

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

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SPIRITUALISM IN EDINBURGH.

**THE REALM OF MYSTERY,
OR
SCIENCE versus SUPERSTITION.**

A LECTURE delivered by J. BURNS, of the Spiritual Institution, London, in the Free-Mason's Hall Edinburg, October 10, 1870.

Man is surrounded by a Realm of Mystery. Very little is known satisfactorily, and that which man is best acquainted with closely borders on the Unknown. The border tract is occupied with hypothesis, contradiction, and supposition; in and amongst which shadowy denizens the pioneers of Science are continually making fresh inroads, and gathering into the treasury of Science, tribute from a realm, which had been to man's thinking, thus far without law or control.

For what is Science, but simply Knowledge, the result of experience, which is being extended daily. No fixed boundary can be set to science; no one dare say such and such facts are not "scientific," for all facts, however strange and unwarrantable, are scientific, and the present and ever-increasing structure of science has been aggregated alone from facts, collected with trouble and patience, and the genuineness of which has been doubted when first observed.

There is thus an ever-extending limit to human experience, in a lateral direction, but in addition to the domain thus indicated, there are special experiences—intermittent facts, conditions of existence, fugitive phenomena; unlike the

[Facts are chieft that winna ding,
An' downa be disputed;"]

They very much more resemble

"The borealis race
That flit ere you can point their place."

This kind of fact does not appear to be indigenous to earth—not a product of the physical state,—but as if suddenly let down from an upper story, it is as rapidly and unexpectedly drawn up again, and the place which it occupied is void.

To indicate man's intuitive and uncultured recognition of this phase of existence, the term "Superstition" is

well applied, which means a self-existing power, surviving the mutations of religion and philosophy, and the lapse of ages, standing above and beyond human definition. It is the opposite term to "understand," which means those matters of knowledge which "stand," on the same "under" plane which man occupies, and therefore readily comprehensible by him. The word Superstition applies then to real existence, otherwise why not use the word "hallucination" or "illusion."

"Superstition" is therefore quite an honourable and expressive term, but the most of men—having no consciousness or experience of that which it is intended to represent—applied it as if any recognition of its subject matter were a mild form of insanity, and so the word has come to bear a derogatory meaning, as in cases in which men hastily attribute to spiritual or, "Super" agencies that which may be well accounted for on the basis of "known causes."

We accept the term, then, in the usual sense as latterly defined, which enables us to point out the two opposite kinds of superstitious people: there are those who are positively superstitious and there are those who are negatively superstitious. The first class too readily attribute effects to spiritual causes, and the latter—like Sir David Brewster—will not give in to spirit on any account. Now, since there is a realm of existence beyond man's present ken—for no one will assume that the utmost limit of knowledge has been gained—he is equally unscientific who ignores it, as he who attributes every occurrence to it without due examination. The only scientific course, for the sane and capable mind, is to investigate and know for certain the true cause and actuating conditions of all phenomena—however obscure, and contradictory of prevailing theories—and apportion to their proper categories the varied and constantly accumulating facts which unceasingly crowd in upon the consciousness of man.

As far as time and circumstances will permit, I mean to adopt this true scientific method in treating the subject before us this evening, and endeavour to some extent to invade the Realm of Mystery, and win some small conquests for Science over Superstition.

It is well understood that the subject for this evening is Spiritualism, which, in its narrowest aspect, may be set forth in the following three propositions:—

I.—Man has a dual nature, or what has been called a Natural and a Spiritual body.

This is a proposition which the religious world will at once accept theoretically; but which the scientific world rejects, because of the fact that it has not discovered the evidence where-upon to substantiate such a statement. It is the province of spiritualism to supply this evidence and thus enlarge the domain of science.

II.—The spiritual body, the interior man, survives physical dissolution, and exists, as an independent thinking being, in another state of existence adapted to its condition, after the body has been laid aside at death.

Man after death stands on a higher plane than when in bodily life, whence the cogency of the term "Superstition" as applying to forces proceeding from Spiritwards.

III.—This spiritual man has the ability under certain circumstances of communicating with or manifesting himself to his brother man still inhabiting the body.

Though spiritualism is presented in its narrowest form in these propositions yet they contain quite enough to occupy our best attentions. We find it, indeed, a Realm of Mystery, and we must leave it as such, for all the light which modern research has been able to throw on a subject so vast and important, is only capable of exhibiting how little is as yet known, and how much remains to be made manifest. It is evident to all, that the tendency of these propositions goes hand in hand with religious teachings; and, as we propose to deal with facts alone in the elucidation of them, we cannot fail to concentrate, in the task of the evening, the intellectual interest of men of science with the cordial sympathies of the friends of religion.

The first proposition brings before our notice man as he exists in earth-life; composed of two distinct and dissimilar parts—body and mind. The body is amenable to the laws of matter, the mind is not. If you take the body to the top of Salisbury Crag and throw it down into the drive below, it will be broken or damaged like any other piece of matter. If put into the fire it will burn; if placed in the cold it will freeze. It can be felt, smelt, seen, weighed, measured, cut, analysed, and subjected to all processes to which ordinary matter is subject. The same cannot be said of mind. No one can measure its length, weight, or thickness; it cannot be touched, cut, burned, frozen, or seen. If we had no other means of discovering mind than those used by us for the observation of matter, we would not know that mind existed at all. This shows that man is not only composed of dissimilar elements of being—mind and body—but he is also possessed of two distinct orders of faculties: those that comprehend bodily facts, and those that comprehend mental facts.

For, how do you know that I have a body? Because you see it. But you also know that I have a mind, and yet you do not see it. This indicates that there are two ways in which mankind can be related to one another—the physical and the psychical. Physically I relate myself to you by shaking your hand, pushing against you in the street, or through the agency of a pole or rope, pushing you or pulling you. I am doing neither of these things just now, and yet I am actuating you as distinctly as if I placed myself in physical contact with your bodies. Through the medium of speech I can touch you, so to speak, mentally, just as certainly as if I reached to you with my hand. But the result of the two kinds of touch are as vastly different as the means used: the physical contact produces a sensation, the mental contact produces thought.

The facts now before us establish the first proposition that man is composed of two altogether dissimilar elements, the ideas of which are wholly contradictory. There is the body and the mind; the objective and the subjective. There are two different forms of communication between man and man—the physical and the

psychical; and there are two distinct classes of faculties—those that make us conscious of physical existence, and those that give us the perception of mental existence. How many other existences, relations, and perceptions there are, we need not trouble ourselves with at present.

We will now question another series of facts which will inform us still further of this Realm of Mystery. I have spoken of the manifestation of mind to mind, but, through the agency of the physical effects set up in the atmosphere by the utterance of spoken words. The process of conveying thought is thus semi-physical; but there is in reality no thought in the ripple set up in the atmosphere, and which strikes your ear, giving you the sensation of sound. This is only a roundabout method of stimulating a physical sensation—where no higher development of mind is possible—so that through the agency of sound and verbal symbolism the thought that lies behind may be ultimately reached. For, under favourable circumstances, thought can be transferred from mind to mind without the use of spoken words. You have all heard of the wonders of the electro-biologist and mesmerist: now, by mere willing any thought can be impressed on the minds of eligible persons in a state of susceptibility. To some extent this occurs daily and hourly. There is a blissful state of soul-communion in which the same views and purposes are known to be held by each other, although no word be spoken to indicate the harmony of mind. In conversation, sometimes, one person will take the word out of the other's mouth, as it is called, and minds are frequently found to influence each other, if in sympathy, though miles apart.

Still further let us penetrate into the borderland that relates mind with matter and closes the horizon against man's ordinary powers of observation.

Clairvoyance, or second sight, is a higher development of mind ability than that which receives mental impressions. Some persons are born clairvoyants, and others have the faculty developed by mesmerism or by sitting in spirit-circles, but the rudiments of it exist in all, as it is only a higher form of ordinary perception, and there are so many degrees of it that no two clairvoyants are alike in power. This seeing faculty can be exercised without the light of the sun or artificial light, indeed many clairvoyants see best in the dark. This one fact implies the existence of another kind of light than that which serves the use of the ordinary sense of sight; and if there be another kind of light there must necessarily be another kind of existence, involving all the accompaniments which we find in connection with light and existence in the ordinary state.

This, on experiment, is found to be so. The clairvoyant is unconscious of the external world, and another universe is opened up to the gaze. The body of the invalid becomes diaphanous. The integuments melt away, but the life forces within them, unseen to the vivisectionist, become palpable facts, and the true nature of the ailment is readily pointed out. Many of the most eminent medical men have resorted to this kind of diagnosis when their patients have been intelligent enough to render the experiment practicable. The clairvoyant can describe scenes that are taking place at the moment, hundreds of miles away, point out the whereabouts of missing articles, and perceive what is going on in the sphere of mind, as clearly as an ordinary observer does in the sphere of matter around him.

A very interesting experiment with the magnet can be performed with clairvoyants. Many women and children are clairvoyant, and not understanding the nature of the valuable gift possessed by them, they are frequently timid at the results of it, when in the dark they dimly observe, clairvoyantly, some phenomenon that is unobservable in the light. Try a few experiments in your families and you will discover wonderful and valuable powers now lying dormant,

and which the welfare of mankind stands greatly in need of. Proceed in this fashion: Place an ordinary horse-shoe magnet in a dark room, prop it up on its bent end so that the two poles will stand upright, then desire your sensitives, or presumed clairvoyants, to enter the room and see if anything be visible to them. A great number of people will see two columns of luminous vapour rising from the poles of the magnet. Lord Lindsay and other eminent investigators tried this experiment with Mr. D. D. Home, and I have frequently tried it with members of my own family. On placing a magnet before the clairvoyant in the dark she has described it as a bent tube, quite transparent, in which a luminous fluid was circulating,—going in at the one pole, from the atmosphere, and passing out at the other. Then I have placed the armature on the poles of the magnet and asked what effect was thereby produced. The reply was that the luminous fluid then passed through the armature as part of the tube, which thus became an oblong ring with irregular ends. It was thus apparent to me that this ordinarily invisible fluid was the quality which enabled the magnet to attract steel and lift heavy weights without any basis upon which to support such weights. Our subject, therefore, adds an important contribution to science, by indicating what magnetism is and showing that the magnet does not produce it, but only collects it from the atmosphere as a drain collects moisture from the earth in which it is placed; and thus having collected it, concentrates it and applies it in accordance with the peculiarities of the substance of which the magnet is composed.

For I soon discovered that Magnetism is not peculiar to the magnet, but that it is a universal agent; in fact is the agent which forms and sustains all visible objects. When I held the magnet in my hands the clairvoyant could not distinguish the magnetism that came from the tips of my fingers from that which streamed from the poles of the magnet. Every organ of the body and brain, as well as every object in nature emits its own peculiar modification of the universal magnetism. The nervous system of man is a large magnet, through the influence of which all the work and functions of life are carried on. There are as many diverse qualities of magnetism as there are differences of individuality in body and mind.

We are now in a position to enter upon another experiment, viz., the formation of a spirit-circle for table movements and other physical manifestations. Six, eight, or ten sitters—any number in fact—sit around an ordinary table with their hands placed lightly on the top. In many cases the table will not move at all, but in others movement will occur almost immediately, and with such a force that the combined efforts of all the sitters cannot control it. How is this to be explained? On the principle of magnetism just described. We can prove this by the testimony of our clairvoyant, first taking the precaution to darken the room so that it may be a dark seance, and all the more favourable for the exercise of clairvoyant power. The circle thus sits, the clairvoyant forming part of it. She sees the peculiar magnetic luminosities proceeding from each sitter. If the company be harmonious and favourable for the manifestations to take place, the luminous emanations will blend into one complete ring or magnet enclosing all the sitters in an unbroken cord. When such is the case the sitters will feel cold currents on the backs of their hands, and most powerful manifestations may be expected.

But there are mediums—persons favourable to the production of the phenomena—and there are also non-mediums—persons whose presence is antagonistic to the production of the phenomena. Some persons never can “see anything”—all circles at which they are present prove a failure; and they inconsistently blame Spiritualism, and say there is no truth in these things. The fault is their own, and yet it is no fault either, for it is their constitution and they cannot help it.

Through ignorance of the whole matter they arrive at hasty and untenable conclusions. Let us consult the clairvoyant on this point. She sits in the circle where such a person is present, and observes that as fast as the magnetism from the mediumistic sitters approaches this person it is all eaten up, or dissolved away, just like steam passing out from an engine and becoming quickly invisible!

Should the circle be wholly, or almost wholly, composed of such sitters it is impossible to obtain any manifestations, and where the antagonistic influence is present in a weak form it causes a break in the luminous band that encloses the sitters, weakens the manifestations, and to some extent injures the medium.

Mediumship is, then, a question of temperament, and so is the quality which renders one eligible as a sitter in the spirit-circle.

We have now made another remarkable discovery, viz., that, in addition to the physical and psychical conditions of man already pointed out, there are two kinds of matter: a visible tangible form of matter and an invisible intangible form of matter, but which is the grand fact in the eye of the clairvoyant. The magnet represents the physical condition of matter, and it is cognisable by the physical sight and other physical senses. The magnetism represents the psychical condition of matter; it can be seen by the psychical sight, and its nature felt and determined by the other psychical senses, or perceptions, rather. The magnet is really invisible to the clairvoyant while the magnetism is; and the magnetism is in turn invisible to the ordinary seer while the magnet is all that he discerns.

Now which of these forms of matter is the most real and positive? A piece of steel is quite inert—can move nothing, but make it into a magnet and it at once possesses sustaining power. The strength to lift does not inhere in the magnet, but in the magnetism. We may apply the same principle of inquiry to the human body. I can lift 100 pounds with my right hand, but the ability to do so does not reside in the bone, muscle, or other tissues, but in the invisible magnetism or nerve-force which circulates in the arm. The steam engine exhibits similar phenomena.

It is not in the ponderous wheels, cranks, rods, or framework that the motive power resides, but in the invisible steam—an elastic vapour which no eye has ever seen. The magnet, the human body, and the engine are only means for the application of force. They are not force in themselves. The physical forms of matter are crystallisations, so to speak, of finer forms of matter, which by their ability to permeate the crude forms, endow them with life, and make them the instruments of purposes which originate in the invisible realm of mind.

Advancing another stage, we find a much more highly developed degree of the clairvoyant faculty. Deceased persons—the spirits of the departed—can be seen and described as accurately as if they were present in the flesh. Clairvoyants with this power can, on seeing strangers for the first time, give an accurate account of their past life, and of the relations who have passed away by death. Before the dawn of modern Spiritualism mesmeric clairvoyants frequently saw spirits or deceased persons, and recognised them the same as if they had been still in earth-life. This occurred in cases where the mesmerist was not a believer in spirits, so that the fact of seeing the spirits on the part of the subject could not arise from an impression received from the mind of the operator. In fact, mesmerists declare that at a certain stage the subject passes from under their control altogether, and the spiritual being of the subject then is the companion of spiritual beings who have been separated from the body by death.

On these grounds we may maintain that the second proposition has been demonstrated—that the spiritual nature of man, in which mind originates, survives the

change of death. And—Why do we assert this? Because from the abundant testimony of those who can see and describe these spiritual beings. This dispenses altogether with theory, and nothing can be surer than well corroborated human experience.

We now approach the last point, and question whether those who have parted from earth-life, through separation from the body, can again return or make themselves known to those in the flesh.

Man, as we have pointed out, is composed of body and mind. The former returns to the earth from whence it came, the latter, we know, passes to a world congenial to its condition. What is it that connected them in earth-life? I reply, the magnetism, or nerve-force, through which all the functions and actions of the body are carried on. It is this nerve-force which enables spirits to manifest themselves on the earth-plane. In speaking of the formation of the spirit-circle I have shown that where the sitters are congenial a cloud, or cord enclosing a cloud, of this nerve-force accumulates on the centre of the table, and in this psychical atmosphere the spirits have a power which is obtainable in no other way, unless it be in the personal vicinity of some highly mediumistic person. The spirit can collect this magnetism from the sitters, arrange it to suit their purposes, act on it by their will-power causing it to tip the table, and then spell out messages alphabetically, or make raps for a similar purpose: and when conditions are favourable the spirits can materialise or physicalise themselves out of this fluid or atmosphere, and touch the sitters with extemporised hands, talk with extemporised vocal apparatus, or appear in bodily form. By this latter process, and by the audible voice, relations have recognised many of their departed friends who have thus been able to communicate. Spirits, therefore, return to earth by the very same law that we are enabled to exist in our present state.

Another form of spirit-manifestation is by the law of mesmerism. The spirit in this case does not act on physical objects, or fashion for itself temporary organs, but uses the organism of the medium. It may move the hand to write, impress the brain with thoughts like the electro-biologist, or entrance the medium like the mesmerist, and control the unconscious subject to speak or act at will. This is a more practicable form of spirit-manifestation than the physical phenomena and much more spiritual thought can be expressed thereby.

In all cases the spirits have to approach the earthly condition through elements derived from living persons, through which for the time being the spirit becomes more or less incarnated or earthified, to coin a phrase.

There are then many difficulties in the way of pure spirit communion; the conditions of the mind of medium or circle being imparted to the manifestations that take place at any given sitting.

There is no royal road to spirit communion. He who obeys the laws of his spiritual nature, and lives in accordance with knowledge and conscience, is fit to receive truthful and satisfactory results. He who truthfully manifests the qualities of his own spirit, is enabled to receive through his own truthfulness the genuine manifestations of other spirits who are in the disembodied state.

But, how do we know that spirits do, in reality, communicate?

We have seen that the definitions representing body and mind are entirely dissimilar. The bodily conditions need not be repeated, and it is only necessary to state that the identity of mind is known by its relative qualities of self-consciousness, memory, affection, knowledge, dignity, refinement, talent, reverence, courage, sympathy, &c. We recognise all our friends by these qualities, as well as by the outline of their bodies. If we meet a friend in the dark, we ask—Who is there? The name and description are given in reply, and the result is quite as satisfactory as if the face and form

had been seen. When persons with whom I have made slight acquaintance when on my travels, come to town and call on me I often fail to recognise them, till they describe themselves and recall the past. It may be a stranger or a relative from a distance that we had not seen before who confronts us; in such cases seeing the bodily form is no assistance towards identification. We must in these cases rely on the mental points, as if he were a spirit speaking through a medium,—accept the description furnished by the stranger, and compare that with his credentials, and information in the possession of others. In a like manner thousands of spirits have declared themselves by the means and methods indicated this evening, and their accounts of themselves have been found on inquiry to be strictly correct. Not only have they given through table-tipping or rapping a true and extended history of their earth-life—in some cases to those who never heard of them before, and had to inquire of relations for a corroboration of the spirit messages—but they have written messages, in their own familiar hand-writing, through mediums entirely unacquainted with spirit or sitter, or the spirits have written their communications, direct, on slates. The spirits have been, first, seen and described by clairvoyants; then, during the same sitting, the spirits have taken on the material form, and been recognised by husbands, wives, brothers, sisters, parents, or children, as the case might be.

Thus, I submit, that the three propositions of the evening have been irrefutably established—not on the basis of hypothesis or theory—but on the solid rock of human experience. Therefore, Spiritualism is a truth, and, as nothing can take place outside of Nature—which is the handiwork of God—we may regard it as logically certain, that the Deity has made provision for Spirit Communion, in the system of the Universe.

BIBLE SPIRITUALISM.

X.—ITS DOWNWARD PRESSURE.

One of the most deceptive words in human phraseology is the supernatural. Nothing has thrown a more fatal glamour over the mind than the idea of the supernatural. Nothing stands more in the way of Spiritualism than that idea. A psychological student would probably find on analysis that at the bottom of all objections to spirit-intercourse this idea is resting as the inspiring cause. Perhaps few things mark how little is the real distance we have travelled in religious thinking than the survival of that idea, and survival in most vivid and tenacious form. No greater sign of Pagan life can be found than the dread of the unseen and unexplained. No greater sign of human advance can be found than quiet confidence in the face of all facts. It is a real sign of progress, that nature is losing the power of inspiring terror in the heart of man, and gaining that of inspiring wholesome confidence. Caves no longer swarm with demons; silent glens are no more peopled with vengeful sprites and foul spirits. All that at one time made visible nature a hideous phantasm is now relegated to the limbo of dead things. And yet it is not so long ago, either, that conception of things. In my boyhood I remember awful forebodings at the appearance of a comet. In my memory I recall lurid sermons of a fire and brimstone hell. Oftimes I heard the old saints, who visited my father's house, talk of the "devil's works"; and my childish mind had a more vivid impression of the omnipresence of the chief demon than it had of the chief spirit of good. The devil was to me a more potent power than God. The pulpit has changed all that, and it is years since I heard a real orthodox sermon after the style of Boston's "Fourfold State." But, after all, that horrid past is not so very long ago.

But the confidence that is now felt in the presence of visible nature has yet to be inspired in the presence of invisible nature. Spiritualists cannot too often reiterate the truth that their intercourse with the Unseen is natural. They cannot too often repeat that it is as natural and

ordinary a fact to talk to the inhabitants of the Unseen as it is to men and women around us. All is Nature—let that be our chief starting premise. When we study the phenomena called Spiritualism, let us claim that we are doing no more than Macaulay in studying the past history of man, than Franklin and Faraday in studying electricity, than Tyndall in working out the laws of light and heat. There is scarcely a more pregnant source of disturbance in a séance than this sentiment of the supernatural. It produces a soul-state of fear and false awe. It is not reverence; it is reverence degenerated into palsied fear. No attitude is more required in spiritual communion than placidity of spirit. Nothing so paralyses the soul as a dim, uneasy feeling that we are face to face with the weird, ghostlike, and supernatural, instead of being with men and women only removed from us by another sphere of relations and matter.

We thus preface this study for a distinct purpose. The subject we intend bringing before our readers is sufficiently awful without any needless additions, and we desire all to understand that whatever beings lie there in the Unseen, good or bad, are, after all, men and women, but living under other conditions from ourselves.

We have said that there has been a striking, rapid change in the teaching of the pulpit, and the mind of the Christian world on the subject of hell, future penalty, and the nature of sin and evil. It is to be feared that the rebound has not been without an attendant evil. The pulpit has ceased to dwell on the darker side of life, and has dwelt mainly on the loving and beautiful. The one extreme is as perilous to human progress as the other. For human life is full of sin, of glaring wickedness, atrocious iniquity, and deliberately planned evil. We have rebounded from the old form of doctrine as to Satan and hell, forgetting that the underlying facts still exist in awful potency. The French language is a remarkable one, and especially so in the soft, compromising terms it has for harsh truths. A prostitute is a *demi-monde*, or half-world woman, one not admitted into the full society of men and women. The old Saxon term would horrify the French mind. The northern tongues are remarkable for the vigorous terms they use to express harsh facts; the southern for the opposite softness. There has sprung up of late years in English composition this French tendency. We have coined new words to gloss over the forceful style of our forefathers. That tendency shows a gentler spirit, but it may proceed to entire effeminacy. It is well, after all, not to deceive ourselves. Evil, malice, deliberate sin, are frightful facts that none but a fool would dispute, being in our midst. The hard and callous, the proud and selfish, the avaricious and grasping, the brutal and filthy, the indifferent and pleasure-loving, the cynical and arrogant, are they not around us in swarms? Do they not die by our side as they lived? Spiritualism knows that death performs no miracle of transformation. As they left us so they entered the invisible scene of life. We know, too, that their earthliness of mind and heart chains them to the old scenes. Most of them live habitually contiguous to earth, and all of them have ready access to our sphere. Like "roaring lions," to use the Bible metaphor, they prowl about us, "seeking whom they may devour." We know, too, that death, to the good and bad, means intensification of life-power and feeling. The earth-body, to the bad as well as the good, is no longer a merciful obscuring of the inner spirit-life. There, in the Unseen, the body is exactly reciprocal to the spirit. It answers to every passion and expresses every thought.

Very dreadful is a fact like this! There is doubtless a continual emptying of those dark abodes, a constant ascent to upper realms. But there is also, on the part of earth, a continual feeding of those homes of iniquity by those we send there, trained in our midst, reeking with the poisonous fumes of sensual life. Activity is a supreme law in that life. Quiescent they cannot be. Emotions there are irresistible forces that daily, hourly, habitually spur on to action. "There is no peace to the wicked, saith my God." "The worm that dieth not" gnaws on till repentance stays its hunger. "The fire that is not quenched" burns on till it has consumed the dross of sinful desire. The laws of God grind on in those wicked souls.

Those lower spheres are worse than earth-life can be from another cause. The Christ proclaimed an awful fact in his parable of the tares and the wheat, full of meaning in Spiritualist philosophy, as all his teaching is. On earth they grow together, says he, *till the harvest*. Death is har-

vesting, it is segregation. The good and the bad no longer dwell together. There is no such alloy as we see here. Like foul water, if it stand, the filth is precipitated to the bottom. Like a balloon ascending, the better class of humanity rise till they find the sphere wherein they can rest for a time, till further lightened. So, then, we have two facts that make the lower spheres of the Unseen worse, though human, than earth-life can possibly be,—the intensification of life, and the filtering that takes place at death.

Let us return for a moment to our statistical view of that other life. Our population is 1,400,000,000. One half of that population is living and dying in all the animalism of savagery. I am not inclined to believe that that vast population is so bad as it appears. Easier by far, I imagine, is it for angel ministries to work on them than on more civilised sinners. Vice is not ingrained in them. Their form of life may be low; it is another thing to say that it is inherently and deep-seatedly vicious. But I have not space to elaborate my views and reasons for that opinion. It is enough to say that the African savage is a far more pliable subject than a Mussulman Turk. The heart is simpler in its loves, and less distorted. So that I am inclined to think that awful as that destitution is in which death finds them, it is not so bad as it appears. It is, when one looks at the vast mass of civilisation—at least a third of the race, say 600,000,000—that the fact becomes more appalling. When one looks into our English and Scotch life, it is heart rending. The writer, for a literary purpose, commenced a study of the town in which he lived. It was necessary to pry into its courts, and dive into its secret life. He had to search police records and examine criminal authorities. I know of nothing that so sickened and depressed me. I had spent nights in St. Giles' and Shadwell, and the old haunts of the organ grinders at Hatton Garden. I had spent many an hour in the lodging houses of the Mint in the Borough, and in the beggar's public of the Kent Road. I had wandered through Cremorne at its zenith, and seen the Argyll at the height of its giddy madness. I had entered every theatre and music hall of London. I had wandered over London at all hours, and conversed many a night hour with the police patrol. I had seen the heart of Birmingham life; had examined Glasgow and Edinburgh. I had spent years of pastoral work in the Black Country, amid its rough collier and iron workers life. I had seen high and low life at its best and worst. But when I examined the inner life of the town in which I was living, with piled up statistics from police, town missionaries, and personal observation, I was so horrified that a fit of nausea set in, and I have not yet finished the task I appointed myself. For weeks it filled me with a hopelessness that now, at times, weighs upon me as a hideous influence. And the vast crowd is dying daily. The prostitute in her lonely room, the depraved beggar in his cellar, the drunkard in his frenzy, the libertine eaten to death with disease, the miser and money-getting in his avarice, all of them, in crowds, dying every day as they lived. Only the other day a gentleman disputed my descriptions, and said I looked at it from a professional point of view. I challenged him to a night's visiting. A single hour in by no means the worst part of the town made him endorse my severest statement, and disgust made him desist from any further investigation. The lawyer, doctor, and clergyman see the worst side of human life. The latter differs from the other two, in that he sees the best and noblest as well. As a clergyman I have often stood amazed at the sublimity of a human life, and often aghast and breathless at its baseness. A few years ago I sat up a whole night with a brother just returned from a tour in the East as a journalist, and he described a state of things in India, Persia, and Asiatic Turkey, that made one's flesh creep with horror. It does not do to print these things. The world is so beautifully refined! But there they are at our very doors. In our midst, in Christian Great Britain, are 700 miles of public houses, and a standing, or, rather, reeling army of 600,000 drunkards. I am shocked to think of the number of delirium tremens cases I have attended and buried. I have stood by death-beds on which was an incarnation of angel meekness. I have also witnessed deaths full of agony and horror at the memory of the past. It is idle to ignore these facts. The foundations of hell are around us. Would to God I could cease to think of that dark Unseen!

I have endeavoured thus to vivify these facts because I know of nothing more important in Spiritualism. A full acceptance of the evil may lead us to the cause, and that to the remedy. My own belief is that this modern Movement of Spiritualism is a sublime effort to purify the human race. The angels desire co-operation on our part. They have worked from the higher regions in clearing those lower spheres. They desire us to get enlightened, that by vigorous work on earth we may stop the supply. By this double method the true heavens and earth may be linked on; and, let us hope, linked on for evermore, without any intervening abodes of hellishness.

The Spiritualism of the Bible reveals two parts—the good and the bad, and the good counteracting the bad. It calls the lower spirits—demons, a more exact word than our version of devils. A demon is a sinful, malicious, fiend-like spirit-man, a maximum of evil with a minimum of good, in active, potent force. The New Testament more particularly shows the direct influence of these spirits upon the earth. Their influence is revealed as that of possession, injecting evil thoughts, and instigating dark designs. Christ and his apostles manifested the real cause of much disease and evil by the remedial measures they adopted. The corruption of the church has made that a lost knowledge. It is to be hoped that modern Spiritualism will more than restore it. The Church has endeavoured to explain its absence of this power by asserting that the phenomena and remedies were alike transient, fading away with apostolic times. Spiritualism reveals the evil as a permanent fact, and will go on to the radical cure. Possession is as real a fact to-day, we believe, as it was in Christ's time. Evil designs are working to-day with as much potency as 1800 years ago. The law of affinity enables these sinful spirits to exercise their influence upon men who voluntarily subject themselves to vicious courses. The tendency of these spirit-men and women is more downward than it is upward. They are earthly in almost every impulse of motive and life. With some men and women they establish such a tie that it may be called possession, a word that has misled not a few. I have read some Spiritualistic interpretations that would make it appear almost as if two souls were dwelling in one body, a simple impossibility. The influence, called possession, would more correctly be styled complete dominance of one man's will over another. The space of this paper precludes me from elaborating all these points. I am anxious to impress this downward pressure more than any other part of spiritual study, and so lengthen this article,—but it must necessarily be suggestive only. There can be no doubt that a spirit, by getting a man en rapport with him at will, obtains a means of gratifying his passions, and they only get that power by the victim having first of all victimised himself by vicious habits of stupid indulgence. The nearest approach to possession is that of mesmeric phenomena, the difference being that in the latter the patient is, as a rule, unconscious, and always involuntary, in the former it is conscious, and with some measure of consent. Probably it will be found when spiritual phenomena is scientifically studied on its dark side, that most of the cases of epilepsy, a large number of lunacy cases, and obscure neurotic diseases, drunkenness, and spasmodic viciousness are due to this cause of possession. Bible Spiritualism certainly teaches that. It is hopeless to expect that the medical profession will view it in this light. Every medical man confesses himself baffled by epileptic and neurotic cases. Only last night I hinted the cause of possession to an eminent medical man, one of the first in Scotland, but he vigorously pool-pooled my equally vigorously asserted cause. It would be a noble work if some intelligent Spiritualist subjected himself to a careful medical training, with a bias to neurotic study, and, under spiritual co-operation, elaborated the real science of the matter. It would be a life-work, but a nobler one, certainly, could not be found. The spirits want a scientific basis to meet the most appalling fact in human life. Nothing would so stem the torrent of evil influence.

OURANOL.

(To be continued).

Says a correspondent: "THE MEDIUM is very much improved and is rising in popularity."

THE OSOPHY.

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SPIRITUAL SCIENCE AND THE "FOURTH DIMENSION."

To the Editor.—Dear Sir,—I would ask your readers in following out these papers, not to consider spirit as a substance filling space, but as space itself. This seems to me necessary, and it is on this, as a fundamental truth, that the theory I have advanced rests; this will seem the more reasonable when we consider that the spiritual forms of our spirit-friends may move amongst us, perhaps stand before our eyes, and we be all unconscious of the fact, shewing that in this respect, at least, they do not differ from space.

In a previous paper we came to the conclusion that all causation is contraction in spirit; contraction being the result of motion imparted by spirit to its own substance. Now, although pure spirit is absolute stillness, it is not so from a want of force but from a perfect balance of opposing forces, which we consider from the phenomena of nature to be nothing less than infinite. Now it seems to me a truth, that force resisted results in atomic division; thus the two opposing currents of electricity fuse any substance in which they meet; the heat produced in iron by blows from a hammer, friction, and all the various modes of resisting force all prove this: that force resisted results in division of the particles of the substance in which the resistance takes place. From this it follows that the penetrating power of spirit, being infinite, its atoms must be infinitesimal; thus God, the Infinitely Great, is composed of the infinitely little.

To this substance, spirit, I assume, belongs the quality of will or volition, for the reason that its atoms, being infinitesimal and existing in a state of perfect equilibrium, produced by a pressure that is infinite, no power but themselves can start them into motion; and when spirit produces motion in its own substance, the substance moved is propelled by the substance that remains unmoved, its motion and its reduced pressure being the equivalent of the pressure of spirit, hence, as the motion increases the pressure diminishes. Thus the earth with a velocity of 24 miles per second has an atmospheric pressure of 15 pounds to the square inch—so that the size of the atoms of the earth's atmosphere are to those of spirit as infinity to fifteen, and its temperature will bear the same proportion—that is its temperature and its pressure will vary inversely to the size of the atoms, and these will vary in size directly to the velocity. But to return, few but will admit that man possesses the quality of will or volition, and as this is only predicable of spirit in its primary condition of stillness, the question, I think, demanding an answer is—How can man possess an immovable spirit and be an inhabitant of a world moving at the velocity of 24 miles per second? Remember that we assumed in a former paper, that a velocity of 24 miles per second would reduce spirit to the consistency of granite.

Now I am about to ask your readers assent to a proposition which, at first sight, does not look very logical. Let us take for illustration the flame produced by the combustion of carburetted hydrogen gas—that used in our houses—and the proposition is this: The flame is not moving through space as fast as the burner from which the gas is issuing.

As I consider this a question of great importance in spiritual science, I will try and make it plain. Turn the gas full on but do not light it, take a soft feather and hold it on all sides of the issuing gas so as to measure its breadth, and you will learn that the gas is issuing out of the burner in an almost straight column. Apply a light and there is a slight report, and then a flame of quite a different form than the issuing gas before it was lighted. Science explains that the flame is the result of the combination of hydrogen with oxygen, but so is ice, and that the light or luminosity is due to small particles of carbon being intensely heated by the flame; but this, I think, is no explanation. Why should the union of oxygen and hydrogen in one case produce intense heat with a bluish flame, and in another result in ice and water? Oxygen and hydrogen, as gases, mutually repel the atoms of each other, what, then, is the cause of their suddenly coalescing and becoming luminous when a light is applied? Water or ice will not burn with a bluish flame, what, then, is the difference between oxygen and hydrogen when existing as gases, and when existing as ice or water? The only difference that I know is, that a greater space divides the atoms of the gases than those of the water, and it is to this that I ascribe the cause of the flame and not to the atoms themselves.

It is well to remember here that to reasonably account for the phenomena of nature we have assumed that space is in a condition of light and heat, so intense that our most refractory mettles would be instantly fused if their motion through space was stayed for an instant, and that it is the motion of the atoms of the gases that saves them from sharing in a like fate.

In a previous paper we explained that radiant substance is the result of expansion, caused by the contraction towards it as a centre of a more spiritual substance, in which it is submerged. The light you apply to the gas is in this condition

of expansion, and, when applied, the space in which the atoms of oxygen and hydrogen are contained suddenly contracts towards the light, and the atoms of both gases, having no will of their own apart from this space, are brought sharply into collision, the shock for an instant reducing their motion. This is the opportunity of space or spirit, it immediately penetrates, fuses, and expands the atoms of both gases. Bear in mind that billionths parts of a second are durations long enough for spirit, from its great pressure, to produce wonders, and through the great law that renders soul a possibility, that substances of the same quality are impervious to each other. The contraction is arrested at the centre, and motion to some extent ceases, resulting in expansion then contraction towards the circumference. The now luminous atoms being carried outwards by the substance contracting towards the circumference, and, at the same time, repelled upwards by the earth, and as the atoms, through their motion increasing after the shock, contract into new combinations as they approach the edge of the flame, the more spiritual substance by which they were expanded still contracts towards the point of greatest luminosity; thus the flame—a simple manifestation of spirit through the mediumship of carbon hydrogen, and oxygen—is, in truth, the universal spirit becoming visible at all the various points of space through which the burner, with the issuing hydrogen, moved.

Now, although what we may call the physical basis of the flame, the gases, were moving at the velocity of the earth, the spirit-substance that was the cause of the flame was stationary, hence the real motion of the flame is some mean between the velocity of the earth, 24 miles per second, and zero, the velocity of space; but this is no more true of the gas-flame than it is of coal, or candle, or the electric light—they are all the one principle, spirit-substance, becoming visible through the law of mediumship, and is increased or diminished in radiance according to the quality of the substance through which it becomes visible to us; the same being true, to some extent, of all forms of animal and vegetable substance, matter alone being pure motion or velocity.

Here, then, we learn that the visible flame is a lesser flame within a greater, their difference graduated from the greater to the lesser by the increasing motion of the contracting spirit; that is, space is the one extreme, and is, throughout the whole extent of the contraction, undifferentiated. The visible flame is the other extreme, and their difference in size and luminosity is graduated and reduced from the greater to the lesser by the contracting substance increasing in motion as it approaches the centre, hence, to the spiritual perception of the clairvoyant the lesser flame is invisible, and one somewhat larger and more luminous is visible, and, were the spiritual vision still farther unfolded, the flame would be perceived in a still more spiritual condition, until it became undifferentiated from space in radiance—space itself being graduated in the same way to the absolute God, who is the source of energy in its primary condition of stillness, being, at the same time, the highest force and the highest substance. Through the same law the graduation of the greater to the less, stillness to motion, man's spirit is the infinite immovable spirit of the universe, graduated through flame within flame to the physical body that binds us to earth, the lesser flame being always pervious to the greater. Hence man, spiritually, is everywhere present, although bodily confined to earth; and in the same way as the gas flame is what we may call the physical side of space becoming visible, so man, with his moral, intellectual, and spiritual perceptions, his strength of will, and creative energy, is the Lord of Life, the Creator and sustainer of the universe, becoming visible through the mediumship of man's body.

This being so, man's body, as the instrument of the Divine, demands more than a passing notice.

It is a wonderful substance this spirit, being, at the same time, the only immortal and yet the most mortal of any substance. Motion is the death of spirit and the life of matter, and the Lord of life is sacrificed every moment to save from death his many children. God is the source and fountain of energy, matter is that energy spent; and all the forms of life upon our globe are matter revived by being the receptacle of energy passing to its death.

Man's body differs not in principle from the animal and vegetable forms of life around him, neither does his spirit differ in principle. The flame of their spirit is graduated within limits, while man's spirit, in its graduations, grasps the infinite on the one hand and the finite on the other. This is the secret of his immortality, and not in the duration of the substance of either body or soul. It is the fount of energy that is immortal because infinite, hence spirit in its own substance, though above mathematical law, is subject to law in its expression, itself being the substance of the law. From this arises the important truth that Spiritualists would do well to heed, that the duration of substance is in inverse ratio to its quickness of action. Thus the substance of man's soul endures not for a moment, and the substance of his body may endure for months, while matter, per se, may endure for ever.

It is not my intention to enter into the anatomical details of man's body, but simply to point to a few important principles that seem to me the cause of keeping and improving that form throughout man's endless existence. It seems to me a

truth, never to be lost sight of by the student of spiritual science, that substances of the same quality are impervious to each other; thus spirit is impervious to spirit—this is implied in its infinite pressure,—and matter is impervious to matter, while substances are pervious to each other directly to the difference of their velocity; and the velocity of spirit being zero, every other substance is pervious to spirit directly to their velocity. Hence, the nearer any substance approaches spirit in quality, the penetration of that substance by spirit is more difficult, and the more the difficulty that spirit has to penetrate any substance, the stronger the heat and the brighter the radiance resulting from the penetration—for spirit cannot be resisted: it is space itself, and space without spirit is impossible.

Now matter possesses the greatest velocity, consequently is pervious to every other substance, and, being pervious to them, it cannot possess an atmosphere; because the atmosphere surrounding any body is the spirit-substance reduced to near the same quality as the body by motion, and is the measure of the body's perviousness to spirit. Thus the earth is pervious to the whole pressure of spirit, less fifteen pounds to the square inch the pressure of the atmosphere; while spirit, having the least velocity, is impervious to every substance, and the substance nearest to spirit in quality is impervious to every substance less spirit; hence, the more spiritual the substance is, the atmospheric pressure is the greater, and is so to a degree beyond all conception.

This is easily seen if the infinite pressure of spirit be admitted. The atmospheric pressure of matter, per se, being zero, and the pressure of spirit being infinite, any substance occupying a mean position between matter and spirit will possess an atmosphere commensurate with the position it holds between the two extremes; that is, the atmospheric pressure varies inversely to the velocity.

It is to this law that I consider due the beauty, elasticity, and strength of the human form. Here, and in the higher homes beyond, few take into consideration the important part played by the atmospheric pressure of fifteen pounds to the square inch in modifying the expansive power of our bodies, and arresting its contraction. Thus a spritely damsel, placed in vacuum, would assume the proportions of a portly dame, and the rose-tinted skin would become blue and hard, and the disgusted soul would wing its flight to more congenial quarters. The atmosphere has the important mission of arresting the outflowing forces of man's body ere their force is spent; that is, the force or substance that goes to build up man's physical body is met by the pressure of the atmosphere, which, pressing on the surface of the skin, modifies to some extent the general form, and the skin not being perfectly impervious to it is penetrated to some extent, the pressure of the outward forces of the body and the inward force of the atmosphere giving the feeling of warmth.

Now from the position assigned to the Summer land in a previous paper, its velocity would be somewhere between four and six miles per second, and its atmospheric pressure not less than ten million pounds to the square inch. Consider, then, the radiance, and beauty, the warmth, and elasticity, and strength of the spirit-form, the expansive power of whose soul is balanced by the pressure of ten million pounds to the square inch. Comment is useless, yet we can expect no less in the children of a Father whose every quality is Infinite.

JAMES McDOWALL.

8, Silvergrove Street, Calton, Glasgow.

June 2nd, 1881.

ORDER—BENEATH US, AROUND US, AND ABOVE US.

Order above and beneath us! But there is no up and down in creation! Granted.—We are compelled to employ language every day, which has no meaning, if we are only to judge of things by the standards afforded by and through the medium of the senses. In fact, if we are positivists of the first water, we had better make a clean sweep of almost all the words we are forced to use in the most earnest moments of our lives to express the noblest feelings of our nature: curious yet true. Perhaps, then, I may venture to speak of an order BENEATH us. That there is such every well instructed child is aware; an order discernible in all that is beneath our very feet. For every grain of dust is a part of the order prevailing in the mineral kingdom, extending backwards in time for countless millions of ages, and forming a basis for a higher organic order, vegetable and animal, which is also beneath us in two senses: being in some measure under our power, and one which we are able to interpret, understand and see to be in a thousand ways subservient to our life, our happiness and welfare. Many famous scientists concern themselves exclusively with this inferior order, and would have us believe that no other exists.

However, let us look within and around us. Let us realize the worlds of thought and emotion of which we are ourselves conscious, and note the related phenomena in our fellow-men, as individuals and communities. Let us observe the many manifest laws which regulate these phenomena, and then say whether there is not another realm of order equally intricate and all-pervading as the physical, in the moral and intellectual

(Continued on page 377.)

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

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

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, JUNE 17, 1881.

NOTES AND COMMENTS.

This is almost wholly a Scotch number. There is the Edinburgh lecture, the article by "Ouranoi," a Scotch clergyman, and Mr. McDowall's paper. The Tyne-side produces the poem, and Lancashire—manifestations and report. Mr. Ware represents the South, but he has a handfull to maintain the balance with the North this week.

There is a vein of sympathy running through the articles. This is particularly noticeable in the lecture and Mr. McDowall's views. That all the spirits that "control" are not bright specimens of disembodied humanity, is apparent from the selfish adventures which occupy some as an apology for spiritual work.

Whether has the pulpit modified theological views, or has modified public opinion reformed the pulpit? We can remember the din of theologic warfare in Ayrshire 40 years ago, and we bear witness that George Combe, mesmerism, teetotalism and latterly Spiritualism, have opened up a way in the wilderness, and the pulpit has found it judicious to follow—at a very respectable distance!

It is quite likely that the Jewish priests thought the Judean Spiritualists did not harp sufficiently on the "sin" idea. They discountenanced sacrifices altogether—the proper way of dealing with sin according to the Jewish Church. The apostles preached "Repentance," and their predecessors—"Turn ye, turn ye, why will ye die?" So does Spiritualism—Personal Reform has echoed in our columns for years past. It demands "conditions," a life, the observance of law, and leaves sin to take care of itself, like a candle wick when all the fat is consumed.

We hope our readers do not overlook the Musical Department, which nearly every week occupies a page. No page of the MEDIUM speaks more spiritual truth, and we hope in many families the new additions are mastered as they appear. The contents this week are of more than ordinary interest, and we bespeak for them the attention of all readers, whether given to the study of music in a great or inconsiderable degree. Improvement may be made in the humblest capacity by the regular study of our Music Page. It appears this week on page 382.

A Scotch correspondent remarks, after describing his hardships:—"The MEDIUM which I receive regularly is very refreshing, especially in these uncongenial circumstances. Your journal is steadily improving. In 'Ouranoi' you have an invaluable contributor. Mr. McDowall is also a powerful support."

CIRCLE & PERSONAL MEMORANDA.

Another extract: "The Sermon by Mr. Ware is excellent, and the report and remarks of Mr. Duguid are good."

Mr. T. M. Brown will leave home for Darlington, en route South, the beginning of the week. Letters to be addressed to Mr. William Dixon, Watchmaker, Bondgate, Darlington, until Wednesday.

Mr. Towns will give one of his interesting "thought reading" seances, for the answering of mental questions and the impartation of useful information, at the Spiritual Institution, 15, Southampton Row, on Friday evening, June 24, at 8 o'clock. Only friends admitted. The contribution is for the benefit of the Fund for the Gratuitous Distribution of Spiritual Literature.

Mr. James Mylne who has been many years a resident in India, is at present on a visit to this country, accompanied by his son, Ernest. He was in London for some time about ten years ago. His letter on Indian matters, in reply to the Lecture by "George Thompson" through Mrs. Richmond, at Goswell Hall, and which was reported in the MEDIUM, will be remembered. His kind subscription also appears with liberal punctuality in our Subscription List. We wish all of our readers could make the acquaintance of this kind friend and others who come amongst us occasionally from foreign countries.

MR. BURNS'S EDINBURGH LECTURE.

Nearly eleven years ago, Mr. Burns of the Spiritual Institution, gave two lectures in the Freemason's Hall, Edinburgh, perhaps the best meetings that have ever been held in that city on the subject. The report of the first lecture has lain over ever since, and we give it in these columns this week. It will convey an idea of the views of the phenomena entertained, before they became so general in this country. Of course the report is greatly abridged, and the practical parts are left out altogether. There seems to be in this lecture the basis of all that has been since discovered in connection with the subject.

The following notice of the lecture appeared in the "Scotsman," next morning:—

"SPIRITUALISM.—Last night, in the Freemason's Hall, Mr. James Burns, of London, lecturer on popular anthropology, delivered the first of two lectures on "Spiritualism." In the course of a lively and interesting address, he described the phenomena of mesmerism, clairvoyance, and table-turning, with the development of the last-mentioned class of manifestations in connection with what is generally known as Spiritualism. With regard to the so-called spiritual manifestations—such as rapping and tilting of tables, writing by the hands or speaking through the organs of mediums, and spelling out messages by means of the alphabet—he professed to occupy the position of a scientific inquirer. He described phenomena which had come under his own observation, and of the genuineness of which he was satisfied; but he did not undertake to dogmatise on the subject. On the contrary, he urged those who took an interest in such matters to experiment for themselves, frankly admitting that the phenomena were such as no man could be expected to accept without ocular demonstration. At the close, the lecturer answered a number of questions propounded by gentlemen in the audience."

THY KINGDOM COME, THY WILL BE DONE.

What is Thy will, O Lord

That's done in heaven above?

That selfishness may be abhorred,

And man his neighbour love.

Thy will, O Lord, be done on earth,

As it in heaven is done;

Let Love and Truth in man have birth,

And the victory is won:

For error, ignorance, and sin

Cannot remain where they're within.

When that Thy will is done, O Lord,

Then shall Thy kingdom come;

Thy righteousness shall be adored,

And through the earth be known,

And envy, hatred, scorn, and strife

Shall be no portion of man's life.

No more shall man his brother slay

In needless, cruel war,

That monarchs may o'er man hold sway,—

But what is better far:

Man shall his brother love, and do

Even as he would be done unto.

This is Thy will, O Lord,

And 'tis performed above;

All selfishness is there abhorred;

All there their neighbours love.

W. D

A CASE OF URGENCY.

When the onslaught on the mediums commenced five years ago, beginning with Dr. Slade, the resources of the Spiritual Institution received such a cheque—which went on increasingly—that when a little more than two years ago, a tradesman with whom I did a large business failed, I was unable to pay up the balance due by me without assistance. Not that I owed the person who failed anything, but rather the bank which had discounted our bills.

Here is where spiritual brotherhood would have served a good purpose, for a very few deposits to account would have saved me great inconvenience and expense.

I was a policy holder in the General Assurance Company, and by taking out other policies, was after great delay, enabled to secure a loan, repayable in half yearly instalments. The expenses incurred one way and other through the delay which occurred was fearful, so that I commenced the new course heavily weighted. Then to crown it one of my sureties failed. I was not able to find another, and the company objecting to my piecemeal method of paying my instalments, they at last sued me for the whole amount. I could not prevail upon them to give me time to find the money, but they have without further ceremony put my effects into the hands of the sheriff's officer.

This is a state of things, which cannot be permitted to exist long. I must have £200 immediately. I grant, that it is not a pleasant thing for the Cause to have such an affair occur, but the fault has not lain at my door. I have done my duty to the full. I have worked and striven and suffered—and worse than all, seen the life ebbing daily from one, whose life I value more dearly than my own. Yes, friends, all my practiced powers of literary expression fail me to put before you what we have done and what we have suffered for this Cause of Spiritualism. What is the most astonishing of all, is that amidst the din of battle our part of the work has shone forth more gloriously than ever it did before.

I hear much—I print much—of the glorious truth and principles of Spiritualism: How it is a high revelation of Divine Wisdom, and that fountain of Love which will dry up all tears and exterminate human suffering. Is all this fine language anything but empty boast—yea, the greatest imposition in connection with Spiritualism, while those who are the chief workers in it toil and suffer so fearfully, because their brethren do not take their very small share of the necessary burden, which they should consider it a pleasure and an honour to bear. At this moment the subscriptions to the Spiritual Institution in arrears would do more than clear my feet from these difficulties.

My wife and I are not unknown adventurers. For nearly twenty years—12 of them in Southampton Row—we have been before the world. All acknowledge the value of the work we have done. Are we as a reward for ability and faithfulness to be turned homeless into the streets? Is that to be put forth as a specimen of the blessings which Spiritualism has in store for the children of men?

There have been evils and disgraceful things in Spiritualism, but no one dare lay them at our door. We have foretold and fought hard against the practices that have done all possible to ruin the Cause. A large number of Spiritualists have seen all this, and have nobly stood by us, and to them my fraternal acknowledgements are due and offered.

This is the time of trial. This will show the world what we are made of, and what we can do for the truth and the right. The friends of the Cause have it in their hands to show that they can redeem it from aspersion, or allow it to fall under the ban of history.

I shall be glad to receive from all true friends of the Movement help in any of the following forms:—

I. A subscription to the Spiritual Institution, if not already paid for 1881.

II. A cash order for some literature;

III. A deposit to account.

By a few earnest workers bestirring themselves in Central Districts, all that is required may be achieved at once.

Spiritual Institution,
15, Southampton Row, London, W.C.
June 13, 1881.

J. BURNS.

ORDER—BENEATH US, AROUND US, AND ABOAE US.

(Continued from page 375.)

sphere of existence. I will not venture even to conjecture, much less to theorise on, the relation between this quasi-metaphysical order and that physical one before spoken of. Perhaps they are but different phases of the same. I am only anxious to elicit an acknowledgment of the existence in the intellectual-moral realm of being, of a reign of law, the adaptation of means to ends, the subordination of some ends to others, the proved presence of a governing intelligence. I do not, at present, ask for the admission that we can know anything of the ultimate end of this order, and of the nature of the intelligence therein recognisable; I plead, as yet, only for the recognition of AN ORDER OF SOME KIND throughout the intellectual as well as physical universe.

There are various ways of looking at this order. There are pure naturalists—of the Tyndal and Tuttle school—who deny that we are intended to know, or can know, anything beyond the phenomenal universe; as that becomes the subject of observation: from the grossest external facts patent to the unaided senses, to the inconceivably subtle qualities of matter when it disappears as points of force. Thought with this school of scientists is but another form of force. Personality is but a concentration of forces; free-will is an illusion; design in creation a conception of unenlightened anthropomorphic thinkers, etc., etc.

Another body of speculative philosophers not only admit the existence of a recognisable intelligence in the universe, but regard that as the only REAL existence: all phenomena, in their eyes, being illusive forms, whereby, in the mental faculties and sensory organs of the universe, the infinite mind becomes conscious of itself. Favourers of this pan-theistic fantasy are not numerous in Europe, but are counted by millions in the Eastern Hemisphere.

Now, the first theory seems to us to represent the Universe as a terrific machine going of itself and grinding out, among other things, reasonable creatures—cursed with the insatiable desire and utter incapacity of seeing any reason for their own existence or that of anything else. The second theory represents the Universe as the embodied dream of a diseased mind passing from sensuous reverie to wild raving or drivelling idioecy. Neither theory fits the facts. Two reasons are dead against each of them. The order of the universe, according to them, is inferior even to that microcosmic through microscopic reflection of ideal order, which even a very poorly endowed human being is capable of, and each ignores and leaves wholly unaccounted for a series of ineradicable moral intuitions and aspirations, proper to humanity in every stage above the savage condition.

A third theory remains. It bids us look for an order above ourselves, and infinitely beyond our own unaided conceptions, yet answering to every desire and faculty of our nature. And if physicists and philosophers have failed to discover for us the character of this order, we may feel grateful that their labours have done very much to clear the road on our long pilgrimage to this blessed goal. We are grateful to them for danger signals and occasional sign-posts. Thus physical science will not allow us to doubt that, whatever power is above us, whether good or bad, or devoid of any moral attribute, it must be ONE. This is demonstrated by the organic and architectural unity, which so intimately pervades the visible creation. So much of positive teaching we gather from science. I think we are further laid under obligation by the negative discovery, that the knowledge of that power is totally unattainable by science alone. Metaphysical and moral philosophers too, are of material assistance to us; some of them, the greatest of them, have confessed their impotence. And we accept the conclusions of others as frightful examples of the only sort of order the most gifted of the children of men can excogitate for themselves. This last sentence may sound flippant, but I am not afraid of being justified in pronouncing it by those who are most capable of passing judgment on its flippancy or truthfulness.

In a future paper I hope to indicate where we may hopefully look for that order above us which is calculated to satisfy all necessities and cravings of our nature. S. E. BENGOUGH.

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.

(Continued from page 362).

And, if with premeditation
One should slay or kill his brother,
He should from the land be banished,
Till the children of his victim
Should for him a pardon sue.
Thus by gentle means he ruled them.
Greater, still, became the nation;
One by one, the other nations
Laid their lands at Zuma's feet,
Asking him to rule their people—
Be their teacher and their king.
Very great became his kingdom,
Very numerous his people.

Much they learn'd, and much he taught them—
Many curious things he taught them:
How to read the starry heavens;
How, by them, to shape the courses
Of the laden white wing'd vessels;
How the earth went rolling onward
Round the sun—went whirling onward;
How the moon the earth encircled.
He explained to them the secret
Of the dreaded shadow-devil,
Who had eaten up their Sun-God,
Who had swallow'd up the white moon.
So the name and fame of Zuma
Spread through every land and nation;
And his people loved him dearly,
Loved him as a Friend and Teacher,
Loved him as a King and Ruler,
Loved him, too, with love protecting,
As parents love a little child.
They brought their fairest daughters to him,
And he looked upon them kindly—
Looked upon them as a brother.

Far away beyond the mountains
Dwelt a maiden, who could hold him
Like a captive in her country.
She was very young and lonely,
For the plague had killed her people.
When King Zuma came amongst them,
When his eye beheld her beauty,
When her eye had flashed a soft glance
On the face and form of Zuma:
Like an arrow from a strong bow,
It had pierced the heart of Zuma.

Many times he saw the maiden,
To that land he often journeyed,
To the old men thus explaining:—
"Much they need my supervision,
"Much they stand in need of teaching."
But the old men not deceived were,
Well they understood his meaning—
Laugh'd, and wagged their heads together:
"Tis not watching, 'tis not teaching
"Calls our Zuma from amongst us;
"Tis the orphan, Y Oanee,
"Who has won the heart of Zuma."
So they brought the maiden to him,
Gave her to him for his wife.

Very much and very dearly
Y Oanee loved her husband;
Loved him, because, he first had loved her;
And, because, of all the maidens,
He had loved and chosen her.
Very beautiful their lives were,
For, they loved each other truly.
With reverent awe she listened to him,
While he taught among his people:
Then she drew him to the meadows—
With his hand in hers she drew him—
Talked of love, of birds, of flowers,

Sang him songs and told him legends,
Till from his brow the cloud had fled.
So she helped, and so she cheered him
In his labours, in his troubles,
Till their hearts became as one heart,
With one purpose animated.
All his thoughts were for his people,
All her thoughts and cares for him;
Wherever he went, there, she followed,
And he followed where she lead.

But, alas! for good King Zuma,
Soon there came a dread misfortune.
Through the city there came stalking,
With his arrow in his hand,
The death-angel, and he aimed it
At Y Oanee's gentle breast;
And a sobbing cry she uttered,
As in Zuma's arms she lay—
"Hold me closer to you, Husband!
"Hark! the voices, loud are calling,
"Calling me to go and leave you;
"But, I love you, O my Husband,
"It is very hard to leave you."
But, the voices called her louder,
'Twas in vain to fight against them,
With her panting breath she whispered—
"I will come again, my husband,
"I will come again to see you.
"I will watch, and, I will guard you,
"Wait with patience for your coming
"To the land of happy spirits—
"To the land of the departed."

With a smile she closed her soft eyes—
Smiled and yielded up the spirit;
And the little new-born infant—
Weeping, wailing, little infant—
Y AY ALI, came instead.

April 29, 1879.

(To be continued.)

[Portions of this Poem have appeared in the three last issues.]

MEDIUMSHIP—THE SPIRIT-CIRCLE.

MATERIALISATIONS AT LITTLEBOROUGH.

At the seance of Wednesday evening, June 8th, we had some very surprising and startling results. There were twenty one persons present, forming two rows of sitters along two sides of the room. The medium was desirous of sitting under very severe test conditions, viz., wrapt only in a blanket, so that the malicious and libellous reports, of some wicked individuals might be nonplussed. But the sitters indignantly refused to allow it. If people, they said, cannot believe these reports to be the narrative of genuine facts, we shall not force, nor ask, nor allow the medium to be put to any indignity whatever to please them. Indignities and unseemly positions of mediums will not convince, if evidence fails.

The seance commenced about 8.30 p.m., lasting two hours and a quarter. The gas was lighted, but directly after we commenced it was put out. After waiting about twenty minutes, the darkness was relieved by a bright illumination in the cabinet, lasting several minutes, gradually fading away, to quickly reappear not more than twelve inches from my feet. So close was it that I could easily have placed my foot upon it. As it increased in brilliancy I could distinctly see what appeared to be an ascending column of drapery. Upward it rose, until the full stature of manhood was obtained, then throwing the drapery from the face the well known form of

"DR. SCOTT"

Was presented to view. The "Dr." gave all a kindly greeting. Going to Mrs. Langley, Senr, he magnetised her forehead for a cancer she had. Having presented himself to all that they might have a clear view of him, he went to the spot whence he arose and rapidly dematerialised—visible to all present.

He had not been gone more than three minutes, before a second form issuing from the cabinet went straight to a lady sitting next but one to me. He claimed to be her husband. He did not show his face to her distinctly, but I had a good view of it, it was altogether different from that of any other form I have seen at this circle. He was rather taller than the medium, cheeks fleshy, large beard, long curved nose rather sharp pointed, manly voice, his hair light sandy, mixed with grey. In earth-life he was a minister, passed away in Australia some years ago. Having cut a lock of hair for his wife, giving her, his boy, and mother-in-law a kind and affectionate embrace, he passed away just outside of the cabinet, in full view of all present.

Following very rapidly came

"JOHN KING."

I need not describe him, as he always comes like. His voice was as strong toned as usual. Presenting himself to

several of the sitters and giving all a hearty greeting, he dematerialised extremely rapidly. Just before he came out, Mrs. Taylor entered the cabinet, called by a controlling spirit. She saw nothing in the cabinet but the medium, but she had not got to her place, about eighteen inches from the cabinet, before "John King" was after her, tapping her on the back.

We were now greeted with an unusual sight: the

MATERIALIZATION OF A FORM IN A FAIR SEANCE LIGHT.

The light was so good that we could distinctly see each one present. The first thing visible was some drapery about eighteen inches high, issuing from the cabinet, it then began, in breathless silence, to slowly build itself upwards. When fully materialised, the drapery covering the face was thrown over the head, and again before us was

"Dr. Scott."

He seemed to complete the body, then suddenly rose up fully formed, throwing back the drapery from the face and walking briskly round the room. He again went to Mrs. Langley, Senr., magnetising her forehead, also handing some water for her to drink, holding the jug while she partook thereof. Then going to a lady next my wife, he placed his hand into hers, and DEMATERIALIZED FOUR FINGERS DOWN TO THE SECOND JOINT, as I very clearly saw. Then going to Mrs. Taylor he rubbed his hand, what there was of it, over her hand, and lo! there it was fully formed. Sceptics, cut off your fingers and see if you can make them again, if you cannot, don't be so libellous. Again the "Dr." passed into nothingness.

As soon as the "Dr." had passed away, "Rosa" took control of Mr. Fitton, saying, "I am going to matillrise," and sure enough, in about ten minutes, there she was at the cabinet curtains squeaking, "oh dear! oh dear!" She had black hands, arms, and face. She was much taller to-night than when seen before. One by one we were allowed to go up to her, that we might have a good view of her black face. Beneath its blackness there was not the slightest resemblance to the medium. She could not come from the cabinet for want of power; not staying long, but manifesting much strength of body while she did stay, she rapidly passed into nothingness.

We were now greeted with the "proof palpable"—

"Dr. Scott," and Medium

Coming out of the cabinet together. Each and every one saw them by the faint light, the "Dr." and medium speaking nearly at one time. After these had retired to the cabinet, came "Madame Vinè's" perfume, to delight and refresh us. This terminated the astounding and convincing evidence of spirit-communion.

59, Manchester Road, Heywood.

JAMES B. TETLOW.

I hereby testify that the foregoing is a correct report of what occurred.

SAMUEL BREARLEY.

189, Manchester Road, Sudden, Rochdale.

A MANIFESTATION OF SCORPIONS IN INDIA.

Dear Mr. Burns,—The extract from the "Madras Mail" in last week's MEDIUM reminds me of an almost similar occurrence of which I have heard my husband speak, when he witnessed the sudden appearance of any fruit he liked to mention, produced by a juggler in an empty godown in a village in India. But he has also told me of a very remarkable thing which he saw once, the like of which I have never heard:—

He and a friend were once travelling in Mysore. They stopped to rest in a choultram, a common roadside place of rest, open in front. While they were there a travelling juggler came in, who, after a talk, proceeded to show his art. The man was absolutely nothing but a cloth round his body; his arms were quite bare. He stood in the middle of the choultram and immediately began to throw out live scorpions. He never touched his body, for my husband watched him closely, but he opened his hands and threw out, fast and fast, live scorpions, which ran along the ground and scuttled into holes. The two gentlemen were obliged to beat a retreat, the creatures being unpleasant neighbours. Where the scorpions came from, my husband could not guess.

W. G.

THE DIFFUSION OF SPIRITUALISM.

MR. JOSHUA FITTON'S PROBABLE FAREWELL VISIT TO OLDHAM.

On Sunday last the control of Mr. Fitton delivered two masterly addresses in the Society's room, 176, Union Street, to a numerous audience. The table on the platform was beautifully decorated with flowers, and the fair vocalists that surrounded the medium were many in number and in good voice, and we venture to say, that in no other place of worship at Oldham was sweeter music discoursed. Mr. Kershaw, acted as chairman.

The subject of the afternoon's address was, "Are they not all ministering spirits sent forth to minister." The control ("Dr. Scott") said, the theological churches of to-day believed that the application of the words of his text was only true at the time when they were first uttered, and that in these modern days the words were of no meaning, but he begged to say, that such an assertion is not true, as all human beings have ministering spirits around them, and according to the will-power of each individual, so are the surrounding ministering spirits good or bad. The more spiritual a man becomes, the more spiritual are the beings he attracts to himself. Some people will perhaps say, "Why do not good ministering spirits always remain with man?" And in answer to this, he would say, that there are times when men and women through their own conduct drive these guardian spirits away, for if the individual's thoughts and actions are not in rapport with the guardian spirits, the latter can no longer remain. In Scotland many of the inhabitants are clairvoyant, and can see their ministering spirits. In dreams they are sometimes seen, and people must not think that all dreams are the result of an over-laden stomach. In your waking moments you are sometimes impressed to a certain course of action, and you cannot explain why so, but the result proves satisfactory, and here perhaps your guardian spirits have impressed you. Guardian spirits were not confined to Biblical times, but are acting even now, and always have been at work ever since the creation. John Wesley saw spirits, and likewise other noted men have seen them, and were the grand truths of Spiritualism placed before the world, under any other name, the noted men of the nineteenth century would eagerly welcome them. The number of Spiritualists cannot be gauged by those who make an open profession of their belief. In Oldham, there are many Spiritualists who do not acknowledge themselves as such. According to your surroundings on earth, so will your ministering spirits be, and therefore, we tell you to be careful about this—cultivate Spiritualism at your own fireside in a reverent frame of mind, and prove the spirits as commanded by the Apostle John, when he said: "Try the spirits, whether they are of God." They are hovering around your path, and if you are living up to that which the spirit-world desires, you will find yourselves uplifted indeed.

At the conclusion of the discourse, the control asked the audience to name a subject for a poem, and two subjects being named, he at once delivered two beautiful poems, and so ended a pleasant afternoon's converse with the spirit-world.

Afterwards, about forty of the audience sat down to tea in the room.

In the evening there was an even better attendance, than during the afternoon. After the preliminary service the chairman (Mr. Kershaw) said, the subject chosen for the discourse was: "Spiritualism as a science and as a religion." The medium (under control) said, as that was probably his last appearance in that room, he would rather the audience should choose a subject for him to speak upon. Two more subjects were therefore named by the audience, one being, "He that is without sin, let him cast the first stone;" the second subject was: "Who, or what is Christ?" The three being put to the meeting, the show of hands was in favour of the first subject, namely: "Spiritualism as a Science and as a Religion."

In the course of the lecture the control said:

Every object in the world is surrounded by a certain aura, and in man the body is not the real man, but the soul is the true man, which is so fine that mortal eyes cannot perceive it. If you ask a chemist or anatomist if he has ever discovered the soul—that spark which comes from the Divinity—he can tell you nothing of it. There is nothing outside of Spiritualism which can satisfy the cravings of the scientists with regard to man's future existence. Spiritualism is a true science, as can be proved by maintaining certain conditions and going through a certain formula. Some people decry it because of having to submit to a formula. They forget that some of the great truths of modern days are dependent upon certain conditions being observed. A telegraphic message cannot be flashed along the wire, unless the wire is in a certain condition, and to receive messages from the spirit-world, it is necessary to keep certain conditions. Search into Spiritualism earnestly and in a proper spirit, and it will prove itself to be a grand scientific as well as a heavenly fact.

A vote of thanks to the medium was proposed, seconded and carried, and a lady present on the platform gave an interesting account of a dearly beloved one, that she had often seen through the mediumship of Mr. Fitton. The chairman showed a piece of the dress cut from the materialized form of "Dr. Scott," and likewise a lock of hair cut from the materialized form of the lady's husband referred to above.

G. B.

CARDIFF.—Thanks for "The Baptisement o' the Bairn." It is an old favourite of ours. We have heard the late Mr. Andrew Leighton, the brother of the author, recite it in an inimitable manner. Should you desire to preserve this copy, we will gladly return it.

PROGRESS OF SPIRITUAL WORK.

PLYMOUTH.—RICHMOND HALL, AND CIRCLES.

Jesus promised his disciples that after his departure into the spirit-world they should be endued with power: he simply meant that a spiritual influence should be brought to bear upon them, that they should be accompanied by a power outside themselves, and that by the operation of this power they should be endowed with gifts and qualifications far transcending their normal and natural abilities.

In the light of Spiritualism we can clearly perceive the nature of this power, the *modus operandi* of the Pentecostal baptism, the agency at work in the spiritual movement described in the Acts of the apostles. These results were produced, we believe, by the agency of an innumerable host of spirit-workers, the disciples being the instruments, the channels, the mediums, through which their operations were carried on.

This, then, is the explanation of those remarkable phenomena spiritual beings were making through human channels, giving them knowledge, wisdom, and foresight to teach, direct, and prophesy; giving them extraordinary boldness and courage to withstand opposition and endure suffering; giving them spiritual insight to discern character and to read the thoughts and motives of persons; giving them indomitable energy and zeal to pursue their labours; giving them healing power to remove physical disease and suffering; giving them a personal elevation and rapture of soul that carried them far above the petty inconveniences and annoyances of life; enabling them to rejoice exceedingly, even in the midst of suffering. Why did not these gifts and powers continue in ever-increasing accumulation and extent from that time until now? Because the Master's direction was neglected and forgotten, the conditions were not supplied, and hence the results were not forthcoming. But we know that these gifts and powers can be restored, we know that they are in a measure restored in the Spiritual Movement with which we are identified. Amongst Spiritualists rare gifts and powers are being actually exercised,—manifestation of spiritual presence, inspiration to teach spiritual truths, prophesying, discerning spirits, gifts of tongues, healing power, and all are being obtained by the same simple means—tarrying and waiting with prayerful attitude, and continuing the subtle element by which these spiritual operations are carried on.

The circles held here during the past week gave indications of considerably increased spiritual power.

Circle No. 1, Monday.—Good progress realised in the sitting for materialisation; the work is slow, but, we believe, sure.

No. 2, Tuesday, at same house.—Mr. C. was entranced, and delivered a short address. This friend, who has recently become a believer in Spiritualism, is a young gentleman of good education, and is likely to become very useful amongst us. He has already championed our Cause in the newspapers.

No. 3, Tuesday, at the hall.—Mr. J. in trance gave remarkably vivid and suggestive descriptions of scenes in spirit-life, and Mr. V. was entranced for the first time and spoke a few words. Whilst under influence this friend's face, like that of Moses of old, shone so brightly that Mrs. H., who possesses the gift of spiritual vision, could not look upon it. Mr. P., who is also clairvoyant, saw some sort of engine or machinery, and all were delighted with the sitting.

No. 4., Wednesday.—Seven present. Miss D. controlled; instruction and medical advice given. A deeply affecting incident transpired: a spirit controlled and sang a hymn, which enabled one of the ladies present to recognise her daughter, it being the first hymn the latter had learnt from her music teacher; the medium being totally ignorant of the hymn she sang, neither had the medium ever heard of some of the medicines that were recommended through her lips.

The greatest manifestation took place here that I have yet seen. A large heavy table rose bodily from the floor, with the hands of only seven persons upon it. Of course these are only elementary phenomena, and some of us are but in the infant school of spiritualistic knowledge, but we believe we shall advance and graduate thoroughly in the experience which others have had.

No. 5, Thursday.—Trance speakers, Mrs. R. and Mr. W.

No. 6, Thursday, developing circle at the hall.—16 present; Mr. H. trance speaker.

On Sunday two discourses were delivered—in the morning on "The Spiritual Gifts Conferred upon the First Christians, and the Purpose for which Given"; in the evening on "The Love of God, Perceived and Realised." In the afternoon a private circle, present nine; a deeply instructive address was delivered by the guides of Mr. Wood. All the services were characterised by great power. In the evening a young lady who was sitting in one of the circles, according to the popular idea, "fainted," to the great alarm of her friends; the philosophy of such "fainting" is, however, well understood by Spiritualists, and they could easily perceive that there was some other element at work. Mrs. R. saw a spirit-friend over her, and she herself felt as if she had received a shock from a magnetic battery

through her whole system,—a great mystery, no doubt, to the uninitiated!

Some person is writing against our proceedings in the "Devonport Independent," but replies are forthcoming. Newspaper discussion will only enlarge our area for aggressive work. Being a regularly established spiritual movement, holding weekly services side by side with other religious bodies, "exposure" will only tend to the advancement of our Cause.

"OMEGA."

QUEBEC HALL, MARYLEBONE ROAD.—Last Sunday evening, writes a correspondent, A. T. T. P., gave a very interesting address, on the reality of spiritualistic phenomena, and read a long communication from "Busiris," on the changes of public views, particularly as seen by the New Translation of the New Testament. The attendance was very full and appreciated the address; and was much surprised and amused at the "cow in the tower" story, which was both curious and instructive. The speaker was applauded, so as to render a vote of thanks unnecessary.

QUESTIONS AND ANSWERS.

THE ASTRO-PHILOSOPHICAL SOCIETY.

To Mr. Editor,—Dear Sir.—Having noticed several correspondents writing in the *MEDIUM*, relating to Astrology, I have taken the liberty of, through you, suggesting to those that are interested at all in Astrology, to form themselves into a Society: for by having such a Society it would enable a great many to investigate the science, and prove the truth of Astrology, and also spread it among others. There is a misconception idea amongst many, that Astrology is nothing more than a superstitious imposture, but I can assure such, as far as my experience goes, that it is a great truth, which cannot be shaken, and is making rapid progress. I shall be very pleased to assist any of your readers in forming a Society, and let it be called The Astro-Philosophical Society. If there should be any that would like to communicate with me I shall be most pleased to answer them.

16, Clipstone Street, E. FEATHER.
Gt. Portland Street, London, June 12, 1881.

Mr. W. Gautrey is a shorthand writer, intelligent, industrious and obliging. He would be glad of an engagement in any capacity. Address, 15, Southampton Row, London, W.C.

GOSWELL HALL SUNDAY SERVICES.

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

On Sunday evening last, Mr. Morse gave one of the best orations that his guides have given at this hall. The subject was, "Man's Duties according to the laws of Nature." There was a very good audience.

On Sunday morning next, June 19, at 11, conference, to which all are invited.

In the evening, at 7, Mr. S. Goss will deliver a lecture entitled, "Welcome and Unwelcome Truths by Spiritual Authors."

161, Manor Place, Walworth. W. TOWNS, Sec.

QUEBEC HALL, 25, GREAT QUEBEC STREET.

MARYLEBONE ROAD.

On Sunday, June 19, at 7 P.M. Mr. C. J. Hunt will deliver an address on "The Convincing and Conquering Power of Spiritualism Exemplified in the Experience of a Sceptic."

On Tuesday, 23, at 8-30, Miss Gay will repeat, by request, her lecture on "Man and Woman Spiritual Beings."

On Wednesday, at 8-30, Mr. F. O. Matthews will hold a meeting for clairvoyant descriptions. Many very striking tests are given.

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

J. M. DALE, Hon. Sec.

LADBROKE HALL, NEAR NOTTING HILL RAILWAY STATION

On Sunday next, morning at 11-30, meeting. Evening at 7, trance address.

Last Sunday there was a good attendance to hear Miss Gay give an address, the subject being "Man and Woman as Spiritual Beings." The lecture gave a considerable amount of satisfaction as expressed by the audience. At the close, Mr. F. O. Matthews followed with clairvoyance, and several received very good tests.

Mr. Matthews begs to thank Miss Gay for her assistance in occupying the platform at Ladbroke Hall.

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

LEICESTER.—SILVER STREET LECTURE HALL.

On Sunday evening last, Mr. Bent gave a trance address, when the spirit-guides took for their subject, "God is wisdom, God is love," in which the guides defined their idea of the God of the Universe, that they came down as ambassadors to mankind from the realms of light. They illustrated to the audience the actions of evil spirits and the actions of good ones.

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MANCHESTER AND SALFORD SPIRITUALIST SOCIETY. 268, Chapel-street, Salford. Sunday evening at 6.30.

June 19—Mr. Lithgow, Hayfield.
" 26— " or Mrs Rogers, Marlesfield.

"HOME CIRCLES."

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

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Will meet every Wednesday, at 8 o'clock, in succession at
Mr. Brown's, 33, Downing-street;
" Braham's, 392, Stretford-road;
" Dawson's, 27, Ellesmere-street, Moss-side.

CIRCLE B

Will meet every Thursday, at 8 o'clock, in succession at
Mr. Thompson's, Trinity Coffee Tavern, 836, Chapel-st., Salford
" Greenwood's, auctioneer, Windsor-bridge, Chapel-st., —
" Taylor's, 48, Harrison-st., Pendleton.

CIRCLE C

Will meet every Friday, at 8, at
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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 June:—

Sunday, 19.—Mr. Lithgow.
" 26.— " Tetlow.

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.

Members belonging to the Home Circles will kindly bear in mind that no strangers will be admitted except by ticket bearing the introducer's name, and on no consideration will they be admitted after 8 p.m.

Mr. J. HOLMES, 53, Cranbourne-street, Leicester.—Appointments:—Walsall, June 12; Stamford, 19 and 20; Sowerby-bridge, 26; Newcastle, end of July.

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

LATEST OFFICIAL EVIDENCE OF THE FAILURE OF VACCINATION.

To the Editor.—Sir,—The Registrar General in his recently issued ANNUAL SUMMARY, for the year 1880, thus tabulates the Small-pox mortality of London for the last 40 years:—

Decades. Estimated Mean Population. Small Pox Deaths.

1841—50.	...	...	2,103,487.	...	...	8,416.	...
1851—60.	...	...	2,570,489.	...	...	7,150.	...
1861—70.	...	...	3,018,193.	...	...	8,347.	...
1871—80.	...	...	3,466,486.	...	...	15,543.	...

These facts, coupled with the additional one that during the 22 weeks ending June 4th 1354 persons have died in London of Small-pox, 384 of whom were under 5 years of age, affords conclusive evidence of the failure Vaccination. It is a farce to tell us, in the face of these returns, that vaccination has saved thousands of lives, or that the mortality would have been greater if 95 per cent had not been vaccinated, or that the deaths accrue, as Dr. W. B. Carpenter would have us believe from the "unvaccinated residuum," seeing that in the first decade when only few, comparatively, were vaccinated, the mortality was only about half as great as in the last when 95 per cent had received the PROTECTION (?) of vaccination.

What does the Registrar General himself say to these facts Does he see in them the collapse of the Jennerian bubble Oh, no! Eyes he has but sees not. With the blindness of office, and with incredible stupidity he says:—"Doubtless there will be persons who will find in this fact a support of their opinion as to the uselessness of vaccination; but to most minds the truer lesson will be the necessity of enforcing vaccination with greater rigour, and with greater security for its efficiency."

WILLIAM YOUNG.

114, Victoria Street, Westminster, S.W.

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

APPOINTMENTS.

London.—June 26 & July 3. Stamford.—July 24.
Keighley.—Sunday, June 19. Temperance Hall. 2.30 p.m, subject—"Prayer: Its Philosophy and Use"; 6 p.m, subject—"Sinners: How to Save them; Saints: How to Make Them."

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

APPOINTMENTS.

FAREWELL VISITS.

Newcastle-on-Tyne.—June 19. 10.30 A.M. "Idols of To-day: their Worshipers." 6.30 P.M. "Spirits: their Nature, Power, and State of Existence."
" —20th. 8 P.M. "The Three Fs of Spiritualism."
Darlington.—June 22. Ulverston—23 and 24.
Barrow-in-Furness.—June 25. Pic-nic.
" 26th, at 2.30 P.M. "The Curses: How to Remove Them."
" 6.30 P.M. "Salvation by Grace or Growth."
Belper.—July 3. Nottingham—17 & 18.
Keighley.—10.

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.

* NOTE.—In Keighley, Yorkshire, where only 12½ per cent of all children born are vaccinated there has not been a case of Small-pox since 1875.

HYMNS AND TUNES FOR SPIRITUAL CIRCLES AND MEETINGS.

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.

HYMN No. 93 in the "SPIRITUAL LYRE."

STARLIGHT.

63.

T. FOWNES.



Hand in hand with an-gels, thro' the world we go; Brighter eyes ar-



on us than we blind ones know: Tend-er voices cheer us



than we deaf will own; Ne-ver, walking heav'nward, can we walk a-lone.

HYMN No. 92 in the "SPIRITUAL HARP."

HELMESLEY.

8.7.8.7.4.7.



Brothers, will you slight the message Sent in mer-cy from a-bove?



Ev-ry sen-tence, oh, how tender! Ev-'ry line how full of love!



Heav'nly ac-cent, heav'nly ac-cent, Full of strength & peace & love

REMARKS ON THE TUNES.

—0—

"Melita" fitly expresses the sentiment of humble gratitude that breathes in the words of Hymn 46. The music is easy, and with the hints that have been thrown out in this department its peculiarities will be readily mastered. Make four beats to the bar, and observe to give due length to the dotted notes. This tune should be sung with a soft expression, yet with such force and emphasis at particular parts as will bring out the sentiment it is intended to express; for the theme is cheerful and exultant, though at the same time placing the singer in the lowly attitude.

The "Spiritual Lyre" contains no suitable hymn for "Helmsley" but No. 12—"Guide me, O Thou great Jehovah"—with which we opened this department on Feb. 11, placing with it the tune "Moscow," to which it is better adapted. We have therefore taken Hymn 92 of the "Spiritual Harp" to be sung with "Helmsley," and which we hope will be found a suitable combination.

The following tunes have already appeared in this department:—

Feb. ...	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.
" ...	27.—Alma.
June ...	10.—Trivoli.

And in addition, those given this week—19 in all.

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.

HYMN No. 93 (continued).

- 2 Hand in hand with angels; some are out of sight,
Leading us, unknowing, into paths of light;
Some soft hands are covered from our mortal grasp,
Soul in soul to hold us with a firmer clasp.
- 3 Hand in hand with angels, walking every day,
How the chain may brighten none of us can say;
Yet it doubtless reaches from earth's lowest one
To the loftiest seraph standing near the throne.
- 4 Hand in hand with angels, ever let us go;
Clinging to the strong ones, drawing up the slow,
One electric love chord, thrilling all with fire,
Soar we through vast ages, higher—ever higher.

HYMN No. 92 (continued).

- 2 Tempted souls, they bring you succour;
Fearful hearts, they quell your fears;
And with deepest consolation
Chase away the falling tears;
Tender heralds, tender heralds,
Blest is he their word who hears!
- 3 Holy angels, hov'ring round us!
Waiting spirits! speed your way,
Hasten to the court of heaven,
Tidings bear without delay,
That our spirits, that our spirits,
Glad the message may obey.

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Goods can be forwarded to the Committee as follows:—

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Mr. J. VENABLES, Mount Street, Walsall;

Mr. W. ROBERTS, 8, Mount Street, Walsall;

Mr. J. TIBBITTS, Junction Street, Walsall;

or the Secretary—

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

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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.

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

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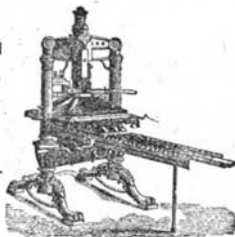
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