



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

SPIRITUALISM.

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

No. 582.—VOL. XII.]

LONDON, MAY 27, 1881.

[PRICE 1½d.]

THE SPIRITUALIST: His Last Sickness and Death.

A DISCOURSE delivered by MR. C. J. HUNT, at Quebec Hall, 25, Great Quebec Street, Marylebone, Sunday Evening, May 15, 1881.

"The chamber where the good man meets his fate is privileged beyond the common walk of virtuous life, quite on the verge of heaven."

Our subject this evening would be designated by people generally, as one of gloom and unrelieved sadness. The man or the woman who lives ALONE for the life that now is, resembles the worldling in the Gospel, saying, "Soul thou hast much goods laid up for many years; take thine ease, eat, drink and be merry."

These people cannot possibly find any satisfaction, any peace in the contemplation of a subject like this; just the reverse. But as Christians and as Spiritualists, we can, I think, with perfect KNOWLEDGE, yet with deep humility and thankfulness say, "to die is gain." Our views of death and the after-life are necessarily vastly different from those of the great bulk of mankind. We possess a knowledge which non-spiritualists do not.

I remember, when a boy, I had some awful thoughts on the subject of death, &c. Ofttimes have I stood in the old country churchyard, with my young mind filled with the most melancholy thoughts. Looking on the varied tombstones and graves, I have asked the question:—Who amongst these are in heaven—Who in hell? Then good old Dr. Watts' funeral hymn would force itself on my mind—

"Hark! from the tombs a doleful sound,
Mine ears attend the cry,
Ye living men, come, view the ground
Where you must shortly lie."

The old doctrine—of these people being in their graves, and yet, at the same time, in heaven or in hell—puzzled me amazingly.

Ere I introduce you to the chamber of sickness, let me just remark: Do not suppose that because we, as Spiritualists, have no sympathy with the general views of death, that therefore we regard the passing away of friends with indifference—without having all those strong and holy ties of nature, which are alike

common to all. When "Jesus wept" at the grave-side of his friend, he represented, as it were, every human loving heart, in all time. To weep is human.

In the form of this Discourse, every detail will not be literally true; yet the basis—the substance—will be so. Indeed, those of you who have had the sacred privilege of perusing the memorials of risen friends who have been devotedly religious Spiritualists, or those of you who have stood by their dying beds, will be able to confirm every word I have written.

The subject, then, of our present remarks, will be a young man residing with his parents and two loving sisters in a suburb of this great city. This family is, comparatively, in what is called—easy circumstances. They were Spiritualists, and had been so some few years prior to the illness and death of their beloved son; a very happy and harmonious family circle. Love ruled the household.

A seance was held by this family every Sunday evening, which was truly a "time of refreshing from the presence of the Lord," and by the visitation of the spirit world. The son had been failing in health for some months, although every thing had been done for him that parental love, and the best medical skill could suggest. That insidious disease, so common amongst all classes, had slowly but surely put its mark upon him, and he KNEW what the result would be; but it caused him no special alarm. He had, it is true, a wish to live. He was young; his beloved parents, his fond sisters, were greatly attached to him and he to them. And then there was another dear one—his affianced bride. Ah me! When he thought of and FELT all this deep and strong love that was being poured in upon him continually, poor boy, he sighed sadly, and the big tear would unbidden steal down his flushed cheek; and is this surprising?

His medical adviser—who was a kind and sympathising man, but who had no belief in or knowledge of a future life—said to him, "Your belief does indeed seem to give you great peace of mind."

He replied, "Yes, Doctor. I know in whom I have believed, and I also know that sickness and death will only remove me from this poor suffering body, to introduce me to a home and friends where sorrow and death are unknown."

The Doctor, who about three months previously had

lost a sweet dear little girl of only ten summers, said, with some emotion, "Ah, I hope what you believe and say is true."

Sceptical brother—Do you not HOPE so too?

Just as the medical gentleman was leaving his patient a dear and valued friend of Henry's was announced. From early boyhood they had been—soul and heart, in joy and in sorrow—as one.

After seating himself by the bedside and exchanging an affectionate salutation, it was not difficult to observe his suppressed emotion. Henry perceived this, took the hand of his friend and said, "God is love, although death is approaching, it has no sting. Blessed be God, He hath done all things well."

This was spoken so earnestly that his friend was silent, and with their hands clasped in each other's, the farewell was affectionately spoken.

But the time was approaching when heart and flesh must fail. The time of my present reference was about three months before the great change came.

Henry is lying in a light, airy apartment, surrounded by every earth comfort he can wish for; parents, sisters, and friends assiduously careful in their loving devotion. Just outside of the patient's room is blossoming some rare and beautiful flowers, whose perfume is refreshing. The green sloping lawn is in its rich summer beauty. The sweet song of the thrush is heard in the neighbouring plantation. Indeed, all the surroundings are peaceful and lovely, and all within tranquility.

It seems almost as the vestibule to a higher, a holier, and happier home; and so it WAS!

One evening, just before sunset (it is now about the middle of June,) Henry suggests to his affectionate mother, who is sitting by his side, that a brief seance should be held. His parent cheerfully assents. Father, sisters, and his dear friend are summoned to join them.

The father reads a few verses from the New Testament, and the seance commences; the youngest sister, the medium. Hush! Tread softly. Oh, what a holy time is this! He who once said, at a particular seance-meeting "Peace be unto you," is here; dear risen friends are present. These glad sweet words are heard from the lips of the sick one, "It is good to be here." Then each one appears to receive a wonderful baptism of the spirit; but it's not with the voice of thunder or of "A rushing mighty wind." Nay, every voice is hushed to deep silence, till broken by a gentle, heavenly whisper, but sufficiently audible for all to hear,—

"Death is swallowed up of life!"

The seance closed, and the features of Henry appeared almost as an angel's. For a few minutes he had been with them, and they with him! But what of the parents, sisters, and friend? Poor loving human nature! THEIR faces were bedewed with tears, and the younger sister affectionately laid her head by the side of her brother's, and took his thin pale hand in her own and said, "Dearest brother, HOW CAN I part with you?"

He pressed her cheek with his feverish delicate lips, and whispered, "We shall meet again, our parting will be brief."

The day after the seance, his mother was alone with him for some time. He said, "I shall try and visit all of you after I am risen. Will you remember what I am now about to say? When this frail body shall lie in the coffin, and Lizzy, (meaning his bride that was to have been) and all of you are looking on my lifeless remains,—if I am permitted, and have sufficient power, I will speak to, or impress her to read this verse—

"O, to think of meeting there,
Friends whose graves received our tear;
Child beloved, and wife adored,
To our loving hearts restored."

"Henry, my dear, do not speak about that now."

"It gives me pleasure—not pain. To die, to live! bless the Lord, O my soul," replies the sick one, continuing with much earnestness, "What a terrible

parting would this be if we did not KNOW anything about the future life."

The kind dear mother bowed her head and wept; they were tears of joy and of sorrow.

"Tell father I want to see him for a few minutes."

On his entering the sick-room, the dear boy calmly smiled, and extended his hand as his father sat by his bedside. Then in a low weak voice he said, "Father, not long ere we shall have to say good-bye to each other. Before I become too feeble to speak, I wish to say this,—how much I have to thank you for all your good, wise, and affectionate counsel; your constant solicitude for my best welfare; your great kindness all through my illness; your tender consideration of my dear Lizzy. When I leave this poor body, it can hardly be called a separation. Very, very frequently shall I be with you all."

This was spoken so affectionately, so tenderly, that the poor father could not restrain the falling tear.

"O, dear father, do not weep if you can help it; it pains me to see you." And the parent strove to brush the tears away, but it was a struggle.

Do you, my brother—my sister, know anything of this? Oh, who amongst us has not, at some time, been called on to watch by the dying bed of those we have loved? to look into those eyes which once were so bright and lovely; to clasp that hand whose gentle pressure reminded us of days no more to return; to listen to that sweet voice which soon must be hushed in death? Yes! a loving mother, an affectionate partner, a dear child, a sainted sister, a life-long loved friend; these dear ones have gone from us, tears have flowed freely, and our struggling hearts, like the parent before us, experienced a grief too deep for language to express.

At length the critical time approached when the LAST parting in earth-life must come. Three days before his translation to a higher life, his eldest sister had been reading Chapter xiv. of John's Gospel. Just as she closed, he quietly, but apparently with deep feeling, twice repeated these blessed words—

"Let not your heart be troubled, neither let it be afraid."

Lizzy now entered the room, with fresh gathered violets in her hand, and sat down by his side. Her dying friend and lover smiled and whispered, "Those violets look very nice, dear, but I shall soon be amongst brighter and sweeter flowers than these."

The younger sister now took the place of the eldest; her eyes were apparently rivetted on something at the foot of the bed. Her brother, perceiving this, gently said, "What do you see, sister dear, do not be afraid to tell me all."

"Dear brother, THEY tell me NOT to keep anything from you. Our dear sister 'Emily,' who died six years ago, and your old heart-companion, 'Willy,' are both here, and they tell me—I can hear them speak, and very distinctly SEE them—that they, with others, whom 'you loved long since, and lost awhile,' have made everything ready and pleasant for you, on entering their world. They also say that what is called death is only AWAKING UP IN A BRIGHT AND BEAUTIFUL MORNING—that the first recorded words which will meet your vision on entering there will be these, 'THIS IS LIFE ETERNAL!' 'Emily' is now just come up to you, puts her arms around your neck and kisses you! She is now leaving, waves her hand and says, 'We will come again.'"

Ah, yes! this is all very beautiful, but for poor Lizzy it was too much. Her face is bowed in sorrow. Henry turns towards her, presses her hand, looks affectionately into her eyes and whispers, "Your tears, dear one, ought to be tears of joy—I am so VERY, VERY HAPPY!"

The day of release at length comes to our brother and friend. It is a bright, beautiful day in July. The green fields, the sweet-scented flowers, the lovely foliage of the trees, the rich melody of the birds,—all nature, as with one voice, seemed to speak in accents divine, as

in sweet harmony with the joy and peace within the soul of the sick one. Fond, loving friends gather around the bed of death—the birth-place of the immortal one—each one conscious that the last hours of earth-life of one in and with whom their affections are for ever entwined, have now arrived.

But oh, this PARTING! “this bone of my bone, and flesh of my flesh,” being removed, although so tenderly, so gently. The affectionate parents, the fond sisters, the faithful lover, the dear friend,—they must, in a sense, lose him; but for his sake, who is now entering the shining pathway to the realms of the glorified, they restrain their tears.

The youngest sister whispers to her mother and says, “Look there! ‘Emily’ and ‘Willy’ are come again; they have with them two other spirit-friends. I don’t know them, but they are very beautiful, and appear so happy. They are shewing me a piece of paper, it seems illuminated, and in the form of a crown. In the centre is written, ‘WELCOME, BROTHER BELOVED,’ and beneath that I see ‘5 o’clock.’”

The last word caught the ear of Henry, who whispered, “Yes, that is the time, I know it. I saw it in my dream this morning.”

It is now 4 o’clock. His mother, fearing he would fatigue himself, said, “My dear child, do not make an effort to speak.”

Then the words were distinctly heard—“Oh, I am so happy—Lord, I thank thee!” Again he speaks, “Hush! I hear those sweet words,—musically, beautiful they come to me—‘To-day shalt thou be with me in Paradise.’”

His lips still move, and the poor broken down affectionate lover puts her ear close to his lips. The words are breathed—“IS THIS DYING? How divinely beautiful it is—Jesus! angels! Oh, I see my dear little sister!”

The young seeress now, in quiet and subdued language, describes the position, etc., of the attendant spirits. She says, “‘Emily’ and ‘Willy’ are standing this side of the bed, and the two others (the same as came with them before) the opposite side; on each of their breasts I see these words,—‘NO DEATH!’”

The departing one just now opens his eyes, and looking intently on each one present, by a gentle motion of his hand beckons them to kiss him. Parents, sisters, and friend do so with great tenderness, and the last word faintly articulated is, “Victory!”

The breathing is now very gentle, the pulse is nearly gone, eyes are closed, a sweet, placid, heavenly smile rests on his features.

“‘Emily’ and ‘Willy,’” says the seeing medium, “are now over the bed, they seem to have their hands and arms linked within each other. Do you hear that delightful music? Oh, so beautiful!”

The fond mother bends over—*not* her boy—the casket only! It is gone, “borne by angel-guards attended.”

Not long after the change the sister medium became quietly entranced, and laying her hand gently on the brow of the deserted body, and turning to the friends said, (and how tenderly it was spoken) “Our dear friend is now with some of his early-loved companions. He lost consciousness only for a minute or two. He is quite happy, and after a brief time will communicate with all of you. It is ‘Willy,’ his old friend, who is now speaking to you. I shall soon be with him.” And kissing the cold forehead he left control of the medium.

Emancipated one! Brother beloved, farewell! May my last end be like thine.

What say you, friend? Comes there no period—no passing moment in your daily, busy life—when you look within, and ask the momentous question—how it will fare with you “in the swells of Jordan?”

Our friend has reached the haven where weakness, and sin, and sorrow, and death, never come!

Standing by his fallen tabernacle of flesh, and looking by faith “to the house not made with hands, eternal in the heavens,” we can say,—

“He dreads no storm that lowers,
No perished joys bewail,

Gathers no thornclad flowers,
Nor dreams of streams that fail.
There is no teardrop in his eye,
No change upon his brow,
The placid bosom heaves no sigh,
He is happy—blessed now.”

It would appear, some time during the illness of Henry, his sister had, at his request, promised to have a family seance in the room where his body would be awaiting sepulchre. The seance was held, and a solemn, holy, spiritual time it was! Without giving details, suffice it that we record the fact that abundant evidence was given of the presence of the resurrected one, happy and contented in his newly found home.

A day or two before burial, his parents, sisters, and Lizzy, were looking, almost for the last time, on the lifeless remains; when his friend *SUDDENLY* left the room, and returning with her hymn book, read, with much emotion, the lines,

“O, to think of meeting there, etc.”

The mother asked her *WHY* she did this so quickly? her answer was, “I can hardly tell, the words came to my mind so beautifully.”

Then was related the promise to Henry during his illness.

“Sorrow without hope?” Nay; sorrow with full assurance—with *ENTIRE KNOWLEDGE* of the dear one *LIVING IN ALL THE INTENSITY OF HIS BEING*, “where the wicked cease from troubling and the weary are at rest!”

Some will ask—What did this young man *BELIEVE*? Spiritualists are greatly divided and at variance in their respective beliefs. What about this risen friend?

My brother, he attached but little value as to what a man believed, if that belief did not influence his *DAILY LIFE*. Theological controversy he disliked. His soul was oftentimes sick of the many contentions of bigoted and excited sectarians. *MORE SAD THAN ALL* were the bickerings and backbitings of some of his brother Spiritualists! Many a time, indeed, has he turned sadly away from such. Spiritualism, to him, was too precious and too sacred a thing to be the subject either of curious speculation, amusement, or to dispute and wrangle about!

What did he believe? This: he had unshaken faith in God; he believed in Christ, so intently, so earnestly, that he ever strove to obey that Divine voice, “Be ye perfect, even as your father in heaven is perfect.”

Love to God and love to man was the substance of his creed. Doing good to his kind was, in his estimation, glorifying God.

Like most Spiritualists, he frequently met with people who laughed at and ridiculed Spiritualism, but this did not move him or cause him to *LOVE THEM LESS*. He was often heard to say, “If they knew this Truth as I know it, if it had been to them what it has been to me, I know they would not thus speak.”

To the Christian Brother who could not, in some things, see eye to eye with him; to the sceptical friend who was unable to comprehend—could not possibly believe in spiritual life;—to both of these our young brother was an example, in charity, patience and tenderness.

Like his Divine Master, he seemed to live for the good of those around him, and the very last text of Scripture, from which he made a few remarks at a religious gathering of friends, a short time before his illness was this—

“If any man love not his brother whom he *HATH SEEN*, how can he love God, whom he *HATH NOT SEEN*?”

Thus *LIVED* the risen friend, the subject of our remarks this evening.

May we follow him, as he followed Christ.

AFTER DEATH.

After Death the cares and harass, which are burdens hard to bear,

Are forgotten and not needed in the labours over there.

After Death all foul diseases which have blotched the feeble frame

Are surrendered with the ashes, o’er which earth lays lawful claim.

After Death the mighty gloom-clouds, all along life’s passage thrown,

Are reversed, and show the other side of joy, till then unknown.

After Death all the desires, good or ill, grooved in the soul,

Are apparent, as the coverings of earth from off us roll.

After Death the glorious meeting with the friends who've gone before—
 Who will greet us when we're dying, and then lead us to their shore.
 After Death new hopes to raise us, and new work for us to do,
 And a spiritual perception which will help us grandly through.
 After Death a mighty loving that will never cease to grow,
 That radiates unceasing to the world we have left below.

S. M.

BIBLE SPIRITUALISM.

VIII.—THE INTERACTION OF THE SPHERES.

The present article will be a further elaboration of the topic we discussed in the last paper, and, in doing so, we again remind our readers of the vastness of the numbers we are dealing with. At the lowest computation the human family now numbers in the Unseen 200,000,000,000 souls. It is all but certain that it is immensely more than that, but take it at the lowest, and it brings before us an awful problem in considering how that vast, teeming crowd is governed—for governed they must be somehow.

Our wisest thinkers are all teachers of the solidarity of the human race. Whether we believe in our origin by the single pair of Adamic parents, or in many pairs, this one thing is certain, that there is a homogeneity of life, aims, emotions, passions, that makes all men and women of one kindred. A Frenchman is a man as truly as an Englishman; and an aboriginal Zealander is a man as truly as his neighbour, the Scotch colonist. The apostle Paul is the only Biblical writer, so far as I am able to discern, who clearly grasped this one family idea of the human race. Jesus Christ proclaimed it in that exquisite parable of the Samaritan and the man who fell among thieves, when he defined for his disciples the meaning of the word and relationship of "neighbour"; and also in that thrilling scene when, while addressing the crowd, his disciples remind him that his mother and brethren are without, he stretched forth his hand over his audience and said, "Behold my mother and my brethren. For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." And also when he exhorted his disciples before his ascension, "Go ye into all the world, and proclaim the Gospel to every creature." Paul calls it the one family in heaven and in earth. John the Divine works out the idea of universal brotherhood in his beautiful epistles. The Fatherhood of God, the sonship of man, and man's universal brotherhood, are the fundamental doctrines of the Gospel of Jesus Christ. The Christ, says Paul, broke down the "middle wall of partition;" in other words, the national pride and exclusionism of the Jewish people. The Gospel of Christ was for all, and for all because all were one family. The symbolical vision of Peter at Joppa, before the visit of Cornelius, was heaven's teaching upon the same thing. "God hath shewed me," says Peter, "that I should not call any man common or unclean."

I have thus dwelt on this "one family" idea of the apostles, that I might bring out more fully the idea of the Interaction of the heavenly spheres and earth. This Interaction has for its base the common tie of humanity.

"A fellow feeling makes us wondrous kind."

This doctrine of Interaction is founded on common sense, on the phenomena of earthly life, on the philosophy of a true religion, and on the direct teaching of Scripture. Common sense proclaims that "it is not good for man to live alone," in something more than a matrimonial sense. Man has been defined as "a social animal." Celibacy and monasticism are exploded ideas. Man is not destined, if his nature be allowed to speak, to live in isolation. He is only happy in the harmonious company of his fellow-men, and he is happy in proportion to the reach of the diameter of his circle of human

ties. Hence, the more highly developed a man becomes the wider is his sphere of interest in, and activity for, his fellow men. The phenomena of earthly life proclaims the same truth. Lofty, as a philosopher like Carlyle or Bacon may rise in his thinkings upon human life above the "common herd," it is for them he toils and lives, linked on to the lowest brother or sister by his deepest instincts and emotions. The higher a man rises in earth the more truly does he cover humanity with his mantle. The lower he descends the more isolated he becomes. Religion proclaims the same lesson. Its fundamental command is Love. It utters that word in its most vigorous imperative mood, and love means activity, and that means objects on whom to expend the love of the heart. The purest religious love will be that which covers most human souls with its blessing, and Scripture affirms all this. "Are they not all ministering [serving] spirits sent forth to minister to the heirs of salvation." It is well to note that—"sent forth." In the original it is the same word as that which gave the title of "apostle." It is the Greek "apostello," "I send out." So deep is the love-link of those higher spheres with the life of those below their bright abodes, that the emotion is as if an impulse, a "sent forth," came direct from the Almighty. It is an irresistible feeling. It gives them no rest till they bless the weak by their strength. It reverberates within their souls with the pealing thunders of Sinai's—"thou shalt." Every true enlightened spirit feels the force of the Almighty in that "sent forth." No peace in their pure bosoms with the Almighty environment of Light and Life till they are "sent forth."

One other factor of the argument we must touch on. Human love is always subject to the law of localisation, from the simple fact that man is finite. His love is localised in parental and fraternal ties, marriage, friendship, township, nation. He always will love one more than another, from the law of affinity. Now death does not annihilate all the ties formed on earth. Sex is something deeper than the accident of birth and form. Life causes organism, and the bias of life-power causes difference in the form of organism. Sex originates from a difference in spiritual being. The feminine and masculine form a deep truth, an unalterable law, of the duality of human life. To suppose that Death ends all human ties is to introduce a factor of irreconcilability into human philosophy.

In one of my visitings, a few days ago, I witnessed a scene that makes one weep with a holy pathos at the beauty of human life. It was a poor home, but the abode of noble affection. They were an old pair, with the silver hair of over eighty years and odd upon their brows. The old man talked to me of his nearing end.

"Mr. —," said he, "my only sorrow is the fear of my old wife leaving me alone, and she dreads my going before her. We pray daily that death may come to us together, and I believe God will hear that prayer. We have lived fifty five years together, and never had a quarrel, and I tell you what, sir, you may think me a heretic, but I believe my old woman and I will live together in the mansion Jesus is preparing for us." And the old man drew his shrivelled old wife to him, and imprinted upon her lips the kiss of a husband's love, and the tears of both mingled together.

I took his hand and said, "My old friend, depend upon it God wont part you two, here or there. Such love as yours has the mark of eternity upon it."

"Do you really think so, Mr. —?"

"Most decidedly, I do."

"Well," added he, "heaven wouldn't be heaven to me if I didn't have my old wife in my home."

So felt and spoke one of the purest souls I have ever known. Such marriage love, alas! is but too rare. Who of us, that has known the awful agony of a bereavement from the woman or man we have loved with that kind of affection, can be comforted by the icicle heaven of the orthodox? Human feeling rebels

against such an idea, and I, for one, do not think it a rebellion against the ideas of God, but against the ideas of a crude manhood. It was such an agony that first made the writer reflect upon the nature of the life of heaven. There is a wide distance between my poor old friend and me in the point of education, but I, as well as he, say, "Heaven won't be heaven to me if I don't have my wife with me." How many I have heard utter the same thing. The saintly Keble, of the "Christian Year," with all his ecclesiasticism, ventured on the same thoughts, and some of the purest writers of Christianity, with the "unalterable sorrow" of a dislocated marriage tie, have lived in hope and faith of a reunion in heaven.

Now the law of death on earth, and the law of progress in heaven make divisions. These laws divide men and women for a time. The one is in one place, and the other in another. The lower cannot ascend to the higher at once, but the higher, by a beneficent part of the divine plan, can descend in helpful blessing to the lower. "Are they not all ministering spirits sent forth to minister to them who are heirs of salvation?" was the simple, self-answered query of the Apostle, and does not every human heart ask and answer, in one breath, the same question?

Now when we try and grasp all this, in its bearing upon earth and heavenly life, it is full of profound problems. These papers are not meant to be exhaustive but suggestive. In all those heavens, as on earth, we have the phenomena of private interests, social reformations, and dynastic struggles, the latter more especially in the lower spheres where political combinations will be in the cruder form. Still more complex is the problem, when we remember that earth has human individuals whose characters ally them to spirits in all spheres. One man can be approached only by earth-spirits. The wife living at his side may be approachable by spirits of a higher grade, and the friendly visitor of both approachable by spirits of a still higher sphere. Add to this the continual change that is going on in all spheres by the continual ascent of human beings in the ladder of development, and we have a conception of earth spiritual intercourse that demands the closest attention to unravel it. The next two papers will render the problem more complex still. Every sphere is pouring down upon the spheres below it at many points of contact, its knowledge and attainments.

A chief objection against Spiritualism is the confusion of its teachings. The spirits do not all teach the same thing. The old theologic idea of one heaven and one hell lingers in the ranks of men of all thinkings. The New Testament says that Paul went into the "third heaven," which implies the doctrine of three heavens, and, by inference, many more. If three why not a hundred? The fact that spirits from several heavens above the earth can touch the earth in spirit-intercourse must necessarily lead to diversity of statement, and if we add to this, that spirits of the same sphere may be of opposing opinions and interests, diversity of statement may still more be expected. One spirit says that Christ is nowhere. Probably not, where he is, because he is not with Christ. Another says he has seen and spoken with Jesus from the obverse cause. One calls Christ's teaching nonsense, another sublime. The question, after all, to every one in earth or heaven must be, "What think ye of Christ?" What is he from your standpoint. Every man sees God according to what he is in himself. Indeed, no two men will see a third man in exactly the same light. Last night, at a dinner-table, I heard Lord Beaconsfield called a noble man by one gentleman, and a deceiver by another, and both gentlemen held opposite views as to the character and abilities of his great rival. And I differed from both, seeing in neither a fool, but many commendable qualities, though I differed from the two named statesmen, and my two friends also, in my political views.

EVERY HUMAN SOUL HAS A DIFFERENT STANDPOINT.

There has been far too much braggadocio about Spiritualists. Fervent as I am in the Cause of Spiritualism, it is with intense disgust I read a large part of its literature. Like a sceptical friend of mine, I say, "If that twaddle is all that the spirits can produce, I do not want to have anything to do with it." But most of us know that amid all the chaff there is not a little precious wheat, and that encourages us to go on. Why rail at existing systems till you are sure you have got a better? Is the mission of Spiritualism simply that of the Iconoclast? God forbid! Better kneel at the shrine of a Spanish roadside than be that. I would sooner be a fetish worshipper than a mere negative iconoclast. Wit and intelligence are not necessarily with those whose only idea is to destroy. Any babe can break a beautiful Sévres vase. Spiritualism is not meant to be another substitute for the infallibility of the pope, or that of a Church, or that of a book. God help us if infallibility is to curse the world again. The age of authority is being undermined by the sure teaching of science. It will be an evil day for the world if the authority of spirits is to take the place of that which has been overthrown. If it is meant to be a guide to man in his path through the "eternities," if it is meant to be the inspirer of his flagging energies amid the contests of "rude earth"; if it is meant to hover over his path of gloom as an angel of light; if it is meant to dry his tears and dispel his mournings; if it is meant to make him feel the dignity of immortal life; if it means all that, then the world is truly blessed.

It may be that this doctrine of Interaction may frighten some from the study of Spiritualism. But there is no disputing the fact that whether we are Spiritualists or not this contact for evil and good goes on. We may aid the good influences of that other life by our enlightened co-operation, and the evil by our negligence. A missionary once showed a Brahmin priest, by a microscope, the wonders of the infinitely little in the water he drank. The Brahmin, in his horror, flung the instrument to the ground and crushed it into fragments. "Now," said he, "I have destroyed that hideous thing." Poor fool. In every glass of water he drank he swallowed a world of life. God's laws did not change themselves for his superstition. How many of that Brahmin class there are, who imagine they can escape disagreeables by ignoring them. It is a vain pursuit. The path to peace is through knowledge. The unrest it brings is only transient; its peace eternal and divine. There is one safeguard against all sinister influences, seen and unseen. The exercise of Reason, Heart, and Conscience, in true blending, opens our souls to the harmonised heavens, and shuts them to the deceptive. Supply conditions for the angels, and in troops they will gather around us with the minimum of discord in their revelations. Those beings full of harmony linger at our side, and pleadingly cry "Come up hither and share our blessedness." Let our hearts say, "I will arise and go." Earth is always undergoing a double attack—from one army with the lances of God in their hand, and from another with the sword of evil. Wellington's despatches tell us how heartbreaking to his noble heart was the cowardice and insane apathy of his Spanish allies, for whom he was fighting. There is not a more pitiable spectacle than those crowded spheres of longing, loving, mighty spirits waiting as they "stand at arms," till earth's awakened spirits shall send thrilling up throughout the arches of those Halls of Bliss, its heartrending cry, "Come and help us." The armies of heaven are waiting for the reciprocity of earth.

OURANOI.

THE HEBREW SCRIPTURES.

It has now been shown that Egyptian was the Jews' language, and held on that account to be the sacred language, the language of the hieroglyphics, symbolism, the myths and the gods. The symbols go with the vocabulary, the myths with the symbols, the deities with the myths. There is no

new creation to be found in the most ancient Hebrew writings, language, imagery, allegories, or divinities. They are wholly of Egyptian origin, to be read by Egyptian, to be interpreted and valued as Egyptian of the Typhonian cult. The Jewish new departure and development were made with the oldest of all material. Only because that which is found within Egypt has been looked on as mythological, whereas the same matter out of it has been held to be historical, was it possible to assert that "neither Hebrews nor Greeks borrowed any of their ideas from Egypt," which includes a double condemnation of the historic interpretation.

By the aid of Egyptian mythology we shall reduce the magnified figures of the Jewish writings to their natural dimensions, and when the cloud has been dispersed by a gust of freer breath and fuller life Egypt will become visible again, and the natural heavens will once more show clear blue by day and starry azure by night. It is only by removing these allegories back from earth to their native heaven that we shall ever gain the proper distance and detachment for seeing how and why it was that the universal gaze of mankind in many lands has been fixed on them in awe and wonder, instead of our having to suppose that the world-wide veneration was elicited from certain assumed historic facts that happened to an insignificant people afterwards known as the Jews of Judea. The truth is that the later men overheard the innocent prattle of the early childhood as it babbled of heaven and the angels, the gods and the mighty ones, the messiahs and saviours, and, through not knowing the simple nature of the primitive mind, matter, and mode of expression, they have mistaken these utterances for something supernatural, mysterious, awful, divine; the oracles of revelation, and the personal utterances of the very God himself.

During many centuries these writings have presented a problem so perplexing that it has been unparalleled in causing mental aberration and crowding the lunatic asylum of theological literature, and their expounders have been explaining what they did not understand; trying in vain to found eternal truth upon grounds which science has day by day demonstrated to be for ever false. For these expounders of the ancient fragments, whose beliefs are based on legends which have been made to lie, the day is at hand for what the Egyptians termed the "weighing and valuation of words," and the ignorant upholders of the long misrepresentation of the ancient meanings, these blinded leaders of the blind, await their judgment and award; but, as it is with the uninitiated in the Ritual, there is no resurrection for them. Theirs was the part of fable and falsehood; they have no part or lot, and their teachings will find no place, in a future or a faith that is solely founded on the facts that are eternal.

[From "A Book of the Beginnings," by Gerald Massey.]

THEOSOPHY.

THE BEGINNING OF THE BEGINNING.

To the Editor,—Sir,—In the first place, I should like to thank you for your accuracy in publishing my report on "Comprehensionism" to Mr. King. But on Sunday evening at Quebec Hall a lady pointed out a misconception to her, and, as it may mislead other readers, I am anxious to give an explanation.

The report reads as follows: "The ALL of the beginning (there is a beginning of the beginning, but no beginning behind the beginning of the beginning)," which I would explain by saying, there is a beginning of the ALL, but no beginning behind the ALL; or that the ALL has been always, but has influenced itself by, to us, untraceable antecedents, which we inferentially assume from the procedure of Nature. As the world is demonstrated as constructed, then all worlds (stars, etc.) must have been constructed: consequently there must have been a time when none of them were constructed. For a person to say there have been worlds for the previous Ever, and worlds for spacial Ever, is to surrender his penetration to attenuation in giving up thinking at the billionth milestone. If matter in its rarified state is indestructible, and as it is impossible to conceive illimitation to rarified matter, then the outside of the rarified matter must be void. If rarified matter is indestructible, then there could not have been ever a time when it did not exist; and as it exists, then that which is incorporated with it—namely, movement (which is life), direction (which is soul), and the intuition to the direction (which is light)—must have also existed with the rarified matter, and which, in my report I designated as the ALL.

So there is no beginning behind this beginning of the beginning. This argument is based on the "If matter in its rarified state is indestructible." But can matter be proved indestructible? If it cannot, the statement that "That which is, if not where you expected to find it, must be somewhere else" is a fallacy, and "Nothing is, but of what is not" must take its place. But the creed of the Comprehensionist is, "That the primality of the universe at the beginning of the beginning is within itself, and that there is no beginning to the universe outside of itself."—F. J. WILSON.

SPIRITUAL POLITY.

PROVE ALL THINGS, HOLD FAST THAT WHICH IS GOOD.

TO THE EDITOR—DEAR SIR,—In conducting spiritualistic investigations it would be well to strictly observe the counsel of Paul the apostle of the gentiles as involved in the rules couched in the above quotation.

The initiatory and preliminary object in the pursuit of all truth, spiritualistic or otherwise, should be the ascertainment not only of its righteousness, but also of its practical utility, for the want of this determination by many of those who have engaged in the enquiry, and into spiritualistic phenomena, is to be attributed much of the confusion and disappointed that has ensued.

It is a fact that cannot be ignored and ought not to be disregarded, that a great number of persons throughout the country who have been investigators of Spiritualism affirm that their investigations have resulted in utter failure—it has been weighed in the balance and found wanting. That from no feeling of prejudice or antipathy towards it they have thrown it up, but from an honest conviction after patient and mature deliberation of its utter worthlessness and unsuitability to meet the exigencies of humanity. That it involves a waste of time, and fails to furnish that satisfaction and peace of mind that the human spirit thirsts and pants after, and, moreover, denudes them of the power they experience in prosecuting missionary work in seeking to raise the fallen and prevent others from falling, that accompanies a faith in the Christian verities as explained and enforced by the appointed teachers of the ecclesiastical systems of the age.

The primary argument and contention of the orthodox theologians in inculcating a belief in the tenets of the Christian religion is its perfect and absolute adaptation to meet all the diversified requirements of humanity, socially, morally, intellectually and spiritually, amongst all nations, peoples, kindreds and tongues, as being conclusive of its divine origin and authenticity.

From these considerations it will be perceived that it is of supreme and paramount importance for those engaged in the investigation of modern Spiritualism to be able to answer in the affirmative whether or not it is capable of guiding man in the path to the realisation of a higher and a better life, and of meeting the spiritual and profound aspirations of his nature.

It is obvious, therefore, that these imputations of insufficiency on the part of Spiritualism to meet the cravings of humanity must be reflected on, not only so, but it must be made quite clear and satisfactory to the enquiring mind that it does possess a power commensurate with, and capable of, supplying all the spiritual exigencies of man's nature.

"Men do not gather grapes of thorns, or figs of thistles." "A good tree bringeth forth good fruit." This is the test by which it must be judged—love to God and love to man—evinced by a conduct of self-abnegation and assiduous and persevering labours to bless humanity, rooted and grounded in love—faith working by love and purifying the heart. Such must be its operative and influential results if it is to leaven the masses and retain its hold of their hearts and affections, illustrated and exemplified in its ennobling and purifying influence in their daily conduct and deportment. This evidence will furnish a proof—demonstrative—that no amount of sophistry can overturn; when this is accomplished then hold just that which is good.

This would promote and give an impetus to the diffusion of Spiritualism that is so much desiderated.

Too much reliance in the past has been attached to seance holding, and witnessing its phenomena, to the neglect of improving the understanding and growing in grace and knowledge—not paying sufficient attention to the teaching of the communicating spirit.

A. DOBSON.

Ferry Hill Station, May 23rd, 1881.

THE SPIRIT-MESSENGER.

CROMWELL AND CHARLES I.

To the Editor.—Sir,—You kindly placed a message from "Cromwell," as indexed in Vol. x., No. 468, p. 183. On that occasion "Cromwell" promised, after Thomas Carlyle's death to inform me who was the executioner of Charles I. The message is—

"I, Cromwell, was the executioner of Charles I. The reason I would not state this during Thomas Carlyle's life is, he made me a hero and not a criminal."

I shall be pleased to see this in the next MEDIUM if you please.—I am, dear Sir, yours faithfully,

JOHN REA.

66, Aldred Road, Kennington Grove.

May 22, 1881.

[The tone of the message in Vol. x. is not quite in keeping with the above. Both of them indicate passion and bounce on the part of "Cromwell"—characteristics which we have seen displayed through another medium.—ED. M.]

CIRCLE & PERSONAL MEMORANDA.

Mr. T. M. Brown will visit Bedlington and North Seaton by the end of the week. Address letters care of Mr. W. Scott, Station Row, North Seaton Colliery, R.S.O., Northumberland.

Mr. J. Holmes has removed his residence to 58, Cranbourne Street, Leicester. He will speak at Ladbroke Hall on Sunday, at the Spiritual Institution on June 2, and at Goswell Hall on Sunday week.

We have received from Mr. J. Reginald Owen, Pittsburg, U.S.A., a copy of "Y Wasg," a newspaper in the Welch language. It contains one poem in English by Mr. Owen entitled: "First Born Rose of the Year."

We notice with pleasure the interest manifested by congregations of Spiritualists in the farewell tour of Mr. E. W. Wallis. He will speak for the Oldham friends at 176, Union Street, on Sunday at 2-30 and 6 p.m. See appointment list for other particulars.

Very excellent phenomena are obtained at Mrs. Ayers' Circle, 45, Jubilee Street, Commercial Road, East, through the mediumship of Mrs. Walker. A select circle is being formed for Thursday evenings for the production of the higher phenomena. Regular sitters with a helpful influence are invited to assist.

MANCHESTER.—Mr. Wallis will occupy the Grosvenor Street Platform on June 5, and give a farewell address previous to his departure for America. We are anxious for as many friends as possible to be present and give liberally, as Mr. Wallis will receive the entire collection to help him on his journey to America.—W. T. BRAHAM, Sec.

Our young friend, Mr. James Veitch, again lectured at Quebec Hall on Tuesday evening, May 17. He gave a most interesting and extensive lecture upon the great apostle of the Reformation, Martin Luther. Many facts were brought forward which are not generally found in the biographies of this great man. All who were present expressed great satisfaction at the lecture.

NORTH SEATON COLLIERY.—Mr. Wm. Westgarth has kindly offered his services at North Seaton Colliery on Sunday, June 5, to give two trance addresses on behalf of the men that have been out of work, sick, for some time. We hope that all Spiritualists and non-Spiritualists will muster on this occasion. Time for meetings—2 and 5-30 p.m. Collection at the close.—WILLIAM KEENLYSIDE, Sec.

Mr. A. Duguid writes a most encouraging report of the progress of spiritual manifestations in Scotland. Materialisations are becoming ordinary fireside facts. He says, "My good old grandfather came and saluted me in his wonted style; that kind of phenomenon is growing rapidly in Glasgow." At another circle "they have many forms in an evening, and all recognised friends." Seances are taking the place of exhibitions—hence the improvement.

THE ZETETICAL SOCIETY.—Founded in 1878 to provide for the unrestricted consideration of social, political and philosophical questions, now holds its meetings at 22, Berners Street, Oxford Street, W. Information as to membership, etc., may be obtained on application to the Hon. Secretary, Mr. J. M. Fells, 68, Melbourne Terrace, Barnwell Road, Brixton, S. W. The subject of Spiritualism and kindred inquiries are frequently brought forward by this society.

MANCHESTER AND SALFORD SPIRITUALIST SOCIETIES.—On Sunday, June 5th (Whitsunday) Mr. Wallis of Nottingham will give two trance addresses, afternoon, at 2.30, Grosvenor Street, Temperance Hall. Evening, at 6.30, at 269, Chapel Street, Salford. This being his last visit prior to leaving England for America, we hope our friends will attend in good numbers, and show our sympathy towards this most deserving and earnest worker in our Cause—giving him God's speed, and wishing him a safe journey.

J. CAMPION, SECRETARY

Mr. Towns had a pleasant seance at the Spiritual Institution on Friday evening. The chief part of the evening was occupied with answering mental questions. In addition to answers rapped with the hand of the medium on the table, remarks would be frequently offered showing an acquaintance with the subject of the mental questions, though Mr. Towns said he was not personally aware of the nature of the subject, but only uttered the words that came to him. With some sitters he did not seem to succeed so well as with others. At the close 14s. were collected for the free Distribution of Spiritual Literature. We understand Mr. Towns will give

another seance soon at the same place. Those interested in the subject of "thought reading" as it is called, would meet with strange facts from Mr. Towns.

I attended last Tuesday, for the first time, Mr. Towns's seance at Mrs. Jones's, 255, Crystal Palace Road, East Dulwich, and was much pleased. Those friends living in that district should pay a visit there. Mrs. Jones provides a nice room for the purpose, and punctuality appears to be the order of the day. Mr. Towns's tests gave great satisfaction (as usual), especially to a few stangers to the Cause present. "Mother Shipton" had a few words to say as to a new discovery to see light next month, and a warning as to coming events. Altogether it was a satisfactory sitting. The seances are held Tuesday nights at 8.—J. T. D.

QUEBEC HALL, MARYLEBONE ROAD.—A very interesting address by Mr. Macdonnell took place on Sunday evening on "The Triumph of Christianity," and a brilliant debate followed, arising from the speaker's view that the Jews had a materialistic idea of deity, and the Greeks too sublime or too abstracted an idea. The "Messiah of Comprehensionism" opposed some views advanced, and claimed for his science the elements of Christ's teaching. Other gentlemen followed, rather blaming the lecturer for his too high view of the philosophy of the Greeks, and not crediting the Jewish religion with the spirituality exhibited in the Psalms and Job. The evening was an intellectual treat; much erudition was displayed on both sides, and we were pleased to observe the good feeling prevailing amidst wide difference of opinion.

ANOTHER MEDIUM WORKER.—For some years we have been privileged with the acquaintance of a very excellent lady, nearly all phases of whose mediumship we have had satisfactory experience of. She thus declares herself:—"Miami's" medium has eaten no meat for nearly two years, takes neither poultry nor fish, ales nor spirits of any kind. Declines personal interviews with any gentleman alone, never entranced beyond semi-consciousness, and communes by impression, clairvoyance, clairaudience, writing, rapping, and occasionally the direct voice. Natural healing medium and spontaneous prophecying medium. 'Miami,' the healing control, has arranged the healing leaflets in numerical order, in four colours, each leaflet or number representing a symbol. Has not been known to fail in answering any mental or stated question through these symbols. Address communications to Miami, 15, Southampton Row.

Soon after the death of Lord Beaconsfield a lady medium well known to London Spiritualists was controlled by a spirit purporting to be the departed statesman. Her mother had been employed in Mr. Disraeli's family; and, when a child, the medium was frequently taken notice of by the gentleman now departed, and who, on returning as a spirit, recognised her as an old acquaintance. Amongst other things the spirit has stated through her that he was well acquainted with Spiritualism when in the body, and was himself a medium. Now for a very striking corroboration of this statement:—Just before going to press, the "New York Tribune" of May 9 has reached us, containing the description of a seance with Mr. Eglinton, prefaced by a statement as to the position of Spiritualism in England. From that paragraph we extract the following:—"Good mediums, he adds, are in great demand in England to go to the houses of wealthy and aristocratic people and display their performances to select companies. Among the houses he has visited for this purpose he mentions that of Lord Beaconsfield." The statement through the medium, and the above, volunteered by Mr. Eglinton to the reporter, are quite independent of each other, and are mutually supporting.

LITERARY NOTICES.

We have received a file of "A Fountain of Light, dedicated to Light seekers;" a weekly magazine of 16 pages commenced in October last. It is published by Mrs. Dr. Merrick, and edited by Miss Ida M. Merrill. "It will contain," says No. One. "Articles on science, art, literature, as well as upon the subjects of ethics, or the elevation of the spirit alone. By elevating the spirit of man, we develop the true life." This is a neat and pure looking little periodical—a true womanly sphere surrounds it. Such a publication is a wholesome sign of the times—the opposite pole to the Free-Loveism and Professionalism that were so rampant in spiritual organs in America a few years ago. The cost of this weekly is only 1 dollar 25 cents post free to Europe; or say 5s in our money, per annum, and it is published at Fourth and Lind Streets, Quincy, Illinois, U.S.A.

Those who are interested in the position of Boerdom would do well to read a sixpenny pamphlet (London: William Ridgway, 169, Piccadilly,) entitled: "Our Future Policy in the Transvaal; a defence of the Boers. By G. B. Clark, M.D., F.R.C.S.E., Honorary secretary of the Transvaal Independence Committee."

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

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

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

Additional copies, post free, 1st d. each per week, or 6s. 6d. per year.

THE "MEDIUM" FOR 1881 POST FREE ABROAD.

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

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

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

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

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

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

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

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, MAY 27, 1881.

NOTES AND COMMENTS.

We give our readers an overflowing and fresh number this week—quite unlike any that has preceded it. The conduct of the spirit at the photographic seance indicates great power. Do not overlook the Musical Department on page 335.

The MEDIUM is rapidly extending into new channels, carrying with it the power of the New Work, and in return bringing to the Centre an increasing current of fresh sympathy. All through these dull and disastrous times the flame of inspiration and spiritual progress has burned brighter on our altar than at any time in the past. Those who really make a substantial footing in spiritual work intuitively cast in their lot with us, and the eyes of disaffected ones are being daily opened.

Lady Caithness writes: "I am very pleased to find you have adopted a much higher and more truly spiritual tone in your Journal. There was a time when I seldom cared to open it; but now I eagerly look for its arrival every week. I consider, Dear Mr. Burns, that you have a very high mission, and I am rejoiced when I see you soar to higher regions of thought in the journal you so very ably direct, and now even print! Those articles by Mr. McDowall of Glasgow have given me more delight than I can describe; and I read them again and again, for I find them most suggestive of much even higher, and more ineffable and difficult to define than the subject he has written about." We venture to make the above quotation that our readers may be induced to give Mr. McDowall's articles due attention.

Mr. McDowall (remarks Mr. A. Duguid in a recent letter) who writes for the MEDIUM is an old and tried Spiritualist in Glasgow, and although not mingling much amongst the friends, puts in an appearance on special occasions. He is a superior man in point of education, and his articles are the result of much thought. They are marvellous.

Thus writes a critic:—"This week's MEDIUM is very good. I begin to understand J. McDowall rather better. I have liked the articles on "Clairvoyance" very much. I appreciate, to a certain extent, the Bible articles. The remarks of Amy Ivy Burns are very good and practicable. The practical phases of the development of mediumship want to be thoroughly understood. I hope we shall have farther remarks from the same pen."

Is Spiritualism really Iconoclastic? Is it not rather Constructive? Is not every step it takes an affirmation? The

tip of the table, the rap, the view of the seer: are they not all of them—every form of manifestation—the declaration of a positive existence—a force, an intelligence?

But, hold, what does "Iconoclast" mean?—An Image Breaker! Human notions are subjective "images"—idols, just as much as the "stocks and stones" of the "heathen." Every item of positive knowledge we receive dispels some false notion—breaks some idol—that occupied the site of truth. So then, Spiritualism, like all forms of knowledge—science—is Iconoclastic. It is bound to be so, otherwise the "images" would displace Spiritualism. "It is the stone which the builders rejected;" "and, Whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder."

Mark well: it is impossible to come in contact with this "stone"—spiritual truth—without being "broken" or ground to "powder": therefore according to Matthew, chapter xxi, 42-44, Spiritualism is "Iconoclastic."

Therefore the question is pertinent—"What think ye of Christ?" Our notions on spiritual matters must be continually questioned on all hands. "What think ye?"—guard well that that thought does not become your master: an image of your own making, which will render you a spiritual slave, and shut you out from allegiance to the Spirit of Truth—The Stone which grinds to powder!

We must, then, be equally careful to distinguish between Spiritualism, as the expression of spiritual truth to the soul, and man's ideas respecting said truth and his faulty interpretation of it. There are no doubt many foolish, so-called, Spiritualists; but are their acts and ideas Spiritualism? Spiritualism is the manifestation of the spirit in all possible forms: low to the humble mind, lofty to the one of high spiritual attainments, but, in every case, the love of God stooping down to man's needs. Thus it naturally fills the mind with an inner positive force which places at a discount the "images," or falsities that formerly occupied the attention; till in course of time the finite mind fossilises the new truths down into set images, when, again the great Corner Stone must needs be approached to effect another breakage, let in new light and fill the soul once more with thankfulness and joy. But we are all children, and alas! treat these heavenly gifts as dolls, which will soon come to be regarded as i-dols, and stand greatly in need of being promptly broken.

Surely the foregoing is undeniable Bible Spiritualism. Why, then, all this reproach as to the horribleness of Iconoclasm, and the danger that Spiritualism places religion in from that cause? There is far too much Jesuitical cant creeping into Spiritualism just now. Spiritualism is first patted on the back, then the facts of to-day are shown to be nowhere when compared with the myths of the past, and last of all, a spiritual man-of-straw is publicly burned as a heretic—forsooth—in the columns of the MEDIUM!

We have not yet found time to give our views of Gerald Massey's big book, but this week find space for an extract setting forth his findings as to the origin and nature of the Hebrew Scriptures. There is another side to the sculpture, but we can't stay to present it now. The spiritual mind is on the verge of profound inquiries: for, is not this the end of a Dispensation, when all old things must pass away to be replaced by the new—the eternal, which always was, and yet is, ever new.

Mr. Hunt's discourse on the Death of a Spiritualist is replete with experiences that are quite usual in families in which the spiritual faculties are developed. Death is a wonderful sacrament, and induces feelings and interior experiences which in other moods might be deemed morbid. Our experience is that complete peace, trust and spiritual vision at death, do not depend on Christian, Spiritualistic, or any other form of belief, but on the active state of the spiritual nature and the truthfulness with which its silent teachings have been adhered to during life. The laws of nature, even in dying, favour an Atheist just as much as a believer, for our condition then depends on what we are—not on our shibboleth.

And this leads up to Mr. Dobson's letter. Neither Spiritualism nor Christianity gives a man spiritual sufficiency. Where then does he get it? From his own spiritual nature, which is the gateway between him and the Deity. Men formulate in the external mind the intuitions of the spirit in various ways, and then fancy they are sustained by Roman Catholicism, Methodism, Spiritualism, Mahomedanism or Buddhism as the case may be. But after all the result proceeds from the active exercise of their own spiritual nature—and not from the sect in which they express their personal views of man's spiritual needs. Have not thousands of progressive speakers dilated on the failure of Christianity?

And when we look at mankind, and the crime, hunger, injustice and inharmony that abound, Is there not a logical demand thereby made for a better system?

There never were many, in any age of the world, that embraced spiritual teachings, and only a few of these really understood much of the matter. So it is to-day: a few have got thoroughly into the spiritual vein and improve in knowledge and development daily; a larger number are interested, feel there is something in it, but the external mind is not satisfied, or they are perplexed with doubts and fears; very many who cry down the Spiritualist yet eagerly read about it on the sly, and are tinctured with spiritual ideas more than they are aware. Spiritualism is within all—for every human being is a spirit—and sooner or later, here or elsewhere, it must work its way to the surface. Work away, then, for we all win as much as we deserve.

Good men make good systems. All "notions" are barriers to the progress of goodness and truth. There is no greater impediment to Spiritualism than the shortsighted views, which people take of the whole matter. On man says Spiritualism has failed; but we may ask him, Pray, Sir, What do you mean by Spiritualism? Why, his narrow notions and limited experiences, to be sure. Seance experiments are no more Spiritualism than the dissection of dead bodies is health: yet the former is connected with Spiritualism, as the latter is with medicine. Allow the laws of the spirit to rule in your lives, and you will soon get at the details.

A reader encloses stamps and writes:—"I must congratulate you upon the appearance of last week's MEDIUM, and if you have any spare copies left will feel obliged by your sending me a few for circulation. I am in the habit of posting the MEDIUM far and near, and in every case writing my name on it, so that the receiver may reply if he thinks it advisable to do so." The letter concludes with the result, which is not such as to warrant the supposition that the world is ready to embrace Spiritualism with open arms.

In reply to the desideratum commented on by Mr. Dobson, surely the contents of this MEDIUM are ample. In Mr. Hunt's discourse we have spiritual, and in Mr. Tetlow's report phenomenal, results of inestimable value. When the great pressure of spiritual need comes on the soul, then does the spirit-world reach down its gracious aid, but it will not come to overflow with repletion those who are already satiated with animal and intellectual plenty.

It is very unfortunate when a medium identifies himself with the spirit that is supposed to control. When such is the case, any remark made either on the character of the spirit or the manner of control, puts the medium in a pet, and all further attempts at the elucidation of truth are fruitless. All forms of passion, pride and personal feeling are direct incentives to spiritual uncertainty. Mediums whose minds are thus prepossessed can never give true scope to the control. So that they are likely to fall into the grip of spirits warped and twisted like themselves.

The introduction to "Y Ay Ali's" story is beautifully candid on this point. The form of the Poem is modelled on a style for which the medium had a great liking, and it is further frankly stated that the name of the spirit's father may be nothing but the preconception of the medium's mind. We thank our honest straightforward (formerly) Gateshead friends for these particulars. It is only by the observation of such facts and the free discussion of them that we can advance in a knowledge of the science of mediumship. Why should it matter to the medium as to how these particulars are? Fault in the control is no blame to the medium.

We heard of "Y Ay Ali's" Poem at the time it was produced twelve months ago, and it delighted those who heard it read by the medium, through whom it was written, at Gateshead Temperance Hall. On a recent evening it was read at the O.S.T. School. This was our first acquaintance with it, though the MS. has been in our possession for some time. The reading fairly electrified all who heard it, as no poetical composition had ever done before. Our friends throughout the country could not do better than read this Poem affectively in public assemblies. It will occupy several issues of the MEDIUM.

Communications respecting the goings on of "Spiritualists" reach us; to which we have only to remark, that the various parties concerned have not shown us such amiability as to make any demand in return on our good nature to take up cudgels on any side. We have been cudgelled pretty well by them all round, and now that they have fallen out amongst themselves, we will have some relief from their attentions. Fact is, Spiritualism is our theme—not "Spiritualists." Such a stream of excellent, enlightening matter flows in upon us that we much prefer printing it in place of personal abuse. There is great need that one paper stand true to the Cause.

THE STORY OF "Y AY ALI'S" EARTH LIFE.

This Poem was obtained under somewhat peculiar conditions through "Y Ay Ali's" medium, chiefly by means of automatic writing.

One evening, whilst preparing to go out to visit a gentleman who was very ill, "Ali's" Medium commenced to speak in a poetical strain, which attracted the attention of a short-hand writer, who succeeded in obtaining the first sentences without interruption, of the inspirational utterances. When about one hundred lines had been obtained, the Medium went on the intended errand of love, and much regret was felt that work so important had broken off what had been so beautifully begun.

On retiring to bed that night the Medium took a thick copy-book to her room and placed it on a camp-stool by her bedside so as to make a level stand for the candle. Next morning, when she awoke, there were between two and three hundred lines of closely written manuscript in the book which had served for her candle stand. The handwriting and spelling were precisely the same as her own, but she had no knowledge of the subjects treated upon, which were deeply interesting to her as well as her friends.

Every night the book was placed in the same position, and the Story at intervals was continued.

The style of composition somewhat reminds one of Longfellow's "Hiawatha," of which the Medium is a great admirer.

There is, however, one point to be noted with respect to the name of "Ali's" father. When a few pages had been written the Medium thought that "Ali" must have been the daughter of Montezuma, and this preconceived notion may have led to an error, as "Ali," it is supposed, did not know the English language, and could only place thoughts in the Medium's mind which may in some cases have been incorrectly expressed especially with regard to proper names.

The beauty of the Poem, with the touching incidents therein so graphically described, has made it much admired by those who have had the pleasure of hearing it read by "Ali's" Medium.

"Y AY ALI'S" STORY.

If you listen I will tell you,
Of my nation, of my people;
Of a great and mighty nation,
Who, in the many ages backwards,
Built them cities near the mountains.
There were rich, and there were poor men,
They had wives, and slaves, and children,
They had flocks, and herds of cattle;
There were workers, there were idlers,
Dwelling in our cities.
There were men who tilled the soil,
Sowed the seed, and reaped the harvest;
There were some who bought and sold,
Sent the fruits to other nations,—
Sent the ripe fruits and the corn.
Some there were who taught the people,
Taught the young men and the children,—
Not from mystic signs, as you do,
Not from written words and letters,
But from nature's graven record:
From the stars that shone above them,
From the sea that rolled beneath them,
From the earth that lay around them,
From the stones, the trees, the flowers,
From the corn-fields, and the forest;
One and all they told their story,
That they might instruct the people:

So the people grew in wisdom,
Grew in knowledge and in goodness.
Other nations fell as victims
To the famine and the fever;
But my people knew the secrets
Of the trees and herbs around them,
And when fever's stealthy footsteps,
Creeping came among our poor ones,
With a magic word we met him
And the fever fled affrighted
To the dismal swamps and jungles,—
Fled affrighted, and returned not.
So the old men of the city
Called the people altogether;
Fathers, mothers, youths, and maidens,
And a solemn conclave held they:
They proposed to build a temple
To the God who watched above them;

And the people were delighted,
Clapped their hands, and shouted gladly
They would build a temple to him—
And a work of love it should be—
Young and old should do their share;
Little children, too, should help them
Fetch and carry, here and there.
All the floor should be of marble,
And the roof of porphyry,
Upheld by pillars richly graven.
And an altar should be builded,
And above it they would place
A bright image of their Sun-God,
Built of precious gold and jewels,—
Jewels rubbed to glittering brightness
By the soft hands of the maidens.
And the front should open eastward,
That his waking glance might rest on
The love offering of his people.
Then the old men warning gave them,
That in their pride and eager zeal
They should not vie with one another
In the richness of their offerings,
Should not scorn their poorer brothers
Who can only give their labour;
For their God, a God love is,
And the offering should be like him,
Builded from their love of him,
And in building up this temple
They should these conditions hold:
No matter what the provocation
Angry words must not be spoken,
Nor an unkind thought be uttered.
And whenever strong temptation
Seized them, let them upward glance
To where he walked in majesty,
And remember all his goodness,
All his love, and all the kindness
He had showered down upon them;
How, at his glance, the flowers opened,
How, at his smile, the green fruits ripened,
How the corn-fields turned to golden
When his eye had lighted on them.
For their God a God of love is,
And their offerings must be like him;
Offered from their love of him,
Not from pride or false ambition,—
He would smile upon their labours,
And he would accept their offering.
Thus the men addressed the people,
And with kindly words dismissed them.
Young and old, and rich and poor,
Straightway banded them together;
And commenced to build the temple.
With the rough hewn stones they builded
Happy words and joyous laughter,
Cheerful thoughts and kindly glances.
So the temple grew, and, growing,
Well repaid them with its beauty.
And they the conditions held,—
Not an angry word was spoken,
Nor an unkind thought was uttered.
And their God he smiled upon them,
Smiled and blessed them in their labour.

April 19—20, 1879.

(To be continued.)

MEDIUMSHIP—THE SPIRIT-CIRCLE.

A MAHOMEDAN MEDIUM IN INDIA.

We have received from a lady in India a copy of the "Madras Mail," of April 23th, from which we reprint the following:—

Sir,—I was staying lately at a friend's house, and he gave me the journal of the Theosophical Society of Bombay to read. The great contention of the Association I find is that matter can pass through matter. This, of course, is opposed almost universally to our present experience; and persons therefore who assert that matter can and does pass through matter are looked upon as impostors, or deceived. It is a pity that in all recorded cases in Europe there is mystery of procedure, but in this country many instances are given in which there is no room for anything else but the thought that the persons bearing testimony are mistaken. Some years ago several strange manifestations took place in the house of a European family at St. Thomas's Mount, one feature of them being that matter passed through matter, and on enquiry I have found that similar manifestations occasionally occur in Hindu houses. What I really wish to say however is this. My friend not only took in the journal, but he was reading other publications of a similar character with the object of discovering whether the contention could be true. "I'll tell you

why," he said, "the subject has interest for me. Four or five years ago, on going into my shop one morning, I found a very poor Mahomedan standing near the well in the compound. He wore nothing but a cloth round his loins. Thinking he might be a thief I asked him what he was about; he answered that the shade of my trees, and the water were inviting, and that he merely wished to rest. Concluding that he was a beggar, and wishing that he should go, I offered him money, which he refused. I next asked him if he wanted anything else, and he begged that some milk might be given him. The milk was brought, and he drank it. He next asked for some Ganjah leaf, and this also was supplied. He ate the leaf. Although carefully watched he ate and drank nothing else during the whole of his stay which lasted two weeks. Knowing what the man was I did not interfere with him. He stayed in the compound of my shop, and my servants under my orders supplied him with milk and ganjah whenever he asked for them. On the third day he came to me and said, 'you have been very kind, I should like to show you what I can do. Let me have a rupee.' He touched the rupee, and told me to mark it. With my penknife I cut my initials on it. 'Now send the rupee (he said) to the bazaar.' I sent it by a servant telling him to purchase sweetmeat with it. The servant went and brought the sweetmeat. The man next held out his hand in the air and said, 'Come! Come!' in Hindustani and the rupee came into his hand. He handed it to me. It was the rupee with my initials. He next asked me for my watch, which he touched. 'Put it into a box,' he said. I got a Chubb's box out of my shop, and with my own hands put the watch into it, locking the box, and putting the keys, single and duplicate, into my pocket. He made a pass or two over the box, and asked me to open it. The watch had disappeared. 'You will find it in that room,' he said, pointing to my furniture godown about 20 yards away, which was locked. 'Open the door and put your arm in.' I did so and the watch was dropped into my palm. 'Have you any objection,' I asked, 'to my having others (my servants were around me) to witness what you do.' 'Not at all,' he said. I therefore, day after day, invited my friends, who came and witnessed various other extraordinary feats. Anything touched by the man in my shop came clean away to us, and we were seated near the godowns. He brought grapes and melons from the air, and they were not in season. He spoke to something in the air, saying, 'Come be quick! We are waiting!' and then turning to us would add 'There it is coming, hold out your hands,' and the fruit would drop into them. On asking the man to explain, he said there were spirits in the air, fire and water, not disembodied spirits, but spirits which had their existence there entirely. 'They are controllable by man and if you wish to go through the same preparation as I have gone through, you can be equally powerful.' He professed to be able without the telegraph to communicate with his Guru who was in Cashmere. When he got more confidence in me he produced some papers from his cloth, and on reading them, I saw that they were certificates from men of very high position (Europeans and others) in the Punjab, N.W. Provinces, stating that the bearer had exhibited before them, and that he was a person of extraordinary power. One morning, on reaching the shop I was told that he was a not to be found. I sent to the bazaars and all about the town, but not a trace of him could be discovered. You can understand now, I think, why I take an interest in the Theosophical Society. I wish to see whether their investigations will lay bare the secret of the extraordinary power by which matter can be made to pass through matter. If a discovery is to be made it can be made in India alone, where the race of Gurus has not yet ceased to exist."

ASMODEUS.

"DR. SCOTT PHOTOGRAPHED."

NOTICE.—Any individuals who do not believe the testimony and evidence adduced in the MEDIUM of the last few weeks, will do well not to make any enquiries about gaining admittance to the circle at Littleborough. He who cannot believe what is stated by his kind, is best separated from them, and would do well to satisfy himself at home that there is a communication between the two worlds. Spiritual enquirers, and not spiritist investigators, is what is required of visitors. These seances are for a higher purpose than to merely satisfy the hungry craving of sensationalism, or the degrading panderings of mere curiosity; they are to satisfy the soul by the top stone of physical fact that the true self lives after death; to create a quickening in the inner spirit to attain a higher condition of spiritual selfhood. Religion and not sensationalism, spirituality and not curiosity, is what is the intention of the spirits in these higher phases of spiritist manifestations. Let none but those who are ready to culture these, with full confidence and faith in the honesty of the medium and all present, seek to gain admittance to this circle, and then no needs to fear for our worthy medium the disastrous downfall that has befallen some. No further communications will be replied to unless stamped envelope be enclosed.

Wednesday evening, May 18th, was calm, mild and clear; a little moisture in the atmosphere. Conditions in the seance

room were very favourable. Seventeen persons, including medium, present. The seance commenced about eight o'clock, lasting two hours, giving thorough satisfaction to all present. Shortly after the seance commenced the gaslight was turned out, we singing and chatting in the dark. About twenty minutes elapsed when the well-known form of

"Dr. Scott"

walked from the cabinet, making himself visible by his large "spirit-lamp." After greeting us in his usual kindly fashion, he retired to the cabinet and gave orders for one of the shutters to be taken down from the window—admitting the waning daylight. He then walked into our midst in the light, exhibiting not the slightest semblance to the medium. His head had around it a turban, over it, hanging on the shoulders, was a broad loose piece of drapery, his whole body enshrouded in white drapery. His skin was dark brown, his beard and moustachios of much deeper shade of brown. We were now told to sing, and not to gaze upon the form while the operation of taking the spirit's photograph was going on. When this was done we were again permitted to gaze upon the "Doctor" who again made himself free in our midst.

Whilst the shutter was down the "Doctor" went to a lady mesmerist, who is a very powerful mesmerist. Taking her by the hand he led her into the middle of the room, then fixing himself right in front of her, with his face about six inches from hers, he said: "Madam, try your skill on me," and for full FIVE MINUTES IN DAYLIGHT the "Doctor" and the mesmerist gazed into each other's eyes. She made no visible effect upon the "Doctor." Before allowing her to take her place he made a few passes over her.

He again retired to the cabinet, the shutter was put up, the gas lighted—a good seance light—and fresh arrangements were made for taking another negative of the "Doctor." Whilst these arrangements were taking place the "Doctor" walked into the circle, talking with us, apparently thoroughly at home—kind, gentle, considerate; a true gentleman in all his actions.

When the "Doctor" again retired to the cabinet, I distinctly saw, through the opening in the curtains, the medium sitting on his chair with his legs crossed; the "Doctor's" whole form was visible at the same time. The preparations being finished we again sang, when the whole of the shutters were taken down, the blind wound up, and the "Doctor" had his photograph taken a second time.

Mr. Langley, the photographer, now enquired from the "Doctor" if he would like to have his photograph taken by magnesium light. In reply the spirit said he did not know, but if Mr. Langley would burn a little to show what was the power of the light, he would then see. Accordingly a piece was burned, the light being truly brilliant, something like—for brilliancy, though with less power—the electric light. This was satisfactory, so a third time the "Doctor" stood for his photograph. At the close a little magnesium was burned that we might see the "Doctor" under this powerful light. A grand sight, indescribable, every lineament of his face visible; the fine chiselled nose, the large black eyes keen as eagle's, garments of snowy whiteness; all clear as in noon-day sun. At the close of the seance a small piece of magnesium was burned to give Mr. Fitton some idea of the light in which his angel guide had stood to be photographed, and I attempted to gaze at it as the "Doctor" had done, but had to desist on account of its brilliancy. Sceptics, with your colour-blind, hallucination and dupedom theories, tell us how these things be.

The camera and other articles belonging to the photographic business were now put away, and the "Doctor" retired into the cabinet to rapidly dematerialise. The light was put out, we singing for a short time, when upon the floor, about four feet from where I sat, a small bright light was visible, gradually growing brighter, now ascending, now swaying, then up and up, till again before us stood our kind friend "Dr. Scott." This had been done that the two lady strangers might see him build himself before their eyes; exhibiting himself to all, then going to the spot whence he had rose up he rapidly sank into nothingness.

Quickly after came "Yakoo" in the dark, making himself known by his gruff voice and rough strong hand coming in contact with sitters heads. Then we were treated with a shower of peas in the shell—a fair gas seance-light at the time. They seemed to come through the ceiling. But "Rosa" said they came through the door and window. "Madame Viné" also gave some of her rich and delicious perfume. This closed the seance.

The cabinet during the time the photograph was being taken was entirely in darkness, not a scintillation of light was allowed to touch the medium, at the same time I saw the medium and "Doctor Scott" a little light fell on the medium's body with distressing results. The "Doctor" made himself very useful to the photographer in unpacking his prepared glasses for the photographs.

Mr. Fitton does not admit investigators.

59, Manchester Road, Heywood. JAMES B. TETLOW.

Signed by:—

Henry Taft, 39, Plane Street, Oldham.

Thomas Kershaw, 10, St. Peter Street, Oldham.

ANOTHER SITTING.

On Saturday evening, May 21, Mr. Fitton, of Littleborough, held a special seance for the Spiritualists of Saddleworth, at 39, Plane Street, Oldham. There were twenty-four persons present. Internally, conditions were good, but externally very bad—electric atmosphere unsettled.

The medium and cabinet were searched by Mr. Joel Platt, of Saddleworth, and Mr. Joshua Wood, of Oldham, with satisfactory results. The door being made secure, several sitters being close to it, no one could obtain ingress without detection. The gas was turned out and we commenced to sing.

We did not sit long before lights were seen to float in every direction of the room. With one of the spirits came a

SPIRIT FROM PLANET JUPITER

Of extraordinary height. My wife saw his head distinctly near the ceiling; others saw the arm. It came to me and placed the right hand on my forehead, gently pressing and passing downwards. The fingers were well shaped and of feminine feeling, entirely unlike those of medium. This form has been clearly seen at Littleborough by some of the sitters who were present at this seance, and they informed me that he was about 8 feet high. "Dr. Scott," in answer to a question, said that he took three times the power of an ordinary form.

Quickly following the disappearance of this giant came our old and true friend,

"Dr. Scott,"

First appearing as a faint light on the floor, then gradually building up to full stature, visible to all present. As usual he was very agreeable, answering many questions that were put to him. To show his solidity he came to me and placed his head against mine and pressed; then, placing his hand on my head, and his knee on my leg, he pressed the full weight of his body on me. Heavy enough it was; I would not care to hold him many minutes. He rapidly sank away in the spot whence he came up, to come quickly again from the cabinet. In the interval, however,

"JOHN KING"

Made his appearance just outside of the cabinet, giving us a hearty greeting. His voice is strong as ever. He did not come many feet from the cabinet, just going to Mr. Taft and placing his hand on his head and holding his spirit-lamp so that he might be seen, then very quickly passed into nothingness. After "Dr. Scott" reappeared and vanished again, came my sister,

"BETSY."

She came to fulfil a promise she had made Mr. Taft through me on the previous Sunday. I have not seen her so fully her real self as she was to-night. Not one jot or tittle of semblance to the medium,—her exact self. She had not power to speak, and did not stay long.

"Yakoo" came next in the dark. I think this spirit cannot stand the light, as he always comes in the dark, though he has been seen by the regular sitters of the Littleborough circle. He is black, strong, and very frolicsome.

Next we had a window-blind rod brought in through the closed doors, tapping me on the legs, and Mrs. Taft smartly on the back. During the early part of the seance we had "Madame Viré's" delightful and delicious perfume.

JAMES B. TETLOW.

PROGRESS OF SPIRITUAL WORK.



RICHMOND HALL, PLYMOUTH.

We claim for our Movement here that it is essentially and distinctly a spiritual work, having as its object what would be generally termed "winning souls to Christ," by which we mean making them Christlike; or the "conversion of souls," converting them from ignorance to knowledge, from bigotry to charity, from sin to righteousness: this is what we understand by "conversion," not the acceptance of a creed, or a formal profession of faith in anything or anybody, but a change in the spirit, the disposition, character and life of the person himself. If the person himself is not changed we fail to see the advantage in his acceptance of a doctrine, or his profession of faith in any person, book, or theory.

When we say that we are engaged in a spiritual work, we mean that we are seeking to spiritualise the people; to make them spiritual men and women, after the model and pattern that we have in the person of Jesus Christ.

We believe that the tendency of modern scientific thought and investigation is to make men materialistic, and the tendency of the denominational system of religious teaching is to keep the people in spiritual babyhood; hence why there are so many dwarfs. But we regard the principles and teachings of Spiritualism when practically realised, i.e., exemplified in the life, as eminently adapted to develop a healthy, vigorous spiritual manhood; by which we mean a life characterised by knowledge, wisdom and goodness.

We have established ourselves under spirit-direction, as a distinct movement, and we are working side by side with other bodies of spiritual teachers and workers. Yet we are not a sect; we have no denominational prestige to maintain; we have no creedal interests to conserve; we have one simple object in view—the spiritual awakening of those who are dead in ignorance and sin, and the nourishment and development of spiritual life in those who are awakened. If we do not accomplish this we shall regard our movement as a failure, but we sincerely believe that these objects are being in a degree accomplished, and at our present rate of progress, we may well take heart and hope. Thank God! we cannot doubt the truth and reality of the power that is in our midst; the logic of the spirit-circle is irresistible; and if the spirit-circle is kept pure, and extended, there will be no question about our success.

At the circle on Wednesday last we had substantial indications of progress; the guides of Mr. H— surpassed themselves in their addresses. We had, also, a good day last Sunday. The subjects discoursed on were, in the morning, "Praising God, a duty and a privilege; an essential element of true religion, and heavenly life," in the evening "The Spirit's appeal to the Churches," "Behold I stand at the door and knock," etc.

We spoke in the evening to the largest congregation that we have yet had, and at the conclusion of the discourse the spirit "Frank" controlled and offered the closing prayer, as he did the opening petition on the preceding Sunday. It will be seen from this how truly our spirit-friends and ourselves are working together; and well may we pray that we might be made worthy to be co-workers with these holy intelligences, and with God! Nearly the whole of the congregation remained to the after meeting; those who left did so reluctantly, and only because they were obliged to, thus indicating the deep interest which is being awakened.

It may be thought that there is danger in these promiscuous audiences being present at the more private sittings, but our spirit-friends assure us that if we are careful as to the inner circle, no harm can be done. Hence that circle is always arranged by the spirits themselves, and consists, at their desire, of five, seven, or nine at the most. Then the other circles are arranged and the operations of the spirit-power go on without interruption.

On Sunday the medium, Mr. H— was unwell, but another friend was controlled to exercise his healing influence upon him, and the result was that Mr. H— was able to assure the audience that although when he sat down he was very unwell he was now quite well, and we had substantial proof in the fact that our good spirit-friend "Jonathan" gave an earnest address, and concluded the meeting with prayer. Were not these gifts of healing, etc., promised by the Master, and are we not obeying his directions in thus effectually exercising them?

There were again several strangers present who manifested a deep interest, and who by the table manifestations were convinced of the reality of the power. At every service Spiritualistic papers are given away, and so we progress in the cultivation of our spiritual field. "Oh what shall the harvest not be!"

OMEGA.

CAPE TOWN. SOUTH AFRICA.

TO THE EDITOR—DEAR SIR,—I have much pleasure in communicating the result of the second quarter's work of the South African Spiritual Evidence Society. We cannot boast of an increase of membership, and I think we have no cause to be alarmed at the loss. The curiosity-monger, if I may use such an expression, soon gets tired waiting for the development of medial powers, and leaves with all sorts of conjectures. These are the principal losses to our Society.

We held our Quarterly Meeting on Monday the 9th instant, in our upper room Wale Street. We have been obliged to move our rooms, which for convenience and adaptability are much more suited for our purpose, the room being large enough to hold all our meetings in, as heretofore, we were obliged to hold our Sunday evening services in the Athenæum Hall.

We inaugurated the above rooms with calling the members together to partake of a fruit banquet, which passed off very satisfactorily. The fruit was presented by one of the members.

Circulation of literature.—Twelve copies of the MEDIUM AND DAYBREAK, four copies of the "Spiritualist," and six of the "Herald of Progress," were got out through a news-agent, and subscribed for by the members. This circulation should be doubled nearly. Numbers of our members get the above papers direct, still we have members who should avail themselves of this source of information.

Reading-room.—We have added to this during the quarter the "Banner of Light," "Theosophist," and "Truthseeker." We should be glad to be in a position to get all the spiritual papers in circulation, but our funds at present will not admit. We have not been able to enlarge our library from the same cause.

Presentations to the Society.—Mr. B. T. Hutchinson presented us with twelve vols. of "Angelic Revelations" and numbers of pamphlets. Mrs. De la Corneliere with their mahogany circle

table, round which they had such rich feast from the angel-world in the "Circle of Light," which had been broken up and some of its members gone to distant lands. May God protect them, and the angel-world minister to their spiritual wants, is our earnest prayer.

Circles.—We have formed one new circle called the "Circle of Progress." This consist of, at present, but five members. These have taken the first step into a Spiritual Order or Brotherhood which consists of a course of spiritual teaching suited to the spiritual requirement of the initiate, who is thus step by step taught how best to live here, to perform earth-life duties, and attain to, or work out the home in the spiritual world. Our Wednesday circle has been amalgamated with our Tuesday and Thursday circles; this was caused by the lack of musical talent. We have not to report startling results in any of our circles; this has been a quarter of trial to test the metal and see its quality. The great need with us is for each individual member to try to develop his own spiritual gifts as well as one particular mediumistic person. When we all realise this in a circle that each has talents entrusted to him and is responsible for their use, then the angel-world will be able to come near to mortals, and grand will be the results.

Sunday Services.—Our President has continued to hold these during the past quarter, which have been appreciated by those who have attended, and much spiritual food has been dispensed by his guides to hungry mortals. Mrs. Hodgson, late Miss Brown, kindly took one Sunday evening service, but her guides still enforce rest on her, or we should have had her more actively engaged.

New Members.—We have had two men and seven women join during the quarter.

Membership.—We have several members who gave in their names to start the Society but who never put in their appearance at any of the meetings although written to, neither do they pay their contributions; others have lost heart, or their curiosity has been satisfied, they have ceased to become contributors to our funds. Twelve we have to class with the above: four have resigned, which makes a total membership of thirty-nine, viz, twenty-four men, fifteen women. We admit ladies into the Society without monthly contributions.

We have received letters from individuals in Queenstown asking for information, which was replied to by both secretary and president.

Harmonium.—A fund has been started to procure one for the Society's meetings.

An Address was presented to Mr. B. T. Hutchinson on his leaving us for a tour to England and the continents, thanking him for his untiring efforts in sowing the seed in Cape Town. The members elected him as the representative of our Society, and as such commend him to the friends of our Cause where e'er he may go. Yours in the Cause of Truth.

A. TEAGUE, Hon. Sec.

THE DIFFUSION OF SPIRITUALISM.

QUEENSLAND.

In remitting his subscription, a reader of the MEDIUM living near Brisbane gives the following particulars:—

Spiritualism is making great progress here in Queensland. Since my last communication, a very large number of circles has been organised, and their progress is wonderful. The communications are principally through the rod, and are usually of an elevating character, the sitters as a rule being of a serious turn of mind, and seekers after truth.

We have a very creditable little paper—the "Telephone"—which has reached its seventh number, with a circulation up to last week of 1,000 copies, which is doing great good by bringing the subject prominently before many who never even heard of Spiritualism, and who are beginning to inquire whether these things really are so. There are a good few mediums now being developed rapidly, considering that there is not a developing medium as yet in this place. The work seems not to require the ordinary phenomena and aids of older countries. There seems to be "shaking among the dry bones" and spontaneous arising and starting into action of many who are convinced of the great truths of Spiritualism without the craved-for phenomena of materialisation so much run after at home.

Of course the usual opposition of orthodoxy has to be encountered, but so far, as a rule they consider it *infra dig.* to make a public stand against it, their principal action being the sneer and instant disposal of the matter by the term "de-luded." But things cannot rest long as at present, as the alarm must be taken sooner or later and the volcano of opposition start into active fury. They are wise enough to know that their safest policy as yet is silence, as any allusion to the subject on their part would only give it greater publicity and cause people to inquire,—and, as a rule, our colonial people are an inquiring people, with an energy in that direction strengthened by the circumstances of colonial life, which results, as a rule, in a considerable amount of self-reliance, and is fatal to the leading by ecclesiastical apron-strings.

GOSWELL HALL SUNDAY SERVICES.

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

On Sunday morning last, Mr. E. W. Wallis took for his subject "Trance and Inspirational Mediumship Considered," which was a splendid discourse, and a very interesting discussion followed.

In the evening Mr. Wallis again occupied the platform, his guides taking for his farewell oration "The Three Aspects of Spiritualism." It was the finest discourse I think the friends have ever heard at Goswell Hall Sunday Services; it was a perfect masterpiece, therefore we can confidently recommend him to our friends and Spiritualists of America. The audience unanimously accorded their sympathy and good will for his success.

On Sunday morning, May 29th, at 11 o'clock—a Conference, in which all friends are invited to take part.

In the evening, at 7 p.m., Mr. Walker, a young trance-medium of a very promising order will occupy the platform for the first time. It is to be hoped that friends will rally round him and sustain him in his noble effort.

W. Towns, Secretary.

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

LADBROKE HALL, NEAR NOTTING HILL RAILWAY STATION.

On Sunday next, at 11-30, Mr. J. Holmes, of Leicester, will occupy the platform; subject—"An Exposer of Spiritualism Exposed." Also at 7 o'clock; subject—"Jesus not so Black as Sceptics Paint Him."

Last Sunday we had a very full hall, more seats having to be provided. Mr. Morse occupied the platform at the evening service, the subject being "A Forgotten God," which was beautifully handled by the controlling power, and highly appreciated by the large and intelligent audience present.

At the close of the address, Mr. F. O. Matthews followed with clairvoyance, which is usual at the Sunday evening meetings at Ladbrooke Hall. The descriptions given were mostly to strangers, and acknowledged to be correct.

Mr. Matthews hopes there will be a large gathering, both morning and evening, to meet Mr. Holmes next Sunday.

Mr. Matthews again begs to tender his most sincere thanks for the many acts of kindness shown him in his undertakings at Ladbrooke Hall by the various frequenters—Spiritualists and non-Spiritualists, and hopes the work of the past will bring a ripe and full harvest in the future.

126, Kensington Park Road, W.

F. O. MATTHEWS.

QUEBEC HALL, 25, GREAT QUEBEC STREET.

MARYLEBONE ROAD.

On Sunday, May 29, at 7, Mr. Veitch will lecture on "The Claims of the Church."

On Monday the 9th, at 8.30, Comprehensionists will meet.

On Tuesday, at 8.30, Miss Gay will lecture on "Man and Woman as Spiritual Beings."

On Wednesday, at 8.30, Mr. F. O. Matthews will hold a meeting for clairvoyant descriptions. These meetings have become extraordinarily interesting, exciting the wonderment of all.

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

J. M. DALE, Hon. Sec.

LEICESTER.—SILVER STREET LECTURE HALL.

On Sunday evening last, May 23, we were favoured with two trance addresses from Mr. Bent and Mrs. H. The guides of Mr. Bent took for their subject "Old things pass away, behold all things become new." It being a foresight and opinion on the New Revised Edition of the New Testament, which was loudly applauded by the audience. The guides of Mrs. H. took for their subject, "The Evil and the Good," which gave great enlightenment to the audience.

We have got Miss Dietz and Mr. Frank Dietz at the Theatre Royal this week.

56, Cranbourne Street, Leicester.

R. WIGHTMAN, Sec.

Oil.—Swedenborg defines the correspondence of oil as "the holy principle of the Good of Love." Such a type we should of course expect to be smooth and gliding, inflammable, and always rising above water. Its tendency to abate the raging of the waves is well known; and whoever tries the spiritual principle it represents, will find that it has the same power to calm the tempestuous soul of an angry man. That all truths, above the merely natural and scientific, are seen more and more clearly in proportion to the pure state of the affections, will be readily admitted by all observers of the inward growth of the soul. It is likewise a fact that oil poured upon water makes it lucid to its remotest depths, so that all substances in it can be distinctly seen. A traveller in Turkey writes thus:—"I was aware that oil would calm the surface of the sea, but I did not know until recently that it rendered objects more distinct beneath the surface. A trinket of some value had been dropped out of the upper windows of our place into the Bosphorus, which at this place was ten or twelve feet deep. It was so small that dragging for it would have been perfectly useless; it was accordingly give up for lost, when one of the servants proposed to drop a little oil on the surface. This was acceded to, though with faint hopes of success. To our astonishment, the trinket immediately appeared in sight, and was eventually recovered." Priceless, altogether infinite in value, are the spiritual jewels that might be restored to the world, by pouring oil on the troubled waves.—"The Telephone," Brisbane.

RULES AND CONDITIONS FOR THE SPIRIT-CIRCLE.

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

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

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

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

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

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

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

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

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

APPOINTMENTS.

Northampton.—May 29.

Goswell Hall.—June 12 & 19.

Keighley.—19.

Stamford.—July 24.

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

APPOINTMENTS.

FAREWELL VISITS.

May 29.—Oldham. 176, Union-street, at 2.30; subject, "Endless Torment or Eternal Progress?"—at 6, "Spiritualism the Key of the Bible."

" 30.—Rochdale (probably).

June 5.—Manchester. Grosvenor-street, at 2.30. Salford, at 6.30.

" 12 & 13.—Glasgow.

June 26.—Barrow-in-Furness.

" 19 & 20.—Newcastle-on-Tyne.

July 3.—Belper.

" 22.—Darlington.

" 10.—Keighley.

" 23.—Ulverston.

" 17 & 18.—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.

MR. J. HOLMES, 58, Cranbourne-street, Leicester.—Appointments:—London—Ladbrooke Hall, May 29; Spiritual Institution, June 2; Goswell Hall, 5; Walsall, 12; Stamford, 19; Sowerby-bridge, 20; Newcastle, open.

THE LONDON SOCIETY FOR THE ABOLITION OF COMPULSORY VACCINATION,

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

OBJECTS OF THE SOCIETY.

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

The minimum annual subscription constituting Membership is 2s. 6d. Every opponent of Compulsory Vaccination in the United Kingdom is earnestly invited to join and co-operate with the society.

CHAIRMAN OF COMMITTEE.

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

TREASURER.

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

HON. SECRETARY.

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



MANCHESTER AND SALFORD SPIRITUALIST SOCIETY.

263, 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.:-

CIRCLE A

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

Mr. Brown's, 33, Downing-street;
" Braham's, 392, Stretford-road;
" Dawson's, 37, 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, 48, 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),
Miles Platting.

Due notice will be given as other Circles and Districts are open.

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

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.

SOUTH LONDON MEETINGS.

23, Peckham Park-road, Old Kent-road (opposite Gas Works).—

Tuesdays, at 8 p.m.

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

Sundays, at 3 p.m.

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

J. G. ROBSON, Hon sec.

8, Bournemouth Road, Rye Lane, Peckham.

BARROW SPIRITUALIST ASSOCIATION.

Public meetings held in the Rooms, Cavendish-street and Dalton-road, every Sunday at 6.15 p.m. and every Thursday at 7.30 p.m. Trance addresses on each occasion.

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

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

OLDHAM Spiritualist Society, 176, Union-street.—Meetings, Sunday at 2.30 p.m., and 6 p.m. Mr. Alfred Farrar, secretary, 7, Dawson-street, Lees, Oldham.

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

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

HEALING BY LAYING ON OF HANDS. DR. JAMES MACK,

37, Upper Baker Street, Regent's Park.

MESMERISM.

D. YOUNGER,

MAGNETIC HEALER AND MEDICAL RUBBER,

23, Ledbury Road, Bayswater, London, W.

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

MESMERIC INSTITUTION

For the Cure and Alleviation of Diseases.

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

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

WRITING AND SPEAKING MEDIUM, CAROLINE PAWLEY. Free of charge. Appointments made by letter only, with direct envelope, 43, Earls' Court Road, Kensington.

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

F. O. MATTHEWS, Clairvoyant, 126, Kensington Park Road, W., five minutes' walk from either Notting Hill or Notting Hill Gate Stations. Public seances for Spiritualists and friends, every Tuesday and Thursday evening at 8.30 prompt. Other seances by arrangement. At Ladbroke Hall, Notting Hill, every Sunday evening at 7 o'clock.

PHYSICAL & TEST MEDIUMSHIP at Mrs. Ayers', 45, Jubilee Street, Commercial Road, E., Sunday, at 7.30; also on Tuesdays and Thursdays at 8 o'clock. Mrs. Walker, physical, trance, and test medium, may be specially engaged.

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

SMOKERS BEWARE!

AN ESSAY ON

"THE NATURE OF TOBACCO,"

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

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

Price Threepence.

THE ATONEMENT:

OLD TRUTHS as SEEN UNDER A NEW LIGHT.

INSPIRATIONALLY WRITTEN

By C. P. B. ALSOP

(LATE BAPTIST MINISTER)

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

FOOD REFORM RESTAURANT COMPLY.

(LIMITED),

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

VEGETABLES, FARINACEA, FRUIT,

OATMEAL, WHEAT MEAL AND HOMINY PORRIDGE,

SOUPS ALWAYS READY.

TEA, COFFEE AND COCOA

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

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

ASTROLOGY.

"Worth its Weight in Gold."

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

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

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

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

A SITUATION WANTED by a young woman who can make herself useful in the family. G. H., 15, Southampton Row, London, W.C.

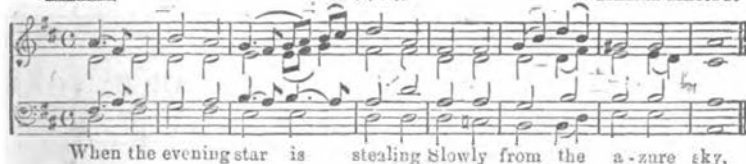
HYMNS AND TUNES FOR SPIRITUAL CIRCLES AND MEETINGS.

HYMN No. 147 in the "SPIRITUAL LYRE."

ALMA.

8787.

ITALIAN MELODY.



When the evening star is stealing slowly from the a-zure sky,



And each low-ly lit-tle flow-ret Soft-ly shuts its dew-y eye;

- 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.

Gently.

81, D.

When the hours of day are num-ber'd, And the voic-es of the night
Wake the bet-ter soul that slum-ber'd To a ho-ly, calm de-light;

Ere the evening lamps are light-ed, And, like phantoms grim and tall,



Shadows from the fit-ful fire-light Dance up-on the par-lour wall;

HYMN No. 46 in the "SPIRITUAL LYRE."

MELITA.

8.8.8.8.8.8.

Ar-rayed in clouds of gold-en light, More bright than heaven's resplend-
ent bow,

The ho-ly an-gels come by night To bless the sleep-ing world be-low.

How soft the mu-sic that they bring, How sweet the hallowed strains they
sing.

REMARKS ON THE TUNES.

"Alma" was sung to hymn 147 when the meetings were first established in Cavendish Rooms more than eleven years ago, and the two have been sung in conjunction many times since. The combination is a fitting one.

The hymn derives much of its imagery from nature, in describing the conditions under which the sleeping world is guarded, in its passive hours, by spirit-friends. The tune is a blend between the lyrical and the recitative—expressing the emotion of poetry with the statement of fact.

The time is two beats to the bar. The chief difficulty is in the first line of each verse, as in the two words—"star is," occupying two beats. "Star," takes a beat and a half, and "is," half a beat. "Star," has four notes to itself—the dotted crotchet, nearly a beat in length, the quaver which follows, making up the beat. The two quavers hooked together take half a beat, and the remaining half-beat of the bar is given to the two hooked-together quavers over "is." This passage requires careful practice, as some singers give the whole of the four quavers of the second beat to "is," thus altogether destroying the expression intended in the phrase. The slurred crotchets in the remainder of the tune are easily managed, occupying one beat each pair, or the time of a minim.

It may be as well to observe that frequently a mistake is made in the very first word of the hymn—"when." It occupies a beat, composed of a dotted crotchet, taking three-fourths of the beat, and the quaver, taking the remaining quarter of the beat.

"Trivoli" is well known in spirit-circles, but next week we will point out a slight variation from the music, usually made by singers.

The remaining tune—"Melita"—is a very fine one, and so easy as to require very little comment. However, on another occasion we may see fit to call attention to its peculiarities.

The following tunes have already appeared in this department:—

- February 11.—Moscow—Chester—Dijon.
18.—Missionary.
" 25.—Melcombe.
March . 4.—Rockingham.
" . 11.—Belmont.
" . 18.—Bishopthorpe.
" . 25.—Jerusalem.
April . 1.—Bristol.
" . 8.—All Saints'.
" . 15.—Vienna.
" . 29.—Ascalon.
May . 6.—Aurelia.

And in addition, those given this week—17 in all.

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.

HYMN No. 46 (continued).

- 2 Good-will henceforth to man be given;
The light of glory beams on earth;
While angels tune the harp of heaven,
Their kindred here rejoice with mirth;
And to the skies their voices raise
In one sweet song of gushing praise.

THE MOST POPULAR OF OUR PUBLICATIONS!
24 pp. Price 2d.; by post, 2½d.

THE RATIONALE OF SPIRITUALISM

A PAPER READ BEFORE THE CHICAGO PHILOSOPHICAL SOCIETY

By F. F. COOK.

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

This admirable Essay completely meets the requirements of the Movement at this time. It views from a spiritual standpoint the power at work in Spiritualism, and explains why its tendencies are so diverse and to some so contradictory and perplexing. Every intellectual reader will enjoy it.

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

(Reprinted from the MEDIUM AND DAYBREAK.)

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

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

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

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

Third Edition. Nineteenth Thousand.

Beautifully printed à l'antique, 88 pp. in Handsome Wrapper,

PRICE 3d., POST FREE 3½d.

WHAT MUST I DO TO BE SAVED?

A DISCOURSE BY

COL. ROBERT G. INGERSOLL

Minister in America of the Gospel of Freethought.

NOTE.—This Edition contains the Author's Own Preface: it is the only full report issued in this country.

"The ground of argument taken in the lecture is quite new. No one has ever pointed out before that none of the orthodox conditions of salvation were ever spoken of by Christ, nor ever known to his apostles."—G. J. HOLYOAKE.

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

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

Just published, in 2 vols, imperial 8vo. cloth, price 86s.

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

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

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

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

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

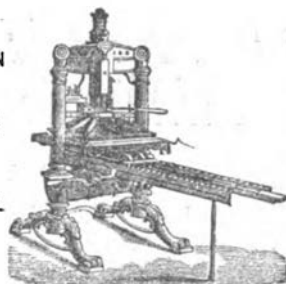
Sold by J. BURNS, 15, Southampton Row, London, W.C.

SPIRITUALISTS' BUSINESS DIRECTORY.

J. BURNS,
PUBLISHER,

PRINTER, LIBRARIAN & BOOKBINDER

Every
DESCRIPTION
of
PRINTING
Executed
WITH SKILL
and
DESPATCH



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

PERIODICALS AND OTHER LITERATURE SUPPLIED.

15, SOUTHAMPTON ROW,

HIGH HOLBORN, LONDON, W.C.

SUPERIOR BLACK DRESS GOODS.

WHEN Ladies purchase Black Dress Goods for Mourning or ordinary wear of London or provincial drapers, they necessarily buy them under every disadvantage as regards price, quality, and the dyeing—the latter a most important consideration affecting the appearance of a dress and its future permanency of colour.

Black Dress Goods of the best make and the finest and most durable qualities, can be offered to any Buyer for Ready Money at the same or even less price than is usually paid for the most inferior goods sent out of Bradford on the usual credit system, labelled "French Make" or some other untrue description affixed to deceive the inexperienced.

I will forward to any address, carriage paid, a Full Dress of one of the best qualities of Yarn Dyed Black Cashmere, made by the looms of Bradford, and dyed by one of the most scientific Dyers in the Trade, for 19s, equal to anything sold in London or the provinces at 30s; Money returned if not highly approved of. Ladies who have ordered these goods from the quoted prices, have expressed their appreciation of them by repeating their orders and recommending them to their friends.

Patterns of all qualities free by post. Full dress lengths always carriage paid.

Post Office Orders payable to Joseph Dobson, Stuff Merchant, Bradford, Yorkshire. Established 1852.

ANGLO-AMERICAN STORES.

F. FUSEDALF, Tailor and Draper.

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

ISLE OF WIGHT.—Annandale Villa, Sandown.—One or two invalid Ladies will be taken great care of by a Healing Medium, including Board and Lodging, for 30s. per week for the six winter months at this pretty seaside town, which is known to be particularly salubrious.

SWEDEN.

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

FOR UNIVERSAL USE.

JOS. ASHMAN'S EMBROCATION,
For the Restoration of Vital Equilibrium and the Re-establishment of Health.

Price 2s. 9d. per Bottle.

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

Christ the Corner-stone of Spiritualism.

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

Contents:

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

PRICE SIXPENCE

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