

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

# SPIRITUALISM.

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## SPIRITUALISM AND MATERIALISM.

### THE CONVINCING & CONQUERING POWER OF SPIRITUALISM

AS EXEMPLIFIED IN

### THE EXPERIENCES of a SCEPTIC.

A DISCOURSE delivered by MR. C. J. HUNT, at Quebec Hall, 25, Great Quebec Street, Marylebone, Sunday Evening, June 19, 1881.

The two friends, who will figure most prominently in the following brief conference and seances, had been more or less intimate from childhood. They were country boys; brought up in the same village, scholars in the same day and Sunday schools, and both became members of the same Christian church. But circumstances—death of a near relative, business, &c.—rendered it imperative that the friend, whom we shall in this narrative call “Materialist,” should leave his country home for London; and not many months had elapsed ere his early friend and companion had followed him to the Great City.

These young men had bidden Farewell to the Home of their boyhood; ay, not without many a pang of regret! Relatives, friends, and all that the dear human heart holds most tenderly had been parted with: the kind father, the loving mother, the affectionate sister, the esteemed and honoured friends of years had each and all said—“Good-bye!” Yes, they had left their home. Home! What a magic spell gathers around that sweet word: how all the heart’s tenderest yearnings awake into life and enthusiasm at the mere mention of the holy name! Home! It is THERE we learn the first lesson, and begin to have some apprehension of the great reality of a living life! Boyhood’s and girlhood’s early home: How strangely bewildering it seems, when, in after life, we sit down and think of it! The village green—the woodland scenery—the smiling fields—the lovely flowers—the trees of luscious fruit—the singing of birds,—ay, and the old Common, which seemed to our young minds almost like a little heaven—the remembrance of these and other scenes carries us back, and all our soul seems, for the time being, centred in the spot and home of childhood!

And so it was with these young men. Here is a letter written to his dear, aged mother, about two years after he left home, by our now materialistic friend, not at that time a sceptic:—

My Dear Mother—

How often I think of you and our dear old cottage home—I seem to see the old faces. The familiar scenes of childhood, ever and anon, come in rapid succession before my vision. When I retire to rest, after a long busy bustling day of business in this huge city, and kneel by the bedside, commending all of you to God, somehow or other I seem to hear a voice—your voice—so gently speaking, “Be a good boy,” and the tears begin to fall. But I shall appear weak if I write thus. Tell sister Ettie how much her restless, teasing brother thinks of her now he is away. Remind my young brother Tommy of what I told him in my last letter—that he must be studious at school. Love to all. Still pray for me, as I used to hear you, when, a little boy, I knelt by your side! Say to all friends I will write as often as possible. Much more next time. I have dear father’s portrait before me on the table; but I must close. I had forgotten to ask for old “Pincher”; does he still seem to miss me?—Your loving son, ———.

Without going into particulars, suffice it to say that the writer of this letter—this religiously dutiful and affectionate son—after a few months became, gradually but surely, an avowed unbeliever in God, in the Bible, and in immortality. His friend—his still esteemed friend of early years—had, in meantime, become a Roman Catholic; and they, each, strictly adhered to their respective beliefs, without in the least destroying their mutual regard—their strong and abiding friendship for each other.

Peculiarly painful circumstances—the death of a loving mother, and other domestic trials and bereavements—had induced our Catholic friend to look into the subject of Spiritualism.

After overcoming the prejudices of his belief, and having had abundant proof of spirit-life and communion, he became an ardent Spiritualist; not losing, however, a reverential regard for, and belief in the blessed old Book of books. Neither was he less attached to the great master, Christ. Much, however, in connection with the church he had left, had now become of little moment to him; but, knowing how many good and devoted souls he had been in fellowship with, and how sincere they were, he was never in the habit of denouncing, iconoclastic like, the doctrines and the teachings of the church that once by him had been so loved. He was content to follow, as well as he could, the sublime, the unapproachable

Teacher, who stands out conspicuously throughout all time as "The Way, the Truth, and the Life," and also, to bring as many as possible to a knowledge of the great facts—the blessed and consoling truths of Spiritualism. This seemed now his mission.

Knowing that his friend and early companion had become a devoted materialist, he was anxious, and determined if possible, by argument—by adducing proofs of spirit-life, &c.—to bring him to a knowledge of what he himself knew.

These friends had mutually agreed to have an evening or two in conference on their respective beliefs, and Materialist promised to join Spiritualist's family at the close of their intellectual battle.

Spiritualist opened the debate as follows:—

Spiritualist.—I often think of the long ago: our early friends, the old homesteads; parents, brothers, sisters: that dear old school-teacher, Mr. Hamilton, and all the rest.

(A very ingenious way to begin.)

Materialist.—Ah me! every day I am reminded of all the past. As Eliza Cook writes,

"The past, the past, how many a one  
Comes back again in that sad word;  
The cherished form for ever gone,  
The voice of music now unheard."

S.—Yes; and you, brother, really believe?—Can you possibly entertain the idea that all these abiding feelings, this cherished memory, this love which seems stronger than death, our identifying ourselves with the long past—can you, I repeat, really believe that at death we perish for ever?

M.—Well, yes; I cannot believe otherwise. It appears quite clear to me that when the brain has ceased to act, when once the heart is dead, the last breath drawn, the man lives no more.

S.—But what about the old book? Have you quite given up your belief in its teachings—its great revelation of a life to come?

M.—Yes. I doubt not there are good moral teachings therein, but as to its being a Revelation from God to man, &c., this, I must believe, has long ago all been proven scientifically, to have been but the dreams and the hopes of earlier races, who were naturally ignorant of what we know to-day.

S.—You have, I presume, arrived at your present belief and conclusions principally by the help of Strauss, Renan, Spencer, and others?

M.—Partially so; but I have not been a slave to, or an absolute disciple of any writer, I bow only to my own reason and conscience. I have thought this out for myself. I can, if necessary, give my reasons for what is called unbelief.

S.—Yes; I am quite sure, my friend, you are thoroughly conscientious, but apart from the Bible, or any modern or ancient writings, do you not at times feel that you are destined not merely for this world?

M.—Feel? I apprehend we must not be guided by feeling. Different peoples of different nations have all particular and peculiar experiences or feelings. Some anticipate that their eternal felicity will consist in, principally, sensual indulgence; others, that they will live on in everlasting hunting grounds, having their dogs to keep them company; while many feel that they will delight in singing hymns for evermore, &c.

S.—Yes, that is quite true; but then, what do you say about REASON? Is it reasonable to believe that man should have been created (or developed, if you like) with all his wonderful instincts, his deep feelings of unquenchable love, his mighty intellect, to be annihilated in a few brief years?

M.—It appears to me just as reasonable that man, after having done the best for himself and his race, should lie down and rest—it's only a selfish feeling, wishing to live.

S.—It would be, I confess, if we thought only of ourselves, but I am thinking of man doing the best, as you say, for himself and others in the world beyond; however, as you have frequently assured me that by argument alone there is not very great probability of your being convinced of the certainty of a future life, and as you are such a stickler for facts—scientific facts—we will try, if you please, facts as they are demonstrated in the spiritual seance.

M.—Quite willing, friend, but dare say it was much easier for you to realise all these wonderful, so-called, facts of Spiritualism, for your former creed, as a Catholic, tended in that direction—but if your spirit-philosophy can convince me that a man is ALIVE when DEAD, living in another world when in the grave, I am willing to be convinced.

S.—The Brethren of Dives were even more determined sceptics than you will prove, I hope. We are instructed by One who knew, that although their brother might have visited them from the invisible world, they would not believe. And I am quite able to testify to the fact that there are some minds which seem to be cast in such a materialistic mould that no evidence appears sufficient. I have known persons who have had spirit-people come back to them more than once, and yet have disbelieved—really thought it must be something that it

was not—conjuring, natural phenomena, laws not yet understood, Satan, anything, in fact, save dead people (so-called) returning from the spirit-world to visit them.

M.—Well, to speak as I now feel, I fancy I should believe much the same. You talk of "spiritual facts"—this seems to me almost nonsensical; however, I shall listen to anything you have to advance in proof of what you call spirit-life.

S.—By-the-bye, do you remember that old ghost story which my father sometimes used to tell, when at home years ago, about a woman having been seen several times in the room where, about ten years' previously, the wife of a farmer had been murdered?

M.—Oh, yes; and have often thought and laughed heartily about it.

S.—Yes, since you have believed in the materialistic creed.

M.—Ah, just so. I used to think there might be something in it.

S.—Well, do you also recollect little George Dawson's dream which he related to us in school, about a week before he died—how he had been taken, in his dream, after bidding his parents, etc., good-bye, to a beautiful garden filled with lovely flowers, surrounded by green fields and charming scenery, where he met many boys and girls who had died, and where every one appeared so happy?

M.—I distinctly remember it all, and at one time thought probably his dream might have proven true.

S.—But now, "it was nothing but a dream."

M.—That is so.

S.—Now, my friend, do you not think if, by any possibility, it could be demonstrated to you that those we call dead, and whose bodies have been consigned to the cold tomb, still live and love, a new world would be revealed to you?

M.—Ah, yes! If it could be demonstrated, a new world and something more would, indeed, be revealed to me.

(Here it might have been observed that M. was what he called "weak" in his letter to his mother, for while in deep thought the tear stole down his cheek. What were his thoughts? Only these, brother, thinking of his once bright lovely darling child which he had given up to mother Earth, as he thought for ever!)

S.—"Something more?" yes, verily. Again would you take up the language of Paul,

"O Death, where is thy sting? O Grave, where is thy victory?"

M.—Of this you may be positive: if ever I obtain evidence, similar to what you say you have, I shall not be afraid to confess it.

S.—I know it; and I pray God that I may be able to bring you in contact with such phenomena that you will be able to say the dead live,—*"My God and my Lord!"*

M.—You say phenomena, I hope you do not mean chairs being thrown about, one's hair pulled, and other ludicrous things as I have heard being attributed to the agency of spirits.

S.—I cannot now fully answer the question to your satisfaction; ere long you will, I doubt not, be in a somewhat different state of mind.

M.—In whatever condition of mind I may be, such trifling as to what I have alluded seems to me utterly beneath the dignity of spirits—supposing there are spirits.

S.—Perhaps we had better separate to-night. We may, I think, continue this conference a long time in vain, one experiment might be more effective than all our discussions. If you are here next week I will arrange for a quiet domestic seance.

The anticipated evening came. S., with his good wife and little girl (the medium) were ready to receive their friend. A seance was arranged; S. read a portion of Scripture and offered a brief prayer, neither of which had much meaning to our materialistic friend, and as he was told to simply place his hands on the table, one might easily have discovered an unpreventable smile on his countenance. A hymn was sung alone by the little girl—her father asked her to sing it—it was one which he and his old friend had, in earlier years, often sang together in the old chapel at home. It began thus,—

"When I can read my title clear, etc."

The singer coming to the words,

"May I but safely reach my home,  
My God, my heaven, my all."

the table rose from off the floor about a foot, suspended thus for half a minute it gently returned.

This spontaneous movement of the table seemed to puzzle our friend. He quietly glanced at all hands on the table, looked into the faces of the sitters, also very intently looked around the room, and under the table.

His friend told him most probably the spirits moved it. He made no reply, but smiled.

When the child had finished the hymn the conductor asked—

"Are our spirit-friends aware that our old companion who is with us is not able to believe, and has no knowledge of a future life?"

Almost before the question was finished three hastily given raps were made on the table. The meaning of raps, &c., had previously been explained to M.

Next question—"Can you manifest in any way so as to convince our brother of your presence?"

"We will try," was spelt out.

Just at this moment the little girl was entranced (she was a trance and physical medium) and quietly turned to our friend with closed eyes, and with an almost unearthly countenance, took his hand, kissed it, and played with his hair,—parting it in centre of forehead—sighed heavily, then took his hand again, pressing it; and in a few seconds she was in her normal condition.

The question was asked if this was a friend of M.

"Yes, Rose," was the answer.

"I know no one who has died of the name of Rose," said our investigator.

Again the little girl was entranced, and motioned him to rise from his seat; she then took both of his hands and tried to dance with him around the room, smiling the while. A somewhat serious, solemn expression rested on his countenance after the dance was over.

"Do you remember anyone, it may be years ago, who was in the habit of doing anything similar to this?"

M. covered his face with his hands, and said, "I will try to think."

Presently he said, "It is quite true; I knew a little girl named Rose Stewart—a school companion—who was very fond of me, and it is also quite true that when she visited us she used to ask, childlike, to have a dance with me; and on these occasions she frequently insisted on parting my hair. The dance made me think about it." He continued—"This seems very strange, but might not your daughter, in her mesmeric state, have been able to exhibit this latent memory in the way she has done?"

"I don't think so," quietly replied our Spiritualist, who now began to feel that he had a veritable "Thomas" to convince. After a few minutes had elapsed, the first seance was closed.

The following, in brief, was the conversation which followed the seance—

M.—Very sincerely do I thank you for giving me this opportunity. I may say, that although some things which have occurred this evening seem strangely curious, yet I cannot admit that I think any part of the phenomena is to be attributed to spirit agency.

S.—No; not very probable that you can realise so much. Be with us again next week—a young man, a writing medium, will join our circle, the spirit-voice is also given through him.

M.—With pleasure I will be with you.

The appointed evening found the same friends again together, joined by the young friend.

The seance was commenced as the first. For half an hour they sat and chatted without any evidence of the presence of spirit-people. Eventually the hand of the young man commenced trembling. Our host supplied him with paper and pencil, and he quickly wrote the following.

"Tell him it was Rose. I have not forgotten our school-days."

This again bewildered our investigator a good deal, but he thought, maybe the friend has been told all about the last seance. His hand again wrote,

"Are you not hard to convince?"

These thoughts then passed through the brain of M.—this subject may be in a similar condition to the little girl last week, both in that peculiarly sensitive, lucid state, so as to be able to read me altogether.

Here were facts, and our friend must account for them in some way. Still he could scarcely reconcile the above ingenious suggestion with his materialistic

creed. Just at this juncture a voice was heard apparently close to his ear—a child's voice—

"Papa, I am with you, and your little darling still loves you so very much."

"Whose voice was that?" impetuously cried our friend.

"A spirit-voice called you 'Papa,'" responded the conductor of the seance.

The sincere but still doubting "Thomas" visibly trembled, and gently articulated, with much emotion, "Great God, is this true?"

Longfellow's hymn was here suggested.

"And they sit and gaze upon me, etc."

After which the little daughter of S. became entranced, walked up to her father and said,

"We intend to manifest more palpably next week. The loving child of your friend is very happy to think her father is likely to grasp this great and blessed truth of spirit-communion."

The seance now closed.

The next was held under similar conditions. Same sitters in subdued light—not quite enough for M.

After the lapse of a few minutes everything in the room appeared alive, shaken as with a strong wind—but only for a few moments. After which a voice was distinctly heard:—

"Your friend's little daughter 'Allie' will come to him to-night."

Just then the medium girl said,

"I see a pretty little girl about nine years of age, putting her arms around your neck, sir, and says her name is Allie. She is telling me that you are her own dear father; that just before she passed away you wept so much that it grieved her sadly, and since she has been in the summerland even, when she has thought about it, her happiness for the time being was marred, and would have been more so if she had not known that she would have met you again. She also says that her Grandfather—your father—is with her, and sends his great love to you, and at the next sitting will be able to shew himself to you. She is now kissing you and smiling, and seems rather puzzled that you do not recognise her spirit-presence. She has just written on the cover of a little book, which she is holding up for me to read, 'Tell papa that his Allie is not in the grave.'"

"Well," exclaimed M., "this is marvellous, wonderful, indeed! Is it true? is there, then, life beyond the grave?"

At 8 o'clock, in the next week, the friends met again. It was observed that M. looked particularly grave and thoughtful.

When the Bible was read, and prayer offered, his whole demeanour was noticeably different to what it had been at the two first seances. As the conductor concluded his invocation with these words—"We thank Thee for a knowledge of this great fact of spirit life," "Amen," devoutly and earnestly came from the lips of his now interested friend.

A hymn was then sung, at the close of which he turned to his old friend and said, "Light is coming, my child lives!"

After this an extraordinary manifestation took place. While every soul in the room seemed filled with the spirit, rejoicing with joy unspeakable and full of glory, scepticism was being met by facts too great, too potent, and too blessed to be evaded or explained away.

The little girl was again entranced, and laid her hand on the shoulder of our brother, and said,

"Your spiritual birthday has arrived. We are always pleased and thankful when an incarnated spirit has sufficient light or knowledge to comprehend the great and glorious fact of its continued existence after physical death. Especially do we rejoice in your case—in one so sincere, so truthful as you have ever been to the light within."

Just at this moment a spirit-voice, in tender accents,



—which seemed to come from over the spot where the trance-medium was sitting—said,

"Yes, we thank Thee, O Father, that our friend will now prove what we know by blissful experience, that death has lost its sting, and the grave its victory!"

The still entranced medium then said to M.—

"Your father will try to speak to you in a materialised form, and your little girl will be with him."

"Yes," responded a spirit-voice, "and his father will give him a rose and a message for his mother."

In a few minutes the two mediums were influenced to remove from the table up to one side of the room—on the sideboard a lamp was dimly burning. A deep silence now ensued for about two minutes when the girl medium sang the old song,

"Home, sweet home."

During the singing of the last verse a little figure emerged from—Where? Apparently coming from close to where the mediums were sitting. The attention of each sitter was eagerly directed towards it. After having made two or three unsuccessful attempts to walk towards the circle, the little form gradually disappeared. After singing again a tall spirit-man, apparently about sixty years of age, made himself visible between the two mediums, and hesitatingly walked a pace or two towards the sitters, when M. exclaimed aloud—

"Good and great God, it's my father!"

Just at this moment a little girl was seen just behind the spirit-man, and almost hidden from the view of M. where he was sitting. The father smiled and held out his hand to his son. He convulsively grasped the hand, kissed it, and said,

"Is it possible, is it possible? It is my own dear father!"

The parent bowed his head in assent; he did not seem to have sufficient power to speak, laid his materialised hand gently on the head of his son, when it became evident to all, spirit and mortals, the visitation—so wonderful, so affectionate and tender—was almost more than our friend could bear. Quietly the risen parent disappeared, and with him the spirit-child.

The mediums remaining partially under control, after a few minutes the sitting was continued, and the fond parent again stood in their midst with the little girl by his side, hand in hand, and almost before our now converted friend, in his agitation, could raise his eyes a whispering voice was heard.

"Papa, dear papa, I am come to see you!"

The poor but happy father was melted into tears—big, manly, fatherly tears—and hurriedly reaching over to where his child was standing, took her dear little hand in his own, and with a solemnity that can never be forgotten, said—

"Lord, mine eyes have seen thy salvation."

The little angel-child smiled and whispered—

Yes, papa, 'tis salvation! You can and will thank God that he has permitted me to come. I am so happy—would like to speak a long time with you—Grandpapa and I are nearly always together, we talk about all of you, and very frequently visit you. Tell mama that I have several times taken her to my spirit-home, but she has not remembered it, only as having dreamed about me. Grandpapa is not able to speak to you in what Spiritualists call the direct voice, but wishes me to tell you that you are to take this rose (which appeared to be handed from the spirit-man to the child) and send it to Grandmama—it will not die for several days—he also sends this message:

"How very brief the time till we meet again; I shall be with you when you are crossing the River, and with joy shall welcome you to our dear and hallowed spirit-home, when we shall be able to look back on our chequered earth-life and see that our heavenly Father has done all things well."

at the conclusion of this given message both forms disappeared, and the seance closed.

Not a word was spoken for a few minutes after the benediction had been pronounced, then the silence was broken by our once materialistic friend, who quietly, but with much emotion said,

"Father, thy son was dead and is alive again, he was lost and is found."

Then grasping the hand of his old friend, overcome by his strong new-born convictions and feelings, at length spoke,

"Now I know something of the feeling of Thomas when he exclaimed, 'My Lord and my God!' My child, my father lives! Oh, this wonderful revelation! This surprising truth! This new world!"

"Spiritualism? Blessed be God that I know what it means! Now I can sing—

"A change from woe to joy, from earth to heaven,  
Death gives me this—

It leads me calmly where the souls that long ago from mine  
were riven

May meet again!

Death answers many a prayer. Bright day shine on!  
Be glad; days brighter far are stretched before mine eyes,  
Than those of mortals are!"

"Cold materialistic philosophy farewell! a long and an everlasting farewell!"

With these words, this once sincere sceptic—this man of strong intellect—wept tears of joy as he took the girl medium on his knee and kissed her, saying,

"OUT OF THE MOUTH OF BABES THOU HAST PERFECTED PRAISE."

## BIBLE SPIRITUALISM.

### X—THE DOWNWARD PRESSURE.

(Continued from page 374.)

In connection with a subject like this, the sway of private hatreds and individual interests must not be forgotten. Spiritualism reveals one great certainty—that life is continuous, and as a corollary that men die as they lived, the only difference being that their spirit-life is an intensification of this. Now men and women die often, alas! with deep-seated malignities within them. Few are so honest as the Yankee, who on his dying bed consulted a clergyman as to the way of entering the better life. His guide exhorted him to die at peace with all men. The dying man willingly consented to this with a few exceptions. He would forgive all except three—but Tom, Will, and John, he never would forgive. The minister persisted, and held out no hope of heaven unless he forgave all. The Yankee reluctantly brought down the number of unforgiven to one, but finding it of no avail to wring from the clergyman any certain hope he at last burst out with, "Well, I forgive 'em all, but if ever I meet Tom in heaven won't I kick him, that's all!" The story is probably a fiction, but it is too full of human truth not to be at once realised by us as a too frequent fact. The leading passions of many are personal hate and jealousy. They would do anything to ruin or mar the fortunes of a particular man or woman. *Death does not alter them except for the worse.* It will be a sad revelation at death to many a blighted career, to know that it came from the private malignity of the Unseen. Many an accident, thwarting, disease, humiliation, comes from the unseen foe.

Some poor heart-sore soul, at life's burden may cry out, "Is God just to allow all this?" The query comes from a superficial view of human nature. Sorrow is a painful fact, but the cross is the material of the crown. Humiliation, rightly borne, is the discipline that makes the sufferer a king and priest unto God. No teacher of humanity ever taught this so clearly as Christ; His whole career was based upon it. His gospel is the philosophy of suffering. The Beatitudes of the Sermon on the Mount reveal the deep science, the splendid compensation of a suffering life. All reward, as all penalty, is spiritual. Every action and thought is full of blessing or of cursing to us. By his obedience unto death Christ earned his royalty. The Apocalypse proclaims the aristocracy of heaven to be those who come out of great affliction. They were baptised in the blood, or sufferings, of their Master. The grandest thanksgiving in heaven will come from the soul that has suffered most. Look at this direful attack from the Unseen in superficial light, and it looks a cruel curse; look at it with a spiritual sight, and every thrust of malignant hate is a helper-on of our salvation. What shall we fear? Not the cruel fact, but our meeting it in the wrong spirit. Let the Sermon on

the Mount, the Cross of Calvary, be our attitude to the Unseen hell of dark, distorted souls, and however deep our Valley of Humiliation, death will reveal to us the glory it accomplished. As Carlyle somewhere says, the depth of our descent into woe is the measure of our ascent into bliss. I would only add to that that the ascent is impelled by such a momentum through the crushing of earthly life, that our "light afflictions" are not worthy to be compared with "the eternal weight of glory" that shall afterwards be revealed. Oh, let our attitude to that teeming hell be one of all-bearing and therefore of all-conquering love!

It must not be forgotten, either, that we in most cases bring ourselves under the weight of this downward pressure by our reciprocity of weakness and sinful habit. A righteous, godly life is a sure defence to all the darts of hell. The life of Christ is a brilliant illustration of this. Till his hour was come, till that time when his death could achieve a greater purpose than his life on earth, he was safe. That death, if the story be read carefully, was allowed. It had become "expedient" for him "to go away." His holy life environed him with angel-guards, and they defended him against all attacks, till a wider glory could be accomplished by an apparent and temporary defeat. So is it with all.

In studying this dark question, the wide sweep of its facts must not be omitted from our induction. I have said that governmental and international rule and intercourse must go on in that unseen life from the mere fact of the multitudes concerned. The lower spheres will be more imperfect in their political economy than the higher, and have the disturbing influence of base passions and reeking sensualism. The least estimate we can form of a populated hell is the present population of our earth—1,400,000,000. Just think for one moment of how the large number of our fellow-men live, and how they must die, and how they must, perforce, enter that Unseen, and this vast hell of raging beings is the least calculation we can make. That is the least measurement of the "downward pressure" upon our race on earth. No wonder that humanity staggers beneath the load. The only possible panacea that I can see is an enlightened Spiritualism, with its science of the cause of human evil and the only remedy.

In those dark spheres the government will be by supreme minds in the monarchical and autocratic forms—the government of a dominant and selfish will and overpowering intellect. The international diplomacy will be full of the subtlest and most distorted genius, like that of Machiavelli's "Prince," the text-book of casuistical politics. Selfishness will be the ruling principle of each individual, and society, and kingdom. A potentate there devoured by the love of power and rule will do all he can to feed those passions; he cares not for anything better. His designs will be formed so as to continually feed his kingdom by fresh subjects from earth, as death introduces them into the Unseen. He will plot and counterplot to fulfil his purpose. By art and ambitious motives he will surround himself with thousands of accomplished helpers; for power and culture of intellect do not necessarily mean culture of moral life. He will so try to influence the affairs of earth as to second his vast designs of self-aggrandizement. Ignorance in his immediate subjects and in earth will be his main weapon; with that he can terrorise those who fall under his sway.

The greatest wonder is that a man can believe in immortality and yet wilfully choose a bad career. The attainment of goodness always means the exercise of self-sacrifice for a time. It is from this that such characters shrink. Can we imagine that a hard, callous spirit, like Napoleon I., without scruple of conscience, and with inordinate egotism, is changed at death into a benignant being. Every passion, rather, is intensified, and he will rest not till he feels himself an emperor again. Can we suppose that a Hildebrand is changed by dying into a being full of human sympathies? More likely an intenser spirit of evil than he was on earth. Let us realise that life is continuous, and the philosophy of Spiritualism is then possible. We may predicate the nature of the Unseen spheres by the kind of human development we are sending there year by year. If we remember too that the exercise of passion deepens its hold of the human being, and darker and darker then becomes the problem of their malignant rule.

In the coming years we may, by a wise development of Spiritualism, show the real causes that are moving the affairs of earth. Political combinations, social revolutions, and national upheavals will be seen to have originated from the Unseen impulse. The knowledge of the real cause, as in a

faithful diagnosis of bodily disease, will show the remedy. It is here that the answer to the critics of Spiritualism will be most truly found. Cui bono? is again and again asked of us. It is a strange, superficial question. Scarcely anything can be conceived of more potency of good than spiritual investigation. Enough is known to prove that the influence coming to us from the Unseen is diabolical as well as angelic. If there are facts that prove such a state of things as allowed by the laws of the Almighty, then all-important is it to know the real facts of the case. Depend upon it, it will yet be seen that many a dark political cabal was inspired by the subtle genius of the Unseen; that many a backward movement in national life can be traced to evil inspiration; many a noble movement arrested at its climax by the fatal error breathed in by an unseen foe; many a noble man covered unjustly with filth and infamy by the combinations worked by invisible beings, who could not be attacked. It is our conviction that Bible Spiritualism reveals this important fact. It is our conviction that the Israelites lapsed after the conquest of Canaan by the action of the Invisible. The power that built Calvary's cross was an unseen evil force. This undoubtedly was the consciousness of Jesus. "Now is the judgment of this world; now shall the prince of this world be cast out." "Thereafter I will not talk much with you, for the prince of this world cometh, and hath nothing in me." "Of judgment, because the prince of this world cometh." Jesus evidently felt that an unseen, antagonistic potentate was caballing in the Jewish mind to achieve his ruin. He never despised that fact. It was to him a sad unutterable truth. The whole Bible is full of references to this unseen antagonism to good. What was true in those times is true in all times.

It is with great pain that I have approached this subject, with great earnestness and sadness of heart would I enforce it on Spiritualists. It is appalling, but fearsome only to a coward. Over against its darkness is the dazzling light of the contending hosts of God. There is nothing to fear if we are right in ourselves. Sharp may be the conflict, but victory is inevitable if we respond aright. It is manifest that there is in Spiritualism an opposing force. There are cabals from the Unseen to cover the Movement with ridicule and opprobrium. Our "exposés" and criminal trials have not been unmixed evils. There was too great a readiness to accept what spirits said and did. Our humiliations have been allowed by the guiding spirits of purer spheres to teach us caution, and inspire us with the spirit of discrimination. "Try the spirits," they are saying to us. By purifying ourselves, by responding with loving, noble lives we may respond to the abodes of harmony, and rise above discordant elements. We have it in our power to disarm the works of Darkness, and unveil the realms of Light that hover near.

OURANOI.

## THE ORY 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 378).

In the temple, with the women,  
Y AY ALI lived and grew;  
Learned to eat, and walk, and talk:  
Seven years lived among the women,  
Playing with the other children.

Then said Zuma to the old men—  
"Come and teach my little daughter:  
"Teach her as you've taught the people,  
"Teach her as you teach the maidens,  
"Make her good and pure as they are,  
"Make her wise and make her lowly,  
"So she may not despise the poor:  
"Make her good that she may love them—  
"that she a sister may be to them."

So the old men came to teach her—  
Taught her all of Nature's secrets:  
How the trees and flowers flourished,  
Where they found their brilliant colours,  
How the spirit dwelt within them;  
Taught her to know the flowers' language,  
And to understand the birds' voice,  
And the humming of the insects  
As they whispered to the flowers.  
Very soon she learnt their secrets—  
Learnt to understand their actions.  
Said the old men to her father—  
"Very wise is Y AY ALI.  
"For her years she hath much wisdom,  
"More than we the infant knoweth:  
"When we tell her strange and new things,  
"She will talk to us right wisely,  
"As though she were herself an elder.  
"You must teach her, O King Zuma,  
"You must teach your little daughter."

Very much did Zuma wonder  
At the wisdom of his daughter,  
When she talked of seeing visions—  
Talked of wondrous things she saw—  
Told them some strange thing would happen,  
Told them such a man would die.  
Then they said to one another:  
"Tis not the voice of Y AY ALI;  
"It is not the child that speaks;  
"Tis some old and reverend spirit  
"From the land of the departed."  
When they came to this conclusion,  
And when weighty matters pressed  
On the shoulders of the people,  
Came they then to Y AY ALI,  
Ask'd of her advice and help.

Once, the fever came amongst them,  
All the sick were dying quickly,  
And the strong were sick with fear.  
Then they came to Y AY ALI—  
"Tell us, child, what must we do  
"To drive this hated fever from us?"  
Then the spirit in AY ALI  
To the old men spake in these words:—

"Take the water from the temple,  
Where, has Zuma, washed his hands;  
Bathe your fever-stricken in it.  
From the pine trees of the forest,  
Go and gather all the seed-cones;  
Gather all that is upon them  
Young, and fresh, and full of juices.  
In the houses light some fires—  
In the streets and round the city  
Build great fires of the seed-cones;  
For the fever does not like fire,  
And from water he will flee:  
He will vanish in the smoking  
Of the scented pine tree cone fire."

So was done, and so the fever,  
Like an evil spirit, vanished.

April 30, 1879.

In a land beyond the mountains—  
At the south east of the mountains—  
Dwelt a nation, lived a people,  
Who, ten years before, had chosen  
To be subject to King Zuma—  
Sworn allegiance to King Zuma.  
Now among them rose a young man,  
Crying loud with scornful accents—

"Who is Zuma? that my people  
Come like slaves with tribute to him,  
Place their necks beneath his white foot;  
Who is Zuma? that can lead you  
With soft words and flowery speeches:  
Throw his yoke from off your shoulders,  
Be like men, and, not like women,  
Do not bend the knee to Zuma.  
He who dwells up in the North Land,  
And ne'er comes to see his people—  
Sends a slave to live amongst them—  
It is the slave who rules the people,  
Not the wise king, Monte Zuma.  
Choose a king, yourselves, my people,  
Who shall live and reign amongst you—  
Lead you forth to deeds of glory;  
Choose a warrior, not a woman—  
Choose a fighter, not a talker—  
One who with great deeds of daring  
Will enrich and crown his nation."

Thus he stirred their indignation,  
Till their blood was hot within them,  
And they cried to him, the speaker—  
"You shall be our king and leader,  
"No more will we bow to Zuma."

Then to Zuma came the tidings  
Of the people's disaffection.  
With the bearers of the message  
Thus he sent his answer to them:  
"Since you wish it, O my brothers!  
"It shall be as you would have it.  
"I withdraw my claim upon you:  
"If you do not want a ruler,  
"I will be your friend and brother."  
"But," said the bearers of the message,  
"More than this will have our people:  
"Ten years long have we paid tribute  
"To the lands and state of Zuma.  
"Now our king demands re-payment  
"For our ten years subjugation:  
"Gold and jewels, slaves and cattle—  
"All that we have paid to Zuma."

Then spake Zuma very gravely:  
"Ten long years have I been ruler  
Of your people and your country.  
I have been a subject to you:  
I have worked for your well-being:  
Not a slave within your nation,  
Half so hard has work'd as I have.  
You have paid to me a tribute,  
But to you have I returned it,  
With its value three times over.  
I have built you towns and cities,  
Taught you all the arts of peace:  
How to cultivate the ground,  
Taught you how to make your garments,  
Giv'n you food when you were hungry;  
I have treated you like brothers,  
Now, like scorpions, would you sting me.  
Get you hence, from out my presence,  
Lest I forget my dignity."

Then the messengers departed,  
But returned, again, ere long,  
With a quiver filled with arrows  
As a signal to King Zuma,  
That they would make war upon him.  
Very wroth became the people—  
Very angry was the King  
When the men with jibing accents  
Cast the quiver at his feet.

"Call the old men to the Council,  
Call the chiefs and leaders hither;  
We must stop this braggart's boasting.  
Who is he? to war upon us,  
Who is he? to rouse my people  
Into such a fierce rebellion!  
Fifteen years have I been Ruler  
Of these lands and of these people,  
And, I ask you, O my people,  
Have I ever ask'd for bloodshed?  
Never one has lost his life  
For the name and cause of Zuma.  
All my laws were framed in kindness,  
Never have I been a tyrant;  
For your good alone I worked.  
You have spent these years in plenty,



And with peace had grown contented,  
Till this boaster came amongst you ;  
Envious of the fame of Zuma,  
Strove with hot words to beguile you—  
With crafty arts and subtle tongue,  
And he has deceived my people.  
Go! and tell the daring traitor,  
Zuma will not war upon him—  
Will not war upon his people ;  
He has been a brother to them—  
Brothers should not fight together.  
If you wish for independence,  
Very gladly will I give it ;  
But I will not have this bloodshed—  
Will not war upon my brothers.  
Take him this, my solemn warning :  
Within the boundries of his country  
He may rule and give the law ;  
But, if he dare to wrong his neighbour,  
Who yet calls me Lord and King,  
Let him take heed, for I will punish  
To the utmost of the law.  
I will not prepare to fight him,  
Parents do not fight their children ;  
But, when they from their homes would turn,  
Let them go to seek their fortunes  
As they deem it best to do :  
And thus doing, they learn wisdom  
From experience and labour.  
But, if they come to rob and murder  
Those to whom they owe their all ;  
Then shall we lay our hands upon them,  
And like erring children treat them :  
But the traitor who beguiled them—  
Who had caused them all this mischief—  
With his life must pay the forfeit.  
Take your arrows, take them to him.  
Tell him Zuma is a king—  
Not a little child to play with—  
Not a maiden to be frightened  
When a boaster makes fine speeches.  
Tell him Zuma loves his people—  
Will not shed their blood in anger."

Then the messengers with trembling tones  
Homage paid to good King Zuma,  
Said in tones of deepest sorrow :—  
"Much do we regret our mission,  
"We will stay within your kingdom.  
"We will not return the arrows ;  
"Tis but youth and false ambition  
That inspire our fiery leader.  
"You are wise and great as God is,  
"We again will swear allegiance  
"To the God-sent, God-like Zuma."  
Kindly look'd the King upon them,  
Soft and mild became his tones :—  
"No, my Brothers, not so quickly ;  
"You were sent as messengers  
"From this leader of your people :  
"Take my answer back and give him,  
"Else you would the traitor act.  
"Well I love a faithful subject,  
"But a traitor I despise :  
"Go, my Brothers, take my message,  
"Then, if you will, you may return."

June 1, 1879.

(To be continued.)

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

## MEDIUMSHIP—THE SPIRIT-CIRCLE.

"DR. SCOTT."

In order that the readers of the MEDIUM may not think the frequent splendid materialisations obtained through the mediumship of Mr. J. Fitton have been in the slightest degree overstated because generally described by one gentleman (Mr. James B. Tetlow), I beg to forward you a few notes of what I myself saw at the Littleborough circle last Wednesday.

There were twenty at the seance including a reverend gentleman from Rochdale. The evening was rather dull and heavy, and there were prognostications in the atmosphere that the weather was going to be rainy, and perhaps stormy, as a feeling of oppressiveness was experienced even before the commencement of the seance, so the reader must judge how this feeling must have been intensified when the sitters were gathered together in one room.

After the opening hymn had been sung, the medium, under control, delivered a short but sweet prayer, after which he retired behind the curtains. Soon after this the control ("Dr. Scott") ordered the light to be lowered, and a little more singing was demanded. By-and-bye, a brilliant white light was

seen flitting about the room, and soon it increased in size, and before many seconds had expired the white-robed figure of "Dr. Scott" stood before us. Carrying his "spirit-lamp" in the left hand, he went to most of the sitters in turn, holding the light towards his face so that each might see him, and chatting pleasantly the while. Coming close to myself he addressed me by name, and holding the light to my nose jocularly asked me to smell it, but I could smell nothing, neither could I feel any heat in the light. The "lamp" seemed to be made of some indescribable soft material, and the dress of the "Dr." was exquisitely soft to the touch, and his form was as tangible as that of a human being. The light itself was not at all like the electric light, as it was quite silvery, whereas the latter is of a steely brightness. I could see the "Dr.'s" visage very clearly when he held up his "lamp," and a good-natured lively face it was. He moved up and down the room quite freely, and his figure was not at all like that of the medium, and the voice was totally different, being strong and full, whereas the medium's voice is very weak.

Disappearing for a time, the control, through the medium, ordered the gas to be put out altogether, and then addressing the clergyman present told him that he ("Dr. Scott") would materialise in front of him. Shortly after this a bright light was seen in front of the reverend gentleman, and presently it assumed the white-robed figure of "Dr. Scott." It was a grand sight thus being brought face to face with an inhabitant of the spirit-world, and I have no doubt the minister of the gospel would gain thereby a more vivid idea of the Spiritualism of which the New Testament is really full. The "Dr." chatted freely with the company and answered questions. As I wished to possess a morsel of spirit-garment, I proffered the request, and he at once took up the scissors from the table and cut pieces from his robe and distributed the same to the sitters. He gave me a piece, which I highly prize. Having remained some time visible to all, the "Dr." at length said that the outside conditions were not good for materialisations, and he was afraid to stop long. As he had evolved himself out of space just in front of the reverend gentleman, so he (the spirit) dematerialised himself before the same—not suddenly, mind you, but gradually, yet beautifully, the well-defined figure of the spirit-form first changing itself into an irregularly formed white mass which gradually sank in a few seconds of time into the space whence it had arisen.

Soon after the "Dr." controlled the medium, and asked the minister of the gospel if he were satisfied with what he had just seen, to which question a full affirmation was given. The control then addressing a lady in the circle, said that her husband would try to materialise himself and cut off a lock of his hair, which he would give to his beloved one still in earth-life, and would also give a lock of hair to the clergyman present. He ("Dr. Scott") said the outside conditions were not favourable for the spirit-husband to make himself visible. Presently the noise of the scissors told that the spirit was at work and a lock of hair was soon put into the lady's hand, and a lock was likewise given to the gentleman named. Shortly after this the control asked the sitters to look towards the cabinet, and presently to the left of the outside of the curtain was to be seen the robust form of "Dr. Scott" and on the right hand was visible the form of the medium just along side of the "Dr.," who spoke a few words. A splendid sight it was, this visible separate identity of the "Dr." and the medium. "Dr. Scott's" dress had a luminosity peculiarly its own, and which I can liken to nothing. The light it emitted was not brilliant, yet it was, I might almost say, a solid light in the whole form itself, as every contour of the "Dr.'s" body could be distinctly seen.

I had almost forgotten to state that soon after the commencement of the seance a most fragrant odour permeated the room, which I suppose was the kind work of "Madame Vinè," though that spirit did not put in an appearance nor yet did she control the medium. During part of the evening "Rosa" took control but said she could not show herself. The seance closed at about 10 o'clock.

The so-called cabinet consists of one corner of the room, in front of which are two curtains. When I entered the room I could perceive no signs of a cabinet, as the sofa occupied the corner mentioned, and it was only when the whole of the sitters were in the room that I perceived the simple preparations for a cabinet; for to seat those assembled the sofa was wheeled from the mysterious corner into the corner where the door of the room is situated, thus blocking for the time being all means of exit and at the same time opening out the improvised cabinet before which the curtains running on rings were at once lowered, behind which a chair was placed for the use of the medium.

Mr. Fitton leaves for Boston, America, on the 30th of this month, and thus for a time Lancashire will lose one of the most astounding mediums that Spiritualism possesses. For my own sake I am sorry that the departure of Mr. Fitton is so nigh, but when I think that he will probably return from the United States with his wonderful mediumship more strongly developed, I feel in a measure consoled.

G. BROWN.

11, Brampton Street, Stockport Road,  
Manchester, June 17, 1881.

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

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

## THE MEDIUM AND DAYBREAK.

FRIDAY, JUNE 24, 1881.

### NOTES AND COMMENTS.

Mr. Hunt's discourse produced a very good effect in Quebec Hall on Sunday evening, and we hope it will exercise a similar influence through the columns of the MEDIUM. Mr. Dale deserves hearty support in his unwearying efforts to keep open that hall as a medium for a number of able teachers, whose industry is also commendable. Pity it is that their pail of milk should be sometimes ruthlessly kicked over, but—to the honour of the givers, be it said—not by themselves. A lady who has been one of the most constant attendants since the first opening of the hall, said on Sunday evening that it had not been carried on in a more spiritual manner than under Mr. Dale's direction. We hope the friends of generosity and justice will rally round him and relieve him from all burdens in his labour of love.

Mr. Hunt in opening his discourse, said he had been repeatedly asked whether the incidents recorded in that and the previous discourse (published in MEDIUM) were matters of fact. He replied that every statement was strictly true. There is no necessity for inventing imaginary circumstances, for in spiritual matters truth is stranger than fiction.

There is no grander teaching than human experience. It would be well for the Cause, if trance orating and professional talking were to a great extent given up, that the platform might be occupied by those who have an experience to recount. And has not every Spiritualist an experience? He can state—(1) His frame of mind before hearing of Spiritualism; (2) How the matter first came before his notice; (3) The steps that led to his acceptance of it; (4) The facts that firmly established his conviction; and (5) The effect which Spiritualism has had on his mind. Every Spiritualist has passed through these degrees or stages, and in clearly stating them he would give the most powerful of all reasons why others should "go and do likewise."

Could we not this winter get up Spirit Bands all over the country, which under an experienced chairman, or captain, could give a succession of short speeches in public meetings? Such a step would do more good than all the hired lecturers in the world. The Temperance Movement has shown the value of this kind of work.

The plea on behalf of sceptics in Mr. Hunt's discourse is full of good sense. Scepticism is a God-implemented endowment of the mind, as much as hunger is of the body, or—Why came it there? Children should be helped to become sceptics, just as we take them out for a walk to give them an appetite, and then we should give them a meal of truth, just of such form

and quality as they can digest. We must not expect the young to swallow down our old and mature, and possibly erroneous ideas. Every sceptic is a genius ardent to distinguish himself in the discovery of new truth. Spiritualism will not do away with scepticism, but it will satisfy its demands. To rear the young in assent to dogmas that they do not understand, is the sure road to intellectual and spiritual dyspepsia.

Confirmatory of "Ouranoid's" views on the "downward pressure" from the spirit-world, we quote the following from the pen of Mrs. Cora A. Syme, of Philadelphia, which appeared in "Miller's Psychometric Circular:"

#### DARK ZONE AROUND THE EARTH.

They further say, then, that there is a dark zone or stratum, composed of evil, ignorant, spirits, together with a cloud of dark thoughts and feelings, entirely surrounding the earth, to a depth, averaging from 6, to 26 miles in thickness; and varying over different countries, according to their relative degrees of enlightenment. This stratum is much thinner now than formerly, having been worn away considerably, by the efforts of spirits and reformers, within the last 30 years, since the opening of the Spiritual Era. This zone of darkness, it is the purpose of spirits to completely tunnel through, thereby opening a broad highway between the two worlds, which are now divided comparatively; so that when the barrier between the spiritual and material life is broken down, legions of angels may come and go at will, without further obstruction. They tell us, that the three great spheres of life going outward from the earth, may with propriety be called Pandemonium, Purgatory, and Paradise. 1. The dreadful condition of things at present prevailing on the earth's surface, being, indeed, Pandemonium, and the cause of all the troubles afterwards. 2. The Atmospheric Spirit-World, where souls are purged or purified from earthly evil, and instructed in heavenly good, may, with propriety, be called the "mid region" of the Greeks, or Purgatory. 3. While the blissful realms, outside and beyond the earth's atmosphere, may par excellence be called by the beautiful name of Paradise.

As our readers are becoming greatly interested in "Y Ay Ali," we may remark for the sake of uniformity in conversation, that her name should be pronounced, *Ee I Ally*; that is "Y" sounds e as in he; "Ay" sounds like the pronoun I, and "Ali" like ally—in which "sally" lived, or any other.

Her Majesty the Queen has graciously conveyed through Sir Henry Ponsonby, intimation to Mr. S. C. Hall that "she has much pleasure in giving her approval" to his dedicating his work "Rhymes in Council" to her Majesty's grandchildren.

Next week we will give the completion of the beautiful poem, which has been a prominent feature in our columns for the last month. Its production is a triumph of mediumship. The story is deeply interesting and full of grand moral lessons.

### CIRCLE & PERSONAL MEMORANDA.

On Sunday a meeting will be held at 70, Mark Lane, at 7 for 7.30. p.m., several mediums will be present. A collection at the close for a Spiritualist in need. JOHN CHANDLER.

Mr. T. M. Brown is at present at Darlington. He expects to visit Leeds, York, Malton, Manchester, Belper, Nottingham, and other places South. Letters till Tuesday—care of Dr. Douthwaite, Saville Street, Malton, Yorkshire.

Col. Ingersoll defined an infidel as "a man that has had a new idea absolutely," and an orthodox man as "a man who is petrified in his head; who is through; who is walking around an intellectual corpse, to save the funeral expenses of his soul." The New York "Sun" says, he spoke two hours and ten minutes amidst the laughter and applause of the audience. He betrayed at times in his voice and facial expression much of the art of a comedian. Often, when he had raised one hand above the other to accompany the beginning of a new sentence with one of his characteristic gestures, the prolonged applause kept him waiting with upraised hand. The secret of Ingersoll's success is his animal magnetism, his vulgarity and comicalities, his slang and the utter absence of philosophy in his harangues. Here is one of his hits, but he did not state what he meant by it. The Lecturer (Ingersoll) told a story of an old Forty niner, who, when told that God made the world in six days, pointed to a desolate mountain and asked, "Don't you think God could have put in another day to advantage right here?" The Lecturer exposes the inane childishness of popular theology at the expense of his personal dignity.



## YOUR "CASE OF URGENCY."

Dear Mr. Burns,—It is to be regretted, as much in the interest of the principles and philosophy you have been working for since 1860 as for your personal comfort, that you are now under the necessity of making such an appeal as appeared in the MEDIUM of last week under the above head. Your efforts have been honestly equal to your professed principles, you should therefore be blameless and scatheless.

Whoever may have found benefit or satisfaction in the speciality represented by your paper and "Institution," will doubtless remember that specialities are like rare and tender exotics, requiring constant care and special attention. Three halfpence for a MEDIUM AND DAYBREAK, or a few shillings now and then for the benefit of the Spiritual Institution may be a commercial equivalent for the paper and ink of the one or the house-room of the other, but it will be clear to all who know the nature and exhausting effects of sustained mental effort, that an equitable balance of obligation between those who have taken advantage of your efforts and yourself cannot be secured by such small and irregular payments. Spiritual goods must be paid for in kind, or other debtor balance, as an obligation remains. The higher equivalent, however, requires for its vehicle a material form and expression. The producer of spiritual goods seems to be obliged to work under a very serious disadvantage as compared to those who work on a lower level; he has to accept the price a customer may choose to give, and the giving is understood to be voluntary—the assent of equity and honour is thus left with the customer.

I conclude by hoping that all who have received enlightenment from your efforts will not delay in exerting themselves to relieve you from your present embarrassing position.—I am truly yours, JAMES MYLNE.  
25, Welbeck Street, London, W.C.

Mr. Mylne has kindly lacked up his appeal with needful help, for which I thank him sincerely. Also the other kind friends who have remitted and written gracious words. I give a selection below, but the state of things here is so perplexing that I have not been able to do this matter justice.

Whatever my friends intend doing, it is absolutely necessary that they do without delay. Only a very few, comparatively, have responded, and yet as a testimony on behalf of the object, it is all that is required to warrant the assistance of every Spiritualist. Surely these spontaneous opinions of the character of this work will not require another word from me to induce all to do a share in such a matter.

Excuse these words; I am pressed for time, weary in body, and sore at heart. J. BURNS.

## EXTRACTS FROM LETTERS RECEIVED.

COL. F. G. STEUART enclosing a £5 note, thus writes:—"Dear Mr. Burns,—I have read your appeal for assistance with much concern, and hasten to send you something in response to your call. I trust the call may not be in vain. I cannot believe that it will be so, for you have for long and with all your energies fought a good fight for Spiritualism, and the only reward you have had is the comfort of a good conscience and the feeling that you have done all you could for a generally despised, but most noble and ennobling Cause."

Mrs. CAMPBELL writing on behalf of herself and Mr. Campbell, says:—"We are very sorry to hear you are in such a plight as regards money matters. We can manage £5, and I now enclose a cheque for that amount which you can consider a gift."

Mr. A. DOBSON writes:—"I enclose donation of £1 towards meeting the emergency. I sincerely trust the appeal will meet with a prompt and generous response from all who are interested in the continuance and promulgation of spiritual truth, as will at once liberate you and your family from the galling and crushing burden you have too long borne."

"The immense benefit you confer on the cause of spiritual truth from week to week in the publication of the MEDIUM, with its rich freight of spiritual information, demands and

deserves a very much greater appreciation and recognition of its importance. Without it I should feel that all the vitality of Spiritualism had evaporated."

"If all who read the MEDIUM would make a little sacrifice, and exemplify the glorious truth and principles of Spiritualism—this would more manifestly attest their appreciation and attachment, than high sounding and empty phrases of its value and usefulness."

"I could write much more in the same strain but forbear, as I would not be thought even chargeable with adulation."

"To me it is a matter of astonishment that you are able, under the circumstances to get up the paper at all."

Mrs. Tyndall, who has already subscribed handsomely for 1881, enclosed £5 as a deposit to her account with an order for publications, and adds:

"I have the greatest admiration for your own and good wife's pluck and energy, and your perseverance against such fearful odds is beyond my power to praise."

"Wait patiently on the Lord, and He will give you your heart's desire."

Mr. G. BROWN incloses 5s., and writes:—"As I consider you to be the St. Paul of Spiritualism in England, it will be a great shame if the Spiritualists of this country do not at once rally to your aid, and extricate you from the unpleasant position in which you are placed by your unswerving devotion to our noble Cause."

Mr. C. E. GUBBINS on behalf of friends at Northampton enclosing post office order for £1 5s. writes:—"I send all I can manage to scrape up at present, just getting over bad winter, so that we cannot do what we would like. Some of this amount £1 5s. has been made up by threepences and sixpences."

Mr. THOMAS FARRALL incloses £1, and writes:—"I am extremely sorry to learn how you are being continually worried, I enclose you with the greatest possible pleasure £1 to help, and I wish from my heart I could give you twenty times as much, but I can really assure you we have great difficulty in getting money here. I think this continual worry upon you a standing shame to all Spiritualists. I am much pleased to see such spiritual matter continually supplied by the MEDIUM, and I look forward for it weekly with great pleasure as for a spiritual treat."

TO THE EDITOR—Sir,—There can be no doubt in the minds of those who read your valuable paper, that the MEDIUM has improved wonderfully of late, both in matter and high inspiration; and yet, it is strange that so many professed Spiritualists do not take in a single spiritual paper! If all Spiritualists would take a copy of the MEDIUM weekly, especially those who do not take any paper, then your burdens would be much lightened, and the Cause would be doubly benefited.

I would suggest that all try to extend the circulation, and aid in other ways as much as they can. The discourse of Mr. Ware of Plymouth, the other week, was full of useful knowledge, and of a high spiritual tone.

Mr. McDowall's articles from week to week in the MEDIUM have already removed much mist from many minds, and given instead, clearer and more reasonable views of spirit and the spirit-realm. Many Spiritualists, and also non-Spiritualists, are deeply interested, myself included, in these productions, and I think it would be well if Mr. McDowall collected his articles and published them in book form, so that all may peruse them at leisure; they will bear reading over and over again, and produce good results.

I trust, Mr. Editor, that friends will rally round and bear you up in your noble work.—I am, yours sincerely, T. M. Brown, Myrtle House, Howden-le-Wear, R.S.O., Durham.

## MESMERISM AND PSYCHOLOGY.

## MAGNETIC THERAPEUTICS.

An article by Professor J. R. Buchanan in "Miller's Psychometric Circular," thus concludes.

The truth is that the introduction of magnetic therapeutics into medical schools, was accomplished by myself alone against considerable opposition. I taught it in 1846, when we founded the parent school of American Eclecticism at Cincinnati, and have been teaching it as a portion of Anthropology including the Psychometric diagnosis of disease since 1877, in the Eclectic Medical College of New York. The Faculty of the U.S. Medical College as a body are not friendly to Spiritualism, and know very little of Magnetic Therapeutics—they have not yet taught anything of that character, and they know nothing of Sarcognomy, which is the scientific basis of Magnetic Therapeutics. If they are willing to be counted nominally in behalf of a cause they have not befriended, it shows the growing popularity of that cause.

## THE VALUE OF PRAYER.

From an essay under this title, by Nicholas Morgan, we make the following extract:—

There are seeming mysteries within ourselves, and apparent mysteries without ourselves, standing close by, of which we know little or nothing excepting their existence. How I conceived these thoughts, how I moved my hand in writing them, I know not. How one impression on my system produces a tickle, another a smart, I am ignorant; and so it is with other impressions and sensations. Moreover, many things regarding the will appear equally inexplicable in the present state of our knowledge. But turn we now to a few things with which we are somewhat acquainted.

Jean Baptiste van Helmont, about 270 years ago, wrote thus:—

"I have, until now, deferred the unveiling of a great mystery; it is, that there is in man an energy, such that by his own will, and by his imagination, he can act out of himself, and impress a virtue, exercising a durable influence on a far distant object." This explains what we have said of the ideal entity which proceeds to execute the orders of the will and of the imagination of man, or by the spirit of other things, and by the magic superiority of man over all other bodies.

"This power which we possess of acting out of ourselves by the sole force of the will is undoubtedly incomprehensible, but do we better understand how our will acts upon our own organs, how it moves our arm? The union of the soul and of the body, the action of the one upon the other, are phenomena of which the cause is impenetrable.

"Man is the image of God, not by his external form, but by his soul, by the faculties with which he is gifted. But God, who has no corporeal organs, acts by his will alone. It is by his will alone that he impresses motion on all his creatures: it follows that man can likewise act by his will." I, my friends, doubt this not. It is a sublime unveiling. It is a living, never dying truth: and this, my declaration, is not a figment of the fancy, nor an offspring of ignorance: it comes from knowledge, backed by thousands of observations and experiments during 25 years of painstaking investigation.

I have, by my silent will, worked men like automatons, powerfully controlled their voluntary system, stimulated their emotions to vigorous activity, and made them act parts against their own will, in a most graphic and effectual manner. I have made them be at rest, to come and go, to sit down, to get up; have caused them to strikingly express in both face and body love, hatred, pleasure, pain, courage, fear, humility, pride, etc., by, as I have said, the silent efforts of my will; and in circumstances and conditions that precluded the possibility of preconcerted arrangement, suggestion, or anticipation,—the stock-in-trade objections of unbelievers. Voluminous evidence might be cited in proof of the accuracy of this statement. Of this, however, some of you may be incredulous, and on the contrary, some may believe the statement; but were you all to believe it, you might justly ask what has that to do with prayer? It points to the necessity of caution in coming to conclusions with respect to the operation of occult forces; for if a weakly man by his will can so affect another, what may not the Creator and Governor of the world do? Think of this.

I shall now, by your kind indulgence, state a few facts by way of introducing a theory on the subject in question, coupled with special Providence; and shall take for mottoes (1) the declaration of the Apostle James, viz., that "The effectual and fervent prayer of a righteous man availeth much"; and (2) that of van Helmont, viz., "There is in man an energy such, that by his own will, and by his imagination, he can act out of himself, and impress a virtue, exercising a durable influence on a far distant object."

Numerous well-authenticated cases are recorded of Animal Magnetists strongly influencing persons at a distance. However, I have neither time nor disposition at present to cite any; but must content myself with stating the cases as representative of two kinds of phenomena which are classed under cerebral sympathy. These were related to me by one of the principal actors in each case:—

## A DEATH BED INTIMATION.

Several years ago, a literary gentleman, then residing at Stockton-on-Tees, related the following, subsequently gave it to me in writing, which I still hold, and I have his permission to give his name to any respectable person interested in the case. In the written documents he says:—

"I had a son in the army—he was a very stong-muddled man, and bore an unblemished character. He was in Dublin with his regiment in 1851, and was seized with cholera and died. At the time of his death I was visiting a friend in Newcastle-on-Tyne. On the day previous to his death I was reading to my friends about nine o'clock in the evening, and was suddenly affected in a manner I cannot well describe; my faculties were overpowered and my sight was lost for a time; but I could converse with my friends, though I appeared to be present with my son, who seemed to be very ill, and regarded me with extreme anxiety, but did not speak. I told my friends this and expressed my fear, that I should never see him again alive. This was on Thursday night, and as I have said, at

nine o'clock on the Sunday following I received a letter from Dublin stating that my son was given up by the doctor at nine o'clock on Thursday night, and died at four on Friday morning. My friends were incredulous on Thursday evening; but on Sunday they were astonished, and deeply sympathised with me in my distress."

## A REMARKABLE DREAM.

The next case is a remarkable dream of John Cook, who resided at the Ballast Hills, Bishopwearmouth, at the time he related it to me, and he then worked at Alderman Hartley's Glass Works. "One morning between three and four o'clock," he said, "I awoke greatly excited and in great fear. I told my wife that I had seen the London Merchant Steamship and my father's wherry come in collision on the Tyne, and that the wherry was laden with casks of alkali, and several of them went overboard when the ship struck her, that my father also was precipitated into the river, and saved himself by swimming to the quay, and that he climbed up directly opposite Hall's pump. The dream terribly shook my nervous system. I had to go to work soon after, and had some difficulty to walk to it. My fellow workmen noticed my condition, and when I told them the cause, they tried to persuade me no reliance was to be placed on dreams. I returned home at three o'clock p.m., and shortly after my arrival, my sister, who lived at Newcastle, came to inform me of the accident, and her description of it exactly agreed with what I saw take place in my dream, and as I related it to my wife."

## AN ANSWER TO PRAYER.

The case I am now going to relate is an answer to prayer. It would probably be attributed by many people to a special interposition of Divine Providence. I, however, place it under the head of Cerebral Sympathy; but give the credit to Him who made the laws by which it was brought about. A Providential case it is; but not a special interposition that required for its success any modification of Natural laws. The event was related to me by a member of the family concerned; but I give the facts from memory in my own words. It is in substance as follows:—

"A pious minister of the gospel and his family, through untoward circumstances, felt the pinch of want of the necessaries of life. He was a man of prayer; and he made his wants the subject of earnest, faithful supplication. Very shortly afterwards a messenger came with a supply of food: not a little in a basket; but a considerable quantity in a cart; so much indeed, that the good wife of the suppliant, at first, refused to take it in, as she thought the messenger had got to the wrong house. He, however, knew better, and delivered his load."

I may state that the minister afterwards ascertained that his immediate benefactor was a rollicking squire in the neighbourhood, and was in no way connected with him. I may also state that our esteemed President is conversant with the particulars of the case.

Truly may it be said, "The effectual and fervent prayer of a righteous man availeth much"; and equally as truly, "That there is in man an energy that by his own will he can impress a durable influence on a far distant object." How this takes place, I no more know than I do how a sensation becomes a thought. I am led to believe, however, that besides living in a sea of air, we are surrounded by an extremely subtle element which is the medium of inter-communication between mind and mind. Let this be as it may, certain it is, that by some means men are frequently brought into sympathy with others at a distance; and as no effect can take place without an efficient cause, the effects, or the facts previously narrated, must have been produced by antecedent effects or causes.

## THE DIFFUSION OF SPIRITUALISM.



## PLYMOUTH.—THE HAPPY EVENING AND CIRCLES.

It has been stated in previous communications that the Tuesday evening circle, which is held at the hall, consists of ten persons, who occupy the same places as arranged by the spirit-friends. Last Tuesday the circle was for the first time complete, the two former sittings having consisted of eight and nine.

It was really a goodly sight to look upon these ten spiritually minded men and women (as we trust they all are), met in this way for an earnest purpose. Surely there must be something in Spiritualism which could thus bring together such a variety of minds and temperaments as this circle consists of, and unite their thoughts, desires, and sympathies in a common direction. We do not believe that anything but Spiritualism could effect such a combination. By what influence or power is it accomplished? We sincerely believe it is by the same power that brought together the disciples of Jesus, wherein was a similar diversity of opinion, character, and temperament, "with one accord in one place";—that celebrated "circle" when the spiritual movement that we call Christianity was inaugurated. How easily can the unprejudiced mind, which has not become



fossilised in the hard strata of creedal dogmatism, or which has been separated therefrom, perceive the perfect identity of these two spiritual movements, Primitive Christianity and Modern Spiritualism!

Our circle of ten, then, being complete, there was mutual congratulation amongst ourselves, and we soon had evidence that there was concentrated upon us the combined thoughts, love, and power of an invisible circle of holy, zealous spirit-workers. Surely this is the sort of "co-operation" we should cultivate, the co-operation of individual spirits in the body and individual spirits out of the body in the work of spreading spiritual knowledge and promoting the spiritual good of mankind.

"Let earth and heaven agree,  
Angels and men be joined."

Apart from the phenomena, the sitting last week was remarkable for the spiritual enjoyment and blessing which were personally experienced. Our good, quiet, earnest friend Mr. Stentford spoke of the hallowed and hallowing influence which he felt; and Mr. J. testified that he had personally realised more real spiritual blessing since this movement commenced, than he had during all the years that he had been a Spiritualist.

The writer felt a secret exultation of soul to hear such testimonies from these old experienced Spiritualists, and at the close of the sitting we thought, "Surely, apostolic times are come again! Yes, only let us be truly apostolic—ready to face the world, to endure hardness as good soldiers of the Great Captain, even rejoicing that we are counted worthy to suffer shame for his name." May I be allowed to bespeak for our circle of ten the special interest and sympathy of the Editor of the MEDIUM and his readers; and I hope, as I am sanguine we shall, to be able to report very grand results accruing therefrom.

On Wednesday we held our tea and social meeting at Marrow's Temperance Hotel, and it was altogether a grand success. About fifty sat down to tea, and there were some sixty at the meeting that followed. This would not be counted a large number if it had been a promiscuous gathering, as is usual at public teas; but the company was perfectly select, consisting of Spiritualists old and young, from Plymouth and Devonport, the surrounding district, and visitors from various towns.

At the evening meeting the chair was occupied by a well-known and honoured friend, Mr. W. T. Rossiter, of Torquay, and addresses were given by several gentlemen. The hearts of some of them were so full that they were unable to wait to be called upon, but rose spontaneously to relate their wonderful experiences. Our invisible friends (not, however, invisible to some present) took a prominent part in the proceedings, and, through Mr. Wood, of Oldham, and Mr. H. and Mrs. R., expressed hearty congratulations, and gave much instruction. It is something to say, that never before has there been such a gathering of Spiritualists, or such a meeting, held in Plymouth. We are not vain of it, but are thankful and encouraged to work on, and we hope at our next social gathering to show that we have laboured to some purpose.

Last Sunday's services were remarkable in many respects, which only those present can realise,—particulars cannot be given. In the morning the medium entered the room while the service was proceeding, and was immediately controlled. He was influenced to write a request, which was handed to myself, that a circle should be formed, so that the guides might address the meeting. Various controls of both mediums present addressed the congregation, which consisted of some peculiar elements. The evening meeting was exceedingly good: it was remarkable for the number of strangers present, all of them being, apparently, earnest thinking men. Abundant food for reflection was given them by the spirit-preachers—I have never heard Mr. H.'s guides do better,—and in addition, Mr. Rossiter related some of his wonderful experiences. These various meetings, with the weekly distribution of literature, will afford a good idea of the nature and extent of our work.

I might mention that there was a good report of our Tea and meeting in the "Western Daily Mercury," and some anonymous writer has thought proper to write adversely concerning it; but he reckoned without his host, for he has already had to encounter "foemen [probably] worthy of his steel," or "quill," several letters having appeared upon the subject.

"OMEGA."

#### PROGRESS AT WALSALL.

On Sunday last, Mr. Walter Howell of Manchester, delivered two inspirational orations in the Lecture Hall. The subjects chosen by the Committee were, morning, "The new birth;" the evening, "Does death end all?" as a review of Dr. Cook's lecture lately delivered in this town. In the morning we had a fair audience. The guides said they had before spoken on the same subject, but through the channels of inspiration being open, they would treat it afresh.

At the close, the friends expressed great satisfaction at the way in which the subject was dealt with. The evening subject was from beginning to end a masterpiece of logical

argument, and no rational person present would suppose it the production of so young a man as Mr. Howell. There were present those who had heard Dr. Cook, and they felt satisfied that inspiration answered the questions far more philosophically than Dr. Cook had, and the scientific objections raised by Carpenter, Tyndall, Spencer, and others were met boldly. The advocacy of our teaching in such a masterly manner cannot fail to do good service to our Cause and combat the materialism of the present age. We may add, that the lectures delivered from time to time through this instrument have made a lasting impression on the inhabitants of this town. We wish him God speed, and hope he will long be spared to speak to the world such glorious truths, which are calculated to uplift humanity and teach them how to live out more perfectly that life which God has given them.

Junction Street, Walsall.

JOHN TIBBITT, Sec.

#### SOUTH LONDON SPIRITUAL MEETINGS

The attention of Spiritualists and Investigators resident as above, is invited to proposals for the institution of meetings for inquiry into spiritual phenomena of a mental nature, such assemblages though of a devotional character, to be unsectarian in spirit. These meetings are intended to embrace the extensive localities of Peckham, Honor Oak, Dulwich, New Cross, Deptford, Greenwich, Camberwell, Walworth, Kennington, Brixton, Stockwell, and Clapham; and the further located districts of Norwood, Sydenham, Penge, Anerley, Forest Hill, Brockley, etc. In all of which it is believed there are numbers of persons who at present possess no means of attending meetings for inquiry into the truths of spiritual teaching.

The positions where the meetings will be held are easy of access by train, tram, etc., from any of the above named localities—and the places and times of meeting will be as under.

8, Bournemouth Road, Rye Lane, Peckham,

Sundays, 3.30 Thursday, 8 p.m.: Tests and Address.

224, Albany Road, (Camberwell or Old Kent Roads),

Sundays, 7 p.m. Address.

157, Bird in Bush Road, Park Road, Peckham,

Tuesdays, 8 p.m. Developing Circle.

Other places of meeting are also under consideration. The meetings to be conducted upon the voluntary system. There is a resident medium at Bournemouth Road, but various mediums and normal speakers will be engaged as opportunities occur. The room at the last named place is provided with a fine harmonium, and there are facilities for the formation of a choir there, (an essential to success,) also for discussions, readings, etc. Further information can be obtained from the Hon. Sec., Mr. J. G. Robson, 8, Bournemouth Road, Rye Lane, Peckham, S.E.

#### OBITUARY.

##### GEORGE VASEY.

On April 23 passed away at an advanced age George Vasey, an indefatigable progressive reformer and author of many books. His native place was, if we mistake not, Barnard Castle, but in early life he lived in Newcastle-on-Tyne where he was apprenticed to a printer, and was in the same employ as the late Rev. Thomas Binney, minister of Weigh House Chapel, London. Having become a printer he subsequently became a wood engraver and artist, and did much excellent work. He travelled much, and was for some time in Paris where he mastered the French language, and indeed he knew something of several languages, for he was of industrious scholarly habits. He was for some time in Canada and the United States, where he occupied important positions. He became acquainted with Spiritualism in the early days of its reign and heard Mrs. Richmond speak in the trance when she first came before the public.

Mr. Vasey related himself to many reforms, Phonography being amongst the number, and he has told us that he engraved the characters for the eighth edition of Phonography for Mr. Pitman, of Bath. He was a student of science, and amongst his works there is a large well-illustrated volume on the "Genus Bos," or Ox Tribe, which has become a standard work. The author took measurements, made the drawings, and executed the engravings with his own hand. Mr. Vasey was an ardent temperance reformer and vegetarian, and in all matters an advocate of the severer form of morals. Late in life he published "The Philosophy of Laughter and Smiling," (London: J. Burns) a work containing many engravings of the human face as actuated by different degrees of hilarity or cheerfulness. The author went dead against laughter, but endorsed the more moderate manifestation of smiling. He also wrote a reply to Mr. Mill's work on "Liberty," pointing out errors made by that great moralist.

Mr. Vasey was a well read man, and an excellent judge of good books. He had, during his day, many rare and excellent works in his library. He was a warm friend, and most conscientious man. To fulfil his ideas of friendship or duty he would cheerfully submit to any privation. The great objects of his life were to promote a knowledge of the truth and augment human happiness.



## SPIRITUAL POLITY.

## ORTHODOX SPIRITUALISM—WHAT IS IT?

To the Editor.—Dear Sir,—Several answers have been essayed to the above query, propounded by Mr. Enmore Jones—whether or not these have been satisfactory the thoughtful and intelligent reader must determine.

It would now be desirable for Mr. Enmore Jones to give his own definition, as the most suitable and probable method of elucidating the subject. [Mr. Jones did this at great length in the MEDIUM, No. 600, September 26, 1879. Mr. Jones fully expressed himself in that volume, to which we must refer those interested.]

When he has done so it would then be clearly and explicitly known what the interrogatory implied.

To answer categorically, after the manner of the thirty-nine articles of the Church of England—or any other of the creedal dogmas—cannot certainly be what is desired.

To formulate a system of ethics to regulate the faith of others would not do; it would be following the pernicious custom of the past that has involved Christendom in the state of perturbation and discontent found existing in all the different ecclesiastical systems of the age.

And how, indeed, can it be otherwise. All attempts on the part of fallible man to set up such a standard and inscribe finality thereon must inevitably end in failure and disaster.

Because it is a policy that has been tried in the past and found wanting, and would most certainly be so again, as it is altogether incompatible with the spirit of progress characteristic of the age—as witness the scenes of disturbance, agitation and insubordination existing in the different sections of the churches to-day.

The recognition of the fatherhood of God and the brotherhood of man,—with practical efforts for his enlightenment, the amelioration of his social condition, and the development of his spiritual being,—with perfect freedom to work out his own salvation without let or hindrance, untrammelled by systems or organisations that would interfere with the privilege of private judgment, which is the birthright of all men, irrespective of position or nationality—is the doctrine that for the present must be inculcated by the teaching of Spiritualism. Ours must be henceforward a labour of love, kindness, peace, and good will to all men. No more inquisitions, thumb-screws or torture of any kind because of heretical opinions. The creedal system of the past has been fraught with such inhuman cruelties.

Should this discussion stimulate a spirit of thoughtful and judicious reflection in the minds of Spiritualists generally, Mr. Jones will deserve the thanks of all sincere Spiritualists, whether or not it terminates in achieving the object he desires.

There is, it must be admitted, great remissness amongst numbers calling themselves Spiritualists to cultivate their mental and intellectual capabilities, and hence the mental sterility that obtains. Far be it from me to be the censor or accuser of the brethren, for I verily believe that the correct explanation of the state of things I have indicated arises more from misapprehension than from indisposition to make the effort to acquire the necessary knowledge that would qualify them to give an answer of the hope that is in them, to whomsoever might ask it.

Let the aim and motto of Spiritualists be to seek good, get good, and do good, and thus illustrate the sincerity of their profession, and put to silence the ignorance of the foolish.

A. DOBSON.

Ferry Hill Station, June 13th. 1881.

## MAN'S PHYSICAL CONDITIONS.

## THE TENDENCIES OF MEDICAL LEGISLATION.

A most extraordinary article appeared in the "Modern Review" for April on the medical profession, its personal composition, and its tendencies and aims. The writer appears to be well up in the secrets of doctor-craft, which he shows to be a formidable system of respectable charlatanry that cares not how much it outrages and tortures humanity as long as it brings trade to its own shop. The legislative ambition of the drugging trade is set forth in the following passage:—

"We pass to the outlook for the public in future years, supposing the ambition of the medical profession to proceed at its present rate of growth for another half-century. It is obvious that Acts of Parliament, of which the Compulsory Vaccination and the Contagious Diseases Acts are the preludes, will then be multiplied till it may be hard to name the department of human existence—birth, marriage, education, employment, sickness, or death—in which a doctor's certificate, a doctor's attendance—in short, a doctor's well-paid sanction, shall not have become imperative, and the power of the profession to intrude and trammel, and interfere and enforce its exactions rendered practically boundless. As a single specimen of what is already contemplated in this way, we will only cite the correspondence which has been going on in the "Times" respecting the horrible proposal to compel parents, children, husbands, and wives

to submit to be separated from their beloved ones in cases of infectious diseases, and to send them to be treated at the discretion of a medical man. The day when this atrocious scheme is legalised will be 'the beginning of the end' of all family happiness. Cowardice is always cruel, but the cruelty of this proposal to tear asunder the holiest ties in the hour when they ought to be the closest drawn, is a surprising revelation of the politroony to which we are advancing in our abject terror of disease. Better would it be that pestilence should rage through the land, and we should die of 'the visitation of God,' than that we should seek safety by the abandonment of our nearest and dearest in the hour of mortal trial, and leave them to the tender mercies of the men who could call on us for such a sacrifice of affection and duty.

"And while the laity are patiently listening to this vile project, the men who propose it are themselves running about with the utmost carelessness between infected and non-infected patients. Are doctors, forsooth, of different flesh and blood from other men that infection does not cling to them and they cannot convey it, since no one thinks of THEM as the ever active disseminators of zymotic diseases all over the country? They have never been required (as they ought to be) to abandon one or other half of their practice, and confine themselves either to infectious or non-infectious cases."

Affectionate care during sickness is the only hope for the sick. This, with a little enlightenment on simple and natural means of treatment, are worth far more than the most cherished medical advice. Every true human being has the capacity to nurse and care for its own kin, and thus the great family of man is held together by affectional, not professional, ties.

## RULES AND CONDITIONS FOR THE SPIRIT-CIRCLE.

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

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

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

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

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

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

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

BEFORE proceeding with their investigations, inquirers into Spiritualism should correspond with Mr. Burns, Proprietor of the Spiritual Institution, 14, Southampton Row, London, W.C., who will gladly forward a packet of publications and useful information gratis. Stamps should in all cases be enclosed for return postage. Depositions of mediums or lectures may be arranged for to visit any locality where public meetings or seances can be instituted.

## THE WATCHERS.

Waiting and watching always,  
Until the shadows flee,  
Until the flood of Wisdom  
Shall roll from sea to sea.

Till Truth shall be establish'd,  
Till Error's reign be o'er,  
Till tyranny and priestcraft  
Shall vex the world no more.

Till Knowledge shall be made known,  
Till Prejudice be dead,  
Till false, usurping Science  
Shall yield and hide its head,—

Its frightful head, a Gorgon,  
With knotted snakes for hair  
Deceits like vivisection  
And vaccination's snare.

A curse is on thee, Science  
Miscalled! man's worst foe,  
Delighting in the murder  
Of beast and babe below.

Thou canst not touch the spirit,  
Nor probe th' immortal soul:  
Thy ignorance condemns thee,  
And clearly points thy goal,—

A goal of dull oblivion,  
A grave without a floor.  
Perish! and soon thy magnates  
Shall fool the world no more.

And what of thee, Religion?  
Comest in peaceful mood?  
Or rich with spoils of conquest  
And vestures dyed in blood?

Hast thou fulfilled thy mission  
To humanise mankind,  
To stay the lust of warriors,  
And aid the "march of mind"?

Ah no! a grievous failure  
Is wrote on every scroll  
That bears thy name, Religion,—  
For who is he who stole

The first-fruits of the harvest,  
In God's own name bestow'd,  
And rich and poor inveigled  
By ev'ry means and mode?

The priest. 'Tis he, who fattens  
While laymen's toil makes lean:  
Be sure priests boast not of it,  
Yet "lick the platter clean."

And tithes are impositions  
Our fathers meekly bore,  
But we, lean kine, the children  
Winced, for they press full sore.

An honest avocation  
Should be thought no disgrace;  
A Parson, tho' a tinker,  
Might smile e'en with black face.

But books and learning rather  
The Parson might employ,  
And the ill-treated farmer  
Might reap once more with joy.

This "gospel not another,"  
(For 'tis no "news of good,")  
Must give place, and our spirits  
Be fed with purer food.

Our bodies must be nourish'd  
With food that knows not blood,  
Our spirits too must be sustain'd  
But not with musty food.

Away with monstrous doctrines  
Of three Gods, inborn sin,  
An unjust scheme of saving,  
By which rogues heav'n may win.

Away with curs'd fables  
Of Satan, endless flames,  
An angry God, atoning blood,  
A pleading Saviour's claims.

'Tis true enough, a "Saviour pleads  
Ever within each breast—  
Our guardian-angel— not in heav'n,  
Pleads we may choose the best.

And shun the wrong: 'tis true again  
That this "Redeemer lives"  
To comfort, warn, advise, assist,  
And hourly blessings gives,

If we resolve to heed his voice,—  
But oh! how different this  
To popular beliefs and creeds,  
Which sorrow bring for bliss.

Ah when shall come that bless'd hour  
To us who watch and pray,  
Pray in our work and long for light  
And the glad dawn of the day.

Ah when shall England's people, free  
From all corrupting stain,  
Enter upon a glorious course,  
And truest Wealth obtain.

He who has once planted his feet upon the mountain-tops  
of freedom of thought, and viewed therefrom with delight the  
far-reaching prospect, whilst his nostrils quaffed refreshing  
draughts of the pure air which blew around, that man will  
never again with composure suffer himself to be placed in the  
hencoop of a "church," whence only the molehill of self-conceit  
and proud ignorance is visible.

"That ye may prove what is that good, and acceptable, and  
perfect will of God."—Romans, xii., 2.

To prove the will of God,  
Discern his perfect ways,  
And service acceptable yield,  
(Not heartless pray'rs and praise

Unfelt,) is daily work  
Perform'd as in His sight—  
Doing our best, and striving on  
As "children of the light."

The night for us is past,  
And Superstition dead;  
Dropp'd from our eyes are Error's scales,  
Now we to Truth are wed.

To strive for others' weal  
Be this our noble task:  
Having reform'd our own career  
The like from friends we ask.

But ah! a stopp'd-up ear  
They foolishly present:  
Charm we in vain, and words and strength  
On such are idly spent.

We hope for better things,  
And long for list'ning ears  
And op'ning hearts no longer gull'd  
By wily priestcraft's fears.

"Who art thou to fear man?"  
And dar'st nor think nor speak?  
Full time 'tis captives to let loose,  
And iron chains to break.

Then shall the will of God,  
Perfect, a service glad  
Be prov'd, no longer held on faith,  
No longer making sad

By forcing rites and creeds  
On an aspiring soul.  
"Proving all things," we shall "hold fast  
The good," and shall control

The ills that now oppress  
By thorough Self-Reform:  
Thus arm'd we shall resist each blast,  
And weather every storm,

(Be it of tyrants' rage,  
Or priestcraft's quaking hand,  
Or doctorcraft's fell drugs and knife)  
And save ourselves and Land.

A. E. H.

Many matters stand over; we hope to overtake them next  
week. Leicester Balance Sheet in our next.

Because of a hitch in the arrangements, Mr. Holmes will  
not speak at Sowerby Bridge on Sunday evening.

Mr. Wilson will continue his interesting Lectures on Compre-  
hensionism at Goswell Hall, Sunday morning at 11, by the  
unanimous request of the company.—J. KING, O.S.T.

## THE PROGRESSIVE LIBRARY AND SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW, LONDON, W.C.

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

On Sunday, June 25, at 7 P.M., Mr. Macdonell on "The Revision of the New Testament."

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. Mr. F. O. Matthews, medium.

J. M. DALE, Hon. Sec.

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

On Sunday next, morning service at 11.30. Evening at 7, Mr. J. J. Morse.

Last Sunday we had a very good meeting, the hall being well filled. F. O. Matthews was the medium, who gave a short trance address, after which clairvoyant tests in the normal state, which gave considerable satisfaction.

On July 3 meetings are arranged as follows:—morning, at 11.30, meeting for mediums; afternoon, at 3, conference; and evening, at 7, general meeting, when several gentlemen are expected. See next week's issue.

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

### GOSWELL HALL SUNDAY SERVICES.

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

On Sunday evening last, Mr. S. Goss gave a lecture upon "Welcome and Unwelcome Truths by Spiritual Authors." It gave great satisfaction, as was seen by the expression of the audience in their long and continued applause.

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

In the evening, at 7, Miss Keves will give an inspirational address, on which occasion I hope the friends will gather round her.

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

### LEICESTER.—SILVER STREET LECTURE HALL.

On Sunday evening last, June 19, Mr. Bent gave a trance address. The spirit-guides took for their subject "Prayer as a Refiner of Man's Emotional Nature," in which the guides gave great satisfaction and were well received by the audience.

Sunday, July 3, Miss Blinkhorn, of Walsall, will occupy the platform morning and evening; this being her last visit to Leicester as she is leaving England for America.

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

### 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, 26.—Mr. Tetlaw.

Service commences at 2.30 p.m.

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

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### HON. SECRETARY.

Mr. WILLIAM YOUNG, 114, Victoria-street, Westminster, S.W.

### MANCHESTER AND SALFORD SPIRITUALIST SOCIETY.

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

June 26—Mr. or Mrs. Rogers, Marcellfield.

### "HOME CIRCLES."

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

#### CIRCLE A

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

Mr. Brown's, 33, Downing-street;

" Braham's, 392, Stretford-road;

" Dawson's, 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, 14, Harrison-st., Pendleton.

#### CIRCLE C

Will meet every Friday, at 8, at

Mr. Gidlow's, 21, Gt. George-st. (back of St. Luke's Church),

Miles Platting.

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

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

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

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

### APPOINTMENTS.

London.—Ladbroke Hall, Sundays, June 26 and July 3. Quebec Hall, July 10.  
Leicester—17. Nottingham—18. Stamford—24. Keighley—Sept. 11.

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

### APPOINTMENTS.

#### FAREWELL VISITS.

Barrow-in-Furness—June 25. Pic-nic.

" 25th, at 2.30 P.M., "The Curses: How to Remove Them."

6.30 P.M., "Salvation by Grace or Growth."

Stamford—30. Belper—July 3.

Sowerby Bridge—Anniversary services, July 10. Nottingham—17 & 18.

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MR. J. HOLMES, 58, Cranbourne-street, Leicester.—Appointments:—

Walsall, June 12; Stamford, 19 and 20; Sowerby-bridge, 26; New-

castle, end of July.

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Goods can be forwarded to the Committee as follows:—

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

or the Secretary—

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

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Public meetings held in the Rooms, Cavendish-street and Dalton-road, every Sunday at 6-15 p.m. and every Thursday at 7-30 p.m. Trance addresses on each occasion.

President: Mr. J. Walmsley, 38, Dumfries-street.  
 Secretary: „ J. J. Walmsley, 40, Brighton-street.

OLDHAM Spiritualist Society, 176, Union-street.—Meetings, Sunday at 2-30 p.m., and 6 p.m. Mr. Alfred Farrar, secretary, 7, Dawson-street, Lees, Oldham.

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

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8, Bournemouth-road, Rye-lane, Peckham.—Sundays, at 3-30 p.m. and Thursdays, at 8 p.m.

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

157, Bird in Bush-road, Park-road, Peckham.—Developing Circle, Tuesdays, at 8 p.m.

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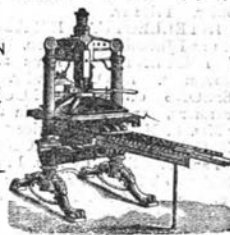
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