

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

[REGISTERED AS A NEWSPAPER FOR TRANSMISSION IN THE UNITED KINGDOM AND ABROAD.]

No. 578.—VOL. XII.]

LONDON, APRIL 29, 1881.

[PRICE 1½d.

## MESMERISM AND PSYCHOLOGY.

### CLAIRVOYANCE.

BY "HUMNUR STAFFORD."

In treating of Clairvoyance it will be necessary to include the science of Mesmerism or Animal Magnetism, since the one cannot exist without the other, Clairvoyance being the result of Animal Magnetism or Mesmerism.

The latter science owes its modern name to the celebrated German physician, Fredric Antony Mesmer, of Baden, who lived in the 18th century. His attention for many years had been drawn to the loadstone, and he conceived the idea that if inanimate bodies had such affinity and attraction for other bodies, it might possibly be that the ancient Pythagoras, Plato, Hippocrates, had known more of this mysterious influence than was believed, when they asserted that human beings could exert a similar influence over each other. And he put forward as his opinion and belief, that this property did exist and might be used as an aid to medical science. He endured much persecution; but in the end obtained from a large body of doctors a recognition of the principle. The science was named after its discoverer, as he was called Mesmer, and to this day it is known by his name.

Since then it has become not only an accredited but fashionable means of practice, and although abused by adventurers and impostors who have pretended to possess the power for the purpose of deluding and imposing upon the credulous, the facts connected with it are so remarkable, and the effects so extraordinary, that as a curative agent it is rapidly taking its place in the first ranks. Its capabilities are almost infinite; it can reach where all the drugs of the Pharmacy are powerless to penetrate. I do not say it can cure all diseases. It can, not, but it can give strength and increased vitality to the patient, and in many cases when the magnetism itself is powerless to cure directly, it so acts upon the system that it may, if the disease have not too great a hold, give sufficient increase of strength to throw it off.

Although dating only from the last century under the name of Mesmerism or Magnetism, the science is as old as the human family itself. In the temples of

ancient India, as well as those of Egypt, there are representations to be found of persons being operated upon, in the same manner as mesmerists now use for curing purposes.

The family of Hippocrates, it is recorded, practised the laying on of hands for the healing of diseases, and attended in the temple daily to minister to the sick. In his writings this passage occurs, which to those who are acquainted with the phenomena of Clairvoyance, is sufficient evidence of his intimate knowledge of the existence of this power of wonderful clear-seeing: "The sight being closed to the external, the soul perceives truly the affections of the body." From other remarks in his writings, we find that under directions or indications of Clairvoyance, he used to magnetise and heal his patients by Mesmerism, as we would say, but in other and his own words—"By laying on of hands."

The ancient Greek philosophers—Pythagoras, Plato, and many of their successors—according to Iamblichus, had recourse to Clairvoyance or magnetic sleep, which they said was "the entrance door to the living realities."

Pythagoras studied this subject, which was the one to which he devoted many years of his life, in the temples of ancient India and Egypt, and he who discoursed of Hygiene as a department of human wisdom, used Clairvoyance as a means to further his knowledge in this respect; knowing that, to a clairvoyant, the internal becomes, without the use of material senses, more perceptible than the external is to the ordinary objective perception.

He himself used Magnetism to insure quiet tranquil sleep and significant dreams. Iamblichus, from whom we derive the greater part of our knowledge of these philosophers, says, that even in his own person he had the remarkable power of producing quiet sleep, and he says, from the visions seen by Æsculapius while in this divine sleep, originated the sublime science of medicine. From Cicero we learn that Æsculapius while asleep in the temple uttered oracles for the cure of the sick and diseased. The great Roman physician, Celsus, was intimately acquainted with the science. Many incidents of the effects he produced by Magnetism are recorded by Asclepiades. Tacitus tells us that two men, one blind and the other with a withered arm, were told in a vision, by the god Serapis, that the Emperor Vespas-

sian could cure them. Accordingly they had recourse to his Majesty, and he, by a simple process cured them, "by laying on his hands over their infirmities." This incident is mentioned by two other writers.

We are told by Strabo, that the sick were brought to a spot consecrated to Pluto and Proserpine, and there they were prescribed for by the Virgin Prophetesses, who were made to sleep, by the priests of the temple. "These prophetesses," says Saint Justin, "in their sleep told of many things which were true, and came afterwards to pass; but when they were wakened out of their sleep, remembered they not anything of which they had spoken."

Suetonius also speaks of a spot in Asia where the sick came that they might be cured by the priest, who placed his hands upon them. There is also plenty of evidence to show that the Druidesses of ancient Britain were clairvoyants, having together with the power of prophecy, the power of discriminating and prescribing for disease.

We may turn to the history of Moses, and we learn that he was instructed by the wise men of Egypt; and it may be pardonably inferred that, as it is well known those wise men practised the magnetic science, he was also instructed in this lore by his teachers. The miracles which he performed before Pharaoh ceased to be miracles when the wise men, without the aid of a Divine God, repeated the same miracles after him. It is much more natural to think that Moses was an apt and clever pupil, and a man possessing a great magnetic power, than that the wise Egyptians were equally capable of producing miracles as the Divine God himself; and it is not to be wondered that Moses, being instructed by the wise men of Egypt, should be able to perform as wonderful feats as his teachers, when one takes into consideration the probability that he may have possessed the magnetic power, even to a greater extent than the Egyptians.

The Jewish sect—the Essenes—it is well known, taught and practised the healing by laying on of hands to the exclusion of any other method of hygiene, and we are also told by profane writers, that they "saw in visions divers curious diseases, and saw also in visions the means whereby to cure them." The Romans were also acquainted with this department of philosophy, and we learn that they brought their sick to the temples and remedies were revealed to them by this means for their disorders.

There has been no nation, from the earliest times of which we have record, without the knowledge of this science, and in all cases it has been a part of the recognised religion of the country, carried out and exhibited under the auspices of the teachers, and in the temples of the gods, although the only records are naturally found in the annals of philosophy, and from these records we learn that the science was taught in the schools and places set apart for the purpose of instructing youth; but with the incursion of barbarous nations, who overran southern Europe and Asia, the philosophy was hidden and its records forgotten, but like all natural forces it came again to light, and although hampered by other philosophies and kept down by ignorance, it has succeeded in finding an outlet, and it is for you to say whether, after carefully studying the history of ancient nations, it is a new science or not.

*(To be continued).*

## BIBLE SPIRITUALISM.

### V.—THE TOTALITY OF CONDITIONS.

In a few brief sketches I have endeavoured to lay down the general principles that underlie the conditions of Bible Spiritualism. I do not say that the study is exhaustive, but suggestive. If all this be true, the conditions of a healthy modern Spiritualism are simpler than many imagine. The whole may be comprehended

in one sentence. The conditions for pure, true, high intercourse with the spirit-world lie in a manhood developed on right lines. Any of these conditions minus, and the phenomena change at once. A seance may be composed of the intellectually healthy and fairly moral persons, but lacking that tone of lovingness which makes up a true morality, the communing spirits will be of that level. Nothing is more antagonistic or separative on earth than malice or lovelessness. A loving, healthy, pure, and intellectual nature finds no ground of intercourse of an entire nature with a man like Voltaire, say, in whom the splenetic largely prevailed; or a being like Rousseau, in whom vanity or love of self predominated. And yet on earth every spiritual sense is dulled in exercise by the body. "In this tabernacle we do groan," said a fine Bible medium. Why? Because the spirit within felt transcendent impulses and yearnings that that body could not respond to. The earth body is not an accurate and responsive medium or organism for the spirit; above all, for the spirit that has developed well.

But in heaven that war is ended. The body expresses the soul, and the soul forms the body. They act and re-act in mutual reciprocity. Hence, a man or woman there looks what they are. Arbitrary names like Mr. Smith and my Lord Bigwhackem, are not given. The individual has his symbol or accurate sign or appellation. He is "Mines of Love," or "God to himself," or "Hate all," or "Fruitful bough." He is called such because he is such. Hence the law of affinity and repulsion reigns with as much sway in the heavens as it does in inorganic matter, and in the brute and vegetable kingdoms on earth. After death the separation or uniting of men and women takes place. They rise or fall according to their inherent fitness. They fall into societies such as their natures, in their stage of development, can associate with. Place in heaven is ruled by approach towards totality or harmony of character. It is this law which explains so much in modern Spiritualism as well as in that of the Bible. A noble man, like Dr. Moffatt, on earth can live fifteen years in Caffreland, teaching savages. The distance between him and them is immense, but his and their bodily conditions obscure the distance. In heaven or the spirit-world that would have to be done by some one a little above, but related to them in some way, or with parts of his character allied to parts of theirs. Simple love would form such a basis of intercourse between very high and low spirits, no doubt. But if love be absent, then there is no such direct contact possible, except by such loves or passions as they have. Now if this law of placement in the unseen be kept in mind, and united with the unbending law of intercourse by affinity alone, it will follow that our level of spirit-communion will be in exact gradation, step by step, to our own approach to totality or harmony of character.

If all these conditions be necessary to a harmonious progress of man's nature, and I think that is undeniable, then spiritual intercourse must recognise all those conditions, and act upon them.

The totality of these conditions does not mean likeness, or sameness of phenomena, mediumship, or intercourse. There is an intellectual and emotional bias in all of us which makes us prefer one calling or pursuit to another. Abraham, though he supplied all these conditions, did not do the work that Moses did; nor Moses that of Elijah; nor Christ that of the three.

It will be seen that we look upon Spiritualism as governed by unvarying law. Law reigns everywhere. Like conditions mean like results. That is true in Abraham's time, in Christ's, in Luther's, as in ours; and will be true to all time. God changes not. Hence the reason of Bible spiritual epochs and phenomena was not in the arbitrary will of God or angels, but in conditions, and according to the totality of those conditions so was the measurement of the intercourse. The one who supplied all these conditions in fullest form was Christ. There may be differences of opinion as to

whom he was. But there can be no difference of opinion that that character was unique in its transcendent sublimity, purity, and power. There was not before him, there has not been since, one like unto him. And we find, as we might expect, with our doctrine of law reigning everywhere, that his spiritual intercourse was above all the earth has ever known. A loaf of bread feeds 5000 and 7000 in his hands, and the hem of his garment heals a woman of the blood flow. That majestic bearing crows the profane sellers of the Temple, and a look from his eyes smites the Roman soldiery to the ground in Gethsemane. He stands before a sepulchre and calls forth its dead; he stands upon a fishing smack's deck, and with reverent confidence stills a tempest. Such a personality as this is awing. Why was he thus? Why did he do such things? From the same law that anyone does things. Put a Devonshire peasant in the world and with a universe of laws around him, he ploughs with the same instrument as his Saxon forbears did. "It did for feyther and it'll do for oi." Put a Franklin there, and he draws the lightnings from the skies; an Edison, and he makes the electric light. The world of wonders lies all around us. "He that hath ears to hear let him hear." "He that hath eyes to see let him see." Christ did greater things because he was a greater personality. And that personality was developed by the totality of these conditions I have laid down. He brought around him higher spirits; they could dwell at his side with ease. It is no wonder, it is perfectly natural. Why stare and gape at it like a country bumpkin at the skilful movements of the showman of Punch and Judy. That life says to all, "Go and do likewise." The moment he ascends to heaven the splendour of Spiritualism gives way to a less glowing lustre, because his successors were feebler men. Christ did all he did by the laws of nature controlled and manipulated by a noble knowledge, a loving heart, a pure life, and consecrated will. Put a rude sailor on a desert island and he knows not how to kindle a fire. Put a man of science there, and with the concave glasses of his and companion's watches he forces the sun to make him a furnace.

If Spiritualism be low, crude, fitful, and not overwhelmingly certain, it is because of the bad conditions supplied. Seances crowded with superstitious take-alls on the one hand, and selfish rationalists on the other, cannot be the focus of an undoubted Spiritualism. Let Spiritualism be a religious science and a scientific religion, and its aim will be clear. Let its believers sit linked to one another by love and good works, growing in knowledge, and healthy in bodily life, consecrated, one and all, to the service of man and the glory of God, and Spiritualism will outdo all the Bible records. "Greater things than these shall ye do, because I go unto my Father." That was Christ's prophecy to his Church. That Church was meant by Christ to do that. Alas! how soon it lapsed or fossilised into theologies and ecclesiasticisms. If every church was a society of loving men and women, helpful to one another, if every church was a scientific school, if every church was a centre from which should radiate a hundred charitable institutions, if every church was a regular seance assembly, believing really in "the communion of saints," how long would it be before the world would be a veritable kingdom of heaven? That was Christ's idea. That is the idea of the higher spirits controlling this spiritual Movement. It is meant to be a great society, a world-wide one, linked together not by theological dogmas, but by unity of spirit. It is meant to be a positive force on the world's life. Let Spiritualists be no longer known as mere sitters in weird circles, talking with rapping ghosts, as the world imagines, but a body of men and women communing with angels, and inspired to change the social, religious, and political life of the world. Such a body in every nation will say to our Bismarcks, Napoleons, and Gortshakoffs, "No war, we forbid it." It will say to Governments, "No tyranny,

we forbid that"; to capitalists, "no grinding, we forbid it"; to the arrogant labouring class, "no insane demands, we forbid it,"—we forbid it because it is untrue, inhuman, unspiritual, unheavenly, and ungodly. Bible Spiritualists were such men and women. The angels talked with them and they with angels, for one end only, to reform the age. With all these ancient mediums it was not a mere talking business and rhapsodical experience, but a practical blessing. If Spiritualism, with its inspiration from the Unseen, and its visible life one of practical meaning, take this form it will very soon be a universal and commonly accepted thing. But for that it must have the totality of conditions.

All objections to Spiritualism practically merge in this one—*Cui bono?* What is the good of it? It is not enough to say that these rappings, &c., prove a spirit-world. Such a statement has little motive force in it. But if, as the result of spirit-communion, Spiritualists are seen to be alive with higher knowledge, purer life, more consecrated wills, and fuller of benevolent enterprise in social, commercial, and political life than any other class, the world will cease to ask *cui bono?* They will believe in the splendour and truth of the cause, because of the splendour and truth of the effect. That prestige is now held by the church in spite of its credal horrors and sectarianisms. In spite of its dogmas, resting only on a book and historic facts, it develops a purer life than anywhere else. It is far from what it should be, but the world less the church would be a grievous problem. What is not within the reach of Spiritualists with their fuller light and certainty? It is incalculable, if only the totality of conditions be supplied.

There is one point with which I will close this paper. Totality of character means a splendid, unswerving, consecrated, daring, conquering activity. I have never been able to see the use of a mere bibliophile. An Oxford don who is never seen outside his library may be a learned man, but he is a useless man for all that. The end of life is activity, and an activity that wells itself out as a continued benediction. All knowledge and all gifts were regarded by these Bible mediums as a sacred trust, involving a solemn responsibility to their fellow men, and self, and God. A totality of character includes this idea. Every such man is to be a being of use, a medium by which God and angels shall make to flow the torrents of healing, enlightening blessing. That is the law of human advancement. The truest selfishness is the truest prodigality of giving or self-emptying. "It is more blessed to give than to receive." That is the law of God's divine peace; it is the law of angels' happiness; it is the only law of earthly progress. What communion can the noble blessed have with an unuseful movement. Modern Spiritualism, to be akin to that of the Bible, must be not only a continuous receiver from the angelic world, but a continual benefactor to earth. It must touch the earth with a potent force. Such a movement will chase sin, sorrow, and weakness away, as the rising sun chases the clouds and mists of night. Such a movement on earth will blend the higher spheres with that of earth. It will purify the lower spheres in a double way—by ceasing to send such myriads of evil beings into the Unseen, and also by no longer giving them a substratum of human earth-life through which to work their evil schemes, and feed their evil passions. What a mission! If that mission be fulfilled the pathetic prayer of humanity's noblest son will be fulfilled at last. "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou

hast loved me. Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me: for thou lovedst me before the foundation of the world."

OURANOI.

## SPIRITUAL POLITY.

### PROCEEDINGS AT A FAMILY CIRCLE.

On Tuesday evening, April 12, Mr. Duguid and Mr. Burns attended (by invitation) Mrs. Jones's Family Circle at 255, Crystal Palace Road, East Dulwich. A number of visitors was present, constituting a nice circle.

Mr. Burns was invited to preside, but he urgently asked Mrs. Jones to occupy the arm-chair and act as president of the meeting. After a hymn had been sung, Mr. Duguid delivered an address in the normal state, after which Mr. Burns delivered a short address.

#### REMARKS BY MR. BURNS.

I have refused to preside over this meeting, and have insisted on Mrs. Jones occupying that position that the requirements of spiritual law and order may be obeyed. I regard myself and the other visitors as the guests this evening of the lady in whose house we are entertained, and her's is by right the supreme position as hostess and director of the purposes which she may be pleased to carry forward in her own house. Whatever, then, I do or say this evening I do at the request and with the permission of our hostess, and not with any idea of carrying out any purpose of my own, or assuming any position except that which good manners in the house of a kind friend would suggest.

And this brings us at once face to face with the great question of the organisation of Spiritualism. Many artificial plans and methods have been introduced for the purpose of establishing efficient organisation, with the extraordinary result of producing disheartening confusion and bitter anarchy. To-day Spiritualism is not only out of joint as a social institution—the wrong men and women altogether in the wrong places—but spiritually the same disorder is manifest—the lower spheres seeking to take the lead and dominate all things in accordance with their unholy desires.

All this dismay and defeat come from the fact that Spiritualists, in attempting their work, have overlooked the Divine Order pervading mankind, and have instituted in place thereof notions and plans of their own.

Men seem to forget that God Omnipotent reigneth, and that it is necessary for them to appoint themselves to positions of puny place and power. This practical form of Anti-Theism is the worst of all forms of unbelief and irreligion.

Perfect organisation prevails everywhere except in so far as human blindness interferes with its action. Every human being is "organised"—that is, he is furnished with "organs" for the needs of the spirit on the present plane of existence. What is it that gave us these organs—these bodies? I answer, The marvellous love of God with which our spirits are endowed, and out of which inexhaustible fountain all the needs of our nature are fully supplied. Conscience—the intuitions of the spirit—is head of the body corporate, the individual organism, and when the inner voice of the spirit is obeyed all goes well. This is the first principle of organisation.

The second step is that manifestation of love by which man and woman become united as the basis of a family. This love is productive; it is the creative attribute of God at work. The family circle becomes augmented. In time it interlaces with related families and with neighbours who are not related by the ties of kin. Yet it is the same link—love—which unites the neighbour with the family even as the relatives and near members are thus linked together.

Just as the spirit of God within man is the presiding genius of the body, so is "the Head of the House" for the time being—the father or mother, or both united—the presiding genius of the family. As the organs of the body must obey the behests of the spirit to secure their own highest good and enjoy the light of the spirit within them; so must all members of the family and visitors to the family be ready to obey the Head of the Family in all things consonant with that unbounded freedom for righteousness and goodness which the recognition of the Spirit as the Supreme Power confers on all mankind.

This exalted feeling of love and respect invites us together on the present occasion, and hence we are spiritually organised. Our hostess desires not to control us in any way. As a hostess she renders herself our servant in all things spiritual, and as her guests we are animated by a similar spiritual motive. Thus we represent the two or three gathered together in the name of the Spirit, and thus the Spirit is enabled to be in the midst, for the Soul's call of spirit-love and devotedness makes way for the Divine Guest. This is now, as it has been at all times, the only and true Organisation of Spiritualism,

and assuredly man needs none other. It is all-sufficient, for it gives him the grandeur of heaven by his fireside without the intervention of priest or potentate.

Far otherwise has it been in the councils of would-be Spiritualists. The approach to the spirit has been through the sphere of self, as expressed in impudence and aggression. No respect has there been to spirit or mortal, but the most arrogant and domineering mind has rushed to the front and polluted the sanctuary of the spirit with his unseemly plans and defiant purposes. Suspicion has reigned in place of love, arrogance has dethroned respect, and the worship of the needs of the outer man has been practised in place of the worship of the Spirit. A ravenous wolf, as it were, has been let loose amongst the spiritual flock, till to-day the corrosive sphere of self, blossoming into foulness and crime, so dominates the trafficking external sphere of Spiritualism that no pure spirit can withstand the loathsome influence it gives forth.

But thanks be to God, this putrifying diseasedness does not interfere with the divine work of the spirit. Those vessels that have been filled with the vintage of dishonour are relegated to the place appointed for such, and the Spirit of infinite love and enlightenment finds just such channels as it wants for its gracious approach to the children of men.

May we all, individually, prove to be pure channels for this divine light and heat; may we so relate ourselves in all the acts of life that the divine fluid may animate to wise and glorious purposes every act of our lives. Then, indeed, will man be organised, and as Spiritualists, too, with God as the Father of all, and mankind brothers, walking also in brotherhood with the angels of heaven.

Another hymn was sung, and Mr. Duguid passed under control and delivered an address, of which a few notes are subjoined.

#### SPEECH BY MR. DUGUID UNDER INFLUENCE.

After the beautiful words we have heard relative to the conditions required for the reception of spirit-influences, we can add little that will improve them; only from personal observation you do perceive sometimes in a different light. But we cannot enforce the obligation of sitters at spiritual meetings to study the subject, for therein lies all the good which comes and beneficial influences which are felt.

Much that is ascribed to the status and surrounding of the spirit resides in the moral and spiritual atmosphere of those in the meeting. Nor should we be altogether passive in the matter of receiving good, as we might and could, on many occasions, elevate and educate the condition of the spirit. When you can find the true balance, then will you determine success. Everything will move on harmoniously, and a blessing rest on each member of the circle; the spirits officiating will do so honestly and sincerely, because their position is justly considered.

But if there be a false position given to spirit-power, then an undue advantage will be taken of it, and often the inquiring one receives contradictory and untruthful statements, and phenomena of a questionable character.

The present incubus on the Movement is the accumulated gatherings from this region of false relations, which is not the doings and actings of persons spiritual, but the action of influences on the mundane sphere.

The question of the hour is the means that will give harmonious influences and accurate evidence of spirit-power. All that can be done in such a meeting as this. You can advance your ideas, and have a respectful answer from the spirit; you can put the house in order within your own mind, and receive the guest—the guardian angel of life.

Spirit-communion will become valuable according as it applies to the needs of the soul, and the inner solicitations of your being. If merely employed as a detective power to inquire after lost money, lost friends, lost power, or the clearest road to wealth, to ease, to enjoyment: then you must lay yourself open to deception, to contradiction, and often to destruction. But these forms of guidance are all embraced, when the higher walks of life are sought or the desire only for spiritual enlightenment exhibited; then we get above the social struggles and comprehend the phenomena of life from an altitude of serenity and peace. This is a greater inducement to the services of the spirit-circle, and a sweet and holy ground on which to gather together the friendship of it. Most of these circles that have gained solid ground in the phenomena, have achieved success, not from the desire to possess it, but it has sprung up spontaneously, or as a matter of course, because the spiritual soil was there, and the seed spontaneously germinated and grew.

The fruit will come to you when these conditions are observed, and it will be fresh—not the canned and imported kind of meat which irritates and annoys the functions of life. You will breathe a salubrious atmosphere likewise, not impregnated with germs of a lower life-order, but that which imparts vitality to the soul.

We prophesy a bright path to your circle, and a happy return of the spirit on all occasions, laden with the fruits of a new life, if your aims and your aspirations are after this region

of purity and truth, and not the sordid gratification of the lower attributes of life.

In this clear state you will not be annoyed with troublesome visitors or inharmonious sitters, as the power to guide you aright will be always present, and the influence sufficient at all times to discriminate the qualified individuals. There will not be the usual troublesome request of the sitters to the medium—"Am I right?"—but everyone will consciously drop into position, and have the required knowledge and guidance needed. That day is approaching when anything but that which is spiritual will not take place, and society will not be rent in pieces by "exposures," or cheating tricks, or unseemly conduct; because the relative position of this work will be determined, and not ascribed in all its phases to the agency of spirit, which, if truly sought for, would be pure and good, and impart on all occasions a blessing to mankind. Strive on until these noble conditions are attained and the worth of angel-ministration found. A brighter life is beyond, and the hope of the present comes from it. Freedom, glorious and perfect, is in the future, and the struggle in the bosom of reforming minds is sustained by the afflatus of that beautiful region of spiritual liberty. We thank all who strive to open a gate to heaven in their house, and refresh the hearts of their fellow travellers with gleams from the bright beyond. Your work may not be appreciated, or its effect be understood by this mechanical, soulless age, but its value will be known in the light of eternity.

Another control gave a few pointed remarks in the Scotch dialect, and Mr. Duguid proceeded to give personal delineations to the sitters, beginning with Mrs. Jones and other members of the family. He was quite a stranger to all present, yet as far as we could judge the unfoldments which he bestowed on each were wonderfully accurate and instructive, more particularly when the hidden bent of the minds was taken into account.

A most noteworthy change took place in the spiritual atmosphere of the circle during this part of the proceedings. Hitherto a delightful spiritual influence prevailed, all the minds being centred on impersonal purposes. But when the desire began to be expressed by the sitters for these grand clairvoyant delineations the influence was quite of our opposite nature. A drawing power like the horse-leech, saying, "Give, give," was more than one or two infirm sitters could stand, and they were forced to withdraw. Ultimately the circle was protracted to a much too great length to meet the personal requirements that were laid before Mr. Duguid.

This concluding incident is wonderfully instructive when viewed as a practical commentary on the speeches. While the motive before the meeting was purely spiritual, the atmosphere of heaven was present, and the weakest felt strengthened; but when the selfish element began to crave tests the jaws of the wolf were felt eating up the heavenly manna, which was given to feed souls, not selfish needs.

After much experience we are obliged to say that we regard this test-hunger as the curse of Spiritualism. The habit has become so deeply ingrained in most seance-goers they only attend where some fortune-telling is likely to come off. We need scarcely say that all of this kind of thing is a direct manifestation of sordid selfishness. Such sitters attend circles for what they can get, and for no higher purpose than their own enjoyment.

This method soon works its own destruction, for the desire to receive something destroys the power by which the medium is enabled to work. Besides, if people want tests let them get up a little family circle, give the medium 10s., and have it all to themselves, and not use up the power of other people.

Need we again enforce on all "Spiritualists" and others that seances should be occasions for spiritual worship: all selfish desires being rigorously excluded. Does not God and our good angel-friends see what we need without all this selfish clamour? Seek the kingdom of the spirit and its righteousness, and all external needs will come as a matter of course.

We wish circles would sit for the development of the sitters out of this sphere of self-love, so that when a meeting of Spiritualists takes place there will not be this tendency to be eaten up alive by the magnetic suction of those whose wants are their spiritual gospel.

A lady correspondent writes: "I have sent Mr. S. C. Hall's beautiful and pathetic testimony to Spiritualism to several people, among them our Rector." Mr. Hall's "Letter" has indeed introduced Spiritualism favourably to some thousands of readers, and it is daily extending its sphere of usefulness.

## MEDIUMSHIP—THE SPIRIT-CIRCLE.

### MATERIALISATIONS: "PROOF PALPABLE."

Wednesday evening, April 20th was cold, a bitter, sharp biting wind, blowing in fitful gusts from the North-east, piercing to the marrow, yet clear and frosty; but with a touch of moisture in the atmosphere, indicating that there might be either frost or rain as the night waned; not very favourable for the purpose of materialisation. Such were the outward conditions of things. Internally at the snug little seance room at Littleborough, things were more congenial. The seventeen persons, male and female, including the medium, felt thoroughly at home with each other, a feeling of social contentedness, existing in everyone giving an harmonious impulse to the thought atmosphere.

All being arranged in their place, as usual, by spirit direction, the evening's entertainment began. It was strikingly entertaining and instructive, giving "proof palpable" that the "dead live, never more to die." The medium being entranced by his chief spirit guide, he and the cabinet were searched, by Messrs Kershaw and Elliot of Oldham, with the usual results—nil. The light was now turned down to a blue glimmer, and we indulged, for about a half an hour, in singing and conversation, then there appeared on the floor about four feet from the sitters, and some nine feet from the cabinet, a small pure white light, which gradually increased in size, illuminating very clearly its misty surroundings. A few moments after its appearance, it began to slowly ascend, revealing a developing form, first a turbaned head, olive coloured face, black mustachios and whiskers, then came the shoulders, arms, and hands, now it commenced to sway to and fro, and making half circular movements, until the whole body was formed, then up it rose in full statue, well built, of some 5 feet in height. This was the well known form of

"DR. SCOTT."

He had come specially to let Mr. Kershaw see him, as he had never seen any materialisations before. He had often heard the "Doctor" through his medium, now he was visible, tangible to his senses. With his large "spirit-lamp," giving all a hearty greeting, he presented himself to all the sitters one by one, holding his "lamp" so that a good view could be had of him. For a full quarter of an hour he chatted with us in his usual free, kindly, homely way, answering such questions as were put to him.

Coming up to me he took hold of my hand, asking me to feel at his side for the pulsations of the heart. But no heart could be found; proof enough that the form belonged not to the things of earth, in the ordinary course of circumstances, but was a temporary habilitment of the spirit. The white shining habiliments that enswathed the body, were of an unearthly softness, of fine texture, having the appearance as if it had been woven, possibly it had been originally, secondarily by the mentality of the spirit whose body it now covered for a few moments, whilst he made his presence visible and tangible—a realisation of a mysterious truth. Retiring to the cabinet he rapidly sank down until he reached the shoulders, then as rapidly rebuilt himself, threw his drapery into the circle, and again sank into space, leaving the drapery slowly fading away in a bright luminosity—visible to all.

Whilst the "Doctor" was materialised he retired to the cabinet to allow the "French Lady" to bring some of her delicious

PERFUME,

which filled the whole room with its richness. When blown like a shower of spray on the forehead and into the face, it gives a wet sensation, as if some moist substance had been blown upon you. The odour which it emitted gave the sensation of your having suddenly rolled into a large bed of roses. Swiftly thus it came, and swiftly did it disappear, leaving not a vestige of its presence behind. What a glorious demonstration of spirit power over the majesty of the divisibility of matter! The wonders of that divisibility are manifest to all who have the slightest acquaintance with physics.

After about twenty minutes waiting from the time the "Doctor" faded away the curtains of the cabinet opened and the richly habilitated form of

"MADAM VINE"

made its appearance. To the lovers of the delicate and beautiful, she is a gem, an object of adoration and envy. Her tastefully arranged drapery is clear proof of her earthly position; she understood well the power of combinations. Her whole habilitment was a clear manifestation of her dress culture. Around her head was a fine netted cap, over this, hanging upon the shoulders, was a netted lace veil—the whole body enswathed in the pure, shining, white drapery of spiritual majesty. Her hands were bedecked with a rich setting of costly rings, studded with various stones; opal, sardonyx, diamond and sapphire. Around her delicate wrists were beautifully engraved bracelets of gold, whilst in her hands she held a large string of white pearl beads—these beads were her rosary when in earth-life—being a Roman Catholic. Like the

"Doctor" she was without heart, for she sat upon my knee, pressing me close to her side, but no pulsations could be felt. At one of the previous seances "Madame Viné," brought me a piece of loaf sugar, saying, as she presented it to me, "Take this, and keep it as long as you live, as memento of me: when you come to the spirit-side, I will speak to you about it." That piece of loaf sugar is one of the most sacred mementoes of my life; reverently is it kept, awaiting that all-important day, when I shall be ushered into the assembly of the immortals, first of whom I hope to see will be the resplendant form of "Madame Viné." This spirit has a magnificent power of withstanding the influence of light. With the gas-light nearly at the full she stood for a few moments before us, unveiled, giving a distinct view of her whole person. A grand sight it was, draped in the "gaudiness of her apparel," fitted to grace the charms of the proudest and best duchess of earth. Having turned down the light to a good seance light, she retired to the cabinet, quickly reappearing with a long piece of loose drapery, with which she adorned the various sitters: then placing one end over head, and retiring to the cabinet curtains, the other part stretching to the middle of the circle, she said: "watch!" and thus she began to slowly die away, calling out "good night," she sank downward until half the body had faded out. The drapery faded out slowly, after—self-luminous.

Not unlike the panoramic phantasmic realisms of theatrical presentations, the realistic phantasms change their tableau to present grander treats and richer sights. Spirit-manifestations are ever changing, presenting new sights and fresh truths.

After the "French Lady" disappeared, the strongly aspired for realism was made manifest, the

#### "PROOF PALPABLE"

of distinct individuality was given in the form of

#### "DOCTOR SCOTT" AND MEDIUM

being brought out of the cabinet together. Twice over did the entranced medium and white shining draped form of "Doctor Scott" come from the cabinet into the middle of the room. "Scott" spoke, then the medium spoke—two voices as distinct as possible, masculine and feminine (the medium has a feminine tone of voice). This sight was visible to all by the fair seance light. This was the clench nail of spirit evidence, eighteen persons visible at once, while seventeen had only come in by ordinary means of ingress. The light which had never been wholly turned out during the seance was now quite extinguished, to enable the spirits to gather together, for a final effort, the weak and almost exhausted power. This final effort was made manifest in the

#### BRINGING OF MRS. WHATMOUGH'S BONNET

into the closed room, and being placed upon her head wrong way about, by two spirit hands, belonging to a spirit that was learning to materialise. The "Doctor" informed us that they had brought it down the chimney—certainly a very strange place for a bonnet.

This closed the seance, replete with instruction and mystery. 59, Manchester Road, Heywood. JAMES B. TETLOW.

## HUMAN BROTHERHOOD.

#### KIRKCALDY.—HAPPY EVENING.

To the Editor, Dear Sir,—I have the pleasure to record a very happy evening spent amongst the members and friends of the spiritual Movement in Kirkcaldy on Monday 25th. It took the form of a reception to our brother Mr. Alex. Duguid, who had been absent for sometime in London. There was a large gathering in the room of the Association, at the house of our brother.

Mr. John Birnie, President, occupied the chair, and after tea, which was purveyed by Mrs. Duguid, the chairman made some introductory remarks, relative to the good he had received at the meetings, and the vast amount of light which had been cast over many perplexing points of theology, and to his mind had made more clear his relationship to God and futurity.

He was glad again to welcome their brother who had come home from the Great City, he trusted with a large experience to share it with them, and help the good work. He was glad of the new element, which had been brought amongst them that evening, which he hoped would remain to cheer the workers and likewise for their own good.

After this, quite a host of musical talent entertained the meeting, and as each singer was accompanied with the harmonium, a sweet and lively programme was gone through. In succession there was a song from Miss Deans, Mr. Rankine, Miss Bell, Miss Rankine, Mr. Westwater, Miss Carron, Miss Halliday, each song was rendered with artistic beauty and sweetness, and certainly reflected much credit on the talent influenced by the Movement in Kirkcaldy, and especially the Duet, "Men of Harlech," given by Mr. Westwater and Miss Deans was something fine and ennobling.

During the course of the evening Mr. Robertson made a few neat and appropriate observations on the importance of employing our time in useful work, and as far as his judgment could lead him, he found nothing so serious or instructive as to get knowledge concerning our future destiny, and the conditions required to make that futurity happy and glorious. He found Spiritualism furnished much of that evidence, and from the teachings of the controls many wise and important truths were communicated, relative to a consistent walk and conversation, and illustrative of the teachings of Jesus.

Mr. Duguid gave a few episodes from his journey to London, and what happened during his stay; also of the state of the work and the phenomena as they are in the Great City, and to the strangers, or those who were not so conversant with the phases of Spiritualism, he gave a few thoughts as to the advantages and likewise the obstacles to be gained and overcome. The simplicity and freedom of thought endowed by Spiritualism is its greatest heritage, and to those who look by its light into the future, no dreamy vacant mystery reveals itself to view, but a real life-like scene presents itself, kindly inviting the weary to rest and the burdened one to relief. God is unfolded as the Almighty Parent, fostering with care his childre through this life, and granting, in the world to come, opportunity to repentance and reform, so that the soul-jewel may brighten in the diadem of life.

At the close of the meeting votes of thanks were rendered to all who had contributed to the night's enjoyment, and all felt an harmonious influence pervading the meeting, which rendered parting not an agreeable duty, but the late hour compelled separation, but with the thought to meet again in a similar capacity. At the close the proposed picnic in conjunction with the Glasgow, Edinburgh, Dunfermline, and Alva friends, which will probably take place in the month of June, was mentioned, and heartily responded to. We hope to combine in a lively manner with our friends in this effort.

## THE DIFFUSION OF SPIRITUALISM.

#### SUGGESTIONS TO MEDIUMS AND SITTERS.

A circle ought so to be chosen that to the medium it certainly ought to be a source of strength, for to a true medium his or her highest happiness must consist in being as useful to others as possible, and this usefulness to the many can be exercised best in a circle.

That which gives most happiness to a man is doing right, and right doing gives pleasure, and pleasure is a factor of health. The misuse of power is no doubt caused by ignorance of the laws of health, which ignorance causes the circle to desire and the medium to give in response too much of his own power. Nearly all so-called exposures are the result of this sad want of knowledge. If a medium first puts himself in a right condition, no good control could or would hurt him. Even physical manifestations would not hurt the weakest of mediums if this law was strictly adhered to, for I contend that we ought at once to recognise that a great power is put into the medium, and a circle that understood natural laws of health would not exhaust all the power, but leave sufficient to help the medium to become stronger.

The new dispensation now coming will insist on the following matters being understood by all who really wish to investigate the phenomena:

- I. Diet in relation to health.
- II. Physical and mental condition of each sitter must be known.
- III. One male and one female medium only for each circle.
- IV. Each circle by their will power must recall the medium to consciousness when the least feeling of exhaustion is felt by themselves, or seen in the condition of the medium.
- V. The constant aim of all who sit must be, to a higher state of being as far as themselves is concerned, the duty of each to make time for a study of music or other art or science.
- VI. To keep an unbiassed mind, and remember that Fact, Love, and an entire obedience to natural laws can and will accomplish everything.

How to put these matters into practice:

- I. Consult a good Phrenologist.
- II. Study works on Health, and the Diet Cure, etc.
- III. Be temperate in all things.
- IV. Abjure all drugs.
- V. Observe all the actions good and bad of your friends, and be sure to ask them to do the same to you.
- VI. Never change sitters, unless compelled to do so.
- VII. Keep always in mind the Brotherhood of Humanity.
- VIII. Judge all by Deeds, not Creeds.

72, George Street, Devonport.

CHARLES FRANK.

The London Food Reform Society has announced a public meeting to be held in the Library of the Memorial Hall, Farringdon Street, E.C., on Tuesday evening, May 17, 1881, at 7 p.m., Prof. Mayor in the chair. Tickets (admission free) may be obtained of F. P. Doremus, 30, Rochester Road, Camden Road, N.W. A quarterly journal is contemplated by the Society.

## HYMNS AND TUNES FOR SPIRITUAL CIRCLES AND MEETINGS.

## 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;

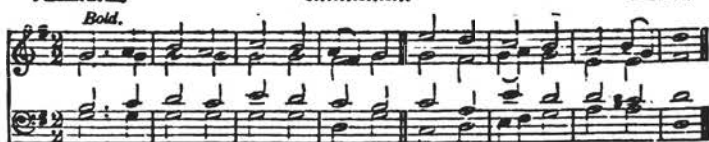
## HYMN No. 80 in the "SPIRITUAL LYRE."

VIENNA.

8.7.8.7.8.7.8.7.

HAYDN.

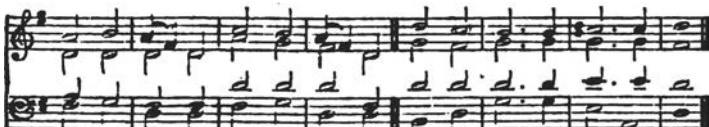
Bold.



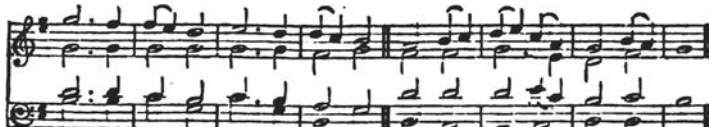
Peace be thine, the an-gels greet thee: Kin-dred spir-it! welcome here,



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's poor homage pay;



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

2 With us all the meek-voiced angels,  
Reverent and adoring stand;  
While we hear divine evangels  
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.

## HYMN No. 69 in the "SPIRITUAL LYRE."

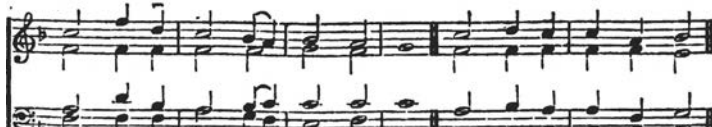
ASCALON.

668, 668.

Joyful.



Lo! in the gold-en sky, We an-gel forms des-cry;



Ce-les-tial hosts de-scend to-day; The friends of ear-ly years,



From their ex-al-ted spheres, Walk with us on our earth-ly way.

## REMARKS ON THE TUNES.

The measure of hymn 69 is so peculiar that it is somewhat difficult to suit it with a melody. This is not the only difficulty, for the tone of the matter is didactic rather than poetical: a sermon on Spiritualism, opening with a somewhat striking dramatical episode.

The tune "Ascalon" very well adapts itself to these characteristics. The opening line is particularly expressive when sung to this music, and, indeed, all through the emphatic words find expression in tones of similar import. It requires to be sung in an exultant, assertive manner, as if the singer were conscious of the possession of a valuable privilege and was desirous of dispensing it to others as far as possible. The drawing style must be avoided.

The arrangement of the long and short notes is such that without strict adherence to time it is impossible to keep in accord with the true method of singing this tune. Make four beats to the bar: two for the open-headed notes with the stem (minim), and one for each black-headed note (crotchet). "Lo" requires a full note of two beats; "in the gol-den," have one beat each syllable: "s-y," and "We" have two beats each, etc. The semibreves over "day" and "way" occupy a full bar and have four beats each. The fifth line is sung on to the sixth as if they were one line—no pause. The last line has one dotted minim requiring three beats, the following crotchet taking the remaining beat to complete the bar. Observance of these points gives expression to the tune and thus brings out its spiritual import.

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.

April 1.—Bristol.

And in addition those given this week, sixteen 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. 69 continued).

- 2 No more we sigh and mourn  
O'er loved and loving gone;  
They throng around the path we go;  
They bless us in our home,  
Are with us when we roam,  
Our conflicts and our triumphs know.
- 3 The grave has lost its dread,  
To us there are no dead,  
But all do live and love as one;  
Our doubts and fears depart:  
In each and every heart  
The holy will of God is done.
- 4 Thanks, grateful thanks, we raise  
To Him who crowns our days  
With blessings numberless and free;  
In one united band,  
As brothers, hand in hand,  
Henceforth mankind in joy shall be!

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

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

One copy, post free, weekly	0 2	...	per annum	0 8 8
Two copies "	0 4	...	"	0 17 4
Three "	0 5	...	"	1 3 10
Four "	0 7	...	"	1 12 6
Five "	0 9	...	"	1 19 0
Six "	0 10	...	"	2 5 6
Thirteen "	1 6	...	"	2 18 0

Additional copies, post free, 1<sup>d</sup>. each per week, or 6s. 6d. per year.

### THE "MEDIUM" FOR 1881 POST FREE ABROAD.

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

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

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

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

The MEDIUM is sold by all news-vendors, and supplied by the wholesale trade generally.

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

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

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

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

## THE MEDIUM AND DAYBREAK.

FRIDAY, APRIL 29, 1881.

### NOTES AND COMMENTS.

The paper on "Clairvoyance," by "Humnur Stafford," is full of instruction, and the gems are chiefly in the portions to be published in future issues. Many of our readers need not be told the source of these able papers, and their appearance in these columns may be regarded, by kind and solicitous friends, as an indication of good news respecting a most valuable instrument in the Cause of Spiritualism.

To one statement we feel impressed to take exception. In the first paragraph it is stated that Clairvoyance cannot exist without Animal Magnetism or Mesmerism. Now we think we know of spontaneous instances of clear-seeing, in clairvoyants who were never mesmerised or manipulated in any way; unless it were by spirit-agency. Perhaps our spirit-friend, "Humnur Stafford," will find means to make a few remarks on this point.

CORRESPONDENTS ask for credentials of the remarkable phenomena reported by Mr. Tetlow. His address is given, and the seances are witnessed by many persons locally well-known who see these reports and can express dissent from them if it appear necessary to do so. We would be glad to hear from the other sitters as to their opinion respecting the manifestations. This week Mr. Tetlow describes the appearance of a female spirit with great enthusiasm. If the phenomena be as he describes—and there is no reason to doubt it—the language used is appropriate, and affords the reader a graphic idea of what took place. We hope the medium and the manifestations will not be ultimately endangered by too much of this sort of thing, as has been the case with other good mediums.

SEVERAL important criticisms, or rather reports of facts connected with the practical working of Spiritualism, appear in this issue. We hope the parties connected with the same will take it all in good part. Mr. Frank, in his article, points out the use of criticism—the minute observance of all effects produced by our acts as Spiritualists. This kind of observation and consequent improvement must be the work of the future; and by it alone can better conditions be provided for spiritual intercourse.

Mr. Ware's sermon in the MEDIUM has been very highly appreciated, and a call has been made for it in a separate form. We understand the same author has another work ready for publication, which it is expected will be regarded as of a very superior order, much as the sermon has been admired.

## CIRCLE & PERSONAL MEMORANDA.

Mr. TOWNS is holding weekly seances, on the Tuesday evenings, at Mrs. Jones's, 255, Crystal Palace Road, East Dulwich, at 8 o'clock.

FRIENDS desiring to secure Mr. E. W. Wallis's services had better write him at once, as, by present arrangements, he intends leaving the country early in August for the United States.

Mr. Duguid reached Kirkcaldy late on Friday evening, after a somewhat rough passage. By the time these lines are before the public he may be amongst his friends in Glasgow.

We wish we had space to make a statement respecting Mr. Duguid's clairvoyant powers. We took him into families where he knew no one, and the whole of their inner and outer lives became revealed over the tea-table. The sphere of the cup in a wonderful way directs the power to the person that has used it. Here is a vast realm for investigation.

THE South London Association has now been merged into South London Meetings—at 28, Peckham Road, Old Kent Road, on Tuesdays at 8 p.m.; 8, Bournemouth Road, Rye Lane, Peckham, on Thursdays at 8 p.m.; and 224, Albany Road (Camberwell or Old Kent Roads), on Sundays at 7 p.m.

An obituary of the late John Hodge, of Darlington, from the pen of a well-known friend of progress in the district appears in another column. We also have something historical to say, for Mr. Hodge was one of the pillars of the Movement. Our condition of vitality this week utterly prohibits more literary work than can be dispensed with, so we reluctantly withhold our remarks till another occasion.

Mr. F. Herne and Mrs. Herne will give a seance at the Spiritual Institution, 15, Southampton Row, on Wednesday evening, May 4. The contributions being for the benefit of an aged Spiritualist, who is in urgent need of assistance. Application for sittings should be made in advance, and the usual contribution is expected, so that the kindness of Mr. and Mrs. Herne may realise the object which they have in view in giving this seance.

### CONSOLATION.

"Weeping may endure for a night, but joy cometh in the morning."

—PSALMS XXX. 5.

With my life so sorely weighted,  
And my heart grown old with care,  
The sorrows that pressed upon me  
Were more than my youth could bear.  
But where the shadows fall darkest,  
A sweet angel-face appears,  
Breathing a message of solace  
To my soul so racked with fears:—

"Weep, weep, weep,  
O'er the battle of triumphs won;  
And those tears shall be,  
A symbol to thee,  
Of the pearls of great price to come.

"Reap, reap, reap,  
The fruit of the seed that is sown;  
And the harvest will be  
An emblem to thee  
Of the worth of the life-task done.

"Sleep, sleep, sleep,  
Heart-sick, sorrow-worn child of earth;  
And your spirit shall rise  
In yonder bright skies,  
And angels will hail a new birth."

April 22, 1881.

CAROLINE CORNER.

## ODE TO MY COUNTRY.

England! I weep that oppression enthalls thee,  
 Thy men cringe to priests, to physicians are slaves;  
 Priests cheat their minds with lies long grown hoary,  
 Doctors by vaccine and drug fill the graves.  
 O England! my country, why may'st thou not be  
 The land of the patriot, the home of the free?

The winecup and gluttony, parents of death,  
 The vicious indulgence with sure-following pain,  
 The late hours at night, the smoke-tainted breath,—  
 But why (for thou heed'st not) draw pictures in vain?  
 O England! my country, fain would I thee see  
 The land of the sober, the home of the free.

Meanwhile from all countries—from air, earth and ocean—  
 The treasures of Nature thy merchantman robs:  
 But luxuries cause thy son's frames sad commotion,  
 And dearly they pay with sharp suffering's throbs.  
 O England! my country, from luxury free  
 Blest trebly thyself, thou a blessing would'st be.

Thy soil is neglected, and aliens tax thee  
 To keep them in idleness, sickness or crime,—  
 Tithes, imposts, and paupers, a company motley—  
 T'abolish injustice 'twere surely high time.  
 O England! my country, may thousands yet see  
 Thou hast sons who are patriots, and burn to be free.

Turn! turn ye, my countrymen; why will ye die?  
 Turn, turn ye, and break from this bondage of sin:  
 Let pure aspirations your souls raise on high,  
 All noble endeavours ye surely will win;  
 O England! my country, your voice shall be heard,  
 And luxury's dragon-brood melt at the word.

Conveniently fed on the purest of food,  
 Now banished for ever foul feeding and cheer,  
 Even death will not scare, for we know that the good  
 Are led to fair regions no sorrow draws near;—  
 Then England, my country, arouse thee, and see  
 That a true self-reform is the way to be free.

No longer entrammell'd by soul-cramping creeds,  
 Bright Reason shall sway thee, that blessing of Heaven:  
 And spirit-communion supply thy soul's needs,  
 To thy great ones "departed" shall utterance be given.  
 O England! my country, awake to the sound  
 Of the voice of good angels, that compass thee round.

So whilst centuries roll: and whilst dynasties rise  
 And flourish so long as they love what is just—  
 But are whelm'd with decay, when they Justice despise,  
 For the sword of true Equity never can rust,—  
 O hearken! my countrymen, let us each be  
 A Reformer, resolved Self and Land to set free!

"CAMBOR."

## QUESTIONS AND ANSWERS.

## A CAT-LIKE APPARITION.

To the Editor, Sir—I should feel obliged if any of your readers could throw any light upon the following occurrence, which took place in my house to-day, at about 1.30 p.m., and was seen by a clairvoyant:

It would appear, that on her opening the door of a cupboard, where sundry comestibles are usually stored, she saw a black figure like an animal about the size of a large cat, it was on the shelf and appeared to be enveloped in some kind of drapery, all black. This creature has been seen in other parts of the house by the same person, on the stairs, in the dining room and the kitchen in broad daylight. It always seems about the same size and vanishes on approach.

But what is the strangest part of the story is, that on examination of some fresh butter immediately on the disappearance of this interesting visitor to-day, the mark of three or four teeth somewhat similar to a child's was plainly visible.

Now, I should like to know if the theory of "elementary" spirits can assist in the elucidation of this domestic mystery. The cupboard has been carefully examined, and no aperture apparent for the escape or ingress of any rat or other animal is visible. Your obedient servant,

C. L. W.

April 5th, 1881.

[We have recently heard of several instances of the same kind. Ed. M.]

LEICESTER.—Mr. Wightman writes to state that the late Czar controlled Mrs. H., at a circle of four sitters, on April 11th. "He came with such self-will and put the medium in such a position, that he really looked like some ambitious person." Another spirit controlled and gave information on the state of the other spirit, but had to leave as the autocrat seemed to become worse in his symptoms the longer contact with the medium lasted.

## MR. JAMES HOLMES IN LONDON.

We had never heard of Mr. Holmes when the first notice of his work at Leicester appeared in these columns. Mr. Wightman, the local secretary, wrote of him in a very appreciative manner, and it was also stated that he had been a man of some standing amongst the Secularists, having been a Vice-President of the National Secular Society. Mr. Robert Cooper then told us that he had heard Mr. Holmes lecture in Boston, U.S.A., and also had introduced Spiritualism to him there. Mr. Cooper said he was a "smart man," and had occupied the Secularist platform at Boston for an unusually long period.

Mr. Holmes made use of these columns to express his opinion and position, and we freely inserted his notices and communications of fact. He proposed to come to London, and we mentioned the matter to the managers of the London Halls, who made arrangements, at the success attending which they seem to be well pleased. We at the same time offered Mr. Holmes an evening at the Spiritual Institution—in all six lectures at four places, as was repeatedly announced in our columns.

Thus Mr. Holmes came to London a perfect stranger to the Spiritualists, and, at the same time, labouring against the efforts of Christians and Secularists to traduce his name. He was accorded a fair field, and the results are before the public.

In Ladbroke Hall, on Sunday week, Mr. Holmes lectured twice, and has been engaged to return on Sunday, May 22. On Tuesday evening week he spoke at Quebec Hall, and on Thursday evening of last week at the Spiritual Institution. It was the meeting night of the

## SCHOOL OF SPIRITUAL TEACHERS.

The Chief Monitor introduced the visitor by stating that the School had been in operation for several years. The object of the Teachers was to prepare the external organs of the mind by the proper recognition of facts and phenomena for the advent of the spirit from within. So that the truths of man's spiritual nature might not depend alone on testimony or the evidence of the senses, but be perceived as an actual experience by man's spirit itself. He said he had great pleasure in introducing Mr. Holmes as the Monitor for that evening. As a pioneer who had for a long period endeavoured to disseminate unpopular truths he had a much deeper sympathy with the work before Mr. Holmes than he could express. He felt certain that a similar feeling actuated all present, and he hoped their visitor would realise the perfect freedom accorded him to speak as the truth might be presented to him.

We subjoin a very condensed report of the eloquent lecture delivered by Mr. Holmes.

## UNASSAILABLE PROOFS OF THE IDENTITY OF FRIENDS DEPARTED; OBTAINED BY UNBELIEVERS.

## ABSTRACT OF LECTURE, BY MR. J. HOLMES.

Let us deal with the last part first. The investigators were thoroughly sceptical: they were selected, against their wishes, by the force manifested in the movements of the table. The place of meeting, etc., was decided for them, and not by them.

Mind must be proved by manifested mental force. I will to perform an act, but there is required the intermediate means of organs to effect it. I cannot prove scientifically that my Mind possesses a force independent of my organisation. Our investigations into the phenomena of Spiritualism have proved Mind to be an entity, independent of a tangible, or seen organisation, by the force and intelligence manifested independent of the investigators.

Mind does not go out like a flashing meteor, but survives and sheds its radiance like the glowing sun.

If Mind continues—Do our friends retain their identity, or do they become something else?—as orthodox teaches that in the beyond the mother can be happy in heaven while her child suffers eternal agony in Hell, thus proving that the mother has lost her identity, etc.

There are three principal factors in the proofs of Identity.

- 1.—Personal Appearance.
- 2.—Voice, Gesture, etc.
- 3.—The greatest of all is the Intelligence and special facts—Mental characteristics.

Now for proofs and facts directly obtained by us in our investigations.

First case.—A Mr. — asks a number of mental questions, all

of which are correct but one, that is declared to be wrong, but on strict and further enquiry it was found to be correct; the special fact communicated proved tentatively that his deceased wife some how must have communicated that fact. Then, in further proof of Identity, that wife was described by a clairvoyant, a perfect stranger, so that she must have manifested her personal appearance subjectively to this medium. Further, another medium was controlled, and the same person must have been present, for the name and the circumstances of her son were given so clearly that the Identity was established to the satisfaction of all who knew her.

Second case.—Mrs. H— communicated, and out of 18 answers 13 were of such an independent character that the husband, who was not among the direct investigators, but sat away in another part of the room, declared he was thoroughly satisfied of the reality and Identity. But six months after, the same facts were given through a clairvoyant, a stranger, and no one was present that knew Mrs. H—; both her who was dead and her husband who was living were both accurately described. This established the Identity of Mrs. H— to the satisfaction of all.

Third case.—Mr. A— obtained 12 answers to his mental questions, and they were of such a nature that his father's Identity was established.

Fourth case.—The communication MUST have been given by my own grandmother.

Other cases were given of such a nature that all the factors in the Proofs of Identity were recognised, that no one could doubt and be rational. Proofs were unassailable—Mind does not after death lose its individuality.

While Science fails through Aristotle, and Philosophy through Plato, and Religion through Jesus, to give the expanding intellect of man satisfaction, in relation to our friends departed, Spiritualism furnishes what is required on a scientific basis, proving a higher grade of being, expansive love, and hopeful reunion. It stamps life with double importance because the consequences of our acts to others reach across eternal ages. It also gives life an elevated ideal—virtue. The object and goal—happiness, associated with continual progress in a connected scale of being of contemplated purpose.

Be it ours to cultivate the best emotions, develop mind, and live for self only as the means of blessing others—

"He who rears a temple to God, and not fame,  
Will never mark the marble with his name."—POPE.

The foregoing report is only the heads of that which was fully gone into. The lecture was listened to with great attention, and at the close questions were answered, and a general conversation occurred on some of the phases of spirit manifestation.

#### MR. HOLMES AS AN INVESTIGATOR.

The Chief Monitor then rose to express his pleasure at the treat which Mr. Holmes had afforded him. He had entered the room jaded with spiritual work and weary with the thought of it; now he felt fresh and ready to go on again. Such lectures were of unspeakable importance to the present needs of the Cause. The public wanted to have the practical aspect of spirit-communication explained to them, so that they might have some guidance how to investigate intelligently, for that purpose the lecture just given was almost too advanced. It would be well for Mr. Holmes to lecture frequently on the construction of the circle and how everything was to be carried on during the sitting. He could not help but observe that these wonderful "experiments of unbelievers" had been carried on strictly under spirit direction. All that was done was done in strict reference to the wishes of the "force." Would that all Spiritualists would follow that example. There had, also been no recognised medium in these sittings: the circle was so constituted that it proved mediumistic as a whole. This the speaker thought led to the truthfulness of the results. Where there is an acknowledged medium the minds of the sitters, particularly those that put questions, are too much directed to him, and the mind of the medium is psychologised thereby and the truth cannot be so clearly stated by the controls. In the cases cited by the lecturer there was no such target for the thought of the querist, but all thought was directed to a spiritual source.

The Chief Monitor further stated that he regarded Mr. Holmes as possessed of peculiar magnetic qualities. Though the lecture had been highly intellectual yet there was a constant flow of freshness and none of the weariness that usually accompanies intellectual efforts. The brain of the Lecturer was finely developed in the inspirational organs, and the power of thought was excellent, so that with his lively temperament and unaffected style he looked upon him as capable of doing great good. It was a pity that he could not find a wider sphere than the Spiritualistic Societies. Such a mind was capable of breaking up new ground, and,

could express sympathies broader than those common to a spiritualistic lecturer.

J. King, O.S.T., also expressed, on behalf of the School, his great pleasure in having met with a teacher of the power and qualifications of Mr. Holmes. He had been simply delighted—more he could not say, as words were inadequate to go into particulars.

Mr. Holmes, in conclusion, said he had other lectures on the simpler aspects of the question, but in appearing at that Institution he made a selection which he thought would best meet the needs of the case.

#### THE GOSWELL HALL LECTURE.

In continuation of the subject spoken to in the morning, Mr. Holmes, to a very good audience, discoursed on the evidences of God as derived from the phenomena of Spiritualism, in the evening.

He strictly limited his definition of "God" to Mind. He then reviewed the universe dividing it as cause and effect into mind and matter. The latter he showed was a mystery, whereas mind, as consciousness, was an experimental fact in the possession of all. He showed from experiments in the spirit-circle that Mind could exist and manifest without organisation, and, taking all the points presented from both sides of the argument, he made it appear conclusively that Mind, as a universal causative principle, was superior to what could be claimed of matter, therefore his idea of God was established.

Mr. Holmes showed himself well versed in the metaphysics of the subject, also its literature down to current times. He rendered a profound subject clear to all, and his manner was so cheerful and conciliatory that it was impossible to disagree with him even though differing from him.

After such a sound lecture, of more than an hour in duration, it was something of a bore to be teased for almost another hour with questions and speeches. There is such a thing as gluttony of mind as well as of stomach, and the desire that time might permit the indefinite extension of such exercises is only a form of sensuality. After a sound meal, such as Mr. Holmes's lecture, it is not hygienic to stuff further with artificial combinations. The magnetic conditions of hearers become sensitive by long application, and the cross-fire of questions and irrelevant speeches is a cross magnetism of a very painful kind, and which, to a great extent, demolishes the good effects produced by the Lecturer. As it was, during the last half-hour the audience gradually broke up, and no proper ending was arrived at. The termination was somewhat confused and the polish that such an excellent lecture would have left on the mind of the audience was sadly blurred for want of management.

Mr. Holmes's work in London has been literally a labour of love, and the earnestness with which he applied himself to his task shows that his object is not gain. We hear that it is likely he will meet one of his hearers in debate in London before long. He is well adapted for such work.

## HEALING BY LAYING ON OF HANDS.

#### A TUMOUR HEALED.

To the Editor.—Sir,—For several years I have had a tumour forming in the eyebrow. It was not painful to me until twelve months ago, when it began to get very large. It broke four times and discharged freely of blood.

I consulted three different doctors in my own neighbourhood, and they all wanted to use the knife. One of them advised me to go to Charing Cross Hospital. I went, but met with the same result.

In September last I visited Mrs. Olive's Monday morning seances. She used the usual treatment, and ordered it to be bathed twice a day with boiling water, and in one week it was entirely gone.

With many thanks and deepest gratitude to Mrs. Olive and her kind spirit-friends, I remain, yours very truly,  
7, Eleanor Road, Woolwich, April 2, 1881. A. MOORE.

## OBITUARY.

JOHN HODGE, DARLINGTON.

Mr. Hodge was about 60 years of age. He was a Scotchman by birth, his native place being West Linton, about twenty miles from Edinburgh. Of Mr. Hodge's early life little is known, but he was brought up in the strictest sect of the Pharisees in connection with the Scotch Church. In the early part of his manhood he emigrated to America where he remained, it is believed, about two years. Probably the free air of the Great Republic may have indoctrinated him with wider views of life than were common in that day in Scotland, and laid the foundation of that moral and spiritual culture which broadened out into the spiritual and political catholicism which marked his career in after days. He sympathised with, if he did not join, some of the social movements, such as Robert Owen's, in his early days. He was ever in the front in what he considered to be spiritual truth, hence we find him a local preacher amongst the Methodists.

Spiritualism at length came upon the horizon, and like a true man he determined, with his friends, Mr. Joseph Dixon, Mr. Watson, and others, to test the new truth. These men were really the pioneers of the Movement in Darlington, for although Mr. Richmond, on his return from America, introduced the matter some years before in lectures, they remained to work it out and demonstrate to their fellows, if they would but learn, the truths embodied in the spiritual philosophy.

Mr. Hodge and his co-workers have often been heard to express the sense of the blessedness and delight which they experienced in the investigation of spiritual truth. They were not mere phenomena seekers, although they did not discard phenomena as a means to an end. They sought to attain to spiritual knowledge, to extract the hidden manna from the superincumbent crust of phenomena.

Mr. Hodge attained a highly spiritual standard even in those early days. His wife was developed, and became in those days one of the finest test, clairvoyant, and trance mediums in the country. She was, indeed, the spiritual mother of many, not only at the time spoken of, but in remoter days; and many—the writer amongst them—have to bless the day when they were brought into contact with her medial powers. Mr. Hodge having found out the new truth, unpopular as it was—ridiculed as it was—in those early days, ceased not to proclaim it, although, no doubt, by so doing, and by his local allegiance, politically, to a cause which he considered the true one, he injured his position as a leading tradesman in Darlington, and of late years has not been so flourishing in business as could be wished.

Mr. Hodge spent large sums of money, in his early days, in propagating the truth—he had what was in those days one of the best of private libraries of spiritual literature, which was at the service of inquirers. In season and out of season, by speech and by purse, he was ready to help the Cause—to him so sacred—of modern Spiritualism. Practically for about the last twenty years his place of business has been the rallying point of Spiritualists in the town, and visitors from other places. Spiritualism had been rather quiet at Darlington, but it again revived lately and Mr. Hodge found it a home on his business premises. One of the last acts of his public life was to preside at a meeting, about three weeks since, to celebrate the anniversary of modern Spiritualism, and though then greatly out of health, he was evidently truly happy in the work—being cheered to see the truth again setting up the standard by the establishment of an association.

He seems, for some months past, to have had borne in upon his mind the fact that he was approaching the end of his mortal term. He had freely spoken of the fact to many of his friends, and gave little souvenirs to some in preparation of the event. Still, no one expected that his end was so near, and most of those who knew him best, and knew that naturally he had a strong physical frame, thought that he might remain in this mundane sphere of action for many years to come. His spiritual intuitions, however, were not to be gainsaid. He was something of a seer, and inherited in the highest form the inspirational faculty, and the truth seems to have been borne in upon his mind that he was not long for this world. He suffered first from a disease in the legs brought on, it is believed, by his journey to Scotland, on the occasion of his daughter's death and his son's illness, in the depth of winter. The disease increased, though in great measure he was able to attend to business down to within a week of his death. Then a severe and sudden attack of erysipelas in the face and head, which, no doubt, affected the brain, set in, and after the second day he was not again able to speak connectedly. The disease gradually grew upon him, and he died on Tuesday, the 19th,—the same day as Lord Beaconsfield—having been seized on the Wednesday previous. He breathed out his earthly life in gentleness and peace, the precise time when the spirit took its departure being scarcely known to the surrounding friends.

Farewell, noble John Hodge—a man misunderstood but by comparatively the few—those who knew him and loved him—one whose life was pure, whose aims and purposes were lofty and elevated—than whom few were more self-sacrificing for

truth and right. Long will he live in the memories and the hearts of numbers, not only of Spiritualists, but people of all classes, to whom his genial and loving spirit commended him in every act of his life.

It only remains to be said that his earthly remains were consigned to the tomb in the West Cemetery, Darlington, on Friday afternoon. A number of friends—Spiritualists, Secularists, and others of the orthodox faith, gathered upon the occasion—emblematical, in their variety, of the catholicity of belief of their deceased friend's mind. There were none of the trappings of woe usual to such an occasion, by the election of the deceased as well as in accordance with the views of those who arranged the funeral. A plain hearse conveyed the body to the burial ground and a few cabs followed. His old and steadfast friend, Mr. David Richmond, delivered a suitable oration at the grave side, followed by Mr. Scott, one of the local mediums, in which the leading traits of the deceased's character were portrayed—his high sense of spirituality, his self-sacrificing liberality, and his loyalty to truth, as he apprehended it throughout his earthly career.

## PROGRESS OF SPIRITUAL WORK.

PLYMOUTH.

In our Redruth contemporary—"The Cornubian," "Drus" gives an epitome of Mr. Ware's sermon from the Medium, and then follows up thus:—

"Being in Plymouth on Easter Sunday, I embraced the opportunity of hearing Mr. Ware. Although anything but fastidious in regard to modulation, and not one of those who play at oratory, he is nevertheless an earnest, effective speaker; and the fact of his having the courage of his convictions, which the recent relinquishment of his position as a minister shows, adds weight to his pulpit utterances. The hymns (from Mr. J. Burns' Collection) were charming, while the discourse, on 'preparing the way of the Lord,' was deeply interesting and instructive. After the evening service, a seance was held, the inner circle being composed of warm sympathisers with the Medium, Mr. H—, who was controlled by a kindly spirit calling himself 'Frank.' Using the Medium's vocal organs, that Spirit joined heartily in the singing, making melody which was positively enrapturing. Then followed an address by the same Spirit, full of sublimity and holy unction.

'Lo! to faith's enlighten'd sight,  
All the mountains flamed with light.'

Though the seeing in 'the mountain of the Lord's House' may have been by faith, yet as regards the hearing it was far otherwise. Of this fact I have not a shadow of doubt. Most certainly such Divine deliverances were infinitely beyond the power of the Medium, who is only a working man. More singing, and a few appropriate words by another Spirit, brought to a close by far the best religious service I ever attended."

## THE RECTOR OF MERTHYR AND SPIRITUALISM.

On Sunday week the Rector of Merthyr took occasion to denounce Spiritualism at the close of his discourse, citing the recent proceedings in the law courts as an instance of the "pitiful gullibility," "human rascality," and "blasphemy" of Spiritualistic practitioners.

In the "Merthyr Express," of April 23, one of the Rector's congregation, "Nettie Richards," and who is an intelligent Spiritualist, wrote a long letter in defence of Spiritualism, and also admitting that

"There is a class of half spurious mediums who palm off on those whose investigations are actuated by selfish, impure, or ridiculous gaping wonder seeking motives, self-made or evil-assisted manifestations, and thus by their impudence and wickedness bring upon Spiritualism the stigma of imposture or deceit; and it is the bounden duty of every Spiritualist frankly and boldly to expose such. But, notwithstanding the alleged exposures—some real, some suppositional, based upon preconception and hasty judgment—there still remains a mighty body of incontrovertible facts for which no theory short of the theory which recognises the interposition of invisible intelligences at all satisfactorily accounts for. But, alas! how rare is the virtue! How glorious to discover a mind trained in the schools of exact science, or theology, which will dare face an unwelcome truth and pursue it to its ultimate conclusions."

These are honest, womanly words. Let us, as Spiritualists, be straightforward and candid with the public, and repudiate with just aversion that "rogue and vagabond" element which has so successfully, in some quarters, made itself the leading pattern of Spiritualism.

While "Spiritualists" affect to wash unseemly lives and deluge Spiritualism with the suds, religious teachers perform a public duty, as well as an act of justice to Spiritualism itself, to denounce all such practices and conduct.

For Spiritualists to make apology for the criminal practices of "mediums," is to reduce the morals of the Cause to the level of convicts' conduct. This, unfortunately, has been too true of

some, and their tactics are much more to be regretted than the d'efalcations on which they are based.

The Rector is really right, and no true friend of our Cause need feel the slightest hurt at such an onslaught. At the same time, "Nettie Richards" has done well to show that Spiritualism is another matter.

#### A HOME FOR MEDIUMS.

A "Medium's Home Association" has been formed at Cincinnati, O. The following is the prospectus:—

"OBJECT:—Our object is to build a home for Mediums, and we earnestly desire and ask the co-operation of all Spiritualists and Mediums in the United States, and elsewhere, in furthering this object, by subscription, donations, or services.

"MEMBERSHIP:—Any person can become a member of this Association on the payment of one dollar.

"BRICKS:—At the suggestion of Miss M. T. Shelhamer, we have prepared a Brick Card, which will be sent to any one desiring to buy a brick in the Mediums' Home. Ten cents or more will entitle each one to a Card. When different parties send together, state the number of separate cards wanted.

"Mr. Geo. Rall, Treasurer of the Mediums' Home Organization, will receive and acknowledge your contribution. Address, No. 482 West Liberty Street, Cincinnati, O."

Our experience in regard to mediums has been that they are happiest when kept apart..

#### GOSWELL HALL SUNDAY SERVICES.

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

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

On Sunday evening next, Mr. W. Wallace will give a trance address. 161, Manor Place, Walworth Road, S.E. W. TOWNS, Sec.

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

On Sunday, May 1, at 7 prompt, Mr. Macdonnell will discourse on "Earl Beaconsfield."

On Tuesday, May 3, at 8-30, Mr. J. Veitch, a rising young orator, will discourse on "The First Crusades." This will be an interesting lecture.

On Wednesday, at 8-30, Mr. F. O. Matthews will hold a meeting for clairvoyant descriptions.

On Saturday, at 8 punctual, the usual seance; Mr. Hancock attends half an hour previous to speak with strangers. Mr. F. O. Matthews, medium & present.

A meeting will be held in the hall on Sunday next, May 1, at 8-30, for social intercourse. All who feel an interest in the work here are earnestly invited to be present to hear and express their thoughts. Tea at a nominal charge, at close.

Those who assembled on Sunday evening last were certainly delighted and edified by the very excellent address Mr. Macdonnell delivered, taking for his subject "Our Christian Mission." He treated it in a most powerful manner, showing that it was a Christian's duty to do what lay in his power to stem the fearful amount of evil caused by war, drunkenness, the opium trade, &c. A friendly discussion followed, which showed very clearly the force of the lecturer's position.

J. M. DALE, Hon. Sec.

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

Sunday, April 26, 1881, the usual morning meeting well attended.

The evening meeting was excellent as far as numbers were concerned; also the lecture—which was delivered through the mediumship of Mr. J. J. Morse, giving great satisfaction, as was seen by the expression of the audience in their long and continued applause.

F. O. Matthews followed the speaker with clairvoyant tests, all of which, except one, were acknowledged to be correct. Mr. Matthews follows each speaker with clairvoyance on Sunday evenings.

On Sunday next, F. O. Matthews will occupy the platform, when matters respecting the future work of the hall will be brought forward. The Ladbroke Hall congregation and their friends are specially invited to be present, also all workers willing to do their part.

Misses Keeses and Record are expected to be at Ladbroke Hall this coming month; also W. H. Harrison, Esq., will deliver an address.

Mr. J. J. Morse, the last Sunday in each month till further notice.

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

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

On Sunday last, April 24, Mr. Bent gave a trance address in the morning. The subject was, "Let there be light."

In the evening, Mr. Clarke gave a trance address; subject, "The Origin and Destiny of the Human Soul."

56, Cranbourne Street, Leicester. R. WIGHTMAN, Sec.

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

#### APPOINTMENTS.

Glasgow.—May 1, 11-30 A.M. and 6-30 P.M. 2nd, 8 P.M.

Aslington and North Seaton.—7 and 8.

North Shields and Darlington.—To follow.

Nottingham.—15 and 16 (probably).

London.—22. Goswell Hall: Farewell visit.

Newcastle-on-Tyne.—June 19 and 20.

Barrow-in-Furness and District.—26.

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.

#### MANCHESTER ASSOCIATION OF SPIRITUALISTS.

Temperance Hall, Grosvenor Street.

President: Mr. G. Dawson, 27, Ellesmere-street, Hulme, Manchester.

Secretary: „ W. T. Braham, 392, Stretford-road,

Plan of speakers for May:—

Sunday, 1.—Mr. Lamont.

„ 8.— „ Brown.

„ 15.— „ Wright.

„ 22.— „ Tetlow.

„ 29.— „ Ainsworth.

Service commences at 2-30 p.m.

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

#### MANCHESTER AND SALFORD SPIRITUALIST SOCIETY.

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

May 1.—Mr. Brown, Manchester.

"HOME CIRCLES," AT 8 O'CLOCK.

May 4.—Mr. Braham's, 392, Stretford road.

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

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

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

#### APPOINTMENTS.

Belper.—May 1.

London.—8th, Goswell Hall.

Liverpool.—15th.

Northampton.—29th.

Keighley.—June 19.

Stamford.—July.

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

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

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

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

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

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

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

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

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

## 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.

Mr. WILLIAM YOUNG, Gray's-inn-chambers, 20, High Holborn, W.C.

### VACCINATION STATISTICS.

The following paragraph has been going the round of the press:—

"In a return recently issued by the Metropolitan Asylum's Board, it appears that from the outbreak of the epidemic in 1876 to the present month, 15,171 cases of smallpox have been treated in the hospitals of the Board, and the whole mortality of the cases being 17.6 per cent.; the rate per cent. of the vaccinated was 8.8, of the unvaccinated no less than 44.4 per cent."

The "Echo" asks:—"What will anti-vaccinators say to this?" And Dr. Blyth, Medical Officer of Health for Marylebone, is so impressed with their import that he quotes them in a circular addressed to medical men, as an incentive to urge them to promote re-vaccination.

Dr. Garth Wilkinson replies to Dr. Blyth:—"I am opposed to both vaccination and re-vaccination, which are the means of spreading smallpox and many other diseases."

"The statistic with which you favour me is not based on sound facts. It is taken from averages based on two incommensurate elements—the vaccinated and the unvaccinated. If only two unvaccinated persons are admitted to hospital, and one dies, that is at the rate of 50 per cent. If 100 vaccinated are admitted, and 18 die, that is only 18 per cent.—a lesser AVERAGE mortality!"

"Such is the way in which your statistic is arrived at. The true way is to examine every case and to ascertain its circumstances and surroundings, and see why it was vaccinated. You will then find that the unvaccinated mortality is small, and besides is accounted for by the health and circumstances of the patients."

This is sound reasoning, indeed anything more damaging to the cause of vaccination than Dr. Blyth's statistics it would be difficult to imagine; and the man who can find in them any justification for a resort to re-vaccination must be either vaccine-mad, or profoundly ignorant of the subject.

In the first place, it is admitted that 15,171 cases of smallpox have been treated in the hospital of the Asylum's Board. Now, as it is well-known that nine-tenths of these were vaccinated persons, that alone proves that vaccination does not prevent smallpox.

In the second place, it is admitted that the whole mortality of cases was 17.6 per cent., and as this, according to Jurin, Duvillard, and others, is precisely the average rate of mortality amongst hospital smallpox cases in the last century before vaccination was heard of, we have conclusive evidence that it does not even MITIGATE the disease: yet in spite of these damning and incontrovertible facts we find Officers of Health, Societies for the Promotion of National Health, and Boards of Guardians, placarding the metropolis and desecrating places of worship with invitations to vaccinate and re-vaccinate!

WM. YOUNG.

London, March, 1881.

### HEALING BY LAYING ON OF HANDS.

DR. JAMES MACK,

37, UPPER BAKER STREET, REGENT'S PARK.

### MESMERISM.

D. YOUNGER,

MAGNETIC HEALER AND MEDICAL RUBBER,

23, Ledbury Road, Bayswater, London, W.

AT HOME daily from 2 till 5, or attends patients at their own homes. He has a number of mesmeric sensitives on which he teaches ladies or gentlemen any kind of experiments connected with the science, developing wonderful phenomena. He also gives Electro-Biological entertainments—Private or public: Terms by letter.

### MESMERIC INSTITUTION

For the Cure and Alleviation of Diseases.

PROFESSOR ADOLPHE DIDIER (36 YEARS ESTABLISHED) attends patients, and can be consulted daily from 2 till 5. 10, Berkeley-gardens, Campden-hill, Kensington: Patients are attended at their residences in the morning and evening.

## THE PROGRESSIVE LIBRARY AND SPIRITUAL INSTITUTION,

15, SOUTHAMPTON ROW, LONDON, W.C.

**MOTTO.**—The Discovery of Truth, the Diffusion of Truth, and the Application of Truth to the Welfare of Humanity.

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

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

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

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

Mr. Brown expects to reach home to-morrow, calling at Leeds and Darlington on his way.

After resting a few days he will proceed North. Friends who desire his services should apply at once, as his time in the North will be short. Address letters—Myrtle Cottage, Howden-le-Wear, R.S.O., Durham.

Mr. J. HOLMES, 6, Charlotte Street, Leicester.—Appointments: Bradford, May 1; Keighley, 8 and 9; London, 22; Stamford, June 18; Liverpool, Manchester and Oldham open.

### SOUTH LONDON MEETINGS.

28, Peckham Park-road, Old Kent-road (opposite Gas Works).—Tuesdays, at 8 p.m.

8, Bournemouth-road, Rye-lane, Peckham.—Thursdays, at 8 p.m.

234, Albany-road, Camberwell or Old Kent-road.—Sundays, at 7 p.m.

### 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. Walmsley, 28, Dumfries-street.

Secretary: " J. J. Walmsley, 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. TOWNS, Medical Diagnosis, Test, and Business Clairvoyant, is at home daily, and is open to engagements. Address—161, Manor Place, Walworth Road, London, S.E.

### WRITING AND SPEAKING MEDIUM, CAROLINE PAWLEY

Free of charge. Appointments made by letter only, with direct envelope, 43, Earls' Court Road, Kensington.

A SEANCE for CLAIRVOYANCE and TRANCE at Mrs. PRICHARD'S, 10, Devonshire Street, W.C., Tuesdays at 8 p.m.

F. O. MATTHEWS, Clairvoyant, 126, Kensington Park Road, W., a five minutes' walk from either Notting Hill or Notting Hill Gate Stations. Public seances for Spiritualists and friends, every Tuesday and Thursday evening at 8-30 prompt. Other seances by arrangement. At Ladbroke Hall, Notting Hill, every Sunday evening at 7 o'clock.

PHYSICAL & TEST MEDIUMSHIP at Mrs. Ayers', 45, Jubilee Street, Commercial Road, E., Sunday, at 7-30; also on Tuesdays and Thursdays at 8 o'clock. Mrs. Walker, physical, trance, and test medium, may be specially engaged.

MRS. OLIVE has Receptions on Wednesdays at 3 p.m., and on Fridays at 7 p.m. Private sittings by appointment. All new visitors must be introduced.—121, Blenheim Crescent, Notting Hill, W.

**FOWLER'S WORKS ON PHRENOLOGY, PHYSIOLOGY, &C.**

- AMATIVENESS**; or, Evils and Remedies of Excessive and Perverted Sensuality. Including warning and advice to the Married and Single. By O. S. Fowler. Price 3d.
- LOVE AND PARENTAGE**, applied to the Improvement of Offspring. Including important directions and suggestions to Lovers and the Married. By O. S. Fowler. Price 3d.
- MATRIMONY**; or, Phrenology and Physiology applied to the Selection of Congenial Companions for Life. Including directions to the Married for living together affectionately and happily. By O. S. Fowler. Price 3d.
- PHYSIOLOGY—ANIMAL AND MENTAL**, applied to the Preservation and Restoration of Health of Body and Power of Mind. By O. S. Fowler. Price 1s.
- MEMORY AND INTELLECTUAL IMPROVEMENT**, applied to Self-Education and Juvenile Instruction. By O. S. Fowler. 6d.
- HEREDITARY DESCENT**: Its Laws and Facts applied to Human Improvement. By O. S. Fowler. Price 1s.
- FAMILIAR LESSONS ON PHYSIOLOGY**. Designed to aid Parents, Guardians, and Teachers in the Education of the Young. By Mrs. L. N. Fowler. Price 3d.
- FAMILIAR LESSONS ON PHRENOLOGY**. Designed for the use of Schools and Families. By Mrs. L. N. Fowler. Price 6d.
- INTEMPERANCE AND TIGHT LACING**; Considered in relation to the Laws of Life. By O. S. Fowler. Price 3d.
- TOBACCO**: Its History, Nature, and Effects on the Body and Mind. By Joel Shew, M.D. Price 3d.

*Vol. I., containing the above, neatly bound in Cloth, Five Shillings.*

**THE NATURAL LAWS OF MAN: A Philosophical Catechism.** By J. G. Spurzheim, M.D. Price 6d.

**MARRIAGE**: Its History and Ceremonies; With a Phrenological and Physiological Exposition of the Functions and Qualifications for Happy Marriages. By L. N. Fowler. Price 6d.

**FAMILIAR LESSONS ON ASTRONOMY**. Designed for the use of Children and Youth in Schools and Families. By Mrs. L. N. Fowler. Price 6d.

**SELF-CULTURE AND PERFECTION OF CHARACTER**. Including the Management of Youth. By O. S. Fowler. Price 1s.

**MARRIAGE AND PARENTAGE**; or, The Reproductive Element in Man, as a means to his Elevation and Happiness. By H. C. Wright. Price 1s.

**TEA AND COFFEE**: Their Physical, Intellectual, and Moral Effects on the Human System. By Dr. W. A. Alcott. Price 3d.

**EDUCATION**: Its Elementary Principles; Founded on the Nature of Man. By J. G. Spurzheim, M.D. Price 1s.

**MATERNITY**; or, The Bearing and Nursing of Children. Including Female Education and Beauty. By O. S. Fowler. Price 1s.

*Vol. II., containing the last 8 Works, Cloth neat, Six Shillings.*

*Vols. I. and II., bound together, Cloth, Ten Shillings.*

London: J. BURNS, 15, Southampton Row, Holborn, W.C.

**SPIRITUALISM, THE BIBLE, AND TABERNACLE PREACHERS.**

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

*Delivered at Doughty Hall, Bedford Row, London, on Sunday Evening, April 18, 1875,*

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

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

**CONTENTS.**

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

LONDON: J. BURNS, PROGRESSIVE LIBRARY AND SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW, W.C.

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

**WORKS BY EMMA HARDINGE.**

**MODERN AMERICAN SPIRITUALISM: a Twenty Years' Record of the Communion between Earth and the World of Spirits.** In one volume, large octavo, of 600 pages, on fine toned paper. Bound in handsome cloth, bevelled edges. Superbly and profusely illustrated with fine portraits on steel, wood engravings, lithographs, &c. Price 15s.

Another edition on common paper and without steel portraits, with *Human Nature* for 1871. Both for 16s.

Another edition in 15 Numbers, price 10d. each. On common paper, but with all the plates and illustrations.

**CONTENTS:**

- No. 1.—*Steel Engraving of A. J. DAVIS.* Preface, Introduction, and chapters 1, 2, 3.
- No. 2.—*Steel Engraving, S. B. BRITTON,* and chapters 4, 5, 6, 7.
- No. 3.—*Fac-simile of over Fifty Spirit-Autographs,* and chapters 8, 9, 10, 11.
- No. 4.—*Steel Engraving, PROFESSOR HARR,* and chapters 12, 13, 14.
- No. 5.—*Steel Engraving, CORA L. V. SCOTT,* and chapters 15, 16, 17, 18.
- No. 6.—*Steel Engraving, MRS. METTLER,* chapters 19, 20, 21.
- No. 7.—*Steel Engraving, KATH FOX,* chapters 22, 23, 24.
- No. 8.—*Steel Engraving, EMMA HARDINGE,* chapters 25, 26, 27.
- No. 9.—*Steel Engraving, "THE LIGHTNING PHILOSOPHER,"* chapters 28, 29, 30.
- No. 10.—*Wood Cut, DIAGRAM OF THE SPHERES,* chapters 31, 32, 33, 34.
- No. 11.—*Steel Engraving, GOVERNOR TALLMADGE,* chapters 35, 36, 37, 38.
- No. 12.—*Steel Engraving, PROFESSOR MAPES,* chapters 39, 40, 41.
- No. 13.—*Steel Engraving, JUDGE EDMONDS,* chapters 42, 43.
- No. 14.—*Steel Engraving, CHARLES PARTRIDGE,* chapters 44, 45, 46.
- No. 15.—*Steel Engraving, DR. J. R. NEWTON,* chapters 47, 48, 49.

**RULES TO BE OBSERVED FOR THE SPIRIT-CIRCLE.** Suggested in part by experience and observation; but still more immediately framed under the direction and impression of spirits. Price 1d. At a nominal price in quantity for distribution.

**TEN SPIRITUAL COMMANDMENTS.** Given by the spirits through Emma Hardinge, with the "Creed of the Spirits." 1s. per 100. Large quantities with the name of society inserted by arrangement.

**THE WILDFIRE CLUB.** 7s. 6d.

**SIX LECTURES ON THEOLOGY AND NATURE.** 5s.

**THE PROGRESSIVE LIBRARY** contains all works on Spiritualism. Annual subscription 21s. All publications on Spiritualism, and information respecting mediums, seances, and the movement generally, may be obtained from J. BURNS, publisher, Progressive Library and Spiritual Institution, 15, Southampton Row, London, W.C.

**FOOD REFORM RESTAURANT COMPLY.**

(LIMITED),

79, Chiswell Street, Finsbury Pavement, E.C.

VEGETABLES, FARINACEA, FRUIT,

OATMEAL, WHEAT MEAL AND HOMINY PORRIDGE,

SOUPS ALWAYS READY.

TEA, COFFEE AND COCOA

Open from 8.30 a.m. till 7 p.m. No Gratuities to Waiters.

79, Chiswell-street is within One Minute's walk of Moorgate-street Station and of the Tramway Terminus.

**A MANUAL OF PHRENOLOGY.**

*With numerous Illustrations.*

By **ALFRED T. STORY,**

Editor of the *Phrenological Magazine.*

Price 1s.; Bound in Cloth, 1s. 6d.

**RAPHAEL'S GUIDE TO ASTROLOGY** is warranted to be the easiest best, and most accurate Work on the science ever published. Bound in cloth, gilt lettered, price 3s.

London: J. Burns, 15, Southampton Row, Holborn.

**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.

**EMPLOYMENT WANTED** by a Spiritualist. Is willing to work, and would like to have place as porter or any other capacity. Good testimonials as to honesty, &c. Apply to Mrs. W., 144, St. John-street, Clerkenwell.

*In highly-ornamented cloth gilt, 3s. 6d. Second Edition, enlarged.*

## EXPERIENCES IN SPIRITUALISM:

A Record of Extraordinary Phenomena witnessed through the most Powerful Mediums, with some Historical Fragments relating to SEMIRAMIDE, given by the Spirit of an Egyptian who lived contemporary with her.

BY CATHERINE BERRY.

**CONTENTS:**—A Paper read at the Spiritual Institution. Spiritual Phenomena—Seances at Home; Seances in Public; Spirit-Drawings; Spirit-Prophecies of the War; Healing Mediumship; Materialisation of the Spirit-Form; Spirit-Photography; Historical Fragments relating to Semiramide.

### INDEX.

Artist, An, made a Convert to Spiritualism  
Aphorisms  
"Ambo."  
Brighton, Exhibition of Spirit-Drawings at  
Brighton, Seances at  
Caution to Investigators  
Cabinet, A Secure  
Cabinet Seances  
"Catherine of Arragon"  
Campanological Seance  
Clergyman, Correspondence with a  
— accounts for Spirit-Voice  
Ceremony, Symbolical  
— Spiritual  
Conditions, Breaking the  
— Test  
Child, Testimony of a  
Cures, Remarkable  
Cauterous Spirit  
Comets, "Shower of"  
Clairvoyance  
Cognate, Mr., Benefit to  
Dark Seances, At a  
Drawings, Spirit  
— explained by the Baroness de Guldenstube  
Drawing Mediumship  
Developing Power  
Egyptian Spirit, The  
Everitt's, Mrs., Seance at  
Fox, Miss Kate, Seance with  
"Farnham"  
Feathers, "Shower of"  
Flower (four) Manifestation  
Garden Party, A Novel  
Ghost Story, A True  
"George Turner"  
Harris, G., Esq., F.R.S., Testimony of

Harmonious Circle  
Hardinge, Mrs. Emma  
Healing Mediumship  
"Henry VIII."  
"Hawkes, Mr."  
Human Nature, Extract from  
Humorous Spirit, A  
Introduction to Spiritualism, First  
"John Hills"  
"James Lombard"  
"John King"  
Jocular Spirit, A  
"Katie King"  
Letters by Andrews, Mr. G. H.; "A. G. H." "A Well-Wisher of the Cause," Berry, Mrs. O.; Berry, Miss E.; Burns, Mr.; Damiani, Sig. G.; Davies, Rev. O. Maurice, D.D.; Dixon, Dr.; "Esquiver," Edgell, Rev. J.; Ellis, Mr. E.; Ellis, Mrs. Alice; "F. G. H." Gill, Mr. Wm.; Herne, Mr. F.; Nisbet, M.; Overton, Mr. W.; Rouse, Mr. J.; Smith, Mr. Clifford; Ward, Mary.  
"Le Premier Napoleon"  
Metaphors and Aphorisms by the  
Egyptian—Actions, Ambition, Affection, Avarice, Aspiration, Beauty, Curse of; Balance of Power, Compliments, Conscience, Company, Deeds, Deeds of Friendship, Desire, Equilibrium, Flowers, Flattery, Friendship, Fragrance, Gratitude, Guilt, Glory, Harmony, Intelligence, Ingratitude, Inspiration, Impression, Love, Memory, Music, Originality, Passion, Regret, Remorse, Rolling stone, Silence, Sorrow, Sleep, Slaves of Time, Symphony, Trash, Thought, First; Victory.

Light, Manifestations in the  
"Mary Queen of Scots"  
Massey, Gerald, Seance with  
Materialisation of a Spirit-Form  
Medium and Daybreak, Editorial Notes  
Mediums—Dickenson, Rev. O. B.; Everitt, Mrs.; Guppy, Mrs. (Miss Nichol); Herne, Mr. F.; Hudson, Mr.; Kingsley, Mr.; Kent, Mr.; Marshall, Mrs. Mary; Marshall, Mrs. Mary, the younger; Perrin, Mrs. (Miss Price); Shepard, Mr. Josse; Williams, Mr. O. E.  
Margate, Seances at  
"Mythic Force"  
Music under Inspiration  
Novel Manifestation  
Objects carried by Spirits  
Paper read at the Spiritual Institution  
Phenomena, Physical—Spirits bring Birds, Butterflies, Cat, Dog, Earth, Galvanic Battery, Flowers, Fruit, Flower and Pot, Ring, Toys, Pictures, Head-dresses.  
Spirits carry away Books, Liqueur Bottle, Teapot, Brush, Fan, Hat, Lace, Ring, Shawl.  
Spirits play Concertina, Banjo, Guitar, Piano, Zither.  
Spirits lift Table, Move Piano, Drink Ale, Drink Wine, Bat Potatoes, Suck Oranges, Paint Photographs, Bend Bars, Strike the Medium, Use a Poker, Pull the Bell, Cut a Flower from Bonnet, Make Wreaths, Knot a Handkerchief, Cut Fruit, Shake the Room.  
Spirit-Forms, Hands, Lights, Raps, Perfumes, Voices.  
Levitations of Mediums—Mrs. Guppy, Mr. Herne, Mr. Williams

Press on Spiritualism  
Psychic Force  
Present, Strange, from Spirits  
Punning "Spirit, A"  
Pistol Shots (?)  
Prophecies, Spirit  
Punch, Criticism of  
"Peter"  
Personation impossible  
Painted Faces  
Passionate Spirit, A  
Photography, Spirit  
Seances at Spiritual Institution  
— at Home  
— Cabinet  
Semiramide  
Semiramide prepares for Battle  
Semiramide's Feast  
Semiramide's Descendant, Greatness and Power of  
Semiramide's Second Chief Slave, Execution of  
Sea, Message from the  
"Scott, James"  
Spirits fond of Fan  
Spirit suggests Texts for Sermons  
Spirit criticises a Picture  
Sceptic, Confession of a  
Spirit-Thieves  
Trance Speaking  
Telegraph, Daily, Extract from  
Test Conditions recommended  
Ventriiloquism and Spirit-Voice  
Violent Manifestations  
War, Spirit Prophecies of  
Wager, A  
"Watt, John"  
Whistling, Inspirational  
Warbling of Birds

*Now Ready, in Strong Wrapper, 6d. Cloth, 1s.*

## THE NEW SPIRITUAL LYRE,

CONTAINING

ALL THE HYMNS IN THE FORMER EDITIONS,  
WITH MANY ADDITIONAL PIECES,

By J. K. Lewis, J. J. Morse, Lizzie Doten, E. W. Wallis and Mrs. Wallis, A. E. Hunter, W. J. Colville, J. G. Robson, H. Pride, H. Bonar, Sheldon Chadwick, W. Oxley, Mrs. Richmond, &c.

These additions are particularly rich in Hymns suitable for the Circle, both Materialisation and Trance, and for special spiritual purposes that hymns have not been provided for hitherto.

A Great Reduction is made to Circles and others ordering a Dozen or upwards.

LONDON: J. BURNS, 15, SOUTHAMPTON ROW, HOLBORN, W.C.

## CAREER OF RELIGIOUS IDEAS:

THEIR ULTIMATE—THE RELIGION OF SCIENCE.

By HUDSON TUTTLE.

AUTHOR OF

"ORIGIN AND ANTIQUITY OF MAN," "CAREER OF THE GOD IDEAS," "CAREER OF THE CHRIST IDEAS," "ARCANA OF NATURE," &c., &c.

Price 2s. 6d., post free.

### CONTENTS:

RELIGION AND SCIENCE. First Religious Proposition—Dependent Propositions—Results. First Scientific Proposition—Dependent Propositions—Results.

Chapter I: INTRODUCTORY—The Power of Religion—What is Religion? Answer of the Persian, the Chinese, Moslem, Jew, Hindoo, Christian, Mother Church, Protestant—What is the Church?—Gospel Religion—The Authority of the Church Defined—The Church and Education—Knowledge the true Saviour.

Chapter II: WHAT IS RELIGION?—The First Germ of Religion—Man's Primitive State—Dawn of the Religious Idea—The Savage has no Religion—Religion, its Ultimate Analysis.

Chapter III: HISTORICAL REVIEW; FETTERISM—Universality of Fetterism—It is the Cradle of Theology—Worship of Rocks, Trees, Streams, &c.—Christianity is full of Fetterism—The Jews were Fetish Worshipers—Moral Influence of Fetterism—Fetterism evolves Polytheism.

Chapter IV: HISTORICAL REVIEW; POLYTHEISM—Early Anthropomorphism—Origin of Polytheism—Ignorance the Paradise of Priestcraft—Influence of Priestcraft on Progress—Morality of Polytheism—Religious Influence of Polytheism—Sacred and Worship of Polytheism—Dualism and Pantheism—The Origin of Satan.

Chapter V: HISTORICAL REVIEW; MONOTHEISM—Character and Tendencies of Judaism—Moral Influence of Monotheism—Monotheism a Development of Fetterism—Human Sacrifice and Object Worship—The Nightmare of Religion—Human Ideas of God—Persecutions by Christians—Christian Fanaticism and Cruelty—Civilization Repressed by Christianity.

Chapter VI: VALUE OF THE OLD AND NEW TESTAMENTS AND SACRED BOOKS AS AUTHORITIES—Antiquity of the Bible—Lost Jewish Scriptures—Origin of the Apostolic Records—Transmission and Translation of the Bible—Numerous versions of the Bible—Genuineness of the Bible—The Right of Private Judgment.

Chapter VII: MAN'S MORAL PROGRESS DEPENDENT ON HIS INTELLECTUAL GROWTH—Illlogical Position of Protestantism—War between Science and the Bible—Bibles are Independent of Revelation—The Bible an Imperfect Moral

Code—The Same is true of other Sacred Books—Futility of Missionary Efforts—Growth Required, not Conversion—Religion Organically Opposed to Progress—Influence of Christianity on Learning—A Thousand Years of Mental Darkness—Christianity and Human Liberty.

Chapter VIII: THE GREAT THEOLOGICAL PROBLEMS; THE ORIGIN OF EVIL, THE NATURE OF GOD, AND THE FUTURE STATE—Evil is Imperfection—Various Conceptions of Evil—It can only be Overcome by Growth—Various Ideas of God—The Vanity of Theological Speculation—Early Ideas of Immortality—Biblical Ideas of Immortality—Immortality a part of Nature's Plan—The Future Life a Scientific, not a Religious Question.

Chapter IX: MAN'S FALL, AND THE CHRISTIAN SCHEME FOR HIS REDEMPTION—Popularly viewed, Creation is a Gigantic Failure—Christian Views of Salvation—Cramping Tendency of Christian Doctrines—The Vast Antiquity of Man—Did Man ever Fall?

Chapter X: MAN'S POSITION; FATE, FREE-WILL, FREE AGENCY, NECESSITY, RESPONSIBILITY—Man and his Circumstances—The Doctrine of Necessity—Man's Free Agency—Man's Responsibility—Morality Dependent on Physical Conditions—The Individual is Accountable to Law.

Chapter XI: DUTIES AND OBLIGATIONS OF MAN TO GOD AND TO HIMSELF—Man can do nothing for God—To serve God is to obey Law—Man acts for his own sake, not God's—The Nature and Efficacy of Prayer—Respective Merits of Faith and Knowledge—Intelligent Action is True Religion—True Holiness is Obedience to Law.

Chapter XII: THE ULTIMATE OF RELIGIOUS IDEAS—Society is at present a system of Organised Hypocrisy—Religious Observances will be Superseded—Final Conflict of Reason versus Superstition—The Ultimate Triumph of Knowledge.

LONDON: J. BURNS, 15, SOUTHAMPTON ROW, W.C.

## LEFT EARTH-LIFE: MRS. S. C. HALL.

By S. C. HALL.

(Reprinted from the MEDIUM AND DAYBREAK.)

This affecting Letter has been so highly valued that a demand has been made for an Edition in the cheapest and most convenient form for wide circulation. It has therefore been printed as a neat Broadside, which may be given from house to house, circulated at meetings, enclosed in letters, or pasted up where it may be conveniently read. To circulate this Publication extensively will very much promote Spiritualism.

This Article is a valuable testimony to Spiritualism. The eminent Author of it declares the good which Spiritualism has been to him his knowledge of the continued existence of the One who has gone to the Spiritual State; how they became Spiritualists and studied the subject with William Howitt and other persons of eminence; his disregard for mourning at funerals, together with words of great comfort and consolation to the bereaved.

Price 6d. per Dozen; 3s. per Hundred.

London: J. BURNS, 15, Southampton Row, Holborn, W.C.

Price Threepence.

## THE ATONEMENT:

OLD TRUTHS as SEEN UNDER A NEW LIGHT.

INSPIRATIONALLY WRITTEN

By C. P. B. ALSOP

(LATE BAPTIST MINISTER)

London: J. BURNS, 15, Southampton Row, High Holborn, W.C.

## Christ the Corner-stone of Spiritualism.

A Treatise by J. M. PEEBLES, M.D.

Contents:

Jewish Evidence of Jesus' Existence: Who was Jesus? and what the New Testament says of Him. What the more candid of Freethinkers and men generally, think of Jesus of Nazareth. The estimate that some of the leading and more cultured American Spiritualists put upon Jesus. Was Jesus, of the Gospels, the Christ? The Commands, the Divine Gifts, and the Spiritual Teachings of Jesus Christ. The Belief of Spiritualists—The Baptised of Christ—The Church of the Future.

PRICE SIXPENCE.

LONDON: J. BURNS, 15, Southampton Row, W.C.

## WOMAN IN THE TALMUD:

BEING A SKETCH OF THE POSITION HELD BY WOMEN IN THE OLD JEWISH DAYS, BEFORE THE CHRISTIAN ERA.

By ALFRED T. STORY,

Price 6d.; post free 7d.

It is an earnest essay on behalf of woman, containing several quaint stories from the Talmud, which render it deeply interesting.—*American Phrenological Journal*.

One of the mountain-tops of Time  
Is left in Africa to climb.

Just published, in 2 vols, imperial 8vo. cloth, price 36s.

A BOOK OF THE BEGINNINGS. By GERALD MASSEY.  
Beautifully printed, on special paper, by Clay, Sons and Taylor.

Containing an attempt to recover and reconstitute the lost Origins of the Myths and Mysteries, Types and Symbols, Religion and Language, with Egypt for the Mouthpiece and Africa as the Birth-place.

Contents of Vol. I.: Egypt—Comparative Vocabulary of English and Egyptian—Hieroglyphics in Britain—Egyptian Origins in Words—Egyptian Water-Names—Egyptian Names of Personages—British Symbolical Customs identified as Egyptian—Egyptian Deities in the British Isles—Place-Names and the Record of the Stones—Egyptian Type-Names of the People.

Contents of Vol. II.: Comparative Vocabulary of Hebrew and Egyptian—Hebrew Crucifixes, with Egyptian Illustrations—Egyptian Origins in the Hebrew Scriptures, Religion, Language, and Letters—Phenomenal Origin of Jehovah—Elohim and Shadai—Egyptian Origin of the Exodus—Moses and Joshua, or the Two Lion-Gods of Egypt—An Egyptian Dynasty of Hebrew Deities, identified from the Monuments—Egyptian Origin of the Jews, traced from the Monuments—Comparative Vocabulary of Akkado-Assyrian and Egyptian—Egyptian Origins in the Akkadian Mythology—Comparative Vocabulary of Maori and Egyptian—African Origins of the Maori—The Roots in Africa beyond Egypt.

WILLIAMS & NORGATE, 14, Henrietta-street, Covent Garden, London;  
and 20, South Frederick-street, Edinburgh.

Sold by J. BURNS, 15, Southampton Row, London, W.C.

## ASTROLOGY.

"Worth its Weight in Gold."

EVERY adult person living should purchase at once "YOUR FUTURE FORETOLD," a book of 144 pp. cloth, only 2s. 6d.

London: J. Burns; 15, Southampton Row, W.C.;  
E. W. Allen, 11, Ave Maria Lane, Paternoster Row;  
or, post-free of E. Cassel, High Street, Watford, Herts.  
Instructions to purchasers gratis.

London: Printed and Published by JAMES BURNS 15, Southampton Row, Holbo

## WALSALL SPIRITUAL SOCIETY,

No. 1, HIGH STREET.

We, the Members of the above, having struggled hard for two years to establish a Society of Progressive Spiritualists, and having been rewarded with intelligent audiences and many having received the truths for themselves; and are now holding seances in various parts of the town—are, with this encouragement, stirred to make further effort to overcome our debts incurred, and also endeavour to establish a fund to provide more speakers for our platform: We now appeal to all persons to aid us with articles of any kind for sale, so that we can open a Bazaar towards the close of this year.

Goods can be forwarded to the Committee as follows:—

Mr. G. COATES, Stafford Street, Walsall;  
Mr. J. VENABLES, Mount Street, Walsall;  
Mr. W. ROBERTS, 8, Mount Street, Walsall;  
Mr. J. TIBBITTS, Junction Street, Walsall;

or the Secretary—

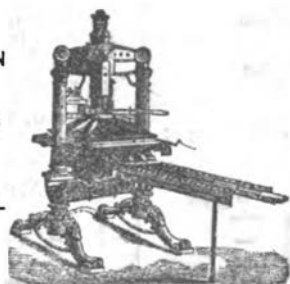
Mr. T. BLINKHORN, 16, George Street, Walsall.

## SPIRITUALISTS' BUSINESS DIRECTORY.

J. BURNS,  
PUBLISHER,

PRINTER, LIBRARIAN &amp; BOOKBINDER

Every  
DESCRIPTION  
of  
PRINTING  
Executed  
WITH SKILL  
and  
DESPATCH.



AUTHORS'  
MSS. Edited and  
Prepared  
FOR PRESS  
All kinds of  
BILLS for Public  
Meetings  
Per Contract.

PERIODICALS AND OTHER LITERATURE SUPPLIED.

15, SOUTHAMPTON ROW,

HIGH HOLBORN, LONDON, W.C.

## ANGLO-AMERICAN STORES.

F. FUSEDALE, Tailor and Draper.

A splendid assortment of Winter Goods not to be surpassed in London. All goods thoroughly shrunk and made on the premises at the shortest notice.—8, Southampton Row, Holborn.

ISLE OF WIGHT.—Annandale Villa, Sandown.—One or two invalid Ladies will be taken great care of by a Healing Medium, including Board and Lodging, for 80s. per week for the six winter months at this pretty seaside town, which is known to be particularly salubrious.

## SWEDEN.

A MANSION of Fourteen Rooms TO LET for the Summer Season or A Year. Situate in one of the most beautiful parts of Sweden, on the shores of the Wener. Apply to Matthews Fidler, Karlstad, Sweden.

## FOR UNIVERSAL USE.

## JOS. ASHMAN'S EMBROCATION,

For the Restoration of Vital Equilibrium and the Re-establishment of Health.

Price 2s. 9d. per Bottle.

Sold by the Proprietor, JOSEPH ASHMAN, 14, Sussex Place, Cornwall Gardens, Kensington, London, W.; and J. BURNS, 15, Southampton Row, Holborn, W.C.

## SMOKERS BEWARE!

AN ESSAY ON

## "THE NATURE OF TOBACCO,"

SHOWING its Destructive Effects on Mind and Body, with Remarks on Dietetics, Stimulating Drinks, &amp;c. 6d. post free of the Author—

JAMES DRIVER, 5, York Villas, Forest Hill; or,  
J. BURNS, 15, Southampton Row, W.C.; and  
NICHOLS & Co., 429, Oxford Street, W.