



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

SPIRITUALISM.

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MESMERISM AND PSYCHOLOGY.

CLAIRVOYANCE.

BY "HUMNUR STAFFORD."

(Continued from page 258).

When we come to later years, the dawn of Christianity, we find the same science cropping up in the archives of churches, and they become intimately blended with the belief in Christianity. Mialle, the historian, says: "In this matter succeeded the temples of the Ancients, to which were consigned the traditions and processes of Magnetism, there were the same custom of passing the nights in them, the same dreams, the same visions, the same cures." It is well known that the gifts of healing were practised by the apostles, according to the recognised method now called Magnetism. The decline of this science must be attributed to the division which existed between the Church and the Schools of Philosophy, the Church holding in disfavour any miracles and curious phenomena not connected with itself. Even when it did find a foothold among the ecclesiastics its philosophy suffered by their onesided scepticism, till the subject fell into discredit. But however bigoted and sceptical the schools, the facts kept cropping up from time to time, till they could not but attract the attention of the most superficial observer,

Van Helmont, between two and three centuries ago, wrote of Magnetism, and of the disposition of those who, not understanding this science, attributed all strange and unaccountable occurrences as coming from the devil; but to Mesmer, a century later, is due the revival and application of the science of Animal Magnetism, and Hygienic Clairvoyance.

Since then, many valuable works have been written on the subject, but even with the most advanced thinkers there seems to have been something wanting—a reluctance to entertain the idea of a spiritual hypothesis. They tell you of extraordinary states into which a mesmerist can plunge his patient. Kluge, who seems to have been a careful observer, defines six states into which a clairvoyant may pass. I will quote from him:—

"As the patient advances in these degrees, so does

he seem to recede from the sensuous world. This state, however, cannot be induced in all patients, nor is an ascent to it requisite to the recovery of the health, for many patients remain in the lowest stage during the whole of the mesmeric treatment, up till their complete cure; some becoming more and more elevated and influenced by each succeeding treatment, others, though few, pass at once to the highest stage, and continue in it."

He goes on to say—

- "I.—In the first degree, the usual channels of access, by which the soul communicates with the external world, remain open—external sensation being intact the patient perceives himself still in the ordinary sphere of things. This I call the Waking degree.
- "II.—The next is the degree of Half-sleep, in which the eyes are closed, but the other senses are not entirely sealed.
- "III.—The third is that of the Magnetic sleep, in which the patient is as if stupified; but while thus standing as it were on the verge of the world of sense, he still retains the recollection of actual and sensuous life.
- "IV.—The fourth degree is distinguishable from the preceding, by the possession of consciousness. This is Somnambulism.
- "V.—The fifth degree, I distinguish as Introvision. In it the patient obtains a luminous knowledge of the interior of his body and mind, diagnoses his complaint, and indicates the most effectual remedies for its cure.
- "VI.—In the sixth degree, the patient passes the bounds of his own corporeity, and enters into rapport with universal nature. The faculty of Introvision becomes exalted into that of Extrovision.
- "VII.—There is yet another state or degree, which we will call the seventh, which, as it is one that seems to have puzzled those who have attempted to define it, I will try to explain:

In this seventh state or degree, the patient passes out of the control of the operator, and becomes for the time being, in what is called a state of ecstasy (extasis); and even, to cursory observers, seems to have passed into the Realm of the Soul."

There is in this condition of ecstasy and trance a great resemblance to the disease called catalepsy, in which certain parts of the cerebro-spinal system are in a state of complete insensibility, while others are in a preternaturally excited state.

Many very serious accidents are known to have occurred by physicians mistaking this state of extasis for the disease of catalepsy. However, this disease is fortunately a rare one, and happily so, as it is one of the least understood of all diseases which affect suffering humanity.

Magnetism although a property possessed by all animate and in-animate bodies, is one of the least understood of all properties possessed by created beings. Nor is it of itself easy to understand, it being a force of nature the outcome of other forces. For its complete appreciation it is necessary to have a very clear idea of so many other natural laws, that it is almost hopeless to convey a concise and clear idea of its nature.

I have before stated, and explained the fact of emanation from the earth and all objects formed of its substance. Of all these objects, man seems to stand alone as having the power of concentrating this magnetic emanation to a given point, but few seem to understand the value of this power of concentration, the result is that the opportunities for turning this property to account are thrown away through ignorance.

Every one knows and appreciates the value of steam as a working power, yet without machinery for the purpose of concentrating its energy to a given object, it is comparatively worthless. So with the magnetic emanation from your bodies, nothing can put it out of existence, but like steam, without suitable machinery it is worthless. It possesses greater potentiality than any other force of nature, in the hands of one who best understands its nature, but it is not necessary that a person should thoroughly understand the nature of this power, before he can exercise it to advantage and for the benefit of his fellow-men, but here lies the difficulty.

Lately, I have come in contact with two men who possess this power of concentrating this magnetic force, in an unusually perfect manner, one particularly so.

He is, physically speaking, a well developed man, with a body well adapted for manual labour. Well supplied with bone and sinew, plenty of vitality, a healthy vigorous circulation and altogether a sound healthy body, and what is more, has sense enough to know that it his chief duty to keep it in good condition. But in spite of his remarkable adaptation for the successful exercise of this valuable power, his mental qualifications detract considerably from his usefulness. He knows his power, and uses it in many cases with great success, but when he cures a patient by its use, it is done, not from a sense of duty, or from the love of doing good, or relieving a fellow creature from suffering, but from the wish to exercise his power with a view to self-aggrandisement. His subjects obey him from fear, and are subdued into the mesmeric sleep, as much from a nervous fear of his anger, as from any real wish to submit their personality to his guidance for any good result. There can be no worse condition of things than this. In the clairvoyant sleep, his patients will, in consequence of their fear, prevaricate, lie, and deceive him in every possible manner, in order to render the chain with which they are bound less galling, and attempt to ameliorate their abject condition by gratifying the vanity of their captor. I say this advisedly, a man no matter how well fitted for a magnetiser naturally, if he be also of a dogmatic, positive disposition and work from a love of approbation, can only influence those who fear him, it may be almost unconsciously, or it may be well disguised. In the magnetic, or clairvoyant sleep many of the senses become preternaturally active, and the subject more susceptible to such feelings and impressions.

The other, a man physically, less well adapted for a magnetiser, if nothing more than that were required

to constitute a magnetiser, he not having a great superabundance of vitality, but on the other hand possessing the earnest, sympathetic disposition and sincere desire to alleviate suffering, that directs the magnetic fluid in a channel where it cannot fail to work the desired effect. The mental qualifications, and better natural disposition of this man are more than sufficient, to make up the deficit, in the quantity or volume of the magnetic emanation, for this reason, that it is all turned to account; there is no waste nor useless expenditure.

The sincere and earnest desire to alleviate pain will in almost every case give a person the power of healing, if he direct his thoughts and concentrate his will to the purpose.

Magnetisers as a rule do not understand why the laying on of hands, or exercise of the will should affect their patients, although the effects, of such actions are perfectly plain and palpable—with respect to the clairvoyant sleep more especially so. They seem to act in a blind groping fashion, uncertain in many cases whether they have caused the phenomena, or whether their patient is for the time being in a kind of delirium.

I have known a magnetiser to be thrown into a panic through fright at the effect he had produced on a patient, and act in a most absurd manner in order to arouse his patient from a trance-like sleep, but all his efforts failed, the patient lay calmly sleeping, while the operator almost died from fear. This one example, though more striking than many, is a fair specimen of the generality of those who possess the power of magnetising.

If one asks a magnetiser how he produces an effect upon a subject, he may perhaps entertain you with a learned dissertation on metaphysics, work round and round his pet ideas, give you the impression that he understands what he is talking about, but is not capable of conveying any distinct or definite idea to you, or perhaps you imagine your intellectual capacity too narrow or confined to grasp the metaphysical character of his arguments and opinions.

(To be continued).

DRUIDESSES, CLAIRVOYANCE, &c.

The writer would be glad, along with many others, if the Control can give, or point to, any records now extant of the British Druidesses having the clairvoyant powers ascribed to them. No doubt the Druids, in early times, had spiritual revelations, and worshipped the Angel of the Flame much in the same manner as the Magi of Persia; but as we have only the temple and tumulus records left us, it would be very interesting to many others as well as myself if this matter could be treated at some future time. I could put the Control en rapport with a few places in this district where there have been large circles formed for worshipping.

A week ago I gave a lady—who knows nothing of Clairvoyance or Spiritualism, but has had the gift of seeing spirits of her own relations since birth—a piece of iron ore, and she told me she saw three veins of ore, one of which was much larger than the rest. Now where is the Animal Magnetism? Unless it be the small portion that we each and all carry about with us. As we are a portion of mineral, vegetable, and animal, perhaps this may explain it.

Query—Did not some Control tell you that the records of Stonehenge were under one of the stones?

JOHN KELLETT.

57, Cheltenham Street, Barrow-in-Furness, May 3, 1881

[No control has told us that the records of Stonehenge are under one of the stones. The fact is, Stonehenge is its own record, but who can read it? Clairvoyance aided by intellectual research will yet unfold all these problems. Much is being done already, but the time has not come for making statements.—Ed.M.]

QUEBEC HALL, 25, QUEBEC STREET, MARYLEBONE ROAD, W. Mr. Mac Donnell delivered an address, on "Lord Beaconsfield" to a crowded room, on Sunday evening. He maintained that as we considered honesty, integrity and uprightness as necessary in private life, so also should we look for the statesman to act in a moral manner, becoming his position. A friendly discussion followed, in which some of the remarks were taken exception to, but the lecturer in his reply most ably confirmed his position.

THE FIRST PRIZE ESSAY.

The four essays sent in explaining Mr. Lewis's allegory which he read at the Peckham meeting, and which appeared in the *MEDIUM* of March 18, have been adjudicated on, and the following one, marked "*Pars Terræ*," has been awarded the First Prize of 10s. worth of books. The author—a young gentleman who is a student—writes, on May 4, when he returned the proof: "It will give me great pleasure to be satisfied with the honour alone as a reward; so please do not trouble about the books." We have, therefore, placed 10s. to the Free Distribution of Literature Fund.

A SOLUTION TO THE FABLE OF THE "FAIR ENCHANTRESS."

Spiritualism is the religion recognising the divine efflux which attaches souls of spirits and men, dually and generally, with intensity according to the likeness and the purity of their love. Spiritualism, in developing and refining harmonious conditions for the sweeter and nearer intercourse of men with spirits, is essentially the religion of love. Love is the feminine part of psychological nature; and it is the offspring of God, the King of Heaven; a country which extends through all space, and yet symbolically is far from earth.

The religion of love is the worship of love; and worship constitutes the soul of love, therefore Spiritualism may be called the daughter of Heaven's King. She is beautiful; for love, which is her essence, is beautiful even under and through the mask of the commonest features. Her expression acts upon the plainest countenance with the magic skill of Titian on that of the fisherman: it elevates the low to the noble, though preserving the characteristic of the outer form. She has long existed under various guises of the esoteric and the theosophic. Marriage with her has been sought by men of various degree, from the distant time when first there was a recognition of her presence and of her royal extraction, for marriage, in its spiritual state, is the mersion of kindred natures, the one into the other—a lapsing thoroughly attained only in the person of God; and with the nearest approximation, as Swedenborg shows in his "*Conjugal Love*," in the marriages of the highest angels. It may be considered strange that even the humblest and poorest temporally, dare to aspire to so royal a union; but every man is lord of his own spiritual sub-kingdom, with quality of influence internally, and on other powers, relative to the nature of self-control. The Great King deems a marriage with noble and loyal viceroys sufficiently good to be celebrated in the angelic realms of Heaven; and as she never weds unless her lords are pure and sedulous to attend to her Holy Father, the more union Spiritualism organises the better for the glory of the Most High.

Devotion is so much to God that He will pardon everything for it, and place it near Himself; and, as before remarked, it is the soul of love. Devotion is the aim and the result of deepest religion, and this, with devotion, is Spiritualism in the depths of her heart. Many courted this veiled beauty, the daughter of the Great Ethereal: so fascinating is the unknown, or that which promises so excellently through a veil, which appears always as if that within desires to reveal itself; while it whispers that a true courtship under self-sacrificing conditions is sufficient to make the unseen, seen, possessed and loved beyond the passion of any earthly tie.

This beauty, who was prophesied to arrive at certain places, and expected to come in royal attire, would sometimes be found in caves and stables.

The New Light was in rags as the constant attendant of Christ and John the Baptist. She, no doubt, was as rudely clothed in the grotto of Mithra. Other lords to whom she attached herself abandoned high places to be in nearer communion with herself, and more able to act her behests, as in the case of St. Paul, and of some of the Greek philosophers. She was married to the noble leaders of the Israelites, and many of them had visions and prophesied.

There have been sceptics in all times who have denied her marriages and thus her life, in denying her rapport and her spiritual intercourse. They have also disbelieved not only the authority and interest in this world her Father so evidently manifests, but even His very existence. They have declared the sights and sounds cognisable to certain mediums were but the results of infatuation with their visionary love, that these were the effects of cataleptic tension or of eye disease, if not of incipient madness. Scepticism is reason beyond the power of those who believe literally the words of priests and bibles; and the consciousness of this reason and this superiority tends to engender a spirit of self-gratulation and pride in the minds, which take the fable for the record of a fact, and are too discerning to believe the latter. It is not this disbelief which is so dangerous to the sceptic's sense of a Deity, but the ambitious

purpose to keep an independent place in his own esteem, and work an establishment of his own being by the mere exercise of scientific induction. This is what led to the search for the philosopher's stone; and many of the sceptics, though not admitting the Supreme Intelligence, felt the presence of controlling spirits, and hoped by their means to work with peculiar power on matter of the three natural kingdoms.

So Spiritualism was sought in the name of the Black Art to conjure up the earth-bound—familiars, genii—and the historical dead. At first as fear made them assume a modest worshipful bearing, the seances were satisfactory; but when courage returned, and made known its selfish will, Spiritualism's subtle power was gone, and the execution by spiritual aid was of the weakest. True and effective spirits left the ungenial atmosphere to the contamination of the influences whose life is passion. Good mediums, through Spiritualistic development, could instantly perceive a change of state when in their presence; and if the former were long in the company of the latter, the better mediums suffered both physically and mentally. This is why the Bible so enforces the shunning of evil men. Sceptics and others remarked the cruel death which so often were brought about by the will of higher Spiritualism, or true religion; and the way in which she moved from one country to another, only to leave so often idols, which, from being the types, or memorials of faith, became, with the general, the faith itself.

Isis was torn to pieces; Mithra, as well as Christ, had his martyrs; and Saints and their devout followers wedded to the Holy Spirit suffered death by violent means; and so sustained were they by the prospect of a closer love that they rejoiced even in their agony. The torment of the flesh was so harrowing spectacle and the appearance of their joy so supernatural, that the thoughts of the lowest would attribute the support to witchcraft, a thing detestable to most men, or they would scoff the God that could endure the sight of so pitiable a death of those impassioned advocates, who died preaching, in evident contradiction, the care and love He had for all His children. Some said they were annihilated; but most, even with little heart for religious love, felt convinced the martyrs had gone to a heaven from which there was no return, though a few conceived the possibility of a reincarnation under a different form.

It was often observed that there seemed to take place after the death of the head of a new religion, a gradual cessation of holy work, and then Spiritualism, which is the spirit of all religions, would appear to have died; yet those philosophers, aware of the continual evolution of good, could recognise her shortly after in a new country. Thus she was in the Egyptian, Persian, Grecian, and Indian countries before the Syrian Christ made his appearance as her greatest favourite.

It was for long periods after the death of the latter that she appeared to return to weep in her Father's home over the unimpressible state of the Dark Ages. When she leaves one place for another, her influence does not entirely go, even after the institution of new external creeds. The good germs lie dormant, and produce far better results, when again Spiritualism is understood, than if she had never been heard of.

The mind unconsciously digests an involved, knotty and nutrient truth in spite of the most determined will. It acts involuntarily for its own good as does the interior mechanism of the corporeal frame. The mind has an instinctive hold on truth, which is the language of spiritual love, and thereby the cause of the pleasure which Shelley's Alastor felt when he

"ever gazed
And gazed, till meaning on his vacant mind
Flashed like strong inspiration, and he saw
The thrilling secrets of the birth of time."

Thus Spiritualism does not repay her votaries without long waiting and self-denial.

The alchemists were well aware of these necessary conditions for the comprehension of the abstruse. The profound, or rather that which contains what is most earnestly sought after, is found in the simplest forms. This fact the Rosicrucians applied in their search for secret powers in the commonest herbs. This the Spiritualist knows when the men of humble origin are the first communicators with the fluidic-spiritual world, and he recognises it when he reads: "In the beginning was the Word, and the Word was with God, and the Word was God." And it is of such things, and in such symbolism, that Spiritualism speaks. Her chief place of power is real: it is fluidic matter which is more powerful than the solid—witness electricity; yet this domain of power seems as if it were not.

When Spiritualism is developed in the purer organisms of mankind she is brighter, more radiant, with her fluidic manifestation, than the light of day. Spiritualism can converse through its clairaudient power with Heaven itself, and she has no need to go a journey to give or receive intelligence. All being can be brought within the range of her clairvoyance; and thus was it that after having led a chosen one apart to the wilderness, and imposed upon him the training necessary to make him most impressionable, she gave him the power to prophesy, and advise, and give new life to her Father's love and worship. Then came the fear to the earthly kings that the popular adulation of themselves should be abated, and that the spirit of

reform would demand the abolition of their own enormities and the lowering of their pride; upon which apprehension they immediately attempted the cruel extinction of all who professed the new faith. But that is impossible.

Spiritualism, the essence of love and God, is not to be eradicated. It speaks in a language of symbols, and flowers are its dearest types. Men who are not perceptive spiritually do not comprehend the beauty of those figures, and see in a bouquet something evanescently pleasing to the senses, doomed to a speedy death without other object than a lesson of decay and sad extinction.

Spiritualism has within the last few years appeared far more glorious than before on this earth, and she has attracted men and women of culture to cross wide seas to learn her secrets, and to love her for her divine beauty, her godly promise, and the delightful charm of her influence, transfusing her worshippers with the Holy Spirit, promised to men by her dearest lord, Jesus Christ, the prophet of Spiritualism, or the "Fair Enchantress," that has turned aside, with the blessing of Heaven, the veil which hid the dear departed from the incarnate world.

Glorify, after God, to the "Fair Enchantress"!

THEOSOPHY.

SPIRITUAL SCIENCE AND A "FOURTH DIMENSION."

To the Editor.—Dear Sir,—In our last paper we came to the conclusion that the stellar universe, including the six belts of spirit-substance, were rotating on their axes and moving in an orbit within a sun whose dimensions were without limits. This sun we pointed out as the medium of motion, between the bodies moved and the source of all motion, God—spirit—space; but not only is it the medium of all motion, it is also the medium of connection between all suns, planets, satellites, and atoms. The truth, as it seems to me, is this: that the substance of this universal sun is the substance of Love in the Divine and Human Spirit; the substance of attraction between sun and planet; and the substance of cohesion in the granite. This is a simple explanation of what, otherwise, to me, is an inexplicable phenomenon, namely, attraction: attraction between any two or more bodies, being contraction of the substance of this universal sun. Through repelling them its substance is in turn repelled by them, producing motion therein and consequently contraction; repulsion between two or more bodies being expansion in the same substance that had previously been contracted by motion.

I think your readers who are interested in this subject, should try to understand the position here assumed, for if true (and all facts and inferences therefrom, that I am acquainted with, point in this direction) it reduces the comprehension of the nature of spirit, and all other substances, to the comprehension of a simple mode of motion—namely, contraction; expansion being the amalgamation of two or more bodies in different degrees of contraction, which would produce a body greater in bulk than either, but less in bulk than the sum of their bulks before the amalgamation, so that even the phenomenon called expansion is really contraction, all motion being produced either by contraction in the substance moved, or contraction in the substance moving it. From this you may see that matter, or any other substance in a greater degree of contraction than spirit, can never return to its primary condition, namely, spirit, for its expansion requires the contraction and amalgamation with it of a substance more spiritual than itself, which would produce a substance that may be mathematically demonstrated as not of equal spiritual quality to the sum of their spiritual qualities before the amalgamation.

Now, since continuous motion of either one mode or another is everywhere evident, demanding, for its condition of motion, the contraction and, sequently, motion of some substance in a less degree of contraction than the substance moved, it follows, that the movable universe is continually increasing in quantity by the contraction of the immovable universe—God. I do not wish to convey the idea that spirit is a substance that may be compressed or contracted into less bulk, or that matter is spirit reduced in bulk; for I consider it impossible for spirit or any substance to be reduced in bulk—the idea that I wish to convey is, that matter, or any other substances with their motions, are the equivalent of spirit and its power: contraction and motion occurring simultaneously as the sequence and consequence of each other, and as no substance can be expanded, unless by the addition of another substance in a less degree of contraction than the substance to be expanded, so no substance can be contracted unless by the withdrawal or subtraction of some power or quality of the substance to be contracted; and as motion is the sequence of contraction, it follows that motion limits the power of spirit to act on the substance moved. The law of this contraction, I stated in a former paper, which is: the contracting power of a body varies directly to its velocity. Thus, if the natural velocity of a body be one mile in one second, to increase that velocity to twenty five miles per second would reduce the size of the body to one twenty-fourth of its previous size, or one-thirteen thousand eight hundred and twenty-fourth of its previous bulk. This seems to me the reason that the creative power of spirits in

the natural condition of their spirit-home is so great, while for us to be able to contract matter to the same extent, we would require to be able to produce a velocity of 576 miles per second, a velocity which I consider beyond all power or possibility.

Now, although spirit-substance be so sensitive to motion, it is not of an airy or attenuated nature. I may be able to convey an idea approximate to the truth of the incompressibility of spirit-substance, when I tell you that the substance of the universal sun in which the stellar universe is moving has a penetrating power of not less than one millionmillion pounds to the square inch; that could we produce a vacuum that would exclude the substance of this sun, there would be no less pressure on the external surface than that stated, while the penetrating power of spirit I believe to be infinite. From what has been said you will, perhaps, perceive that spirit, by its contracting power, propels or expands every other substance that is in a greater degree of contraction than itself. Thus, if the motion be uniform or regular, the result is a substance whose spirituality is measured inversely by its velocity, and if the motion be periodic, the substance will increase in spirituality towards the minimum point of its velocity, and decrease in spirituality towards the maximum point. For every substance must record the full measure, in either velocity or expansion, of the omnipresent contracting spirit, expansion, still resulting in velocity and, sequently, contraction; matter being the limit of the power of spirit to produce motion, no expansion takes place, for all the power is consumed in the velocity of the mass. Not that a velocity of twenty four, or, at the most, twenty seven miles per second is the measure of the power of spirit, but spirit in propelling matter is itself so reduced in spirituality, and consequently in power, that the almost infinitesimal duration that matter is in contact with any one point of spirit, is not long enough for spirit to produce any other effect than that of velocity, the velocity being determined by the relation of one body to another. But if we assume twenty four miles per second as the limit of the power of spirit to produce motion, any body, as the sun, with a velocity of eight miles per second, would only consume one ninth of the power, the other eight-ninths being spent in the motion, penetration, and expansion of its atoms, the expanding atom being the centre around which another atom contracts towards a maximum point of motion, and expands towards a minimum point. It then becoming the centre around which the previous centre contracts and expands, these motions—contractions and expansions—occurring in the same atoms, many billions of times in one second, the expansion of the atom as it approaches the minimum point of its motion being due to the longer duration that it is in contact with any one point of the omnipresent contracting spirit; duration, however infinitesimal, being necessary for the contracting spirit to penetrate and expand the atom, light being the result of this penetration and expansion—contraction, being causation, it is always from its nature invisible. But the expanding atom, when at the minimum point of its motion, coalesces more perfectly with the omnipresent spirit, and as it contracts towards its maximum point of motion, it leaves a portion of its substance equal in quantity to the amount of the more spiritual substance by which it was expanded, thus continually renewing its substance by its expansions and contractions.

If the premises are correct with which we started, and I have no reason to doubt them, from this it may be seen that all substance, less matter, is continually renewing that substance, and the more spiritual the substance is, the renovation is the more rapid. But further, the substance of the universal sun in giving motion to our sun, atomic and otherwise, is itself contracted by the operation, and as the substance of the universal sun in propelling the earth is contracted to a greater degree, though to a shorter distance, the contraction produced by the sun's motions becomes expansion in the more contracted substance around the earth; hence the phenomenon of light is really an effect produced by the motions of both sun and earth, the light, as such, only extending as far as the earth's atmosphere. If, then, as I have tried to shew, causation be contraction, the natural result of this can only be cessation of motion at a centre, resulting in expansion, then contraction towards the circumference. Now if the centre towards which the spirit-substance is contracting be stationary, the substance, contracting as it moves towards the circumference, would meet its complement in the substance contracting towards the centre, and instantaneous illumination in every point of the contracting spirit would be the result. Spirit-substance not moving by the slow method of velocity, but by inoculation; that is, pure spirit moves by instantaneous creation of form at whatever point of the universe the manifestation is wanted. Matter moves only by velocity, and any substance occupying a mean position between spirit and matter moves partly by velocity and partly by re-creation. But as both substances—that contracting inwardly, and that contracting outwardly—are both contracting forces, contraction towards the centre still follows, and continuous illumination is the result.

This I believe to be the condition of space: an infinite ocean of fluidic fire, with a penetrating power of not less than one thousand billion pounds to the square inch, and a degree of heat not less than 30,000 degrees F. To those who think this

a baseless assertion I would say, that a velocity of twenty four miles per second, on purely mechanical principles, demands no less; the earth, in its motion through space, being like a ball of ice propelled by steam, the coldness of the ice reducing the power of the steam more than the motion. But even through the thick clouds of condensing atoms, the warm breath of The Infinite may be felt, incessantly supplying oil to the lamp of life—pure spirit. JAMES McDOWALL.

P.S.—The letter of your correspondent, "Senex," is to the point, and will receive my earliest attention. J. M. D.

8, Silvergrove St., Calton, Glasgow, April 21, 1881.

MAN'S PHYSICAL CONDITIONS.

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ART TREATMENT OF DISEASE.

TO THE EDITOR OF THE "MALVERN NEWS."

Sir,—The medical treatment of the late Lord Beaconsfield's malady has, for the twentieth time, raised the question of the two methods of treatment called Allopathy and Homœopathy; and as the "Times" has, in the dearth of the Easter recess, found room for the dispute on their relative merits, will you find room for my humble statement regarding these, in your more modest columns, the rather as the greater part of my professional life was passed on your Malvern Hills, and my name, such as it is, is connected with the town and the people living on their slopes?

To hold bitter dispute on such a subject, and to talk in vituperative voice about one of the disputants being "scientific" and the other not, is mere wind. "Medicine," as meaning the treatment of disease, is not a SCIENCE at all: it is simply an ART, the art of observing, recording, and practically employing the facts that come before the practitioner—the facts that constitute the disease, and the facts that are observed when a remedy is applied. Science, properly so called, is knowledge so obtained as to enable the observer to trace the facts to some well known and unvarying cause, the law of which is perfectly well known and can be predicated of in any and every given instance. Gravitation is such a law, and hence a great number—all, in short—of the facts connected with hydraulics, hydrostatics, and astronomy can be explained and the results of any facts surely anticipated. The same may be said of chemical attraction, though not to the same extent as gravitation. In the living body there is no such law: for what is Life? It is the congeries of facts resulting from the reaction of SOME power in the body upon the action of all the surroundings of that body, the air it breathes, the food it takes, &c., &c.: in short, life is an effect, it is not a cause at all. Of course there is a cause for such reaction, but we know no more about that cause and can predicate about it in given cases no more than we can know what will happen to the same body a year hence. Men imagine that by calling it vitality they put it on a level of certainty with gravitation; but it is not so: we know the chemical changes that take place in the process of the digestion of food, but we have not the remotest notion of what the power is by which that process is enacted, nor can we tell beforehand, from a knowledge of the laws by which that cause acts, what will happen in the stomach in every similar case: the cause, whatever it is, acts as variously as there are individual living beings. In short, Medicine is thus reduced to an Art, and if there is to be talk at all about Science, let this be only the translation of the Latin "Scientia," which means "knowledge." In this view—I may say in this certainty of fact—that man is the most scientific doctor who has observed and recorded in his mind the greatest number of facts touching the living body and the things which act upon it, producing thereby either its health or its disease. And thus it becomes a great Art, and he knows most of that Art who keeps the eyes of his mind open to everything that concerns the living frame: of all educated callings, Medicine requires the mind of its learner and practitioner to be a white sheet of paper, to be written on by the circumstances that are ever arising before him, and not to be smeared over with dark prejudice. Further, and as a consequence, it must be a progressive Art: knowledge of its facts must accumulate to be passed on from generation to generation, and he who refuses to examine any new thing concerning it is simply stupid, talk about "Scientific" Medicine as he may. A man who puts his name and medical title on his door and refuses to examine anything which has been announced that concerns his Art, commits a fraud on the public: his title implies that he has examined ALL methods that can cure or alleviate disease: if he has not done so and refuses to do so, it is dishonest.

Accepting Medicine as an Art of observation of the facts of disease and its treatment, I would ask, apropos of this unseemly allopathic and homœopathic dispute, what reason there is to reject minute doses of medicine given by the law of similars more than there is to reject large doses given as antagonistic to symptoms of disease? In both cases we have not the slightest idea how the medicine produces its results. I give the hundredth part of a drop of belladonna tincture for a sore throat, and it relieves it; I give five grains of extract of colocynth and it opens the bowels; in neither instance have I any knowledge of the intimate action of the body which pro-

duces the result: all I can do is to record the fact and to accumulate as many more parallel facts as I can, and use them on similar instances hereafter. It is a mere idleness and a dull jest to say that the smaller dose can do nothing because the dose is a teaspoonful of Thames water taken at London Bridge, the medicine having been added at Westminster Bridge; IT RELIEVED THE THROAT, and THAT is the doctor's sole concern in the absence of all scientific knowledge how either of the drugs produced its specific result.

A doctor is an artist, and should refuse no examination of anything that can render him more able to combat man's bodily sufferings, the more as these engender mental sufferings also. He ought to examine into allopathy, homœopathy, hydrotherapeia, mesmerism, frictions, and reject none of them until he has examined them. Heaven knows—he stands often enough facing disease without a remedy to his hand or in his head, and would consult his true dignity, and at the same time his duty to the public much more by ceaseless examination of remedial means than by solemn conclaves to determine whether he should meet someone who has dared to inquire into remedies beyond the Arabian physicians of the tenth century! For, be it remembered that each homœopath in England has gone through the same schools and bears the same certificate as each allopath, but has dared to inquire further into the curing art. I think he should go further still, and leave NOTHING UNEXAMINED. I cannot cure cancer, but if a man of education and probity assured me that he could demonstrate to me its curability by cases—no matter what the methods—I should consider it my duty to examine into it, caring not whether it was scientific or not. And here let me remark on a curious fact of constant occurrence in the orthodox, antique, and self-styled scientific school of practice, that fact being that two secret remedies are prescribed without any knowledge, scientific or other, of what they consist, namely, chlorodyne and James' powder. I don't blame them who use them: they do good with them, I presume; but what becomes of the "science" and the "dignity"? In all this I am not desiring to uphold one kind of treatment at the expense of another: the squabble between the schools I look upon as totally unworthy of men of learning, and of the grand mission of healing the sick. It has a strong flavour of vulgar trades-unionism, and of "no connection with the shop over the way," and "be-ware of spurious articles;" altogether low and unbecoming. The public employ and remunerate doctors: it is, therefore, the latter's duty to put aside all this shoppish sham-dignity about meeting or not meeting, and apply themselves to the studious and candid examination of any method which has been tried and found useful; then to meet and determine in consultation what plan of treatment is most applicable, and as each doctor would be supposed to know all plans, the treatment chosen would be carried out by two heads conjointly for the patient's benefit, instead of two heads filled with prejudice, antagonism, and, PERHAPS, "science." And this suggestion aims at any man who takes no trouble to look beyond his one 'pathy, be it the school of likes and small doses, or of contraries and big doses; a man honestly and only bent on his patient's benefit, and not the name of his own school, will, in the course of his practice, find cause to use both. Had I in my long career in Malvern NEVER used any treatment save water treatment, I should have often left my patients to suffer from want of sleep, neuralgic pains, and other distresses not constituting the main disease to be cured; but adding much to the suffering during the onward improvement of that disease by means of water.

One word more and I finish: It is a striking fact that whilst boasting of the "gigantic strides" of improvement in the allopathic treatment during the last thirty years, the advocates of that method are compelled to acknowledge that doses of drugs have dwindled to one-half, one-quarter, nay, one-tenth of what constituted a dose previous to those thirty years; this is as it should be, smaller doses have been TRIED, EXAMINED, and found to be beneficent agents, spite of the "science" which prescribed and upheld the huge doses previous to those years.

—Yours truly,

J. M. GULLY.

Florence, April 23rd, 1881.

THE SPIRIT-MESSENGER.

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The following communications, received through the writing of a lady medium, have been sent to us for publication from a city in the north. The originals may be seen at this office. The signature is peculiar. The sittings were held in private with but few witnesses.

FIRST SITTING, APRIL 19th, 1881.

I am passing through the valley of shadows. Oh! for an outlet, a faint glimmering of light to show me at what I have been grasping, for what I have lived. I feel I have lost the balance of power, and become the least of one of them here. I stand alone, unsustained, all alone. The mist of ignorance has fallen from mine eyes, and lo! what am I? I, naked and

cast on mine own resources, unaided, calling for help, my scattered senses scarcely realising my position.

I passed away so pleasantly in the outer world, but still I am myself, I know too well. Where will it end, this dreary passage through the shadows? I try to follow, but am lost. Light! more light, is what I want—a friendly hand to lead me on.

Ambition has no lures for me now—that has passed away forever. My dear wife, where is she? Shall I ever gain her presence? I have thought myself right so long, now all seems wrong. Where is my guide? Surely one will come? The night of the soul is upon me, yet I hope. My memory seems so clear, so distinct, such an inner light, shows all so clearly in this darkness. Each act is passing before me, as on a parchment: scroll after scroll unrolls before my inner self; things forgotten long ago, but how well remembered now. How will time be regulated here? I am amazed at the evolutions of this my spirit-body; it is clothed in a sort of ether. This is what I have passed through up to now. What will my position be here? Shall I be judged worthy? I am afraid not.

DISRAELI.

SECOND SITTING, APRIL 20th, 1881.

The end has come! Future greatness! What is my Future! [Here were some characters like shorthand, which no one has been able to read.]

Sonackrib, son of Levi, descended from a line of Kings: Judea is falling; flee, flee from the wrath to come! How can I flee with all these clinging souls, which I cannot shake off? Where is the subtlety that served me so well? All gone, forever and forever; the evil outbalanced by the good. I have no settled abode. I see the surroundings of my body—the pageantry of woe—but weep for my soul, that which lives and has life forever. I am lost here, and hear voices, or whisperings, as though in the distance. Answer my prayer; give me some relief, and my guide leads me back—but where next? The voices of the old world still please me, and this throws me more on my own resources. I cannot leave this your sphere: I am like a frail barque, without anchor, cast adrift! Could I see one friendly face! Come light, or come oblivion.

DISRAELI.

SUNDAY SITTING, APRIL 24th, 1881.

Constitutional difficulties are in the ascendant—monstrosities abroad, and unformed purposes at home. The inciter of wrong and bloodshed is now shorn of his power and greatness. The evil days so long in your midst gone forever, and shall no more be encompassed by an individuality encompassing within himself influences from sources, sought for by means only known to himself, and by which he gained power, believing himself one standing alone.

The measurement of his power is now circumscribed within limits. Evils will have to be cancelled, originated through and by him in earth-life. In the midst of throngs of mislead souls, ambition hurried him on through the dark drama of the past.

Their enlightenment has come. The master is here and he must lead us on. The cry is peace for us, and yet no peace has come, and will not while your country is at war, and dissensions rise up in your midst. Spiritual power is at its lowest through this cause, and woe to a nation ruled by a power whose ambition leads to death and carnage. Victory over self is what you want, not victory for self, and our power upon you will then be strong, and we will give you all you want. The leaven of selfishness is among you, cast it out and become pure, and angels shall glide in your midst, and all shall become one. The leper is cast out from amongst you, awake ye sleepers and gain the prize.

JOHN DE GREY.

PRIVATE SITTING, APRIL 29th, 1881.

The passion of my early days has never left me; it lives even now, through every stage of my life. The haunting memory of those early days has gone down with me to the tomb, and though I loved another very dearly, the ardent love of my youth rose above all the rest, like a meteor in the darkest gloom. The one aim that I lived for created for me a world of passion within itself, and absorbed my being—in that I shut out every other emotion of my soul. Could I have won her I might have become a literary man, but my one idea rose out of the ashes to become great.

I willed it, and lo! the greatness became mine. The power of love is great, but ambition greater. Like a fire it sears the heart and plants its fangs within, and unrelentless as the seething waves swallows all within its vortex. Lands, titles, honours, power—What are they now? As ye sow so shall ye reap. Oh! for one golden hour of youth! What weary nights I have passed plotting for wealth. Oh! what cries are those?—they follow me. The atmosphere by which I am surrounded is red, red—everything is red or black. The outlet? Can I escape? The trail of the serpent is upon me. These voiceless ones, with reproachful eyes, gaze upon me with lurid glare. I cannot bear it, I know the past, but what of the future? Ah! me! pity me and pray for me.

DISRAELI.

DEATH, DISEMBODIED CONSCIOUSNESS, NEW LIFE.

Hail, O Father Osiris! Thou dost not corrupt, thou dost not turn to worms, thou dost not decay; I am! I am! I grow! I grow! I wake in peace; I am not corrupted. "The Ritual of the Dead." Chap. 155.

'Twas night, near the shore of the Tyrrhene sea,
The moon had set and the stars had fled,
The heart of Nature's self seemed dead,—
All darkness, gloom, and mystery;
Black as a pall o'er the corpse of earth
Night and silence fell soft around,
Life and gladness, sorrow and mirth—
All had ended without a sound:
Strange! that our world should pass away
And leave me alone with myself alive.

I tried the ground but a void was there,
I seemed to shout in the vacant air,
No sound came back to my startled ear,—
I felt for my heart, I felt for my head,
Nothing was there—I must be dead!
I tried with one hand to find the other,
But all in vain; I knew—with a shudder—
That life was over, that a bodiless soul
Was all that remained of life's glorious whole,
A shuddering soul in the dark abyss.
All was gone save a consciousness
That I once had lived in joy, in sorrow,
But never need hope for another morrow;
Doomed to roll through the abyss of nought,
An atom of consciousness—one single thought,
A wandering identity without a dream
That I ever could be, or ever had been.

How long I remained in that dread abyss,
Hopeless—passionless, wanting all bliss
I know not, but sudden, far off in that night,
In the western gloom arose a strange light,
A wandering star, like the spirit of love
Moved, o'er the shadowy deep, above;
Memory awoke as that star came near,
For it seemed to my soul like those eyes so dear
Which once I loved as the heart loves God,
Clinging to Him when death is abroad;—
Nearer and nearer approached that light
Dispersing the gloom of my spirit's night,
And when it came close I saw the eyes
I once had loved, like the dawn arise,
Kindling my soul with the beams of morn,
Till I felt my body and soul new-born.

I gazed on that light which was life to me,
Which despair had whispered I never should see,
But now it was shining resplendent—clear,
Dissolving doubt and dispelling fear;
Once more I felt the old love arise,
As I gazed and gazed in those holy eyes.
A new form was her's, for her spirit was bright—
Become a seraph of love and light,
And the low soft voice, I had loved in time,
Was breathing once more with a tone divine,
Like the wind from the West mid the mountain pines
When the morn of May on dark winter shines;—

"I know that you died in the Tyrrhene sea,
That you slept in death 'neath the sighing wave,
I saw from afar that thou, like me,
Mouldered in death in an ocean grave;
And I laid my heart to the Great One bare,
That He might read what was written there.
And The Spirit saw that my heart was thine,
That my sole desire was to live for thee,
And to lead thee up by a love divine
To a future life of love with me,
And I felt new powers to me were given,
Through the dread abyss to bring thee to heaven.
In that far off cluster of sunny spheres
That we saw from Earth in Orion's robe,
There is our home for the future years,
A paradise in a sun-bright globe;
The pains of life are passed for ever,
Our hearts and our love no Fate can sever."

LUCERNE.

A. J. C.

MEDIUMSHIP—THE SPIRIT-CIRCLE.

MATERIALISATIONS AT LITTLEBOROUGH.

Materialisation phenomena like all other things is the subject of change. The sitting on Wednesday evening, April 27th was the poorest as regards the number of forms that I have attended at Mr. Fitton's.

So far as I could judge externals seemed favourable, for it was a calm, serene evening, mild and pleasant, very little moisture in the atmosphere. Yet external influences were at

work in the shape of the affliction of Mars by Neptune, which we were informed is very derogatory to materialisation phenomena.

Internal conditions were not so harmonious as they have been, a little clashing and uneasiness of feeling. Internal and external conditions combined produced a depreciation of phenomena. But unless we have failures and rebuts, we shall rarely ever learn any lessons. They are very useful in their place, though their existence is disagreeable. On account of these depressing surroundings, we had to wait an unusual length of time before anything whatever took place.

The seance commenced about eight o'clock. There were sixteen persons present, including the medium, most of whom were strangers to the circle. Before the medium was controlled he requested Mr. Charles Blackburne, of Parkfield, Didsbury, and Mr. R. Fitton, Cheetham, Manchester to examine him and the cabinet after he had passed under influence; with which request these two readily complied, but found nothing to arouse their suspicions—everything fair and above board. We had not sat long with gas lighted, when we were requested to put it out entirely, which was done. Sitting, singing and chatting in the dark for about an hour, we had our attention arrested at last by the observance of a light in the cabinet, the usual signal for the commencement of the phenomena. Being extinguished, it was quickly followed by a very wee faint light on the floor, about three feet from Messrs Fitton and Higginbottom, who were at the opposite side of the room from the cabinet. Very slowly it increased in brilliancy and power, then it commenced to gradually ascend, making visible the developing form with its usual swaying movements. Before the form had assumed complete development, many of the sitters recognised it as our old friend,

"Dr. Scott,"

who had come once more in our midst in the visible form. Heartly greetings were exchanged. But power was very weak, and the "Doctor" had to return many times to the cabinet to gather power to maintain his lungs for conversation, which was held for a considerable time, Mr. Blackburne making numerous inquiries, the "Doctor" courteously replying. Whilst the "Doctor" was out, he magnetised the left side of Mr. Taff, from Oldham, for heart disease with considerable effect, so much so, that Mr. Taff, at the close of the seance, expressed before all present his great gratification for the benefit he had received, and described the sensations the magnetising had given.

The "Doctor" as usual made himself most agreeable with the strangers, showing himself very clearly with his large "spirit lamp," and also by a small gas light. The strangers present all expressed themselves thoroughly satisfied with the "Doctor," fully realising his separate individuality from that of the medium. As is customary with the "Doctor," he faded slowly away at the spot where he had come; going very much slower than usual.

Just before the "Doctor" came out, we were pleasantly entertained by the introduction of "Madame Viné's" delicious perfume, which was as glorious as ever.

We now sat entirely in the dark till the close of the seance, singing and chatting. Whilst we thus sat, "Rosa" went to Australia a message for Mr. Higginbottom, returning with tidings of the condition of his family out in those far distant parts. How happy it is to have such quick telegraphy, audible and true.

As we sat in the dark we had many tests of the presence of our spirit-friends in the shape of

MATERIALISED HANDS

tapping us gently on the head, answering questions thus. At one time two individuals in different parts of the room had hands on their heads, while at the same time the medium could be distinctly heard in the cabinet. At another time, while hands and drapery were playing loosely on sitters' heads and faces, the medium was standing with his hand in that of Mrs. Taylor, many yards away. Though these things were entirely invisible to sight, yet so palpable were they to touch, that they distinctly proved the presence of invisible beings, on account of their existence in different places at the same time, while the medium could be distinctly heard heavily breathing in the cabinet, and felt out of it.

Altogether the seance was evidence of spirit-presence, but far from satisfactory, in the sense of previous seances, yet withal there was sufficient mystery to puzzle our learned doctors in the physical sciences. I wish some of them would take the trouble to look into the matter a little. I think they would soon find enough to enable them to revise their theories of matter and causation.

59, Manchester Road, Heywood.

JAMES B. TETLOW.

May 2nd, 1881.

TESTIMONY TO MR. FITTON'S MATERIALISATIONS.

Dear Sir,—In last week's MEDIUM you say that correspondents ask for credentials of the remarkable phenomena reported by Mr. Tetlow.

In support of Mr. Tetlow's reports, I may say that I have often sat with Mr. Fitton, and witnessed some of the most

extraordinary manifestations of spirit-power I have ever seen. The form rises, as it were, from a mere speck in the centre of the floor up to the height of 5 feet 10 or 11 inches, then walks about the room, shows himself in many ways and allows his arms, hands, beard, legs, and feet to be examined by the sitters. While the deep breathing of the medium has been heard in the cabinet, and with the light as high as two or three candle power, have I seen various forms walk about the room. The fine well-built "Dr. Scott," with his black beard, and the delicate female with long flowing robes, feet and hands smaller by far and more feminine than the medium's, features of the finest type imaginable, in fact, surpassing any female I have seen in the mortal form. All the various phases reported by Mr. Tetlow, excepting the growing of the plant, and both medium and spirit being outside the cabinet at the same time, have I seen. I have not sat at any of the seances Mr. Tetlow reports, but at others previously, and have had reports drawn up, but finding at the time that Mr. Fitton was averse to having his seances reported I kept them back.

I am not at all surprised that great doubt is thrown upon the reports, when I find that some of the most prominent men in the Movement, who have not been blessed with such privileges as we have, are continually casting slurs upon physical mediumship, and at every opportunity, publicly and privately, insinuating that deception is being practised and the thing is not real or it would take place anywhere, under any conditions almost.

That grand feature of Christian character which St. Paul so highly recommends—"Charity," ought to be more cultivated and practised amongst us than it is. Then the words of our fellow man would have greater effect than they have; for when a medium stands on the platform and spirits control him to speak words of comfort and consolation to the troubled and tried ones who are passing through difficulties, blessings are heaped on the speaker's head; but when off the platform he lends himself to slander and evil-speaking, then evil and pain abound in the minds of the hearers. Let us all—mediums and hearers—abstain from the very appearance of evil, and Spiritualism will then become respected by its present opponents.—

Yours truly,

J. WOOD.

6, Fielding Street, Oldham, May 3, 1881.

PROGRESS OF SPIRITUAL WORK.

PLYMOUTH.

To the Editor, Dear Sir.—I am glad to be able to report progress in connection with our work here. We have, as we think, done a good stake of work during the past week: the step we have taken affords the best promise of success in our new Movement.

We have been fortunate enough to secure a capital place for our meetings in the very heart of Plymouth. Hitherto we have had had to put up with much inconvenience in our public work; we have been obliged on Sundays to occupy different rooms, alternately with other parties; this causing much confusion and annoyance. Still we are thankful to have been able under any circumstances to secure a footing for ourselves, and we have no cause thus far to complain of the results.

Now however, we have a home of our own, a place in every way suitable for us at the present time. It was but recently fitted up by the proprietor as a Mission Hall in connection with Sherwell Congregational Chapel, so that the seating, fittings etc., are nearly new; and it will accommodate I think about 200 people.

Being situated in Richmond Street, we are having it newly named "Richmond Hall," and notices of services etc. will be also painted on the tablets outside. As a cheering feature and also a sign of the times, negotiations have taken place with the proprietor, with the full understanding that we are Spiritualists, in fact the gentleman, though a member of the aforementioned Congregational Church has manifested the utmost goodwill towards our Cause, allowing us perfect freedom to make our own arrangements, and stating that he should regard us simply as a Spiritual Mission labouring for the spiritual well-being of the people, which idea we hope to fully carry out.

We shall commence our work next Sunday May 8th, with three services; hope we shall have a good rallying of friends and supporters, and by advertising to secure good audiences. We have taken the place for a year, and hope at the end of that time to give a good account of ourselves.

Will you please allow me to state that Richmond Street connects Russell Street and Cobourg Street; the Hall being near the latter, friends will easily find it, as the name "Richmond Hall" will be conspicuous from the street in which it stands.

The writer will preach three sermons on Sunday next: morning, at 10.45.; afternoon, 3.; and evening, at 6.30.; we hope also that the spirit-guides of our mediums will be able to take part.

I will tell you next week how we get on—I remain very truly yours,

C. WARE.

12, Stanley Terrace, Albert Road, Plymouth.

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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, MAY 6, 1881.

NOTES AND COMMENTS.

"HELL a necessity—a provision of divine mercy" is the topic of the farewell sermon of Archdeacon Colley, at Natal, which we have just received from him. It is a wonderful discourse and will, no doubt, be very popular with our readers. We, therefore, take the precaution of intimating that it will appear in the MEDIUM next week. Orders for extra copies should reach this office on Wednesday.

DR. GULLY's excellent letter on Medical Art is honest and straightforward. It shows that success in medical matters depends on the intuitions possessed by the practitioner and not on the books he has swallowed, lectures he has attended, or letters to his name. The true physician is a born genius, and only such should be consulted. Medical science, or art rather, is kept down by the trade-unionism of the faculty, who reverse the process of nature and get up an artificial college qualification for practitioners, whether the necessary genius be present or absent.

THE article on "Clairvoyance" illustrates the true scope of medical liberty, and shows why the clairvoyant seer is so successful, especially in obscure cases. It is this impartation from the spiritual side of our nature which is the source of all knowledge, but which medical schools strenuously endeavour to shut out. The spiritual method would produce a manifest revolution in this department.

It is no wonder that the spiritualist so often objects to the various forms of professionalism—medical, clerical, political, legal, and even mediumistic. The tendency of these trades is to do away with the spiritual element in our nature altogether—and with that goes the unselfish and the moral—and substitute in place of this divine leadership, human conceit and sordid purposes. The Spiritualist cannot be otherwise than dissatisfied with the "present order of things." He continually observes the tendency of the outer man to traffic and trade on previous spiritual fruitage; hence his irrepressible cry is for Reform, Progress, more Light.

MR. Z. T. GRIFFIN, Chicago, in a communication from which we have quoted in another place, thinks there would be no further use for spiritual periodicals if the ordinary newspapers abstained from abuse, and reported fairly. We reply that there is always a point to reach so far ahead of the ordinary sphere of public opinion that it is futile to suppose that the organs of public opinion would ever perceive it. All new truth is first perceived by one individual, or small party, who become the

leading mind or minds in that particular direction. A spiritual paper becomes their organ—not the organ of public opinion. In ten, twenty, or thirty years, public opinion comes up to the level of their first innovation, and is ready to stop there and turn the once new truth into a fossilised abuse. The spiritual party, recruited by new minds in advance of the age, still keep on exploring the untrodden realm of truth, and bringing to light hidden treasures. They are opposed, at first, only to be followed most slavishly by the succeeding generation.

THUS there will be all the more need for spiritual periodicals, because the public press may have taken up all, or some, of the ground formerly occupied by them. True Spiritualism can never be made a "success." It must be, from its very nature, continually in a minority, and is, indeed, most successful when it is most fiercely opposed; for then it is certainly protesting most stoutly against the stagnation of thought, which is spiritual death.

IN the Spiritual Records of the past it is written: "Blessed are ye, when men shall revile you, and persecute you, and say all manner of evil against you falsely for my name's sake." The more faithfully, and successfully—in a spiritual sense—the spiritual teacher works, the more he is attacked and impeded in his work.

HE is making enemies every hour, and yet he is the enemy of none. Friends sometimes say to us: "Why have you made so and so your enemy?" We did nothing to stir up the enmity of these men: they voluntarily took up arms against us. Jesus is called the Prince of Peace, yet see how he was hounded by implacable enemies, even to the death, though the judge could find no grounds of complaint against him.

"REJOICE and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you." That is, the result of spiritual work and faithfulness is not the applause of men, or worldly belongings and position, but the spiritual benefits that accrue: the higher thought that is demonstrated to the mind of society and imperceptibly assimilated by the age.

How can a limited and unsuccessful paper, or obscure and unfashionable spiritual worker produce any grand result? Jesus, Luther, Wesley, Swedenborg, and many others, seemed to fare badly, ruin coming as the culmination of the work in the most noteworthy cases, and yet those are the only kind of men that have left their mark on the religious thought of the world. They succeeded because they were indicators of the spiritual pressure that remains latent—invisible. The steam gauge does not do much, but it shows what to expect by those who understand the hint it gives. So the most obscure spiritual work, when genuine, adds a leavening influence to the whole sphere of human thought, preparing minds that never heard of the pioneer for the access to them of that spiritual afflatus which was his distinguishing feature and source of strength.

FELLOW Workers, do not despair of spiritual success, though your toil may bring you neither notoriety nor renown. Extend into the world's life as much of the fire of the spirit as you are capable, and in the future you will find that you have done much more for yourself and others than it was possible for you to imagine.

"BIBLE SPIRITUALISM," this week unfolds some truths respecting the temptations of the spiritual worker. There are few in Spiritualism who neglect to turn their energies into "bread" that the work of the spirit world may be attended to. The task is a hard one—worse than imprisonment would be to some, for it is a voluntary surrender, and—Who has the will to give such a gift? But having taken in hand the mission there are temptations on every side. The desire for success is a temptation, and the worker is liable to cringe to those in place and power, to propitiate orthodoxy or public opinion in its various forms; or, having really suffered for the Cause, advertise the fact as a way to evoke sympathy and win easier circumstances. It is hard to be a genuine spiritual worker; it is much easier to laud the performances and faithfulness of those who are said to have been meritorious in the past.

"A SWEDENBORGIAN" may well complain of the "scrotatory" comments of "Morning Light" on the loving recognitions of Mr. Tetlow, when he met his departed sister once again in material form at Mr. Fitton's seances. We regret that our contemporary should be so constituted as to wilfully utter suggestions which tinge with moral defilement all who read them; and, at the same time, attempt to cover the manifestation of the spirit with the loathsomeness of an inverted nature. The old truth may be thus restated in the negative: To the prurient all things are prurient.

A loving enthusiasm attends all successful spiritual manifestations. The outgoing of the soul emotions towards the spirit is the means of its advance to the sitter. Love is the

element that builds up all things, as Mr. McDowall shows philosophically in his article. The love of spirit-friends is pure and elevating, and a reverent, yet jubilant delight in grand manifestations of spirit-power, as indications of divine love to man in his spiritually purblind state, is in reality true worship. Let us, then, not scoff at the warmth of honest love, for thereby we degrade ourselves, and reject with scorn the sweetest blessing of heaven. We uttered similar views on the success of Newcastle manifestations twelve months ago, though in the end the enthusiasm became perverted—like the sugar which becomes alcohol, then vinegar—and proved the foe of that which in the first instance it appeared to befriend.

The comparative non-success of the seance, reported by Mr. Tellow this week, attended in the majority by strangers to the circle, should teach Mr. Fitton and his friends a lesson after all that has happened to mediums these last five years. This violation of the circle and searchings are in opposition to all spiritual law, and no wonder that inharmony was felt in the circle. A spiritual circle and a spiritual show are as incompatible with one another as light is from darkness. As we are the organ of publicity, we deem it our duty to give kindly warning to our friends who deserve a better fate than suffering and misfortune.

We give the first Prize Essay written in explanation of Mr. Lewis's fable this week. The second Essay we propose giving next week. The private note accompanying it has not yet been opened, so that the author's name has not yet been revealed. We will have something to say of the remaining two Essays.

We are asked if we can make a reduction in the price of Mr. S. C. Hall's Letter: "Left Earth-Life," if a quantity be taken. The price of a single copy is a halfpenny, 100 copies 3s., being a reduction of one-fourth. We will supply 500 copies for 12s 6d., or 1,000 copies for 21s. Orders of 500 and upwards may have printed at the bottom of the sheet, gratis, any local announcement. No better means could be used to advertise meetings than to circulate a few thousand of these broadsides with announcement at the bottom.

Mr. S. C. HALL announces the publication of a series of 220 short poems, entitled "Rhymes in Council: Aphorisms Versified." They are written in his 81st year, and he bequeaths them as a Legacy to his kind; the result of knowledge based on experience and matured by thought, "the proceeds of a long life."

CIRCLE & PERSONAL MEMORANDA.

Mr. Towns will be in Cambridge on Sunday and Monday. Letters addressed "General Post Office" will find him on Monday morning.

The congregation at Plymouth has secured Richmond Hall in the centre of the town, and Mr. Ware will inaugurate the new place with three sermons on Sunday. For particulars see his letter in another column.

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.

VOCAL MUSIC IN SPIRITUAL MEETINGS.

"The Angel Era" is expressed in hymn 69, in the Musical Department page 286. We trust that its prophetic words are gradually nearing fulfilment. It would be well if each reader of the MEDIUM committed the hymn to memory introduced weekly. By having no care as to the words the music may be more successfully studied, and in taking part in a meeting, where the music is used, full attention may be given to the notes, thus affording a valuable lesson in singing from the music.

Hymn 122 at the bottom of the music page is cheerfully prophetic, and as a whole the music department this week affords a concentration of interest, which renders that page well worth the whole price of the MEDIUM.

CHICAGO.—Mr. Z. T. Griffen, writing to "Mind and Matter," says: "Mrs. Richmond's addresses are published verbatim by the Chicago 'Times,' every Monday morning following their delivery. And several other secular papers have contained very fair descriptions of the doings of mediums in this city." This is far better than having utterances limited to Spiritualistic papers. Let us strive to make the general newspapers Spiritualistic, by behaving, as Spiritualists, in such a way that it will be a credit for any newspaper to report our doings and sayings.

IMPORTANT.—NEXT WEEK'S MEDIUM!

Our next week's issue will be one of such unusual interest that, for the benefit of our readers and co-workers, we make announcement of some of its contents that extra supplies may be ordered. It is much more economical to purchase extra copies than to reprint the principle articles in a separate form.

We have received from the Ven. Archdeacon Colley his farewell sermon, preached in St. Peter's Cathedral, Natal, entitled:—

"HELL A NECESSITY: A PROVISION OF THE DIVINE MERCY!"

This is truly an extraordinary discourse. Thoroughly progressive, based upon the nature of things, exploding the popular notions and yet in such a manner that the most orthodox cannot gainsay its arguments. It is full of truth and light.

We have also received from Mr. Richmond Mrs. Richmond's Easter-tide Lecture, given under the influence of an ancient spirit skilled in the stars, entitled:—

"PEREHELION PROPHECIES"

Pointing out the fulfilment of statements made through the same medium within the last two years, reviewing the changes taking place on the earth, foretelling what may be expected in the future, and giving the reasons why the positions of the great planets thus affect our globe.

These two leading articles will be accompanied by a full supply of interesting contributions, including an instalment of the article on

"CLAIRVOYANCE,"

rendering our next number one of special interest to all intelligent minds, and adapted, particularly, for introducing the teachings of advanced Spiritualists to the public at large. Remarkable manifestations will be authenticated, and "OURANOI" will contribute an article on "Heaven."

To remove all impediment to its extensive circulation, we offer it, in quantities, at

HALF-PRICE, or 6s. per 100,

or 1s. 4d. Per Dozen, Post free. Every little group of true Spiritualists would do well to club together for 100 copies, and forward the orders with the amount by Wednesday next.

BIBLE SPIRITUALISM.

VI.—A TYPICAL DEVELOPMENT.

Before we pass on from a study of Conditions to that of some of the phenomena of Bible Spiritualism, it may be well to interpose a chapter on a fine case of development in spiritual intercourse. The case we propose making the basis of this paper, is that commonly called "The Temptation of Christ." The most detailed accounts are by Matthew and Luke. Mark's is a brief epitome; John omits it.

The development of Christ, prior to his ministerial career, is a subject that has been left all but untouched by the theologians of the church, mainly, no doubt, from a false shrinking to analyse the inner life-struggles of Jesus of Nazareth. And yet there can be no meaning in that life, no human interest for us, unless that inner life was analogous to that of ours in struggling our way from earthly to heavenly conceptions of human destiny. The "silences" of the "eternities," as Carlyle would say, is one of the strangest puzzles to a human soul. Born into this awful world, a true soul finds himself grappling with problems that rock the mind and toss the heart. Such a soul asks "Why? Whence? How? Whither?" To all these questions the stars shine on in the dark immensity, and gleam forth no

reply; the ocean rolls on with its sullen swell, but surges out no definite yea; and the centuries of human life that have heaved us into being, bring with them many a baffled wail.

Carlyle once walked out, after a night's smoking, with two or three choice spirits still living, to the side of Criffel on the Solway. It was a beautiful night, and the heavens were spangled with stars, and the solitary waters rolled at the foot of "lone Criffel." It was a night and scene for a poet-soul. Carlyle stood awe-struck and silent, gazing at the firmament, and his friends stood looking at him in wonderment. At last he broke the silence, "Eh! it's a sair sicht, it's a sair sicht." Ofttimes have we stood like that at early dawn and stormy night looking at the "vast deep," and felt what Chelsea's sage then expressed. It is a "sair sicht" to stand in this world bounded by eternity, with a soul full of anxious questions, and confronted by those awful "silences." Every earnest thinking soul has experienced that. It can be no other. Suffering seems the road to glory. The transition from the ideas sucked in at a mother's breast, to earnest realisation and conviction in one's own soul means Gethsemane.

That Christ had such an experience is not only a necessary conclusion from the laws of spiritual life, but certain from historic fact. It is said of him by the writer of the Hebrews, in a chapter too little preached on by the pulpit, that "it became him . . . in bringing many sons unto glory, to make the captain of their salvation perfect through suffering." And that that suffering involved a real contest, an inner battle against external forces, is evident, "For in that he himself hath suffered, being tempted, he is able to succour them that are tempted."

With all reverence do we propose studying this experience of Christ. We shall avoid all doctrinal questions, and simply deal with psychological facts that none ever dispute.

The boyhood and early manhood of Jesus are not described in the Bible, but we are told that "he grew in spirit." There was growth of body and of spirit; growth of consciousness as to what and whom he was. The conquest of spiritual knowledge is never an easy one. The splendour of spirituality that Jesus displayed was, no doubt, founded on a superbly endowed bodily and spiritual nature, but the growth of that inner nature was subject to the law of spirit that is in us all. He had what we all have to confront, the realm of secrecy and mystery, and by which to unlock it, Reason, Heart, Moral Judgment. Every problem had to be weighed at that final bar—his inner consciousness.

He enters upon publicity evidently with the burden of a mission. There has been a prior time of preparation. That has been succeeded by a crisis of conviction and then of open confession. One of the most trenchant duties impressed by him upon his disciples was that of confession—open avowal. What Christ preached was what he did. He was his sermons; he acted them. Hence the baptism by John before the awakened multitude by the revival that had spread over Judaea, like a spiritual tornado, was the coming forth, the open avowal of a soul that had passed through a preliminary course of self-examination in the face of life's deepest problems.

For we cannot imagine that Christ could ever have been an indifferent soul. That early scene in the Temple with the doctors is a vivid inlet to what was going on in that soul full of questions. Such a soul, too, would be equally anxious to know his place in human life, his destiny in the world's affairs. He could not, would not, float with the human tide. Not rudderless, aimless, could the Carpenter's Son be. His soul-life must be positive in its effects, upon humanity, for him to be at peace within. For such a career he must have convictions deep as God, links to the eternities that could not be broken. Such, we apprehend, was the soul-state of Christ at the baptism. He is full of affirmatives, and he walks with John into the Jordan waters, to tell to all that he is in God and God in him.

But between this incident and his public ministry is a startling one—that of the struggle with evil powers. The Unseen world, good and bad, had not been indifferent to that musing spirit. Such souls are always solitary among the denizens of earth. But around them camp the angels of God, and around, too, eddy the great forces of spirit-foes. He had been watched and followed by the Unseen world. So far he had evidently risen to the purer side of that spirit-life, but now ensues one of those tremendous battles that make the Marathons and Waterloos of earth to be as children's fightings. If an enemy cannot capture the guns it is, at least, a great achievement to spike them, and make it impossible for them to belch forth their deadly fire. Christ has reached his "Everlasting Yea." His next impulse is to preach it. In a moment the direst combat ever waged on earth commences. The leading spirits of the dark Unseen have failed in arresting his progress hitherto, now they will still the voice of their fearful foe, and shake his soul with chaotic doubt. It is a sad enquiry into human history is that process of spiking an earthly combatant by spirits of evil. It is a solemn truth that the world's salvation depends upon the fidelity of unit men. Centuries meet in the struggles of one soul. A Luther annihilates in Erfurt the darkness of ages. A world less the hero of the Reformation would have been a veritable hell. That combat was fought and won in the monastery cell by a lonely monk. Have any Luthers, and Pauls, and Wykliffes fallen along the line of earth's battle for Light and Truth? We throw out the awful query to enlighten our study of Christ, but the bare thought of what may have been lost, makes our pen to tremble. Perhaps, when we read the volumes of heaven's libraries, we shall often weep the tear of sorrow over the recorded contest with the dark defeat.

For had Christ been doubtless that temptation never had been. There must have been an inner something not yet worked out to full conviction, for the spirits of evil to have been able to commune with him. He is not yet sufficiently repellant to them, with unbending conviction.

What could it have been? The tempter's appeals are softly directed to what would be his chief query—Why am I? What is my duty now? I have confessed God, what shall I say, is not the question, but how shall I set about it? It is no child's play this. No dark, lurid devil-spirit in appearance, this tempter. That would have set Christ at rest at once. The appearance is not always a sign of the spirit. The Evil One appears as an angel of light, and, with the subtlest logic, contests the reason and moral judgment of Christ. A military engineer sometimes approaches a besieged city by parallels, in place of the direct assault. That is the method adopted by this kingly leader of dark spirits in this lengthened seance.

Before we study the nature of this attack and defence, we would bring out one or two prior details in the narrative. It is said that Jesus was "led up of the spirit into the wilderness to be tempted of the devil." It is necessary to read between these words. Another problem had to be discussed in the soul of Jesus before he could face his life-work. Environed by good and evil spirits, that problem must be worked out to its yea or no. He must have quiet, solitude, obscurity. He wends his footsteps and laden soul to the desert, no doubt a familiar spot to him in prior thinkings. For such souls cannot fight the inner battle in company with men. Buddha in India, Paul in Syria, Luther in Erfurt, Wesley in Oxford, George Fox in England's woods, must fight out that combat for Faith alone. So with Christ. There is something awing in this contest of reason and moral judgment, in a lonely soul, with the subtle casuistry of the Unseen. Why has no painter pictured the laden Christ, with brow heavy with inner syllogisms, and eyes that shine lustreously but sadly with the reflection of that aching heart, treading that path into the wilderness, foodless, companionless, angels of light and demons of evil circling round his path,

and the roar of wild beasts, and the sighing of the wind the only sounds? Before Christ can be at peace he must know what he is to do and how to do it. No peace till that is answered with a yea like his other queries.

It is quite evident, too, that the strain of mind and heart make him oblivious to the callings of bodily appetite. He fasts the whole time. Some of us of smaller soul than Christ have known such lengthened and dread periods. Christ may stand alone among men in the loftiness of his risings, like Mont Blanc among the Alps; but there are human companions in that experience all along the tale of time, that, like Mount Rosa and Mount Cervin, rear themselves around him, as a brilliant staff looking on and surrounding a commander-in-chief on the battle-field.

The first appeal is one of a subtle nature. It is to Christ's consciousness of inherent power, allied with his consciousness of need. "If thou be the son of God command that these stones be made bread." Jesus is evidently conscious of powers that he displays afterwards in a hundred brilliant forms. That consciousness brings with it a new moral problem. How is that power to be wielded? Is he to carve out for himself plenty? Is he to use it for the momentary gratification of crying appetite? The answer of Jesus shows what he thought about it. "It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." It is better to have one's circumstances planned or ordered by God, than to follow self-will. There is something higher than mere feeding, housing, and clothing in human life. There is such a thing as right and wrong placing. What I want to know, the soul of Christ is saying, is why am I? Mere ease as to my bodily needs will not answer that. Where does God want me to be? Is it in poverty or in riches? I want to be rightly placed, not simply to be fully fed and clothed. If the placement be God-done the feeding and clothing will be met by him. That temptation is searched into by the keen thinking and discrimination of Jesus.

The form of temptation is now varied. Such a soul as Christ, if it follow out its impulses, will be surely met by danger and crises of peril. Danger necessarily lurks in the path of the true and active soul. Christ knows his work, and he guesses its perils, too. With the danger will there come the protection? Is God not only a guide but a shield? So goes on the thinking in that lonely spirit, with a great future and mighty issues looming out as the result of his action onward. The Evil One takes him to a pinnacle of the temple, with the yawning valley of Jehoshaphat beneath him. Test it, it is the subtle injection. Before you advance, obedient to the inner promptings of reason, conscience, and heart, test God by a fair experiment. Ah me, what pain there is in that early venture upon the unknown path of the spiritual pioneer. If God be prompting me to this adventure full of peril to life and fame, will he meet me and bear me up? "If thou be the Son of God cast thyself down: for it is written, he shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." It looks fair enough, that is, to an undisciplined soul. Not so to Christ. "There is something faulty in thy exegesis of God's word, oh, subtle tempter! Well hast thou pieced the inspired page together, and well hast thou timed it, but there is something better, higher, purer, than that. 'It is written, again, thou shalt not tempt the Lord thy God.' God is not to be tested, but to be trusted. He is not fickle like a human being. He always is the same. God is my Father. He always has been. He changes not. He will be my guide, and he will be my protector. If I test him now there is yet the possibility that, at the moment of peril, he might not intervene. That would not be a test, after all. I want something firmer than that. It is here—God is love, and, being such, eternally such, livingly such, I can depend on him.

I will trust him, not spur him on to puerile tests that achieve nothing." So I imagine reasons the Christ.

Again the tempter is foiled, by the reasoning and moral judgment of Jesus; and again the temptation is varied. "The devil taketh him up into a high mountain and showeth him all the kingdoms of the world and the glory of them, and saith unto him, All these things will I give thee, if thou wilt fall down and worship me." It is impossible to believe that the surface coarseness of these words could impose on Christ. Material wealth in itself, or mere worldly pomp, could not have been temptation to one like Christ. Before this journey into the wilderness began he had advanced beyond that in spiritual light. Why, then, does the temptation assume this form? Christ would reason, I apprehend, like this. "May I not achieve my life-destiny, my inner throbbing purpose and mission, better by the means of worldly pomp, and the power of such a position, than through the way of poverty and humiliation that seems to loom yonder? Could I not use it all to glorify my God, and carry out this idea in my life? It would be a rapid means of achieving what I so long for. But against it comes up the thought, it will not then be by the agency of God. He has not planned it thus. If done at all it must be done by the agency of this being with whom I am conversing, and of him what do I know? How can I trust him? He is not God. He speaks fair, but his moral standard thus far I have discovered, penetrated, and it is not so high as I see it ought to be. I will not trust him. God alone shall direct my path. 'It is written, thou shalt worship the Lord thy God, and him only shalt thou serve.'" To that Christ stands, and with this God-consciousness fixed, unalterable, Christ determines to face the outcome of his life.

If such be not the psychological meaning of this temptation, I am unable to see any reality in it all. He "suffered, being tempted." It was a real struggle or it was a farce.

Now, it is well to note for our own guidance, how Christ detected the sophistry of his tempter, and how he overcame him. He conquered by reason and moral judgment. He brought to that seance a splendid moral integrity, and a trained intellect. Hence the great lesson from this development of Christ in spirit-communion is that all the spirit-world says must be tested by reason and moral judgment. If a man be faulty in himself he will be deceived by casuistical communications. However specious a communication seem to be will it stand analysis at the bar of reason and conscience? It is not enough to develop in the mere power of spirit-communion. That is one stage; but after that commences another, and a more grievous one, the process of discrimination. Who are they who are talking with us? Test them by the faculties God has given us to scrutinise all truth—reason and conscience in combination. We are not to stand passive and simply take what the spirits give. "Try the spirits," says Paul, and so says this awful scene.

"And when the devil had ended all his temptations, he departed from him for a season." That Evil One was exhausted. He had met his conqueror. There was no longer a point of attack till Christ ran down, if that time should ever come. "For a season." There are powers in that Unseen world, then, that have their interests, and who see on earth men whose lives are foils to their purposes. "For a season." They never abandon their purposes, then. Tenacious of their ambitions and schemes, even when foiled, they lurk for their chance. As in earth-life so in the contact of man with that spirit-world (and that contact, let us remember, is not voluntary on our part, but, whether we sit as Spiritualists at seances or not, that contact with us goes on) it depends on us, whether we are susceptible to its good or its evil side. There is only one defence, an enlightened reason and purified moral life, and that defence to evil designs, spiritual or earthly, is invincible.

Never again did that Evil One come into personal contact with Christ. No doubt his subtle, distorted genius conjured up circumstances of peril and bafflement in the path of Jesus, but at every point he meets the counter-working and counter-planning of higher and nobler spirits, filled with the mind and heart of God. That subtle one may elaborate schemes like that at Nazareth, when the infuriated crowd, only impressible by such spirits, seek to hurl the noble teacher over the hill-side, but Jesus escapes through the crowd. And if, at last, he pushes the death-scene of Calvary to an apparent success, it is only because "mine hour is come."

"There's a divinity that shapes our ends,
Rough-hew them how we may."

"And behold, angels came and ministered unto him." The seance of combat merges into the seance of ecstasy and joy. Jesus had risen above the lower spheres of spirit-communion to the loftiest and blessed ones. Our inner life is thus the measure of our environment by the heavenly.

Perhaps, in a future paper, I may take up a thought I would like to elaborate in this connection. The centralising power of a single soul by which he draws into the affairs of earth, through his nobility, the higher forces of the spirit-world. It is with regret I leave, in this cursory study, one of the most awful and yet brilliant seances ever held. "Follow me," said that tempted but overcoming Christ. Aye, do; let every medium and Spiritualist follow him. OURANOI.

THE DIFFUSION OF SPIRITUALISM.

FOUR MONTHS' TRAVELS AND LABOURS:

FROM HOWDEN-LE-WEAR THROUGH THE PROVINCES, TO LONDON AND BACK; WITH LESSONS TO BE DERIVED THEREFROM.

To the Editor.—Sir,—A canny old preacher up in the North used to say to his brethren: "If the people won't or can't come to hear us, and seek the truth, we must carry it to them." Thousands have done so, and the world has been blest and saved thereby.

Others, as well as myself, are trying to take example by the preacher, and carry the truth of Spiritualism to those who are prepared to receive it.

On January 15 of this year we left our home to journey south. The weather was cold and bleak, but on reaching Darlington, our first place of work, the warm-hearted friends and warm firesides soon made us feel lively and fit for our mission. In the morning we visited many friends—Messrs. Scott, Dixon, Elliott, and Fellows; our old friend, Mr. Richmond, also our dear brother, that noble worker, John Hodge, now gone to his home in the summer-land.

"Bretimo" lectured to a fine and congenial company on the Sunday evening, on a subject chosen by the audience. At the close a vote of thanks was tendered to the lecturer. Another lecture was arranged for in Mr. Hodge's rooms, which was received in the same spirit as the first. We held another meeting in Mr. Archer's, and then turned our attention to more private or closer work. We held several pleasant meetings, and on leaving for Malton went to bid "good-bye" to Mr. Hodge. He took my hand, and at the same moment broke out in beautiful poetry, full of inspiration, on my mission and work. It touched me very much, it was so full of kindness and sympathy. I regret that I could not have it put on paper.

At Malton I found the friends not so strong as one could wish, but still possessing the real germ of truth. "Bretimo" lectured in the Temperance Hall, and important conversation and questions followed.

We went on to Selby and stayed a few days with Mr. Parrott, who is a medium of some years' standing. He and Dr. Knott are the principal Spiritualists in the town, and hold occasional meetings in their houses. If the friends in Selby would try to get a little new element into their circle, I feel sure they would progress.

We proceeded to York, and visited Mr. and Mrs. Slater, the elder, but were sorry to find them both in ill-health. Mrs. Slater related a vision, in which one of my guides, "Sarah," appeared and spoke to her, saying, "Let us engage in prayer." I was introduced to Mr. J. Slater, Junior, and his wife. We had some interesting conversation, and on leaving Mr. Slater presented me with a handsome book: "The Life and Times of Gladstone," the present prime minister.

I stayed one night, in Leeds, but had only time to see a few friends.

On to Halifax; we spent a pleasant evening with a few kind and sympathetic friends, who cheered us on our path as we passed along.

Our next stage was Manchester; reaching that busy city rather late in the evening. As I had forgotten most of the addresses of old friends—not having been in that city since our trip to South Africa—I was at a loss where to go for the night. I tried several hotels, but without success, and at last stood in Piccadilly rather desponding, and repeated the well-known lines of the poet:—

"No foot of land do I possess,
No cottage in this wilderness—
A poor wayfaring man."

When I had concluded these words, "Bretimo," my guide, said, "Cross the street to the other side, go along about 300 yards, turn to your right down a street, stop at the first door and then ask for a night's lodging." I went to the place as directed and rapped at the door. A gentleman answered my rap. I asked to stay one night. The gentleman looked and paused, then said, "We don't lodge anyone." I said I didn't expect he did, but I only wanted shelter for one night. By this time the good lady of the house put in her word, and said, "He looks a respectable man, let him come in; we can manage." I went in, had a good night's rest and rose in the morning much refreshed. Both husband and wife treated me kindly, and said on leaving that I was never to want a place again whenever I came to Manchester.

I stayed a few days with Mr. Allen Hall, since gone to America. On the Sunday afternoon I went to Grosvenor Street Hall to hear Miss Hall. I was invited to a seat on the platform. The lecture was plain and practical—all seemed to enjoy it. I was kept busy, and held some important meetings while in Manchester.

The remainder of the tour must be described in another communication.

Howden-le-Wear, R.S.O., Durham.
2 May, 1881.

T. M. BROWN.

Mr. T. M. Brown has commenced his journey northwards. He is holding public and private meetings at Consett and Black Hill. Address letters till Thursday, May 12, care of Mr. J. Hardy, Engine Sheds, Consett, Co. Durham.

LADBROKE HALL, NEAR NOTTING HILL RAILWAY STATION.

Sunday, May 8th, morning meeting 11.30, for the development of medial powers, and other enquirers. Evening meeting, at 7 o'clock, an address by Thomas Pyves, Esq., followed by clairvoyance by F. O. Matthews.

May 15.—W. H. Harrison, Esq.
" 22.—J. J. Morse.
" 29.—J. Holmes.

Last Sunday there was a good attendance at the morning and evening meetings. An appeal was made to the congregation to assist Mr. Matthews in his undertakings at Ladbroke Hall, which was practically responded to by persons giving in their names with subscriptions. The hall itself bore its own expenses, but there was need for a common fund to pay the speakers and start a library, which was deemed necessary and right to do.

126, Kensington Park Road, W.

F. O. MATTHEWS.

GOSWELL HALL SUNDAY SERVICES.

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

On Sunday evening last, Mr. W. Wallace gave a very interesting trance address, giving universal satisfaction. Questions were asked and his spirit-guide answered them admirably. The service was interesting to all.

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

Next Sunday evening Mr. Morse will give a trance address, at 7 p.m.
161, Manor Place, Walworth Road, S.E. W. TOWNS, Sec.

QUEBEC HALL, 25, GREAT QUEBEC STREET.

On Sunday, May 8th, at 7 p.m. prompt, Mr. Mac Donnell will discourse on "Religion in Business," questions and remarks at the close.

Monday the 9th, at 8.30, Comprehensionists will meet to discuss a paper read by Mr. Wilson.

Tuesday at 8.30, a musical and elocutionary entertainment, admission free.

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 at present.

On Sunday evening, May 15th, Mr. Hunt will deliver an address, subject: "The Spiritualist's last Sickness, and Death." I feel sure all who hear Mr. Hunt will be spiritually blest.

J. M. DALE, Hon. Sec.

MR. J. HOLMES, 6, Charlotte Street, Leicester.—Appointments: Bradford, May 1; Keighley, 8 and 9; London, 29; Stamford, June 18; Liverpool, Manchester and Oldham open.

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.

LEICESTER.—SILVER STREET LECTURE HALL.

On Sunday last Mr. Bent gave a trance address in the evening, it being a continuation of the previous Sunday morning's address; subject, "And there was light." The guides spoke for an hour or more, and it was very interesting and full of truth and light to the human race.

Mr. Wallis, of Nottingham, will give two trance addresses on Sunday, May 15, it being the last time of visiting Leicester, as he intends leaving England for a tour in America. We hope friends will make their presence on that occasion and wish him God speed.

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

MANCHESTER AND SALFORD SPIRITUALIST SOCIETY.

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

May 8.—Mr. Garner, Oldham.

May 15.—Mrs. Braham, Manchester.

May 22.—Mr. Gallagher (who will give his experience as a Clairvoyant);

May 29.—Mr. Place, Macclesfield.

"HOME CIRCLES," AT 8 O'CLOCK.

Our next meeting will be held at Mr. Greenwood's, auctioneer, Windsor Bridge, Salford, May 11, at 8 o'clock prompt.

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

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

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, 8.—Mr. 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.

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- 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.

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HON. SECRETARY.

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

A clergyman writes under date, April 24th: "Accept my congratulations on last MEDIUM. In matter, variety and arrangement I think it is the best I remember. As a little bit of practical fruit you may be glad to know, that it has decided me to become a member of the Antivaccination Society."

THE number of "The Vaccination Inquirer and Health Review," for May, price 2d., is full of excellent and amusing reading. The Editor contrives to give, what in some aspects is truly "matter" for aversion, quite a "humorous" tendency, causing a happy "reaction in the human body" when it "takes." We hope to make some extracts.

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

APPOINTMENTS.

London.—Sunday, May 8, Goswell Hall. Evening at 7, subject: "A New Nobility."

Liverpool.—15th.

Ladbroke Hall.—22.

Northampton.—29th.

Keighley.—June 19.

Stamford.—July 24.

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

APPOINTMENTS.

Ashington 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

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Sundays, at 3 p.m.

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

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.

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MRS. OLIVE has Receptions on Wednesdays at 8 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

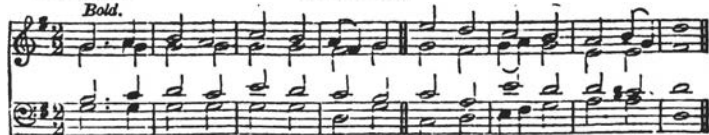
HYMNS AND TUNES FOR SPIRITUAL CIRCLES AND MEETINGS.

HYMN No. 80 in the "SPIRITUAL LYRE."

VIENNA.

8.7.8.7.8.7.8.7.

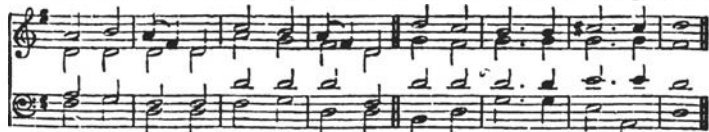
HAYDN.

Bold.

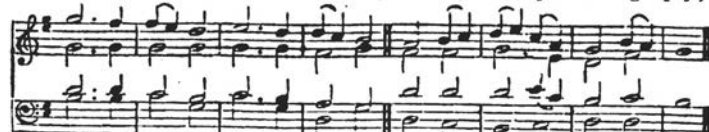
Peace be thine, the an-gels greet thee: Kin-dred spir-it! welcome here,



In their blissful ca'm 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.

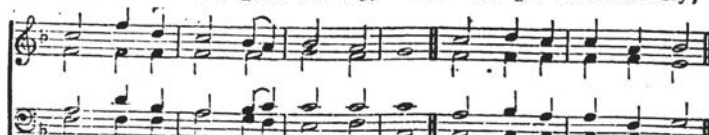
HYMN No. 69 in the "SPIRITUAL LYRE."

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.

HYMN No. 122 in the "SPIRITUAL LYRE."

AURELIA.

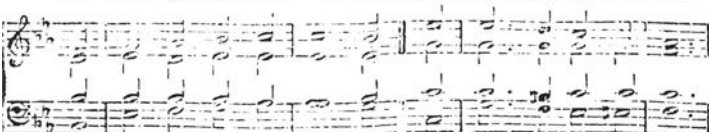
76.76.76.76.



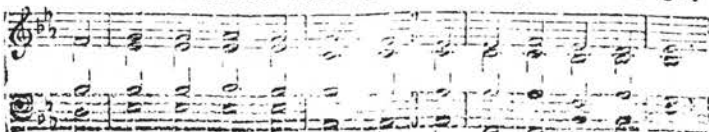
The morn-ing light is break-ing, The sha-dows dis-ap-pear;



The sons of earth are wak-ing From dark-ness, doubt and fear.



The hu-man mind en-shroud-ed In su-per-sti-tion's night,



In mys-te-ries be-cloud-ed, Be-holds the dawn-ing light,

REMARKS ON THE TUNES.

A subdued joy and gratitude, not quite unassociated from the darkness and dread of the past, pervade the hymn 122 and tune "Aurelia" given this week. The melody is cheerful but not bold and exultant, but the harmony is rich and expressive. The music should be sung rather slowly and with expression. It is a spiritual composition, and will be best rendered by a spiritual appreciation, in the singers, of the truth it speaks.

The time is very easy. Make four beats to each bar—one for each minim, and consequently two for the semibreves. Those at the ends of the lines having a dot after them take three beats, which causes the last word of every second line of the poetry to be sung very long, but without making up the time by pause. The true expression comes by singing the notes out to the full time.

The following tunes have already appeared in this department:—

February	11.—Moscow—Chester—Dijon.
"	18.—Missionary.
"	25.—Melcombe.
March	4.—Rockingham.
"	11.—Belmont.
"	18.—Bishophorpe.
"	25.—Jerusalem.
April	1.—Bristol.
"	8.—All Saints.

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

HYMN No. 80 (continued).

- 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 (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

HYMN No. 122 (continued).

- 2 A still, small voice addressing,
Awakes the sleeping mind,
For evermore progressing,
It seeks for joys refined.
That voice from spheres supernal,
Comes down the world to bless,
And tells of life eternal,
And bids it onward press.
- 3 The light of truth now spreading
O'er error's darkened day,
Tells to the sad, the dreading,
There is a better day.
To those, who long in sadness,
Have looked for joys to come,
That light proclaims with gladness,
A brighter, better home.
- 4 Bright angels hover o'er us,
The welcome news to bring,
Of better scenes before us,
In rapturous joy they sing.
Earth's millions from their sadness,
Awake with joy and love;
And, filled with peace and gladness,
Look to their homes above.

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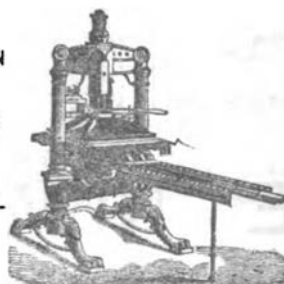
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