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AND TEACHINGS OF

# SPIRITUALISM.

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## DIET: ITS MORAL AND SPIRITUAL ASPECTS.

PAPER READ AT THE SOMERVILLE CLUB,

Nov. 15th, 1881.

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Among the many enigmas which thoughtful and intuitive minds are destined to encounter at every turn in the maze of Life, the one which seems most frequently to obtrude itself, is the difficulty of reconciling the exceptions and aspirations of man's spiritual nature with the supposed necessities of his physical organism.

As from age to age of the world's history, humanity, like a child expanding into youth, and like a youth maturing into manhood, progresses towards the attainment—by development—of diviner being, the shackles and encumbrances of the lower stages must be continually shed and thrown aside, as one after one they prove too weighty, or restraining for the rising soul to bear them easily. In this way mankind have, little by little, rid themselves of many burdens which at the outset of civilisation, seemed tolerable and suitable to human nature. Barbarous and tyrannical customs beyond number, have been suffered to perish and become crystallised in the history of the past. But it is specially during the progress of this century that the dual nature of man has most plainly asserted itself, and that side by side with that of the intellectual, we have seen also the awakening and manifestation of the intuitional function in humanity.

Consequently, of late years, that peculiar attribute of our nature which we dignify by the distinctive name of humanity, seems to have made itself specially and widely felt. Its popular results are the establishment of many associations, institutions and enactments as the Royal Society for the Prevention of Cruelty to Animals, the Home for Lost and Starving Dogs, the legislation against cruel sports, the Acts for the Preservation of sea-fowl and small birds, the Restriction of Vivisection;

and of the same class also are all the numerous societies for the Protection of Women, the vindication of their claims to citizenship and to a common share of justice with men, and the many attempts to promote schemes of international Arbitration as a substitute for the horrors of warfare. All these efforts, and others of a kindred nature, are so many evidences of the rapid process of SPIRITUALISATION, which is taking place among us. I do not hesitate to say that all these attempts have their crown and culminating point in the Vegetarian Society. The Vegetarian Society is their logical sequence. All the motives by which men are moved to raise themselves higher in the scale of being are at work in their fullest development in this Society. All the objects which the spiritualized creature aspires to attain, all the conditions which he most desires to realise in himself, are within the intentions of this Society.

But although in one sense a growth and development, that is on the moral and ethical plane, Vegetarianism is, on the physical plane, a Return to Nature. For that popular notion to which I referred in the opening sentence of this paper—the notion that an inherent antagonism exists between the spiritual and physical man, represents an error, which, widespread though it be, is based on ignorance, prejudice, or worse still, on partial or superficial knowledge.

Comparative Anatomy and Physiology demonstrate incontestably the fact that man is naturally not carnivorous or herbivorous, nor even omnivorous; but frugivorous. His teeth and his intestinal canal are those of the anthropoid quadrumana, not those of the tiger, the wolf, the sheep or the swine. Blood is, or should be, on every plane, an abomination to him. Nor is Chemistry silent on this question. The comparative analysis of foods, vegetable and animal, demonstrates the fact that not only are the fibrin, albumen and casein of vegetable products identical in character with those of animal products, but that some of the former in nutritive value surpass by a great deal the richest of animal flesh. For instance, broad beans, haricot beans, peas, lentils and wheat, average from 22 to 30 per cent. of nitrogenous or tissue-forming substance, while beef, mutton, pork, and veal average from 8 to 19 per cent. of the same element. Fats, too, which are so necessary to us as heat and force producers are liberally sup-



plied us by the vegetable kingdom, rich in seed and nut oils; and if to these we add such animal products, obtainable without slaughter, as milk, butter, cheese, eggs, we have at our disposal precisely all the most nitrogenous and fatty substances in the arcanæ of Nature. Besides these considerations, we get in the vegetable kingdom a whole group of substances which have no existence in animal products; I mean the carbohydrates—starch, sugar, and their cognates—which are so necessary to man that Dr. Lyon Playfair in the composition of his tables of diet, prescribes a proportion of 18 in carbohydrates to 4 of nitrogenous matter, and 1 of fatty substance.

Obviously, the origin of all nutriment is found in the vegetable kingdom, or, perhaps more correctly, is there first assimilated to purposes of existence. Vegetables produce in their organism the substantial elements of flesh; for the carnivora, in devouring the bodies of the herb and fruit-eaters, do but consume, in a converted state, the vegetable principles which have served to build up, and to make those bodies.

It is sometimes asked by half-hearted adherents of our system: "But although you may hold, and may prove that Science, throughout every department of the 'ologies' demonstrates man to be naturally a non-flesh eater, do you not think that the exigencies of climate may render it necessary for him to do violence to his nature, and to consume a moderate quantity of flesh?"

No, is the answer, I do not think that any climate in which it is fit for man to make his abode, presents insuperable difficulties to the production of his proper food. Man is man wherever he is, and being man, is master of the world, and may make it what he chooses. In cold climates he needs a larger quantity of hydrocarbons, or fatty, heat-producing substances, but to get these, he is not forced to feed upon lard or bacon. If he please to create a demand, and consequently a supply of flesh, rather than of the food natural to him, he himself, and not the earth, is to blame for the plenty of the one, and the scarcity of the other. He is not any more called upon by an inherent principle in things to do violence to his better nature in Scotland, or in Norway, than in Italy or India. As for such climates as that of the Arctic seas, no civilised colonisation is possible there, and the question, as applied to a few wandering adventurers is beside the mark.\* They need not be imported into our argument, the premises of which are addressed to civilised humanity,—to those of our kind who have attained to reason, and to the formation of an Ideal, and to whom, therefore, the reconciliation of Nature with the intuitions of the moral life has become necessary to the perfection of their philosophical system. For, to put the ethical argument on a logical basis, it is difficult to see what support for the doctrine of Kreophagy,—or flesh-eating,—is left to those persons who assert either on the religious side, the wisdom of God and the divine origin of humanity, or who, on the purely scientific-moral side, desire the progress of civilisation. For on the one hand, it follows, that if the consumption of flesh be natural and necessary to man, then God must have intended man's bodily needs to do continual violence to his spiritual instincts, since He must, at the same time, have implanted in the human heart, a love of, and tendency towards gentleness, compassion, purity and beau-

\* It is frequently urged as an argument against the doctrines of anti-flesh-eating, that the Esquimaux are forced by the absence of vegetation in their climate, to feed upon "blubber." But the principle of vegetarianism is no more affected by this fact than is that of ordinary dietetics by the experiences of unfortunate persons who by famine, war, shipwreck, or other circumstances have been compelled to sustain life by anthropophagy. The necessities and example of the latter furnish, just as strong an argument for cannibalism, as do those of the inhabitant of Arctic zones for Kreophagy. It is admitted on all hands that the physical human economy can maintain itself on almost any food. The question is not "On what food can men manage to exist?" but "What food is that which is best adapted to produce and to nourish the best men?"

ty, while compelling the human organism to subsist by deeds of carnage. Such an hypothesis involves the proverbial "house divided against itself," and is, in the last degree derogatory to the wisdom of God, since it maintains Him to have perpetrated an inconsistency and incongruity, which the simplest can perceive. And, on the other hand, the scientific advocates of progressive development must admit that civilisation, with its concomitants of education, refinement, sympathy and equalisation of Rights, continually tends towards the recognition of the mentally strong as superior over mere brute force, and towards the application of the cry, "Might is Right," in the direction of moral principle, rather than of material accident. The growing sentiment of Revolt against Tyranny,—the love of applied justice,—which is the distinguishing characteristic of educational and moral progress, has manifested itself in four different stages, at the last of which we appear to have just arrived.

For, first in order, the cry which awakened humanity was "Justice for the race!" the outcome of which was the vindication of the Rights of the Negro, and the Abolition of Slavery throughout the territories of all civilised nations. Next it was "Justice for all classes of men!" and everywhere we heard proclaimed the Rights of Men to help in making the laws by which they are governed, the right to the Franchise, the rights of Labour against Capital, and all the involvements, more or less wise, which spring from these premises. Then, still more recently, came the cry of "Justice for Women!" and, even now, the most civilised countries are astir with an ever increasing agitation in favour of Women's Rights. And, last of all,—I had almost said, noblest of all—a new sense is moving in our midst, and our best and most thoughtful are "opening their mouths for the dumb," to demand "Justice for Animals," and to declare that these least of the Divine Father's children, have also their sufferings, their claims, their Rights.

Born of this sentiment, of this conviction, there arose barely ten years ago the first public protest against Vivisection, the ethics of which are closely connected with those of Vegetarianism. In an article written about the time of the commencement of the Vivisection controversy, Dr. Michael Foster observed:—

"It is of no use to tell that large class, the eaters of meat, that the pain which Physiology has caused since the time of Galen, is far less than that which in any one week is caused in butcher's shambles in providing flesh to fill the mouths of the people of London.

"When anyone declaims against Vivisection, it may be worth while to remind him of some of the agonies of 'sport,'—of the scenes which accompany a battue or a pigeon-match; of wounded birds dragging their maimed bodies to some hidden covert, there to die a lingering death; of the piercing and pathetic cry of the little hunted hare; to ask him how often a living object of sport is, by some humely sudden blow, killed to put it 'out of its misery,' and to suggest that had we any means for the measurement of pain, we should find that all the suffering physiologists have caused, since their science began, is less than that which the animal creation has endured in the field from the hands of the two Houses of Parliament since the inauguration of the last Ministry till now."

In citing this passage, it is proper to point out two errors on the part of its author: first that which by inference he makes in classing, as ONE, the aim of the butcher and the sportsman on the one hand, and that of the vivisectionist on the other, the excellence of workmanship in the two first being gauged by their skill in dealing immediate death to their victims, that of the second by his skill in keeping his victim alive under torture for lengthened periods. The second error lies in imputing the infliction of this torture to "Physiology," to which science it has no more relation than had the institution of the Inquisition in Spain to Christianity. But he argues reasonably and justly in pointing



out the anomalous position of those persons, who, while sustaining themselves, from day to day, by the bloody and painful immolation of innumerable creatures, are inconsistent enough to assume indignation against the votaries of pseudo-science on the score of inhumanity.

Says another writer:—

"Men write stanzas of 'gush' on Maternity, and tear the little bleating calf from its mother to bleed to death in a long slow agony. They devour the livers of a dozen miserable geese in one pâté, they have lobsters boiled alive, they kill the lamb in its tender age that they may eat dainty sweetbreads, they slay scores of animals to furnish one day's repast, all the time talking softly of risole and mayonnaise, of consommé and entremet, of croquette and cotelette, and, thanking God for his good gifts thereof! Cooking can turn a horrible fact into a poetic idealisation; can twine the butcher's knife with lilies, and hide a carcase under roses!

"I have heard a great many men and women call vultures carrion birds, and jackals carrion beasts, with an infinite deal of fine horror, but I never yet heard any one of them admit his own appetite for the rotten corpse of a pheasant, or the putrid haunch of a deer, to be anything else than the choice taste of an epicure."

In the space of a brief paper, such as this must needs be, it is not possible so much as to touch on all the many points of interest affecting our subject. I have glanced, in passing, at the argument drawn from the anatomical structure of the human frame, and the physiology of its organs; I have given a word to the chemical side of the question, but, although as being a votary of the physical sciences, it may be expected that I should dwell chiefly on these and on kindred considerations of hygiene, experimental induction, economy—national and individual—scientific testimony, and so on,—I prefer to devote the time I have to the higher and more distinctively HUMAN aspects of our system.

For, to me, all these scientific and material considerations have but a secondary value in the presence of the moral and spiritual bearings of the vegetarian cultus.

To appreciate and comprehend fully the spirit of Vegetarianism, to explain the enthusiasm with which it inspires its professors, a man must put himself in the place of the Poet. By this word "poet" I indicate that order of mind which sees intuitively, which seeks Beauty and Perfection as the end of all study and organisation, which formulates a clear Ideal and makes it everywhere the criterion and guide, as did the Hebrews the Pillar of Flame in the Wilderness. Only such minds, capable of knowing the Ideal, and of sacrificing all lower attractions to the love of the highest, are able fully to understand the enthusiasm of the abstainer from flesh, and of that which delights us chiefly in the Pythagorean manner of living,—the gratification of being able to procure food without bloodshed and without doing injury to man or beast; of knowing that no corpses strew our Way to Paradise, and that when we raise our voices against cruelty, against oppression, against any one of the many forms of injustice rife under the Reign of Physical Force, no mortal adversary, no inward conscience can accuse us of the daily sacrifice of innocent victims to the false gods of our own appetites.

We say to humanity:—"Be Men, not in mere physical form only, for form is worth nothing; but in spirit, by virtue of those qualities which exalt you above tigers, swine, or jackals. Know that you are able to live, and to live well, without butchers, without slaughter-houses, without all those frightful and disgusting accessories which, for shame's sake, you hide in the retired and poorly-inhabited quarters of your towns.

"Under all your pseudo-civilisation lies a foul and festering sore, a moral blemish, staining your daily lives, and making Art and social amenities unlovely. For the sake of ministering to your depraved and unnatural appetites, there exists a whole class of men, deprived of

human rights, whose daily work is to kill, and who pass all their years in shedding blood and in superintending violent death. Away, then, with the slaughter-houses! Pity for the butchers! Make to yourselves a nobler ideal of Life and of human destiny!"

It will be seen that the view I take of Diet is not one limited to the mere physical plane, and bounded by mere considerations of material convenience. There is a Perfect Way of Life, into which all paths converge, the Way of Paradise, which is equally the Way of the Cross; because it is the Law of the Universe, or, as the theologian expresses it—the Will of God—that no perfection is possible in anything but by means of self-denial and self-conquest. The ordinary flesh-eater, if a man of any perception, is always fain to acknowledge, on being pressed closely, that there is something in the usual mode of living which clashes with his finer sense of what should be. He would rather not talk about the slaughter-house, he feels that the whole subject is somehow unsavoury, and more or less frankly admits that he cannot associate the idea of slaughter with Utopian theories of existence. But, in most cases, he is not ready to sacrifice the least of his appetites to Principle. He likes the taste of meat, he will tell you, and does not wish to deprive himself of the pleasure it gives him. He has always eaten meat all his life, and all his associates and relatives do likewise. It is the custom of Society, and he has no desire to differ from his friends. Such an attitude of mind, of course, can only be dealt with, effectually, by an effort of will on the part of the individual himself. The apologies thus formulated, are precisely those with which every transgressor of every moral law turns to bay on the man who seeks to reform or convict him. No mere logic is able to confute them. They affect matters which a man must settle rather with his Conscience than with his Reason.

Sometimes our opponent,—especially if he belong to the fashionable quasi-scientific school,—will tell you, with a half disdainful smile, that your plea for purer and more merciful living rests on nothing but mere "Sentiment." Ah; I like to hear this, for it brings us at once to our stronghold. Certainly we rely on Sentiment, and to it we make our best and final appeal. For, after all, what is it that makes Man to differ from the beasts? Not the physical form, for, from time immemorial, the world has seen brutes in human shape, with whose ferocity, malignity, lust, and greed no lower nature could compare. Nor is it sagacity, or perfection of method in intelligent contrivance—the basis of all we call Intellect; for on this ground the mere bee, the ant, the beaver, the bird, the fox, the dog, compete with and even surpass us, as may easily be ascertained by any observer of nature. Nor is it physical strength, for what is the muscular force of man compared with that of the elephant, the rhinoceros, or any of the dreaded beasts of forest and plain? It is none of these that makes man, but it is the possession of moral reason, the conception, practice and veneration of Truth, Love, Mercy, Justice, Self-denial, Honour, Charity. And these are the Sentiments. And our system is pre-eminently a sentimental system, founded in the nature of Humanity, and made for true Men.

As for those who have entered on the best Way of all ways,—their choice is made. Capable of leading an angel's life, they will not voluntarily descend the ladder to consort again with beasts of prey. I do not believe in the thorough conversion of any man to pure habits of diet if that man is without poetic sentiment, without conviction that human superiority consists, not in any special physical organisation, nor even in the possession of an intellect of a more advanced order than that of animals, but rather in that faculty which Man only enjoys, of knowing God, of having religion, and of aspiring after an ideal of perfection.

It may be said,—for I wish to anticipate all objections,—that such a doctrine as this cannot be sustained in presence of certain facts which the microscope has



made known to us, and that the man who desires to live innocent of the death of other creatures, ought neither to breathe nor to drink, lest he should deprive of life the myriad tiny entities which float in the air and the water. To such an objection I would reply, that man is not called upon by the divine voice to do more than that which is possible. Let him do that which he is able to do,—avoid all the evil and the oppression he can; the time may come, perhaps, when science, led by the divine will, may indicate to him a way still more excellent. Meantime, he who will not abstain from the slaughter of an ox, or of a lamb, because he may find it necessary to crush a noxious insect, or impossible to avoid demolishing microscopic animalcule, does not deserve to be treated as a rational or as a serious person.

But the fact that flesh-eating habits compel us to create and maintain a whole organised system of carnage, of special establishments, of unhealthy traffic, of disgusting occupations, and of depraving spectacles, is, to my mind, the strongest popular argument against the use of animal meats. For alike, from the hygienic, the æsthetic, the economical, and the moral point of view, this commerce is of the most directly pernicious and unwholesome kind.

I will not speak now of all the thousand horrors of cattle-shipping, of transit, of the frightful scenes recorded by spectators, and of the details incident to the importation into this country of oxen, sheep, and swine. But I will only ask you to follow the steps of one poor ox, en route for the Slaughter-house—from the farm to the shambles. As a rule, he is turned out on Monday morning early, without food, and after a walk of several miles, he reaches the market-town. Cattle-dealers are in attendance, and the ox is bought by one of them. The scene at any of these stations, towards the afternoon, on fair-days, is sickening. Our ox, with much trouble, is got into a truck and sent off, say to Newcastle, where he arrives late at night, without having tasted food since he left the farm—so ends the first day. Wild with terror, excitement, exhaustion, hunger, and thirst of the previous day, he is, on Tuesday morning driven by strangers to another market, and sold anew to another dealer, who, in his turn, forces the ox into a railway truck, and he is sent off,—say to Preston,—where, perhaps, he is sold again, and finally, on the following Monday, the bewildered creature stands, as best he can, in the market at London. Now, the mind and body of every living creature are so intimately connected, that you cannot affect one without affecting the other. Thus, after passing through this ordeal, the body of the ox is imbued with fear and excitement, as well as thirst, hunger, pain, and weariness. At last—his blood at fever-heat—he is sold to the butcher and driven to the shambles, and, by screwing his tail, which causes great pain, and other ingenious devices, he is got into the slaughter-house. Bad as is the smell outside the shambles in the public ways, it is nothing compared to the inside; and animals are intensely sensitive to this horrible smell, and, in many instances, become deranged and dangerous almost directly they encounter it. Our ox is kept many hours breathing this foul poison, and sending, with every breath, poison through all his body; at last he is struck down by the pole-axe, and sold for human food!

"If ever," says a well-known and popular writer, "there should come a day of judgment for the world, God will not surely omit to ask of Man how he has dealt with the living beings subjected to him. And what, if then, with one mighty voice of a woe no longer inarticulate, no longer disregarded, all the slaughtered thousands, all the countless and unpitied dead, all the maddened beasts of forest, and field, and plain, should answer thus the Judge of quick and dead:—

"Lord God, we are the creatures in whom Thou didst enshrine Thine own incorruptible spirit, and whom Thou gavest with a blessing into the hand of

man. And he has had no pity on us, nor reverence for Thy work; for his sport we have suffered, and agonised, and died in torment, day after day and year after year. To minister to his unnatural greed, we have passed lives of miserable captivity, and have, at last, been slain by inches. The streets of every city have seen us hourly driven to the places of our doom, with timid, woe-begone faces, scourged, and terrified, and maimed, our eyes blood-shot with fear and pain, our mouths parched for want of water. The fields and the woods have seen us hunted till we die, or beaten from our coverts to be shot down in myriads with no chance of escape, for the pastime of great lords and delicate ladies, to whom our cries and sobs of pain were so much sport. But from the earth our innocent blood cried not in vain, O Lord, to Thee, Who countest the very sparrows which fall!"

"Then, if it be done unto Man, as he has dealt with them, he will seek for mercy and find none in all the width of Heaven, he will plead and none shall hear, he will pray and none shall regard him."

Ah; let us, while we may, return to Paradise, let us follow the Way of Perfection! Long since, one who has been called the King of poets—Shelley, the sweetest, because the tenderest of our singers, in a poem—which most of us know as the sustained and earnest protest of a just soul against all modes of tyranny—wrote these words, so pregnant with power and wise love, that they seem almost the utterance of a prophetic spirit foreseeing in a Vision the far off Light of the Perfect Day that shall be when the Kingdom of God shall come:—

"My brethren, we are free! the fruits are glowing  
Beneath the stars, and the night-winds are flowing  
O'er the ripe corn; the birds and beasts are dreaming.  
Never again may blood of bird or beast  
Stain, with its venomous stream, a human feast,  
To the pure skies in accusation steaming.  
Avenging poisons shall have ceased  
To feed disease, and fear, and madness;  
The dwellers of the earth and air  
Shall throng around our steps in gladness,  
Seeking their food and refuge there.  
Our toil from thought all glorious forms shall cull,  
To make this earth, our home, more beautiful;  
And Science and her sister, Poesy,  
Shall clothe in light the fields and cities of the free!"

And this, too, is the dream of Isaias, recorded so many hundred years ago, and still, alas, so far from realisation; but yet surely to be in some happy distant future, when this gospel we "preach in a corner," shall have become the religion of great nations:—

"The wolf shall dwell with the kid, and the leopard shall lie down with the lamb; and the calf, and the lion, and the sheep shall abide together; and a little Child shall lead them. They shall not hurt, nor shall they kill in all My Holy Zion, for the earth shall be filled with the knowledge of the Lord, as the covering waters of the sea."

The illustrated weeklies in their pictorial notes of recent cattle-shows, quietly poke fun at flesh-eating. The "Graphic" has over the legend—"Carnivora and their Prey," a monstrously over-grown ox—plethoric with morbid accumulations of fat. This is the "Prey," while in front of the stupid dull beast stand three awfully elegant young ladies—"the Carnivora!" The "Illustrated London News" is so pertinent in its caricatures that it actually apologises by protesting against the attempt at "entertainment" being "intended to cast ridicule upon any of the classes represented." Right across the page is given a series of impersonations—"the Proprietor," quite aristocratic; "The Breeder" in intercourse with the rogue of a "Dealer"; then the portly "Butcher" in confidential speech with the cunning, unfeeling "Drover"; "The Drover's Man" and the "Drover's Boy" are so low in the scale that the "Drover's Dog," which closes the series, turns his back on them. It is a telling picture of the degradation of the cattle-breeding, hunting, driving, selling, killing, and eating system. The only presentable character is the "Proprietor," were he not repellant by the unmistakeable aspect of a self-centred, haughty tyrant. Legitimate food-raising—in which neither man nor beast was enslaved or done to death—would present very different samples of Human produce.



## MEDIUMSHIP—THE SPIRIT-CIRCLE.

### SPIRITUAL UNION THROUGH TRUTHFUL AND BENEFICIENT MEDIUMSHIP, AS A MEANS OF PROMOTING SPIRITUALISM.

It was announced that the School of Spiritual Teachers, at 15, Southampton Row, W.C., would give a popular reception on Thursday evening, Dec. 9, for the consideration of the subject named above. The Chief Monitor of that School, whose duty it was to introduce the subject, did not get through with his printing work till 9 o'clock, and then he was so exhausted, that no steps could then be taken, so the friends dispersed after a little conversation. We have been supplied with the following notes of remarks, intended to be made on that occasion.

PAPER BY J. BURNS, O.S.T.

One of the chief labours undertaken by this School, has been the study of Mediumship. Some of our proceedings have been published, but much that has been done and said is yet unreported. As is necessarily the case, the work of such a School is far ahead of the times, and the conclusions which we have arrived at, would not meet with recognition, but in a very few instances; even if placed before the public mind.

It is very gratifying to find that those truly interested in Spiritualism, are gradually coming round more in the direction of our researches. Some months ago we issued an invitation to all mediums to attend our meetings, and give their experience of mediumship, exchange views with one another, and try to be mutually helpful in spiritual work. This invitation was responded to by a few well-known mediums, who are undergoing a progressive unfoldment, but the proposal did not become fashionable; it was before the time. Since then, there has been a very pronounced advance. I receive many letters asking for information on the obscure question of mediumship, and complaining of irregular controls, promiscuous circles and other impediments to progress.

We have long ago found that nearly all of the methods of Spiritualists require to be reformed. God made Mediumship upright, but man has found many inventions whereby to pervert it. The Fox Girls in their little crib, without circle or seance, had those signals from the spirit-world, whereby truthful communications were received from those who once lived on the earth-plane, in the perishable body. To try and find out the spiritual law of such an unwonted phenomenon was not the work of the people of those days. They dragged the tender children from their cottage home, and placed them on public platforms, surrounded them with prying fools and bitter enemies; the sole object of the world in this respect, seems to have been to act as far in opposition to the laws and purposes of this spirit-power, as their infernal suggestions could possibly lead them. Such was the beginning, and such has too frequently been the policy of those who have taken in hand the "investigation" of these phenomena.

But a worse point remains to be dwelt upon. Without any attempt at investigation, but as a matter of illicit commerce (illicit, according to spiritual law) this power of mediumship has been placed on the market stalls in "Vanity Fair," exactly on the same level as that on which the unclean woman prostitutes her body for gold or other demon-driven ambition. The most sacred relations of existence have been sold to the highest bidder, however unsuitable the purchaser might be to possess these relationships.

Possibly this darkness and error was inevitable, when we take into consideration the state of spiritual ignorance and blindness in which Modern Spiritualism found humanity. Surely our eyes have been opened to the necessity of seeking a better way. Exposures, prosecutions, persecutions, scandals and calumnies have been heaped upon us to teach us wisdom in this work. As I print from week to week reports of mediums, who are submitting themselves to this unholy traffic, I tremble for the results of their conduct. Sooner or later they must suffer, for the spirit-world will not permit its powers and purposes to be continually perverted and set aside.

These exposures have not been because the mediums were not good mediums, or because they were dishonest, but because in the use of their mediumship they have followed an altogether improper course, and as a consequence received the reward of their actions.

The policy of the past has been Combination, but the spiritual principle is Separation! Mediums are a "peculiar people," and to mix and muddle them up with persons whose peculiarities are quite antagonistic, is to set Heaven's first law at open defiance, and challenge God to a combat for the mastery.

What is mediumship? How shall we define it? The viaduct is a bridge; the aqueduct conveys water. The true medium resembles these: he may be called a spirit-duct—an instrument through which that which is more spiritual, can reach those who are less spiritual, and thus increase their spiritualty.

The influence of the spirit has been likened to water; refreshing to the thirsty, fructifying to the arid soil. Now observe the natural laws of water:—The mariner who abandons his sinking

ship, and takes to the open deep in a small boat, unprovided with fresh water, ultimately perishes of thirst, though there is

"Water, water everywhere,  
But not a drop to drink."

Rain, or other water, collected in holes and ditches soon becomes swarming with animalcules in the summer's sun, and then it is utterly unfit for the use of man. The water that percolates through tilled soils and near to dwelling-houses becomes impure through admixture with soil, manure, decaying organic matters and excreta of many kinds. The use of such water is the prime cause of a large percentage of human mortality in modern cities. The only pure and reliable water as furnished by nature is that which ever flows from those deep and perpetual springs far down in the earth, always being renewed, never stagnant; cool in summer, warm in winter, modified not at all by the conflicting circumstances that are found alone on the surface of the earth.

True mediumship supplies to the thirsty soul the pure waters of the Spirit, even as those deeply derived natural springs supply uncontaminated water—ever the same. The ocean water holds in solution many things that quite change its qualities; so of the stagnant water, the surface water, and even rain water, which washes down upon us—to be drunk again, if we use it—all poisonous exhalations and impurities thrown out from human lungs and pores; bad smells, smoke from chimneys and factories.

Why do not the people bore down into the mammary glands of good Mother Earth for pure water, filtered in the filter of Nature?

And why do not Spiritualists bore a little deeper for their Spiritual Water?

When a wise man digs a well he encloses it carefully so as to keep the accumulated water as much as possible in its natural condition. He shuts out the light and the air. He "puddles" his well round with cement and clay to keep out the surface water from the soil, the exudations from foul drains, and the brine from the sea.

When God gives the gift of Mediumship to a wise man, or when the wise have charge of Mediums, they treat them in a similar manner. They carefully guard against external influences which might percolate inwardly and defile the purity of the Spiritual fountain.

Then what fools "Spiritualists" must be who place their spiritual well, the medium, in the centre of a group of persons—some of them common sewers full of all manner of filth; some of them rain water-butts of highly-flighted notions; some of them pools of brackish seawater from that vast ocean of stale theology of which no man can drink and live (spiritually); some of them ditches of foul surface water, derived from the tilled fields of "learning" (so-called) and the artificial "manures" of materialistic science. These "unpotable" waters are promiscuously baled into one trough, called a "seance," the medium's tiny rill is mingled therewith, and we are astonished that, when we put in our drinking cup, we do not get it filled with water fit for use!

For a good many years, fellow Spiritualists, have I tried to impress these things upon your minds, and the great body of quiet private spiritual seekers are carefully working out the great problem of spirit communion on the right method. There is, however, a most mischievous clique floating on the surface of the Movement in various places, whose sole ambition it is to pollute spirit-communion by making disorderly mediumship a new craft or "profession," and a means whereby ignorant and unscrupulous upstarts can assume a position of dominion over the minds and moneys of Spiritualists. Some of these have coined the impudent phrase "Clandestine Spiritualists" in reference to those who conduct their Spiritual exercises in private (as all such exercises should be conducted) and do not lay themselves open to the tax-collecting proclivities of "organisers."

Now as to organisation. What has disorganised Spiritualists? Answer—The efforts of the so-called "organisers." Spiritualism cannot be organised by persons who are profoundly ignorant of the simplest principles of Mediumship. They think that by uniting all the ditches and ponds of surface water, they can thereby "organise" Spiritualism. It is the success of this policy that has been the poison of Spiritualism; for the human, worldly, and superficial element has been made so to transcend every thought, that all Spiritual elements have been quite shut out, and the "Movement" has come to resemble a body with all the breath squeezed out of it.

But the aim of the Spirit World is not to be frustrated by the criminal and childish devices of ignorant self-seeking men. When the external Movement became too corrupt to transmit the Spiritual waters, these found new channels for reaching mankind. As a consequence, these two or three years of "disaster" have been the richest in Spiritual progress that the Movement has ever witnessed. The work of Spiritualism has gone on altogether outside of the denominational Spiritualistic agencies. These have been, and are now, dabbling away in their dirty stagnant pools and ditches, while the true spiritual seekers have been digging deep, and getting spiritual refreshment as their reward.



And where shall we dig? How can we localise these spiritual springs? Dig deep down into your own soul; penetrate that and you will touch the living springs of divine waters. Dig away: first you will cut down through that substantial stratum—Common Sense; take of its products, and line your well therewith throughout. Keep on digging, and you will enter into the Intuition formations. These are of vast but variable thickness, and in their veins are deposited the most precious metals of the mind. The product of these, as you go on, will repay the whole cost of the working. Yes, you can make side excavations into these Intuition veins, and, as you pass down and up the shaft, take with you valuable ore for the manufacture of tools needed in the work. But do not linger—dig yet deeper; and you will gain the spiritual sympathies and affections—the “Coal measures,” and there you will find inexhaustible seams of fine fuel to warm you in your labour, and keep up the steam in the engine which works the pumps. Still deeper go! Ah, you begin to be rewarded. Now the cool refreshing dews exude from the grateful rocks, and as you work on, from day to day, you will gain that which will refresh and cheer you in your work, and you will never be quite satisfied, but continue to drink of the waters of life.

And who must dig in this way—mediums only? No. All must dig, and every man must mind his own-diggings. It is a life-work; it is the work of eternity. No medium is “developed” by being merely put into a trance, made clairvoyant, or by having had a materialisation. We can never use mediums further than the depth of our own spiritual well will enable us to receive the spiritual waters; and if we allow the well to be filled up, by over-eating or bad habits, we must clear it out before we can again draw pure water.

Now, what is a spirit-circle? It is a combination of persons each of whom is well on in his or her own spiritual well-digging. Place a sitter in your midst who is altogether on the surface, and he upsets all your arrangements. Developing circles badly managed are a nuisance. True development can only take place alone, but, at times, it can be assisted by the aid of others who can lend you “rope” to go deeper; but you must go yourself—no one can probe the rock at the bottom of your well but yourself.

There is a work of separation going on in Spiritualism at the present time. Those who are fit for the work are being taken apart, and are being prepared by their own efforts, assisted by the spirit-world, to do a better and higher spiritual work. With them the methods of the past will not work. They will be protestants, dissenters, or seceders from the spiritual rabble, and, being such, they will be most unkindly treated by their brethren. It has been my bitter experience for years to be a participator in the results of an unseemly persecution carried on by Spiritualists. This breach will become wider and more pronounced, till the gulf becomes so wide that the conflict will be over and the surface-water men will quite ignore the deep well diggers. The pure water will not have body, colour, and flavour to suit the popular taste, and it will not find sale in the established “spirit”-shops.

And thus true organisation is to be a drinker at the springs of divine life; all are “organised” who are members of the One Spirit. And this is how the Cause must be promoted: by pure, unselfish, spiritual ministry. Nothing can promote Spiritualism but spiritual power and purity; nothing can unite Spiritualists but the possession of these attributes.

Why, then, is the Cause retarded and disunited? Because many of its professed upholders and teachers seek not these things of the spirit, but are actuated by ambitions that originate in Self, and have their sphere of operation wholly in connection with the things of this world.

Pure mediumship makes no noise; the possessor of divine gifts passes through the world, and scatters spiritual warmth and light wherever he goes. Through his or her aura, the higher spirits operate on mankind, and make them spiritual by imperceptible degrees. But the licentious scoundrel, with his mischief-making intrigues, infests with imps of darkness all who come under his malign influence. Give him “inspiration” or as the unsophisticated call it—“the gift o’ the gab” and his dangerous propensities are greatly augmented.

No, Spiritualists, true mediumship is not a platform or circle performance, however genuinely “abnormal” these exhibitions may be. As the healthy principle of life unites and brings into sympathy all the parts of the human system, while disease introduces discord; so the Holy Spirit, the sphere of purified spirits, coming earthward through prepared human agencies, heals national sores, removes social evils, builds up breaches in moral movements, and bridges over the gulfs of disunion in human society. It is God the creator, the divine architect, exercising his ceaseless prerogative, in sustaining and perfecting the work of his hands.

May we all aspire to be worthy fellow-craftsmen under the Great Master.

S. W.—Mesmerism is the best of all remedies for Rheumatism. When it is applied to the teeth they never need extracting, but they fall out of their own accord when they can no longer hold to the gums. All surgical operations can be painlessly performed under Mesmerism. We are twelve miles from Harrow.

## INSTITUTION WEEK SEANCES ALREADY HELD.

### INSTITUTION WEEK AT KIRKCALDY.

Our usual weekly meeting was held last Tuesday, in honour of the Spiritual Institution London, and, therefore, the proceedings were largely influenced with thoughts about Spiritual work and the spread of the cause of Spiritualism. We recognise the importance of the work and labours of Mr. Burns, and consider it just and proper to draw attention to the self-sacrificing efforts he has made, and will under sympathy and love, continue to make on behalf of Truth and Progress. His household is altogether devoted to spiritual work, which cannot be, in the present condition of human thought, very remunerative, and with abilities to rise to eminence in any sphere, a great amount of their work is really a labour of love, while engaged in the dissemination of Spiritualism. Some think the Movement can do without him and the paper which issues from the Spiritual Institution; when that time arrives we will get sufficient notice from the spirit friends—the real factors in the Movement. Not one has intimated the least doubt about his work and position, but the opposite, and many have given assurance in the fact, that he has been sustained in the midst of the severest ordeal through which a mortal could pass: but all is for good, and our brother will realise the importance of all that has taken place.

After some singing and music from the harmonium, conducted by Mr. J. Robertson, the meeting assumed a conversational character, and a number of excellent thoughts were elicited from the members. Mr. Duguid made some remarks in the following manner:—

To be successful in the cause of Spiritualism we must be united and work together in love and harmony, laying aside all considerations of a petty nature. My conceptions of spiritual work are based on the fact that we are working with God and the angels, and when faithfully performed, our work cannot fail to produce prosperity of the highest kind, because it is capable of yielding the wealth of the spiritual universe. I can look within and see the good it has done my own mind, and consequently judge that it is capable of doing the same to others. It is God's truth and will make the mind free. For twenty years I went in and out of the E. U. Church, and during that time my sympathies never extended beyond its walls; now I commune with spiritual brethren all over the land.

Mr Robertson said: Spiritualism brings to us a grander and brighter conception of God, it enables us to throw aside the shackles which restricted our ideas of Him. We are more open to speak with authority of His love and wisdom, and I can see much more clearly the purpose of man upon earth. We have an earthly experience to gain which is a necessary foundation for future life. When man does wrong he does not sin against God but against himself. We can see that when a man commits a sin he is a less worthy individual, and is imposing upon himself work for a future time, and which will have to be performed, perhaps, under less favourable circumstances. We can see the difficulties that beset the rich in gaining the Kingdom of Heaven. I fancy I see a spirit looking down from the sphere of Wisdom, and perceiving two men, one rich and the other poor. You would naturally suppose their sympathies to be greater towards the poor man, but no, it is the rich man who stands most in need of help. He is engrossed so much in his pursuit of wealth and earthly enjoyment that he has no time to devote to thoughts about his spiritual nature, and barrenness is the result; while the poor man, in the intervals of his daily toil, gets quiet moments of reflection, and when death comes the rich man finds he has lost his riches and is naked, because he has not provided for that emergency,—no spiritual treasure is his,—but the poor man leaves his poverty and gains the rich inheritance of those that love God.

Mr. Birnie next remarked: In speaking for myself, our conceptions relating to God, to Christ, and to hereafter, have been greatly expanded by spiritual studies, and if that has been in a twelvemonth, what will be done in a lifetime? What will be the effects throughout the country if all the members of the Spiritualistic School are making such progress as we have experienced? To me this is the commencement of the New Dispensation. Another idea is we are getting into sympathy with a number of people whom we have never seen, because of the teachings that come from them by means of the Periodicals and Books so profusely published on this great subject. I have been led, likewise, to adopt a purer mode of living, for the purpose of getting in rapport with higher spirit influences; I abstained before from intoxicating drinks, now I do so from animal food, and have likewise given up the use of tobacco.

Mr. Westwater said: I have been a close attender on Church ordinances, but did not find myself much the wiser for being there. Spiritualism, however, has wrought a considerable change in my thoughts and feelings. I have got a deal of information, in fact, all that I could wish. Death to me before was a literal terror, now the thought of it is subdued, and I can see the use of such a circumstance in the lot of man.

Mr. John Robertson said: Spiritualism extends our vision of the future, and knowledge banishes fear; therefore, the fear of death is taken away by knowing what it really is. Formerly it was a subject to be spoken of with awe, but now it is different. Of course we grieve to see a young person drawn away from



this world before an earthly experience is gained, but when it is some old person that is called we have no reason to be sad, and if their life has been guided by the light which we have received, it is a blessed thing to meet death.

After some other business, only of importance to the circle, our meeting separated, highly satisfied with each other's words of experience.

ALEX. DUGUID.

#### DR. BROWN'S SECOND SEANCE.

To the Editor.—Dear Sir,—Having said a few words respecting the first seance, I feel it my duty to give you an outline of the second, which, in my opinion, was more impressing even than the one before.

The first control was one who assumes the name of "Boss"; he gave us an Invocation in a magnificent style, such as we seldom hear in the churches or chapels. After this control we had "King Pippin," or the Dr.'s chief guide. The subject he took for the night was "Death no foe," which he proved in various ways. I will try to describe one way in which he proved that death was no foe:—

We will picture a young man in whom disease was inherited from birth. He has lived, we will say, until he is 18 or 20 years of age. His life must have been a large amount of trouble both to himself and his parents. If he marries there is, in nine cases out of ten, issue. Now, if the laws of nature have been transgressed, the sins of the parent will fall on the third, and even on the fourth, generation. If this young plant, we might call him, had been nipped in the bud, what an amount of suffering and trouble would have been missed, what a blessing for death to have relieved him of all his pain?

I feel it to be an utter impossibility for me to define to you the masterly manner in which he gave his discourse; it was grand in the extreme. The picture I have tried to draw is merely an outline of one out of the many that he gave us, which proved clearly that death was no foe. The style of eloquence with which it was given was so to convince anyone listening, that, when on earth, he must have been some minister.

After this control had spoken for upwards of an hour and a quarter, we had one who assumes the name of "Willie, the Rhymer," who gave us one of the most eloquent poems that ever we heard, on the "The Monster, Death;" and by the attitude and language used, you would have taken him to be Shakespeare, whose works none can surpass.

After this we had a few more controls, and then the old original "Ben Jonson," the great mimic, who gave us a rhyme on "Noah's Ark," which would, had it been taken down, have proved beyond doubt the erroneous translation of the Bible. The humorous manner in which he expressed himself made a cheerful change in the minds of those present, of which I must say we had as many as could be comfortably seated.

After, we had another control, known by the name of "Black John," who did his part towards enlightening us on "Life Hereafter," our two hours of genuine instruction concluded with the expression of a desire that the day is not far distant when we shall have a repetition of the above.

I remain yours truly, B. CROSSLEY.  
7, Newcastle Street, Burnley, December 13, 1881.

#### BARROW-IN-FURNESS.

Dear Mr. Burns,—Enclosed I send you 20s., taken at a meeting on Thursday night. Mr. Ogle, who twelve months ago was the Saul of Tarsis to our Cause, now is residing in Barrow, and is no longer called by the above name, but we choose to call him Paul, the Defender of the Truth. I asked him if he would have the kindness to give us a Mesmeric and Clairvoyant Entertainment, the proceeds of which to go to the Spiritual Institution; he gladly consented to do so, and I am glad to record that we had a most enjoyable meeting. Our Room was packed with attentive hearers.

Mr. Ogle has two clairvoyants (man and wife) with him, who have been the means of giving him an insight into the verities of Spiritualism, and I may say, he is a most firm believer in our Spiritual Philosophy. Having found the truth he is most anxious that others should enjoy the same blessings, and with the aid of his sensitives he is confident of success.

The nature of his tests are the following:—He puts his subjects under influence, after which any auditor can name the Street and No. of his house, when the clairvoyant will go to that house, take his stand in a certain position, then will commence and describe the party's furniture, etc. It is wonderful how it is done, but Mr. Ogle has a great number of facts on the subject. He intends to open a Mesmeric Class as soon as he can get a convenient Room.

Mr. Mather, our Healing Medium, is doing good service. This gentleman possesses great curative power. His house is besieged almost every night in the week with poor sufferers, who go away in many instances rejoicing, wondering what manner of person he is. Our Cause is generally improving, our Sunday evening meetings are well attended, and our mediums, Proctor and Condon, are doing good service.

The cures produced through Mr. Mather, and the tests

through Mr. Ogle's clairvoyants are producing interest, which must result in numbers coming to our meetings.

Trusting you are quite well and easier in circumstances,—  
I am, yours fraternally, J. WALMSLEY.  
28, Dumfries Street, Barrow-in-Furness, Dec. 10th, 1881.

Miss Young's appearance at Mr. Dales', 287, Crystal Palace Road, Dulwich, on Sunday evening, was her first for many months in public. The attendance was harmonious and as full as could be expected. The proceedings commenced by Miss Young under influence naming Mr. Dales' youngest child, which was done in an appropriate manner. Then followed a discourse through Miss Young on the Importance of the Spiritual Institution, closing with a poem. Mr. Young was then controlled by a liberated slave, who sang a song giving a history of his joy experienced from spirit-communion when in earth-life. Many in this free country were slaves of a worse kind than he was. The meeting closed with descriptions of spirits and communications given clairvoyantly by Miss Young. We are glad to hear that Mr. Dales intends inaugurating a series of Sunday meetings.

#### CIRCLE & PERSONAL MEMORANDA.

An excellent letter from Mr. Foster, Preston, appears in last week's "Accrington Gazette."

Lady Caithness's allusions to the Letters on Spiritual Science by Mr. McDowall have caused a great demand for those numbers of the MEDIUM containing them. The supply has run quite short, and many more sets cannot be furnished. It is likely that the series will appear in a little volume soon.

Mrs. Ayers, 54, Jubilee Street, Commercial Road East, will hold a benefit seance on Monday evening at 7.30. Mrs. Walker, Medium.

Miss Chandos Leigh Hunt will very soon conclude her course of ten Lectures on Magnetism. There may be a supplementary lecture. We understand her Printed Instructions to Pupils (Third Edition) will be ready for delivery before the class closes.

Mr. T. M. Brown will be at Hetton to-morrow. Address letters till Tuesday care of Mr. Wm. Clennel, William Street, Hetton-le-Hole, County Durham. Mr. Brown will visit Middlesbrough and district shortly, and take a tour south early in the year. That arrangements may be completed for this journey, friends are advised to make early applications for appointments.

Mrs. S. C. Hall's Aphorism—"Prevarications are the scum of lies," recalls our attention to an assumed report in a contemporary, of the Goswell Hall lecture, which has been commented on with astonishment by those who heard the lecture itself. It is a melancholy thought to realise that Spiritualists require to maintain their efforts by misrepresentation of facts and personal detraction. We are almost forced to the assumption, in this age of translational revisions, that "Veritas is the Latin for Whud."

MISS WOOD'S SEANCES.—To prevent disappointment to her friends, especially from the country, Miss Wood desires to announce that no more sittings will be held by her for the Newcastle Society in Weir's Court, Newgate Street, until a satisfactory arrangement is concluded with the committee.

31, Belsay Place, Newcastle-on-Tyne, Dec. 13th, 1881.

Mr. Towns's mediumship on Tuesday evening, at 15, Southampton Row, was very remarkable. A gentleman from Abroad received clairvoyantly from Mr. Towns an accurate description of his house and the scenery surrounding; also of a mob of Natives who were dissatisfied, and this person and another bigger man, quelled the disturbance. Other questions from sitters were equally satisfactory.—J. KING, O.S.T.

In printing the article on "1881," by the Countess of Caithness, two weeks ago, the engraving of the Pentagram was placed with the wrong side up, so that it did not have the A pointing upwards. The following is the correct position:—



This is the Microcosm or "Little Man." Imagine the top A over his head; the two side A's at his hands stretched out; and the lower A's below his feet! Man is the measure of all things.



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

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

One copy, post free, weekly	0 2	...	per annum	0 8 8
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### THE "MEDIUM" FOR 1881 POST FREE ABROAD.

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

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

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

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

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

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

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

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

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

## THE MEDIUM AND DAYBREAK.

FRIDAY, DECEMBER 16, 1881.

### NOTES AND COMMENTS.

The Diet question is coming largely to the front. Persons who have resisted all external attempts at being made vegetarians and teetotalers, now take up the cross in these matters quite spontaneously. Is this not a sign that the spiritual schoolmaster is abroad—the Spirit of Truth who is to teach mankind all things? Following the lead of Dr. Anna Kingsford, much that is said in other columns illustrates or enforces the teachings she offers. Such literature is now read gratefully; we can remember well when a publication such as our present issue would have evoked prejudice dangerous to the interests of any periodical.

Mediumship is practically treated of in "Omega's" Report, and it also receives attention in the Paper prepared for the O.S.T. School. It is remarkable to see the consensus of thought from different sources, as to the special form of spiritual dedication which is just now taking place in connection with this movement. In a knowledge of mediumship, or the means of communion between the inner and outer universes, the whole question of Spiritualism resides. Make that matter plain, and aid mankind to observe its requirements, and religion and philosophy would not require to be discussed any more.

The circulation of the MEDIUM is going up—up in numbers and up in the quality of its readers. We desire the cordial aid of all our readers to very greatly increase the circulation for 1882. The MEDIUM never did better work than now, and its work can be greatly increased by recommending all likely persons to take it in weekly. The true work of Spiritualism is just opening out. All can help—help by bestowing their choicest experiences and thoughts upon the public, and help by circulating, from hand to hand, that which is printed weekly.

In reference to the "Man with the Squirt's" romances respecting the attack upon Bastian, two gentlemen, one of them a magistrate, are ready to testify that Bastian was found quietly entranced in the inner room, when the affair was over, and when brought to the light, not a spot of cochineal was to be found on his person. The figure that the assailant says he had hold of could not have been Bastian. Conjurors assurances are usually the very prevarication of prevarications, a kind of "double-Gloucester" mendacity.

Our co-worker, Mr. A. P. Sinnett, of India, author of "The Occult World," owes his kind acknowledgments to Mr. Hargrave Jennings for writing the enthusiastic review of his book, which review was printed in these columns some months ago. Up to that time no one heard of the book, except in the more or less violent execrations of the press, in which crusade the

Spiritualistic periodicals took a small share. Mr. Jennings has altered all this, and "The Occult World" has become the most popular book, at the present time, connected with this spiritual inquiry. No spiritual work has had a very large circulation outside of the influence which our position in the Movement is capable of conferring on any worthy publication.

The report of Mr. Spriggs' seances, taken from the Melbourne "Harbinger of Light," states that Mr. Rondi is a sitter in a certain circle in London. This is what the spirits have been communicating to the circle in Australia. We will be glad to hear what Mr. Rondi has to say on the matter.

We have a number of communications which it will be impossible to attend to till after Christmas, as our next issue will be devoted wholly to popular reading matter for the outside public and Spiritualists alike.

### THE "MEDIUM" FOR 1882, FREE TO PUBLIC READING ROOMS.

The remarks made in last week's MEDIUM by a correspondent as to the importance of placing the MEDIUM gratis in certain Public Libraries in Manchester, and our note appended thereto, have led to a friend making the offer to pay the bill for sending the MEDIUM to a large number of such Reading Rooms in 1882, if we will have a list of them prepared, so as to commence with the New Year.

The importance of this work cannot be estimated. It will do more for the spread of Spiritualism than all the money expended, and effort made to sustain public meetings; and further, it will be the life of all public meetings, because in reading the MEDIUM, inquirers will see where they can attend.

Now, we crave the assistance of our friends in this matter. Will some reader of the MEDIUM in every town take this business in hand, and learn what Reading Rooms there may be in the town to which it would be advisable to send a copy of the MEDIUM. It may be sent to—

Exchange and Subscription News Rooms.

News Rooms connected with Public Institutions, such as Literary Institutions, Mechanic's Institutes, &c.

To Clubs, Political and Social, if of sufficient importance.

Co-operative Societies, having Reading Rooms.

Temperance Reading Rooms and Taverns, &c., &c.

It would be well for the friends in each town to form themselves into a little Committee to transact this business, and having fixed on the places, inform the Librarian, Secretary, or proper Officer of the intention of presenting this Paper, and receive permission to do so.

This is a case in which our friends can very greatly help the Cause without any cost to themselves, and we will rely upon their prompt co-operation.

### TO INSPIRATION.

O Power of might transcending,  
Which track'st the sands of time,  
A truth-fraught message sending,  
Or couched in rune or rhyme:  
Be ours to guard the holy  
Blest inspiration given  
To all, however lowly,  
Who seek the state of heaven.  
Not in one clime or nation  
Are spirit-gifts diffused;  
Boundless is inspiration,  
If powers are rightly used.  
We need no priestly raiment,  
In which to praise or pray,  
We owe no other payment  
Than grateful work each day.  
Eternal: when thy angels  
Hover round our abode,  
Proclaiming glad evangels,  
Removing error's load:  
Our thanks be ever paid Thee  
By each self-conquest won,  
By each returning duty  
'Neath each refulgent sun.

"Cambor."

The phraseology of quackery is turning strangely round in the direction of Hygiene. The nostrums advertised in the newspapers are no longer "medicines" or "drugs," but "remedies" or "natural remedies." This is a direct acknowledgment of the true principles of health, which derive healing properties exclusively from the employment of natural means, not infringements of nature's laws by the par-taking of poisons.



## THE CHRISTMAS NUMBER

OF THE

"MEDIUM," 1881

The Next Number of the MEDIUM, to be published on December 23, will be filled with Special Matter for the Holiday Season.

All phases of Spiritualism will be, as far as possible, represented, so as to instruct Spiritualists and make a favourable impression on outside readers.

The following contributions, amongst others, will appear :—

**THE POWER OF PRAYER:** A Discourse by Mrs. C. L. V. Richmond. This is one of the finest examples of this lady's oratory, and the treatment afforded an important subject will meet the views of Spiritualists and the General Public.

**THE REV. C. WARE, PLYMOUTH,** will supply a suitable contribution. His writings may be depended on to meet the requirements of the case.

In the Department of Phenomenal Mediumship will be given a report from the pen of Mr. A. Duguid, Kirkcaldy, of a seance held privately at Ravenscraig Castle, when

## HISTORICAL SPIRITS MATERIALISED.

The Report is written in an instructive manner, and may be wholly relied on. It will be Illustrated by the Engraving of a

## TRANCE-PAINTING OF RAVENSCRAIG CASTLE, ON THE FORTH,

through the hand of Mr. D. Duguid, the Glasgow Painting Medium. An account of the manner of producing these Trance-Paintings and Direct Drawings, etc., will be given.

**THE GHOST OF GLEN ABBEY.** A Christmas Story, through a Writing Medium, will be given.

The Christmas Number will extend to Four Extra Pages of Matter, and be, altogether, one of the most interesting and Popular Expositions of Spiritualism ever published.

It will be published in

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## INSTITUTION WEEK.

## DR. BROWN'S WORK FOR INSTITUTION WEEK.

Dear Burns.—I now send you the amount collected by me, but that there may be no mistake, please ask contributors to observe whether I have omitted any names, as I seem to have something over; convey my best thanks to all who have so generously responded to my appeal.

I would say to my brother Spiritualists: Be thankful that you have the Spiritual Institution to give your sympathy and help to. I have seen many ups and down in Spiritualism, but the Spiritual Institution has stood firm and gone on steadily, because the angels are at the back of it all. I may also add that all Spiritualists who really work with good spirits, are of one mind on this matter, and know that a little money cannot be better spent in the Cause than in this way.

Those who think to the contrary, are not subject to a good feeling. Many have tried to poison my mind against you, but to no avail. Mine is true friendship, God knows, and this opposition only makes me stand firmer. A certain class of "Spiritualists" have tried to crush you. Are they truly Spiritualists. But be of good cheer, I see there are many standing by you, and there are more to follow.

Believe me your true friend Wm. Brown.

50, Standish Street, Burnley, Dec. 13, 1881.

## FORTHCOMING INSTITUTION WEEK

## MEETINGS.

We will let this matter drop next week, as we have a press of Christmas Number matter. We hear of extensive arrangements for meetings in Northern towns. Our friends seem to be trying who can do best.

"Daisy's" Medium gave a seance at 15, Southampton Row, on Friday last, and will give another at the same place, this

(Friday) night, at 8 o'clock. She gave some valuable spiritual advice to sitters, and her descriptions of spirit-friends were in some cases acknowledged correct—in others unknown.

There was an excellent attendance at the Goswell Hall Seance on Institution Week. Mrs. Hawkins sustained the duties of mediumship solely, and from the generous Collection taken up it is evident the duties of that important office were placed on the proper shoulders. A seance every Monday evening, at 15, Red Lion Street, Clerkenwell.

## COLLECTING CARDS.

We are pleased to see that the Collecting Cards for Institution Week, which we placed in the MEDIUM two weeks ago, have reached many hands who have made a good use of them. Those friends who did not receive these Cards, and who may be desirous of aiding in this work, may be supplied on making application at 15, Southampton Row, W.C.

## INSTITUTION WEEK—SUBSCRIPTIONS RECEIVED.

	£	s.	d.
"Cash" .....	3	0	0
W. ....	1	1	0
P. P. ....	0	17	7
A. J. C. ....	1	0	0
Sir Charles Isham, Bart	5	0	0
Mr. G. Sykes ....	1	0	0
Mr. Thomas Stocking	0	5	0
Mrs. Mary T. Ker ....	0	11	4
Mrs. Popham ....	1	0	0
Mrs. Stone ....	0	10	0
Mrs. Nelson's seance, Northampton	2	2	0
Mr. Pembroke ....	0	10	0
Mr. D. C. Banton ....	0	2	6
M. J. R. ....	0	2	11
From Brighton ....	1	0	0
A. G. ....	0	2	6
Mrs. Jones ....	0	5	0
Mrs. Hennings ....	2	0	8
Mrs. Rowley ....	1	0	0
Mr. G. N. Reynolds...	0	10	0
"E" ....	1	0	0
"Nicodemus" ....	5	5	0
Mr. C. L. Hipplesey...	0	2	6
Kathleen ....	0	5	0
Mr. G. Bryan ....	0	2	6
Mrs. A. Slatter ....	0	2	6
Mrs. Delane ....	0	10	0
Mr. H. A. Cameron ...	0	5	0
M. P. ....	0	0	6
Mr. John Peden ....	0	1	6
Mrs. Tyndall ....	1	0	0
"Episcopus" ....	1	0	0
Dr. Johnston ....	0	5	0
S. E. C. ....	0	2	6
Mr. Bodmin ....	2	2	0
Mr. A. Scholey ....	0	1	6
J. W. ....	1	0	0
W. G. ....	1	0	0
Mr. Guy Bryan ....	0	2	6
W. A. A. ....	0	5	0
Mrs. Jones's Seance	0	3	0

## Collected at Dr. Brown's Seance :—

Mrs. Bridge ....	0	5	0
Mr. Walton ....	0	2	0
Mrs. Crawshaw ....	0	5	0
Miss Sykes ....	0	2	0
Miss Stuttard ....	0	2	0
Mrs. Briggs ....	0	2	0
Mr. Briggs ....	0	3	0
Mrs. Crossley ....	0	1	0
Mr. Crossley ....	0	1	0
Mrs. Procter ....	0	1	0
Mr. A. Brown ....	0	2	6
Mr. Hawkins' Healing Séance	0	3	6
Mr. Towns' Séance	0	14	6
Mr. and Mrs. Herne's Séance	1	2	6
Mr. A. Cross ....	0	1	6
Mr. G. Brown ....	0	5	0
Thistle ....	2	0	0
Mr. J. Stephenson ...	0	10	0
Mr. Wm. Newton ....	0	5	0
"Lindum" ....	1	0	0
Mrs. Black ....	0	10	0

## Collected by Mr. McDowall.

Mr. J. A. Anderson	0	1	0
Mrs. Miller ....	0	0	6
Mr. J. McDowall	0	4	0
Mr. E. Farndon ....	0	5	0
Mrs. Smith ....	2	0	0
"M.D." (collected)	1	0	0



## Collected at Dr. Brown's Second Seance:—

Mrs. Walton	...	...	0	3	0
Miss Stutard	...	...	0	2	0
Mrs. Briggs	...	...	0	2	0
Mr. Briggs	...	...	0	3	0
Mr. Hargreave	...	...	0	5	0
Mr. A. Brown	...	...	0	2	6
Mrs. Brown	...	...	0	10	0
Dr. Brown	...	...	1	0	0
Mr. and Mrs. Crossley	...	...	0	2	0
Mrs. Greenhalgh	...	...	0	1	0—2 10 6
Miss Wing	...	...	0	3	6
Mr. Lloyd	...	...	0	10	0
Mr. Wm. Overton	...	...	1	0	0
Mr. T. M. Brown's Séance	...	...	0	5	0
Walsall Friends	...	...	0	10	0
Mr. T. Reynolds	...	...	0	0	6
The Widow's Mite	...	...	0	2	6
Daisy's Séance	...	...	0	10	0
Mr. H. T. Spearing	...	...	0	2	0
Mrs. S. Cavell	...	...	0	1	0
"A. B."	...	...	4	19	0
J. P. S.	...	...	2	2	0
Mr. A. E. Hunter	...	...	0	5	0
Mr. J. Murray	...	...	0	10	0
"Mrs. W."	...	...	1	1	0
Miss Young's Séance	...	...	0	16	0
Mrs. Young	...	...	0	2	6
Collected by H. A. King (aged 7 years)	...	...	0	3	0
"A Seeker"	...	...	5	0	0
"Benevolence"	...	...	0	2	8
Mr. Cockle	...	...	0	1	0
Mrs. C. Rowe	...	...	0	2	6
Mr. Jess and family	...	...	0	1	0
Mr. Pullon and wife	...	...	0	1	0
"Recorder"	...	...	0	3	0
Mr. Jones	...	...	0	2	6
Mrs. Simpson	...	...	2	2	0
Widow's Mite	...	...	0	5	0
"G. Q."	...	...	0	1	0
Mr. A. Kyd	...	...	1	0	0
Primrose	...	...	0	1	6
Mr. F. Tennyson	...	...	1	0	0
Mr. W. Wilks	...	...	0	3	0
J. W. B.	...	...	0	3	6
Mr. John Birnie	...	...	0	2	6
Circle of Progress	...	...	0	5	0

## Collected by Mr. R. Catling, Peterborough:—

Robert Catling	...	...	0	10	0
Mrs. Catling	...	...	0	2	6
Bobby Catling	...	...	0	1	0
Lily Catling	...	...	0	1	0
Bertie Catling	...	...	0	1	0
Mrs. Hickford	...	...	0	1	0
Thos. McKinney	...	...	0	2	0
A Friend	...	...	0	2	6
George Peacock	...	...	0	2	0
John Sacker	...	...	0	2	0
Sarah Winn	...	...	0	0	6
George Greig	...	...	0	0	6
A Friend	...	...	0	0	6
A Friend	...	...	0	0	6
J. S. Catling	...	...	0	2	0
Geo. C. Julian	...	...	0	2	6—1 11 6
Collected by "Zeta"	...	...	0	2	6
Wm. Handby	...	...	0	1	6
E. Handby	...	...	0	1	6
M. A. H.	...	...	0	1	0
W. Handby, Junr.	...	...	0	1	0—0 5 0
E. Oliver	...	...	0	2	6
J. Ward	...	...	0	1	0
P. McCloskey	...	...	0	0	6
W. Bishop	...	...	0	1	0
F. Umpleby	...	...	0	1	0
S. Wake	...	...	0	1	0—0 7 0
Mr. Vigor	...	...	0	3	0
Mr. J. Green	...	...	0	1	0

A grand Hydrotherapeutic Establishment and Sanatorium is to be opened at Bushey, Herts, fourteen miles from London, in spring. The prospectus is a most sumptuous publication, illustrated with fine views of the Hall, which, was erected at a cost of £125,000. The water is said to be of the purest quality. Shares are now being taken up; and as these concerns are a most profitable form of investment, there will not be great difficulty in raising the £40,000 now required. The secretary is Duncan McCallum, Esq., the Hall, Bushey, Hertfordshire.

"Recorder" has a friend who underwent an operation for Cancer in the breast, but it does not heal properly, and there are doubts as to the result. Can any of our Healers suggest a mode of treatment?

## TIDINGS from the ANTIPODES.

## MR. SPRIGGS' SEANCES AT MELBOURNE.

The Materialisation Seances at the V. A. S. Rooms during the past month, have been very interesting, the improved light enabling sitters to see the medium and materialised forms simultaneously. On Sept. 30th, seven forms appeared—"Geordie" coming out strong. Dr. Mueller of Yackandandah, who was present, expressed a wish to feel the pulse of the form. "Geordie" readily complied, and the Dr. distinctly felt the pulsation, the medium being shewn sitting on his chair immediately after and whilst "Geordie" was outside the curtain. "Peter," who talked freely, stated in answer to a question, that when spirits materialised first they were not very clear in the consciousness of their condition, their minds being absorbed by the circle.

On the 4th October, some one having jocularly remarked that "Geordie" should have shewn his tongue to the Dr., the former came forward and raising the writer's hand to his mouth protruded the tongue and touched the hand with it: it was warm and wet like that of a human being. Taking Mr. Carson's vacant chair, "Geordie" leant forward and kissed the hand of a lady who sat near. The little girl "Lily" appeared and took some flowers that were offered her, and on the 14th she spoke audibly to her aunt, who was present. The Egyptian spirit, known as "Charity," had a gauze robe of very fine texture, which she displayed as she posed at the front of the curtain. On the 21st, "Geordie" had the lawn removed from the light, and stood with the direct light from the candle on his face, which is a very characteristic one, and distinct from the medium in every particular. Three of the visitors felt his pulse, and two his face; he remained for about thirty minutes, and was followed by "Lily," who expressed regret at the absence of her "aunt."

On the 25th, "Geordie" appeared, stronger than ever; directed the light to be brought out, and stood in the full glare of it; several of the sitters touched his face and one his bare foot. Some tests were given to visitors by both "Peter" and "Ski-waukie," and child "Lily" appeared, allowing Mr. Carson to touch her little hand. At one of the earlier sittings, "Peter" spoke of the progress making in London, and especially of a private circle attended by Signor Rondi, at Montagu Place, Bryanstone Square. Several messages were written by "Geordie" during the month, and handed by him to visitors. The present series of seances will be concluded early in December, when the medium and circle will go into recess till January.—"The Harbinger of Light."

On Sunday, December 18, a meeting will be held at 70, Mark Lane, Fenchurch Street, at which Mrs. Cannon and other mediums will be present. There will be a Collection at the close; Spiritualists only invited. 7 for 7.30 p.m. J. CHANDLER.

## SPIRITUALISM, THE BIBLE, AND TABERNACLE PREACHERS.

A Discourse by J. BURNS, of the Spiritual Institution, London,

Delivered at Doughty Hall, Bedford Row, London, on Sunday Evening, April 18, 1875,

In reply to a Sermon entitled "THE RELIGION OF GHOSTS," by the Rev. DR. WITT TALMAGE, D.D., preached at the Tabernacle, Brooklyn, New York.

PRICE TWOPENCE. 13 copies, post free, 1s. 9d.; 100 copies, 10s., carriage extra; 1,000 copies, £4, carriage extra.

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## NOTES ON PASSING CLOUD-FORMS.

To the Editor.—Dear Sir,—I am glad to read the article by the Countess of Oaitness. Surely she could let us know more on this point of possible incarnation. It seems an idea started from the first in the Movement, and gradually narrowing from incarnations to an incarnation of one who may be the means of doing the work of God and man. Randolph writes of such a being being now in the earth. If so, let us hope he keeps alive. I see a recent idea of this kind again being floated and pointed in "Two Worlds," and all kinds of hints in the trance-orations. Why is it angels cannot be definite? I take some interest in this question, and have long talks upon it with my unseen friends. They, like me, would like to read more from the Countess. If there be such a being he is much wanted, and, perhaps, is kept hidden in some hole of a Nazareth. But I expect he will hardly know it himself, and the evidence thereof be left to the life he lives. It is remarkable how little such an idea fell from the lips of Christ—and I believe him incarnate—it flowed from him unconsciously. The consciousness of such a being must be peculiar—in "Two Worlds" gaping for "more light," feeling a "medium" and, perhaps, a "herald of progress." A "banner of light," is such a mixed figure, so shockingly "crooked," that he cannot be that. When we get grandiose we swell, and become "religious-philosophical."

I read the "Adeptship" articles with interest, as I do anything differing from me, especially anything that sails off like the clouds to any place cold enough to let them drop in rain or sleet, or a few "hail-stones." But I have always noticed about clouds—and nobody studies cloud-scenery more than I do—that they like indefiniteness. No wonder the articles are fled to Germany. I once saw a magnificent cloud-picture over an old abbey near here, and exclaimed to my friends, as I longed to leap those beauteous heights: "Oh, for wings like a dove, that I could fly and be at rest." I knew the angels were there, because I was, and I asked them if those were their chariots, as mediæval artists always painted. If "J. K." only lived in such cloudland! I can walk through any storm with delight—if the clouds will only be good-tempered and not throw bullets. I never can call that beneficent theosophy. I would remind all theosophists that thunder-clouds are always the LOWEST. I am looking now at some glorious clouds—I live in the richest cloud-country of great Britain—they are high, flooded with silver light, and look kind. They seem to say to me, "Live among us, and we will not, cannot hurt you." But "J. K." rolls down on a fellow like those angry clouds on Scotch hills—I always skid away home to the hotel.

Theosophy does not know everything in creation. Nobody does, that ever I met; only some people talk as if they did.

Let me hope "Pericles" is not finished. He has got lots of things to work out. If I can rouse myself, I may help him: but clairvoyance is not reached yet. Do they see? Are they impressed? Does their aura feel the surrounding aura of spirits? Do they travel out of the body, or stay at home? I have had as much experience of mediumship as most, and have my own opinions—perhaps, scientific fact. But let veterans speak. I have a vice, that of liking to be "Iota." There is a lot of talk about "elementals," and what they are. Perhaps they are symbolic ideas of certain D.D.'s, LL.D.'s, Professors, and great people, who figured high on earth, and find in the dread reality of the Unseen, that they are only "elemental" spirits. If a spirit touches the aura of a sensitive, that sensitive will see something, I expect—the character-picture of that interesting spirit. I have lain in bed, and looked at lots of such things. I have seen nearly every creature of creation, if that were possible. Let us get the conceit of earth away, and know that all find their level one hour after death, as the old Bible says.

I know not whether I may see you during Christmas, but I send you the greeting, and hope you may eat a good vegetarian omelette on that day. But I forget—you come from the "land o' cakes," where English fare is a serious sin. Let me hope you have learned enough of English character to "drive dull care away." To paraphrase Garfield, "God rules above, and the Cause still lives!"

Yours very truly,

OURANOL.

N.B.—By the way, what a fuss about religion and Spiritualism in these days! What analogies! Peter, and James, and Paul in the Council of Jerusalem! However, let us love one another!

A lady writing from a northern rectory says: "What a grand discourse that of Archdeacon Colley's is—'Open thou Mine Eyes.' I have his first sermon, preached when he was ordained—just as grand." We see from his "Sentinel" that Archdeacon Colley approves of sermons being carefully written beforehand. His inspiration is not the less remarkable on that account. Few "inspirational speakers" could crowd so much into a few words as in the short discourse given last week. We must, as Spiritualists, open our eyes to the fact that inspiration is not confined to trances and abnormal states, but on the contrary, there may be more inspiration even without these things.

## MRS. HARDINGE-BRITTEN'S WORK.

By the desire of the friends of Spiritualism in the North of England, Mrs. Emma Hardinge-Britten announces that she is engaged to speak as follows:—

Sunday, Dec. 18 and 19—Halifax.

„ 24, 25, and 26—Batley Carr.

Mrs. Britten can still form some week evening engagements but her Sundays up to the third Sunday in January next, are all promised.

Miss Emma Hardinge-Britten's address is —

The Limes,  
Humphrey Street,  
Cheetam, Manchester.

MANCHESTER and Salford Spiritualists' Society, have arranged with Mrs. Hardinge-Britten for two orations at the Mechanic's Institute, Princes Street (Athenæum not available), on the second Sunday in January, 1882. In the afternoon, at 2.30 prompt, Chair to be taken by Mr. J. Lamont, of Liverpool; in the evening, at 6.30 prompt, Chair to be taken by Mr. W. Oxley, of Manchester. For country people and friends Tea will be provided at Trinity Coffee Tavern, 83, Chapel Street, Salford, at 5 o'clock

## MRS. HARDINGE-BRITTEN AT OLDHAM.

Through the praiseworthy enterprise of Mr. Kershaw, the inhabitants of Oldham had last Sunday the opportunity of hearing two magnificent orations delivered by this highly gifted lady. The subject for the afternoon's discourse was: "Who are the World's Saviours?" Needless to say, that she treated this subject in a masterly way. In the evening the subject was: "The New Great Spiritual Dispensation." Mrs. Britten spoke upon this theme for one hour and twenty minutes, and during that time she in a manner held her audience spell-bound by her close reasoning and magic eloquence.—G. B.

## ORGANIC DEFECTS IN MATERIALISED SPIRITS.

To the Editor—Sir,—May I be allowed, as one who whilst believing in the mental phenomena of Spiritualism, has had no opportunity of witnessing any sort of physical manifestation whatever, to ask whether it has occurred to an investigator to examine the mouth of any materialised spirit. Having read an article in which the writer contended that spirit garments were of the finest texture in order to obviate friction which would be intensely painful, I asked through my daughter, who is a writing medium, whether spirits materialised such bodies as would be susceptible to pain, and received a reply in the negative. If such a body would be necessary so also would carious teeth—hence my question. Possibly some one may feel inclined to give me the benefit of his experience.—Yours truly,

PROOF.

QUEBEC HALL, MARYLEBONE ROAD.—We are glad to find our friend, Mr. Iver MacDonnell, is still persevering in his lectures every Sunday evening, presenting pure Christianity and exposing the corruptions of the churches. Last Sunday he lectured on "The Church" and in the course of his address made the astounding statement that the income of the Established Church exceeds that of all the christian churches in Europe! This, if true, explains fully the deep interest in its preservation held by its clergy. The previous Sunday he addressed his audience on "Capital Punishment," showing how irrational and anti-christian it was, and made scathing remarks on "converted" criminals, and the chaplains who minister to the superstitions of the world by hypocrisy and cant. We hope to hear him on Sunday next on the appropriate subject—"The Birth of Christ."

MACCLESFIELD.—We had Mrs. Butterfield here on the 11th inst., when she occupied our platform and gave a most eloquent lecture on "The Spiritual Outlook" to a good audience. She is prepared to lecture for societies as she did a few years ago.—S. HAYES.

Mr. H. Spittle, Coventry, informs Spiritualists that the conjurer under clerical patronage who is so busy in various parts of the country, introduced himself and another to the president of the Circle of Progress as "honest investigators," and on that ground were admitted to the open monthly meeting. Mr. Spittle warns Spiritualists to be on their guard against this new form of deception, practised by the "Man with the Squirt." Who can believe what a man says about others if he lies about himself? He ought to be called "Veritas."

What about Mr. Joshua Fitton, and the queer stories in the newspapers respecting a recent "materialisation." We have long feared an unsatisfactory result from one cause or other. We offer no opinion on the matter.



## PROGRESS OF SPIRITUAL WORK.

—33—

### PLYMOUTH.—THE WORK OF DEVELOPING CIRCLES.

The number of persons attending our general developing circles at the Hall being constantly increasing, we have found it necessary to form a new circle for Wednesday evenings; this will also accommodate some who cannot attend on any other evenings. We have therefore, now, three good, strong developing circles held in the first three evenings of each week, in addition to the public meeting on Thursday's; our work is thus kept well-a-going.

The circles abovementioned are not only meetings for the development of mediumship, but are also and chiefly excellent spiritual and devotional meetings; gatherings where we can engage in those exercises, which minister to our spiritual growth and strength—praise, prayer, elevated thought, and fraternal interchange of sentiment; added to counsel, encouragement and teaching from spirit-friends. Our circles may be compared in some measure to class-meetings—the spirits being the leaders; or rather that they combine all the elements of the prayer-meeting, class-meeting, love-feast, and communion-service as held by other churches. "Where two or three are met together, there am I in the midst"; "they that wait upon the Lord shall renew their strength"; "they shall mount up as an eagles' wings, they shall run and not be weary, they shall walk and not faint"; "Tarry ye, until ye be endued with power from on high." My ideal may be high, but these, it seems to me, are the characteristics of a true spirit-circle. I scarcely ever enter one without having suggested to my mind the words spoken by an inhabitant of the spiritual realm to Moses, "Put off thy shoes from thy feet, for the place whereon thou standest is holy ground." I do not envy the persons who are so devoid of moral sensibility and spiritual susceptibility that they can enter so sacred a place with indifference, mere curiosity, much less with frivolity; nay it is a place for solemn thought and holy reverence, when rightly considered.

In connection with these personal results of our weekly meetings, is the continuous working of the invisible power with which we are associated, the effects of which will have a widespread manifestation by-and-bye. The quick but effectual work done by the invisible powers in spirit-circles everywhere, ultimately attracts the attention of the world. What a revolution would be wrought in the religious life of the nation, were these elements introduced and recognised in the existing religious systems; one cannot help an earnest aspiration that this might soon be realised.

We have not been anxious to obtain great physical manifestations, our minds have been directed rather to the "higher aspects of Spiritualism"; phenomena that appeal to the senses, are but the skeleton of the subject; the marrow and fatness are in the spiritual knowledge imparted by communications from the world of spirits; the enlightenment, by which our spiritual growth is promoted. As the spring sunshine calls forth the vital elements of Nature; and superinduces\*the manifestation of bud, leaf, blossom and fruit, so does the glorious sunlight of Spiritual Truth illuminate our souls, and develop the life of the individual spirit—unfolding the divine element of our being: intelligence, wisdom, goodness, and every element of moral beauty and excellence. It was not my intention to philosophise in this way when I began to write, but as it all comes in the order of consecutive thought I let it flow, hoping it may find a place and a use in external effort to teach and influence the mind of the reader.

There are many circles held in private houses; the friends are drawn together by an irresistible attraction in their various homes. As I can only report particulars of the general working of our church, I should be glad if the friends would send to the MEDIUM any striking results realised at their circles. Being convinced that such results ought not to be lost sight of, I have done my best to make known the fruits of spirit operation and teaching in connection with the Movement with which I have had to do.

We are frequently hearing of the results of the newspaper discussion some weeks since; there are many circles and some mediums not connected with our public cause. The latter, we think, is now organised upon a capital basis, and we shall close the year with the best outlook for future efforts.

OMEGA.

LADBROKE HALL, NEAR NOTTING HILL RAILWAY STATION.

Morning Service, at 11 a.m.; Afternoon Service, at 3 p.m.;  
Evening Service, at 7 p.m.

Miss Keeves delivered her second interesting Address on Sunday last, subject: "Blessed are the Pure in Heart," which was highly appreciated by the audience. On Sunday next, Miss Keeves will deliver her third and last Address, subject: "The Great Gulf."

Mrs. Morgan, (late Mrs. Olive), will give her second address Friday, December 16, at her Rooms, 121, Blenheim Crescent, Notting Hill, in aid of the Funds of the above Hall, at 7 o'clock prompt.

Friends are cordially invited.

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### LEICESTER.—SILVER STREET LECTURE HALL.

On Sunday evening last, Mr. Holmes delivered another of his Lectures to a very fair audience. The subject was: "Men that have been Saved from Materialism by the Investigation of Spiritualism."

There will be a Tea and Entertainment on Tuesday, Dec. 27th, in the above Hall, at half past four. Tickets for Tea and Entertainment—6d., after Tea, 3d.

56, Cranbourne Street, Leicester.

R. WIGHTMAN, Sec.

LIVERPOOL.—On Sunday last in the Concert Hall, Lord Nelson Street, Mr. J. C. Wright delivered two orations, the subject in the morning being "Universal Salvation," and in the evening, "The constitution of Man the basis of Spirit Life." Mr. Joseph Sheppard occupied the chair. The lecturer said the constitution of man was adapted to external circumstances, and life developed according to the forces exercised by these circumstances. He attributed the steady development of the intellectual faculties to the forces of necessity and education; that the moral faculties were stimulated to greater activity by a more just conception of a man's relations to the present and the future. Man is as much the subject of natural law as any other manifestation of nature. He should not change the natural order of things, but knowledge will enable him to bring his acts into harmony with the natural law. The better a man lived up to his constitution and observed the order of nature, the greater good would he do, and the more happiness would he have in the eventualities of immortality. The natural constitutional lines of character will be maintained. Man will never be swamped in the ocean of life. His soul's individuality will be maintained perfect, and its surroundings spiritually will be adapted to the constitution of the soul. With a perfect knowledge of life's laws there will arise a more perfect sympathy between mind and mind. The gratification of his intellectual and moral faculties are provided for in this spiritual world. The soul life is involved in working out intelligent problems. Humanity becomes the centre upon which all spiritual power of the soul-world, with the continuity of personality, will keep company. The social instincts of life spirits congregate together in amicable societies, and their plan of direct action is pointed to the extension of wisdom—the enlargement of the soul and a clearer enunciation by humanity of love and truth. The lecturer elicited the approbation of a large audience.—"Albion."

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114, Victoria Street, Westminster, S.W.

### OBJECTS OF THE SOCIETY.

- I.—The abolition of Compulsory Vaccination.
  - II.—The Diffusion of Knowledge concerning Vaccination.
  - III.—The maintenance in London of an Office for the publication of Literature relating to Vaccination, and as a Centre of information.
- The minimum annual subscription constituting Membership is 2s. 6d. Every opponent of Compulsory Vaccination in the United Kingdom is earnestly invited to join and co-operate with the society.*

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### HON. SECRETARY.

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

### COMPULSORY VACCINATION.

To the Editor.—Sir,—At the recent conference of this society held at the rooms of the association under the presidency of Mr. J. Passmore Edwards, M.P., there was a large attendance of medical men, sanitarians, members of Boards of Guardians, and others interested in questions relating to the public health, amongst whom were Dr. Clark; Dr. C. T. Pearce; Dr. Edward Haughton; Dr. D. Jones; Dr. C. R. Drysdale, F.R.C.S.; Mr. W. J. Collins, M.B., F.R.C.S.; Dr. Thos. Nichols; Dr. Renner; Mr. Alderman Rees, Chairman of the Dover Board of Guardians; Mr. Zadok M. Spear, of Philadelphia, U. S.; Mr. Alexander Wheeler, of Darlington; Mr. T. Martin, of Lewes; Mr. Robert Blackie, of Liverpool; Dr. Alice Vickery, and other lady doctors; Mr. Mozley; Mr. W. Tebb; Mr. William White; Mr. Cornelius Pearson, and many others.

Dr. Drysdale read an interesting paper on the "Origin of Vaccinia," and the progress of animal vaccination, which was followed by an animated discussion.

Mr. William Tebb furnished some important details relating to the progress of the movement both in England and on the Continent. Upward of a quarter of a million tracts and publications had been published and circulated by the London Society alone during the past 12 months, new Anti-Vaccination Leagues and Societies had been formed, and old ones revived. The International Anti-Vaccination Congress held in Paris last year had been the means of intensifying the opposition and awakening public attention to the subject to a large degree. Deputations of the Delegates had been granted audiences with M. Tirard, the Minister of Agriculture and commerce, also with M. Oonstans, the Minister of the Interior, and the main facts against vaccination laid before them, which had led to the rejection of M. Liouville's Bill for making vaccination and re-vaccination Compulsory in France. The International Congress recently held at Cologne at which eight nationalities were represented by 40 delegates, would, he (Mr. Tebb) ventured to hope, precipitate the repeal of the vaccination acts in Germany, the opposition to which was gaining ground every day.

After the termination of the Conference Proceedings, Mr. Alexander Wheeler proposed the following resolution: "That in view of the confusion of opinion which prevails amongst medical authorities when the subject of Vaccination is discussed, it is unwise, impolitic and unjust to enforce it; that such enforcement retards all improvement in the treatment, and all discoveries for the prevention of Small-pox; and that all Compulsory Legislation with regard to Vaccination ought to be repealed." This was seconded by Dr. Haughton, and carried amidst applause, with only two or three dissentients. —Yours Faithfully,

W. Young.

The London Society for the Abolition of Compulsory Vaccination. 114, Victoria Street, Westminster.

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

Sunday, Dec. 18, at 7 p.m. prompt, Mr. McDonnell on the "Birth of Christ."

Monday and Thursday from 2 till 4, Mrs. Davenport sees poor persons Free for Magnetic Treatment.

Thursday, at 8, a Physical Seance; Mrs. Cannon medium. Previous arrangement with Sec. is requisite to be present at this seance.

Friday the Sec. attends at 8 to 10, to sell the Literature of the week, etc., and answer Questions relative to the Work.

The usual seance on Saturday at 8 p.m., Mrs. Treadwell medium. Mr. Hancock attends half an hour previous to speak with strangers.

Sunday, January 1st., 1882, the Quarterly Tea Meeting, when the Hall, which is being cleaned and redecorated, will be dedicated to the Work of the Spirits. Tickets to Tea, etc., on this occasion, 1s.

J. M. DALE, Hon Sec.

## LITERARY NOTICES.

### MRS. TAPPAN-RICHMOND, ON GERALD MASSEY'S "BOOK OF THE BEGINNINGS."

In introducing Mrs. Richmond's Discourse, on the "Great Pyramid and the year 1881," we coupled it with Mr. Gerald Massey's New Work, which is intended to trace the roots of the Theology, Mythology, and what the Author terms "Typology" which according to his view preceded both, to the African Birth-place, of which Egypt was the Mouth-piece. A friend wrote to ask Mrs. Tappan-Richmond, whether she through her Guides referred to a "Book of the Beginnings," and we are permitted to make the following extract from her reply:—

*"Your reference to a Discourse by my Guides concerning the 'Great Pyramid and the year 1881,' leaves no doubt in my mind that the Guides did include the 'Book of the Beginnings.' I am deeply impressed respecting the Work, and have been whenever I have incidentally heard any reference made to it while in London last year, and six years ago. I feel sure that the Work is profoundly inspired by the needs of the hour, even if the masses—even if Spiritualists—do not perceive it."*

RHYMES IN COUNCIL. APHORISMS VERSIFIED. By S. C. Hall, F.S.A. London: Griffith and Farran. Price 2s. 6d.

Now that Christmas is upon us the time is propitious for a notice of this book, which is admirable as a gift-book either to old or young. Its mechanical appearance is such as to commend it to all at first sight; it is artistically bound and elegantly printed. By direct sanction of Her Majesty it is dedicated to the Grandchildren of the Queen.

There are few men alive who have a greater right to lay claim to direct and counsel the rising generation than Mr. S. C. Hall, whose age and wide experience have endowed him with that wisdom which is only attained after long years. The "Rhymes in Council," written in the eighty-first year of the author's age, "are the outcome of knowledge based on experience and matured thought; the proceeds of a long life." The volume is, in fact, a little treasury and compendium of practical wisdom and sound precepts, conveyed in poetical language and adorned with countless graceful fancies, happy illustrations, and original anecdotes adapted to attract and interest both adults and children, while enforcing the truth the author desires to impress. The lessons inculcated in these pages are free from dogmatism, and are set before the reader in that genial, kindly spirit of sympathy that has always distinguished both the author and the companion of his life and labours, with whose honoured name, in a few prefatory words of genuine feeling, he connects the work, thereby bestowing upon it an additional interest, and strengthening its claims upon the public, not only as a "legacy" from its venerated author, but as a "monument to her memory" whose rare talents were in union with Mr. Hall's—devoted ever to "heroic aims." The language in which the aphorisms are clothed is striking, terse, sententious, and weighty, yet always poetical, easy, flowing, and graceful. We cannot spare room to quote many examples, but the following verses will show the worth of Mr. Hall's book better than any words of commendation:—

Truth will be cheaply bought at any price;  
Be worth its cost at any sacrifice.  
Truth, holy truth, abominates disguise;  
Prevarications are the scum of lies.

The last line is one of which the greatest poet that ever lived might well have been proud.

Remember, Temperance is like Samson's hair;  
The source of Power, Philistia did not dare,  
Till Sin consigned him to the Siren's lair.

Men purchase pleasures only fiends will sell,  
And barter peace and health for joys of Hell!

A wise man in a passion! in that hour  
Becomes a fool that fools have in their power.

Some ruthless hands will take the scythe from Time,  
And do his work: nor think such work is crime.

To Covet is of thefts the basest kind:  
No law can punish where no law can bind:  
A coward crime: a cancer of the mind.

Many of the "Versified Aphorisms" are of a spiritual character. Sunday School children and others would do well to learn most of them off by heart. It would provide a fund of practical wisdom to guide through life.

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**PLAN OF SPEAKERS FOR DECEMBER.**

December 18—Mr. Fitton, Littleborough.

" 25—Mrs. Ainscoe, Bradford.

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**PLAN OF SPEAKERS FOR DECEMBER.**

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" 25—Brown, Manchester.

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" Thursday at Mr. Taylor's, 43, Harrison-st., Pendleton.

It is requested that Members etc. belonging to these "Circles" will attend regularly, and punctually, also, that if any friend, or stranger is desirous of visiting or joining the same, the name or names must previously be given to any of the above (the Proprietor of each "Home" being the conductor therein), or to the Secretary who will submit the same to the Circles.

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