

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

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BIBLE SPIRITUALISM.

VII.—SPIRIT POLITICS.

In that sublime production of an inspired genius, the Apocalypse, we have a condensed account of a journey of wonders into the Unseen, by an accomplished medium. The magnitude of that Unseen world was one of the most awing experiences the Apostle of Love ever had. The enormous population of those spheres was a source of bewilderment to him. In that sublime paean that swelled around the central throne on a festive day, he says, "a great multitude, which no man could number, of ALL NATIONS, AND KINDREDS, AND PEOPLE, AND TONGUES, stood before the throne and before the Lamb, clothed with white robes and palms in their hands." The portion of this I wish my readers to notice is that which I have italicised [small capitals]. In another writer, Paul, also a visitor to the Unseen, we have a similar idea, that evidently thrilled him with profound emotion whenever it swept across his imagination. In those transcendent writings of the apostle to the Gentiles,—the letters to the Ephesians and Colossians, which I believe, in spite of recent commentaries, have yet to be worked out in the splendour of their theologic philosophy—he says of the Father's operations on earth through Christ, "which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places, far above ALL PRINCIPALITIES, AND POWER, AND MIGHT, AND DOMINION, and every name that is named, not only in this world, but also in that which is to come." Farther on, he says of the same design, "To the intent that now unto the principalities and powers in heavenly places, might be known by the Church the manifold wisdom of God." And again, alluding to another and sadder phase of the same idea, "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but AGAINST PRINCIPALITIES, AGAINST POWERS, against the rulers of darkness in this world, AGAINST SPIRITUAL WICKEDNESS IN HIGH PLACES." And again, "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they BE THRONES, OR DOMINIONS, OR PRINCIPALITIES, OR POWERS."

Now, in working out this idea in its practical bearing on Spiritualistic philosophy and science, it will be well to try and make it a little more vivid. And first of all let us try and get an idea of its statistics. The population of the globe, to-day, in round numbers, is 1,400,000,000 of human beings with immortal natures. Birth of fresh souls, with increasing momentum, is supplying the ranks of those who depart into the Invisible through the avenue of death. In thirty years' time that population of 1,400,000,000 will have passed away, to play their part in another world—for a generation is tolerably accurate when it is measured by three decades. Now take the age of the race only at the orthodox measurement of 6000 years, and a mean population of 1,000,000,000. Divide those 6000 years by 30 and you have a series of 200 generations. Multiply 1,000,000,000 by 200 and you have a statistical result of 200,000,000,000, or, in words, two hundred thousand millions. That is the population of human souls, at the lowest calculation, who are dwelling beyond the sphere of earth. Such figures reveal a vastness of human life that appals the imagination of the boldest and most comprehensive thinker. There they are, a living fact, bone of our bone, flesh of our flesh, our kindred by the tie of a common nature. They are living a conscious existence, with teeming thoughts and interests, loves, passions, and purposes. Stamped on every one of them is the great law of active being. They live, therefore they think, and love, and act.

Take another potent fact. THAT VAST CROWD HAVE ENTERED THAT WORLD AS THEY LEFT THIS. The population of our St. Giles' and Shadwells, as well as that of our literary and aristocratic classes. The Hottentots, Eskimo, and Terra del Fuegians; the aborigines of New Zealand, and the wild Caffre; as well as the cultured sections of the civilised nations: they are all there, and they went there as they left here.

Another fact. They are there with like ideas and passions as they left here, but, because of liberation from the earthly body, with every thought, and emotion, and passion intensified.

Another fact. DEATH HAS SEPARATED THEM ACCORDING TO THE STAGE OF DEVELOPMENT IN WHICH IT FOUND THEM. Death is not only a birth into the Unseen, but it is also a placement there. Each "went to his own place." With this must be taken the correlative factor of this argument, that just as death is the interchange

of earth's inhabitants into the Unseen so there is a continual interchange going on through the spheres, as the law of progression segregates the human family.

Another fact we would lay down. The law of progress involves inequality among men, even though living in the same sphere. Hence the superior souls of any sphere rise to the position of rulers, and the inferior gravitate to the position of the ruled. Levelism is not communism, that ideal theory of certain politicians, impracticable only from lack of human development. It is impossible to conceive of an aggregate of human beings, living together, with no mental and moral souls rising head and shoulders above the crowd. "Liberté, Egalité, Fraternité," are a trio of words that are full of noble human sentiment, but equality, such as the unthinking mass too often interpret it, is an impossibility, a sheer monstrosity, for EVERY MAN IS BORN IN ADVANCE OF SOME OTHER.

We cannot conceive, either, of millions of human beings living together without the combination of a government of some kind. There, as here, human nature falls into the two classes of the governing and governed.

Then another feature about it will be the tendency of every sphere to near the perfection of government. Every sphere will be simpler, less complex in its administration of civil and political laws, because the beings it rules are composed of more highly developed individuals, with a more or less true "Home rule" within their souls. England is easier to rule under Victoria Regina than under her ancestor Stephen, when feudalism had reached its utmost point of corruption. And so every heaven, as it has advanced in the knowledge of political science, has simplified its governmental method. There, as here, the line of human advance has been—as so ably shown by De Tocqueville in his "Democracy in America," is the law of earth—from autocracy and monarchy to that of democracy. The last, say what we will, is only another, and the true form of aristocracy, the old Greek ideal of political government,—for what is an aristocracy but government by the best men. That is what a democracy means.

But the moment you think of linking men together in governmental union, many questions necessarily arise. There will be that one of the rights of property. How do they regulate that? When one spirit, e.g., has left one sphere and ascended to another, what is the law that regulates the right of succession to his home and belongings? Then, no doubt, there is subdivision of labour, a true sign of civilisation. But that brings in the idea of barter. How do they regulate that? Then large works demand combined and multiform labour. What is the law of employers and employed?

Then, too, there is necessarily the idea of political party, in the lower heavens especially, but in all more or less. Conservatism and Liberalism are founded in something deeper than mere difference of opinion. It is really a difference of manhood. A man in whom preponderates cautiousness and a want of thinking on the root of things, with a love of the antique and venerable, is sure to be a Conservative, and if in high development, a true-blood Tory of the Wellington type. One of reasoning faculties, a lack of veneration, abundant combativeness and individuality, on the other hand, means a thorough-going Liberal, and if in full development an ultra-Radical, and if further still, without counter-working development, a Nihilist. It is a difference of manhood that makes men sit on different sides of the House of Commons, not mere difference of opinion, which is only the sign of the inner cause. Now we cannot imagine these causes of differentiating men of the same nation ever to be entirely dispelled. There will be always one class who will see quicker and progress faster than another class, even though living in the same home. That means party difference. How do they regulate their party strifes in the affairs of state? No doubt there are falls of cabinets, removal

of presidents, formation of new constitutions, agitators, stump-meetings, political programmes, and so on. Every sphere may do all this in a better spirit than the one below, and every sphere will improve itself with time.

This brings before us the ambitions and contests of rising statesmen, the discoveries of new political economists, the education of the nation in those new ideas, and the upheavals of society which all new ideas inevitably produce.

It is possible such an analysis as this may trouble not only orthodox minds, but even Spiritualists. The human heart pines for a time of peace. But human nature, being what it is by the laws of God, the law of progress being imprinted on it by the handwriting of the Almighty, difference of opinion must always exist. Here and there, throughout all eternity, no two human beings will be found that beat exact time together on all points. Progress means difference. Is there always to be war, then? Not necessarily; indeed, certainly not. All that is wanted to make progress a blessed instead of a painful law of human life, is the spirit in which ideas will be propagated. We want peace, not by ideas ceasing to conflict,—that means the peace of death. We want peace by ideas being worked out in the spirit of love,—that means the peace of life. That is the tendency of humanity can be seen by following the political war-trail during only the last 50 years. Fifty years ago an election meant battle. Now it is a harmless, and in most cases cheery contest. Years ago a Conservative and Liberal were necessarily enemies, and mutual fools and foes to each other. Now political enmity exists only among the ignorant and selfish. It was a sign of the times, a few years ago, to see the House of Commons mete out its hearty, sympathetic applause to a republican member, when he entered its floor again with the sable garb of a widower. To see the Conservative side flock over to that bereaved opponent and shake his hand, showed how far the world had travelled to Christliness since "forty years ago." So we apprehend, that as the heavens advance in life there is not less difference of opinion, but nearer approximation of spirit in advocating those opinions.

Not only will there be this contest in national life, but there will be an international life going on too. That means embassies, diplomatists, national emulations, and possibly, at times, in the lower sphere, national combats. It means some kind of international exchange of ideas, life, and commodities. For we cannot suppose that the national feeling dies at death. A Turk is as much a Turk the day after death as he was a day before, and so with all peoples. No doubt the trend of earth is towards cosmopolitanism, but if nationalism dies, societyism will take its place. As we ascend the heavens we may find birth distinctiveness dying away, till at last it entirely ceases; but in its place there will come societyism, a word we coin for convenience. In Pekin it is easy to find what you want to buy. The goldsmiths have their quarter, the butchers theirs, the tailors theirs, the barbers theirs; all trades and callings have their own street. We imagine that the law of spiritual affinity will build up societies that will take the place of nationalities, founded merely upon the accident of birth. Hence there will always be the necessity of these societies, or true nations, having means of interchange. A world like ours, consisting of 1,400,000,000 individuals, all varying, is not to be managed from one centre. Every sphere contains at least that population, and it must be governed from many centres of action. No doubt those centres find out how they can manage their different interests, without the harsh dislocations that we find on earth. Napoleon III. sighed in vain for his great idea of international arbitration. Late events have shown how far the civilised world is from the propaganda of the Peace Society. Five millions of men standing in arms in Europe, A.D. 1881, is a fearful satire upon our Christian civilisation. Yet it requires no large amount of prophetic talent to foresee the time when standing

armies will become a stupid fact of a dark age, and nations settle their disputes by the common sense of ambassadorial conferences.

We have dwelt thus upon the politics of the heavenly world that we may shed new light upon the method of Spiritualistic research. The idea of infallibility lies at the bottom of much of the present muddle and chaos of this sublime Movement. Because a spirit speaks he knows all, and speaks with the knowledge of God. Such an idea is ludicrous. It is the curse of the Church that in a pope, or a church, or a book, it has dreamed that it had infallibility. If a spirit speak, his words must be taken as we take the wisest words of the wisest men on earth, "cum grano salis." It is only the fool who sits under pulpit or senate, and swallows the flowing periods as a bucket takes the water from a tap. In us there is what there is not in a bucket—reason, heart, moral judgment. These form the crucible in every individual, put there by God, in which to fuse the facts and ideas that are put in from the outside. Listen reverently to the spirit-world, by all means. So does every sensible being on earth to its wise teachers. But, for all that, listen like a man, not like an imitative ape or cackling parrot.

OURANOI.

THE OSOPHY.

SPIRITUAL SCIENCE AND THE "FOURTH DIMENSION."

To the Editor, Dear Sir,—From the letter of your correspondent "Senex," I gather that the main point at issue between modern Geologists, Astronomers and myself, is, that I affirm that contraction in the bulk of a body is due to increased velocity in the mass, they affirming that contraction in the bulk of a body, is due, to the body parting with its heat; or to put it in the ordinary way, that a planet cools and contracts in bulk, in the same way that a piece of iron cools and contracts when taken from the fire in which it has been heated. This you will see, pre-supposes that the planet before parting with its heat, was, like the piece of iron, above the normal temperature of its surroundings; while my own affirmation does not deny—that a contracting body parts with heat, but affirms that contraction is due to the velocity of the mass, and indirectly, that the contracting body is below the temperature of its surroundings. And as I consider radiation to be the result of substance in any degree of contraction, being penetrated and expanded by another substance in a less degree of contraction, in which it is submerged,—this penetration being brought about by reducing the velocity of the substance to be penetrated—hence the radiance of any substance varies inversely to its velocity, and not directly to the sparseness of its atoms; thus, I think, reducing the question to the simple affirmation, that contraction is the result of velocity.

The difficulty in demonstrating this is obvious, when we take into consideration that we cannot take accurate measurements of a body when in motion; and when we add to any velocity we can produce, the velocity of the earth, we have increased the real velocity so little, that accurate measurement is indispensable, thus necessitating us to depend more for proof on the comparison of bodies moving at different velocities—as the sun, moon, or earth—and by inference from the effect produced by a quickly moving body. Thus a ball fired from one of our modern guns, will pierce a plate of steel of such thickness, that no amount of pressure applied in any other way could force the ball to penetrate the plate; for the reason, that the ball could not sustain the pressure necessary; but under the contracting power of its added velocity, its atoms, I believe, are drawn closer together, being thus in a better position to support each other when contact between the ball and plate takes place. In the same way a candle, fired from a rifle, will pierce a board of wood. It is a well-known fact that water, in passing from a fluid to a solid condition, contracts, and as it becomes solid, expands. Now water differs from ice only, in that it possesses a little more heat that keeps its particles in a state of constant motion. This heat being withdrawn, the water becomes ice. Remember that contraction is the result of motion: as long as the particles have room to move, as the heat is withdrawn, the water still continues to contract, but as soon as the motion of the particles ceases, expansion is the result; that is, as long as there was motion there was contraction. When the motion ceased, the particles sprang back to their respective distances. Add to this, that the mercury, or spirit, in a thermometer can easily be contracted by motion, and that the sun and planets as far as can be determined from their great distances, seem to vary in density directly to their velocity. But it is not on these facts alone, though they might be multiplied, that the

theory I have advanced depends. Science speaks with no uncertain sound when it says, that all that is known of force, is, that it expresses itself in various modes of motion, some of which are named velocity, heat, light, electricity, and magnetism: so much heat being equal to so much velocity, and so much velocity being equal to so much light or electricity. This being so, I would ask "Senex," or the authorities he quotes, whence the motion of the sun or earth, or any of the other planets?

I hold it to be intuitively evident, that no body can move in any one direction from an internal cause, that where there is velocity there must be an external cause adequate to produce that velocity. The sun is not in a position to produce the earth's motions, and even were it—Whence the sun's motions? The theory advanced by Mr. Crookes, that the rotatory motion of the earth is due to the sun, is, I consider, quite tenable; but this is not more than one five hundredth part of its real motion. Surely if the less motion requires a cause, the greater motion requires one also. Farther I hold it to be self-evident, that no body can act on another that it is not in contact with, unless, through the medium of some substance connecting both; and if the substance connecting the sun and earth be powerful enough to confine the earth to its orbit—Is it not reasonable to assume, seeing that the sun has to be held to an orbit and requires motion as well as the earth, that the motions of both sun and earth are due to this substance connecting both? It is generally admitted that bodies do attract each other to an unlimited distance—this I have no wish to deny; but from the simple axiom: that a body cannot act where it is not—attraction between two bodies can only be contraction in the substance connecting both. If this be admitted, and from the reasons stated I can arrive at no other conclusion, the sun must be a colder substance than the substance in which the contraction occurs, for if the sun was warmer than this substance, it would produce expansion, not contraction. This being so, contraction in this substance shows the withdrawal of force or heat. The motions of the sun and earth, atomic and otherwise, I assume are the equivalent of this heat withdrawn; and since all bodies do attract each other, it follows that all bodies are submerged in a substance possessing a higher temperature than any body.

Now, it is, I think, impossible for any body to exist in this substance, and not possess the same amount of power, bulk for bulk; hence, what cold-contracted bodies want in force, they possess in velocity—its equivalent; or, that the earth and its velocity, bulk for bulk, are equal to the sun, with its less velocity and greater force; or that the sun and earth with their velocities and force, bulk for bulk, are the equivalent of the substance in which they are submerged. Now if there was a possibility of increasing the velocity of the sun, and if it still retained the same amount of force that it now possesses, added to the amount of its increased velocity, it would be above its surroundings in force, hence it would part with its force, and thereby be reduced in bulk. Thus contraction in the bulk of a body is due to increased velocity in the mass.

From the argument here adduced I would submit, that the position assumed in a previous paper, that, "the force of the earth is converted into motion, and the force of the sun is converted into heat," (using the word heat in its general sense,) is not only tenable, but is based on a law that science acknowledges; and if the position assumed be not in harmony with the teaching of scientists in general, the fault is theirs in not pushing to its extreme limit, the law of perfect equilibrium.

In the paper quoted from by "Senex" I did not enter into the cause of radiance in substance, farther than stating that the earth being the same in substance as the sun, to reduce the velocity of the earth to the same velocity as the sun, the earth would become like the sun, a glowing ball of light. Now I approach this subject with a deal of diffidence, from its association with Mr. Crookes, for I yield to none in appreciation of the man, or the benefits science in general, and Spiritualism in particular have derived from his labours; but in the interest of what I consider the truth, I cannot accept his conclusion, that radiant matter is caused by the atoms having room to collide. I accept the fact that atoms do become luminous after the collision, but the cause of this I would suggest, was due to their velocities having been reduced by the collision; thus giving the force that was propelling them time to penetrate and expand them, the radiation being due to the expansion.

But let us look at this a little closer. The atmospheric pressure of fifteen pounds to the square inch, is I believe the result, inversely, of the earth's velocity. Thus the moon with a greater velocity is almost minus an atmosphere, while Jupiter with a less velocity than the earth, has an atmosphere believed by some to be three thousand miles deep, while from the sun with a still less velocity, flames are seen to burst from its surface, to a height of one hundred thousand miles. The depth of the earth's atmosphere is believed to be about fifty miles, and if this gives a pressure of fifteen pounds to the square inch, what must be the pressure of the atmosphere of Jupiter or the sun? Their radiant powers seem to vary directly to their atmospheric pressure, but if radiation be the result of the sparseness of atoms, Why is not the earth enveloped

in a sphere of light?—seeing that the farther we ascend, the pressure grows the less, and of course would graduate to “one millionth part” of an atmosphere, or less if needed.

But radiation i.e., light, possesses three qualities, namely, expansion, force, and contraction, represented by the three colours, yellow, red, and blue; the red forming a mean between the opposite extremes—contraction and expansion, or, as science puts it—attraction and repulsion. Now, is it reasonable, that from an atom should spring two different and opposite qualities at one and the same time? I think not, but contraction and expansion, as qualities, in every ray of light is a fact, and if they cannot spring from the atom at one and the same time, they must do so alternately; hence, the atom has periods, and the red or neutral quality, is the passage from the one extreme to the other. Now, if it be admitted that the atom, as well as the body of which it forms a part, is below the temperature of its surroundings, the explanation of radiation or light, is reasonable from its simplicity, and simple from its reasonableness, besides being in harmony with observed facts; thus the expanding atom contracts, towards itself as a centre, the more spiritual substance in which it is submerged, the contraction extending outward in successive rings or waves, but the substance moving inward to the atom as a centre—that is the substance of light—moves towards the radiant body, not from it as is generally believed. It is the waves extending outwards successively, that give the seeming great rapidity to light, while the real motion of substance is towards the radiant body, and we perceive the sensation of light by the expanding atom withdrawing this substance from our organs of vision. This is the reason that the retina and optic nerve contract, when we view any bright object, while the other extreme, the non-luminous contracting quality of a ray of light, the waves extend outwards in the same way, but the motion of the substance is outwards from the atom as a centre, and is the result of the contraction of the atom. This is invisible, because it produces expansion in the retina and optic nerve. These contractions and expansions of the atoms of a luminous body being due to the velocity of the mass, necessitating the atoms to move in cycloidal curves, hence, apart from our preceptions—which are limited to a narrow extent spiritually, by our velocity—radiance or luminosity of substance, is measured inversely, by the velocity of the mass.

The testimony of clairvoyants is—that the more spiritual the Beings seen, they are in appearance the more radiant, yet if there be any truth in the principles I have been trying to unfold, there are more atoms, i.e., centres of motion, in one cubic inch of spirit substance, than there is in fifty cubic feet of the earth's atmosphere, at a pressure of fifteen pounds to the square inch. It is the almost infinitesimal size of the atoms, in comparison with those of our atmosphere, that makes them so sensitive to the slightest increase or decrease of motion.

In thanking “Senex” for his letter I would point out, that although the ball outstrips the cartridge, it may not do so because it moves faster, but because the duration of its motion is longer. The cartridge being easily set in motion, it is as easily stopped; and in a vacuum, a feather and a leaden bullet, fall through the same distance in the same time. And in using the term “space” I do not mean the earth's atmosphere, but that quality of pure extension generally called nothing; or to make it plainer—that which would be left in Mr. Crookes' vacuum globe when a perfect vacuum had been attained.

8, Silvergrove Street, Calton, JAMES McDOWALL.
Glasgow, May 7th, 1881.

COMPREHENSIONISM.

Sir,—I beg to inclose a report, by Mr. F. J. Wilson, of his lecture at Goswell Hall last Sunday morning. It was so interesting and original that it deserved a wider publicity, so I asked him to write out the headings, which I inclose in the hope they will be acceptable for insertion.—Yours faithfully,

J. KING, O.S.T.

Dear Mr. King,—In your asking me for a report of my lecture of last Sunday, I should begin by expressing my gratitude to your society for the invitation (in the several lectures I have given) to speak on Comprehensionism, and which I presumed believe is the religion of Spiritualism. Comprehensionism is the recognition of the Universal Essence being incorporated—not incorporated—with Life, Soul, and Light (perception), which is Spirit, which is God—the ALL of the beginning (there is a beginning of the beginning, but no beginning behind the beginning of the beginning), the ALL AS ALL in the materialization of the Spiritual Essence, to become the ALL OF ALL, as the completion is assured in the fulfilment of destiny. The Science of Comprehension is therefore the working-out of this procedure, and my previous Sunday lectures were the explanation of the process. Let me say it is

a great pleasure to think that I have had these opportunities, for hitherto Comprehensionism has been treated so contemptuously (although Mr. Burns kindly gave me full opportunity in the MEDIUM to explain the colours, &c.) that I could only work on in the personal delight at its wonderful unfoldment, and wait until an angel stirred the waters of interest for its explanation.

The lecture is entitled “The Procedure of the ALL,” and I must first ask you not to be offended at apparently long words, for it is only the putting “-ation” after the word to make it comprehensive: for example, the second parallel in ascent is Conditionation;—if I had put “Condition” it would have narrowed the consideration to the object; but by adding “-ation,” it embraces the consideration of all conditions, as conditionation in general. The Procedure of the ALL means the assumed commencement before solidified formation had been projected, ending in the assumptive finality of human destiny in its ascent to the Deific. In making the parallels, I have placed the colour to assist the explanation. The scale runs upwards as a tree grows upwards: it is circumstances which induce us to tabulate and write from above to below, but truth here, as everywhere, seems to be the exact reverse of the prevailing practice; we therefore begin with the Indigo coloured label, the lowest parallel.

1. Indigo.—THE CALLING-FORTHMENT. This idea represents the fiat to substantialization, the process of solidifying the spiritual aether into the physical (so called) creation.

2. Sage Green.—CONDITIONATION. Here the idea is the synthesis of the solidification for consideration, as into the condition of its construction.

3. Yellow.—DISPERSION. The Calling-forthment sent into distance, so forming space.

4. Green.—CONFORMATION. Here the idea is that each separate planet conforms to the fulfilment of its destiny in absorbing nourishment for the green covering, as the preliminary to the production of sentient life.

5. Red.—SENTIENTATION. Here the idea is the appearance of sentient life on the spheres, each species made, not evolved, as a distinct species, which is bound by eternal law to variation within its assigned limit.

6. Orange.—INDEPENDENTATION. Here the idea is that each living thing can act independently within its instincts for its own sustenance and welfare.

7. Auburn.—RENEWMENTATION. We now come to the autumn of the world, when the seeds for renewal fall to the ground in chance germination.

8. Blue.—RATIONALITY. This is the conclusion of the Terrestrial Octave. All men, animals, and living things have rationality, which is the implantment of the Deific Soul in each, but is not associative with the Deific Soul outside of each.

9. Violet.—SOUL-RENEWMENTATION. This is the beginning of the Celestial Octave. It is the awakening of the Rational Soul to the influence of the Deific Soul, which produces the conscience in thought and the conscientiousness in act.

10. Neutral Tint.—TRIAL. It is only the conscientious that have to endure trial. The Rational Soul, guided by reason for the welfare of self, has no anxiety in a decision, as divested of external responsibility; but the conscientious, if not placing themselves under the guidance of the Deific Soul within, plunge into regrets that can only be self-forgiven by intentional improvement, as—so to speak—turning the bad picture with its face to the wall and painting a better one on the back of it. Trial, therefore, is a question with the individual; there can be no trial for one who keeps the lamp alight.

11. Emerald Green.—SUBLIMATION (not Sublimation). The idea is the self-elevation in satisfaction in having avoided trial, or by improvement overcoming it.

12. Pink.—CLAIRVOYANCE. This is the mental result of a conquest over personal reflection, in being enabled, through mental refinement, to perceive the thoughts of others. “If thine eye be single, thy whole body shall be full of light,” and this light penetrates the object it contemplates.

13. Fair Complexion.—I may here state that this scale is not only divided into two complete octaves, but into four groups or successions—namely, from 1 to 4, Material Life; 5 to 8, Sentient Life; 9 to 12, Soul Life; and 13 to 16, Angelic Life;—so the step or parallel here is ANGELATION, or the soul ascending to dwell with untrerebral associations, resulting from the refinement of body, mind, and upwardness, as the soul purifies in the Deific Soul association.

14. Citrine.—CELESTINATION. The making heaven within yourself when on earth.

15. Ultramarine.—INSPIRATIONAL PREVISIONATION. This idea is the power of Comprehension in philosophic forecast.

16. White.—DEIFICATION, or Comprehension in Comprehension, as outreachment penetrates the assumption of causation to the fulfilment of Destiny through light ineffable.

I have made the explanation as short as possible consistent with a hope for its intelligibility, and if accepted it will serve as a basis for comprehensive reflection.—Yours truly,

F. J. WILSON.

THE PHILOSOPHY OF DEATH.

A trance discourse delivered through the organism of J. B. Tetlow, at Rochdale, May 8, 1881.

Mr. Tetlow having passed under control spoke as follows:—

Mr. Chairman, our subject this evening is: "The Philosophy of Death." Yes, and it is a philosophy! It operates upon humanity and affects their thoughts to a very considerable extent, whatever their opinions may be. Some people seem to argue in their earth's experiences that belief is a matter of very little consequence in connection with the human mind, but whatever a man believes it forms a part of the man's life-acts. Whatever creed a man assumes, and his heart accepts, that creed moulds the man's life, and forms the tissues of his existence; it permeates his being, thrills and vibrates through him—in the words that fall from his lips, in the expressions that come from his eyes, in the deeds that are strewn along life's path. No, there is no phase of man's existence but what is changed according to the creed or faith a man accepts. So, then, as we look over the great thought of human life, in reference to Death as it exists in Christian England to-day, we see it moulding and modulating life's experiences; we see it operating upon man, and as we gaze upon the mourners and see the black habiliments, and gaze down even to the wringing tortured soul: why, then, we say this is no more than the outer expression of the workings of that creed. There you see a mother, she has lost her child; according to the creed, or faith she holds, there is no possibility of her receiving tidings from beyond the grave. Such is the thought permeating Society—that when the body is laid in the tomb you seem to think and feel that you have laid the soul there also. Your heart goes to the grave, instead of culturing your soul's sympathies. It is a sad sight; "eh! it's a sair sicht," indeed, one that thrills the human soul with a thrill no power can depict. It is a sad sight to see a mother bow beneath the moanings of death, gazing into the dark depths of the tomb.

Many believe that the soul lives after death, but beyond this all is a blank, a mystery. And why is this? You have a great faith you say, and that great faith tells you that the body is not the all; but you are so enwrapped with the philosophy of the age, which so assimilates the soul with the body, that you cannot conceive of a soul apart from that material substance down in the grave. You have so little faith in the thing you pretend to believe in, so little in the inner recesses of the soul, that you cannot believe—yet profess to believe—in a soul apart from that body. Ah! but those tears, those agonising feelings, that weird soul-full of inherent feelings! If you do believe why is it, then, that your heart's aspirations do not go upwards? Why is it your heart's feelings do not thrill in the atmosphere and bespeak the presence of the soul you believe lives for ever; then the sweet halo of sympathy that would come from the soul would be witness to you that the soul was not dead, but a living presence. That is the outcome of the philosophy of the age. Let us look at it more broadly.

There are three phases of philosophical thought in reference to death permeating your society. Let us look at them, and when we have gazed on them, placed them in a row, see which is the most charming view—that which will satisfy the heart's hunger. Ah, friends, there are sensations in the soul. It must be fed, and there is food according to the sensations. You have a natural hunger, and a spiritual hunger—you have a natural hunger that gnaws in the body, and you have a spiritual hunger gnawing in the soul. One is supplied by material substance, the other by sympathy, love, and earnest desire. Gazing, then, upon the three philosophies, let us see which will meet the deepest yearnings of your soul's hunger.

There is the Secularist, I look upon him as an Atheist, as the stronger portion of that class of thinkers believe in rampant atheism, "brazened atheism," as one of your orators calls it. Yes, gazing on Death from their aspect, they say, "I don't know of existence apart from organism, I don't know that a body has in it a separate entity, termed spirit." If soul be a property of matter, why do not the flowers think? If of organism, why do not the trees speak? You say they speak. Ah! but it is only the rapping of the atmosphere against the trees, it vibrates on them. Can that soul tell whether there is music in the trees? How does the soul understand music? There is just a thought here: How is it that the diversity of language is not known to all men? That which one Englishman expresses to another, if spoken to a Frenchman, would cause the same vibrations of atmosphere, the same twanging of nerves; yet the Frenchman would not know what was said, unless he had previously learned the English language, while the Englishman would understand perfectly. Why is this? Simply because the soul of the Frenchman is not conscious of the methods of expression used—nor does it understand the vibrations of thought-force which have come to it.

Well, but our friend the Secularist, the Agnostic, who looks at this earth-life as the be-all of life,—he goes with his friend to the grave, puts him there. His heart is full of sympathy, his soul is full of love. His agnosticism has not driven the sympathy from within his soul, and his heart thrills with its magic spell. But, as he lays the body in the tomb, a feeling of tenderness comes. "There is no consolation in the tomb for me," says he. Ah! that is the dark aspect of atheism.

It is a dark out-look when a man places down in the grave that which he loves. That is not a bright spectacle to look upon—when you see great men place other great men in the grave, and you feel you are laying away that intelligence which has oftentimes stirred a nation. It is a grim sight. It is as the yearning to come back again, the out-pouring to the in-pouring, the yearning of the heart's agonies made into a heart-fulness. It cannot be stopped, it is an impulse of the soul, you cannot destroy it. When you place that man down there in the earth, and you have no faith that you will see him again, oh, then, with all the soul's sympathies awake, what a dulness comes over you—what a hungering.

Then there is the philosophy of the Churches. You go with that dead body—for it is dead—and you take it to your Cemetery or Parish Church, and you inter it. The Philosophy of Death, as preached by the Church, says—the body lies there in the grave, the soul awaits the Judgment. Is there a hall of waiting for the spirit? There may be a hall of waiting; perhaps so. But where? How do you know? The Lord Jesus washed their sins and they are gone to heaven, cries the preacher, and at the Last Day the quick and the dead shall be judged according to their deeds. But the day of Judgment has not come, the last trumpet has not been blown. Their bodies—those real bodies are still in your earth-plane. Those whom you say are gone to Heaven, are waiting the Judgment. How can it be that God has not passed judgment according to your creed? My friends, you are in a muddle, we want to get you out of it.

Here comes an enlightened Christian, his soul thrilling with a sweeter sight of the future. He believes that the soul of man who has done righteous deeds—washed his life in noble deeds—has gone straight to heaven, and you ask why? Why should you ask such a question? his deeds were enough to send any man to heaven. But the blood of Jesus? It is a bright side for you to look at and we won't take it from you. We may dispute the point, but we won't take the picture from your heart, but rather let it work out a sweet grand anthem in your soul. In the development of the inner self there will be a richness to shew you that God hath blessed you in proportion to your deeds. Look at the unenlightened Christians for a moment, and are not they the great mass? The hard working men of your land have not come to the higher basis. They see only the material substance, and feel that they have placed the last of their loved ones there in the grave. Have you not, in your walks to the Cemetery, seen a mother come to gaze upon some spot where you could scarcely discern a grave? Behold her eyes wet with tears, her soul seems to be sinking into that earth. She has put her soul along with her child, little knowing that in the night-time that loved one came and enrap her with its love. But the mother's love is in the grave, buried with her child.

The Church preaches: Prepare for Death! My friends, the motto should be—Prepare for Life. It is life you have to prepare for; that is what you have got to do. Remember this life is but the first round on the ladder of Infinity. While upon this earth you are only laying the first layers of a house that shall reach a never ending condition of things. You are laying the first bricks of a spiritual store-house—of one that must last you for ever; and in proportion as you lay the solidity of the foundation, in that proportion will the super-structure be grand and glorious. But if the soul be inlaid with dark uncultured thoughts, and intertwined with feelings that are not in harmony with purity and goodness, then the building will have to be thrown down, and the soul go down to the depths to build again. But this is not the philosophy of death, as taught by the Churches, who tell you you must look to Christ for salvation; that in the eleventh hour, so long as

"The lamp holds out to burn,
The vilest sinner may return."

God measures out a man's fruits according to his deeds. If you want proof of this go to your life-history, read the records over of the past and present, and you will often hear the voice of conscience and self-respect call out against you. Is not that the voice of God speaking to you? Huxley, Tyndal, or Darwin never yet told you how there comes a consciousness within, telling why a thing was wrong. No, these men never explain this. God has implanted this within you. When men or women do wrong they know it—it takes away self-respect, and they know it. That something, gnawing, that you feel within, is God speaking to humanity, proclaiming that man has no right to do wrong.

As you have viewed the Philosophy of Death as presented by the Church, you must look at the Cross. I won't take that Cross from you. Listen to those last words—"Father, forgive them, they know not what they do." How many of you are prepared to say that much on behalf of those who have been enemies of your life's peace.

Rest on that Cross; you must look at it with loving eyes, with a determination that you will follow that glorious example; then that blood will not have been shed in vain; that life's history will not have been worked out for nought; that sacrifice will not have been given for nothing. You will thereby be blest. You are gazing too much at the backside, you must to the front. Don't gaze so much at the "blood," but come to the inner spirit. It is the spiritual side of Calvary that you must

look at. Don't look at the horrid ghastly wounds that human prejudice has created; endeavour to gaze on the spiritual glory there.

Death is a grand scene if looked upon in its truest aspect. Nature dies every day, and lives every day. I gaze through this medium's eyes and I see things in nature coming to life. After a few months I shall smell the sweet perfume of harvest. Then I shall soon see the dark death-pall over the earth again. Nature is dying and living. Why, I am dying this body—not as the dyer dyes—but throwing off the vital powers of the body, and at the same moment resuscitating them. There is a change, a transmutation, from one condition to another, a constant moulding from the low to the high. Nature sees it; Infinity sees it; and the heart of man recognises it. Don't gaze on that tomb any longer, forget the rotten bones; think of the unchangeable, permanent living soul.

When you gazed upon the butterfly, did you ever think where it came from—that it was once a caterpillar? My friends, this body of yours is like a caterpillar. Finally, the caterpillar becomes the beautiful butterfly, drinking in the nectar of the summer flowers. So the soul of man must throw off its dark body, and subsequently inhale the sweet perfume of the flowers, and drink the nectar of God. When you forget the dark body in the tomb, and realise that the soul is before you in its sweet glory, and ready to drink of the nectar of your soul's love, then, my friends, heaven is with you—existing on your earth. There is more in this philosophy than most people think there is. Yes, just think that that soul has only to throw off its material substance, and, if you will give it the chance, it will return and breathe its love upon you, intertwining your souls.

Suppose, that up in the clouds you could place a large prism, so large that it would cover the whole heavens from horizon to horizon.—What an aspect this earth would assume! Instead of a white light enswathing you, you would have every prismatic colour; you would have a radiancy and glory that would fill you with the greatest delight and pleasure. You would see things in their true character. Get the prism of Love, and Philosophy of Faith in your souls: then you will see death in its true aspect, far better than you have done. Do this, then your heart won't bleed, your breast heave with grief—your eye be wet with tears, or your head be bowed with sorrow; nor will you leave your heart in the grave, but your souls will be filled with pleasure from that Philosophy that declares that Death is but the putting off of the material body—an ascension of soul to a newer sphere.

THE THIRD PRIZE ESSAY.

In the last two issues of the *MEDIUM* have appeared the First and Second Prize Essays in explanation of an allegory by Mr. J. K. Lewis, which appeared in the *MEDIUM* for March 18. To the following—by a lady at Brighton, the Third Prize was awarded:—

AN ESSAY INTERPRETING A SPIRITUAL RIDDLE.

The fable of the "Fair Enchantress" gives us a picture (if we may so call it) of Spiritualism from the beginning of the world, through the long range of years till the coming of Christ, and then down to the present day: showing with what strong ties it unites itself to many members of the human family, which even the angel of death cannot sever.

It also speaks of the many different forms Spiritualism has shown itself in at different times and places, also that it is no respecter of persons, for it speaks of the great charity displayed in Spiritualism—that it is as much for the poor and humble as for the rich and noble.

It also points to the life beyond the grave, to which those who believe in her go, and that they can return to visit this world, but in a brighter and a better form, so that they are hardly known again.

The fable also speaks of the pauses there have seemed to be in Spiritualism, when it would appear that it was dead; but it is not so, for we find it taught and believed in, and often working fresh wonders in some other country, though perhaps under a new name.

It also shows that Spiritualism does not need the wise and learned, for some of its mediums are the most ignorant and poor, who seem to love and cling to it though they are often bitterly persecuted by its enemies who are generally the proud and wealthy, who are jealous of the power it is gaining. It also shows that if men seek Spiritualism to profit in a worldly way by it, they will be disappointed, for it can read their hearts, so it will not manifest itself to them, but if men seek Spiritualism for their souls' good, and to partake of its wisdom they will find in Spiritualism all they need, for it is ever progressing and throwing fresh light on all around.

"BREVITY."

A little maiden, 12 years of age, also contributed an article which we print and award to it a Special Prize:—

"THE FAIR ENCHANTRESS."

This fair lady was really not in existence: she had passed from earth to the higher world—called the spirit-world. This spirit was most beautiful at times: she neither despised the poor nor loved any for their wealth, and often when courted would vanish and change as spirits are in the habit of doing. People, when they went to see her would be disappointed in her appearance. Some say, at this time she married, but I think that as she was a "spirit" it was only a tie of love. The cause of many not believing she existed is quite natural, as many now do not believe in "spirits." The reason why many could not understand what she said, was because she did not speak in the "direct voice." She seemed to love poverty, for she was often found with a poor pilgrim. Kings and princes would persecute and torture her admirers, as they were afraid that she had power to make all men worship her as queen. This she never prevented, though her power was never doubted. She said that this only tested their love for her, for which she would often reward them with untold delights. Perhaps in these "untold delights" she manifested herself to them more than to anyone else. It says that if men sought her to profit by her enchantments she banished them from her presence. She read their hearts: the same with spirits now—they will not do much before "investigators." If men came to love her for her purity, she would make them happy, and bring them flowers from her father's fields. Spirits often bring flowers now and distribute them. "Yolanda" is a spirit who often brings flowers. The last time she appeared she was most fascinating, so that people were ready to sacrifice their homes to see her.

SPIRITUALISM IN THE FAMILY.

THE DEVELOPMENT OF CHILDREN AS MEDIUMS.

I have been asked by correspondents several times lately to give them my opinion with respect to children being developed as mediums, and whether such development should be encouraged or restrained. I now proceed to do so, and hope I may be able to help those who are solicitous on this point.

This is indeed a grave question, and there are many side-issues connected with it; and it is well that some of them be passed in review.

In the first place, the management of the mediumship will depend greatly on the temperament of the child and the general condition of its organisation; also on the particular phase of mediumship that manifests itself. If the child be of a nervous temperament with great brain-power, I should certainly say, do not encourage any latent mediumship it may possess; but do all you can to establish physical health. Let such a child live as much as possible in the open air and engage in such duties as will exercise the physical frame and bring the nervous system into sympathy with nature. Thus increase the vitality and the strength of the organisation, giving the nervous system tone and producing harmony between mind and body.

You can help the child much in this respect by attending to the diet and bathing of the body, accompanied by friction. Manipulate the surface of the body well with the hand, and keep the feet warm.

If mediumship still continues to display itself voluntarily, allow it vent judiciously at proper times and under fit circumstances. Do not, however, encourage it by any means until the child is sixteen years of age, or has arrived at a degree of maturity usual for children of that age. During this period of growth the boy or girl requires all its nervous energies to develop its own system. Mediumship, as a rule, tends to exhaust these fluids, and it is very wrong to do so till the body is quite consolidated and able to stand the strain with impunity. Were I writing of over-study at school I might interpose the same advice, and for a similar reason.

These rules being strictly observed, the mediumship of the child will be much stronger than if the development had been undertaken at an earlier age. The power will also be longer retained and bring forth much more satisfactory results. The communications obtained will be of a truthful and reliable character, and give encouragement both to the medium and those who take part in the sittings. Being normal in its action it will prove a great comfort to the possessor and be highly valued by all who are permitted to take part in its benefits. This will repay for the care and patience that have been expended in the work of development, presenting a marked contrast to that which too frequently occurs.

We will now present another view of the subject:—Let us suppose the child to be of a robust constitution, full of vitality, and the phase of mediumship physical in its tendencies. If such a youth sit too much, especially in mixed circles, the vital force will be found to subside, the robust frame will be less healthy, and the mediumistic power will subside or pass away entirely. The system will lose tone and depart from its normal standard of function. Mediumship, and all connected with the subject of spirit-communion, once so fascinating, will become distasteful to the youthful medium. Apathy will take

the place of enthusiasm, and expostulation will not prevail on the medium to make him or her eager to take a position in the circle, and as soon as circumstances will permit the child will withdraw from the subject altogether.

I do not say this will be the result in all cases; for much will depend on what conditions the circle affords. In circles attended by promiscuous sitters, and where the influences are mixed, it will turn out very much as described above. In a family circle where there are love and unity, of course there is not this drain upon the medium; but still, even in the most favourable cases it is necessary to be very cautious as to how mediumship is first developed in the young.

I would recommend that the young mind be gradually prepared by the truths that cluster about the subject, and indeed, which most children possess intuitively. Keep this innate spiritual lamp alight by representing the teachings of man's spiritual nature to the youthful intellect in a prudent manner. I would recommend that the simple moral truths, having a tendency to unfold the benevolent and religious sentiments, and the power of faith, or consciousness of spiritual existence, be chiefly dwelt on. If this were made the basis of our spiritual work the Movement would take a much higher position. I would keep back the hard physical facts and extraordinary phenomena till the child's mind and body had arrived at such balance and maturity as to be able to investigate, reason, and judge for itself on such matters.

This form of education, leading up to a spiritual issue, would give a healthy tone to our youth and prepare them to be good men and women—a strength and a credit to our Cause. Then they would be able to stand the jeers of the world on this subject, when the time came for them to embark on the great whirlpool of life; and we would find in them a source of strength which we have not got at present.

AMY IVY BURNS.

EXPERIENCES IN THE CIRCLE SHOULD BE REPORTED.

To the Editor, Dear Sir,—It would be advantageous to all observant and truth seeking Spiritualists, to have reported from time to time in the columns of the MEDIUM, the mode of procedure adopted by the various circles throughout the country, after the manner of the Manchester friends, with brief notices of the helpful, or retarding causes observed in the respective circles, in developing mediums.

An effort of such a kind would furnish inexperienced investigators with very useful knowledge, that would in all probability assist them aright, and save them from errors into which others have fallen, in the prosecution of their investigations.

It would be interesting to our sitters to know more explicitly and specifically the nature and arrangements of the select circle mentioned in the Manchester report, for the development of those mediums for whom it has been formed.

We have often wondered why in our circle we don't succeed better in advancing the development of the mediums, and would be glad to receive any useful information from experienced investigators in relation thereto.

It has been thought that we have too many mediums developing in proportion to the number of sitters. It might be asked—Why we have not adopted a different method. The answer is obvious, the number of sitters is so circumscribed, we are unable to make the alteration that has suggested itself—to form an additional circle; perhaps, Sir, amongst the numerous readers of the MEDIUM there are some, who have experienced a like difficulty, and would be in a position to furnish us with some useful information for the guidance of the circle.

A. DOBSON.

Ferry Hill Station, May 16, 1881.

MEDIUMSHIP—THE SPIRIT-CIRCLE.

MATERIALISATIONS.

On Wednesday evening, May 11th, the atmosphere was calm, serene, and moderately clear—very little moisture. In the seance room at Littleborough, harmony was good, a bond of sympathy pervading the whole circle.

There were fifteen persons present, including medium. The seance, commencing at 8 o'clock, lasted till 10.30, with very satisfactory results. Mr. Holden, of Burnley, who searched the medium and cabinet, informs me that we have a great deal to be thankful for in this circle, as the results surpass ought he has seen with the various mediums with which he has sat, and they are many.

The seance commenced with the gas lighted at full, and singing. The medium being early entranced the formality of searching was gone through, the gas was put out and we sat for a short time singing in the dark. The first thing to attract our attention was many pure white

LIGHTS

floating up and down, in curved and zig-zag lines, in various parts of the room. They present a beautiful appearance, sometimes first becoming visible near the floor, floating upwards or darting about in various directions, or making their appearance close to the ceiling, floating slowly along, then rapidly sinking to the floor and instantly vanishing. They are a grand indication of spirit-power as they present their various manoeuvres. These were very quickly followed by "Madame Viné's" delicious perfume.

We now sat for a short time singing and chatting when our attention was drawn to a very faint light that appeared on the floor, near to Mr. Holden, and about seven feet from the cabinet curtains. This gradually assumed brilliancy and power, illuminating the developing form. In a few moments our old acquaintance

"DR. SCOTT"

stood before us, beautifully visible by his very powerful "spirit-lamp." "Dr. Scott" asked Mr. Holden if he had seen any form so visible before, and he admitted that he had not—proof of the strength of the materialised forms at this circle. The "Doctor," as usual, bade us all a hearty greeting one by one, thus giving all a very good view of him. The nose was not so well formed to-night as I have seen it, not so aquiline nor straight—more like the medium's. The other parts of his face were, as they usually are, brown and fleshy and bearded. While out he sat down on Mrs. Taylor's knee, she complaining of his great weight, thus proving his veritable solidity—not a phantasm. Part of the time the "Doctor" was out we had a fair seance gas light. As usual he faded away near the spot whence he came up.

Following in rapid succession came a number of forms of

FEMALE SPIRITS.

First, rising up right before me and about three feet from where I sat, was my sister "Betsy," making herself visible for a short time by her "spirit-lamp," giving me a few words of greeting. After speaking to some of the sitters, she retired to the cabinet, while a fair seance light was made when she appeared in our midst again. Over her shoulders was a fine piece of drapery as a mantle, with this she adorned three of the female sitters in the middle of the room. She took me up to the gas light to have a clear view of her; her long black tresses were there as usual, her face and arms and whole body much more fleshy than the medium. She cut several long locks of hair for some of the sitters, then going up to the cabinet, bidding us "good evening" she rapidly sank into space.

Not more than five minutes elapsed before "Mary Hannah Whatmough" made her appearance, with her hand uplifted, going straight to her mother, caressing her, then returning to the cabinet she rapidly sank into nothingness. Her drapery fading away a short distance from the cabinet.

Next came "Rosa," the black girl, just outside of the cabinet curtains, her black face and long flowing black tresses clearly visible. Around her head was a white turban, her body covered with white drapery. She was not wholly formed, not being more than 2 feet 6 inches high; she did not stay many minutes, but rapidly faded away visible to all.

"Mrs. Maria Crabtree" followed in about ten minutes—a proof positive in herself—with her white kerchief on her head, black cap on the top, black stuff dress and white apron. While out she allowed the medium's hand to be placed in that of Mrs. Taylor while the form was away from the cabinet. She then took Mrs. Taylor up to the gas light to let her see once again, in the habiliments of clay, her aged mother. While she stood near the gas light she pulled off her cap, rapping Mrs. Langley, of Rochdale, pretty smartly on the head with it, showing its strength and tangibility. She now retired to the cabinet and rapidly faded away.

As the "Doctor," through his medium just before the seance commenced, said, if we only provided good conditions we might stand in the vestibule of heaven. Truly we had done so—three out of the five forms being of our own kith and kin. Spiritualism is certainly worth something if it be only to keep warm the affections of the soul, to maintain the highway to the inner courts of the spiritual palace.

59, Manchester Road, Heywood.

JAMES B. TETLOW.

(Signed) JOSEPH HOLDEN.

ELLEN HOLDEN.

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, MAY 20, 1881.

PUBLICITY: ITS ADVANTAGES AND DISADVANTAGES.

A great good has resulted from the faithful reporting of seances at which remarkable phenomena have occurred. There are numerous readers of the MEDIUM, at home and abroad, who are intelligent Spiritualists, and more deeply convinced of the truth of the phenomena than most seance-goers are, and who have never witnessed a manifestation in their lives. They have received their knowledge and founded their convictions entirely on reports which have appeared in these columns. Such reports also stimulate to investigation on the part of others, and circles are encouraged to persevere by noticing the progress made by others.

It is also of advantage to investigators to learn where they may be satisfied by the observation of facts.

These are benefits, but they are weighted with heavy disadvantages.

All grand mediumship has original points about it, but the copyists almost universally fail in doing service to the Cause. They too much try to imitate successful mediums, instead of leaving it to the spirits to produce just such developments as they may see best. No doubt spirits are greatly limited and controlled in their efforts at manifestation by the mental bias and foregone conclusions of mediums and sitters. When the medium is a rogue the reported successes of genuine mediums are deliberately simulated, and nothing fresh and spontaneous takes place.

The most disagreeable disadvantage accrues to the genuine medium, whose wonderful powers are so faithfully set forth by the reporter. The omnium gatherum of Spiritualism—Tom, Dick, and Harry—all over the country, read the reports and straightway make a psychological, and, as soon as possible, a personal descent upon the doomed medium. Tom worms himself in, wants to become manager, and lead the medium about the country to be exhibited like a Chinese giant, a hairy man, or fat woman. He finds the scheme does not take, and, in revenge, he plots an exposé. Dick is fertile in test expedients. He is a "leading Spiritualist," but never satisfied. He has a screw loose in his mental structure, which causes him to see all mediumistic facts in a rickety condition. Dick soon turns the conditions inside out, and makes way for his bosom friend, Harry, who is a professional medium-exposer, or an imitator of that great character, and glories in having "found them all out."

Pity the poor medium! The seance is a favourite resort of all the rolling stones in the Movement. It is a famous

show, and draws greatly. But the end is in view, sooner or later the want of regard for spiritual law breeds its inevitable progeny, and something painful happens for which the poor medium is very little to blame.

Now we do not want to see this kind of thing happen to any more mediums. We do not want to see Mr. Fitton made another sacrifice of.

Because the medium has become famous that is no reason why the seance should become prostituted to the admission of all.

Again, do not let medium or friends get inflated with exultation or self-satisfaction. This repletion of affectional gratification may become an excess—an intoxication, and lead to all the horrors of inebriation. Whenever our affectional regard for things spiritual ceases to be spiritual, then we are insidiously undermining the spiritual structure of our work.

How careful, then, should we be to watch, that not only the seance be kept free from improper characters, but that an improper estimate of things spiritual does not creep into our minds in dealing with the subject. These thoughts are open drains into the sewers of the nether world of self, from which poisonous exhalations enter our sphere, and spread spiritual havoc around.

All concerned with Spiritualism cannot be too prayerfully on the watch at every turn of the path, but more particularly when they think they are on the straight road to a big success; then is the greatest danger.

NOTES AND COMMENTS.

Last week's MEDIUM has been a great favourite with our readers. It has passed into hundreds of fresh hands. We have a few dozen left which will be sure to meet with useful work, as the stock diminishes hourly.

The series of papers on "Clairvoyance" is concluded this week. The article from beginning to end is full of instruction to healers and mesmerists, also to mediums and circle-holders. Next week we will commence a charming poem, written through the same medium. It is the life history of "Y Ay Ali," so well known as the spirit who materialised the flowers at Newcastle a year ago.

Next week's MEDIUM will be one of very special interest. Mr. Hunt's discourse on the "Death of a Spiritualist" stands unique in the whole literature of Spiritualism. Those readers who take our hint to order a parcel of extra copies in advance, will thank us for naming it.

CIRCLE & PERSONAL MEMORANDA.

The Goswell Hall friends thank Mrs. James for a donation of 10s., towards the funds for carrying on the meetings.

Mr. E. W. Wallis will give a farewell oration at Goswell Hall on Sunday evening at 7 o'clock, prior to his departure for America. Mr. Wallis will during the next few weeks make a farewell tour of the provinces. See list of appointments.

Mr. Demmond exercised some singers half an hour before the service at Goswell Hall on Sunday evening, and lead the singing during the meeting which followed. The singing practice will be continued on Sunday evenings at 6 o'clock. All vocalists are invited to take part.

Mr. T. M. Brown will be at home during the week end, and will probably visit Seghill and North Seaton before proceeding South. Friends in the South please make arrangements at once, as the journey will be taken soon. Address T. M. Brown, Myrtle House, Howden-le-Wear, R.S.O., Co. Durham, for next week.

To meet the requirements of his friends in this part of London, Mr. Towns will give frequent sittings at the Spiritual Institution, 15, Southampton Row. The first will be on Friday evening, May 20, (to-night) at 8 o'clock. The contributions will go towards the Woman's Work Fund for the Gratuitous Distribution of Spiritual Literature. Only friends will be admitted.

Mr. Ph. Heydon, 18, Park Street, Park Lane, Leeds, will be glad to receive donations from the benevolent for the relief of Mr. J. F. Addey, of Pudsey, a well-known Spiritualist, who has been disabled since February by a very serious accident. He

is awaiting the fit time to undergo a painful operation, and meanwhile a dependant family is in distress. We have known Mr. Addey for many years. He is a deserving man.

At Quebec Hall, Marylebone Road, on Sunday evening, the platform was occupied by Mr Hunt, who read a paper on "The Death of a Spiritualist," which was exceedingly pathetic and interesting, showing that death has a special and pleasing interest to those whose knowledge of "the change" has removed all fear. No discussion followed, as the speaker preferred that what he said should occupy the attention of his hearers, rather than be disturbed by controversy. The audience seemed pleased, and much sympathy prevailed in the room. Mr. Hunt's discourses are so well received that he has been invited to re-deliver one which he gave a few weeks ago.

RICHMOND HALL, PLYMOUTH.

Two discourses were delivered in the above place on Sunday last; in the morning on "Letting our light shine," and in the evening on "The door opened, which no man can shut."

There were again several new hearers and inquirers, and thus the good work gradually but surely goes onward.

Greater manifestations of the Holy Spirit power have not been realised since the commencement of the Movement, than we had on Sunday last. It seemed as if these good and indefatigable spirit-workers would say that, now we were something like settled, they meant to work, and to make their power felt. In the afternoon, at a private circle, remarkable and unexpected results were realised. We "tarried," and "were endued with power from on high." Yes, literally, from on high and not from below; for a man over fifty years' age—an old Spiritualist—was controlled by his angel mother, and with tears streaming down his face, which the control said were tears of joy, gave some impressive utterances, and a promise of greater things hereafter. The circle, too, must be physically beneficial, for our good friend Mr. Barrett said that the sitting had taken away his headache.

The evening service was varied in a very interesting manner. When we had finished singing the first hymn, we perceived that the medium, Mr. H., was controlled, and standing ready to offer prayer, which was done in a most powerful and impressive manner. We were overjoyed to be assisted in this way, and it can be imagined with what solemn feeling and holy awe the service was proceeded with, when we could thus realise the power that was in our midst. How many a meeting, which now is little but "a valley of dry bones," would become instinct with new life and interest did they but realise the presence of this Holy Spirit power in their midst?

After the service the circles were, as usual, formed, and various phases of spirit-manifestation were obtained. To convince strangers, the square table rose and kept time with the singing without touching the floor; loud raps were given through the aura of one of the mediums, and lastly, beautiful discourses were given through Mr. H. and Miss Dyer. The former medium seems to realise increased power each time he is controlled. I have not heard anything grander through him than the discourse of Sunday evening.

The young lady above mentioned is an excellent medium, though yet imperfectly developed. She is usually controlled by a well-known lady evangelist, "Mrs. D.," who several years since passed away at Bath, where she had laboured; she finds in this medium a very suitable instrument for the continued exercise of her powers, and has promised to both preach and lecture through her when she can be more perfectly developed. On this occasion she sang her favourite hymn—"My rest is in heaven, my rest is not here."

It is only right to say that the medium does not know any part of the hymn that she was thus made to sing.

My impression is, that much good was done in connection with the services of last Sunday.

Developing circles are held both in private houses and in the Hall, and the results will no doubt give a great impetus to the Movement here.—Yours very truly, OMEGA.

ANTISEPTIC USE OF CAMPHOR.—The virtues of camphor as a specific against infection are so generally recognised that the intimation of a probable scarcity of the article will excite general concern (says "Land and Water"). Its use as an antiseptic has increased considerably of late years, and with this growing demand prices during the last four years have gone up from 65s. to 85s. per 100lb. in this country; while at Kobe, in Japan, which is one of the principal places from which camphor is exported, the increase has been from 14 dols. to 21 dols. The additional demand and the larger profits realised, have led to excessive cultivation, with the result that the camphor districts are now threatened with a drain of their resources. In Tosa, growers are already reduced to the expedient of boiling the roots of the trees, the stalks and branches having disappeared. There is, of course, the chance that other parts of the world may offer facilities for the cultivation of the camphor tree, but it is of slow growth, and only the produce of trees of great age is esteemed by traders. Under these circumstances there seems too much reason to fear that the most popular of antiseptics will neither be cheap nor plentiful for some time to come.

MESMERISM AND PSYCHOLOGY.

CLAIRVOYANCE.

By "HUMNUR STAFFORD."

(Concluded from page 294).

So far I have dealt with natural Magnetism and Clairvoyance alone, where the mind of the patient is in the same sphere as the mind of the operator, and is conscious of those things alone, of which the Magnetiser is, was, or might be conscious.

The human family is, with regard to Magnetism, divided into two classes—Magnetisers, and those susceptible to magnetic influence; but it seldom happens that those best adapted for each other's peculiar organisations come in contact, at least, in the civilised world. Indians are well known, by all who study this subject, to be the most skilful Magnetisers and the best Clairvoyants, possessing the greatest amount of magnetic force, which they use for the purpose of serpent charming, horse taming, trapping wild animals, and a variety of other purposes. They keep this power in constant exercise, and it influences their lives to a considerable extent; it controls their marriages, and gives character to their offspring. Many travellers have remarked upon the unquestioning and implicit obedience an Indian squaw pays to her chief, and have wondered at the intense love and pride she has for him. No one ever knew an Indian raise his voice or his hand to enforce obedience, nor are there many who can say they ever saw a single caress exchanged between them.

American Indians, and a certain tribe of Hindoos, seem to possess and practice this magnetic power more largely than any that have come under my notice, and of all peoples they are remarkable for the peculiar relationship that seems to exist between husband and wife: no men are more faithful, no women more pure. The simple natural lives, which these people lead, tend to greatly develop the magnetic power, and they are led by its influence. Sickness is almost unknown among them. No one can say he has ever seen one among them with a deformed or misshapen body. They die in their battles, by accident, or of old age, but seldom of disease; except in old age when their magnetic power is too much diminished to throw off the sickness. Although possessing this superabundance of magnetic power, it is remarkable that they never exercise it for any other purpose than that of taming or luring animals; probably because of the very fact of them possessing this power to a larger than ordinary extent, together with their natural lives and habits having eradicated all weaknesses and predisposition to disease.

It is worthy of notice that the simplest food—fish, fruits, seeds—open air games, exercise which strengthens and invigorates the nerves and muscles,—keep the body in a natural healthy condition, and increase the force of the magnetic power. One of the most pernicious habits of civilised life, and one calculated to derange the natural order of the bodily functions, is the practice of taking boiling hot drinks of tea or coffee several times a day. Nothing can more effectually destroy the natural working order of a man's body. After pouring this mixture of hot water and tea or coffee down the throat, the whole system is called into action to dispose of the scalding fluid. The liver suffers first, and after that the digestive organs; the mucous membrane of the intestines becomes partially paralysed and they lose their power of contractibility. The whole system suffers from irregularities, functional and organic, and weakness and debility are the certain results. This is not only the case with over-hot drinks, but with all articles of diet foreign to the climate in which a man is placed.

His native soil will produce the food best suited to his bodily requirements, nor can he use a foreign production with perfect safety. The spices of India and Ceylon though appropriate and suitable to a native

of those countries, become poisonous irritants when introduced to the stomach of a native of a temperate climate; and should he acquire an appetite for such foods his whole system becomes weakened and his magnetic power diminished, from the fact of the energies of all his bodily functions being expended in the endeavour to dispose of the food with least hurt to the system. It has often been said that man's body is a most convenient piece of mechanism, and can be adapted to any work or any climate. This is perfectly true, if he conforms to the set laws laid down by nature for his continued unimpaired health. It is not natural for a man to swallow one or two pints of scalding water daily. It is not natural to drink a strong stimulant which excites every nerve in the system and then leaves it in a paralysed, half senseless condition, from which condition his whole body suffers derangement. When men learn to live properly and use their bodies naturally, so that sickness and physical derangement are comparatively unknown, then and then alone will the magnetic power, which is now in most cases enfeebled in quality and lessened in quantity, be established in a natural manner as it was with the old Egyptians and Greeks.

This desirable end will someday be attained, when the laws of hygiene are better understood; in the meantime it is incumbent on those who are conscious of their powers and desire to use them, to use their utmost endeavours to conform to hygienic laws wherever and whenever they are able. If a man uses his body well and fairly according to nature's laws, there will be no fluctuation nor irregular action of vital force, no decrease of magnetic power; the great common law of nature which is that of equalization or equilibrium is only kept up by action. All disease is caused by too great or insufficient activity on the part of some particular organ, and nature, will herself, if not weakened by ill-usage, eradicate the disease by some counter-action till equilibrium is restored. Every healthy body contains within itself the cure of all diseases, and this universal remedy is Magnetism; but if the system, or the magnetic power, be weakened by unnatural usage, and leaves an open doorway for diseases it has no power to eject, then artificial means—in the shape of drugs, stimulants, or narcotics—must be called in to assist in setting up a counter-action which the body is unable to do for itself naturally.

These medicines cannot cure disease, they can only counter-balance a too great action of one part by increasing in due proportion the action of others; or in other words, producing an equal action in all parts of the system, either by lowering or increasing the activity of the neighbouring organs. These counter-irritants are very valuable, no doubt, in the present condition of humanity, but I doubt very much that they can be of any real or permanent benefit. They set up one disease against another, and the strongest wins. The aim of medicine must always be to produce a new disease to counter-act the original one, and throughout the whole of a patient's treatment, one action must be set against another, one after the other, till the original disease is lost sight of in the multitude of others which are the result of the remedies used to cure it. It has been the aim of all practitioners since Æsculapius, to discover those particular drugs which will cure a certain disease with the least pernicious after effects; but unfortunately they have forgotten the most important of all the lessons they might have taught, had they paid more attention to reaching the means of preventing diseases, instead of spending their valuable lives in the effort to discover the means of cure. Now light is beginning to dawn, and men are talking learnedly of Hygiene; and it may be, in the time to come, man will be what Nature intended—a perfect body, without flaw or taint of disease.

To return to Magnetism. I said the human family are divided into two classes—those capable of magnetising, and those susceptible to its influence. It has been said—all are either of a positive or negative temperament. This is scarcely correct. There is not much difference in the nature of the emanation itself, but

there is considerable difference in its quality. It may be strong or weak, according to the physical and mental nature of the man, and the force with which it is concentrated to a given object. This would be called the positive class, or those who have the power of magnetising. Those who are susceptible, or the negative class, are simply those who having a less vigorous or a more impaired physical body, or possessing a weaker constitution, are recipients of the surplus emanation of the stronger man. The natural law of equilibrium is called into play. A weak man, if he be weak both physically and mentally, cannot magnetise a stronger. His mental strength must more than equalise his physical weakness, and thus increase the magnetic power, which must be stronger than that possessed by the apparently stronger man. In this respect the positive and negative terms are synonymous with superabundance or deficiency of magnetic force.

In a man fitted to be a magnetiser, he may be said to possess, like a magnet, positive and negative poles. The positive pole, or right hand or eye, sending forth the current; the negative pole, or left hand and eye, receiving it. The circulation of the force can only be brought about by an effort of will. In its natural quiescent state, it has neither negative nor positive points of issue, unless the man comes accidentally in contact with a person possessing an intense power of attracting and retaining this force: such as an invalid or delicate weakly child, then the magnetic force of the two bodies, unconsciously to either of them, will gradually but surely equalise itself, and the magnetiser suffers a loss of vital power, for which he is not able to account.

Sound health is as contagious as disease. A strong healthy intelligent nurse is the best medicine for an invalid, and such are the only ones who should be nurses.

Contagious diseases will never affect a system well supplied with natural magnetic force, except at such times when it may have been exhausted by manipulating a patient, or through want of food or exercise: it is most important that magnetisers should pay particular attention to this one point.

Never enter an infected dwelling, nor approach a fever patient, while the magnetic power is in a low or weak condition: let it be in full force from exercise and the activity of the digestive organs, and he may brave contagion with impunity. But he must also remember never to expend the whole of his power over a patient suffering from a contagious disorder; as, when that is done, he has not sufficient left for his own needs, and his system is left open for the first bad influence to affect him.

Magnetisers simply give their patients that force which their own systems lack. Persons are sick from want of magnetic power to maintain an equal action in every part of their bodies, and a magnetiser can only supply that deficiency from the surplus with which beneficent Nature has gifted him.

An intelligent operator can so direct the current through his patient, that its action is similar to the action of a drug: i. e., it sets up a violent counter-action in the parts, thus equalising with his power, the unequal activity of the diseased organs of his patient, or vice versa, as the case may be. So that to have the magnetic force under perfect control for the purpose of healing diseases, a magnetiser should have a correct and clear knowledge of the human body, its organs and its functions; else he must work at a disadvantage, and expend unnecessary power to little or no purpose, so far as immediate relief to the patient is concerned. He must be able to discriminate diseases, and apply his magnetic power to the seat of the disease, not attempt to effect a cure by dealing with its effects alone.

This knowledge is not necessary if the patient be a clairvoyant, as the information as to the seat of the disease may be in some cases readily obtained from the patient; but it will not often happen that a mesmerist

will encounter a patient he is able to render so thoroughly clairvoyant as to diagnose his disease correctly.

Until he has been in the mesmeric sleep sufficiently often to become intimately acquainted with his internal organisation, and to know and discriminate between healthy and diseased action, and until a mesmerist has well tested the knowledge of his patient, and his power of discrimination, he must not rely upon any statement he may make with respect to a disease. A Clairvoyant can only judge of this, as of all other things, by the extent of the knowledge he possesses. He must be well acquainted with the healthy working order of each part of the system, before he can say, "This is out of order," or "There is something wrong here."

I will now turn to another class of persons known as spirit mediums. Without exception they are all susceptible to magnetic influence, though in many cases this is denied, from the fact that with the exception of their being frequently in a trance or cataleptic condition through some mysterious cause, no one has been able to bring them under magnetic control. All spirit mediums are clairvoyant in a greater or less degree, but all clairvoyants are not spirit mediums, though both are similarly affected by magnetism, whether that force be exerted or used by an embodied or disembodied agency. The will power of a disembodied man, is greater than one embodied, for this reason: he is not working blindly, as it were; he is conscious of its action, and he is able by it to control the magnetic force proceeding from other embodied persons who do not use it themselves.

In a circle formed for the purpose of obtaining spirit manifestations, we can so direct the emanations of the sitters as to affect the mediums we deem advisable. To entrance a person, we can so direct his own Magnetism to the brain that he falls into a deep sleep, similar to that produced by a Mesmerist, or we may use the Magnetism of any other for the purpose. If the medium be one who, it is said, cannot be affected by Magnetism, then it is as easy for us to send him to sleep by using his own powers, as it would have been to entrance another by some outside influence.

Except for the fact of spirits using the magnetic powers of the mediums or other persons, the relationship between mediums and spirits is precisely the same as between a Magnetiser and his subject; and a spirit finds the same difficulty in controlling, and keeping control of his subject, as does a Magnetiser. It is only by long, patient, and unremitting work and attention, he is able to set aside the individuality of his subject, and impress the brain with his thoughts alone, without some of them being interfered with, or being turned from the first intention by the thoughts which—if the medium be not completely controlled—will crop up in his mind and mix with those of the spirit.

Spirits, as I said elsewhere, can only manifest themselves according to the capacity of the medium, never beyond it. This may not be apparent at first sight, but it can be tested, and will be found that if a spirit through a medium execute some difficult work, speak in various tongues, go through some elaborate musical composition,—that medium has, within himself, the power of doing likewise, equally as well as the spirit has done through his agency, if only that power be developed and improved upon.

A spirit cannot influence a medium to any one thing which he has no innate power of doing unaided. A spirit can only stimulate certain parts of the organism to their utmost tension, by rendering others incapable of action: making those active and stimulated parts susceptible to any or all impressions which may be conveyed to them.

The more skilful the spirit who is working, the more perfect will be his work; the better he understands the power with which he is working, the better and more perfectly will he be able to control, and direct its energies to the greatest advantage.

A controlling spirit is simply a disembodied operator using tools which are provided for his use by the physical and mental qualities of the medium: the quality of the magnetic force possessed by the medium, or the quality of the magnetic force of those who may be present.

Then when he has the tools and material at his disposal, it depends, on his own ability and skill, whether or not, he be able to perform his task creditably.

A time may come when men and spirits will hold unin-

terrupted communion. I do not for one moment doubt that this time will come, but it will only be when men have learned how to live, and how to conduct their lives, that sickness and disease shall have been banished from among them; when the magnetism of their bodies is as nature intended it to be—pure, strong, and rich—free from impaired bodily and mental health and strength. When mediums are educated and taught, their mental nature brought out and developed to its fullest capacity, then and then alone may men and angels walk together in common.

Then may man understand what life is in its fullest and grandest meaning. It is the end to which all things are tending. Perfection is the goal to which nature is striving and which inevitably will result.

It may not be arrived at on the earth; I cannot tell, but, this I know, the more you work for spiritual, and physical health, the nearer you bring the great Millenium. When the curse of disease is banished, and the goddess Hygeia the only idol that is worshiped, then will the spiritual nature of mankind be able to rise above the ties that bind him down like a slave on the material earth.

If you would hold communion with spirits, attend well to this: neglect no means to provide such conditions that spirits may have good tools and good material with which to work; and as you yourselves may perchance be workmen in the future, fit yourselves now, during your apprenticeship, to become good and efficient workers, when, like us, you have the materials placed in your hands.

HEALING BY LAYING ON OF HANDS.

HEALING BY MATTHEW COKER IN 1653.

TO THE EDITOR—SIR,—In the recent vol. of "Domestic State Papers" for A.D. 1654, p. 188, is this extract from a note of Robt. Gell to Lady Conway: "Two things are now questioned—one, whether there be gifts of healing in the church as in the apostles' times; the other, whether Mr. Coker has those gifts, or only pretends to them? You question not the former, for the arm of the Lord is not shortened, the needs of mankind are the same, and a special promise is left to believers of that kind. John xiv., 12. As to Mr. C.—I have only known him lately by sending me his book (B. M. Lib., E734—No. 8 King's Pamphlets), and by two short visits he gave me six weeks since (April, 1654). To day (26th May) I went with him to a friend in Islington, whom I fear will die, and in returning I saw he had that gift, for divers came to him lame, who received present cure. A wounded man who could not bear his arm moved, after Coker's touching him, had his pain abated and could move his arm. A woman whose right hand had been bent downward ten years and the sinews shrunk had it restored. The Earl of Pembroke told me Coker had done him much good, causing him to void a bladder of blood out of his stomach by laying on his hand. I was told that a lame man 86 years old brought to him went away on his feet. A woman whose arm had hung lifeless three years, and had been cut without bleeding, after half-an-hour of his handling was restored, and blood ran from the cuts. Many who had known her about Shoreditch went to see her. A man who was raging mad was brought and went sober and ashamed of his distemper. Consider from what principle these works proceed. God alone doth wondrous things." This Matthew Coker, of Lincoln's Inn, related his experiences in 6 p. 4to stating that he had cured a leper—Henry Flemming. Also the father of this man by laying on of hands and applying an ivy leaf to the wound, saying: "Stand up and walk!" Several persons he cured in a hospital, who "all rejoiced and gave glory to God." Several had a restoration to sight, and otherwise by this free gift. In a child Coker "cast out the evil spirit," and it was restored. These things were done "by the finger of God." This tract is dated 17th March, 1653, and seems to be genuine. In his life and times, by W. Lilly quoted from in my "Occult Literature," 1863, crystal seeing is mentioned, but not this legal seer of Lincoln's Inn.—I am, yours truly,

London.

LEICESTER.—SILVER STREET LECTURE HALL.

On Sunday, May 15, we had two good meetings from Mr. Wallis, of Nottingham. His guides took for the subject in the morning, "The Gospel of Glad Tidings"; in the evening, "Everlasting Torment, or Eternal Progression—Which?" Both lectures were highly appreciated by the audience.

The MEDIUM containing Archdeacon Colley's Farewell Sermon to his congregation has had an effect here, as several made application for copies after the evening service was over, but they could not be had, as Mr. Bent was out of them, but he has got to send for more.

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

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.

(Continued from page 316).

While in London we made several new friends, and expect to return in the near future. From London I journeyed northwards, Northampton being the first stopping place for work. This was our first visit. The news had been well circulated, and it was announced that, on the Sunday at 7 p.m., we would lecture in Mr. Ward's rooms, but as the people came in the afternoon we had two lectures instead of one. The afternoon meeting was good, but the evening meeting brought a full house. Many came great distances, and we had one of the best meetings that we have had for some time.

On the Monday the friends got up a tea to give me a welcome on my visit to Northampton. The gathering of friends, and the very social chat round the tea-table, seemed to make us all feel as we ought to feel—like brothers and sisters—real Spiritualists, and no doubt it produced a condition which very much helped the meeting which followed. After tea people came dropping in till the place was crowded. It was intended that we should give a lecture on "Mediums and how to develop them," but that lecture was not given, and for a very good reason too. The company was so congenial, and afforded such excellent conditions for spirit-control, that "Bretimo" took advantage of the circumstances, and gave delineations and described spirit-friends to nearly all that large gathering. Such a meeting as the one described affords a lesson that all should endeavour to profit by. If all would allow the spirit-friends of our mediums to do as best they can, we would have much better results.

On the following day I was up early visiting friends. From one house I visited a son had passed away to spirit-life. My guide described him to the parents, and tried to console them with the fact that he was often with them still. I went to a lady's house and had breakfast, Mrs. Ward accompanying me. We spent a pleasant hour and then I took my departure. Northampton friends invite us back in June; we will try to attend. As our friend Mr. Gubbins kindly reported our former visit I will only say that if we were any benefit to them, they equally benefitted us.

Reaching Nottingham we made our abode with Mr. and Mrs. Burlingham, and much enjoyed their quiet retreat during our stay in that town.

We held two public meetings in the rooms at Nottingham. The friends may well be proud of their lecture-room; it is one of the finest we have spoken in. My third meeting was held in Mr. Yates's house, where we met Mr. Hancock and several old spiritualists. I must leave Nottingham by saying that the whole of my time while there was fully occupied with work. I made several new friends, and, as I hope to visit Nottingham again in a few weeks, I trust I may be received again in the same spirit of kindness.

I will finish this hurried sketch by stating, as briefly as possible, that I visited Burnley, Southport, Leeds, Manchester and Darlington. In the latter town I spent a very pleasant evening with Mr. and Mrs. Dixon, and reached home the next day. On looking back on this tour I must regard it as the most successful that I have undertaken in this Cause; especially from the time I reached Northampton.

Again at home I availed myself of the opportunity of hearing Mr. De Main in the room our friends have taken for Sunday Meetings; but I am afraid they will not continue long in that place. A better room is wanted, also a little more union and harmony amongst the promoters of the work. Our friend Mr. De Main is doing a good work, and heartily I wish him God speed, but like all spiritual workers he wants sympathy and protection in his work. Friends all ought to rally round him with one accord.

T. M. BROWN.

GOSWELL HALL SUNDAY SERVICES.

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

On Sunday evening A. T. T. P. exhibited spirit drawings, describing their import, stating the circumstances under which they were produced, as regards shortness of time, etc. He then read two controls of an interesting description. The audience was spell-bound till nine o'clock, and after a vote of thanks to the speaker, broke up in great delight.

On Sunday morning next, at 11 o'clock—a Conference. Mr. E. W. Wallis will introduce the subject—"Trance and Inspirational Mediumship Considered."

In the evening Mr. E. W. Wallis will deliver his farewell oration on "Three Aspects of Spiritualism." I hope all friends will rally round him and cheer him on in his mission to a far country. The meeting commences at 7 o'clock.

W. TOWNS, Secretary.

161, Manor Place, Walworth Road, S.E.

MISS ELLA DIETZ.

The step-daughters of Dr. Hallock are taking a high position in the theatrical profession. Miss Ella is at present on tour in "Romeo and Juliet," "As you like it," "Lady Clancarty," and a new version of "Faust and Marguerite," adapted for the English stage by Miss Ella Dietz. This lady is not only an excellent actress, but possesses high literary abilities. Mephistopheles, Mr. Frank Dietz; Marguerite, Miss Ella Dietz; supported by a powerful London company.

"A furore," says the "Court Circular" of Feb. 12, 1881, "has just been created in the North by the production of a new English version of Goethe's 'Faust.' Miss Ella Dietz is the authoress; and with true insight into the spirit of the world-famed original, and poetic talents of a very high order, she has succeeded in accomplishing that which has hitherto seemed an impossibility—viz., a dramatic version of 'Faust' for England, one that, while keeping to the spirit of the great original, has lost nothing in its adaptation. When we say that, in addition to her literary labours, Miss Dietz has composed the music, designed the scenery, and made some new and effective alterations in the costumes, besides nightly impersonating the character of the simple Marguerite, we shall have said enough to show how versatile are her talents, and to prove how great her labours must have been in all directions."

"The Northern Evening Mail" says: "A Marguerite more terse, girlish, and fascinating than Miss Dietz it would be impossible to obtain. The impersonation was a success throughout, in its, naturalness, emotional power, refinement, and sensitiveness. In the various scenes calling forth such an amount and diversity of effort she acquitted herself admirably, and it is no wonder, therefore, that after each act she was called before the curtain with such enthusiasm, and so loudly applauded."

QUEBEC HALL, 25, GREAT QUEBEC STREET. MARYLEBONE ROAD.

On Sunday, May 22, at 7 p.m. prompt, Mr. Mac Donnell will take for his subject "The Triumph of Christianity."

On Monday, the Comprehensionists will meet and renew their interchanges of thought.

On Tuesday, the 24th, at 8.30, Mr. E. W. Wallis will deliver a trance address—subject, unless chosen by the audience, will be "The Means of Salvation as Revealed by the Book of Nature."

On Wednesday, at 8.30, Mr. F. O. Matthews will give clairvoyant descriptions. These meetings are becoming exceedingly interesting and attended by distinguished persons.

On Saturday, at 8, the usual seance. Mr. Hancock attends half-an-hour earlier to speak with strangers.

J. M. DALE, Hon. Sec.

LADBROKE HALL, NEAR NOTTING HILL RAILWAY STATION.

The meetings of yesterday were well attended. The evening meeting was addressed by Mr. W. H. Harrison, who took for his subject, "If a man die, shall he live again?" The lecturer was favoured with a large and intelligent audience. At the close of the address F. O. Matthews followed with clairvoyant tests, when several strangers received tests who claimed they had never been in the hall before nor had seen Mr. Matthews in their lives.

Next Sunday Mr. J. J. Morse occupies the platform, at 7 o'clock.

On Sunday, May 29, Mr. J. Holmes, of Leicester, both morning and evening.

The interment of Bodies, naming of children, and visiting of the sick, can be attended to, by applying at my house, either by myself or other workers in the Cause.

126, Kensington Park Road, W.

F. O. MATTHEWS.

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

APPOINTMENTS.

London.—Sunday, May 20, Labdroke Hall; subject, "A Forgotten God." Evening at 6.30.

Northampton.—May 29.

Goswell Hall.—June 12.

Keighley.—19.

Stamford.—July 24.

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

APPOINTMENTS.

London	May 22.—Goswell Hall. At 11 A.M., "Trance and Inspirational Mediumship Considered"; 6.30 P.M., "Three Phases of Spiritualism."	Farewell Visits
	" 24.—Quebec Hall, at 8.30 P.M.	
	" 25.—11, Antill-road, Bow.	
	" 26.—Dalston Association, 53, Sigdon-road, Dalston.	
	" 29.—Oldham. June 19 & 20.—Newcastle.	
	" 30.—Rochdale (probably). " 26.—Barrow-in-Furness.	
	June 5.—Manchester. July 3 & 10.—Arrangements pending.	
	" 12 & 13.—Glasgow.	
" 17 & 18.—Final meetings at Nottingham.		

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.

THE LONDON SOCIETY FOR THE ABOLITION OF COMPULSORY VACCINATION,

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

OBJECTS OF THE SOCIETY.

- I.—The abolition of Compulsory Vaccination.
- II.—The Diffusion of Knowledge concerning Vaccination.
- III.—The maintenance in London of an Office for the publication of Literature relating to Vaccination, and as a Centre of Information.

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REMEDIES FOR SMALL POX.

Notwithstanding vaccination and re-vaccination, by which thousands of innocent babes are sacrificed annually, small-pox becomes more prevalent and deadly at each epidemic. Vaccination gives more deadly effect to the disease; which is not to be stamped out by inoculating poison into the blood, but by observing the laws of health, and when the disease does occur, by treating it in a rational manner. As an aid in this direction, a lady has handed us the following recipes for publication.

REMEDY FOR SMALL-POX.

This Remedy is Quinine. I have found it to be, when properly administered, as much a Specific in Small-pox as sulphur is for itch. From one and a half to two grains of this invaluable febrifuge to be dissolved in ten drops of dilute sulphuric acid, to which add two or three TABLE spoons of water, to form a dose to be taken from the very COMMENCEMENT of the malady, EVERY SIX HOURS. Light nourishment, with as much PURE AIR as can be obtained, and the better if sufficiently supplied with chlorine vapour, so that one may taste and feel the vapour in the air.

A REMEDY AGAINST PITTING IN SMALL-POX.

Boil a piece of bacon, and with the fat that is just under the rind, AFTER THE PIMPLES ARE WELL OUT, rub VERY softly over the parts when they are irritable.

ANOTHER REMEDY.

Take white wax, and with the VERY best ALMOND oil mix to the consistency of honey. Paint the face and neck with this, and it will form a mask which may remain on as long as the patient can bear it, when renew it, &c. &c.

REMEDY FOR BURNS.

Buy some common whitening such as is sold at any oilshop, mix to the consistency of cream with olive oil or linseed oil, though almond oil is preferable; lightly paint the burnt part with a soft brush or piece of linen, so as to form a crust over the burn. This excludes the air. The whitened surface should then be well enclosed in cotton wool, flannel, or silk, to further exclude the air. Should the pain return apply more of the oil and whitening to the wound. This can be applied to burns or scalds.

ADVANCED SCIENTIFIC OPINION.

Extract of a letter from Hubert Boens, M.D., President of the Belgian Academy of Medicine, and Member of the Literary Society of Paris, read at the Annual Meeting of the London Society for the Abolition of Compulsory Vaccination, held in London, May 18th, 1881.

TO THE PRESIDENT AND MEMBERS OF THE LONDON SOCIETY FOR THE ABOLITION OF COMPULSORY VACCINATION.

Gentlemen and Honoured Colleagues,

I send greeting with all my heart to your honourable assembly, who have contended for so many years with such indomitable perseverance, against the abominable system of vaccination, a scientific fiction which has spread nothing but evil and disaster.

Even if the memory of the introducer of vaccination is entitled to respect, the vaccinators of our time do not deserve the same privilege. Taught by the admirable works issued of late years, and warned by the publication of the results of our searching enquiries, which have attracted the attention of the learned of all nations, they must know that by vaccine inoculation they cause mischief and do harm to the health of children, without any compensating benefit whatever.

The facts and figures in our published works are overwhelming, and condemn for ever both vaccinator and vaccination; consequently whoever now continues the practice, renders himself wilfully guilty before the public, and liable for all the evils which this pernicious custom engenders in our population.

In the reality and usefulness of our work there can no longer be any doubt. Vaccination is a practice always vain as a preventive measure, and often dangerous; that being so I see only two reasons that can possibly urge the partisans of Jenner to persevere in their homicidal course—Vanity and Self-interest. Are these any excuses? No! but rather aggravating circumstances.

In our country no one doubts the importance of the work of the English and German Anti-vaccination Societies. Vaccination an imposture! exclaims M. Worlomont, a large merchant of animal vaccine, it is sacrilege to say so; and all the practitioners and advocates of vaccination in Belgium and France repeat together—it is ridiculous to say so.

In what position does Compulsory Vaccination now stand? Its reign is nearly over. The Latin peoples will no longer submit to this tyrannical law, and the governments of the Anglo-Saxons, Germans, and Slavs, will not be long in abolishing it.

That will be the first fruits of our united efforts, but that result obtained our task will not be ended; we shall still have to contend against indirect Compulsion enforced by interested officials. These must not be allowed to maintain and impose the compulsory law on their own authority, after it has been condemned and abolished by the representatives of the people, as they have hitherto done by obliging all children who enter the elementary schools, or citizens who aspire to employment in any public office. Neither should sailors, soldiers, criminals, prisoners for debt, be forced against their inclination to be re-vaccinated. As long as any child is exposed to the risk of being forcibly vaccinated by ignorant or selfish practitioner, the league which we have formed ought not to be dissolved.

MANCHESTER AND SALFORD SPIRITUALIST SOCIETY.

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

May 22.—Mr. Gallagher (who will give his experience as a Clairvoyant):
May 29.—Mr. Place, Macclesfield.

"HOME CIRCLES."

For the convenience and better development of our "Home Gatherings we have arranged to divide them into Districts, viz.:—

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" Braham's, 392, Stretford-road;
" Dawson's, 27, Ellesmere-street, Moss-side.

CIRCLE B

Will meet every Thursday, at 8 o'clock, in succession at

Mr. Thompson's, Trinity Coffee Tavern, 836, Chapel-st., Salford
" Greenwood's, auctioneer, Windsor-bridge, Chapel-st., —
" Taylor's, 43, Harrison-st., Pendleton.

CIRCLE C

Will meet every Friday, at 8, at

Mr. Gidlow's, 21, Gt. George-st. (back of St. Luke's Church),
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Due notice will be given as other Circles and Districts are open.

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Secretary: " 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, 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.

Will any friends who can, come next Sunday evening, at 6 o'clock, to practise over the hymns before the service. We expect a well-known and able speaker next Sunday evening, but we have not received a decided answer.

* Mr. J. HOLMES, 6, Charlotte Street, Leicester.—Appointments: Halifax, May 15; Sowerby Bridge, 16 (probably); London—Goswell Hall, 22, debate 23 and 24; Ladbroke Hall, 29; Stamford, June 19 and 20; Manchester, Nottingham, Newcastle, Walsall—and other places, in London—still open.

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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HYMNS AND TUNES FOR SPIRITUAL CIRCLES AND MEETINGS

HYMN No. 147 in the "SPIRITUAL LYRE."

ALMA. 8787. ITALIAN MELODY.

When the evening star is stealing slowly from the azure sky,
And each lowly little flower softly shuts its dewy eye

HYMN No. 147 (continued).

- 2 When each little bird is sleeping,
Sweetly in its downy nest,
And no sound the silence breaking,
E'er intrudes to mar its rest;
- 3 When the dew is softly falling
On each leaf and folded flower,
And there seems a holy quiet
In the stilly twilight hour:
- 4 Then it is that friends departed
Leave their happy homes above,
Then it is they come to cheer us,
Whispering kindly words of love.

HYMN No. 143 in the "SPIRITUAL LYRE."

TRIVOLI 81, D. Gently.

When the hours of day are number'd, And the voices of the night
Wake the better soul that slumber'd To a holy, calm de-light;
Ere the evening lamps are light-ed, And, like phantoms grim and tall,
Shadows from the fitful fire-light Dance up - on the par-lour wall!

Hymn No. 143 (continued).

- 2 Then the forms of the departed
Enter at the open door;
The beloved ones, the true-hearted
Come to visit me once more.
With a slow and noiseless footstep
Come the messengers divine,
Take the vacant chair beside me,
Lay their gentle hands in mine.
- 3 And they sit and gaze upon me
With those deep and tender eyes,
Like the stars, so still and saint-like,
Looking downward from the skies.
Uttered not, yet comprehended,
Is the spirit's voiceless prayer—
Soft rebukes in blessings ended
Breaking from their lips of air.

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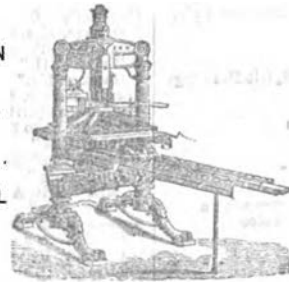
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