

DAYBREAK.

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

SPIRITUALISM.

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ANNIVERSARY MEETINGS & SEANCES.

MARCH 31, AT THE SPIRITUAL INSTITUTION.

On Thursday evening, March 31, a meeting of friends was held at the Spiritual Institution, 15, Southampton Row, London, to commemorate the Thirty-third Anniversary of Modern Spiritualism. There was a full attendance. Mr. A. Duguid, Kirkcaldy, occupied the central position, supported by Miss Samuel on the right and Miss Pawley on the left, each accompanied by a lady friend. Mrs. Waterman led the singing of some hymns.

As it was the school night of the Order of Spiritual Teachers, J. Burns, O.S.T., as Chief Monitor of that School opened the proceedings by briefly stating that the interest that had attracted the audience was recognised by all, and need not be repeated. What spirit-friends had to say he hoped would find adequate expression through the mediums present. Mr. Duguid had arrived from Scotland, happily in time for that occasion. Miss Samuel, Miss Pawley, and others were present, whose worth was well known. He concluded by speaking in words of warm appreciation of the genial spirituality of Mr. Duguid, and congratulated the meeting on his presence amongst them that evening.

MR. DUGUID SPOKE AS FOLLOWS.

We stand this evening on a very conspicuous platform, and an eventful period in the history of Spiritualism has arrived. We have the knowledge of past experience, the grasp of many important facts in the phenomenal region of spirit, and the question now is—How are we to make use of these agencies and means in the future that is approaching us? Will the policy of the past suffice for the working of the Movement in the future? This question supposes organisation and that likewise order. Have these means of operation been in existence? Well, there are some who appear to think we have had no organisation, no order: I have a more hopeful disposition than to assign those things to no consideration. Can it for a moment be imagined that all the existing state of matters in the Spiritual Movement is a fortuitous concourse of atoms, or the result of hazard? No, there is assuredly some mighty organisation at work, and producing these results on the moral and spiritual planes of thought. There is no doubt a disorderly state of matters existing; speakers and labourers in the Cause find it difficult to live. Book agents, and those who do business cannot sell or do trade. That is not the criterion to test these

matters by, or else by so doing you will inevitably rise and fall with the ebb and flow of the money-market abroad and at home; and of a consequence at present, there being really an abject and miserable state of things existing, Spiritualism as a trade speculation is not exempt from the same influences. But we look to a higher source of information, and draw our analogy of success from a more abiding state of things.

This Anniversary is a name without a meaning if we recognise not the spiritual origin of the Movement, the silent and continued action of the spirit, and the clear and defined relationship of the spirit-world to all the phases in which the Movement presents itself to the investigator. We really have had organisation of the highest order, as the vast wealth of the literature, the varied and extensive forms of mediumship, and the attachment of so many cultured minds to the investigation of the phenomena, incontestably prove. This is the true ring of organisation, and although it will not suit all classes of minds it will ultimately become the only plan of operations in the future.

We are hopeful and prophetic of the coming times, and although it is hard to gather up that inspiration from the present condition of things, they are all wrapped up in the blessing and baptism of the spirit for the future.

I have known, in the experience of some of the workers in the Cause, that it is not only hard to live, but their judgment and reason decide against the utility of the work, and were it to be a matter of personal comfort they would abandon the service; but by an inexorable presence they are compelled to work away, and in the darkness of external things do the behests of the invisibles.

There is no movement in so short a time has brought forth such great results, and were it possible to enter into more harmonious conditions, or a better receptivity for the influences of the unseen, there would not only be a larger field utilised but a marked change would be evident in the internal development of Spiritualism.

There is an eager desire for this healthy state of matters, and it is the wish which is father to the thought; in other important functions of life so in this case there is no exception, and certainly we could inaugurate the approaching period with no better aspirations than our own individual reform. We read of the walls of Jerusalem being rebuilt by every one building before their own door. If the Spiritualists, as a brotherhood, would place in position the keystone of their arch—which is love, the difficulties would be resolved, and a clear understanding would be gained of the true relationship of each unit to the great whole.

The facts which have been deposited in the literature of the Movement are the foundation-stones whereon will rest the structure of the future; these evidences may be to some aspiring souls dry as dust, but we know that dust, consolidated and fused together through chemical action and affinity, forms rock, and that in turn is the base of organic existence. The well attested phenomena of the past thirty-three years will be utilized and more clearly defined through the forthcoming operations of Spiritualism. The existence of spirit will be even more objective by a nearer descent of its power, and a clearer

apprehension of the laws which govern the inner life of man. The facts and phenomena of spirit-existence can never decay in the hands of Spiritualists. As well think of the maintenance of trade in the extermination of honesty. The nature of man is an acknowledgment of the fact of spirit, and that revealed through the phenomena of Spiritualism proves its existence apart from external forms.

Peace is not altogether resting in the horizon of the future, the ominous clouds of war, unrest and dissatisfaction,—war with vested interest, either in the so-called spiritual institutions or secular domain, a discontented feeling is everywhere manifest now, and will intensely increase in the bosom of society in times to come. These conditions will be strangely perverted by the overseers and guardians of peace and order; many working from sincere motives, and strangely pushed by these unseen forces of spirit-action, will have to suffer at the hands of the external power representing law and order. All this physical, moral, and spiritual action will be interpreted as a revolutionary act, a punishable offence; and in a blind zeal to restore the old forms and meaning of justice, authority will seek to crush and destroy the verdure and growth of a New Dispensation—the New Era, which means, when properly understood, a progressive stage of being, a higher manifestation of the possibilities of human life.

There is a certain amount of cant in the literal rendering of many passages in obsolete Acts of Parliament as well as extracts from the Bible, and as Justice is modelled in statue blind, it is doubly so when it hoodwinks the inner decisions of conscience, and crushes the honest expressions of reforming minds.

Will Spiritualism, in the restless upheaval of human thought and on the crest wave of human opinion, be thrown aside? This would be so were the facts like the gathered curiosities of the antiquarian museum, but as they are experimental forces in the certain region of human life, organic forms of spirit-action, they cannot be lost—will not submit to annihilation, but will come into recognition as the essential element of progress. This may be a sanguine anticipation, morbidly expressing the truth—that, perhaps, is the conclusion of many—but yet it lives in the prophetic region of my own nature, which is to me the realisation of the existence of spirit. The future is not a monotonous plane of action and observation, but a beautiful gradient of ascending experiences. Would it were universally true that the soul and action of the present were animated by the prophetic indications of the future; it would ease the burden and cheer the life, steal away from the mind many bitter thoughts, and implant germs of generosity and kindness. The great burden of Spiritualism is the gospel it contains, or proclamation of good news; namely, in the announcement of future life, future peace, future bliss, future re-unions, when we will meet after life's battles are over, and see eye to eye disputed points of life's history, and cleave soul to soul which could not be in the unnatural formation of human society which is then left behind. Let us go to work earnestly and lovingly—scattering words and thoughts like flowers, which brighten and perfume the atmosphere of action, and give to life a brighter radiance as we pass along; there is a blessing in Spiritualism to everyone—let us try to reach it—a truth that will illumine the mind—let us strive to gain it—and with this benevolent object in view we will be sure to chronicle success, and that success will have the approval of the angels of light.

We are conscious that Spiritualism as a system is subject to change, and that one of these changes is imminent. But according to the law of conscious existence, this will eventuate into a healthier state of action. We anticipate good not evil, a fraternity of feelings and interests, a combination of purposes purveyed by the forces of the unseen, and guided by the intelligences of that bright realm; not that human consciousness on the mundane sphere will be totally subordinated, but that earthly conditions will be more receptive and Spiritualists understand more fully the laws of inner life.

That is the ground of my hope, and the region from whence has come the inspiration of this hour; were the same chord struck in the bosom of all now here, in London, and throughout the country, harmonious music would be heard in place of discord. We hope the sentiments of all in this meeting will be clearly expressed, as we find others are desirous of saying something.

Miss Samuel passed under influence as Mr. Duguid concluded, and spoke in a very fluent manner:

ADDRESS BY MISS SAMUEL.

Miss Samuel under influence took up the theme that had been introduced by Mr. Duguid, and proceeded to regret that besides the hopeful and prophetic view of the Movement there is much to deplore, and which must be boldly faced and removed out of the way before the good things which had been so enthusiastically set forth can be realised. At present there did not seem to be any chance for an early realisation of all of which Spiritualism is capable. As a philosophy and a religion it has the power to reach and influence every mind and soul in the world, but are all minds in a condition to receive it? Is each soul ready to accord obedience to the requirements of Spiritual law?

The artistic soul may paint a most beautiful picture, which will call forth the admiration of other artist-souls, and perchance awaken real genius in some who might otherwise never have had stirred up within them the deep love of the beautiful latent there, and devotion to its service; and so that one grand picture may give rise to hundreds of other pictures, some of them even grander, and ultimately races of mankind in succeeding ages may be made more beautiful in thought and spirit from that one work of art; as the external stimulus setting into operation an endless series of beautiful circumstances. But all mankind have not within them the soul of the artist; there is not the condition which will permit the love of the beautiful to be awakened within them. The idler and the voluptuary pass by, and save to waste the fleeting moments and add to the sense of pleasure merely the grand painting is of no use to such minds whatever.

Spiritualism is an artist: it is the soul and source of all art, discovering the spirit as the centre of all that adds loveliness to life. Its mission is not alone to make beautiful works on canvas, but to plant the world with flowers—the blossoms of the spirit in human life—so that every place inhabited by man may be beautiful, and every human being a true artist continually adding to the catalogue of works of beauty placed on the gallery walls of history by him. But all do not endeavour to turn Spiritualism to this, its true and beneficent use. Some while away the idle moments with it, or try to turn it to account for some other selfish, and perhaps still more reprehensible purpose. In these cases Spiritualism has not only failed, but has resulted in deformities more appalling than could have otherwise occupied its place.

It belongs to the recipient of Spiritualism as to whether it will be a blessing or a curse, whether it will be to him a thing of the highest use and eternal beauty, or a gift perverted—an opportunity lost. It must be applied to spiritual purposes to fulfil its mission; it must lead to self reformation and exemplify its power and perfection in the life, and in so far as it does that in any one individual, or number of individuals, will it accomplish the glorious advantages which have been so beautifully described in the prophetic language of Mr. Duguid.

And what shall we pause to point out as perversions that call for immediate redress? To the public eye there is possibly none more glaring than the too manifest love of fame and name in many who prefer pushing themselves into the front rank, rather than work for the spirit in obscurity, and be contented to receive, as a blessing, the spirit's reward. There is not enough of private effort in the Movement, and too much of the good humoured tendency to fall in with the views of those who have a purpose of their own to serve by their public Spiritualism. Like Daniel of old there are those who make their spiritual work almost too loud and demonstrative; but if, like Daniel, they did so as an evidence of moral courage—at great danger to position and prospects, nay even to life itself—in place of to fill their pockets, then surely their obtrusiveness would cease to be reprehensible.

It takes a bold person truly to dare to adopt any course that is for his or her good. The courage is all the other way, and what dangers and sufferings will mankind not dare—only to be repaid with the fruits of evil! The lovely woman whose external appearance is so gorgeous as to captivate the untutored eye, but who is morally and spiritually a mass of worse than ruin; the grandly decorated temples that men toil to erect and endow only to doubt the very existence of that spiritual truth which these buildings are intended to represent:—these are instances of the many forms of degradation which assail human life on the physical and spiritual planes, and delay the advent of that brighter day which has been seen in vision this night by the previous speaker. Why has he seen this dawning brightness, and why so few others? Because he has it within himself, whereas those who see it not are filled with ancient night.

The brightness of the spiritual sun—the image of the deity—shines resplendent within us all. Let our faces be turned spiritually in that direction, and in all our attempts at spirit communion let us make sure that we are worshipping in spirit and in truth. Some, indeed, there be who worship spirits, or would appear to do so; but it is not to imitate these spirits by good works, but rather to make the spirits slaves to selfish desires whereby they may avail themselves of the acquisitions of others.

From this meeting will go forth a power which, if it be God's will must certainly aid to inaugurate the time when these evil ways will be reversed. The process is simple and practical; each mind is, indeed, a divine likeness, a representative of all that Spiritualism can give or contain; minds are cosmical atoms and send out a world wide influence like the leaven which ultimately assimilates to its nature the whole mass. Let your minds then be pervaded with that bright, fresh, virgin Spiritualism—unpolluted by the external world—which is welling up from within the recesses of every spirit. Thus your own moral wounds and spiritual bruises will be bound up and made whole, and your influence will be wholesome and pure to enable you to benefit others. The immoralities and insanities of the world will gradually pass away, peace and brotherhood will prevail, and the surface of human life will smile in gladness with choice fruits of the spirit.

Alluding to the apparent difference between his remarks and those of Miss Samuel Mr. Duguid said, that though Spiritualism had entailed on him severe suffering and many disappointments, yet he regarded these as more related to the personal plane than the spiritual, and his desire was to soar into a higher sphere of feeling, and endeavour to attain that to which Spiritualism pointed as an ultimate.

SPEECH BY MR. C. P. B. ALSOP.

Mr. Alsop spoke appreciatively of what he had heard, and then stated that he had long desired to be an instrument of the spirit-world. He traced Spiritualism back to the earliest ages. It was active in the formation of worlds millions of years ago; it was expressed through the patriarchs and the spiritual teachers of all times. The Angel-world has been man's leader and teacher from the beginning. Jacob, called it Shiloh; David, Lord; Isaiah, the Child; and more recently the same power was called Christ. In its nature, it was at all times the same—the peace of harmony, love to all mankind, purity and holiness blending men all together in one family.

He had also passed through much persecution for this truth. The church, with which he had been so long associated, and in which he had enjoyed so much love in the past, he was long since estranged from, and now because of his views on Christ, he was equally shunned by Spiritualists. Thus his privations were of a peculiar kind. To him the first gentle tapping indicating spirit presence, obtained in the bosom of his own family, was as a foretaste of heaven on earth. Then when he had the Bible placed on the table in the centre of the circle—brought from the sideboard—his religious feelings were gratified, but he had been pained to see so much of the iconoclast among Spiritualists.

Spiritualism had been for 33 years a persecuted work, even as Jesus was. All this time we had been doing navy work—clearing away human prejudice and infidelity, but soon the Child would be born, and we would be spiritually purified by his "blood," or spiritual fluid passing into us and redeeming us from the lower influences.

During the proceedings Miss Pawley's hand was controlled to write the following:

COMMUNICATION WRITTEN THROUGH MISS PAWLEY

Dear Friends.—We do not wish our Medium to speak this evening, but we desire to say that no despair need be borne at the words of our dear young friend.

While listening with attention and respect, we would, at the same time, wish to open up a fresh field of thought. Knowing as we do the difficulties which surround you in your work, yet we feel that the obstacles are gradually falling away. The clouds are breaking—the sun is peeping through the mist, the light is coming—even is now at hand. The vision will not tarry; yea, though it seems to tarry, yet it will come—it will not tarry. God bless you all.

The meeting concluded with a trance-address by Mr. Duguid, the audience dispersing with expressions of much satisfaction at the proceedings.

THE SUNDAY EVENING MEETING AT THE SPIRITUAL INSTITUTION.

Happily the attendance was small, and the conditions on that account all the more perfect. It was a family meeting augmented by casual visitors: just the kind of spiritual meeting that should abound and be preferred to all others.

Mr. A. Duguid, as the Visiting Teacher, took control of the meeting. Mr. Warren, an experienced organist, led a hymn on the piano, and this portion of the service was sympathetic and harmonious. Mr. Duguid then read the third chapter of Habakkuk upon which he commented, unfolding the beautiful imagery of its language, and showing that a meaning had to be felt from it more than words could convey. He then mentioned the name of Mr. Burns, who rose and delivered the following address:

THE SPIRITUAL BENEFIT OF CHANGE AND SUFFERING.

The ancient teachers by hieroglyphic language made an object represent the contents of a whole library: all that was known, or might be known of the object represented was contained or implied in the symbol. A few of these signs and figures, to the learned, embodied the whole universe; but to the unlearned they meant nothing. Now we have words which describe or stand in place of these ancient symbols, and by our

use of these words we fancy that we know much. Books are multiplied, but does knowledge proportionately increase?

The chapter expounded is a series of these symbols expressed in modern language. It recognises the continual changes that take place in the world around us, praying—"O Lord, revive thy work in the midst of the years." A continuous destruction and renovation is the secret of life, and though the body of man is thus passing away and being built up again continuously yet in spirit he remains the same, and it is the active work of that indwelling spirit—the Lord—which causes the necessary change.

This ancient chapter is couched in the forms of nature and the passions of the human mind. As are the feelings and phenomena of man, so are the varied experiences through which the earth—the solar system—the universe passes, God the life and soul of all.

Winter follows summer: destruction and ruin treading down the fair fruits of abundance and beauty. As the earth wheels its course around the sun, producing the changes of the year, so the sun and its train of planets roll in tremendous courses round a greater sun, giving rise to spiritual seasons and physical changes separated in their recurrence by thousands of years!

Geological remains inform us that the climate of the northern portion of the earth was once of quite a different character. Where continents with teeming populations once existed, now there are almost fathomless oceans. Literally "Thou didst cleave the earth with waters," raising mountains from the channels of the deep which "uttered its voice," and marching "through the land in indignation, thou didst thresh the heathen in anger."

In the mental universe these convulsions are also felt, when the soul sends forth a new flash of inspiration into the outer mind; when a wave of inspiration rolls over the peoples of the earth—Where then are the previously existing philosophies and fastnesses of the mind? "At the light of thine arrows the sun and the moon stood still in their habitation." Just as the sun would seem to stagger or move not in its regular course if the poles of the earth changed and the Arctic regions become equatorial, so the usual luminaries of man's intellect—as if appalled by the flashes of the soul's grandeur—stand still, stupid and awe-struck, when the veil is once again lifted and the true light of the spirit shines upon the thought-sphere of man.

Not ruin—but progress follows upon these acts of him whose "brightness was as the light; and whose ways are everlasting." The encrusted impediments to spiritual unfoldment alone pass away, but the truth remaineth more strongly placed than ever.

In our Spiritualism much had grown up that was not spiritual, and to ensure the well-being of Spiritualism in the future the obstacles had to be cleared away. These external methods upon which the minds of some may have been fastened may have fallen into decay. The stream of Spiritualism has sought out new channels for itself, but though the old watercourses be now dried up, and though the mighty mountains have trembled and fallen into the gulf, yet Spiritualism is not the less a mighty fact, nor as a true spiritual work is it less prosperous.

The general lesson to be learnt from this ancient chapter and from the vast book of human experience is—that we fix not our attention upon the phenomenal things which we use, as if they were the end of life. They are only the means to the end, and when used as means in their proper manner the end is blessed. These means may be substituted by others, or they may be altogether swept away, but the end of existence still remains, because existence itself is an inextinguishable fact.

Some there be who tremble because of the failure of this or that little project, and foolishly think that the life and health of truth hangs upon the success of their little schemes. There are others who fear that the present order of earthly things is about to give way, and that they must soon quit earth's scenes by pestilence, famine, the sword, or conflict of the elements.

These are weak and simple-minded fears! All of us inherit the frail perishable body—all of us are responsible for whatever vicissitudes or suffering the possession of that body may bring upon us. Part from it we must at some time, and what matters it when or how? The spirit, when once freed from the body, reckons not on the manner of its going. We centre our minds too much on the body—on external conditions in all things. It is the progress of the spirit, the going forth of the Lord—not the death of the body, that is involved in these transitions. All of us have faced death in the course of our painful and troublous earth-life. We have writhed in the painful agonies of disease; we have felt the hand of death upon us. Some of us have seen into Yonder Land and been comforted at the vision,—others have not been so favoured, and have looked into that Dark River without bank and without bottom, into which we have expected each moment to plunge and come out again we knew not where!

Yet in the midst of these agonies and distractions the soul has felt as confident in its being and its power to exist as when in the state of blooming health and physical strength. And if the course of the Soul had lain direct through that dark bottomless stream, it would have had strength to over-

come the difficulty and find its way into a more congenial clime as countless millions have done before.

The soul—the divine humanity—is everlasting as God, and shall dwell with Him for ever. Spiritualism—the knowledge of the spirit in man—must exist while the spirit exists, which shall be for ever.

Let us welcome, then, all those direful experiences that may overtake us—our Spiritualism, our bodies, or our globe: they are all needful to the healthful progress of the Cause, the establishment of real health in humanity, and the suitability of the earth as a habitation for the children of God.

"Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation."

After a trance address Mr. Duguid awoke in the clairvoyant state, and saw a series of significant visions.

First. He saw a rude altar of unhewn stones so loosely placed as to scarcely hold together. A few embers were smouldering thereon. By the altar stood a sage in white garments, and in the foreground a bright young child. A vast assemblage in bright array was seen at a great distance, as if awaiting the command to advance.

Second. A rainbow arch spanned the little group, so as to take in all. Its colours were described as most brilliant. It was full of promise.

Third. A lovely woman (a spirit well-known at this centre) was seen to advance, carrying a basket containing flowers. She was engaged in brushing away many dead leaves that obscured the beauty of the flowers. Having done so a most beautiful rose sprang up in the midst of the flowers. This vision and the next one was seen by another clairvoyant besides Mr. Duguid. They could not find words to express their admiration of this fresh flower which sprang up from the wasted conditions.

Fourth. A spirit clad in armour entered the room by the door. The helmet had a protection for the face so that the countenance could not be seen plainly, and Mr. Duguid could not recognise the spirit, but the other seer did so, being in frequent communion with this noble spirit-friend. He had a beautiful fair hand in which he carried a large key. He advanced right in front of Mr. Burns and held out the key to him, after which he departed as he came.

Fifth. A visitor was described as having healing influences around him, more particularly in reference to the circumstances of life.

Sixth. The organist had his mother described as looking over the pages of the Bible which she was in the habit of doing with her son in the long distant past.

These were the visible results to the eye of the seer, and the meaning may be understood by all. No pen can describe the influence which pervaded the little meeting. Its effects will not pass away.

Mr. Duguid's controls concluded with this—

A SPIRITUAL ASPIRATION.

Our Father which art in Heaven, we acknowledge Thy care and goodness. In the past Thy loving presence has protected us in the midst of danger, and the light of Thy Being has been the only true guide to our path.

We still feel the burden of Life too heavy without Thy help, and the world too cold without Thy sweet and benign love. Give us of Thy illuminating Nature that we may understand more clearly the reason of those yearnings within us, and the tangled web of Life, behind and before us. We miss the accents of children, when we confess our ignorance of existence to Thee, our Father, Protector and Benefactor. May we recognise every acquisition in knowledge as a nearer approach of Thy presence, and through whatever means we gain that knowledge may we look on it as a manifestation of Thy goodness. The School of Experience in which Thou hast placed us in Nature, outwardly and inwardly,—with its storms and varied changes without as well as within our mind and inner region, with its sorrows and vicissitudes,—all are working for our good, and moulding a perfect representation of Thee, our Father God.

Bless us to night, and clothe us with Thy hallowed influences through Life's wanderings; and thus, whatever we do

will be an extension of Thy Kingdom of Light and Purity. And to Thee we ascribe honour, praise, dominion and glory for evermore. Amen.

Thus we observed the Thirty-third Anniversary of modern Spiritualism—a most memorable season of transition.

THE DIFFUSION OF SPIRITUALISM.

A SKETCH OF MISSIONARY EFFORT.

Our missionary work has extended to many places in Scotland, and although we have the usual feeling of satisfaction in doing our duty to extend the glad tidings of salvation through Spiritualism, there is still the want of interest amongst Spiritualists and allowing too much to fall on the shoulders of the medium. But we lift not the pen to grumble or malign the efforts of any, but will stick to the simple report of our doings.

Our last visit to Glasgow was very characteristic, and indeed we left behind us an impress of the invisible. In one instance in which the President of the G. A. S. can testify, a young woman was convinced of the reality of spirit existence in having her own personal life opened up, the home of her youth described, all the minutiae of that home fully laid open, a clear description of some members of the family who have passed to spirit-life, and a startling revelation was made to her of one who drowned himself in a water not far from the door of that home. This one did not belong to her, but was only revealed as an event which would arrest her attention. This spirit was seen sitting beside a canal amongst rocks, just as if he had got out of the water, and no more. This is only one of the many ways in which the verities of spirit-life express themselves. We find a pleasure in being able to give authentic information of departed friends as well as those who receive such testimony.

While in the Glasgow district we made a visit to Alva, a little town at the foot of the Ochil Hills. There are a few enthusiastic friends in this locality, and who thirst eagerly for the truths of Spiritualism. A fine meeting was organised in one of the cottages, and a spiritual blessing was left amongst them. Our first visit to this town was very remarkable, and a striking incident took place. It was on a Sunday afternoon just as the churches were assembling for service, we sat down for a seance; there were more than a dozen present. Before the business of the seance began, a peculiar vision was seen. A temple's lodge was recognised with all the ritual connected with it. Afterwards what appeared to be a deathbed scene was seen: a man appeared on the bed in sore distress, and friends were standing round as anticipating something serious to take place. While looking on that scene there was the appearance of the spirit passing from the body. It was a beautiful phenomenon, and impressed all present, but none could recognise the force of it at the time. In the course of the evening the truth transpired. The Worthy Chief of the lodge (the only one in town) actually died that afternoon while we were sitting, and, we think, at the very moment the vision was seen.

The news of this important event startled many, and introduced the serious work of Spiritualism, and as a result we had a large semi-public meeting. Since that time we have maintained a connection with the Spiritualists of Alva, and, as occasion permits, visit them.

We returned back to Glasgow, and thence to Kirkcaldy. We made arrangements to have a public meeting in Dumfermline, a large and important town in the west of Fife; but as circumstances would have it, we could not reach the place,—every means of access was cut off, road and rail being blocked with snow. However, we carried forward our plan the week following.

In Dumfermline there is an ancient abbey which contains the tomb of King Robert the Bruce, and if anything was real in our experiences it was the presence of the spirit of this noble hero of ancient time. An independency of thought and feeling was manifested throughout the visit. We were treated kindly and honestly by the people; even the proprietor of the hall we were lecturing in manifested liberality, which is an uncommon experience in pioneering the work of Spiritualism.

This visit to Dumfermline was really a deputation from the Kirkcaldy Association, as eight members accompanied us and our president (Mr. Birnie) acted as chairman. In a neat and appropriate speech from the chairman and some singing accompanied with the harmonium, we were introduced to the audience, which, although not large, was orderly and intelligent. In our normal condition we said a few words, and alluded to the fact that Spiritualism had strong association with the town, as my brother David Duguid, the Glasgow trance painting medium, was born there, so that the town holds the natal honour of an important factor in the Spiritual Movement of to-day. After some more singing the controlling intelligence was introduced to the meeting, and gave a discourse on the

important question, "What is Spiritualism?" Mr. Robertson took a few notes of the lecture, which we give:—

WHAT IS SPIRITUALISM?

This subject, to be treated exhaustively, comprehends the whole existence of man; one evening cannot embrace the field of inquiry, and all that can be done may only impart a desire to investigate the phenomena for yourselves. And we may visit you and lend a helping hand forward, or we may imprint on those minds who have heard of the subject higher thoughts and a grander conception of the theme, and while listening, you may perceive it to be God's truth ever unfolding brighter conceptions of the nature of God and the universe around you.

Spiritualism, when properly understood, is certainly an aid to the development of human nature—becomes a remedial agent, placing a power in the hands of humanity that elevates and ennobles, and gives a clear definition of the plan whereby man is saved or redeemed. It likewise becomes an illuminating agent, a centre of light in the individual, and a halo of glory in the world around him. It will teach the existence of God, a centre of goodness—of light, wisdom, truth—to the whole of creation. It reveals a power more than any other institution to bring man back to this centre—to God. When properly understood it never deteriorates the beautiful, injures the good, or robs the mind of one vestige of its holy faith. Amid all the wild enthusiasm of revival meetings or loud proclamations in the churches, is it not true that Jesus remains clothed in the garb of obscurity, and incomprehensible to the minds of the people?

We certainly say Spiritualism is destined more than any other part of its work to give humanity clear and loving ideas of this mighty power of ancient times.

It brings a new angel from heaven—Knowledge,—which, linked to Faith, will accomplish mighty deeds in the unfolding of the Unseen—will certainly make Atheism a name without a meaning.

It rings the changes, and, amid the revolutionary tendencies of the present age, sings the song of future peace and brotherly love. The guiding power presiding over the destinies of individuals and nations will enter the new era or coming dispensation of love and goodness. God is a spirit, and thus Spiritualism is a revealer of the Divine nature, and the same genius of inspiration will breathe its life into the future of the experience of man.

How grandly clear become the records of the ancient Hebrews: doubts are dispelled and contradictory points are removed, the communion of saints verified. It makes the angel-presence amongst mankind an outgrowth of man's spiritual nature and a necessary adjunct to the life of humanity. It teaches men an important lesson, that however humble, however obscure, however despised, we can hold the cords of sympathy with heaven—with the angels. Even children can open these gates of light and give the saddened heart of man cheering intelligence from the plains of blessedness.

You can understand why Jesus taught the truth of another existence through the simplicity of children: "Suffer little children to come unto me, for of such is the kingdom of heaven."

How clearly defined through Spiritualism is the path of humanity in a future existence. As the tree falls so shall it lie, is not proverbially true of the condition of the soul hereafter, but redemption is seen to be a spiritual work and in action even when the spirit is disembodied. It is in the very elements of human nature to progress, by sin or suffering, in life or in death.

No groundwork for a licentious existence is laid, but the elements of success are planted in the soul, the seeds of goodness are sown, and will be reaped in the future experience of mankind. The fallen and degraded never pass into hopeless conditions, but continue the objects of loving care and a sweet and holy administration.

By Spiritualism the sting of death is removed, and no broken link is found in the chain of human circumstance. Life is a sacred, holy, and eternal thing, and cannot be obliterated through any suicidal act of man. If anything more than another will stop the hand of the suicide it is a realisation of the truths of Spiritualism. Life is a holy trust, a precious legacy to be increased and intensified in the possession of man and as we grow in years we may increase in wisdom and in goodness.

But there is another important aspect which must be considered: that the good of earth or the intellect of humanity never fades, darkens, or dies. The gifted and the noble of the past return with new life, new thought, and reiterate the truth of a continued existence, lift up the pen of life and write a new page in its history, and endeavour to open the door to spiritual development.

How intrinsically precious to the household is the faith of Spiritualism when they gather round the dying-bed of the mother and hear the sound of the well-known voice becoming fainter, and the lips moving languidly, until everything ceases, and all is hushed! But what courage comes to the heart to brave that pathetic moment and act nobly the solemn scene of parting! No doubt, no dark despair, ring their sad echo there. The spiritual eye sees the radiant form of the new-

born spirit-mother, the spiritual ear hears the heavenly sound of the well-known voice now become the angel-guardian of the household. How bright and lustrous would the eyes of humanity be, did Spiritualism but reign in the thoughts and affections of mankind. This is the New Dispensation when man will act from interior motives and principles, when not only the objective manifestations of the spirit-world will be facts beyond contradiction, but its subjective power likewise will be seen in human conduct and action.

Misrepresentation of Spiritualism is sadly prevalent in the minds of the people. The threefold cord of power in this country—that is, the Pulpit, the Press, and the Platform—pulls hard to drag the vessel on to the rocks or wreck this beautiful power of God, an institution of heaven.

The crucifixion period of the hopes and felicities of mankind is approaching. But take courage, ye who are solicitous for the Ark of God, that the ministrations of angels is a fact: the spirit of God pours forth its light and truth, and the whole economy of spiritual forces tends towards the amelioration and freedom of humanity.

After the lecture a few anxious enquirers met to hear more about the new Light, and promised to hold correspondence with the friends. It was considered that our visit had been successful in a spiritual point of view, although financially it cost us a good deal. We intend to carry forward the missionary enterprise in other quarters.

A. DUGUID.

MEDIUMSHIP—THE SPIRIT-CIRCLE.

A CELESTIAL TEMPLE AND ITS TEACHERS.

REPORT OF A SEANCE.

Sunday, March 13th, 1881, again found me and my dear friends Mr. and Mrs. Catling sitting for the sweet communion of spirits with spirits.

Our sitting was opened with prayer by Mr. C—; Mrs. C— was then controlled by a spirit, who brought with him all the pangs he experienced at his departure from earth-life—most horrid choking, etc.—and left the medium in a very bad state (himself not being able to utter a sentence). "Mary Young" then took control ("Mary Young" was a nun in earth-life), and offered a most impressive invocation to the all-supreme Father, and placing my hand on the head of the medium, helped her all she could. "Mary" said the first control was a judge who had been taken from earth-life very suddenly, that his name would not be given that time, but that he would try and control again when he had overcome his earthly clings; that he was a Spiritualist and knew of these things, though not known and recognised as such by society. She then told us that good "Father Whitebeard," her dear Evangelist, was about to show us the beautiful temple in which he taught, that it was so sacred and lovely that she felt herself unworthy whenever she entered, and bowed in adoration and gratitude for so gracious a privilege. Mrs. C— then said: "Oh! what is that? Oh! so dazzlingly bright! Oh! how beautiful! Why, bless me if it is not a most beautiful palace, beyond human description."

Good "Father Whitebeard" then took control, and, addressing us, exhorted us to give ourselves over to God through prayer, and to teach the little ones to bow in adoration to our Father, God, and seek His blessings. He spoke very highly of Jesus, and called him "Our good Father Jesus"; also said that although he, "Father Whitebeard," was called Evangelist, there were many such; and we could become evangelists ourselves by giving utterance to truth and administering the light of truth to our fellow men.

Now I will try and pen down the description of this celestial temple, as given by our good "Father Whitebeard"; though friends must remember that I am but human, and, being such, am frail and forgetful, therefore, if I omit the names of various stones and their positions I trust it will be overlooked and not condemned as a very poor expression of that which is celestial, for I, indeed, feel myself unfit to attempt the description as expressed by our good "Father"; but you may depend on me doing my best.

This beautiful temple was on the top of a lovely hill, and was reached by ascending upwards of fifty steps of pure white marble, on each side of these steps were arranged beautiful beds of flowers; the border flowers had a bright yellow bell with a crimson centre, set inside; between the border and centre of the beds, were lovely blue flowers, while in the centre of each bed arose a majestic white lily (love's emblem of truth).

The covering of the temple was one capacious dome, larger than anything our earthly senses hath seen or know of; this dome was supported from the interior by an enormous column of white stone which reached to its centre. On the top of the dome was a globe of white polished stone, on the globe was an open Bible and on the Bible was a dove, with olive branch in its beak, in the act of flying—said to be symbolical of "the love and knowledge of God bringeth peace" (the Bible, dove and branch were of pure white alabaster). On each side of this large dome was a spire of white and silver polished marble, in which were set most precious stones—there were the ruby, emerald, sapphire, pearls and diamonds; the first four mentioned stones

were set about one inch apart all over the spire, with a diamond glittering here and there, and on top of the spire was a very large pearl. These precious stones are the deeds and works of the martyrs of earth. The top of the walls of this temple, around the base of the dome, were laid in diamond-shaped stones of all sizes, which were said to be the aspirations of earth's children, caused through the past lives of the martyred ones. Over the doors in the front of the temple were two female figures, who held each other's right hand in friendship's grip, while their left hands were reaching upwards and were crossed back to back; in the hand of one was a cross, while the other held a branch of palm leaves: at the foot of these figures were kneeling little children, "with upstretched hands," in prayer—this was said to mean "peace through faith in prayer." The figures were of white polished stone, but the cross and palm branch of alabaster.

The windows of the dome and the sides of the temple were beyond the expression of human lips, for there, arrayed in living grandeur, was the life and earth-trials of the exalted martyrs impressed in colours on "celestial glass." In the interior of this beautiful temple, at the back, was a very magnificent organ, it seemed to be placed in an alcove, and from it was pealing forth the most celestial music, in the front was set a chair, which is generally used by Evangelist, or brothers of the same Order, when there to teach. In front of the chair was a white stone figure of a most lovely and beautiful female, with her head bent forward and her hands and arms extended as if blessing the ones assembled; on her shoulders rested the Bible, which, when opened, lay stretched over her head and arms—this figure was used as a reading desk. The framework of the seats of this temple was of pure gold, but the seats and backs were of crimson velvet. The floor of the temple was laid in diamond-shaped slabs of polished red granite.

Over the doors inside the temple was a beautiful golden beehive, with the "busy bee," ever passing in and out—a symbol that meant, only workers, not drones enter here. The doors were large and massive, and were thrown open wide to whomsoever would enter to worship and to learn.

"Father Whitebeard" says his temple is open for all nations and spheres, male or female, young or old; whomsoever will may come and partake of the pure and holy waters of life freely.

When this beautiful temple was seen the spiritual sun was just rising at the back of it, and appeared above the dome like a burning disc of gold, while its golden rays illuminated everything with its glory. Can human tongue express the effects this glorious sun's rays would have on the dome, the spires, through the windows on the interior and on every object around, especially when it is remembered that everything was of the celestial and not earthly clime. Can we wonder at spirits falling down on the steps thereof in adoration and praise, and feeling themselves unworthy to enter therein?

I now asked our good "Father" if he could tell me the meaning of an armoured figure, which appeared before me a few months back, at the side of which was a large shield on which was raised the square and compass in gold, at which time I heard exclaimed "Sir Knight." The good "Father" said the armour and shield represented truth encased, but the sword of the spirit would pierce into the armour and through the shield and proclaim the truths; also that my celestial guide belongs to the same Order as himself and being a knight, I was a knight also, but of this he would speak more fully when he had ascertained the meaning. Our good "Father" then blessed us and said: "I leave you now—there are spirits of all grades here to night, black, brown, red and white, male and female, young and old. You have a very good representation of the spheres, also of nationalities."

"Houtad" then took control, and after a few words of welcome and blessings he left us, saying he was "going hunting."

"Willie Bacon" was the next control. He said when he entered the temple of the good father Evangelist, he had to fall on his bended knees in adoration and humility for he felt himself so unworthy: he then began telling us of those present and giving their names, also their short messages of love. There is a sweet child present who calls herself "Amy Sinclair." She seems happy with renewed joy, and says the cause is her mother had only lately come to her, had come over since our last seance. Her mother's name was Amy Caroline Sinclair: that the father is in India; that he had taken the mother about for the good of her health from place to place, but had lately returned with her and but a short time before her demise from earth's trials and pain. Among the names then given were some relatives of Mr. and Mrs. Catling, one spirit being "Mrs. Julian," Mr. C—'s lately departed sister; then two or three named "McKinnys," an "Elizabeth Gordon," a "Donald McCree," "Doctor Kenealy," a king, stout and jolly (recognised as jolly King Harry), a French lady and others that have been already named, also a French lady who gave the name of "Rosalie Clarborough," who said her father was labouring under a delusion, being troubled with softening of the brain, and thought everyone was his enemy; that she had a brother Lionel out somewhere in Australia who was rather wild. She grieved that he should be so, and allow the home of his forefathers to pass away from him. She promised to tell us more at another time; she told us much of her history, and that of

her home and parents, which I withhold according to promise, also the names of other spirits too numerous to mention. "Doctor Kenealy" tried to give us some blank verse, but was not successful, he had tried, also, during the early part of the day; he undoubtedly will try again, and we hope he will succeed.

Peterborough.

WILLIE.

A PAGE FOR YOUTHFUL READERS.

THE LITTLE MUSICIAN FROM WERMLAND.

A SWEDISH STORY:

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

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

(Continued from page 103).

CHAPTER IV.

In the garden, in front of the palace early in the morning we find our friends from New Cottage—Mother Annika and Ola. The evening previous they had arrived in Stockholm, and there learned that the king, during summer, lived at Ulrikedal, so thither they went with the rising sun. Ola had now seen so much that was new and remarkable, that he could scarcely think of the errand upon which he and his mother had wandered so many miles. Mother Annika, however, did not lose sight of it. Her object was to see the king as soon as possible, so as to talk with him and return to her "gubbe" (old man) and the children.

A lackey clothed in livery was the first person that our wanderers met with, and his brilliant clothing produced quite an impression on mother Annika and Ola.

"It is someone belonging to the court," said mother Annika, "we'll, ask him if the king is up yet."

She curtsied as lowly as possible, and Ola took off his cap and scraped the ground with his foot; but the lackey was, like many servants, more haughty than his master, and scarcely honoured our friends with a glance. Then they asked if they could see the king, to which they received a reply in a snubbing tone, that he was in town and would not be out before the afternoon. "Besides," he added, "he has not time to attend to all such wandering beggars as you."

There was nothing to be done, but to return to town, and this Ola had no objections to, for there was much to be seen.

"That was some nobleman," said Ola, as they went away, "fancy how proud the king will be when that was such a great fellow."

Mother Annika made no reply. Her hopes of a fortunate result had been considerably damped by this little incident.

In spite of all the knowledge of the capital which she thought she possessed, she lost her way and that was not to be much wondered at, seeing that she had not been there for the last twenty years. Kind people soon put them right, and at four o'clock in the afternoon they were both again at Ulrikedal.

The servant who met them, said that the king could not be seen, and besides they were ordered to leave the garden.

Weary and sorrowful they both went down to the sea shore, and sat down in the soft grass under a shady tree.

"I think we are going to have nothing for this journey mother," said Ola, "but its no use being sorry for that. I can look for work at some place in the town, so that you can go home to father and the children."

Mother Annika decided next day to make another attempt, but if that failed, then she saw no other way than to do as Ola said.

After they had sat and talked a long time about their journey, they were suddenly interrupted by some one who hastily came towards them.

"Now you'll see that we'll be fast," whispered Ola, as the man came near them, "it's sure to be either the king's gardener or foreman."

He was dressed in plain grey clothing, and stopped on seeing the two strangers, who rose not a little frightened that they would be sworn at for having "sat down" the grass.

"Do you think it is nice here?" asked the stranger, nodding in a friendly manner, without taking any notice of the grass.

"Yes," said mother Annika, "it's so fine everywhere, it's all just like a garden, but you must not be vexed with us for having sat down the grass, it will soon rise up again," she added, hoping to appease the anger of the "gardener."

"Yes, of course, it will," replied the grey clothed gentleman smiling. "Are you looking for some one at the palace?" he asked.

"Yes, indeed we are," replied Annika, "we want to speak to the king himself, but it is so difficult to meet with him, and

if I cannot see him to-morrow, then I suppose I shall have to go back to Wermeland and have my journey for nothing, because I cannot stay longer."

"And what is mother going to say to the king?"

"Well, look you, the boy there has such a monstrous desire to play the violin, and shame that it should be said if it does not sound better when he plays, then when the church clerk does, although he's so learned. Now, we thought there at home, if the boy could come to Stockholm and learn to play, then there might be something of him. But it costs so much money and we have none, so I thought I would ask the king to take Ola; and, look you, if he does, that Ola will be an honour to him, for he's a good boy."

"Well then, my dear Ola," said the stranger, "if you can play a piece let me hear."

Ola, who had all day borne his violin about with him, took it out and began to tune it, and then he asked:

"Shall I play Jösshäringen?"

"Certainly," replied the interrogated, "let us have that."

Ola played with life and warmth the well known polka; pure and clear were the tones, and not a single false note was heard. The gentleman seemed astonished.

"You seem to be a subject, out of which something can be made," said he. "Have you had any instruction?"

"Only a player at home there, but he was good for nothing," said Ola.

"Oh! mister gardener if you could only help us, so that we might meet the king it would be a real kindness," said mother Annika, who wanted to make the best of the opportunity.

"Certainly, that I think I can do," said the "gardener," smiling. "I don't know much about music myself, but come with me and we will go to a lady who does understand it."

Both mother and son followed the friendly "gardener," which they continued to call him, as he seemed to have no objection to the title. They all went over the palace garden and entered one of the wings. They soon stood in a room so magnificent that they had never imagined to themselves anything like it. Some ladies were there, but our wanderers looking and admiring the room, did not observe the respect with which they greeted the "gardener."

"Here is a little violinist," said he to one of the ladies, "and he seems to have good abilities; you understand it better than I do, be good enough to test him." Then he added a few words in a language which our wanderers did not understand.

The lady rose smiling, and in a friendly voice asked Ola to come forward to a piano, at which she sat down.

"Do you know, my little friend, what kind of an instrument this is?" she asked.

Yes, Ola knew what it was. "But I cannot play it, and I have never seen anything so nice before; that one that the clerk has there at home is only rubbish to this, that I can say for a fact," continued our little Wermäländing, who overcame all shyness when it was a question of music.

After striking a few notes on the piano, the lady with excellent taste and ability played a piece which Ola listened to with the most rapt attention.

"How nice that sounds, I never heard anything like it," said Ola, in an ecstasy of delight. "Now I'll try to play it."

And without a thought he lifted the violin to his chin and played the piece over again with such exactness that all were astonished.

"Have you never heard the piece before," asked the lady admiringly.

"No never," said Ola, "and when I hear anything sound so beautiful as that I never forget it either."

(To be continued).

LITERARY NOTICES.

[From the Number for April 1, of "The Kneph: Official Journal of the Antient and Primitive Rite of Masonry." Published under the Authority of the Sovereign Sanctuary for Great Britain and Ireland. Edited by Bro. Kenneth R. H. Mackenzie, IX°. LL.D., 32°. Monthly, Price, 1d.]

THE ANACALYPSIS of Bro. Godfrey Higgins, 3°, Vol. I. Republished by J. Burns, 15, Southampton Row, Holborn, London. (Price, 12s. 6d.)

There is a wealth of closely reasoned information in this work which cannot fail to be of interest to Members of the Antient and Primitive Rite of Masonry. Almost every chapter of this interesting volume, collected with erudite industry from ancient and modern authors, illustrates in some form the broad and abstruse teaching of our valuable Rite, convincing, step by step, the diligent inquirer after truth that all other systems of Masonry are effete and puerile when compared with this.

The object of the author is to prove that at the most remote period there existed a great and learned race of blacks, or perhaps negroes, who established a system of universal religion, and ruled peaceably over Asia, by a dogma which he shows to be the same as primitive Christianity. The religion of this ancient race was Jain Buddhism, as taught by the Gymnosophists or Samaneans, and spread from the regions of Balk and Sam-

arcand. He traces the system amongst the Llamas of Thibet, through the Ethiopians to the Egyptians, amongst the Druids of Britain, the descendants of Abraham, Cushites, Babylonians, Parsees, Brahmans, Chinese, Greeks and Romans. He shows that Abraham paid tithes to the Canaanitish Melchisedek, king and priest of justice, occupying Mount Gerizim. All the myths of mankind, he argues, originated with the veneration paid to the sun, as the Shekinah of the Supreme Being, considered subjectively and objectively, as Creator, Preserver, and Regenerator; and following the sun came the Heavenly Hosts, or the planetary disposes, which have originated our days of the week—thus, the planet Budd is called by Anglo-Saxons, Woden. Possibly the very earliest system may yet be exhumed from the monuments of South America, separated from us in distant ages by the sinking of the somewhat mythical Atlantis.

Our author argues that the first chapter of Genesis, or Book of Wisdom, is Buddhistic, which causes the world to be created by the Aleim, or Trinity in Unity. The second to the fourth chapter, or Book of Generations, is in agreement with the Persian and Babylonian "culti," the Deity is termed Jehovah Aleim, and we are informed that a tabernacle was erected in the east of the Gar-den of Eden, for the Persians turned to the East or rising Sun, the Jews to the West, as did the Egyptians, who term Osiris the Lord of the West. The third book, or fifth chapter, he terms Brahminical, the Supreme Being is termed Aleim or God, and allows animal food, which is denied in the previous book. Cain, like the primitive Buddhists, sacrificed the fruits of the earth, our bread and wine, whilst the Brahmans killed the lamb of the flock. This originated the first religious war, which separated the followers of Buddha and Vishnu, and is signified to those who understood the concealed sense in the death of Abel. Powerful arguments are brought to show that the first line of Genesis should read, "By Wisdom (the second person of the Cabalists) the Gods (trine) created the planets (or disposers) and the earth;"—a reference to judicial astrology as it existed at Babylon long prior to the time of Moses. In this species of Sabeism, reasoned to an abstraction, he finds the Trinity of the ancient races—the worship of AUM or HAM.

Not the least interesting part of this volume is the discovery of the Hindu Neros or great year of 600 years of 365 days, corrected from that of 608 years of 360 days, in all ancient chronology, it is the system of the Phoenix upon which the Jewish Rabbis based the chronology of their sacred law. He proves that at the period when the Jews were expecting their Messiah, the Hindus reckoned the lapse of eight Avatars or Neroses of 600 years, from the entrance of the sun into Taurus, and that other nations were looking forward for the ninth Cycle, believing that a tenth would close the Yug or Age, covering 6,000 years. The sun, at the vernal equinox, entered Taurus about the year 4,700 B.C., but at the autumnal equinox 11,000 B.C. It is from this period that the religious Mythos of this 8th age was derived; and was perpetuated by the festival of the bull Apis, and the bull-headed representations of all nations, even the golden calf which Moses ground to powder. After a period of 2,160 years by the precession of the equinoxes, the sun entered Aries, the ram or lamb, Christna was recognised as an avatar, and religious wars occurred which separated the Brahmans and Buddhists. The mythos was corrected, and the ram-headed deities substituted for the bull-headed. The Egyptians adopted both symbols at their festivals, but worshipped them no more than the Roman Catholics do their images of saints. Buddha is Bacchus or the Sun in Taurus, and Christna is Hercules or the Sun in Aries, 7,600=4,200 years B.C., which brings the close of Christnas' cycle of the ram or lamb to the advent of the last recognised Buddha, or 600 years B.C., for doubtless three great and real incarnations are symbolised under the allegorical histories.

The weakest part of the theory seems to be that 4,800 years seem scarcely enough to allow sufficient time for the historical part of the eight Avatars, and to give a longer period of time would destroy the system of 600 years. But on this point the student of the "Anacalypsis" must form his own opinion.

We may occasionally return to this valuable work, for the republication of which we are so deeply indebted to the enterprise of Bro. James Burns.

THE SPIRITUAL BROTHERHOOD, 15, RED LION STREET, CLERKENWELL, E.C.

Mr. Burns.—Dear Sir,—It is by permission of the guide superintending our circle that we place this work before you concerning The Spiritual Brotherhood which has been organised by the controlling spirit. Our polity in the future is to be truth, love, and liberty, as given by the aforesaid spirit. We, knowing that you are ever ready to aid all brother-workers in the Cause of Truth, appeal to your aid and sympathy in the future.

Public meetings are held as above on Sunday mornings at 11 o'clock, consisting of trance addresses and healing; Wednesday evenings at 8-30 prompt, developing circle, consisting of trance addresses and clairvoyance. Voluntary contributions.

We are, Yours Fraternally,

MR. HAWKINS, Healer,
MR. ALLEN, Recorder.

MRS. HAWKINS, Clairvoyante,
MR. WALKER, Trance Speaker,

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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 8, 1881.



GOOD MORNING!

Last week we spoke of the passing time as the Evening of a Spiritual Day to be followed by a New Dawn, the early beams of which were expected during the course of the ensuing days. The interval between the old day and the new might recall to the mind of the contemplative the night "in which no man can work."

Spiritual Night! How appalling! No light to guide the mind, no home for the spirit—only a philosophical God and a theoretical immortality;—the hard soil of the world's surface galling the blistered feet, and the greatest aim of life reduced to the craven expediency of seeking the softest path through the wilderness, even though another less able to stumble over the sharp rocks should have to give place. Do these gloomy expressions not describe, all too faithfully, the chronic condition of the millions around us?

Strange to say! these thoughts are appreciated in their true light only by those to whom they do not apply. The Garden of Gethsemane is reserved for those who have the best claim to Paradise. Such is the fate of the Spiritual Helper of mankind. The work is done, the day is ended, the darkness of night closes in, and the poor unprovided-for soul is left to stumble on in gloom, loaded with the most sordid cares and without any higher desire than self-protection—the return, again, of the light of the Father's face, which has been withdrawn from view!

Why those painful moods, altogether foreign to the native tone of the mind? Possibly that the great needs of a world plunged in spiritual darkness, may be better realised and understood. For the time being the Enemy is in complete possession, and the righteous suffer the pangs that normally appertain to the wicked.

Like the initiation into secret Orders the spiritual student and worker passes through conditions of light and of dark-

ness, felicity and unhappiness alternately, at each stage learning some necessary truth and gaining strength to overcome its opposite falsity. There is nothing more certain than that the work of Spiritualism is under the direction of a Grand Master; yea, there may be many masters, and the question stands before everyone: which master will ye serve?

The Evening and the Morning indicate darkness as well as light: a death, then a birth. It is not an occasion for riotous rejoicing, especially at the lone watches of the Night. But the dawn has already come—it was seen with prophetic vision afar off; and however painful the dread shadows of the Past may have been, let us now give thanks that a better time has been ushered in.

Our salutation, therefore, is—GOOD MORNING. As Spiritualists we awake up to the duties of a NEW DAY. What that may bring forth it is for no one to know. The lessons and experiences of the past are in the possession of the Movement. A new programme is placed in the hands of those who are worthy of promotion, and see the new day-dawn. Let us forget all of the past, except the lessons of wisdom its experiences may have bestowed, and press onward to the future with its duties and its privileges, containing, as it does, all that the soul of man can call its own.

NOTES AND COMMENTS.

The burden of our present number is the message or the Thirty Third Anniversary. It has been somewhat of a solemn and sorrowful occasion, altogether different from the Thirtieth, which we reported so fully three years ago. There is however a spirit and a power in the work to-day that never existed before. We commend our report to the earnest attention of our readers; they cannot fail to benefit by a careful study of it.

The papers on "Bible Spiritualism" are arresting attention. The series will perhaps comprise a dozen papers in all, and embrace the practical domain of Spiritualism.

Next week we will publish on our first page, a sermon by the Rev. C. Ware of Plymouth, who has recently been cast out of the Methodist body, because of Spiritualism. It is his opening sermon before the Free Spiritual Society, and is entitled the "New Dispensation." It exhibits the relations between Spiritualism and the Bible, and is altogether most suitable for circulation amongst church people. We will supply quantities for distribution at 6s. per 100. Orders must be received on Wednesday morning. We hope our friends will inaugurate the New Dispensation by giving next week's MEDIUM a good circulation.

It is not true that the physical manifestations are on the decline. They are more powerful and plentiful than ever. We have another report in hand by Mr. Fitton, which we hope will appear next week, also a second article from Mr. McDowall. Our next issue will be one of rare excellence.

MR. A. DUGUID IN LONDON.

As may be seen from this number, Mr. Duguid is busy with work of a high order. He desires to render his powers as useful as possible to the friends of the Cause, and accepts invitations to give sittings at 15, Southampton Row, or in private home circles.

PUBLIC MEETINGS.

Sunday, April 10.—Spiritual Service at the Spiritual Institution, 15, Southampton Row, at 7 o'clock.

Tuesday, „ 12.—Spirit-communion and Teachings at Mrs. Jones's Rooms, 255, Crystal Palace Road, East Dulwich, at 8 o'clock.

Thursday, „ 14.—School of Spiritual Teachers, 15, Southampton Row, at 8 o'clock.

THE NEEDS OF THE HOUR,

The opening duties and requirements of this week remind me of twelve years ago, when arrangements were being made to secure the premises, 15, Southampton Row, for the use of the spiritual work. The need of a central place was felt, and on all hands I was urged to take the matter in hand.

But I had no wealth and little experience, and the step would not only require some hundreds of pounds of ready cash, but involve a heavy liability for the future, and require great energy and ability to make it a spiritual success, even with adequate pecuniary aid. For me to undertake the task seemed unwarrantable.

Riding in the Metropolitan Railway on a message concerning the project, I was impressed with a plan. I wrote it down, had it printed in a circular, and within a week I had hundreds of pounds at my command. I asked the friends of Spiritualism for deposits to be placed to their accounts, and to be repaid in requirements in the coming years. In addition to this, large advances were made to me spontaneously. I need not state that all these obligations have been satisfied many years ago. It was a universal inspiration poured out on the friends of the Movement, and to-day all who still remain in the flesh will testify that they were most honourably dealt with in return, and they all to a man feel glad at what they have done.

From that starting point the work has gone on twelve years, and now it is making a fresh beginning. A solid basis has been laid, and the most trying storms and vicissitudes have been passed through. The ruin and havoc of the past five years have fallen with concentrated force on this position, and yet strange to say the abuses had all been protested against, and the evils pointed out before the burden of them fell on the Movement. This work has been like a rock—a solid position amidst the stormy billows; it has been surrounded with the inconsistencies and inharmonies of the Movement, and yet it has been separated and apart from them. That it has fulfilled a purpose, and that a spiritual—not a personal—one, all will admit.

This retrospect is glanced at to give the friends of the Movement grounds for confidence. Nothing has occurred in this work to shake confidence. It has been from the beginning, and all along, a combination of human and spiritual forces, the union of which has produced the well known result of the last twelve years.

The proposition which I now beg to lay before the true friends of Spiritualism, is that the same plan be again adopted. I have now got the appurtenances of the work concentrated beneath my hand, and sustained by a valuable accumulation of stock and experience, with an extensive correspondence in all parts of the world of incalculable value. The work can be carried on at less cost, and accelerated by all the advantages which the past has bequeathed to it.

I wish it to be understood that I desire all transactions involving money, to be placed on a just and proper business basis. My minimum rate of payment is 20s. in the £. With capital, my publishing department may be readily developed into a successful business, doing incalculable good—as it has done in the past—and returning recompense to all who invest in it.

With increase of printing material and a small margin of cash to enable me to use it with advantage, I can soon make my Business Department sustain the Spiritual Department, and relieve unwilling souls from the call to take part in this spiritual work.

In strict confidence and with the most honourable intentions and reasonable prospects of being able to fulfil all engagements, I earnestly solicit the kind aid and co-operation of true friends of Progress, who are in a position to place deposits in my hands, the conditions of which may be regulated according to the mutual views of the contracting parties.

The Spiritual Department involving the use of the Progressive Library and the Spiritual Institution will always stand on its own merits, and increasingly earn

revenue for the spiritual phase of the work as it has done in the past. The Library has cost upwards of £1,000—many of the works being rare and invaluable. With release from the difficulties which the Movement has thrown around me, this department might be made—as was intended from the first—self-supporting, and give in return to subscribers most excellent value for their annual subscriptions.

There can be no more healthy Spiritualism than that which proceeds from the spontaneous inspiration of the workers, the material requirements being met by the hearty aid of those who are blessed with the more material gifts of Providence. However, on this point a victory has been fought out in the past which will not require to be done again, so that the conflict may not exhibit a like urgency in its future progress.

To the Readers of the MEDIUM I would say: We, as an organisation of faithful and well-tried Spiritualists, are of immense power, and by mutual confidence and co-operation we may achieve the grandest results.

Our true bond of union and faith in one another is—the realisation of the grand and basic truth, that this Spiritual Work is of God, and must accomplish the good which mankind so urgently require to-day. Then we will be eager to be the instruments of the Divine purpose, by talent or by means as the conditions which surround us may determine. Supplant the Self idea with the Divine idea, and an irresistible force will proceed from every soul, which combining will form a mighty river, bearing on its bosom a rich freight of spiritual light and truth to the millions who perish for lack of knowledge.

I am, fellow-workers, yours as ever in the Cause of Truth,
J. BURNS, O.S.T.

Spiritual Institution,

15, Southampton Row, London, W.C.

April 6, 1881.

BIBLE SPIRITUALISM.

II.—INTELLECTUAL CONDITIONS.

As we have said, everything is ruled by law; by which we mean that wherever we go, to the Dogstar or Jupiter, earth or heaven, there is an orderly method of procedure. In the Bible there is one remarkable text. "I am the Lord, I change not, therefore, ye sons of Jacob are not consumed." The science of our day has rendered that into the axiom—"Law reigns everywhere." The Creator has so constructed things that phenomena regulate themselves by unerring and invariable conditions. In other words, you may always depend on the Deity being the same.

The old theologic dogma that God interposed by arbitrary will, and almost hap-hazard procedure, is all but abandoned by intelligent theologians of our day. We read more deeply into the true period chosen for the appearance of the Christ when we study carefully that phrase, "the fulness of time." He came, as all leaders come, when the race is ready to receive a leader. Hence, in all these articles, we wish to impress upon the minds of our readers this fact—that Abraham, Moses, Elijah, Daniel, Christ, Paul, and John, came not as hap-hazard men raised up by an omnipotent and arbitrary will, but because their ages upheaved them. They were above their times, without a doubt, but their times were the means of their coming forth. In fact, it is true that no leader of men is greater than his age. He is the impersonation of its ideas, passions, and yearnings, its local concentration.

And it must be remembered that throughout all the heavens this law holds good. Law reigns everywhere. Those unseen realms produce revolutions of thought, mighty upheavals of current ideas, and sway upward leading minds to rule and instruct. There, as here, there are epochal birth-times.

In proportion as a great movement on earth rises to

an intellectual plane, it meets a corresponding spiritual race. To expect that the brilliant company that used to meet in George Eliot's drawing-room at St. John's Wood could descend and hold like intercourse with the inhabitants of St. Giles', is to suppose an impossibility. It is not the law of things. Embodied men and women gravitate to each other by a subtle law of attraction. Carlyle vegetates at Craigenputtock, but that lonely house on the Dumfries' moors soon draws to itself such intellects as Emerson and Lord Jeffery. Now, that principle rules with iron sway the spirit-world. A Carlyle or an Emerson could at times converse with a clodhopper. The gross earth-body seems to dull the intensity of spirit-laws. But in the heavens, where the body is accurately adjusted, and responsive to the inner spirit-life, where every passion and idea is felt in all its intensity, such promiscuous intercourse is impossible.

That being so, it will be seen how subtle or delicate the laws of spirit-converse, between earth and heaven, really are. We have endeavoured to show the bodily conditions essential, but now we are entering the real difficulties of the case.

Intellectual culture is not the highest form of spirit-being. It can be developed with all but entire absence of moral purity, and a soul that, if not hateful, is a negation of love. Evil spirits are not necessarily mental fools. Moses met the soothsayers of Egypt—no doubt mediums, too,—and found himself equally matched in nearly every wonder that he produced before Pharaoh. The spirits who controlled the wise men of Pharaoh's court were evidently as well versed in the laws of nature as the powers with whom Moses was dealing. The awful spirit called Satan, in the New Testament (and in mentioning him, we are not expressing any belief in the orthodox devil) was one of uncommon intellectual powers. A meeting with the logic of that spirit was a cause of wrestle and temptation to the Christ. There are thousands of highly cultured intellects living and dying among us, utterly bereft of moral principle. A Talleyrand was great, comprehensive and subtle in mind, though altogether vitiated in morals. The Order of Jesus is highly developed in intellect, with a complete distortion of the moral faculty. A diplomatist like Dalling Bulwer was great in intellect, yet otherwise a proud aristocrat, and such a dandy that he could sit for five hours in his dressing-room, arrayed in the full costume of a Knight of the Garter, lost in self-admiration.

Such individuals enter the unseen, and are there without any of the accidents of birth, prestige, or social influence which gave them their place and dignity on earth. They do not rise far above the earth-plane of spirit-life, if at all. Earthly in all their ideas, they, in spirit-life, grovel unseen in their old haunts and with their former passions, and directly acting in the politics and affairs of earth. Hence, we would speak this caution in the study of intellectual conditions. Bodily and intellectual conditions, of the best kind supplied, will only mean that the sitters in a seance become en rapport with intellectually developed spirits, unless they are differentiated by moral culture and religious feelings.

Intellectual culture played a high part in Bible Spiritualism. Abraham, Moses, Elijah, David, Isaiah, Daniel, Paul, John, were intellects of a superb kind. The minor prophets' writings—the productions of ruder intellects—are driven to the sublime soarings of these leading geniuses. Each of them represented the best culture of their age. Abraham lived for years in intimacy with the court of Egypt, which four hundred years after was at the blaze of intellectual grandeur. Job, whenever he lived, produced a book that the loftiest minds of the 19th century recognise as peerless in philosophic insight. Moses was "learned in all the wisdom of the Egyptians," and our Egyptologists are all agreed, and the ruins of Thebes, Karnac, and the Pyramids testify, to the splendour of its attainments.

David was not only a genius of soaring poetic power, but a brilliant general, a profound statesman, and a perfect monarch of men. Where Saul fails, David, like another Napoleon, has the intellectual supremacy which gathers to itself the mind and genius of its time. Paul was trained not only in Rabbinic learning, but in the best Grecian culture. The man who "turned the world upside down" was not a humble fisherman, nor even an intuitive genius like John the Divine, but the man of promise in the Sanhedrim of his day, and the greatest hope of Israel. His writings proclaim him, if not a genius, a man of high and trained intellect. All this shows that spirit-intercourse, intellectually considered, is the same as on earth, except that it is a more rigorous law. It would be idle to teach logarithms in a Board School. There is not the intellectual substratum for such ideas. And a necessary requisite for the imparting of great ideas by the spirit-world is high intellectual response on the part of earth.

There is something more. Intellect, in different men, may be equally great in power but varied in its tendency. A Wordsworth is not a Newton, nor a Leibnitz a Schiller, nor a Voltaire a Faraday. Moses could not have produced the splendid and fervid imagery of Isaiah's prophecy. Bible Spiritualism presents great, but variable intellectual forms. There is such a thing as intellectual sympathy, apart from other sympathies altogether. The methodic Southey, the disorderly Coleridge, and the intuitional Wordsworth, live side by side in the Lake district. There is something touching in the meeting of Carlyle and Goethe, though the former is a martinet in morals and the latter an avowed sensualist. Sweeter still, to my mind, is the more equal friendship of Huxley and Tyndall. Intellectual similarity evidently rules the form and manifestation of Bible Spiritualism. At one time it is a religious thinker like Abraham and Job; at another a brilliant statesman like Moses; at another a poet-king like David; at another a stern prophet like Elijah; at another a man like Paul, who thinks only in syllogisms; at another one like John, who dwells in intuitions.

There is one marked feature about the intellectualism of these Bible heroes—their complete independency in relation to previous and collateral ideas. If we had a Sartor Resartus of each one we might find the torture of getting to the "Everlasting No" before they gained the sublime conviction of the "Everlasting Yea." It is a pity we have no record of Abraham's prior thinkings before he left Ur of the Chaldees for Canaan; or of that forty years of solitude in the case of Moses, before the burning bush calls him to his life-work; or of Elijah, previous to the revolution of Carmel; or of Paul's three years in the desert of Arabia. The intense after-conviction of each one proves the tremendous chaos and upheaval that preceded. The Almighty hovered over each soul in its chaos and ruin before He uttered the majestic word "Let there be light." These men wrestled, as the Grecian giant with the serpent coils, with old ideas and outworn faiths. In each one there was that intellectual vitality that made the Use and Wont theory an impossibility. They could take nothing on mere authority. Reason and conscience were paramount in them. Perhaps no attitude is more essential than this in the study of Spiritualism. The enquirer must not ask is it accordant with pre-existent things, but is it accordant with reason and conscience, man's final bar of judgment. Nothing is more sure than that a man's environment will be in exact accord with his inner principles. If he be dead in reason and yet religious in craving, he will become a slave of some authoritative system. If he be alive in reason and conscience, and religious craving, he will be reverent to the past, knowing that in its form there is entombed a truth on which others lived, and yet fearless in his search after a more exact expression and new facts.

One more fact about Bible Spiritualism. It is evident that the intellectual tone and bias of one age is different from another. Moses' age produces a political form of

Spiritualism, in combination with the religious. That of the Judges ending with Samuel in battle with foes for the very existence of national life. That of the Exilian prophets, that of mediumistic heraldings of a brighter future. The heavenly world cannot give more than an age can take. It gives a statesman, prophet, poet, king, reformer, logician, preacher, as the age requires.

This being so, no age certainly presents more promise of a healthy Spiritualism than this. It is an age of wide culture and exact knowledge. "The schoolmaster is abroad" in a sense such as never was before. It is an age of deeper spirit-life than ever was seen before. Knowledge is not only deepened but diffused. It has superficialities as well as depth collateral with it. Hence mediumship can be multiplied. "Your sons and daughters shall prophecy," and "all shall know the Lord," was the foresight of the old seer, as he peered into the future. Surely the time we live in supplies the substratum spiritual life for the fulfilment of that old promise. Mediumship was a rarity in Bible times. It could be none other. In our day it may be a household fact.

But Spiritualists must never forget the law—As we are, bodily and intellectually, will be our intercourse with the spirit-world. Like to like is the unbending mandate. It is idle to expect a spirit Newton to pour through the mind of a rhapsodical medium the scientific laws of this awful universe. The exhortation of Bible Spiritualism so far investigated, if we are to have successful seances, is—Culture, intellect and body. Thus, when a true response is made by earth to the spheres, we may expect them to teach us from their higher plane of life, just as the higher intellects of earth sit in our professorial chairs and instruct us below. It will be as natural in the one case as the other. We shall have epoch books pouring in from the spirit-spheres like Bacon's "Novum Organum," Grove's "Correlation of Forces," and Smith's "Wealth of Nations." The lecture-room of the Royal Society will mingle its thoughts with lecture-rooms of a higher world, and if this rule be kept in mind, every home may become a school, and every seance a classroom of advancement.

OURANOI.

QUESTIONS AND ANSWERS.

AM I A MEDIUM?

We receive a great many letters, the answering of which is an important duty, asking questions respecting the development of mediumship. In most cases we have to write, making inquiries as to conditions, and in some cases asking for a portrait.

The following reply was recently sent to a lady. The suggestions it contains may be so widely useful that we give them publicity:—

It does not seem that you are adapted to be a medium. You have great mental energy but a deficiency of vitality, and when you sit in circle the more powerful organisms will absorb your vitality from you.

All that you receive from the spirit-world will come through your own consciousness. You should cultivate your intuitions. Sit quietly and entertain any ideas that flow into your mind, and when they appear vivid enough write them down. You may thus give expression to many good things. Sit alone: you will find the presence of others impede you and perhaps give you headache.

You could be a speaker—not in the unconscious state, but by impression. You would make an excellent spiritual worker, to plan and carry out anything that needed to be done for the advancement of a Cause; or you could understand the principles of Spiritualism and teach them to others in conversation.

There are many ways in which we can help on Spiritual Truth, and even co-operate with the spirit-world, without being mediums in the phenomenal sense. We are not less, on that account, the means whereby the thoughts of spirits reach the external sphere.

The greatest need in this Movement is that of spiritual advisers, spiritual teachers, or developing mediums, who would in every district give to inquirers of this kind, and circle-formers in general, personal and practical instruction, as to what they could best do and how to do it. We would gladly give the rooms at the Spiritual Institution one evening in the week for that purpose. Who will act as medium or teacher?

SPIRITUAL SCIENCE AND THE "FOURTH DIMENSION."

To the Editor,—Dear Sir,—In replying to the letter of your correspondent "Pericles," in which he does me the honour to ask my opinion on "a few facts," I thank him, more especially as he seems to misunderstand the general import of my paper on velocity.

"Pericles" asks what would be the heat of water that had been in a state of motion for half-an-hour by means of a paddle revolving six times in one second, and what would be the heat of the same if the paddle was revolving twenty-four times in one second? If we make no allowance for the friction of the shaft, and for the friction of the water on the sides and bottom of the tub, and on the blades of the paddle—for this would resist the motion of the water and of course evolve heat—the heat of the water at the end of both experiments, when the motion of the water had ceased, would be exactly what it was before the water was set into motion by the revolving paddle. But if we give to the tub a diameter of three feet, and let 2910·3 represent the heat of the water before commencing the experiment, in the first instance when the paddle has reached its maximum of six revolutions per second, and while it is still moving at that velocity the heat of the water will be 2910·05; and in the second instance, when the paddle has reached its maximum of twenty-four revolutions per second, the heat of the water will be 2909·3, so that the quicker the paddle revolves the less the heat of the water. Heat to the amount of the difference of the velocities of the water before and after the paddle is set in motion becoming latent in the water.

This "Pericles" may prove for himself without a cumbersome arrangement like that suggested, if he procures a small thermometer and attaches to it a piece of string about one yard long, and selects a room with no fire and free from draughts, in which to carry out the experiment. Hang the thermometer in the room for a little, until it registers the correct temperature, then take the string by the end and swing the thermometer around as quickly as possible. In this way he will be able to contract the mercury about two degrees F.

I would farther point out to "Pericles" that when his paddle was moving at twenty-four revolutions he had only increased the velocity of the water one 2909·3th part, for, the water to commence with was moving at the velocity of the earth—twenty-four miles per second. "Pericles" further says that "the velocity has become transmuted into heat: the greater the velocity the greater the heat." But how can the velocity be transmuted into heat, unless the force that is the cause of the velocity be active after the velocity has ceased? Milk may be made into cheese or butter, but when you have only a certain quantity of milk the more cheese you make out of it the less you will have to make butter with. Force may be transmuted into either heat or velocity, but if you put it into velocity you cannot get it in heat.

"Pericles" second "fact" is a "piece of burning coal," and as this and the third "fact" have nothing to do with the question at issue, I do not think I should interfere farther than to point out what I mean by velocity:—If you take two balls of iron, heat one until it is red hot, use the same amount of heat in moving the other through space, these two balls will then be possessed of equal force; but what the one wants in velocity of its mass it has in heat, and what the other has in the velocity of its mass it wants in heat. Heat is expressed in "degrees," velocity by "foot pounds," and is always applied to a body moving in mass.—yours truly,

8, Silvergrove Street, Calton, Glasgow. JAMES McDOWALL
March 29, 1881.

A MEDIUMISTIC THORN.—The Holy Thorn is the popular name in Somerset for the Glastonbury thorn, and there seems to have been this year something like a revival in the public mind of the belief that it would expand its first flowers immediately on Old Christmas Day being ushered in. In a village near here there is a tree that was raised from a shoot taken from the Glastonbury tree, and it is commonly believed that this tree produces its first flowers exactly at midnight. This year, so I am assured by an eye-witness, quite a large crowd assembled round the tree immediately before 12 o'clock on the eve of Old Christmas Day to witness the opening of the first bloom of the reputed miraculous tree. Many of those who assembled carried lights, some probably to see whether Joseph of Arimathea would be present to do homage to the tree. Whether those who assembled on this occasion were satisfied with what they saw I cannot say, but it appears strange that the legend of this thorn should still retain such a firm hold upon the minds of the people when there are so many other examples of the thorn in the neighbourhood, of which no notice is taken. I have seen this particular tree both in and out of flower, and I know of no reason why it should be regarded with exceptional interest, as it is only in mild winters like the present that it shows signs of flowering at this early date. But it is evident that the story as to the date of the flowering is handed down from one generation to another, and so retains a hold upon a certain class of the community.—J. O. CLARKE, in the "Gardener's Magazine."

CIRCLE & PERSONAL MEMORANDA.

MR. WRIGHT will discourse at Liverpool on Sunday evening; subject: "Is Man Immortal?" in reply to Mrs. Besant's lecture on the same subject.

CORRESPONDENTS in the south side of London congratulate themselves in having Mr. Towns amongst them. There is every prospect of his gifts being put to abundant use.

MR. W. J. TIPPET, 30, Eton Street, Hesse Road, Hull, would be glad to hear from local Spiritualists with the view to forming a circle.

At the request of the Goswell Hall friends Miss Samuel has prolonged her stay in town an additional week. The Brighton address is 44, Brunswick Place, The Level, Brighton.

ON Friday evening Mr. Towns gave a sitting at the Spiritual Institution, and on Monday evening another, the collection being for the benefit of a widow lady in depressed circumstances.

THE seance at the Spiritual Institution on Monday evening was largely composed of mediums. Miss Samuel, Mr. Duguid, Mr. Howell, and others, in addition to Mr. Towns, also Mr. Armstrong of Newcastle, were present. It was a pleasant social reunion independent of mediumship.

S. C. Hall's letter: "Left Earth Life," becomes more popular daily. It is sent for in hundreds. Those who conduct Sunday meetings should have a quantity with the meetings announced at the foot. It would bring in many visitors,—try it.

SPIRITUALIST and Reform Literature.—We are requested to say that parcels of periodicals and tracts will be sent to earnest reformers for distribution on payment of carriage only. Preference given to those who are about to emigrate and would distribute on board ship. Address "T" at this office.

A correspondent writes admiringly of the spiritual gifts and self-sacrifice of Mrs. Walker, who sits repeatedly each week with Mrs. Ayers, 45, Jubilee Street, Mile End Road. Mrs. Walker is a physical and clairvoyant medium and proves of service to many anxious souls destitute of the means to make her the slightest recompense.

EASTER is a great time for spiritual anniversaries: our Lancashire friends seldom over-look the opportunity. We are glad to see that the Oldham programme is a spiritual one. There are plenty of speculators in mere amusement without Spiritualists going in for that kind of thing. "A little nonsense now and then is relished by the wisest men," but let us by all means have nonsense seasonably interspersed with wisdom.

We have been very pleased to receive a succession of pleasant visits from Mr. Armstrong during the week, who has enlivened us with his cheerful and hearty influence. We wish we knew as much as he does of the practical facts of mediumship. There is no man in the Movement better qualified to write a work on the subject. We have also had a call from our old friend Mr. Blake, who is as staunch as ever in his appreciation of spiritual truth. There are hopeful times coming for Spiritualism in the "Canny Toon."

QUEBEC HALL, Marylebone Road.—On Sunday evening, the subject treated by Mr. Macdonnell was "External show," first having read the 23rd chapter of Matthew. There was a number of selections from Shakespeare and other poets read, bearing on the subject, and after a review of the uses and powers of the senses, their abuse was to be recognised when acting independent of reason. The moral aspect of the question was applied to the religious display of to-day, which was in strict parallel with the gross hypocrisy of the Jews 2000 years ago. The attendance was not quite so full as usual as the debate which generally follows was on this occasion dispensed with to settle business matters connected with the hall.

OLDHAM.—ANNUAL TEA PARTY AND ENTERTAINMENT.

MEETING ROOM, 176, UNION STREET, OLDHAM.

Instead of holding our annual festival on Good Friday as usual, we shall hold it on the following day, Saturday, on account of many of the mills and workshops being kept open on Good Friday, and many of our people being at work. Tea on the tables at 4.30 p.m. Tickets 9d. each; children under 12 4d. each. The entertainment will consist of songs, glees, readings, recitations, dialogues, and short addresses, by the members and friends of the Cause. Admission to the entertainment alone 3d. each, if room permit.

On the following day, Sunday, the 17th, being the 7th anniversary of the public work of Spiritualism at Oldham, we intend to have a Spiritualist service of song, when choice selections from the "Spiritual Harp" will be read by the choir, interspersed with short addresses by members and friends of the Cause. Friends from neighbouring towns will be heartily welcomed on both occasions. Tea provided in the room between afternoon and evening meetings at 6d. each. Meetings commence at 2.30 and 6 p.m.

6, Fielding Street, Oldham.

JOSHUA WOOD.

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."

SPIRITUALISM, THE BIBLE, AND TABERNACLE PREACHERS.

A Discourse by J. BURNS, of the Spiritual Institution, London,

Delivered at Doughty Hall, Bedford Row, London, on Sunday Evening, April 18, 1876,

In reply to a Sermon entitled "THE RELIGION OF GHOSTS," by the Rev. DR. WITT TALKAGE, D.D., preached at the Tabernacle, Brooklyn, New York.

PRICE TWOPENCE. 13 copies, post free, 1s. 9d.; 100 copies, 10s., carriage extra, 1,000 copies, £4, carriage extra.

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The Transfiguration of Jesus: What it Taught.	The Decalogue, the first example of "Direct Writing."
The Materialization and Dematerialization of Jesus after His Crucifixion.	Jealousy of the Jewish God.
The Permeability of Matter by Matter Illustrated by Jesus.	Degradation of the Jewish People and of their Spiritual Rulers.
True Nature of Jesus' Post-mortem Body.	Jewish Law inapplicable to Modern Society.
Tests of Identity given by the Arisen Jesus.	The Degrading Sacrifices of the Jews; Their Necromancy; Their Disgusting Divination Denounced, not Spirit Communism.
Modern Spiritualism, a Supplement of the Apostolic Age.	Perversion and Simulation of Spiritual Phenomena.
Christian Prayer: to whom Addressed? Christianity is a "Religion of Ghosts."	The Preacher's Misuse of Spirit.
The Preacher's Distortion of Bible Narratives.	Influence of Spiritualism on Bodily Health.
The Witch of Endor Labelled.	Remedial Effects of Mediumship.
The Narrative of Saul.	Spiritualism and Marriage.
Jewish Prophets, Professional Mediums.	Failure of Modern Christianity to regenerate Society.
The God of the Jewish Nation—His Functions; His Quarrel with Saul; Sends an Evil Spirit into him.	Spiritualism and Insanity.
Saul out off from his Spirit-guide.	The Gadarene Swine not Mediums.
Saul's interview with the Woman of Endor.	Clairvoyance of Balaam's Ass.
The Genuinehood of her Mediumship Proved.	Spiritualism in Harmony with the Bible, as a Progressive Book.
Jewish Ignorance of Immortality.	The Bible: how to be interpreted.
The Spirit-form of Samuel; His Denunciation of Saul.	Dogmatism and Pride of the Priests.
Identity of the Spirit Samuel shown.	Contrast between Jesus and the Clergy.
Generosity of the Woman of Endor towards Saul.	Spiritualism too Broad for a Narrow-minded Priesthood.
Saul's interview with Samuel not an exact Type of Modern Spiritualism.	The "Rich Man and Lazarus," a Recognition of Spirit Communism.
The Early History of Modern Spiritualism Misrepresented.	The "Latter Days."
Alliance of Christians and Infidels in Fighting against God.	The Blood of Atonement, a Relic of Ancient Paganism.
The Consolations of Spiritualism in Trouble.	The Efficacy of Prayer.
	Purity of Soul the Aim of Spiritualism.

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OBJECT.—To supply Educational Agencies to Spiritual Workers and Inquirers, and in all possible ways to promote a knowledge of Spiritual Science, and dispense such teachings as will benefit mankind morally and spiritually, inducing a better state of society, and a higher religious life.

CONSTITUTION.—On the voluntary principle, free, and unsectarian, and independent of party, society and human leadership. We work with all who see fit to work with us, allowing every Spiritualist to take advantage of our agencies, whatever his opinions, societary relations, or position may be.

POLITY.—No officials, no salaries. Those engaged in the work, after earning their living by industry give their whole time to the Cause free of charge; the expenses, in addition, which are heavy, are partly met by voluntary contributions from Spiritualists in Great Britain and other countries. Contributors are earnestly desired to take out the value of their contribution in the use of books from the Library for perusal, or to lend to inquirers.

GOSWELL HALL SUNDAY SERVICES.

290, Goswell Road, near the "Angel," Islington.

On Sunday evening last we had an inspirational address from Miss Keeves's guides. It was a perfect oration. All were pleased and delighted. The manner the questions were answered was astounding.

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

In the evening, at 7 p.m., Miss Samuel will address the meeting.

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

LADBROKE HALL, NEAR NOTTING HILL RAILWAY STATION.

Sunday, April 10, Mr. Macdonnell, at 7 o'clock.

On Sunday, 17th, Mr. J. Holmes, morning at 11-30 and evening at 7 o'clock.

On Good Friday, tea and entertainment. Tea at 5 o'clock; entertainment at 7 o'clock.

Miss Samuel occupied the platform on April 3, and gave a very excellent address; subject: "Man Animal, and Man Spiritual." The hall was well filled. F. O. Matthews followed with clairvoyant tests, mostly received by strangers, who acknowledged them to be correct. Mr. Matthews follows each speaker with clairvoyance at the Sunday evening lectures.

126, Kensington Park Road, W. F. O. MATTHEWS.

QUEBEC HALL, 25, GREAT QUEBEC STREET.

Sunday, April 10, at 7 prompt, Mr. Veitch, in the absence of Mr. Macdonnell, will discourse on "The New Testament."

Monday, 11th, at 8-30, the monthly meeting of Comprehensionists, when a paper will be read.

Wednesday, at 8-30, Mr. F. O. Matthews, clairvoyant descriptions, &c.; admission 6d. to this meeting. He has also formed a circle on Friday evenings at 8-30 for development.

Dear Mr. Editor,—I shall feel obliged by your affording me space to announce that on Tuesday, 26th, at 8, there will be an entertainment—musical and elocutionary—in the hall, when the child elocutionist (age 7 years), known as Little Salvini, will, through his parents' consent, give three recitations. The charges for admission will be 6d. and 1s., to assist in paying for chairs and pianoforte.

J. M. DALE, Hon. Sec.

LEICESTER.—SILVER STREET LECTURE HALL.

On Sunday last Mr. Holmes gave two lectures. The subject for the morning was, "Action in Christ's Life Worthy of Imitation"; the evening subject was, "Spiritualism, the Foundation of a Nobler Present and Future Life than Secularism or Orthodoxy."

On Easter Monday there will be a soiree in the above hall, when tea will be provided at 6 o'clock; tickets 9d. each. We give a hearty welcome to all Spiritualists and friends to rally round us with their presence on that occasion.

56, Cranbourne Street, Leicester. R. WIGHTMAN, Sec.
April 5, 1881.

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THE LONDON SOCIETY FOR THE ABOLITION OF COMPULSORY VACCINATION,

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

OBJECTS OF THE SOCIETY.

- I.—The abolition of Compulsory Vaccination.
 - II.—The Diffusion of Knowledge concerning Vaccination.
 - III.—The maintenance in London of an Office for the publication of Literature relating to Vaccination, and as a Centre of Information.
- The minimum annual subscription constituting Membership is 2s. 6d. Every opponent of Compulsory Vaccination in the United Kingdom is earnestly invited to join and co-operate with the society.

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WILLIAM TEBB, Esq., 7, Albert Road, Regent's Park, N.W.

TREASURER.

CORNELIUS PEARSON, Esq., 15, Harpur-street, Red Lion-sq., W.C.

HON. SECRETARY.

WALTER HASKER, Esq., Gray's-inn-chambers, 20, High Holborn, W.C.

I should feel greatly obliged if any of the readers of the *MEDIUM* could give me the names of any towns in England, ruled by Leo, other than those mentioned in Zadkiel's Almanac. J. T. Dales, Cobden Road, South Norwood, S.E.

ANTI-VACCINATION.—We hope to be able to give a report of the important Anti-Vaccination meetings held in Brighton on Wednesday and Thursday last. Mr. P. A. Taylor, M.P., Mr. W. Tebb and several leading opponents of the medical imposture from London and the provinces were expected to take part in the proceedings.

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.

PHYSIOLOGICAL CONDITIONS.—The phenomena are produced by a vital force emanating from the sitters, which the spirits use as a connecting link between themselves and objects. Certain temperaments give off this power; others emit an opposite influence. If the circle is composed of persons with suitable temperaments, manifestations will take place readily; if the contrary be the case, much perseverance will be necessary to produce results. If both kinds of temperaments 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. Canoe-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 not yet 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, 16, Southampton Row, London, W.C., who will gladly forward a packet of publications and useful information gratis. Stamps should in all cases be enclosed for return postage. Deputations of mediums or lecturers may be arranged for to visit any locality where public meetings or sittings can be instituted.

HYMNS AND TUNES FOR SPIRITUAL CIRCLES AND MEETINGS.

HYMN No. 63 in the "SPIRITUAL LYRE."

JERUSALEM.

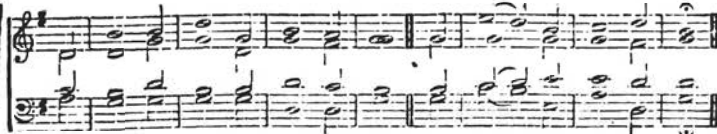
D.C.M.



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!

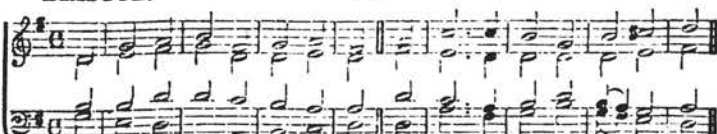
2 There is a host of angels, who
With every moment throng,
If we could only list awhile
The cadence of their song;
They speak in every sunny glance
That flashes on the stream,
In every holy thrill of ours,
And every lofty dream.

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 in the "SPIRITUAL LYRE."

BRISTOL.

L.M.



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



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

HYMN No. 120 in the "SPIRITUAL LYRE."

ALL SAINTS.

C.M.



O land of Bliss, my heart now turns With longing hopes to thee,



As long the blossoms for the spring, The sun - beams strive to free;

REMARKS ON THE TUNES.

"All Saints" is too well known to require much comment. It expresses an enthusiastic and appreciative feeling, and is well placed in combination with an address to a spiritual being or the spirit-world. It should be sung with fulness of expression, but not too slow so as to drag.

The time is three beats to the bar—one for the minim, two for the semibreve; the two crotchets with the slur come in with one beat. Those singers who do not estimate time methodically are apt to make a blunder in the last line of the verse, at "sunbeams." When a long rambling succession of sounds is introduced in place of the proper notes it mars that which in other respects may be a passable performance. By making one beat for each of the slurred minims over "sun-", and one beat for the two crotchets that follow them, over "-beams," the proper expression may be practiced till due efficiency is attained.

Need we urge on all the necessity for daily practice? By going over the three tunes carefully each week in a family group, they may be so well implanted in the memory as to be at all times of service when singing is required in a meeting.

Spiritual minstrelsy fulfils a wider use than as a portion of a Sunday service, or a diversion at a seance. The hymns contain spiritual teachings in every form, and all true Spiritualists should make it their duty to commit the whole of the hymn book to memory, with appropriate tunes, and thus fill up a void in the mind, which, if left vacant, may become the abode of deteriorating influences.

The following tunes have already appeared in this department:—

February 11.—Moscow—Chester—Dijon.

" 18.—Missionary.

" 25.—Melcombe.

March . 4.—Rockingham.

" . 11.—Belmont.

" . 18.—Bishophthorpe.

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

HYMN No. 42 (continued).

2 There is no death in God's wide world;
But one eternal scene of change;
The flag of life 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.

HYMN No. 120 (continued).

2 O stream of Time, on whose sweet wave,
Like flowers upon thy breast,
My thoughts thy flowing tide doth bend
Towards that sweet land of rest.

3 O land of Fruit, that hangs so rich,
Upon thy bending trees,
O when shall I beneath thy shade
Inhale the swelling breeze!

4 And with these rapturous eyes behold
The white-robe angel band,
And drink the flowing landscape in,
The sweet and dewy land!

5 And with me too, the beings loved,
Find all of sorrow o'er—
When shall these tearful partings cease
On life's retreating shore?

6 And by those living streams may pluck
The amaranth and rose,
And drink the nectar from the streams
Where deathless waters flows?

MR. T. M. BROWN'S APPOINTMENTS.

Mr. T. M. Brown is holding very successful seances—public and private—at Macclesfield. He will be in Manchester to-day or to-morrow; address all letters—T. M. Brown, care of Mr. E. Rhodes, 42, Fremestreet, Everton Road, Chorlton-on-Medlock, Manchester, up to Thursday next. Mr. Brown is receiving calls from various parts of the country, and desires his friends and correspondents to know that after a short rest at home he will proceed to fulfil his engagements. Manchester friends are requested to make their arrangements without delay as his stay in the city will be brief.

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

APPOINTMENTS.

Cardiff.—April 17th. Northampton.—May 29.
London.—24th, and May 15. Liverpool }
Belper.—May 1. Stamford } May. Dates not fixed.

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

APPOINTMENTS.

Newcastle-on-Tyne.—April 24 and 25. Nottingham.—10 and 11.
Glasgow.—May 1 and 2. Birmingham.—17.
Barrow-in-Furness.—8th (probably).

Mr. Wallis will accept calls to deliver trance orations in all parts of the United Kingdom.

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

MANCHESTER AND SALFORD SPIRITUALIST SOCIETY.

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

April "HOME CIRCLES," at 8 O'CLOCK.

13.—Mr. Chiswell, 123, Sussex-street, Lower Broughton.
20.—"Thompson, Trinity Coffee Tavern, 83, Chapel-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.

SOUTH LONDON SPIRITUAL SOCIETY, 8, Bournemouth Road, Rye Lane, Peckham.—The members and friends of this society held a social meeting here on Thursday evening, 31st ult., to commemorate the Thirty-Third Anniversary of Modern Spiritualism. Various solos, duets, and choruses, both sacred and secular, interspersed with speeches and recitations, as also controls were given by ladies and gentlemen who kindly volunteered their services. A most agreeable evening was passed, the proceedings terminating at a sufficiently early hour to enable those residing at a distance to reach their homes without difficulty. Owing to the success of this attempt, the society hopes to hold future meetings of a similar character.—The times of our ordinary seances, &c., will be found in the Appointment Column of the MEDIUM each week. I may add that the meetings now being started at 255, Crystal Palace Road, East Dulwich, on Tuesday evenings, are in union with us.—J. G. ROSSON, Sec., 8, Bournemouth Road.

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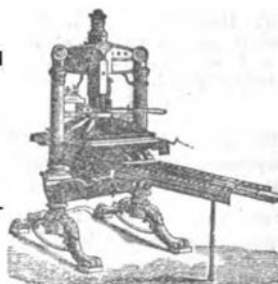
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