper study of human life and its relations to the world of causes.

J. W.—"A spirit communication from Æschylus" in "Mind and Matter," March 12, opens with this significant sentence: "If you desire earthly success you must pander to ignorance." This is evidently the policy of the paper to which you call our attention, and we have no objection to its adopting that policy if it suits its purpose. The journalist attacked simply did his duty, and in an unbiased manner; for the musical exercises at Goswell Hall, the Spiritual Institution, and other places have come in for criticism in an equally candid manner, which we must have more of if this Cause is to emerge above ridicule. The attempt to "sow the seeds of dissension" between the Teacher and those who require and receive his services is naturally the function of those who "pander to ignorance." We do not know "Miss Samuels," but we know a lady of a similar name, whose opinion expressed to the writer gives the lie direct to what is assumed in the sentence you quote. But why comment? The animus of the affair is evident.

QUESTIONS AND ANSWERS.

VAMPIRE.

The "Westminster and Chelsea News" has a department devoted to the answering of queries. We extract the following:—

"The word 'vampire' is now used as an approbrious epithet for an extortioner. There is still a superstition in Eastern Europe, especially in Hungary, Servia, Wallachia, Moldavia, Thessaly, and Epirus, that there exist certain blood-sucking ghouls, who assume a variety of forms and wander about and draw the blood from living persons. These beings are said to lie in graves by day, and at night, generally at full moon, they issue forth as dogs, cats, toads, fleas, spiders, &c., and prey alike on men and cattle. In Greek mythology we read of demons called Lamias, who under the guise of beautiful women allured youths in order to feast upon their blood and flesh. The Greek Christians believe in the Burkolakka, who haunt the graves of the excommunicated and devour their bodies. Among the Servians, the monsters called Vukodlaks are especially partial to the bodies of young girls. The Priccolitsch and Priccolitschone of the Moldavians are represented as a real living man and woman, who by night assume the form of dogs and kill cattle. In 1725 and 1732 the most exciting stories were current in Hungary and along the Danube, as to the havoc vampires were making on the villages by night. 'Ada S.' will find a learned disquisition on the subject in Ranft's 'Treatise on the true Nature of the Vampire,' which was published in Leipzig, in 1734, just after the second sensational rumour regarding this venomous 'creature.'

A CHELSEA READER."

It is a well known fact to spiritual scientists that spirits can extract the vital essences from any form of food. To do so they require conditions which demand further investigation. Spirits of a low order prey upon the vital magnetism of human beings, so that without doubt there is a certain basis of fact for the "superstition" anent vampires. Human beings in the flesh also draw life-forces from one another, and "obscure diseases of the nervous system" may in many cases be traced to this cause. On account of the ignorance that prevails respecting temperamental science, people are "unequally yoked together" in nearly all departments of life: hence the inharmony, ill-health, and immorality that so much abound.

HAMBURG.—I take this opportunity heartily to thank you for your true labour in our holy Cause, and for the truly spiritual manner in which you try to steer the Movement through the cliffs of our chaotic age.

C. W. SELLIN.

In remitting annual subscription a lady writes: "I am greatly interested in the MEDIUM, and feel the tone is higher than ever it has been, for all your work in it, for which every Spiritualist should feel grateful."

THE PRIMATE has constructed a prayer, which he hopes the clergy will use at this troublesome juncture. He prays for the safety of our soldiers who have gone to meet the enemy; but he has not petitioned for a greater amount of wisdom to be given to those legislators, who are responsible for the wicked and unnecessary wars in which so much human life is sacrificed. This is an omission, and, I think, a serious one.—"The Extracte."

Mrs. Manby, Lowestoft, with her kind contribution sends a beautiful drawing of the blue-bell, and on the top of her letter paper a snowdrop true to nature. She writes: "I do them under control, the hand only being moved; no rubbing out, but they come out as clear as you see them, and in a very short time." How beautiful it is to see such pursuits occupy the mind in leisure moments, and brighten the path of one who has to contend with the infirmities of age and the burdens of life. But the world is beautiful, and we are ever young and joyful if our minds have beautiful thoughts, and if our aspirations are towards the spirit, which alone can endow us with true happiness.

WRITES a well-known Spiritualist: "I am surprised more and more that such phenomena as we Spiritualists obtain are possible, seeing the comparative carelessness of many Spiritualists for the welfare of the body as by using the best kinds of food discarding impure articles of diet, by considering also the necessity of bathing, pure air, etc. The *a fortiori* argument is: if under such imperfect conditions as we as a rule present, results are even now attained of manifestations, etc., what would be the results were conditions as far perfect as obedience to all known physical laws and to the dictates of angel-guided conscience could make them? Verily it does not appear what we shall be!"

Mr. J. A. HOOVER, Philadelphia, thus writes in remitting his annual subscription: "I highly appreciate the lecture delivered at the Spiritual Institution by J. Burns, in MEDIUM, December 10th, 1880. This is striking the key note of Spiritualism. I

have, of late, had to unlearn many of my early teachings relative to Spiritualism, and come to the conclusion that in the hands of the uncultured and unspiritual Spiritualism is a dangerous thing. To the pure all things are pure, and vice versa. I feel like saying that, while we are yet so weak, we should lean more on apostolic experiences than otherwise. Your firmness and energy are truly marvellous, and worthy of the support of every true reformer. May men and angels stand by you, and aid in the laudible cause of sustaining the Spiritual Institution."

ERRATUM.—To the Editor, Dear sir,—I beg to point out a typographical error in my letter you kindly published in your last issue. In the last line but one, instead of "money," it should read "many," as otherwise it alters the sense of the whole paragraph.

A JERSEY CHRISTIAN SPIRITUALIST.

Jersey, 28th March, 1881.

QUEBEC HALL, 25, GREAT QUEBEC STREET.

On Sunday, April 3, at 7 prompt, Mr. Iver Macdonnell on "External Show." No questions at the close on account of a business meeting which all friends are urged to attend.

On Tuesday, the 5th, at 8-30, a musical and elocutionary entertainment to defray cost of new chairs and pianoforte. Admission 3d. and 6d.

On Wednesday and Friday, at 8-30, Mr. F. O. Matthews, clairvoyant descriptions and address; admission 6d.

On Saturday, at 8 punctual, the usual seance; Mr. Hancock attends half an hour previous to speak with strangers. A good medium attends.

J. M. DALE, Hon. Sec.

RULES AND CONDITIONS FOR THE SPIRIT-CIRCLE.

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

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

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

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

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

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

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

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

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WORK at the SPIRITUAL INSTITUTION.

ORDER OF SPIRITUAL TEACHERS.

On Thursday last the School at 15, Southampton Row, occupied itself with a very gruesome yet instructive subject. A conversation arose on evil influences, vampires, haunted houses, serpents, and other forms seen by clairvoyants. A great number of facts and experiences were brought forward. The control of Miss Samuel took part in the conversation, and contributed some useful elucidations.

To alter the conditions, a musical gentleman on a visit from the West Indies favoured the meeting with some of his beautiful compositions. Then Miss Samuel, under influence, gave some descriptions to sitters.

THE ANTI-VACCINATION MOVEMENT AT BRIGHTON.

FORTHCOMING LECTURE.

There are few towns in the south of England where such a resolute and determined resistance has been made against the vaccination tyranny, as at this favourite and fashionable resort, which has been selected for holding the next annual meeting of the National Anti-Compulsory Vaccination League. We are pleased to be able to announce that Mr. William Tebb, of London, has accepted the invitation of the Brighton Anti-Vaccination League to deliver a lecture on Thursday next, the 6th inst., in the Town Hall, on "The Paris international Anti-Vaccination Congress and its Results." Many leading friends of the Cause and several able and well-known speakers are expected to take part in the proceedings.

MR. JAMES HOLMES IN LONDON.

- Sunday, April 17.—Ladbroke Hall, Notting Hill. Morning, at 11 o'clock, subject: "A challenge to Sceptics; the Phenomena of Spiritualism neither trickery nor delusion." Evening, at 7 o'clock, subject: "The Sceptic's Investigation into Spiritualism as tested by Science and Philosophy: Proofs of man's future life."
- Tuesday, 19.—Quebec Hall, 25, Great Quebec Street, Marylebone, at 8 o'clock, subject: "Spiritualism the Foundation of a nobler PRESENT and FUTURE Life than Secularism or Orthodoxy."
- Thursday, 21.—Spiritual Institution, 15, Southampton Row, at 8 o'clock, subject: "The unassailable proofs of the Identity of friends departed obtained by unbelievers."
- Sunday, 24.—Goswell Hall, 290, Goswell Road. Morning, at 11 o'clock, subject: "The THEORIES of Science and the FACTS of Spiritualism: Reply to scientific critics." Evening, at 7 o'clock, subject: "The existence of God as proved by the Facts of Spiritualism."

HYMNS AND TUNES FOR SPIRITUAL CIRCLES AND MEETINGS.

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



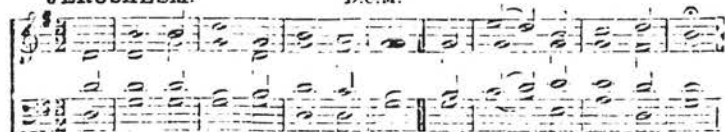
still wa-ters flow, Restores me when wand'ring, re-deems when oppressed

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?

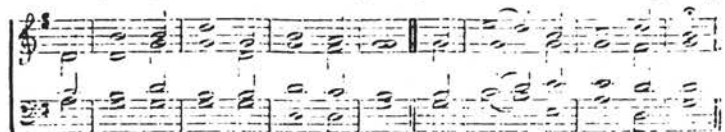
4 Let goodness and mercy, my bountiful God,
Still follow my steps, till I meet thee above,
I seek, by the path which my forefathers trod,
Through the land of their sojourn, thy kingdom
[of love.

HYMN No. 63 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!

HYMN No. 42 in the "SPIRITUAL LYRE."
BRISTOL. L.M.

We do not die—we can-not die; We on-ly change our state of life



When these earth-temples fall and lie Un-mov-ing 'mid the world's wild strife

REMARKS ON THE TUNES.

The hymn No. 42, placed at the bottom of the page this week, is a statement of fact—a little lecture on the teachings of Spiritualism, to be sung instead of said. It is not devotional, nor sentimental, but rather argumentative in tone, nevertheless cheerful in spirit.

It is evident that the music should partake of these qualities, and this "Bristol" seems to do, being of an intellectual and positive character, and adapted to a matter of fact subject. It is somewhat of the recitative class, and goes admirably with that portion of a service which represents the advent of a positive philosophical lecturer on the intellectual plane.

The time is readily comprehended. There are two beats to each bar, and the notes are of uniform length, except in two passages: where the dot occurs in the second line of poetry, and the slur in the fourth line. The minim before the dot occupies a beat and a half, and the crotchet after it only half a beat, thus making the perfect bar. In the last line the two crotchets take the place of one minim, or occupy one beat.

The effect of this tune cannot be judged of unless the full harmony be sung. Just as the beauty and force of truth is enhanced by the manner of its statement, so the fullness of expression in these didactic compositions is augmented by the voices that in accord sing the theme. Thus the driest details in the hands of a gifted orator assume an enchanting interest, and the simple melody, when accompanied by fitting harmonies, becomes transformed into a rich strain, which compared to the single part is as a river to a rill.

The valuable results of musical culture do not appear till the singers can use their powers freely, and become thoroughly acquainted with the music. The action of the external organs of the brain has a strained effect on the musical influence, and the mind can only become free when the music is sung from the heart, and without any anxiety as to the details of the process.

The following tunes have already appeared in this department:—

February 11.—Moscow—Chester—Dijon.

" 18.—Missionary.

" 25.—Melcombe.

March . 4.—Rockingham.

March . 11.—Blumont.

And in addition those given this week, ten in all

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!

HYMN No. 42 (continued).

2 There is no death in God's wide world;
But one eternal scene of change;
The flag of is never furled,
It only taketh wider range.

3 And when the spirit leaves its frame,
Its home in which it long hath dwelt,
Its goes, a life that's real to claim,
As if in this it had but slept.

4 Then let us speak not of "the dead,"
For none are dead—all live, all love;
Our friends have only changed—have sped,
From lower homes to homes above.

MR. T. M. BROWN'S APPOINTMENTS.

Mr. T. M. Brown expects to be in Maclefield by Saturday or Sunday morning at latest, to hold public and private meetings. Address letters—Care of Mr. George Rogers, 45, Mill-street, Maclefield. Manchester to follow.

Mr. Brown will only make short calls on his way home; he hopes to reach Howden-le-Wear in two or three weeks' time.

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

APPOINTMENTS.

Birmingham.—April 3. Belper.—May 1.
Glasgow.—10th. Northampton.—May 20.
Cardiff.—17th. Liverpool.—May } Dates not fixed.
London.—21th. Stamford.—July }

MR. E. W. WALLIS, Inspirational speaker. For terms and dates apply—13, Lake-street, Faveril-street, Nottingham.

APPOINTMENTS.

Sowerby Bridge Lyceum.—23 and 29. Stamford.—April 7.
Lowestoft.—April 3 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).

Mr. Wallis will accept calls to deliver trance orations in all parts of the United Kingdom. Apply by letter, to him at 333, St. Ann's Well Road, Nottingham.

N.B.—Mr. Wallis also gives entertainments, consisting of songs, readings, and recitations. Write for programme and terms.

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

KIRKCALDY Psychological Society, 13, Oswald's Wynd.—Tuesday evening at 8 o'clock.

OLDHAM Spiritualist Society, 176, Union-street.—Meetings, Sunday at 2.30 p.m., and 6 p.m. Mr. Alfred Farrar, secretary, 7, Dawson-street, Lees, Oldham.

PHYSICAL & TEST MEDIUMSHIP at Mrs. Ayers', 45, Jubilee Street, Commercial Road, E., Sunday, at 7.30; also on Tuesdays and Thursdays at 8 o'clock. Mrs. Walker, physical, trance, and test medium, may be specially engaged.

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MANCHESTER AND SALFORD SPIRITUALIST SOCIETY.

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

April 3.—**Mr. Brown**, Manchester. Collection towards Harmonium Fund.

"HOME CIRCLES," AT 8 O'CLOCK.

April
6.—**Mr. Taylor**, 43, Harrison-street, Pendleton.
13.—"Chiswell, 122, Sussex-street, Lower Broughton.
20.—"Thompson, Trinity Coffee Tavern, 83, Cuspeel-street, Salford.
27.—"Brown, 33, Downing-street.
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.

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LEICESTER.—SILVER STREET LECTURE HALL.

On Sunday last, the 27th, Mr. Bent gave two trance addresses. The Controls took for the morning's address a verse from the lesson that was read—"Sing unto the Lord a new song." The evening service was well attended, and the Controls took the subject from the hymn that was sung—"Come ye from the realms of light," showing the bond that unites this world and the spirit-world, which interested the audience very much.

Mr. Holmes has kindly given his services to us again for next Sunday, April 8, to deliver two lectures, morning and evening. Time of service, 11 a.m. and 6.30 p.m.

56, Cranbourne Street, Leicester. R. WIGHTMAN, Sec.
March 28, 1881.

GOSWELL HALL, 290, GOSWELL ROAD.

(Near the "Angel," Islington.)

Next Sunday morning, at 11, conference, in which all are welcome and invited to take part.

Next Sunday evening, at 7 p.m., Miss Keeves will give an inspirational address, to which I hope the friends will gather round, and try to give her a good audience.

161, Manor Place, Walworth Road, S.E. W. TOWNS, Sec.

LADBROKE HALL, NEAR NOTTING HILL RAILWAY STATION.

On Sunday we had Mr. Howell, of Manchester, who gave an excellent address upon "The Cause of Social Evils, and How to Remedy Them." The subject was chosen by the audience, and considering that Mr. Howell is blind or nearly so, the subject was handled in a most masterly manner.

Next Sunday, at 7, Miss Samuel will occupy the platform.

On Sunday, April 17, Mr. Holmes.

On Good Friday there will be a tea and entertainment at the hall. Tea at 5 o'clock; entertainment at 7 o'clock. See future notices. The tickets will be 1s. each.

May I ask you to alter my address in the MEDIUM? For the future it will be 126, Kensington Park Road, Notting Hill, about 10 minutes' walk from either station—Notting Hill or Notting Hill Gate.

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