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AND TEACHINGS OF

# SPIRITUALISM.

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## SPIRITUALISM AND RELIGION.

### GOOD TIDINGS OF GREAT JOY; OR, THE NEW DISPENSATION.

A SERMON Preached by the Rev. C. WARE, at  
the Meeting Room of the Free Spiritual Society,  
8, Octagon, Plymouth; on Sunday, March 27, 1881.

"And the Angel said unto them, Fear not: for, behold, I  
bring unto you tidings of great joy." Luke, ii, 10.

The first thing that strikes our notice in connection  
with these words is, that it is a spiritual manifestation—  
a voice from another world; and thus we perceive that  
the Christian religion was inaugurated from spiritual  
sources; moreover, Christianity, as we find it in the  
New Testament, is based throughout on spiritual mani-  
festations and communications.

Every person, who reads the New Testament with  
his eyes open, will see that the Christian religion was  
inaugurated by spiritual beings, and was originally  
established upon a spiritual basis: what we call miracles  
were simply abnormal phenomena—manifestations  
of spirit power upon physical life and material things;  
and the constant inspiration of light and knowledge  
from the spiritual realm of existence gave life and  
power to Christianity.

The whole Bible is based upon supernatural pheno-  
mena—using the word "supernatural" merely for con-  
venience, for until we are acquainted with the whole  
economy of nature we cannot call anything supernat-  
ural: we mean, manifestations and communications  
from the spirit-world, or as we usually express it—  
Miracles and Inspiration. So, likewise, are all the  
religious systems in the world; every religion claims  
to be based originally upon manifestations and commun-  
ications from the spiritual realm: that is to say, from  
God the Infinite Spirit, through the agency and  
instrumentality of spiritual beings acting upon  
mankind.

The explanation of our position here to-day is, that  
we recognise in Modern Spiritualism a restoration to  
the world of this original basis of religious faith and  
life; we believe that these spiritual manifestations and  
communications, these gleams, and sounds, and voices,

which are more prevalent to-day, than they have ever  
been; and with which some of us are as familiar as we  
are with the rising and setting of the sun: are simply  
the rekindling of the fires which had gone out; the  
restoration of those spiritual elements, which are the  
life and power of religion. We know that in this be-  
lief, we are at issue with the current religious profession,  
but we cannot help that; it is no fault of ours that  
we are in advance of the sects—the light has come to  
us apart from any volition of our own, and it matters  
not to us that others choose to continue groping in  
the dark.

We believe that we are living in a NEW SPIRITUAL  
DISPENSATION; we believe it has come just when it  
was needed; and we believe it is the veritable  
Millennium, which is looked for by so many; it has come;  
it is here; it has come to many hearts and to many  
homes; we take up the words of John the Baptist and  
say, "The kingdom of heaven is at hand;" i.e., it is  
around you, it is in your midst; come into it, and let  
it enter your hearts.

We do not disparage the great event that was here  
announced, the advent of Jesus Christ. It was "good  
tidings of great joy;" it is so still, and it always will  
be so. "This is a faithful saying and worthy of all  
acceptation, that Jesus Christ came into the world to  
save sinners;" came to save them from their sins re-  
member; not merely from the power of a personal devil, a  
supposed rival of God Almighty; not from an eternal  
hell of fire and brimstone which has no existence,  
except in the imaginations of priests and theologians,  
and of those who are stupid enough to believe in them;  
but to save them from their sins. He came to teach  
them how to live; he gave them a pattern; teaching  
them to be meekly and lowly in spirit; pure in heart; and  
godlike in character. We know of no plan of salvation,  
other than this. Truly his coming was "good tidings  
of great joy," for it restored to men true knowledge of  
God; His infinite love and mercy; winning all hearts  
to himself. Jesus proclaimed also the grand doctrine  
of the Brotherhood of Humanity; taught men how to  
live so, that the world should become a paradise; and  
spoke of worlds of endless progression and blessedness  
hereafter. He was truly the "light of the world;" for  
he brought knowledge and truth, in opposition to the  
traditions and teachings of the blind leaders of the  
blind.

For a time his successors followed in his steps; they were truly "spiritual teachers;" they were in direct communication with the spirit-world; and they were directed and guided by spiritual beings; of which you find abundant proof in the Acts of the Apostles. But the light gradually died out, and for many centuries the world has been enveloped in spiritual darkness.

But in these days a new spiritual dispensation has been inaugurated; again the morning dawns; again the angel voice is heard, "Behold I bring you good tidings of great joy."

#### I.—THE ORIGIN OF THE NEW DISPENSATION.

Let me say a few words about the origin of the New Dispensation. Thirty three years ago in a village of New York, in a tiny rap, which was interpreted into an intelligent communication, by a little girl called Kate Fox—this new spiritual era was inaugurated.

Men may despise this humble beginning, but God's ways are not our ways; and the spiritual pioneers, who are God's instruments in the work, displayed the highest wisdom in the method of working. Human wisdom would have done it differently of course, but God "chooses the weak things of the world to confound the mighty; and the foolish things of the world to confound the wise, that no flesh should glory in his presence." It was at least in analogy with NATURE, for the day begins in a simple streak of light; and the mighty oak springs from a tiny seed. It was also in analogy with HISTORY, for every good institution, and every beneficent movement has originated in small and insignificant beginnings. Then what was the origin of Christianity itself? was it not, in the person of Jesus, born in a stable, and cradled in a manger, and trained, as is supposed, in a carpenter's shop?

This intelligent communication was followed by other intelligent communications, and it was soon found that there was a deliberate and organised attempt on the part of the spirit-world to open up general communication with mankind. It was found that the Fox family were mediums, i.e., persons possessed of gifts or latent powers, which, when developed, enabled them to become instruments and channels through which the spirit-world could communicate with men, and impart light and knowledge to the world; and let me ask here—What is there unnatural in this? Why should it be thought incredible that there should be communication between the two worlds; between those who have passed on to the spirit-world and those still in the body? It does seem to me that men must be blinded by prejudice and self-conceit, otherwise they would see the naturalness and reasonableness of this idea, viz., that those who have passed on before should communicate with those left behind; giving them knowledge and helping them on their way. Whatever may be thought of the matter, there are many of us here who know that there is such communication; it is a glorious reality to us; we do every day communicate with our beloved ones, who are in the spirit-world, as truly as we do with our dear relations on earth who live at a distance.

But I am anticipating. It was found that by sitting with the Fox family these latent powers became developed in others; and they also became mediums, through whom spirits could manifest their presence, and write and speak to mankind. The Movement spread rapidly from village to village and from town to town; until in two or three years it had spread over a large part of the United States, and this in spite of the most deadly opposition.

William Lloyd Garrison, the great anti-slavery reformer, said, "The manifestations have spread from house to house, from city to city, from one country to another; till now the civilised world is compelled to acknowledge their reality; however they may differ in accounting for them." And Robert Chambers, one of the greatest literary authorities, said, "I have examined

this subject (of Spiritualism) wherever I have gone in America, and the result is most satisfactory; there the great fight is over, and you hear little about it, but you find it in all the churches; and it has given a new life and a new heaven to Christianity there." From that day to this the Movement has spread; it is veritably a new dispensation, an outpouring of the spirit upon all flesh in these latter days; it is, in truth, a deliberate and an organised movement from the spirit-world to communicate with mankind. We are accused sometimes of seeking this intercourse, but the seeking is originally from the other side; we simply respond to their signals and efforts, and supply the conditions by which they can work.

Dear friends, this Movement is in your midst; it is going on amongst you; some of us here have been witnesses of its development in this town. At first it was as a little cloud, no bigger than a man's hand; but it has assumed considerable proportions, and has acquired a public position in Plymouth. I have personally studied and investigated the subject for some two years, until I have become a thorough Spiritualist. It is true, I am cast out, for my belief, from the denomination of which I have been for six years a minister; but I know that I am a co-worker with the spirit-world in the work of promoting spiritual knowledge. I repeat that it is among you; we have a variety of mediums in our midst, and every day we receive messages and communications from our spirit-friends and guides. You may all prove it for yourselves; you may have it in your own homes; your dear friends are waiting and longing to communicate with you. I know of homes which have become a very heaven upon earth, through the introduction of Spiritualism, and all may realise this great blessing. To those who have it it is more precious than life, and many times a day we praise God for the knowledge and enjoyment we have.

#### II.—THE OBJECT OF THE NEW DISPENSATION.

The grand purpose of this New Dispensation is to give the world absolute knowledge of the spiritual world and of spiritual things. It is a revelation of spiritual realities; it furnishes palpable proof of immortality; it brings life and immortality to light.

It throws a flood of light upon the Bible, and enables us to understand its true meaning. That Book has been misinterpreted and misunderstood; it has been made to say what it does not say; and what it does say is ignored and perverted. The Bible is simply a record of ancient history, a repository of the thoughts and works of mankind in past ages; but notice how full of Spiritualism is this ancient record. The religious teachers of the day are playing at leap-frog with this book, for see how they jump over or explain away its supernatural elements; those spiritual phenomena of which it is full. Spiritualists claim this book as belonging to the literature of Spiritualism; for it is the most spiritualistic book in existence. And Spiritualists claim that the spiritual manifestations which they every day witness correspond in almost every particular with the spiritual phenomena of the Bible. For instance, in the Bible you find persons controlled to write what did not emanate from their own minds; and there are writing mediums among ourselves, who are controlled to write sheet after sheet, expressing the thoughts and wishes of spirit-friends and guides.

Then you find persons controlled and inspired to speak by an intelligence outside themselves; and we are witnessing the same things here. You find persons possessing the power to heal diseases; and there are healing mediums in our midst. You may prove all this for yourselves; you need not take my word for it: I do not ask you to believe me; I ask you to see it and prove it for yourselves. And thus I say, that Spiritualism shows us the true meaning of the Bible, as Jesus explained the true meaning—the spiritual import—of the Hebrew Scriptures.



Spiritualism confirms and endorses the pure and simple teaching of Jesus of Nazareth, but not necessarily the traditions and doctrines of men. In this respect it comes as "good tidings of great joy," for the world has been so long perplexed by the maze of theological controversy, and the subtleties of metaphysical speculation, that it has long since given up in despair all hope of knowing what is true and what is not. How different, for instance, is the God that Jesus told us about and the God that theologians and councils have invented! Theologians and priests have told us such things about God and the destiny of human souls in a future world as strike terror into our hearts. They have represented Him as looking sternly on whilst millions of *his children* are roasting and burning in unutterable horror for ever and ever. Your nature revolts against such a horrible caricature of deity, nay fiend. It is not so: the Great Spirit is a being of infinite tenderness, and love and mercy; *wicked people punish themselves*, God does not punish them, they reap what they sow. The Great Father is all love, loves every one of his children, of every nation, colour and clime. His love is like the sunshine, playing around us and striving to enter our hearts; and to those who have passed from earth, and who throng the thoroughfare of spirit-life, His love and mercy continue the same; and every one, whether here or there, may come to the light and be restored to happiness. This Spiritualism reveals to us, and is it not "good tidings of great joy"?

*There is no other hell than you make for yourselves: it is the inward condition of the soul—darkness within. It is the same with heaven; heaven is light and goodness, purity and love; hell is darkness and degradation: human beings are carrying their heaven or their hell about with them now. Do not selfishly talk about going to heaven; do not suppose that Jesus came just to get you to heaven by the skin of your teeth; nay, my friend, he taught and lived and died to save you from your sins: look within you, and consider what kind of a heaven or a hell you are making for yourself.*

*We have been taught that there is a devil—the rival of God—a being who is winning far more souls to hell than God is to heaven. But every communication that we have received from the spirit-world declares that there is no devil other than the bad human spirit, both in the body and out of it, and in this sense there are devils enough.*

Spiritualism has come to abolish the *imaginary* devil, and to cast out the *real* devil from the human breast. Dear friends is it not "good tidings of great joy" to have *immortality made certain*, to receive positive knowledge of a future world; to hear from those who have passed away about their condition, and, above all, to know that they are with us as much as ever; loving us more than ever; helping us in ways that we little suppose.

In this materialistic age men are crying: "If a man die, shall he live again?" Spiritualism throws wide open the door between the two worlds: our loved ones come and stand by our side, and the question is answered, the problem is solved: you all may have that experience. Would it not be "good tidings of great joy" to the bereaved mother to know that her dear children are still with her, with their arms around her neck, comforting and soothing her whilst she sits silently weeping over them? Oh! friends, it is a glorious reality! Your loved ones are with you: if they lived rightly they are happy; but they delight to be near you; their love is greater than ever, and they long to communicate with you. Sit in your home, around your table, in a serious, devotional spirit and you will soon have proofs of their presence. They are here now, and will gladly manifest their presence, they will control the medium, and speak to you if we desire it.

Spiritualism teaches the *Brotherhood of Humanity*, as Jesus did. Mankind are of one family; war is wrong, oppression is wrong; we ought to love one another, think kindly of all, and do all the good we can to others. We are one family, on earth and in all the worlds of spiritual existence, and we believe the day has dawned when all grades of intelligent beings shall be linked together by a chain of love, and when there shall be a universal reign of righteousness and peace.

## THEOSOPHY.

### ATONEMENT.—IN WHAT MANNER IS CHRIST THE SAVIOUR OF MAN?

Mankind is thirsting for happiness. To supply that thirst, in the various ages of man's existence, different remedies have been proposed; but still the old thirst is upon him, and the realisation of its desire is apparently as far off as ever. When man will reach his ultimate is difficult to prophesy: that it is a possibility is as true as that there is an atmosphere to reciprocate the functions of the ear, or that there is the adaptability of external circumstances to any other sense. Internal nature has its counterpart in external nature: light to the eye, food to the taste, substance to the touch, colours or perfumes for smell,—nature's various adaptations to meet the requirements of the functions of mind-force in the attainment of mind's highest manifestations and power. This constant thirst of man for happiness has also an internal condition of things to meet its requirements. What those requirements are the world has been striving to discover for ages; and, singular to relate, the "Balm of Gilead" man has possessed all the time yet has not known how to apply it to heal his woes.

Every reformer, of whatever age or clime, has declared his nostrum to be the "elixir vitæ"; that whoever partook thereof would be healed of the direful maladies that afflicted him. Some of these remedies have been tried and failed in performing what was expected of them, others have never been tried: man was too conceitedly wise to try them, confidently assuring himself of their failure without experiment. Of all the great remedies which have been proclaimed to humanity for the alleviation of his woe, none have received so much attention as that termed the sacrificial offering of Jesus Christ. For fifteen hundred years it has been proclaimed from pulpit and by pen, till it has become engrafted on the minds of millions of Earth's sons and daughters. Millions have died believing in its efficacy, and thousands have dared to nobly die the martyr's death on its behalf. Yet to-day the priesthood of that Faith are bewailing the sad condition of humanity. Peace rests not upon their hearth, joy lives not in their bosoms; the realisations of their Faith compare not with the idols of their souls, and eagerly do they watch the horizon of human aspirations, that they may catch a glimpse of the cloud, should it be no larger than a man's hand, which shall point to the future bliss. Alas! for the present "Ichabod" seems to be written upon their Faith.

From whence has this Faith arisen, this "elixir vitæ," over which the world has oftentimes gone mad, drowning itself in seas of human gore, desolating happy homesteads, ruthlessly destroying the smiling harvest, and in its wild glee exulting over its terrible devastation? History proclaims the fruitful East as the birthplace of the great redemptive plan. Judea's plains first felt its gentle breezes; Athens and Rome early realised its energising power. St. Paul seems to have been its first promulgator in the Christian system, as the Gospels nowhere contain a single passage which, if read along with other passages and explained according to the rules of clear sense, can bear the construction of teaching this Atonement doctrine. The other apostles and the disciples also advocate the Atonement doctrine; possibly they may have preached it before St. Paul, but we are of opinion that Paul was first in the field to clearly enunciate it, as he was the best versed in the accepted mythologies from whence such a doctrine could easily be imported; as sacrifice to the gods was a rite amongst almost the whole of the ancient mythological systems. "By the shedding of blood is the remission of sins" is the theme of Paul's preaching and the exhortations of Peter. The divinity of Christ is the constant proclamation of John; but in vain do we look for the great Master himself proclaiming the same doctrine. "The words that I speak unto you, they are spirit and they are life" (John vi. 63). "I can of mine own self do nothing: as I hear I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me" (John v. 30). "It is not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. vii. 21).

Such are the proclamations of Jesus. They do not contain in the slightest degree the idea that he was to be a sacrifice for human sins. If Jesus had come as a propitiation for human sin, why did he not proclaim the fact before his death; opportunities were plentiful. Many listened with kindly heart and willing understanding to the magic truths he taught, and many inquired of him the way to peace, joy, and gladness, but to none did he ever proclaim the doctrine of faith in his death as a method for their attainment. When the rich youth asked the way to "inherit eternal life," Jesus said, "Thou knowest the commandments." These the youth had observed. "One thing thou lackest; go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven." Again, when the scribe asked him what was the first commandment, Christ observed, "Hear, O Israel: The Lord our God is one Lord; and thou shalt love the Lord thy God with all thy soul, with all thy heart, and with all thy

12, Stanley Terrace, Albert Road, Plymouth.

mind, and with all thy strength." "Thou shalt love thy neighbour as thyself" is the second commandment. Jesus, perceiving that the man understood the commandments, he observed that the scribe was not far from the kingdom.

It would be folly to assert that there are not passages which would, at the first glance, appear to teach the Atonement doctrine. "I am the good shepherd: the good shepherd giveth his life for the sheep" (John x. 11). "This is my blood of the new testament which is shed for many" (Mark xiv. 24). "I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world" (John vi. 51). These are very strong passages when taken in their bare literal meaning. But we ought to reflect that the phraseology of Christ will bear a spiritual construction. "The words which I speak unto you they are spirit and they are life" (John vi. 63), Christ himself proclaims. It is to be regretted that too often the Bible phrases are understood only in a literal sense, whereas they oftentimes contain a spiritual meaning. Men forget, when reading the Bible, that Christ was a teacher of spiritual truths, and to make himself understood he had to use the best words that would convey his meaning. To those present listening to the living voice the meaning, no doubt, as a spiritual verity, would be clear enough; but after the lapse of ages, with no living presence, and the variations of the meanings of words, a too literal construction is often put upon the words, and the true meaning not obtained. Spiritual truths are abstractions; man not being able to understand abstractions without symbols, the symbols used must be representatives of physical beings. Thus the objective existences remain, the symbolical meaning becomes obscured or lost by lapse of time; later ages perceive only the literal meaning—know naught of the hidden spiritual truths. The Bible is not the only book thus misunderstood; the same may be, perhaps, of nearly all the ancient works—religious or otherwise. Thus the phrases in the passages quoted, if they are read in the sense of being emblematical, typical of spiritual verities and not physical facts, the apparent contradictory sense of the Gospel vanishes, and Christ stands as a proclaimer of the world's redemption, by the realisation of holiness in human lives.

Christ is unique in his nobility of character: virtue shines in all its radiant glory in him—a gem of divine purity in the casket of earthly clay. No wonder he was not in harmony with the Jews, with their niggardly, cringing habits. His actions were the mirror of his thoughts, to be read of all men. Jewish character loved not openness of manner, hence antagonism arises, denunciation and threatenings of a future ruin follow, ultimating in the weaker vessel going to the wall. Christ thus died because he dared to believe, live, and proclaim Truth. It harmonised not with the Jewish condition of being. There was no fitness between Truth, Christ, and the Jews. Christ is a unique example in the history of man; that example ought to be stimulative, urging on to virtue. If the example of Christ induces anyone to abstain from sin, to follow the right, to tread in virtue's path, then is he the saviour of such a one. He has been the finger-post—a beacon,—leading from the Stygian depths of Wrong to the high ethereal regions of Right. In this sense Jesus may become a saviour to all men,—not a blood-sacrifice, but a quickening, energising force, breathing new life, bestowing new joys—the giver of eternal life.

If Jesus had come to the earth as the Saviour of man by his death, one would expect that he would have gone and given himself up as a free offering unto the ruling authorities, declaring as he made the offer, "I come as an offering for human sin, as a propitiation unto God for that sin: freely I sacrifice my life for the love I bear humanity!" Nowhere in the Scriptures do we find such a statement, but we do find that when tried by Pontius Pilate for blasphemy the people demanded the release of Barabbas and not Jesus, and with wild cries of "Crucify him! crucify him!" they made their choice. Nevertheless Jesus was evidently aware some time prior to his crucifixion of the approximate time and manner of his death: for we are informed that when he was about to make that last journey to Jerusalem his disciples often warned him of the dangers that beset his path. But he defied their warning, and steadily pursued his way, with an apparent consciousness that he was walking unto his death, that his work on earth was done. After the "Transfiguration" Christ seems to have had a consciousness of his doom. Its nature is portrayed when he said, "As the serpent was lifted up in the wilderness even so will the Son of Man be lifted up." He had also some idea of a quick resurrection—"Destroy this temple and in three day I will raise it up again." But there is no signification of a sacrificial offering. Crucifixion was a common method of punishment to criminals in Christ's day, his case was therefore no exceptional one. The history of Christ from his baptism to his death is one series of spirit-manifestations, a constant blending of spirit- and earth-life. The sources of his knowledge were measureless. Knowing something of the powers of the unseen beings to-day, we may form some conception as to their power in former ages, hence we are not surprised to see that Christ was inherently conscious of his death and its manner, also of a resurrection. If spirits predict accurately events to-day, they could do the same then:

thus the assertion in reference to Christ's death is but a proof of his impressional nature—his mediumistic gifts: of a blending of time and eternity, of mortality with immortality.

God lies behind the mysteries of all spirit-action—the source of all that is, but between the outer court and the inner holy of holies, there exists the spirit-sphere wherein dwell the cultured spirits, messengers of the Infinite. These, by acting upon man, using the conditions that are, can accomplish wondrous things, surpassing the conception of man. The vortex of these forces upon the earth will come by degrees to be looked upon by surrounding man as something wonderful, sublime—a sort of divinity. From this point we may see how Christ has become deified, worshipped by man, and his death looked upon as an offering for human sin. In the Pantheon of the world he rests: if it were of great men instead of gods, it would be none the worse, and Christ be none the less.

"PERICLES."

#### THE LOCATION AND CONSTITUTION OF THE SPIRIT SPHERES.

TO THE EDITOR—DEAR SIR,—As Spiritualists we agree to differ, this is very good but it will not do to stay there. Unity of belief on matters of fact should be our constant aim, not that I would have anyone believe anything that did not seem to their judgment reasonable and true, but so long as we differ, your reason will tell you that either one or both of us is wrong. We would, therefore, require to be careful that we yield not our belief without reasonable grounds, and that we teach not matters of belief for matters of knowledge.

I have no authority for anything I say in this paper, or that I said in a previous one, but my own judgment and the testimony of a few spirit-friends. I would, therefore, request your readers to use their own judgment on the matter, for this is the surest way to arrive at unity of belief, free from errors on both sides. As Spiritualists we are agreed that there is a future home, where loved ones are waiting to welcome us when we "shuffle off this mortal coil," but we differ about its locality, some believing that our immediate future home consists of seven graduated belts of spiritualised matter surrounding the earth, the innermost being less refined than the succeeding belt, and so on throughout the seven; others believing that it consists of a series of belts surrounding the sun, while the great seer, Andrew Jackson Davis, says that "The Summerland is a belt or zone of spiritualised matter revolving within the great circle of suns, to which our sun belongs, called the milky way." Which of these positions is the true one, or are they all three true? To try to answer this question is the purpose to which this paper is devoted.

In my last paper I tried to show that the greater the velocity of a body the more dense and material that body is, and the less the velocity of a body, the more spiritual and powerful that body is, and that which moves the slowest is the most spiritual and that which moves not is spirit. If this be true, and I see no reason to doubt it, how could belts or rings of spiritualised matter surround the earth? They would, at least, require to be moving at the same velocity, and would, therefore, be as material as the earth; but ere a ring could be formed around the earth it would require to be rotating on its axis many times faster than the earth, and would, therefore, be denser than the earth. We have a good example of this in the substance of the moon; the velocity of the earth is to that of the moon as 1 to 1.0072, yet this little increase in velocity makes the moon so dense that even the sun's heat is unable to thaw it into a condition of fruitfulness. So if our future home surrounds the earth death would be no relief to our troubles—to use a homely phrase it would be out of the frying pan into the fire. The same objections apply to a spirit-home around the sun, although in a lesser degree, either of their velocities being too great to produce a substance subject to our spirits, through the subtle medium of thought. So we must look for a spirit-home elsewhere, but ere we leave the sun and earth in quest of it, we would require to learn a little of the structure of the stellar universe, and its general arrangement. To this end we will restate the law that seems to us to bind the universe together, part to part.

I.—Bodies attract each other inversely to the difference of their velocities, and inversely to the sum of their bulks.

II.—Bodies repel each other directly to the difference of their velocities, and directly to the sum of their bulks.

From this you may see that two bodies whose velocities were the same could only attract each other, while a body whose velocity was zero would repel every other body directly to their velocity; thus space, or spirit, has zero for its velocity, it therefore repels, or more properly propels, every other body at whatever velocity they are moving, while two bodies with different velocities would repel each other to a distance commensurate with the sum of their bulks and the difference of their velocity. At this point their repelling and attracting powers would be equal, space would then propel the quicker moving body around the slower, in a cycloidal orbit, like the moon around the earth, or the earth around the sun.

In our last paper we arrived at the conclusion that the sun is moving at the velocity of 8 miles in one second, and since it always occupies the same position in relation to the rest of the



stars, that they were all moving together. What a thought! Those myriads of suns that gem the azure vault moving at a velocity that the mind can form no conception of, and some of them admitted by astronomers to be many times larger than our own sun! How the thought thrills our spirit that He who rules and guides their motions is our Father, and to whom it is our glorious privilege daily to approximate! Who could cheat and lie and cringe for place and power, and revel in material luxury?—not he whose soul was freighted with such truths as this.

If, then, it is accepted that the whole mass of the stellar universe is in motion, in how many ways could it move for a long period of time, and still present the same appearance to us. There is only one way it could move and present the same general appearance year out and year in. There are other two ways in which it could move directly to an ultimate, but the stars would alter their position to one another, so that their different positions could be easily noted: but we will examine the three ways in which it could move, taking the ways I think less likely first.

It might be moving in a straight line: if so, then every star would be moving at the same velocity, there would then be no repelling power to keep them asunder, there would be no force but attraction acting, so that all the suns would make for the largest, and thus become one large sun. So this won't do. It might be rotating on an axis; if so, every part would be repelled from the axis outwards without limits, and the whole mass would make for matter, and there would be no suns left to give light and heat; so this won't do either. The next partakes of the motion of both of these, and is, I think, the correct one. It is this: the stellar universe is moving through space, and rotating on its axis at the same time, so that the attracting and repelling forces are brought to a state of equilibrium. By this means it is kept from ultimating in either a great sun, or a host of whirling worlds, but partakes of the nature of both. Thus there is one great central sun slow and stately in its motions, rotating on its axis slowly, and moving in its orbit with unfaltering regularity, and surrounding this great mass at distances we would almost call infinite, are successive concentric rings of suns; the suns in each ring being smaller in bulk, greater in velocity, and more numerous the farther they are removed from the central sun. Andrew Jackson Davis says that there are six of these rings, and though the law I have stated could accommodate itself to any number of rings, more or less, I think we have no reason to doubt the revelation of the great seer. We will therefore assume that there are six rings of suns surrounding this great central sun, but to these we must add a ring of planets, and a ring of satellites, for though they are found attached to suns they are separated by a discrete degree in velocity. This, I would point out, as a beautiful evidence of design, for if the bulk of the planets had decreased in size in the same ratio as the suns, they would have formed a ring many billions of miles outside of the outermost ring of suns, and of course would have been useless for their present purpose; but the planets being in less bulk than the suns (the earth being only one millionth part of the sun's bulk), and the law of attraction acting inversely to the sum of the bulks of the bodies attracting each other, they, through being less in bulk though greater in velocity, are attracted and repelled to the same distance, as the suns that are larger in bulk and less in velocity. Thus the earth's position in space is not due, to any great extent, to the sun's influence, but both sun and earth are held to their positions by the attracting and repelling power of the great central sun, and the surrounding rings of suns; this law of bulk further shows that only in the outer ring of suns (the milky way), can planets, with a velocity equal to that of the earth, come to a state of equilibrium. Unless they were so reduced in bulk as to bear about the same relation to the size of the earth, as the earth does to the sun—and a world one millionth part of the earth in size, I think would not be of much use—from this I conclude, that only in the outer ring of suns can planets capable of sustaining human life exist. I would further point out here that the so-called "solar system" is not a system, but only a part of the one grand system—the universe.

Now all the stars that are visible, either to the unaided eye or with the telescope, are the suns of the outer ring—the milky way—the suns of the other rings being too slow in velocity, and consequently too spiritual to be seen with the eye of sense, but were all the suns, planets, and satellites of the milky way, and all the suns of the inner rings rolled into one great sun it would not be equal in bulk to one millionth part of the central sun. This may seem overdrawn, but the law I have stated demands it if the universe is to be of a permanent character, for if it was not able to hold its own against the strain of all the rest of the suns and planets, its motion would assimilate to theirs; repulsion would be changed to attraction, and nothing could keep them from becoming one mass, of the actual size and velocity of this great central sun. I can say nothing definite but from the reasons stated, I would say that it would take light, travelling 200,000 miles per second, a thousand years to measure its diameter, and that its greatest velocity would not exceed one mile in one minute, or the 1440th part of the earth's velocity.

But let us imagine ourselves gifted with extraordinary vision, viewing the stellar universe from one of the poles of this cen-

tral sun: the first thing that we notice is that all the rings are moving around the central sun in the same period of time, and the difference in their velocities is caused by their greater distance from the centre round which they are moving, and by the suns in each succeeding ring rotating on their own axis in less time than the suns in the preceding ring. While the largest suns of the 2nd, 3rd, 4th, and 5th rings from the centre have lesser suns moving around them, in the same way as the earth moves around the sun; we further perceive that the southern pole of all the suns, planets, and satellites are pointing towards the central sun. So that a line through their southern pole, parallel with their axis, would meet within the central sun; this I consider the reason that the north pole attracts, and the south pole repels—the south pole repelling the slower motion of the inner suns, and the north pole attracting the quicker motion of the outward suns and planets; the poles of the central sun being both positive, and standing at right angles to the plane of the surrounding rings, showing that they both point to a slower motion than itself. But this great sun is not God. What though it holds the farthestmost planet in its grasp, and says: "Thus far shalt thou go, and no farther"; what though the whirling suns around it obey its slightest nod: it is a servant of the living God as much as they. With Him there is neither beginning of days, nor end of years, neither variableness or shadow of turning, while this mighty sun, stately and grand though it be, has its times and periods which will some time work its dissolution, but the God who gave it existence lives for ever.

Here we feel "the hand of the Lord upon" us, and like the prophet's servant our eyes are opened to a still more glorious sight. Suddenly the whole universe of space bursts into a blaze of glory, like ten thousand noondays, and with unutterable awe and reverence we perceive that the whole stellar universe of suns, planets, and satellites, are whirling their joyous waltz of times and periods within a sun whose diameter is measured by infinity and its period by eternity. This is our Divine Mother, the Bride of God, Her Being tremulous with love and joy; teeming from Her prolific womb His myriad myriad sons and daughters,—but where is God? Within every point of our Divine Mother, "the same yesterday, to-day and for ever,"—unmoved through Her, He moveth all.

From our point of vantage, the pole of the central sun, we see an earnest of His Fatherly care and wisdom. Six shining belts of spirit-substance (not spiritualised matter) surround the central sun, one between each ring of suns formed by their motion, as the law I have stated will show. The central sun moves, repelling the surrounding spirit-substance, towards the first ring of suns from the centre. The motion of these repel it in an opposite direction, in this way forming a ring or belt of compressed spirit-substance, which, moving around the central sun in the same time as the ring of suns, repels the spirit-substance above and below, thus leaving the space around the belt somewhat rarer than the spirit-substance of the universe when at perfect equilibrium, each belt being denser the farther it is removed from the centre. To describe the beauty of these rings is far beyond my ability, but many hundreds of years will come and go ere we pass the first of these, so we will content ourselves with a few views from the spirit-home of the immediate future.

Imagination can confer wondrous powers of locomotion. Leaving the central sun, we accomplish the distance that would take light fifty thousand years to do, and alight on the outer belt of spirit-substance, the Summerland. The scene that presents itself is beautiful beyond description, and is the abode of spirits far advanced angelwards. Looking to the sky, it is of a clear, transparent blue; not a cloud is to be seen. It is as thickly gemmed with stars as ours is on a frosty night, but far more beautiful; most of them presenting a clear, round disc from one to two-and-a-half inches in diameter, varying as much in colour as from a bright red to a clear white. Following the curve of the sky until it meets the horizon, we see that here as well as on earth objects appear to grow indistinct with distance, but this is more in seeming than a reality, for as you gaze steadily at any distant object it becomes clearly visible. Taking the scene alone as it is bounded by the horizon, it would be equal in area to many superficies as large as that of the earth. The whole of this vast area looks like a large garden intersected with straight and circular paths, forming beautiful designs; beautiful transparent houses filled with flowers like nothing earthly, and arranged to suit the beds of flowers with an eye to colour and design. While white-robed spirits with kind, benevolent faces, their eyes beaming with the light of love and wisdom, are walking and conversing, others are lying posed gracefully in the atmosphere, seeking the lowest minimum of velocity for purposes of deep thought or communion with higher beings: the whole making a scene so beautiful which to see alone would be worth dying for.

Here is another scene in a different locality. A large building of beautiful design and of snowy whiteness: spirits clad in white robes are passing in and out; the expression of their faces is that of patient thoughtfulness. At a short distance from the temple are groves of foliage on which birds of graceful form and beautiful coloured plumage rest, while facing the temple is a sea like burnished gold, its wavelets sparkling, glistening as they lave the clean-looking sand that

forms the shore. Away in the distance you see the hills bathed in "purple and gold," making a scene that would satisfy either a Ruskin or a Whistler. This is the resort of a congregation of learned spirits and is called The Temple by the Sea. Here is a scene in a region not so far advanced. A large lake stretching almost as far as the horizon, its waters clear, calm, and transparent; the pebbles at the bottom can be seen clear and distinct; beautiful water-fowl float gracefully on its surface; the banks are clad with vegetation, and flower-plots neatly arranged give a pleasing aspect to the scene. Spirits—some in white robes and some in robes of different colours, are walking around the banks in groups of two or three; some are conversing, some are reading, and all seem earnest and happy. Here the sky is coloured like a rainbow, while from the lake the sky and the surrounding scene is reflected as if from a mirror. Various kinds of birds are seen here, one kind of which strongly resembles our own starling, if it be not the same. Many of the flowers bear a strong resemblance to those of earth, only far more beautiful. But the scenes in the Summerland are as varied as the surface is large, and beautifully adapted as a training-school for the higher homes beyond.

What is the nearest point of the earth to this happy home? When I answer, the Southern Pole and a line parallel with its axis is the shortest way, I may speak but a partial truth on which there may be room enough for us to differ; still, I may tell your readers what I hope is no secret to Spiritualists, that the nearest point to the Summerland is purity of heart and unselfishness of purpose, and the shortest way is through the gate of knowledge.

I will bring this paper to a close by thanking you, Mr. Editor, for the space afforded and your valuable assistance in bringing this question of velocity as the differentiating principle of the universe before your readers, at the same time pointing out that a universe constructed on the principles laid down in this and in a previous paper, is in the main in harmony with the revelations and deductions of the great seer, Andrew Jackson Davis, and spiritual communications in general.

JAMES McDOWALL.

8, Silvergrove Street, Calton, Glaygow.

[The previous article appeared in the MEDIUM, No. 572, March 18.—ED. M.]

## MEDIUMSHIP—THE SPIRIT-CIRCLE.

### VERY POWERFUL SPIRIT-MANIFESTATIONS AT LITTLEBOROUGH.

"The living are the only dead;  
The dead live, never more to die,  
And often when we think them fled,  
They never were so nigh."

How truthful are these lines, none know but those who have been the witness to spirit-manifestation, when the dead have walked forth, clothed in the shining habiliments of glory. The dead are ever with us unseen and unfelt, yet "seeing all." What a thought; the secret acts of life are seen tabulated upon the atmosphere of life, penned by the magic potency of thought. The petty act committed so secretly is written and seen,—the horrid crime of midnight—unseen by human eyes, yet seen by the spirits. How ought we to live—Shams or real men and women; ghostly phantasms or realistic beings? Truly the eye of God is upon us, the inner secrets of the soul are made bare. Spiritualism ought to make men thinkers: Spiritualists, real not sham. The breath of the Infinite abides within us, and shall we spurn its transparent radiant glory; waste the vitality of eternity. How men aspire for happiness, fancying that it lies in political, social, commercial, and dietetic arrangements. Aids they are, essentials never. The primary force lies within all, written within the volume of every one's constitution. Every man's inner self cries "do right and thou shalt live"; lusty flesh cries "satisfy my desires," and frail man yields obedience to the transient, flitting, sensational being, obedient not to the permanent and immortal. God lives, truth lives, man has an inherent tendency to righteousness, he will probably get there some day.

#### OBJECTS FETCHED FROM A DISTANCE.

Some of the powers that spirits possess were manifested in a remarkable degree at Mr. Fitton's circle, Littleboro', on Wednesday evening, March 23. The seance had scarcely commenced when "Rosa," who had control of Mr. Fitton in the dark, called, "I am going to get you all drunk," and, true enough, in a few moments a gill bottle of rum was brought into the room, and handed round to the sitters by a materialised hand. This created some little merriment and quite a sensation. I need not say where she got it from, though it was made known to us. Being placed upon the table, "Rosa" again called, "Mr. Tetlow." I said, "What?" "Must I fetch a quack's bottle from your house?" I answered, "I should be very much pleased if you would." Off she went, and in less than ten minutes after a small bottle about 2½ in. long and ½ in. broad, was placed in my hand. I placed it in my pocket. When there was sufficient light to see by, I took it out and read

the inscription thereon—"Tincture of Iron"—with chemist's name and address. This same bottle I had had in my hand only twenty-four hours before. I asked her—"Where did you get it from?" The answer was, "From the looking-glass drawer"—which was perfectly correct. When I got home I went straight to the drawer, but found no bottle. I again replaced it in its former place. Those who doubt, let them inquire of the thirteen persons present.

#### "DR. SCOTT" AND "JOHN KING."

One of the most frequent spirit-forms seen at Mr. Fitton's circle is that known by the name of "Dr. Scott." I have seen it at every seance I have yet attended with this medium. To see him rise from the middle of the seance-room is one of the grandest, rarest, and most ecstatic sights that mortals gaze upon. From a tiny luminous, vapoury, misty existence, about the size of a walnut, it gradually ascends, absorbing the surrounding vapoury mist in its swaying movements, till the man of full stature stands before you. I need not describe him as I have already done so. Suffice it to say that he was quite at home as usual, with less power to speak than previous times. This was owing to the wet drizzly night. He did not stay long, vanishing at the spot whence he arose. A part of the time the "Doctor" was out there was a light—fair seance light—the other part he had his "spirit-lamp." About five minutes after the "Doctor" disappeared the king of materialisers, "John King," made his appearance. His stay was very short, giving us all a kindly greeting, then vanishing behind the curtains of the cabinet. A fair seance light all the time he was out. I must not describe his appearance, as all regular readers of the MEDIUM will have seen it many times.

#### "THE FRENCH LADY" ("MADAME VINE").

Of all the spirit forms it has been my lot to see, I have witnessed no sight equal to the "French Lady." Truly she presents a striking figure. Her command of conditions is wondrous. With a light larger than a candle light she stood in our midst, a rich display of drapery and jewellery. Her head was ensnathed in white shining drapery, her whole body was covered with like material. Over her shoulders, fastened at the front by a cross about six inches long, a dark shining, gassy appearance, was a netted shawl, then over this, of finer netting still, was a loose piece of drapery. Her dress was fixed behind according to the latest "la mode Paris." Her hands alone were a rich wondrous sight, bedecked in jewels. I counted as she slowly took them off, nine gold and diamond rings. She placed them on the table, then took them up again, replacing them on her fingers. While she was going through this little performance I was taking a full view of her whole form. So strong was the light that I could see the blood veins upon the finely shaped arms. The lower part of the face partook somewhat in shape like the medium's, but the nose, about the eyes, cheeks and forehead, were considerably different. For a quarter of an hour she stood in our midst notwithstanding the influence of a light as I had seen no spirit form do before. Before retiring she kissed all the sitters. When dematerialising she threw her garment into the circle, which faded away like a self-luminous vapoury mist—visible to all.

#### "MARY HANNAH WHATMOUGH" AND "BETSY."

The next form to make its appearance was that of "Mary Hannah Whatmough." How pleasant when sisters and parents (after the change called death has occurred) can meet and blend their souls in sympathy with each other, and for a few exquisite moments of rich delight, are visible to each other in the well-remembered forms. This was the case in the present instance. Issuing from the cabinet arrayed in glistening whiteness with hands clasped upon the chest, she went straight to her mother, father and sister—a family reunited: a moment of solemn bliss, a delight once not dreamed of, or thought possible, now, a rich feast, a realised glory, unspeakable, deeply felt. She did not stay many moments, but was clearly seen by all in the fair seance light. The glory of her presence was in dematerialising. Gradually sinking in full view, the drapery thrown into the circle, this assumed a luminous appearance, gradually growing less bright until it vanished altogether.

She had not been gone more than five minutes, with light still burning, when my sister "Betsy" made her appearance, making straight for me, caressing me in her usual fashion. Her appearance so far as drapery was concerned, was as before, but her hair was not so long, nor so thick and full, neither so black. She could not stay as the power was getting exhausted. She faded away in a glorious luminosity.

These fadings away are a rich treat, worth all the trouble one makes to get to the seance, the loss of sleep, etc., a self-luminous appearance radiant and white, shining like a number of glow worms collected, invisible, throwing forth their highest power of luminosity,—a clear proof of spirit presence. After "Betsy" vanished we had no further manifestations. There is one pleasant trait in the character of Mr. Fitton's guides: they give any spirit present an opportunity of materialising if they can gather a sufficiency of power. So it happens that at all seances there are more attempts at materialisation than successes. This night there was an attempt to materialise by the Indian guide of a sitter present. The previous week a visitor's spirit-wife failed to succeed.

59, Manchester-road, Heywood.

JAMES B. TETLOW.



## HYMNS AND TUNES FOR SPIRITUAL CIRCLES AND MEETINGS.

## HYMN No. 42 in the "SPIRITUAL LYRE."

BRISTOL.

L.M.



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



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

- 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 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;

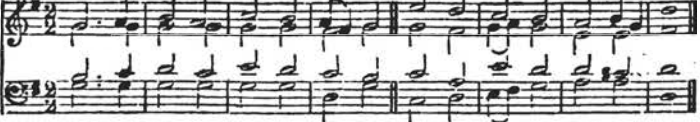
## HYMN No. 80 in the "SPIRITUAL LYRE."

VIENNA.

8.7.8.7.8.7.8.7.

HAYDN.

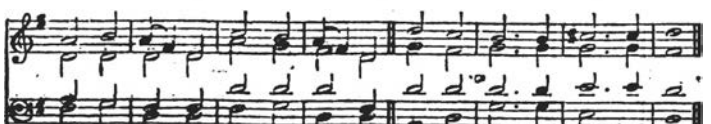
Bold.



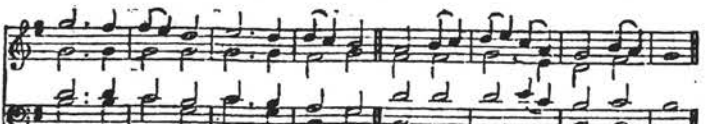
Peace be thine, the an-gels greet thee: Kin-dred spir-it! welcome here,



In their blissful calm they meet thee--Shed a-broad their lov-ing sphere



En-ter then the sac-red por-tals, Here thy heart'spoo-r homage pay;



For the beau-ti-ful Im-mor-tals Wor-ship in our midst to-day.

## REMARKS ON THE TUNES.

The hymn, No. 80 "Spiritual Lyre," introduced this week is one of the most beautiful compositions of T. L. Harris. It has been used in the Order of Spiritual Teachers at the entrance of a new teacher into the School. For such a purpose it is well suited, also as an invitation to any visitor to unite in the exercises of a circle or spiritual meeting. Some of the glorious facts of spirit-communion are recognised in these verses.

"Vienna," or "Austria," as it is frequently named, is a tune well adapted to the theme. It is a musical composition of a superior order, and to give it true expression requires ability. It should be sung with boldness and spirit and a recognition of its well marked peculiarities.

This tune is almost universally known, but seldom is it correctly rendered by those whose musical instruction has been defective. The time is two beats to the bar—an easy measure—but the chief difficulty is experienced with the dotted notes, which are frequently misplaced, or over-looked altogether. One of these is at the commencement, causing the first word, "Peace," to be sung to a long note, and the word, "be," very short. In the second part of the tune these dotted notes occur repeatedly, and a due observance of them gives expression to the musical idea.

The following tunes have already appeared in this department:—

February 11.—Moscow—Chester—Dijon.

" 18.—Missionary.

" 25.—Melcombe.

March . 4.—Rockingham.

" . 11.—Belmont.

" . 18.—Bishopthorpe.

" . 25.—Jerusalem.

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

## 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?

## HYMN No. 80 (continued).

- 2 With us all the meek-voiced angels,  
Reverent and adoring stand;  
While we hear divine evangel  
From the Soul's great Father-land.  
Oh! though Sorrow's chain hath bound us,  
All our grief shall pass away;  
For the Father's hand hath crowned us  
In his glorious courts to-day.

AN ORGAN FOR SALE.—Powerful and mellow in tone, suitable for a small place of worship. It has stop, diapason, wood, 56; open, metal, 40; claribel, wood, 56; principal, metal, 56. Going at less than half builder's price—a bargain. Can be seen any evening after 8 o'clock, at 71, Camden Grove, N., Peckham, S.E.

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

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

### SEANCES AND MEETINGS DURING THE WEEK AT THE SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW.

THURSDAY.—School of Spiritual Teachers at 8 o'clock.

## THE MEDIUM AND DAYBREAK.

FRIDAY, APRIL 15, 1881.

### NOTES AND COMMENTS.

OUR pages this week are largely occupied with the contributions of Christian ministers. Mr. Ware speaks out on the first page, and the continuation of the series on Bible Spiritualism—also by an occupant of a pulpit—altogether indicates somewhat of the deep hold which Spiritualism has taken of the religious mind of the nation. We have received another spiritual sermon from Arch-deacon Colley—another of our clerical contributors.

THERE is a beautiful moral principle involved in the chapter on the Moral Conditions of Bible Spiritualism. We can testify to the divine worth of that principle. It has guided us in our spiritual work from the first; and upon no other basis can spiritual work be possibly carried on. The spiritual weakness of the Christian Churches proceeds from a disregard of it, and the unpleasantness we have had in Spiritualism arises from a similar cause. We have been chided many times for not making our spiritual work a more worldly-wise matter, but we think all will agree that our policy has been the true one, and that which has in all ages produced spiritual fruits.

THE tale is concluded this week. Other interesting matters are on hand to occupy the "Page for Youthful Readers."

FOUR papers have come in competing for the prize for the interpretation of the spiritual allegory—"The Fair Enchantress." The result is being arrived at, and the successful paper will appear in these columns soon.

ON account of going to press a day earlier this week some correspondence is unavoidably held over.

THE Music will be found on page 231, and the Meetings and Appointments on page 238.

LOWESTOFT.—Mr. E. W. Wallis writes to say that he was glad to find a nice little company of earnest religious people who are trying to live up to the highest spirituality. They had two nice meetings on Sunday.

## CIRCLE & PERSONAL MEMORANDA.

Mr. E. W. WALLIS thinks of visiting America in August for a lecturing tour.

Mr. J. REGINALD OWEN is now reporter for "The Times," of Pittsburg, Pa. U.S.A. He is announced to lecture before the Liberal League.

THE collection at the meeting on Monday week, held by Mr. Towns at the Spiritual Institution, amounted to £1 4s. 6d., which was handed over to the needful widow for whose benefit the meeting was held.

### FREE SPIRITUAL SOCIETY, PLYMOUTH.

Religious Services, based on the facts and teachings of Spiritualism, are held at 8, Octagon, Plymouth, conducted by the Rev. C. Ware.

Sundays: Morning Service, at 10.45, in the large front room; Evening Service, at 6.30, in the top room directly above.

Wednesdays: at present a private circle is held for the development of mediums; strangers admitted only through a member.

Persons desiring information please address Rev. C. Ware, 12, Stanley Terrace, Albert Road, Plymouth.

### MR. A. DUGUID IN LONDON.

During the week Mr. Duguid has done a vast amount of useful work quietly. He has a few evenings free to attend family circles. It is possible that the ladies of the "Woman's Work" Movement may be invited to meet him, and his visit may close with a Happy Evening.

A spiritual service will be held at the Spiritual Institution on Sunday evening, at 7 o'clock.

### MR. JAMES HOLMES IN LONDON.

Mr. Holmes will arrive on Saturday night following engagements during his visit. The subject of great interest and ought to attract large audiences:

- 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, Mary-le-bone, 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."

## THE DIFFUSION OF SPIRITUALISM.

### SPIRITUAL LITERATURE IN LIBRARIES.

The following acknowledgement has reached our hand, we publish it as an inducement to our readers to embrace similar opportunities of placing works on Spiritualism.

GARRISON LIBRARY, GIBRALTER,

21 March, 1881.

DEAR SIR,—I am desired by the Committee of the Garrison Library to convey to you, on behalf of the members of the Institution, their best thanks for the valuable addition to their collection of books which you have so kindly made by presenting the Library with "Transcendental Physics," by Professor J. C. Zöllner; and "Psychic Facts," edited by W. H. Harrison.—I am, Dear Sir, Yours truly,

To W. Tebb, Esq. R. W. FRANCIS, Deputy Librarian.

On Sunday evening Mr. Duguid held a spiritual service, concluding with very interesting personal delineations.



## WORK at the SPIRITUAL INSTITUTION.

### THE SCHOOL OF SPIRITUAL TEACHERS.

On account of Mr. Duguid's presence there were many visitors on Thursday evening last. In the temporary absence of the Chief Monitor, Mr. Walter Howell was voted to the chair, and he acceded to the request and opened the School in an appropriate manner; afterwards calling on Mr. Duguid for an address.

#### SPEECH BY MR. A. DUGUID.

Mr. Duguid commenced by remarking that he thought the aim and object of the School should be maintained on that occasion, it being necessary to understand the educational forces in our possession and their proper application.

Education in its commonly accepted form is more of an external, regulating agent, than an internal motive power. By it we are made adepts to engage successfully in the various professions or trades, to acquire wealth and gain an opulent position in the world. But we cannot have a genuine system of education without a recognition of the spiritual element of our nature, and as the attributes of the soul became demonstrated we must incorporate into education a system of spiritual culture, or a mode and means whereby the various powers of the spirit may be developed. Such an agency is presented in the institution before us, in which the intuitional qualities or mental basis whereon the superstructure of education rests will not fail to receive attention, and education will be considered as a natural process,—a sympathetic operation with nature, and not a constant battle with its forces.

I have no desire to inculcate duties or lay down a course of study, for in such a school there will always be present the element of inspiration, and the minds of the teachers will be free and unfettered for its expression; because the more natural we become our knowledge of existence will be the more perfect and our thoughts healthier and more elevating. Every meeting and seance in the Movement should be constituted on this basis; each Teacher giving and receiving knowledge as it may be his ability or capacity to do, the love of truth and the advancement of one another being one grand aim of all.

#### THE PRACTICAL USE OF SPIRITUAL CULTURE.

The Chief Monitor entered the room during the course of Mr. Duguid's address, and now offered a few remarks. He said it was usual for some subject to be formally introduced, by reading, address, or conversation, but on that occasion the School itself was the theme of discourse. It was well, for there was no greater need in Spiritualism than spiritual culture. A number of Spiritualists came together, and frequently they were disappointed at the spiritual results. This was because of the mental state of those that met together. Like a number of beans in a bag, each one was in its own skin and there was no blending of the legumin or essential qualities of the bean which was the same in all, and when united might effect a great and useful purpose. So each individual has spiritual qualities which if blended with those of others would lead to a spirituality of atmosphere refreshing to all. But like the beans each was separated from the others by an external crust of mental barriers which kept the soul from expressing itself. It was therefore important that there should be introduced some method of education, or leading out, of the soul powers from behind these conventional barriers, and thus enable men to meet soul to soul and entertain the soul-world in their midst. To effect that blending and remove these outward fences of the feelings he knew of nothing better than music, and he was glad to perceive that a gentleman was present from the West Indies, an eminent musician, and who, he hoped, would favour the School with some of his original compositions for the hymns in the "Spiritual Lyre," and also with some remarks on the subject of music as applied to spiritual purposes.

#### THE EFFECTS OF MUSIC IN SPIRITUALISM.

The gentleman in question in rising to respond to the invitation regretted that he had none of the music with him to which allusion had been made, so that it was not in his power on that occasion to give the illustrations desired. From his own experience he had observed the effect of music on mediumship. One medium had been interrupted by evil spirits who would affect the hand when engaged in writing under the influence of guides. When he performed good music this evil influence was driven away and the writing went on without interruption, hence the controlling spirits used to ask him to play to them. He had observed that the full harmony had more effect than the melody merely. Harmony produced harmony which all found to be so essential to spiritual communion. He had been struck with the want of this harmony among London Spiritualists. He had expected a treat in finding Spiritualism united with suitable music in London, the great centre of civilisation and refinement. But on visiting Goswell Hall, though he heard excellent speeches, he was greatly disappointed at the musical service. In London churches he had heard excellent music which had a very spiritualising influence, but he regretted that the teachings uttered in the pulpit could not be said to be worthy of such an accompaniment.

The gentleman then played two pieces on the piano. After which Mr. Duguid was entranced, and made personal delineations of several who were present, concluding with clairvoyance

## BIBLE SPIRITUALISM.

### III.—MORAL CONDITIONS.

Words too often conceal our ignorance. In no case is this more true than in theological metaphysics and scientific philosophy. At present science is using two words—Force and Matter—that they cannot define, using them definitionless against religious truths. When in metaphysical jargon we use the words—Conscience, Intellect, Emotions, as if they were organic parts of man's inner life-being—we are using words to conceal our ignorance. Sir W. Hamilton's philosophy is probably truer: that the soul is a unit; in certain states and moods manifesting the phenomena of intellect, conscience, will, and emotion. But in each of these states the whole soul is at work. Intellectual work is too often viewed as if it could be pursued wholly apart from moral considerations. It may be with a minimum of bad or good moral purpose, but without—never. What is the first requisite of an inductive student in the laboratory? Sincerity! a moral condition. If that be not mixed up in every stage of the analysis and synthesis, he will inevitably go wrong. Moral life, on the other hand, may exist in great force apart from culture of the intellect; as in the cases of Loyola and Xavier, who were undoubtedly sincere, but intellectually blind. In our own day we have a man with moral courage in excess of intellectual, in the case of Cardinal Newman, who deliberately stamps on his splendid mental powers, and that with intense sincerity, and rushes voluntarily blindfold into the Church of Rome. The emotions and will and moral life may be in a high state of culture collaterally with a low state of the intellectual side of the soul. In that case you will have a loving fervent preacher, sacrificing all for his fellow-men and God, and yet preaching crude and monstrous dogmas.

In studying the conditions of Bible Spiritualism, therefore, we simply adopt these divisions for convenience, and by no means endorse the organic doctrine of the spirit. One state of the soul may be more developed than another, and hence individuality and difference among men; but we believe, as we shall show further on, that the aim of the Spiritualist should be to totality or harmony of spirit being.

The high state of development to which Bible Spiritualism rose, was owing more to this moral completeness of character, than any other condition. It is impossible to look at these men and women, without perceiving that they had renounced all low motives of action, and had started with the cross of self-abnegation. "By faith [Reason united with higher facts than earth life affords] Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out not knowing whither he went, . . . for he looked for a city which hath foundations whose builder and maker is God." Mark, the logical sequence of such a character is the miraculous, or a display of higher laws: "Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable."

Their Reason, Conscience, Heart were full of such intense conviction that monetary or prudential motives were never for a moment weighed. "And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned." The return path was always there as a source of appeal to cowardice, materialism, or selfishness: but in then that met no response. Why? From a higher selfishness—the selfishness that is true, the egotism that is noble, the selfishness that clings, for the soul's welfare, to the highest and truest facts. "But now they desire a better country, that is, a heavenly; [now comes another and inevitable logical sequence from such a state of soul] wherefore God is

not ashamed to be called their God; for he hath prepared for them a city."

And so with Moses: we find this complete self-abnegation as the natural, spontaneous result of an enlightened Reason, impelling to the only rational course of action. "By faith Moses, when he was come to years refused to be called the son of Pharaoh's daughter; choosing rather to suffer with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward; . . . for he endured as seeing him who is invisible." Note, there was no fanatic, morbid, irrationalism about this in any of them. Their action was the only legitimate procedure with their mental convictions. If wealth getting, for the sake of wealth; if prestige hunting, for the sake of prestige; if the honour of men is to be sought simply that the soul may be satisfied with the hurrahs of the moment: if that be a man's highest ideal of human life, by all means let him toil for it. But it would be difficult for such a man to prove that he was acting rationally. The Epicurean philosopher may be worldly wise, and the cynic discreet according to the judgment of men; but it is not so that the wisest and the best of Earth's sons have thought, felt, and acted. Goethe, undoubtedly, was a great man. He lived a life of ease, luxury and adulation at the Court of Weimar. But while hundreds shed the tear over his grave, thousands and tens of thousands will weep copiously and sympathetically at the grave of his pupil who lies at Ecclefechan. SARTOR RESARTUS, written in all the agony and self-abnegation of that life, that endured biting poverty at Kirkcaldy and preferred independence to wealth at Craigenputtock, will do more in all ages than all the lurid brilliance of the author of "Faust."

It is impossible to charge Bible Spiritualists with self-seeking. "They lived not to themselves." Enoch, Moses, Joshua, Elijah, Paul, and John, stand on lofty pedestals of universal fame and honour; but it is because of the moral completeness of their lives. They founded no families, reared no princely houses. They lived alone, died alone. Earth was too mean in its rewards for such men. It is no wonder that legions of the bright and lofty ones of the unseen hovered around such men. It is no wonder that angels dig the grave of Moses, and that earth's mourners are not allowed to stand among that holy throng, weeping that a prince of earth is fallen. It is no wonder that chariots and horsemen, ablaze with the fire and light of higher spheres, are the escort of the royal-souled Elijah to heaven. It is perfectly natural for such men. Kingly souls cannot, must not die, as plebeian spirits do. It is no wonder that the heavens are veiled in darkness as a Calvary resounds with the dying prayers and aghs of Jesus.

Can such men be multiplied? Can such spirit-life be diffused on earth? That that might be, was why such men lived. They simply showed the way to eternal life. That is the whole meaning of the Gospel of Christ, to multiply Christlike souls. It was the far future of actual fact that fired Isaiah with lofty imagery as he cried in wonder at the ecstatic vision—"The knowledge of the Lord shall cover the earth as the waters cover the sea." That is the meaning of modern Spiritualism, otherwise it is a gigantic folly. It is this spirit above all—none living to himself—that is to be the process by which the apocalyptic vision shall be actualised on earth and in the lower spheres, when "sorrow and mourning shall flee away," and "God shall wipe away all tears from their eyes." It is this life that is lived in the higher heavens—there it is an actual commonplace, and not a romantic dream. It is the only ideal of human life, and if Spiritualists wish intercourse with the higher spirit-worlds, this is the imperative condition—Live to others, not to self. Let each seek the other's good.

Another condition seen in these Bible saints—or holy ones—is courage. Truth was never meant to lie dor-

mant. Probably the most stern demand made by Christ upon his disciples was open confession of his name. He enforced the duty, not only of being and knowing, but open doing of what a man is and knows. The inner life was to pass into visible fact.

But here there must be a mixture of discretion. It is not the frankness of the dare-all fool. In every case there was such an experience as a call. There was to be a conjuncture of "the fulness of time," and personal fitness for the time. None of them, however, excused themselves, when those two things met, from proclamation of what was entrusted to them. Whenever their convictions were certain, and circumstances pointed the way, they obeyed the impulse of conscience. It is dangerous writing on a point like this, as too many, alas! would apply it to create a false peace and seclusion. But let every one be fully persuaded in his own mind. If a man can serve a cause best by avowed advocacy, in God's name, let him do it at all risks. If, however, by quiet advocacy of the spirit of the thing, in God's name let him do that, and wait God's time for something better. It is but with few, however, that such prudential reasons are manifest common sense, and even with them that period will be transient.

There was another phase of this moral condition in these Bible Spiritualists: they were full of robust common sense. That is not often spoken of as an essential ingredient of moral life, but, for all that, it is an essential. In spiritual research it will mean the antithesis to superstitious fears. It will mean that element of character which the Scotch so well supply, and for which I can find no better title than stand-aloneism. These mediums were not simply passive or receptive to angelic visitors. They never surrendered their freedom. The excess of such a spirit will lead to presumption and arrogance, and braggart independence. Its deficiency will lead to an attitude of craven fear, or stupid acquiescence. In all the awfulness of Sinai I cannot imagine Moses surrendering his reason and moral judgment. He was a willing pupil, but I cannot imagine him consenting to take, *nolens volens*, everything that was said till reason and conscience said Amen. This element of moral character will be repellant to no spirit except one who wishes to deceive. It is the element which alone can be our safeguard in converse with embodied men, and still more so with the spirit-world.

The limits of this paper will not allow me to dwell on all the elements of moral life supplied by these mediums, such as patience, gentleness, and, above all, that superlative one in the case of Christ, long-suffering. But there is one element that includes all—love. When Jesus Christ was asked to summarise the law of God for man, he said Love,—love God, love man. When Carlyle got to his Everlasting Yea, his two articles of belief were: "Love God, and do the duty that lies nearest to thee," another way of saying the golden rule. Careful thinking upon man's nature will soon show that love is the ideal towards which his nature tends. It is the cause of all he thinks, feels, and does. It may be badly informed, sadly warped by passions, but still every man acts by love. It is the ultimate goal and the final cause in man. We can conceive nothing higher, purer, better, than a man loving as our truest instincts teach us we should do. And by such reasoning we may know that the cause of all things in God is love. It is why He acts and lives. Now, that being so, and none can deny that, progress means greater capacity of love. As you ascend the heavens, love becomes more perfect, and the conditions of human relations more simple. Why is it that on earth we have all this complex machinery of parliaments, armies, navies, czars, emperors, kings, law courts, gaols, &c., &c. Men do not love one another, and have not yet got the key-principle of human life. There are many who doubt the fact of hell. I do not, and cannot. It is all around me, and, alas! sadder still to my heart, around every one else. I have no doubt there is a



worse place still in those lower spheres adjacent to earth, where earth's scum alone is left; for death does mean the separating of the tares from the wheat, and the ascent of the good away from the company of the bad. Most truly do I believe in hell. A human soul, loveless, hateful, is alas! too patent a fact. It is here. Thank God it is not at my hearth, but in that busy world that rolls up to my door; there it is, and multiplied a million fold. The orthodox hell, with its glaring materialism and untruth, has never seemed to me so bad as the real fact of human life. It is a visible fact that men do hate one another, and they die in hate, and they live near to earth, in the unseen, full of hate. It is well to recognise such facts, however painful.

But these oasis men of Bible Spiritualism were pre-eminently loving men. They lived in love, and the refrain of all their teachings is—love one another. It is the life of the true heavens. Because these mediums supplied such fountain-hearts of love, the archangel bands could dwell and communicate with them. Hence the high success of their mediumship. They supplied high body, intellectual and moral conditions, and through them the Gabriels and Michaels of high heaven willingly touched the sphere of earth.

I know that such conditions as these last are not much dwelt upon in modern Spiritualism. Spiritual communication is very simple. There is no puzzle about it. It is all guided by law. But if we think that with proud, selfish, opinionated natures we can gain high spirit communion, it is as absurd as to try to kindle a fire with wet wood. It may not be pleasant to be told that we are only fit for spirits of lower spheres, but facts are stubborn things. The laws of God yield to none. They hold out both hands to us; obey, and the one hand contains our crown; refuse, and the other contains a sword. God is a father or a judge, just what you compel him to be. It is a Mrs. Partington's exploit to enter a circle with a warped moral being, and expect to talk with angels. With devils, undoubtedly.

In that spirit-world the great law of affinity rules with unbending sway. "Each goes to his own place." Hence only those earth men and women en rapport by love, self-sacrifice, courage, and all moral virtues with the noblest man and womanhood can converse with the truthful and pure and lofty of the Unseen. A departed mother may be heaving with anxiety to talk with a son on earth, but if in that son there dwell the antagonisms of cultured envy and malice and mannerism, the great law of spirit-life creates an impassable gulf between them. The greater part of the unintelligibility of modern Spiritualism may be explained by this. Every seance bound together by these moral conditions will be environed by a corresponding heaven.

OURANOL.

## 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.]

(Concluded from page 215).

#### CHAPTER IV. (continued).

Another piece, much longer and much more difficult than the previous one, was executed on the piano, and immediately, afterwards, Ola played it on his violin without the slightest mistake.

"Bravo!" cried the gentleman in grey clothing, "bravo, my boy, you are no bungler, not you."

"Then you want to remain in Stockholm and learn to

play," said the friendly lady, "you shall do that—I will provide for you."

Ola on hearing this, in his gladness, almost let his violin fall on the floor.

"Is it really true that I may remain here and learn to play? You look so good that I don't think you would make fun of me!" exclaimed Ola.

"No, my little friend, I am not joking with you, that you may rely upon."

"I thank you so very much," said mother Annika, "but you see it will not cost simply a trifle of money, that I can tell you, if the boy has to stay in Stockholm. If I could only meet with the king I would beg of him to help you a little, so that it would not be so expensive for you."

"You do not need to do that, dear mother," replied the lady smiling, "if it should be necessary, I will speak to the king myself, and I am sure he will help, or how?" continued she, turning to the "gardener."

"Yes, that, I promise," said he. "Do you know, mother, who that lady is that played?" he added, pointing towards her.

"Of course, that is your wife, I suppose," replied mother.

"Yes, you are right, and she is also queen of Sweden."

"Oh! gracious goodness!" exclaimed mother Annika, taking a step backwards and letting her bundle fall on the floor, "then we are very unfortunate in being so impudent!"

"Calm yourself, mother," said the mild and gentle queen Lovisa, patting the astonished Annika on the shoulder, "you have neither said nor done anything for which you need be ashamed. On the contrary, you, as well as Ola, have given us much pleasure, and I again promise you to provide for the boy."

"Thank you, thank you, good, kind queen," said Ola, and scraping with his foot made the best bow he could. The joy and gladness which shone in his eyes were evidence of the exultation he felt, and queen Lovisa was often rewarded in this manner.

"Do you know who I am, then?" asked the "gardener," as he took hold of the hand of the queen.

Both Annika and Ola were so astonished at what had occurred that they did not immediately guess who he was, though they might from the conversation have understood. At last Ola exclaimed, giving his mother a push with his elbow, "Why mother it is not any gardener or foreman; it is no one else but the king or he would not hold the queen by the hand like that."

"You are certainly not stupid in any respect," said the "gardener," in whom our readers have no doubt already recognised King Karl.

"Come again to-morrow with the boy at 12 o'clock, and we will arrange that he, according to his wish, learn to play."

Boldly our two travellers went forward to shake hands with the royal pair, who warmly responded.

"God bless you both!" said mother Annika, and the tears which flowed down her weather-beaten, brown cheeks were evidence that this wish came from her heart.

"Take that, so that you have something to live upon until we meet to-morrow," said the king, as he took Annika's hand, into which he placed a bank note more than sufficient for the purpose indicated.

#### Chapter V.

We may rest assured that our friends did not neglect on the day following to attend at the palace at the hour appointed. They were without any trouble admitted, and as before, were received in as friendly a manner by the king and queen, and the good Lovisa had already arranged as to how Ola's education should be conducted.

Mother Annika, considering her position in life, received a large sum of money, and the king said jokingly:

"If my wife finds it difficult to maintain your son, then I will help her, you have my royal word for that."

Mother Annika returned home, and Ola received at the queen's expense, instruction not only in music, but also in all other subjects which belong to a good education. His good abilities and industry gave the best hopes of his future, and often he was sent for by his protectress who always was very kind and friendly towards the poor cottager's boy.

#### Chapter VI.

On March 30, 1871, there was an observable commotion in Stockholm. At several places people were gathered together to read papers that were posted up. What did it mean? In Stockholm's palace one of Sweden's noblest women lay on her death bed: it was queen Lovisa, who breathed her last sigh. Many an eye was damp, and tears ran down many a cheek when it was known that heaven had recalled its loan. Not only was there deep sorrow in the saloons of the royal palace, but also in the cottages—in the homes of poverty fell many a tear that day, for even there she was known, and perhaps more prized than in the castles of the wealthy. Many and great were the gifts she gave, and often unknown had she sent help in the hour of need.

Amongst the crowd, gathered at the palace, we see a well clad youth who stares at the papers posted up which give

the death message. But the tears which tremble in his eyes prevent him seeing clearly the words. It was not necessary, for the expressions of those around convey sufficient information. The youth, as our readers, no doubt suppose, was Ola.

Without looking around him, he went to his home which was a gift of her who was gone. After he had wept long, with his head bent against his hand, he took up his violin and standing, commenced to play. Sorrowful and complaining sound the notes, and soon from the strings of the violin, pours forth a melody full of woe and anguish; towards the close it is no longer sad, but expressive of joy and hope. So, too, should the melody close that was to the memory of queen Lovisa. Death ought not to have anything terrifying to the good; it is but a step onwards in eternity's bliss. This, Ola felt and expressed in this simple piece which he afterwards played daily.

A few weeks after the queen's death, Ola was called to the palace. After thinking a while, he reached down his violin from the wall, and took it with him. When he arrived he was told to go to the king.

"Good day, my boy," said king Karl, stretching out his hand in a friendly manner, "we have had a heavy loss since we last saw each other."

If Ola had any reply, he was unable to speak, for the tears streamed down his cheeks.

"Yes, you may weep," said the king, if anyone was worthy of tears it was she; and with these words a dimness spread itself over his eyes.

"Once I promised, in a joke, to look after you," he continued, "if she was not able to do so. This promise I will now fulfil, and you shall hereafter continue your study of music which you love so much."

Ola bowing, stammered his expressions of gratitude and then said, "I have composed a little piece to the memory of the queen; may I play it?"

Permission being given, Ola played the melody above referred to, but never before had the notes sounded with such sweetness and emotion. When he had finished, the king deeply moved, laid his hand on the youth's head and said: "Thanks! Thanks! You will be an honour to your patroness, for you have heart as well as head. So long as I live, you shall neither want for help nor protection."

#### Chapter VII.

Ola continued to work, and seldom has the future looked brighter for any of poverty's children. All his teachers praised him for the great progress he made, and this spurred him on to work with increased energy. His cheeks became paler, but his eyes, on the contrary, beamed with an increased lustre the more he grasped the beautiful art.

In the poor cottage in Wernland it was a festive day when there came a letter from Ola in Stockholm—and letters came often, full of hope and gladness.

We now enter a little neat room in the capital. On the bed lies a pale, light curly haired youth; he is an old acquaintance: it is Ola. Several persons are gathered around his bed, and a deep manly, but mild voice asks:

"How is he?"

"There is no hope of life, your Majesty," replied the doctor, and lays down Ola's hand on the coverlet.

King Karl seated himself on a chair by the bed side of the dying, and taking the boy's hand in his, he asked softly:

"Are you afraid to die, my boy?"

"Oh! no," whispered Ola slowly, "I am so glad, so glad. Send my love to my father and mother, and to my brothers and sisters, and thanks to you, eternal thanks."

His eyes were closed for a moment, but opening them again, he said, "God calls me—I come! I see them all there at home. I see the mountains and the lake. Do you hear the cataract roaring? I see the queen! I am coming—coming!"

These were his last words, and Ola's spirit had gone to that land where the music swells forth purer and more beautiful than here on the earth.

THE END.

#### THE DALTON-IN-FURNESS APPEAL.

To the Editor.—Dear Sir,—Kindly acknowledge the following list of contributions, which we have received with thanks, on behalf of Mr. Procter, the blind medium:—

of Mr. Procter, the blind medium :—			
	£	s.	d.
A Jersey Christian Spiritualist ...	...	0	10 0
An Oldham Spiritualist ...	...	0	5 0
Mr. James Towers, Dalton ...	...	0	5 0
Mr. Robert Towers, Dalton ...	...	0	5 0
J. G. R., Dalton ...	...	0	5 0
		<hr/>	
	£1	10	0

J. ROGERS, Hon. Sec.

23, Butt's Beck, Dalton-in-Furness, April 12, 1881.

## HUMAN BROTHERHOOD.

### 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.

#### FILEY.—SPELLING BEE AT THE SPA SALOON,

A short time ago these instructive and pleasing entertainments were throughout the country highly popular, but from some cause or other they, like the morning cloud and early dew, soon passed away, leaving an aching void behind. A resuscitation, however, of intellectual gatherings, so far as regards Filey, took place a short time ago, under the auspices of Mrs. Harrison Green, of Grove Villa; a lady who is ever on the watch tower looking out, ready to promote and energetically carry out any scheme having for its object public good, and specially the elevation of the mind, morals, and social position of the rising generation. The novelty of this movement (this being the first ever held in Filey) drew together a large and respectable company, which not only afforded pleasure and amusement, but also proved a financial success: the noble object being that of providing good and useful books for the parish reading room library. The saloon was beautifully decorated for the occasion by Mr and Mrs. Green, who not only lavishly furnished magnificent plants, flowers, etc., from their own private gardens, but personally superintended the arranging of the same. The competition for a length of time was admirably sustained by the senior class, whilst the junior class, sometimes at their wits end, to the hilarity of the audience, very creditably did their best. The prizes consisted of handsome books, the gifts of Mrs. Green, and two special prizes of coin of the realm. Intense excitement prevailed in reference to the awarding of the prizes to the successful competitors, each being greeted with loud applause. The interrogatee, the Rev. J. J. Sergeant, Wesleyan Minister, elicited hearty and well-deserved honour for his humorous and impartial mode of asking questions. The Rev. A. N. Cooper, vicar, and E. H. Green, Esq., acted as referees. Capt. H. Darley, J.P., occupied the chair. A hearty vote of thanks was given to Mrs. Green for having got up such an instructive and amusing a method of aiding the reading room, which was received with vociferous plaudits. The musical portion of the entertainment was under the conductorship of Dr. Haworth, and was a rich treat in itself. Votes of thanks to the Chairman and others were given and cordially responded to, and a happy and enjoyable evening was spent.

"Filey Post," April, 2.

INAUGURAL MEETING AT EAST DULWICH.—On Tuesday evening, April 5th, a small gathering but harmonious company assembled at Mrs. Jones' new rooms, 255, Crystal Palace Road, and were favoured with the company of Miss Samuel, who gave a beautiful address under the inspiration of her guides, followed by delineations of the surroundings of various sitters. Controls were also given through the writer (J. G. Robson), who was present on the occasion. There is accommodation for a number of persons, and it is hoped that inquirers resident in the locality will pay Mrs. Jones a visit. Meetings will be held every Tuesday at 8 p.m. till further notice.

A GENTLEMAN who has in the past been a generous supporter of this Cause having lost every vestige of his property in connection with the sea, seeks an Engagement in any useful capacity. Has ability, is not afraid of hard work. The most satisfactory Testimonials. Must do something immediately. Suitable for a Private Secretary or Travelling Companion. Has no objection to go to any part of the world. Apply to "Mc," Office of the MEDIUM.



## 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.*

### CHAIRMAN OF COMMITTEE.

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.

### ANTI-VACCINATION MEETING AT BRIGHTON.

A public meeting in connection with the Brighton and Hove Branch of the National Anti-Compulsory Vaccination League was held on Wednesday evening last in the large upper room at the Town Hall. There was a large attendance, the room being fairly well filled. Mr. George Virgo presided, and amongst those on the platform were W. Tebb, Esq. (of London) who was announced to give a lecture on "The Paris International Anti-Vaccination Conference," the Rev. W. H. Allen, Dr. R. P. B. Taaffe (Medical Officer of Health, of Brighton), and Messrs. R. Cooper (of America), W. Hasker (of London), P. Luck (of Eastbourne), T. Martin (of Lewes), C. Pocock (Secretary), Farrington, G. H. Ashwell, Edwards, Awcock, W. Marchant, C. J. Harris (President of the Brighton Branch) Hotton, Hoather, Holder, and W. Woodward. Amongst those in the body of the room we noticed Councillors Bond, Nell, and Newman, and Messrs. Allison, J. Balfour, C. Bishop, Collings, and G. S. Godfree. Most of these we have mentioned were of course present in support of the movement, but Dr. Taaffe, Mr. Woodward, and one or two others, were present for the purpose of speaking against the arguments advanced.

The CHAIRMAN, in opening the meeting, said they were there to consider one of the most important social questions of the day—namely, that of the vaccination of their children with cow-pox. For many years past the practices of vaccination had been acquiesced in by the public generally, believing that it did what it professed to do—namely, that it was an antidote and preventive of small-pox—it had been put upon its trial for many years, and had been found to be not what was stated. It having failed to keep away small-pox, which had been very prevalent of late, people began to ask why it was doctors said the operation was not properly done, and parents began to think that they were doing wrong in allowing their children to be vaccinated at all, and thus had arisen the Anti-Compulsory Vaccination League—(applause)—and they found among the members of the League the nobility, Members of Parliament, and members of the medical profession themselves. When doctors disagreed who was to decide?—(hear, hear). Speaking of the prosecution of non-vaccinators, he said he felt very indignant that their police courts should be employed for such a purpose. They felt that in protecting their children from that which would injure them they were using a God-given right—(hear, hear)—and he thought but little of the parent who would not use his utmost endeavours to protect his child from everything that would injure it. Therefore, they had called that meeting on purpose to use their rights, to protest against the practice, and also to petition the legislature that the compulsory clauses might be repealed.

The SECRETARY (Mr. Caleb Pocock) then read several letters of apology for non-attendance from Mr. Taylor, M.P., Mr. C. H. Hopwood, Lord Clifton, Mr. J. J. Garth Wilkinson, physician, and Mr. W. J. Collins, M.D.

### LETTER FROM P. A. TAYLOR, Esq., M.P.

Mr. P. A. Taylor, M.P., in the course of his letter said:—

"It is worthy of note that Vaccination is for the most part actively defended and upheld by a small portion only of the Medical Profession—the Medical Experts and Specialists—the great majority of the profession simply holding with the creed—as Theological Students accept the 39 Articles—without enquiry. I can affirm that a considerable number of these are beginning to doubt vaccination and to repudiate compulsion.—What are the weapons of the Vaccination fanatics? They are unscrupulous assertions, and cooked statistics; and they fight behind the ramparts of a muzzled press. Hardly a paper in the country will open its columns to discussion, while almost any of them will insert the ridiculous canards of the medical expert: the men who spread syphilis through the land and call the process vaccination, and then by another and if possible more infamous law (the C. D. Acts), pretend to stamp it out.—One word of warning to Liberal M.P.s throughout the country—I will not prophesy—because it is impossible to foresee what great national issues may be before the constituencies at the next General Election—but in the absence of such I believe it will go hard with those so-called Liberals who up-

hold a compulsory system—in itself a gross invasion of personal rights—and who will not take the trouble to inquire for themselves in regard to a legalised quackery of whose absurdity and failure nothing but inquiry is needed to convince any candid mind."

### LETTER FROM C. H. HOPWOOD, Esq., M.P.

Mr. C. H. Hopwood, M.P., in the course of a letter said:—"When surgeons to Unions presume to vaccinate children in Workhouses sometimes only a day old, and oftentimes less than a week old, it seems to me that pity, common sense, and science, are fled from us—I never doubted vaccination until I saw instances of parents prosecuted remorselessly and fined 30 and even 40 times, and others who could not pay fines repeatedly imprisoned because, having lost one darling child or more by the effect of vaccination, they most naturally refused to imperil the existence of their other little ones. Such persecutions shocked me, and led me to enquire. I now believe that vaccination kills more children than small-pox does. It conveys from arm to arm festering impurity and too often disgusting disease. When will the noble profession of medicine free itself from the temptation of pecuniary emolument or the influence of authority too long obeyed with unreasoning and uninquiring docility."

### LETTER FROM LORD CLIFTON.

Lord Clifton, of Cobham Hall, Gravesend, wrote:—"I am only too happy to have disassociated my name from the body of County Magistrates who are compelled under our vile centralised despotism to carry out an act, feloniously smuggled through Parliament by the doctors in 1853, in order, as has been well said by a writer in the "Contemporary Review," to create an artificial demand for medical assistance, by the greatly increased number of "bad arms," erysipelas, and the like; the direct result of vaccination,—as is now admitted by all except the wilfully mendacious and fraudulent defenders of state-endowed, state-enforced cow-pox. The act of 1853 was smuggled through as a private bill without debate or division; 14 years before the admission of the masses to the franchise, by two private gentlemen from Worcestershire, the late Lords Lyttleton and Hampton, and though this was only 28 years ago, that this foul servile copy of continental bureaucracy was foisted upon our English law, yet young Herbert Gladstone, writing to his constituents at Leeds, can point to it as a law of the Medes and Persians, passed, forsooth! one year before he was born. As the son of a great statesman, and as a school fellow of mine whom I cordially admire for his honesty and modesty, I wish to support young Gladstone, and I subscribed £100 to his expenses in Middlesex, but a student of history should know better than to uphold an act of 1853 as one of our ancient laws. He says the burden of proof is on us as the law is established. I flatly deny it. The burden is on those who in 1853 changed the immemorial prescription of English and world-wide law, that no medical or surgical operation should be performed against consent.

### LETTER FROM DR. J. J. GARTH WILKINSON.

Mr. J. J. Garth Wilkinson wrote—"The venom of vaccination gathers as it goes. Vaccination is worse to-day than it was ten years since; for it has traversed more impure bodies of men and beast, and derives a fresh lineage and inheritance of pollution from each transmission. That is the physiological side of the case. It has also produced an intensified venom in the minds of the medical pro-vaccinators and in their rage at our educative light given to the people, made them scout truth and decency in their opposition to our homes. Their fresh assault is on the weakest; on miserably poor women, confined in parish houses, whose new-born babes are violated by vaccination within a day or a week after birth."

### LETTER FROM DR. W. J. COLLINS.

Mr. W. J. Collins, M.D., of 10, Albert Terrace, Regent's Park London, wrote—"You know how heartily I sympathise with your views, believing vaccination to be utterly useless, and and what is far worse, positively dangerous to health and life, as now proved officially by the recent Parliamentary returns."

### LECTURE BY W. TEBB, Esq.

Mr. W. Tebb, who is the Chairman of the Committee of the London Society for the Abolition of Compulsory Vaccination, proceeded to deliver his lecture on "The Paris International Anti-Vaccination Conference." Having remarked that Richard Cobden had said that members of Parliament needed instruction, he pointed out that the way to bestow that instruction was to enlighten the people. The meeting they were holding that night was the manner in which they instructed the people. In the course of his lecture, Mr. Tebb said that in every country where a misguided profession had persuaded governments, either state or municipal, to impose the medical dogma known as vaccination upon the people, opposition has been aroused, and no community, however small, had been without witnesses to testify against it. In some cases where the injustice had been intense and the remonstrances unavailing, the patient long-suffering people had been driven to acts of violence. In the year 1875 a riot took place at Montreal, Canada, caused

by the compulsory vaccination of common people, in which every window in the large City Hall was broken by men and women who had seen the dire effects of vaccination on the bodies of their healthy offsprings. The proposed Bill, if passed would have riveted vaccination on a free people, but it was withdrawn by the Municipal Council, and had never been revived. In England it was their boast to be a law-abiding people; they suffered much and long, having faith in the potency of moral force, in the strength inherent in a good cause, and in the ultimate triumph of right over wrong. (Loud applause.)

In view of the fact that by such influences alone the opposition to compulsory vaccination has swollen day by day, and year by year, it was suggested by Dr. E. Labbe, the editor-in-chief of the "Reveil Medical," the French medical anti-vaccination organ, that if a convention of delegates, representing this revolt against state medicine, could be gathered together the hands of the opposition would be strengthened, the cause of freedom, parental rights, and true hygiene furthered, and the cruel and tyrannical vaccination Acts, pronounced by Mr. John Bright to be monstrous, and regarded by their Prime Minister with mistrust and misgivings, the more speedily overthrown. The London Society for the Abolition of Compulsory Vaccination appointed a Committee to confer with Dr. Labbe, and it fell his lot to take part in the movement. One difficulty, which was a serious one, was that there was no organization in Paris against compulsory vaccination, but against this drawback was the fact that the practice in the minds of a large number of the profession, was held most loosely. Invitations were issued, and the results which had been published far and wide of the Conference showed that the promoters had not been over sanguine in their predictions. Letters were received from every country where vaccination was enforced of sympathy and warmly approving of the project. Professor Newman, in a letter, said it would not seem his special duty to step forward were not the richer classes of England so fatuously bent to obey the medical faculty in the matter of vaccination, while the newspaper Press seemed so frightened about anything which would split up the Liberal party, that they acted the very illiberal part of inserting the subtle, and often false statements of the advocates of this tyranny, and habitually refused admission of replies. This was not the way of strengthening the Liberal party. (Applause.) This letter and others were received with enthusiasm by the audience in Paris. The Congress assembled on the 10th December, the delegates representing eight nationalities, viz., France, Belgium, Prussia, Wurtemberg, Holland, Switzerland, England and the United States. Having explained the pleasure the delegates felt in meeting together, he said that Dr. Boens presided at the Congress with impartiality and ability. He went on to say that several of the delegates were men whose writings against compulsory vaccination had made them familiar to every student of the question in Europe. Mr. Tebb then proceeded to detail the action taken by many of those gentlemen on behalf of Anti-compulsory Vaccination, and gave the opinions of several medical gentlemen amongst the number upon the subject of vaccination. He then recounted somewhat the proceedings of the Congress which lasted three days. The result of the deliberations of the Congress was to demonstrate amongst others various propositions, to the number of nine, which Mr. Tebb read. The concluding paragraph ran as follows:—"That in view of the confusion of opinion which prevails in every medical assembly amongst the so-called authorities, whenever the subject of vaccination is discussed, it is unwise, impolitic, unjust and tyrannical to enforce it: that such enforcement retards all improvement in the treatment and all discoveries for the prevention of small-pox: and that all Compulsory Legislation with regard to vaccination ought to be repealed." The Lecturer concluded by an eloquent peroration. Truth, he said, spreads slowly, but it does spread, and future generations will be amazed to learn how in so enlightened an age, a cruel, filthy, and mischievous superstition could have so long survived. To use the words of the greatest reformer of this generation, "Nobody ought to despair whose cause is just. Nobody is justified in despairing if he has a righteous cause to uphold. It may not be given him to see it triumph, but that is only a question of time: it is an immaterial thing, but of the right itself there is no power on earth to stay it. None can ever defeat it in the end: God Himself is pledged to its final victory." (Loud applause.)

#### RESOLUTIONS.

Mr. FARRINGTON moved the following resolution:—"That in the opinion of this meeting Vaccination is a great evil; that it does not prevent or mitigate small-pox, but is the direct means of killing many infants, and spreading most loathsome diseases broadcast throughout the country; that it is dangerous and unjust for Parliament to allow a section of the medical profession to enforce their speculative theories on the people by fines and imprisonment; and that the Compulsory Vaccination Act ought therefore at once to be entirely repealed." In moving the resolution he expressed a determination never to submit to the Act, and said he had only that morning been summoned before the Hove Bench in respect of two children he refused to have vaccinated.

Mr. T. Martin, of Lewes, seconded the motion.

This other resolution was also carried:—"That this meeting looks upon the compulsory vaccination law as a violation of parental rights and individual liberty, and that it condemns the action taken by the Officers' Duties Committee of the Brighton Board of Guardians in secretly authorising the vaccination officer to prosecute respectable citizens time after time for the same child, when they could have exercised the discretion allowed by the Act with regard to repeated prosecutions; this meeting is of opinion that such conduct on their part shows that they love to oppress."

It was resolved that copies of the resolutions be signed by the Chairman on behalf of this meeting and forwarded to each member for the borough.

One of the speakers uttered some criticism on the conduct of the press. Two reporters handed a written statement to the Chairman, who refused to read it. The reporters continuously interrupted the meeting. Mr. Hasker then read the note from the reporters, and pitched into the Press so keenly that the reporters once more gave tongue to such a degree that the audience cried, "Turn them out." They left the meeting with a few sympathisers, and the proceedings closed peacefully.

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

On Sunday evening next, at 7 prompt, Mr. Macdonnell will discourse on "Resurrection."

Monday, at 8-30 the Comprehensionists will meet to discuss several important matters.

Tuesday, at 8-30, Mr. J. Holmes of Leicester, will lecture on "Spiritualism: the Foundation of a Nobler Past, Present, and Future Life than Secularism or Orthodoxy."

Wednesday, at 8-30, Mr. F. O. Matthews, clairvoyant descriptions, &c.; admission 6d.

On Saturday, at 8 punctual, the usual seance; Mr. Hancock attends half an hour previous to speak with strangers. Admission 6d.

Good Friday, morning at 11, Mr. Macdonnell will speak on "The Crucifixion."

On Sunday evening last Mr. James Veitch read an excellent paper on "The New Testament," bringing the powers of a young and vigorous mind to the task of Examining it on its merits. The address was listened to with attention and much satisfaction to a full room. His views of the Gospels, of course, are debatable, but his clearness and reasonableness from his position were worthy the approbation they received, and we must say Mr. Macdonnell has made no mistake in selecting his "curate" as deputy for our "very reverend" who was lecturing elsewhere.

J. M. DALE, Hon. Sec.

#### GOSWELL HALL SUNDAY SERVICES.

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

On Sunday evening last the guides of Miss Samuel gave an excellent address, the subject being "Dæmonism and Spiritualism," which was received with marked attention by a numerous and sympathetic audience, this being her last appearance on the public platform for some time, as her guides think it necessary that she should return to her home in order to recruit her health. We trust she may return to us at no distant date, refreshed and invigorated by her temporary absence.

On Sunday evening next the platform will be occupied by A. T. T. P., the recorder of "Historical Controls," (on whose ability and earnestness we need not comment), when we hope to see a good attendance.

31, Pancras Road, King's Cross.

JOHN SWINDIN.

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

On Sunday, 17th, Mr. J. Holmes, morning at 11-30 and evening at 7 o'clock. Mr. Matthews follows each speaker with clairvoyance at the Sunday evening lectures.

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

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#### LEICESTER.—SILVER STREET LECTURE HALL.

On Sunday last, April 10, Mr. Bent gave two trance addresses; subjects:—morning, "The Inescapable Chain of Leading a Godly Life"; evening, "The Divine Order of the Universe."

On Sunday next Mr. Walter Howell, of Manchester, will give two trance addresses, morning and evening. He will also be present at the tea and soiree on Easter Monday.

56, Cranbourne Street, Leicester.

R. WIGHTMAN, Sec.

#### MANCHESTER AND SALFORD SPIRITUALIST SOCIETY.

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

April 17.—Messrs. Shaw and Thompson.

" 21.—Mrs. Rogers, Macclesfield.

" "HOME CIRCLES," AT 8 O'CLOCK.

April

20.—Mr. Thompson, Trinity Coffee Tavern, 83, Chapel-street, Salford.

27.—" Brown, 33, Downing-street.

President: Mr. Shaw, 2, Little Gold-street, Pendleton.

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

#### BARROW SPIRITUALIST ASSOCIATION.

Public meetings held in the Rooms, Cavendish-street and Dalton-road, every Sunday at 6-15 p.m., and every Thursday at 7-30 p.m. Trance addresses on each occasion.

President: Mr. J. Warmsley, 28, Dumfries-street.

Secretary: " J. J. Warmsley, 40, Brighton-street.

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.



## MR. T. M. BROWN'S APPOINTMENTS.

Mr. T. M. Brown is busy holding meetings in Manchester, and will remain in that city up to Tuesday next. Address—Care of Mr. George Dawson, 27, Ellsmere-street, Western-street, Moss-side, Manchester—up to Tuesday.

Mr. Brown will reach home in two weeks.

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

## APPOINTMENTS.

Cardiff.—Sunday, April 17: Town Hall. 11 a.m. and 6.30 p.m.  
London.—24th, and May 15. Northampton.—May 29.  
Belper.—May 1. Keighley.—June 19.

**MR. E. W. WALLIS**, Inspirational speaker. For terms and dates apply—13, Lake-street, Forest-side, 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.

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Service commences at 2.30 p.m.

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

## SOUTH LONDON SPIRITUAL SOCIETY,

8, Bournemouth Road, Rye Lane, Peckham.

President: MR. JAMES KINNERSLEY LEWIS.

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

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

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

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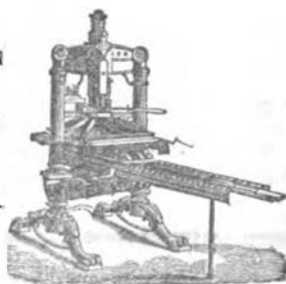
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