



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

# SPIRITUALISM.

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1882

BY THE COUNTESS OF CAITHNESS.

*To the Editor of the Medium and Daybreak.*

Dear Sir.—Your correspondent "Ouranoi," in last week's MEDIUM, is kind enough to say that he would like to have more information from the Countess of Caithness. I am so much indebted to him for many hours of real pleasure spent in reading his series of most interesting articles on "Bible Spiritualism," that I would gladly comply with his desire were it in my power to give him the information he craves; but it seems to me I have already said all I can say, even to iteration on the point he alludes to, in my long letter you kindly inserted in the MEDIUM of the first week in December. I was very desirous to say what I did, concerning the great importance of the year 1881 that is fast ebbing away, before it should have quite passed from us to join the long list of its predecessors; because the impression is very strong upon me that it is THE LAST—and that we may draw a line after it in red ink. For my own part I intend to draw not only a red but also a blue line after it, and thus shut it in with its predecessors as the end of a cycle or period, which I fully understand it completes. It is the last year, and, it is nearly gone!

If you desire to know why I intend to draw a Blue line after the Red, I will tell you that the Blue line will be to indicate the beginning of the New Cycle, and that just as the Red or fire colour has always been selected by all painters with which to depict the clothing of the Lord, the heavenly Blue mantle of the skies has ever been selected by them for the raiment of the Divine Lady; and therefore, as the New Dispensation, now about to dawn, is promised to be of feminine import, and as we are told to expect this heavenly city to descend from heaven adorned as a Bride to meet her husband, I wish with my Blue line following the Red to indicate the approach of the Bride,

and the entrance into the King's Chamber for the marriage of the King's Son, which I am expecting at the very beginning of the New Cycle, and year 1882; just as the Holy of Holies of the Tabernacle is separated, by curious curtains of Red and Blue adorned with rich needle work, from the rest of the Temple.

I do not wish to trespass too much on the sacred ground of the Occult, lest I should get myself into a scrape and be called over the coals, otherwise I might here say something more about the masculine Unit, and the feminine Duad, with reference to these two dates 1881-2, but I would rather refer you to the very able and exhaustive article in the November number of the THEOSOPHIST, which will fully explain all that I perceive as so suggestive in connection with these two numbers, and furthermore, on page 32 you will read that, "though the Pythagoreans entertained the cardinal idea that there existed a permanent principle of unity beneath all the forces and phenomenal changes of the Universe, they did not include the number two or the Duad among the others, they refused to recognise that number even as an abstract idea, precisely on the ground that in geometry it was impossible to construct a figure with only two straight lines, and it had to have another numeral added to it before it would be accepted. It is but in conjunction with number one that becoming the equilateral triangle it can be called a figure."

The Pythagoreans extended still farther the speculations on the first three numbers—the Monad, the Duad, and the Triad. The Monad was male, because its action produces no change in itself, but only out of itself. It represents the creative principle. The Duad, for a contrary reason was female, being ever changing by addition, subtraction, or multiplication. It represents matter capable of form. The union of the Monad and Duad produces the Triad, which signifies the world formed by the creative principle out of matter.

The mystical meaning and divine virtue of numbers formed an important part of the philosophy of Pythagoras, who saw in them the principle of all things, he believed that the creation of the world was produced by their harmonious combination, and that they existed before the world. According to Pythagoras numbers are of two kinds, Intellectual and Scientific. Intellectual number has always existed in the Divine Mind: it is the basis of universal order, and the link which binds all things; Scientific number is the generative cause

of multiplicity, which proceeds from and is the result of unity. Scientific numbers are Equal or Odd: Equal numbers are said to be female, and Odd ones male, because Even numbers admit of division or generation which Odd ones do not.

From the union of the one and the two we have the three,  $1 + 2 = 3$ . Now, three is a very sacred number, and was considered by all pagan nations, as the chief of the mystical numbers, because as Aristotle remarks, it contains within itself a beginning, a middle, and an end. Hence we find it designating some of the attributes of almost all the Gods, the Thunders of Jupiter, the Sceptre of Neptune, &c. Intellectually, or rather I should say, divinely speaking, from the union of Love and Wisdom we may expect the birth of Truth—THE TRUTH which is "our Lord and Saviour." And this is the incarnation we may now hope for, when the Heavenly Marriage shall have been consummated on Earth as it is in Heaven. Thus then do I reply to the desire of your correspondent "Ouranoi" that I should say more on this point, which he speaks of as "the possible incarnation," saying: "It seems to be an idea started from the first of 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," and adding, "Randolph writes of such a Being being now on the earth. If so let us hope he keeps alive. I see hints of this idea in the Spiritual papers, and 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."

But what more can I say than what I have already said! Those who have the witness in themselves, those who are ready for the New Life will feel the truth of all that I have advanced. Neither can Scripture be more explicit than it is: "He who has the Bride, is the the Bridegroom," and so it is, he that HAS, IS; what you have, and feel you have within yourself, is far more than what another can communicate. Those who write and think they can teach you are often much younger and smaller children in the Kingdom than you are yourself. There comes a day when one is spiritually born, when light suddenly seems to shine upon, and in you; there comes a day when the Spirit of God broods over the deep, and afterwards when day and night are separated, when the dark veil is rent and the Sun of Righteousness pours through. The change seems sudden, yet it is not so, it has been preparing from the beginning of the world. "Arise, arise, for thy light is come" were the words I heard one morning very unexpectedly, and all mystery seemed done away with for ever, like a sudden flash of light which electrified my very being; but these are very intimate things, only to be felt, impossible to be told. Jacob Behmen says, "That some one, or some book, is a hammer that strikes his Bell, and brings out the sounds that are therein." And so it is,—the melody, the divine harmony, is within us, but it requires the chords to be struck by a skilful hand to bring out the Music that is within the instrument. For unless God had implanted in us the capabilities, and the Love and the Wisdom which he also vouchsafes to us, the Divine Truth which is to be born of them could not find expression, and we could never realise how near we are to Him, and how near He is to us! Written or printed words put nothing in that is not there before, but they may perhaps strike the chord, if already strung. The words of the Lord were spoken to multitudes, but were comprehended really by very few. I feel keenly, then, how impossible it is for me to do more than call to mind what has been said already by so many before me, what I said, in fact, in my former letter, and that is that as soon as the heavenly marriage is consummated, the Divine Child, or Son of God, may be expected to be born. In a Manger again? Aye! even so, in a lowly manger in that cave or stable at Beth-le-hem (house of God) amongst the beasts of the field! Remember the number 666. "Let

him that hath understanding count the number of the beasts: for it is the number of a man and his number is six hundred three score and six." (Revelation, xiii., 18.) But there is yet another verse in the same book I must refer to, in which it says that the measure of the perfect man—144, or  $12 \times 12$ —is also the nature of the angel (Revelation, xxi., 17.)

Ancient Pythagoreans and Hermetic Philosophers have symbolised this sacred mystery so eloquently; modern Theopists, learned Adepts, and Occultists have explained it so clearly that, what is there left for me further to say, except to refer to them as I have already done,—to say again, that after the coming of the Bride, I am expecting the new order of Being, the Divine Humanity, or in other words the manifestation of the Sons and of the Daughters of God, not as of One, but as of many; and when this more perfect race shall have humanised the earth,—which we know has already passed through the periods of Mineral, Vegetable and Animal growth, and this last stage of development is now completed, as shown by the date of the year now closing, 1881, which numbers multiplied Kabbalistically,  $1 + 8 + 8 + 1 = 18$ , divided by three, so clearly bring out the number of the Beast, 666, which we are also told is the number of the Man, in these words: "Here is Wisdom, let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred six score and six," (Revelation, xiii., 18),—we may truly say that the old world "to an end has come in 1881," and that the Lord once again created "a new heaven and a new earth," and that we are about to enter upon it in the New Year of Our Lady, 1882.

By-the-bye, let us now also sum this date or number Kabbalistically,  $1 + 8 + 8 + 2 = 19$ . It gives us then the number of the years of the Metonic Cycle, which the Greeks distinguished by the name of the Great Year, in which period the stars completed their revolution, and  $1 + 9 = 10$ , is the number which the Pythagoreans denominated Heaven, because it was the perfection and consummation of all things, and was constituted by the union of One, the Monad, or active principle; Two, the Duad, or passive principle; Three, the Triad, or world proceeding from their union; and Four, the sacred TETRACTIS.\* Thus,  $1 + 2 + 3 + 4 = 10$ . Hence, Ten contained all the relations, numerical and harmonic, and you perceive we can obtain this heavenly number by summing the figures Kabbalistically which compose the date of the expected New Year of Our Lady, 1882. Surely this is suggestive of a year of promise of good things to come.

That I call it the Year of Our Lady, is, that the promised New Dispensation is described in Scripture as "the Bride, the Lamb's Wife," the heavenly city or "New Jerusalem descending from Heaven as a Bride." Materialism, or the Dragon of Matter, described as the Beast, whose number is 666, consists in the exaltation of the masculine, or male element, and rejection or separation of the feminine. It is called by Jacob Behmen "The First Principle," and is the Spring or Fountain of Eternal Darkness, which longeth after the Light. It is a fierce consuming Fire. Let us call it God in His Wrath, for it is an angry, astringent anguish.

By a Principle is meant a chief beginning power, a self-subsisting life, an original root, foundation, whence other spirits, bodies, or things, originate as from a supreme power. And though God is the only one Principle,

\* THE TETRACTIS was a very sacred symbol of the Pythagoreans, and was expressed by ten jods disposed in the form of a triangle, each side containing four, and one in the centre as in the annexed figure, and on this figure the oath was propounded to the aspirant in the Esoteric School of Pythagoras. Jamblichus gives this oath in his Life of Pythagoras, which is translated thus:—

"By that pure Quadrilateral on high,  
Nature's eternal fountains supply,  
The parent of all souls that living be,  
By it with faithful oath, I swear to thee."



yet there are three Principles in the Divine Essence, or three eternal births or Principles ever without ceasing, begetting, being begotten, and proceeding by, in, and from each other, of which all worlds are severally and conjointly an image, but very different according to the degrees they attain or are capable of; for though the three Principles are inseparably One in God, in creatures they are terribly manifest. The Second Principle, of Light, is co-eternal with the First, and therefore cannot be said to have beginning, and yet absorbs or swallows up the First as the day does the night, "for without contraries is no strife, and without strife springs no production." These two Principles when united make one triumphant beautiful Kingdom of infinite perfect good, full of holy joy and sweetness, but when severed become two worlds,—one a dark, cold, fierce, harsh, bitter, stinging fire-world, and as to the other—a loving, sweet, ravishing, holy world; it has no potency without the other, for this Light and Love Principle springs up from the burning, desiring fire, as a bright life-giving flame. Here then we can distinctly see the origin of Evil, which is Separation.

Thus, then, the anguish and strife of the First Principle generate the Light of the Second,—and Light is Life, therefore, from the infinite might and strength and will of the First, and the infinite lustre of the Second, are generated the infinite glory and love of the Third. Hence it is that the Third Principle is not only the virtue of Paradise, but also the outbirth—the astral, elementary and visible material world as well: just as the air is produced by Fire and Light. This outbirth is not the First, for it cannot be a Root but a Fruit, not a Foundation but a Superstructure; not a Creator but a Creation, composed of Darkness or substantial matter, like the smoke arising from the fire, from the First, and the Light like the flame arising from the Second.

Strange to say these Three Principles, so wonderfully apprehended by Jacob Behmen, are most distinctly visible, and to be perceived by any careful observer in any flame or light, either of lamp, candle, gas or fire, which at the base is of a dark angry colour springing into light and life. I would gladly quote more from my dear old mystic friend Jacob, but space forbids me to do so. I will, however, further emphasize his doctrine of "Three Principles of the Divine Essence" by giving a quaint old rhyme in which I have found them ingeniously summed up as follows:—

Three, and but three Principles comprehend  
Eternal things, and those that have an end.

- (1.) The First, such Darkness as doth Light desire,  
Which, till it gains, is a fierce anguish-Fire.
- (2.) The SECOND, a meek, yielding, loving Light,  
Majestic, potent, sacred, sweet and bright.
- (3.) The THIRD, resulting as from Fire and Light,  
Brings Good from Evil, Day from pitchy Night;  
Impregnates fully with redundant bliss  
Each great or little thing that blessed is:  
Did in six days the whole creation hatch,  
Still swaddles, feeds, and over it doth watch.

Cavil not at the six days of the creation period followed by a seventh day of rest, for we know now that a 1000 years are as one day, and a day as a 1000 years in the eyes of the Lord, and we all know by this time the Kabbalistic nature of the Sacred Story, which in our former ignorance of the deep hidden mysteries contained under its material veil of myth and fable, we put into the hands of the ignorant and young as a necessary part of their religious education and ultimate salvation; as if in bravado of the Mother Church of Rome, who more wisely kept the mystic volume under lock and key—knowing full well that the "letter killeth"—and that it required the wisdom and experience of the cultivated spirit to decipher the deep and almost unutterable mysteries of God, which we are therein told have been kept secret from the beginning of the world, "for spiritual things must be spiritually understood." Hence every religion on earth has had its mysteries of Initiation, its esoteric within its exoteric doctrine—with

the exception of the Reformed or Protestant Church, which in its eager haste to throw off the yoke of Rome and the Papacy, threw over-board many of its most vital doctrines; doctrines of which some of its members are now, at the eleventh hour, learning the deep import and necessity of. Amongst them are those of prayers for the dead, prayers to the saints and angels, as powerful ministers of the Divine Power, and helpers and guides of our mortal ignorance; and the truly vital heavenly and divine doctrine of the Immaculate Conception, which is a deep truth which only a few are beginning to realise at the present time. For the Son of Man cannot become the Son of God until he has been born again, which cannot come to pass without a Virgin Mother, for the divine seed must first be conceived in the virgin womb of the immaculate virgin ground, existing in the holy of holies, or Sanctum Sanctorum of all God's children; for not only is the blessed Virgin Immaculate, but she is also Divine being or God, FROM God, and IN God; and therefore, as we have seen above, she is inseparably WITH God; I may call her the Second Principle, in fact, the "Bride from Heaven."

This is very, very deep ground, for it is transferring to Earth the things that are of Heaven; but is not this precisely the old Hermetic maxim—"As in Heaven so on Earth?" And can it be too deep for the children of the Fourth Generation, whose daily prayer for the last eighteen hundred years has been: "Thy Kingdom come, Thy will be done on Earth as in Heaven." Can it, then, be still too deep a truth for the children of 1881, who have now reached the complete number of the Beast, 666, and are about to pass to the more perfect number, 1882: Ten,  $(1 + 8 + 8 + 2 = 19)$  or  $1 + 9 = 10$ , which is called the "heavenly number" the number of the "perfect man" ("that is of the Angel," Rev., xxi.), in the image of God? ("Male and female created He him," Genesis, i., 27; and again, "Be ye perfect even as your Father which is in Heaven is perfect," Matthew, v., 48.)

If this be so—and my bright good "Angel of the, Annunciation" would not deceive me; if the New Year of Our Lady,\* 1882, is to usher in this Perfection or

\* At the time of the departure of Pope Pius the Ninth, to the Higher Life, and when the whole body of Cardinals were sitting in solemn conclave in a closed room at the Vatican, cut off from all communication with the outer world, until they should have chosen his successor; I suddenly (in England) received the following curious spiritual message in the most unexpected manner, for I was thinking of something quite different at the time:—

"The new Pope will reign as Leo the Thirteenth."

I was of course very much struck at the suddenness of the communication, when the well-known voice continued,

"And there is a reason for it."

Here the message ended; and I supposed the next day we should have received the news by telegram,—but not so,—not until at least two days afterwards did confirmation come from Rome, and reach me at Stagenhoe Park, of the truth of the angelic message I had received.

The "Illustrated London News" brought full details of the election, and described the scene that ensued. I kept the copy, and wish I had it with me to refer to, but as I have not, I must trust to my memory, which in this instance is very faithful. When Cardinal Pecci was informed that the choice had fallen upon him, he was asked what title he would choose to reign by: when after a moment's reflection he enquired, "What Saint's Day is it to-day?" and was told it was "Saint Leo." "Then," he replied, "proclaim me as Pope Leo the XIII."

Here, then, was curious confirmation of the clairvoyance of Angels (for such I believe my messenger to be), and that some things at least, if not all, are known to them before they occur, and perhaps over-ruled for good or evil, according to the nature of the powers that surround us. But this is not all: that night while retiring to rest I could not help thinking about the wonderful telephonic message I had received, so much in advance, from the spirit world, and I referred to an old Spanish almanac I possessed, when sure enough I found that the day of election was that of Saint Leo (or Leon, in Spanish); and while doing so, again came the voice—"You know why the new Pope is named Leo the Thirteenth." No, I thought, that I certainly do not, unless it is on account of the day on which he was elected. "Not on account of the day," continued the voice "but because he will represent the Lion of the Tribe of Judah."

at least THE PERFECT WAY to attain to the perfection of Christ, the Son of God, (which can only be brought about by the marriage of the masculine and feminine Principles, for the man is not without the woman in the Lord, TWO-IN-ONE, and the Spirit and the Bride: the Soul, Alma, or Ame, say "Come")—then is the year 1882 a year full of promise of good things to come, for mind you I do not expect any sudden or miraculous birth of a Saviour, or any sudden change for the better on passing my mystic lines of Red and Blue, or from 1881 to 1882; but that the coming of the Bride, "the Lamb's Wife," the advent of the Feminine or Wisdom Principle to animal humanity, will in due time bring about the birth of the Divine Humanity, or in other words of that "Spirit of Truth, the Comforter" which is to "guide us into all truth," ("For he will not speak of himself; but he shall glorify me (Christ) for he shall receive of mine and shall show it unto you. All things that the Father hath are mine; therefore, said I that he shall take of mine, and shall show it unto you," St. John, xvi., 13,) which is the New or Second Coming of "CHRIST, THE SON OF MAN coming in the clouds of Heaven (in men and women) in great glory," (Matthew, xxiv., 30,) is very sure, and, as I said before, we are now hastening into the King's Chamber to celebrate the marriage of the King's Son, and the Bride is descending out of Heaven as a "Holy City prepared as a Bride adorned for her husband." (Revelation, xvi., 2.)

So sure I am of this, that I already hear the joy-bells ringing, as they ring out the Old Year and ring in the New: and will it not show wonderful accuracy on the part of the angel messengers to the Seers and Prophets of the old world, and Builders of Pillars of Witness of 5000 years ago, and to the Seers and Prophets of more modern times, if the very first month of 1882 see the death-blow dealt to this adulterous, because Materialistic, Generation, as so clearly predicted by the Builders of the Great Pyramid?

And now, as I see you delight to entertain your Readers with pleasant stories during the "Merry Christmas time," suppose I conclude my long letter by telling you, apropos of spiritual messages, a pleasant little tale, of a wonderful thing that happened once upon a time, not very many years ago, to a lady residing in an old, old Castle in the far North of Scotland, which, as I shall suppress the names of the parties concerned, you may give to your Readers, or suppress should you find my letter too long for insertion.

There are only two visible actors in my little story, and one of them I have already introduced to you as the Lady of the Castle, and she was sitting in an old, old library, whose walls were at least six feet thick, making deep recesses for the Gothic windows looking on to a pleasure garden. Opposite to her was seated a very celebrated Minister of the Church of Scotland, who was on a visit to the family. He was a great light in the Church, and a very eloquent, and much admired preacher, and therefore, the lady, who, by-the-bye, was what may be called a Modern Spiritualist, was anxious to convey to him some of the great Spiritual truths, "old truths in a new light," which she was receiving from day to day through the many sources known only to Spiritualists.

I do not think you will be the one to blame her for this—but the Minister did blame her, and very severely, and told her she would do better to employ her time and her thoughts with music or embroidery, or something more befitting her sex, than to trouble her mind about things which she could not understand, and

and also the WOMAN'S YEAR, which will come in his time! "Now, was not this a curious conceit? But curious as it was, even this seeming little conceit received confirmation, for some two or three years afterwards, when visiting an artist's studio in Rome, I was shown the bust he had just made of the new Pope, on which His Holiness himself had playfully inscribed with the Sculptor's stylet:

"THE LION OF THE TRIBE OF JUDAH."

questions that were entirely out of her province; and which she had much better leave to students of theology and doctors of divinity. But the Lady was not to be put down so easily, and she still continued to talk, and expound her Spiritual Philosophy, nothing daunted. Some things she said seemed to make a certain impression on the Minister, for she observed that he sat rather thoughtfully for at least ten minutes, with fixed eyes, leaning his head upon his hand. Presently, however, he seemed himself to observe the attitude of attention he had involuntarily assumed, and it evidently annoyed him, for he suddenly rose from his chair, and playfully patting his fair hostess on the hand, he said: "Ah, bah, my dear lady; do you think yourself a second Daniel?" I believe she replied to this outburst, that she was not thinking of herself at all, at the time; but that she could not help foreseeing things that were coming upon the world, which those around her seemed neither to see, nor care for. To this he answered, "Well, then, do try to think of something else—your music, your flowers, your embroidery, a thousand things that a woman in your position should occupy her time with; but believe me, leave all these things alone, they are not for you." And with this he sat down to write his letters for the post; and as the day was very bright and fine, the Lady went out for a ramble on the high cliffs alone.

The sun was shining brilliantly; the sky was deeply, beautifully blue, and the usually boisterous sea was as calm and smiling as the far-famed Mediterranean. The crisp little waves, with their white foam-crests, called in those parts "the merry men of Mey," were dancing joyously in the bright sunlight, and the large white seagulls soaring overhead were the only signs of life anywhere to be seen.

The Lady, who was of a very religious and, perhaps, enthusiastic nature, felt alone—alone with God! and very, very happy. Her heart seemed to flow over with adoration and praise, and as she stood on the bold cliff, looking out to sea, with the broad, blue heavens overhead, she seemed to be overpowered with a sense of the Majesty of His Glory, and of His Immensity; and almost involuntarily her feelings took expression in words, for she commenced chanting the "Te Deum laudamus"—"We praise Thee, O God, we acknowledge Thee to be the Lord." And as she sang, her eyes brimmed over with tears, for it seemed to her strange that she alone could feel the Majesty of His glory. Is it possible, she thought, to sit at home over music, or embroidery, when God has put on such a glorious robe and come out to smile upon us—and seems so NEAR (for she tells me she had not then found out HOW NEAR HE IS). Is it possible to find it in one's heart to waste the precious time God bestows upon us over the things of Time, with the little things of the passing hour? Is it possible to wait for to-morrow, for Sunday, to go and praise Him within the walls of a cold, cheerless, bare, white-washed church, when we can praise Him at all moments in—

A Cathedral boundless as the Universe!

Whose ceaseless light the sun and moon supply;

Its aisles—the woods and trees; its song—the winds and waves;

Its organ—thunder; its dome—the sky!

I quote from memory, and in a hurry, for I want to get on with my story, and have not time to refer to my friend's letter in which she so vividly described the whole incident to me. "Oh," she thought, "surely I shall yet be able to lead them to higher feelings, surely, surely I have some mission on earth, something to do for Thee, O Lord!" And then she thought, "Oh, if He would but give me SOME SIGN!" and she lifted up a prayer that He would do so; some sign, anything, and said, that whatever first arrested her attention she would consider as sent in answer to her prayer.

At that moment some very heavy raindrops began to fall, and at once put to flight all her high-strung enthusiasm. She suddenly fell to earth from heaven, for she



was far from the house or shelter of any kind, and had no umbrella! So she turned to fly, but as she did so, she beheld a magnificent rainbow spanning the broad expanse, which arrested her immediately. "God is speaking to me," she thought, "speaking out of the dark cloud, and it is in answer to my prayer. Oh yes, I will take it for a sign from Him, in answer to my cry! But what a pity I had not been twenty or thirty yards further on, I should literally have been in the Rainbow"; which had by this time spanned the Pentland Frith, from the mainland to the opposite Island of Hoy, one of the Orkneys. As this thought struck my friend, what was her surprise to see the Rainbow slowly creeping back again over the water, creeping back and coming nearer and nearer. "Then," she said within herself, "if it come to me and envelope me it shall be to me a sign"! and a moment after it did so! She knew it was but a refraction in the water, but it was, nevertheless, all she required to fill her soul with joy; but how great was that joy, when almost at the same time she distinctly heard a voice say loudly: "Tell him your mission is GREATER than that of Daniel."

Oh, how radiant she felt; happiness is too poor a word to express it! As she returned to the Castle she debated within herself if she would tell the vision, or the words she had heard, to her guest; and she decided it would be better not to do so, as she would not have been understood, and he would only have stared at her with pity: but the vision and the words made so deep an impression on her mind that she has never forgotten them, and often do they recur to her in all their vividness. But only a Spiritualist could fully understand its reality, and the deep impression this experience has left on her mind. She has often tried to fathom the meaning of the words which so unexpectedly and so solemnly fell on her ear. At first her thoughts dwelt more on the Rainbow itself, as having some particular significance, not only as "the token of the covenant between God and every living creature on the earth for perpetual generations" (Genesis, ix.); but also that in its splendid colours all the divine and varied beauty of the universe shines forth concentrated in one, as in the dazzling raiment of the Angel Gabriel, that Messenger from heaven, and she knew that it often figured emblematically in ancient theology as a messenger of the gods, particularly signifying that the Holy Spirit or Divine Alma, whom Iris represented, was the Medium through whom the revelations came, and also that when the hour approached in which the Mother was to conceive the Holy Child, she was enveloped in a heavenly Rainbow.

(To be Continued.)

#### THE END OF THE OLD WORLD OF SPIRITUALISM.

1881 has seen some remarkable incidents in connection with mediums and their conduct. Idols, in human form, have been shattered right and left.

In looking through the volume of the MEDIUM for the purpose of compiling the Index, we have been struck with the warnings plentifully uttered, especially to Joshua Fitton, and the same was done privately to his friends. The evils of mixed circles, publicity, selfish emotions, and over-sitting were dwelt on, but it has had no effect. At the time we published the last account of his seances, we had heard of his having been found in the circle with all the trappings necessary to simulate the spirits represented. Our ominous words appended had been written before the painful tidings reached us. For many months we have felt uneasy as to the results of his mediumship, but considered it our duty to give to posterity a record of the whole affair, and now we narrate the final episode.

How much was false, and how much was genuine of what has been reported, there is no means of finding. His "friends," blinded in the past by one form of enthusiasm, are now dim-sighted with another feeling, and some of them profess to see that he has been a cheat all along. The men of mind and observation know him to be a medium, but that his moral feelings have been for some time undergoing an alienation, the consequences of which have been long feared. Mediums cannot be too careful of their associations and occupations.

His true friends are deeply sorry for the ruin he has brought

upon himself. He was amiable and talented—too sharp, indeed,—but without organic stamina, and so stumbled, as we all do frequently in some respect. The bitter lesson he has taught the Movement is of more importance than all his mediumship ever could be. There is a right and a wrong in mediumship and circles, and those who will break the law must suffer. As we wrote of himself some months ago—do we want any more such sacrifices?

It is usual to execrate such wrong-doers, but we know little of the unseen influences that made them victims, for they are indeed the greatest sufferers. Their folly should be our wisdom. Let us, once for all, be Spiritualists: try to understand mediumship, and not spread ruin and disgrace by reducing the Work to the level of a conjuring show.

There is also an hiatus in Newcastle over Miss Wood. Out of courtesy we have published notices from her and from the Society, but we take no sides. Neither party has ranged itself with our friends—and we have needed friends bad enough. We have no enemies, and can afford to be gracious to all, especially when they are in trouble from whatever cause.

We have received a report from Cape Town, which has been published in a contemporary. It alludes to the fact that a certain "inspirational orator" has made the confession recently—which he made to us when he arrived in London at the commencement of his visit to this country—that he is now too positive for the spirits to control him, and that he is not satisfied with certain facts of Spiritualism, and cannot lecture on these subjects! Thus he indirectly acknowledges the wholesale imposture he practised while in this country, and which Free-thinkers, Spiritualists, and others, convicted him of.

We do not care to dwell on the sufferings he and others have caused us, but we can, nevertheless, congratulate a fellow-creature on turning over a new leaf, and we can heartily wish him success in atoning for the dark past.

Thus we close the year with a clean book, so that there may be no bitterness in our spirit as we enter upon the Hopeful Future. The truth is—there are the most opposite influences in the spiritual atmosphere, and we may, in putting ourselves under the leadership of mediums, be saturated with the most diabolical sentiments. We know that many are sorry for how they have been misled towards us in the past, and we freely forgive them, knowing that they did not act except under spirit-impulsion, which obsessed them for the time.

And now, let us conclude with humbly craving the kind forgiveness of all, for our work in the year has fallen very short of what it ought to have been. We have done our best "under the circumstances," and so, no doubt, did those whom we criticize. "Circumstances" mean a deal, with mediums especially.

#### THE FUTURE'S VOICE.

Farewell, old year! we part from thee with sighs,  
And gladly greet the new with bright'ning eyes;  
Already o'er the distant hills of Time  
Its dawn is bursting with a light sublime;  
Echoes, deep echoes, greet our list'ning ears  
With thrilling import, fraught with joys and fears—  
List to the rain which swells  
Over the earth,  
Whose joyous music tells  
The New Year's birth!

Solemnly, too, a dying cadence falls,  
As from the wreck of long deserted halls,  
Or from the silent caves where shadows lie  
Come forth the saddened notes which never die,  
Changing, ever changing as they float along,  
List to the burden of their wild, weird song—  
"Hear with the soul, O man,  
I am the Past,  
I was since Time began—  
Find joys which last."

Louder and deeper on the air is borne  
The music of the New Year's happy dawn;  
Brighter and brighter glows the Heavenly light,  
Chasing away, away the old year's blight;  
Hope, buoyant, spreads her wings and mounts on high,  
And from angelic dear ones ever nigh  
Echoes the Future's voice,  
"I ne'er grow old,  
E'en as thy present choice,  
Come years untold."

KEFTOS

Calvert's "Mechanic's Almanack and Workshop Companion," for 1882, (John Heywood, Price 4d.) is full of information useful in every family; for who is it that has not to fall back on the resources of mechanical ingenuity continually? We wish all mankind were mechanics—girls as well as boys. It is a grand education in the practical application of truth on the geometrical plane. Buy your children some tool or present them with a copy of this almanack; or, what is better than buying the tools, dissuade them from spending their money in sweets, and teach them to lay it up and buy their own tools.

## 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 newsvendors, 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 30 1881.

### NOTES AND COMMENTS.

As Lady Caithness has not had the opportunity of correcting proofs of the article published this week, we crave her kind indulgence in the matter of typographical errors.

The extent of the Index has caused us to defer the publication of a number of articles; also the conclusion of Dr. Brown's list to Institution Week.

Mr. Barfield scarcely gave unbiassed judgment on Spiritualism and Mr. Wright's lecture, when he took the chair at Walsall the other evening. It is not contended that Spiritualism manufactures inspiration for its devotees, but that it: externally—furnishes them with evidences of spiritual existence; inwardly—brings them into communion with good spirits, if they desire such, and thus by external means induce interior spiritual action; interiorly—brings into play the intuitive or inspirational faculties, whereby man through the Soul ("Christ") communes with the Mind of God. This is divine inspiration. In spiritual culture Spiritualists read the Gospels and many other works as well. So Mr. Barfield's objection falls to the ground.

In allusion to the statement made by Mr. Barfield, that he had heard of five insane persons through Spiritualism in Walsall, Mr. Tibbitt says the society does not know of one case, and challenges proof.

Spiritualists need not expect ministers to attend meetings and advocate the Cause. Like Mr. Barfield, if they do attend it will be to crack up their own wares, fling a little dirt, and avoid the real point at issue as much as possible.

### THE CHRISTMAS NUMBER OF THE "MEDIUM."

The issue of last week, large though it was, was dispatched by post and rail before six o'clock last Friday evening. Some of our readers have written late in the week, saying they have not received their copies. Of course we cannot positively say that mistakes may not have occurred, but in several instances parcels which ought to have been delivered on Saturday did not reach their destination till some day this week. It is well known that at holiday times the Post Office and Railway Companies are severely taxed.

The Christmas Number has met with a most cordial reception, and, now that it is seen, extra quantities are still being ordered. It is not out of date yet by any means, and the friends of the Cause could not do better than post it liberally to friends likely to be interested. Several lists of names have

been sent here, and we have dispatched them with "London" post-mark on them.

The full supply of matter and neat wrapper have filled our friends with enthusiasm. As a specimen we quote from the letter of Mr. John Howard who, in remitting his subscription for next year, says: "I wish you success most earnestly, and sincerely hope that the coming year will be even a more encouraging one than the last. I am certain that if the get-up of the next year's issue is at all equal to the Christmas one, it cannot fail to please not only the eye but the mind and heart also."

Would it not be nice if we put a pretty wrapper on each issue in future? Get a few hundred readers, and the work is done!

### THE "MEDIUM" IN PUBLIC READING-ROOMS FOR 1882.

Our friends have sent in particulars of Public Reading Rooms, in a few towns, to which it would be well to send the "Medium" for 1882. We hope they will complete this task at once, as we desire to commence with 1882,—that is, next week. We simply want to know the postal address of each Reading Room that is worth sending a copy to; then we will correspond with the Secretary, and make all the necessary arrangements. Surely there is no reader of the MEDIUM so luke-warm as to omit this very easy duty. We do not want you to pay any money—only tell us of well-attended Reading Rooms in your respective towns and districts.

From letters received from workers in this matter we select the following:—

Accrington, Lancashire.

Dear Sir,—Being a constant reader of the MEDIUM, which is kindly lent to me by Mr. R. Burrell, of this town, and who also lends it to others, so as to spread its circulation, I saw the report in last week's edition that you wish to supply Reading Rooms, Club Rooms, Political, Literary, and Mechanics' Institutions, Gratis. Therefore, from a hint of Mr. Burrell's, and my own conviction, that a better scheme could not be adopted for the spread of Spiritualism, in Lancashire particularly, I made a canvass, and this is the result—

The Conservative Club.

The Liberal Club.

The Co-operative Reading Rooms.

The Mechanics' Institution.

The out-districts will be our next aim, and as we have the Cause at heart, believe me it will not be our fault if we cannot get them, and more also.—Believe me, dear Sir, your most obedient servant,

JOHN CONNOLLY.

Dec. 27, 1881.

### SUBSCRIPTIONS FOR THE "MEDIUM" FOR 1882, ARE NOW DUE.

Our next issue will be the first of a New Year, and we expect to hear within the next few days from all who desire the paper sent direct from this office during 1882. It is not our aim to send the MEDIUM to those who do not require it, nor do we wish to stop the paper of any honest brother or sister, who would like it, and intends to pay for it.

The proper way is to remit the amount, 8s. 8d., before next issue appears, or at least a post card to say it is wanted. As the publishing of the MEDIUM is not a matter of profit, we have no "margin" to allow credit with, or pay postage on repeated applications for the subscriptions. It is our heart's feeling to regard every Reader as a co-worker, doing a part to help on a work in which we also do a part; not as a "customer" trying to squeeze credit out of us. That old world principle is all for self; true Spiritualism is all for one another.

We hope to receive a deluge of renewals for 1882, from old and new subscribers. We feel certain that if our Readers worked as hard at it as we have done this holiday week, the circulation would just be doubled for next year. Take the names of new Readers early to the Newsagents, that they may order a full supply.

### A SCOTCH SOIREE.

To the Editor.—Dear Sir,—Will you kindly allow me through the medium of your valuable columns, to intimate that Mr. Alexander Brown and I, intend arranging a Scotch Soirée, or Re-union about the end of January, and we shall be pleased to receive offers of assistance from any friends who are willing to aid us. We will announce further particulars as soon as arrangements are made; we trust our friends will kindly bear it in mind. All communications to be addressed to Mr. ALEXANDER BROWN, 208, Copenhagen Street, N., or to, yours very truly,  
26, Penton Street, N.  
FRANK EVERITT.

Mr. T. M. Brown, will lecture at Darlington, on Sunday Jan. 1st, 1882. Please address all letters till Wednesday, the 4th, to care of Mr. A. C. Clark, High Northgate, Darlington. He will also visit Middlesborough, if arrangements be made.



## MRS. EMMA HARDINGE-BRITTEN AT BATLEY CARR.

The Spiritualists of Batley Carr, were on Christmas Day, and the Monday following, as well as on the day preceding the 25th, favoured with the eloquent ministrations of the above named gifted lady, and I venture to say, that, never before have the walls of the little upper chamber of Batley Carr, resounded with nobler and loving thoughts expressed in such beautiful language, as were given utterance to, by the lady in question, on the days mentioned.

The Batley Carr Spiritualists have held their weekly services for nine years in the same small room, which they now use, and during that time, have been the means of developing more than one medium—whose worth and gifts are now well-known and appreciated throughout (and even beyond) the United Kingdom, and the earnest workers of the Cause in this place, having thought the local society ought to possess a library of its own, replete with the standard works of those who have done so much to elucidate the grand truth of Spiritualism, banded themselves together in loving rivalry to hold a Bazaar with the object of raising thereby funds sufficient to form a nucleus of a library. For the purpose of giving greater éclat to the proceeding, the Committee secured the services of Mrs. Britten, who opened the Bazaar in person last Saturday, and on that occasion she delivered a sweet discourse apropos to the purpose, and with such effect, that the eyes of many present were suffused with tears. The result of the day's sale, was about £16. On Christmas Day, Mrs. Britten delivered two addresses, the first one being entitled "A Christmas Oration" and the second one being on "The Second Coming of Christ." The attendance on both occasions was excellent. The Bazaar was continued on Monday, and the two days' sale realised about £30, which exceeded the most sanguine expectations of the organisers of the Bazaar. On Monday evening, Mrs. Britten delivered the concluding oration, on "The Signs of the Times for 1882," to a full audience, and her eloquent words met with many a responsive echo in the hearts of those who were present. This gifted lady has signified her intention of presenting a copy of her works to the new library of the Batley Carr Spiritualists' Association, and by her true womanly co-operation in the good work achieved and attempted by this local society, she has endeared her name in the loving memory of the Batley Carr Spiritualists.—G.B.

THE RIDGE.—Most picturesque is the aspect from the Ridge where we write this. The wide rolling Indian Ocean, a stone's throw one way, and the Bay, forming a foreground to the panoramic uplands, a stone's throw the other. The roar of the surf along the shore, and the fin of dolphin or porpoise every few moments showing itself. The Hindoos by hundreds hauling in the immense catches of fish with infinite excitement. Then in harbour the bay and the shipping that brings old England nearer to one in the remembrance of Portsmouth, Southampton and Plymouth. The steam tugs battling out over the Bar down the Bluff Channel in response to the signals of the flagstaff at the Lighthouse, to bring in the various craft that care not to risk the rough chances of the outer anchorage. Addington is the natural home for the commerce of the future, as the Point and Point Road even now show more and more every day. Also it must be the site for Marine Terrace and Esplanade east, looking seaward, and Marine Crescent and Drive, west round the Bay to the afforested retreats and embowered villas of the Berea. The Berea with its sylvan beauty and glorious views of Bay, Islands, Bluff and ocean, will never cease to be the chosen home for merchants and citizens who care not much for boating and bathing. But Addington and Point (and the Bluff when there shall be a chain steam pontoon) must, in the ordinary course of things, become not only the great commercial quarter, but also be the watering place and pleasure resort of the colony. When the dredging machine has deepened the channel round the Bay to the Berea, beyond Government House and the Glebe, right away to the mouth of the Umbilo, little steam boats, like those on the Seine at Paris will afford business men a pleasant alternative route with the present tram cars and Point Railway of going home to the West End. But visitors for the bathing season—and in this happy climate the bathing season is all through the year—will naturally desire to live on the Bay Crescent, or have their residence eastward on the Esplanade; while Marine Terrace and Bay Drive doubtless will be connected by way of Church Street, running east from above the old breakwater past Christ Church and over the new railway crossing. Altogether the prospects in favour of Addington are manifestly in advance of anything we know in Natal. For here nature has given the means of creating the Naples of South Africa.—Archdeacon Colley's "Sentinel."

On Sunday, January 1st, 1882, Mr. Walter Howell will deliver two discourses in the Temperance Hall, Horsedje Street, Oldham, at 2.30 and 6 p.m. Subjects:—"There shall be no more Death," and "I Saw a New Heaven and a New Earth." The Oldham Friendly Choral Society will render suitable selections of music. A collection at each Service to defray expenses. All truth-seekers are invited.

JAMES MURRAY, Secretary.

## A SERMON for the SEASON.

AS A TALE THAT IS TOLD.

BY THE REV. C. WARE, PLYMOUTH.

"We spend our years as a tale that is told."—PSALM, xc. 9.

The closing of a year naturally makes one thoughtful; it is a time suggestive of solemn reflections concerning life in general, and in particular concerning the facts, events, and experiences of the year through which we have passed. It was impressed on my mind to write for the MEDIUM some thoughts and reflections appropriate to such a time, and, simultaneously with that impression, the subject and words given above were suggested to me. I herewith present my compliments to the Readers of this Paper, and humbly offer the thoughts that have occurred to me upon this subject.

I said that the closing of the year is a time naturally suggestive of serious reflections; I do not mean that there is anything natural or specially significant in the fact that our earthly life is measured by time, and divided into hours, days, weeks, months, and years. Such division is purely arbitrary, like the division of the Bible into chapters and verses, neither is of divine appointment, but is merely an arrangement made by man for his own convenience. Our life is simply continuous existence, having no division nor interruption; or rather PRESENT existence—there is no past, so far as our individual life is concerned; what we call past-experiences are ever present to our consciousness and memory. True, we may not be able to recall everything to present thought, but this is on account of the limitations of our physical environment. When we pass from the body there will be presented to our liberated consciousness and quickened memory, in vivid detail, the entire panorama of our earthly existence; then it will be found an ever-present accumulation of thoughts, desires, motives, and actions, making up the sum total of the life we are living in the ETERNAL NOW.

Yet, as it has been thought good to human wisdom to divide our earthly life into periods called years, it becomes appropriate and natural that we should make the close of a year a time of special reflection; that we should take stock, so to speak, of the great facts and interests of life; that we should review the experiences, reflect upon the occurrences of the year, and submit our conduct to the impartial judgment of righteousness, wisdom and truth.

The ancient writer compared the years of earthly existence to a tale—"We spend our years as a tale that is told," and a little reflection will suggest that there is much appropriateness and much wisdom in the comparison.

## I.—THE ANALOGY.

Let us look first at the general analogy between the two: between the years that we live, and the tale that is told. We must not jump to the conclusion that because they are compared to a tale, the writer necessarily meant that our years are of little account, and that they are spent to no substantial purpose. By no means; all tales are not idle, frivolous, or useless, neither are all our years of that character. The point of the analogy seems to consist primarily and chiefly in the idea of BREVITY; our years are soon spent, as a tale is soon told. Everyone recognises the truth of the motto, "Tempus Fugit," and, among common observations, there is no one more common than the fact of the rapid flight of time. However full of incident, however fraught with significance, however exciting in its progress, it is quickly spent, as a tale, even when comprising all these features, is quickly told.

But though brief, our years are not necessarily useless or insignificant, any more than a tale is. There are tales and tales; tales are light or serious, frothy with frivolity, or weighty with noble sentiments; full of wisdom and mirth, or of folly and sadness; tales may be tragical or comical; true to life and nature, or artificial and fanciful; tales may be aimless and idle, or they may have a serious earnest purpose, and be weighty with instruction and stimulus. Herein will be the suggestiveness of these words; for, under the generic term "tale," scope is allowed for the most varied deduction and application.

Thomas Binney says, "When I was in Egypt I saw a crowd of people surrounding a professed story-teller, who was going through some tale, riveting the attention and exciting the feelings of those who listened to him. This is one of the customs of the East. It naturally springs up among a people who have few books or none, where the masses are unable to read, and where, therefore, they are dependent for excitement or information on those who can address the ear, and who recite, in prose or verse, traditional tales or popular legends." This being so, we can imagine the VARIETY found in such tales, and from this we shall perceive the true analogy between those tales and our years.

"We spend our years as a tale that is told," but they need not be idle, useless tales, without point, instruction, or moral. How many live through the year AIMLESSLY, like a story told for the sake of telling, having no serious earnest purpose!—as those novels which only minister to a depraved and unnatural

taste, super-inducing a merely artificial excitement of the passions or fancy in the listless, languid, indolent reader; having no earnest purpose and accomplishing none, so thousands aimlessly live their lives, without growing in knowledge, wisdom, or usefulness. There are tales which have a serious earnest purpose, being full of useful instruction and deep soul-stirring sentiment; tales which enliven thought, awaken elevated aspiration, and stimulate to noble and benevolent action. For example, the tales of Charles Dickens and Lord Lytton, the former dealing, amidst the exuberance of his fancy, with the real and the actual, the hard stern facts of life; the latter belonging to the more occult and mystical, yet, to the psychologist and Spiritualist, no less real and actual realm of existence; both writers are terribly in earnest, and no one can read them without being instructed, stimulated, and awed. To such men, the tales they told were their life's work, and well and truly they did it. Our years may be like these tales, instructive, interesting, and useful from the beginning to the end. Again, our years, like tales, are often full of incidents, tragical, thrilling, and memorable.

So much for the analogy; we will now speak of these words as applied to—

## II.—THE PAST YEAR.

What events have crowded into the exceptionally eventful year just closing! "The coming year," said the inspiring intelligence speaking through Mrs. Richmond, in one of her addresses of last year, "will be fraught with destiny," and, to the sagacious observer, truly it has been so. How tragical in its obituary and casualty list; how historically eventful in political, national, and international aspects! How many leaders in literature, government, and religion have passed away—Thomas Carlyle, Lord Beaconsfield, the Czar of Russia, President Garfield, Dean Stanley, Morley Punshon; what rebellion and agitation among the Irish and their representatives, and what calamities on sea and land through shipwreck, railway accidents, and tragedies, colliery explosions, theatre burnings, and even balloon enterprise has claimed its distinguished martyr.

The Spiritualist will recognise the deep spiritual significance underlying all these events and transactions, and it is from a spiritual standpoint chiefly that we view the past year as exceptionally eventful and significant. The air has been full of subtle influences. To some, whose lot or choice it is to live in a wholly spiritual atmosphere, this will have a prominence and a significance not realised by the many; but in how many directions has the influence of Spiritualism been recognised and felt. Never before has it had such a prominence in the secular press in this country; never before has it figured so conspicuously in the religious world. To use the words of Professor Phelps, though referred to by him with another feeling; "the air has been tremulous with the march of invisible battalions!"

To some of us, the writer in particular, the past year has been of all others the most eventful, a tale, from beginning to end, of earnest, instructive, exciting import. To him, whatever it may have been to others, it has been the end of one Spiritual Age, and the beginning of a brighter and happier era; the dawn of a new and an immortal day. To many with whom I have been intimately associated it has been a year fraught with romantic incidents and exciting experiences, in a spiritual sense chiefly; and they do not grow weary of repeating to each other the story of their experiences—the trials, struggles, successes, and victories of the past.

How much the word SPIRITUALISM means to them! A new birth, a new world, a new religion, a new life! It is nothing less than the breaking down of the "wall of partition" between this world and the world of disembodied spirits; it is nothing less than the passing away of the night and the dawn of a new and glorious day; nothing less than the end of the old world and the inauguration of a new and happier existence, in which they will pursue their daily course, "land in hand with angels," and with friends "who were dead but are alive again; were lost, but are found."

The past year has been no idle tale to the spiritual observer and worker. Spiritualists everywhere, whether so named or not, will have realised instinctively the flow and advance of the spiritual tide, elevating this great Movement to a higher level, and giving to it a deeper influence.

May we go on spending our years in the same and more abundantly useful way, so that they shall be like brief, yet eventful, instructive tales, which we shall never be ashamed of reviewing nor weary in repeating, remembering that—

"We live in deeds, not years; in thoughts, not breaths;  
In feelings, not in figures on a dial.  
We should keep time by heart-throbs; he most lives  
Who thinks most, feels the noblest, acts the best."

So much for my reflections upon the past year. I cordially wish all my co-workers a Happy New Year, particularly in close communion with spirit-friends; growth in spiritual life; and more earnest work in the Spiritual Field.

Our little systems have their day,  
They have their day, and cease to be;  
They are but broken lights of Thee;  
And Thou, O Lord, art more than they.

## SPIRITUALISM AND ECCLESIASTICISM.

THE REVEREND A. F. BARFIELD, WALSALL, ON  
SPIRITUALISM.

(From the "Walsall Free Press.")

A spiritualistic meeting was held in a large room in the Exchange Buildings, High Street, on Wednesday evening, for the purpose of hearing an "inspirational" address from Mr. J. C. Wright, of Liverpool.

The chair was occupied by the Rev. A. F. Barfield (pastor of Bridge Street Congregational Church), and the large room was crowded in every part.

The Chairman said he had been requested by the Committee of Management to occupy the chair that evening. He consented to do so upon the condition that anything he should say would not give offence to any of their friends who believed in spiritualism, because he should not have been there that evening if he had not been permitted to express his own convictions in the few minutes that were allotted to him. He wished to express his thankfulness to those who gathered together there in the name of Spiritualists for the courteousness with which they had always treated him. Some little time ago he preached a sermon on Spiritualists and Spiritualism. Some of them went to hear that sermon, and of course would not agree with it; but it struck him had he preached such a sermon against any other denomination they would have rushed off to the newspapers, and perhaps would have abused him pretty severely. He was prepared for that; but he was agreeably surprised and very much pleased shortly after to receive a deputation from the Spiritualists, who talked the matter over with him in his study, and in the most courteous and gentlemanly way requested him to lend them his manuscript, in order that some gentleman they had coming from a distance might be prepared to answer it the following Sunday afternoon. He gave his friends credit for sincerity, that they really believed Spiritualism did good, and that it therefore was good. They, on the other hand, would give him credit for equal sincerity when he said that he believed it to be bad, and that the tendencies of it were bad. So far as he had been able to study the question, he did not find it tend to elevate society, but he did find that it debased and lowered the community. He received a letter that morning from a gentleman in the town in which he stated that a Walsall medical man could testify that there were five cases in which five persons had become more or less insane through the influence of Spiritualism. But it might be said in reply that they could tell him of 5,000 people, not in Walsall, but generally speaking, who have been driven to insanity through the influence of religion as taught in their churches and chapels. He was quite ready to admit that, but that in his estimation, only proved the falseness of religions teaching to which those people had listened, and the same might be said of Spiritualist teaching. He did not believe anyone was driven to insanity through the true religion of Jesus Christ, any more than he believed that anyone could be driven to insanity by the tenets of real Spiritualism. The fact that people were being brought into that condition only proved the falseness of the tenets to which they had listened. He believed all the phenomena they found in popular Spiritualism could be explained, by magnetism and those psychological peculiarities which they found manifested in the clairvoyant and the mesmerist, and that they were in no way traceable to departed spirits. He believed in Spiritualism, but it was the Spiritualism in the New Testament; the Spiritualism taught by Christ to his Apostles. The spirits minister to us; were they not all ministering spirits—the angels send forth to minister to those or for those who shall be heirs of heaven. But they were met there that evening for the purpose of hearing a trance or inspirational address on a subject which he had been requested to select. He should like at that meeting, or any other, to put to the medium tests which, if answered, would at least lead him to think there was ground for serious investigation. He should like the medium to declare that he was under the influence of some well-known departed scholar, and that he would answer any question he might put, or give him any information he might be in search of. Remember, he was not doing those things out of mere curiosity, but with earnest desire to find out truth. For the present, however, they would listen to the subject he had selected; but by way of testifying whether there was any power in Spiritualism, perhaps the medium would inform them of the subject he was going to name. He had read a good deal about Spiritualism, but he had never read of any explanation of it either from a medium or anyone professing to be under the control of spirits. Mr. Barfield said Mr. Wright desired him to announce the subject, and in accordance with that request he would state the subject he had selected was the difference between modern Spiritualism and Witchcraft, such as was practised in Old Testament times by the Witch of Endor, or the Sorcery practised in New Testament times by Simon Magus.

Mr. Wright, after a few preliminary observations, in course of which he spoke in eulogistic terms of the noble example and



moral courage of the chairman in rising superior to popular prejudice and taking the chair on that occasion, proceeded to defend Spiritualists from the charges of immorality and insanity that had been brought against them, and then noticed the remark by the chairman, that some person had stated that the tendency of Spiritualism was to drive people insane, and said insanity was a physiological and not a theological question, and when it occurred it was the result of some physical defect, which rendered the party incapable of reviewing correctly and calmly the question it had undertaken to consider. But neither religion, nor Spiritualism, if properly reasoned out, would produce insanity. Witchcraft, in the Old Testament times, was an attempt to take advantage of the ignorance of the people for the purpose of keeping them in subjection, and very frequently people of a different religion called the ceremonies of those who differed from them witchcraft; but Modern Spiritualism sought to demonstrate upon scientific principles the immortality of man, by producing phenomena which clearly proved the existence of intelligence apart from organism, and the continuity of consciousness after death. The speaker at considerable length proceeded to elaborate this part of his subject, and said at the present time, when the chairs in our universities were occupied by learned professors, who taught that intelligence was the outcome of organisation, there was a necessity for some system to demonstrate the existence of mind or spirit apart from matter. He stated that Spiritualists did not believe in the divinity of Christ, nor in the trinity; neither did they believe in a personal devil, nor in eternal punishment. What they believed in was evolution, or progressive development, until a state of perfection was attained; but they had no creed, and Spiritualists were at liberty to believe in the trinity if they thought proper. They might believe in the thirty-nine articles of the Church of England, or the five points of Calvinism. All that Spiritualists asked, was for people to go to their own homes, and in their own family circles test the truth of Spiritualism, and not to accept the teaching of any public medium; and if they did that they would find proof of the truth of Spiritualism, which taught that disembodied spirits could communicate with the embodied spirits on this earth. There was a time when the science of geology was denounced, and the phenomena of mesmerism were decried; but geology was now publicly taught, and the phenomena of mesmerism admitted to be true, and so it would be with Spiritualism, which taught men that their only hope of true happiness lay in the attainment of knowledge and the practice of virtue. The lecturer then, on the word "eternity" being called out, gave several verses of poetry upon it; he also gave short poems on the words "life" and "Garfield."

On the motion of Mr. Harper, of Birmingham, seconded by Mr. Barr, of Hedsnesford, a cordial vote of thanks was awarded the chairman, who, in acknowledging the compliment, expressed his regret that a kindlier feeling did not exist among the various denominations of Christians in Walsall. If he solicited a Churchman to come to some of his services, the invitation was respectfully declined, and if he went to assist some congregation, the members of which differed in some point of doctrine from his own people, he was taken to task about it; and he might probably be called to account for his presence among them that evening; but he once told a person, if invited he should go to a meeting even if there was a number of devils there—because he should endeavour to convert those erring spirits. He would not criticise the lecture in detail, but would just observe that the lecturer seemed to wander wide of the subject suggested. Indeed, the lecture seemed to be a kind of patchwork affair made up of the scraps of different lectures, worked up and dovetailed together. Notwithstanding all he had heard that evening, he would go away firmly believing in the Gospel of Christ, which had an inspiring effect, and if Spiritualism or any other "ism" could furnish him with an inspiration, superior to what he found in the gospel he would be prepared to receive it. But his belief in the Divinity of Jesus Christ remained unshaken, and he was more than ever devoted to the principles taught in the New Testament.

A collection having been made and a hymn sung. Mr. Barfield pronounced the benediction, and the meeting which was largely attended, separated.

#### GOSWELL HALL SUNDAY SERVICES.

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

On Sunday morning, January 1, Conference will be held at 11 o'clock, to which all friends are invited.

In the evening, at 7 o'clock, Mr. Johnson will give his very interesting and instructive lecture; Subject—"The Philosophy of Spiritualism." We hope the friends will gather round in great strength, each one trying to create an influence that might bless one another. The Committee are pleased to state that they have purchased an harmonium; we should be most happy to meet any volunteer who will kindly come forward and play the same for the Sunday evening service. We will be most happy to pay travelling expenses.

161, Manor Place, Walworth, S.E.

W. Towns, Sec.

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

Saturday, December 31st, a Watch Night Meeting, commencing at 10.30., terminating at 12.30.; Short Addresses and Suitable Music.

Sunday, January 1, at 5 p.m. prompt, a Tea Meeting, after which addresses by old friends; Sacred Songs and Solos Tickets 1s.

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

Tuesday, at 8, a Happy Evening; Vocal and instrumental music, recitations, etc., until 9.30. Dancing and other innocent recreations until a reasonable hour. Refreshments; admission 6d.

Wednesday, at 8, a Developing Circle. Mrs. Treadwell, medium.

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

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

J. M. DALE, Hon Sec.

#### 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.

On Sunday (New Year's Day) the Committee intend to commence their labours as Christian Spiritualists with a day of prayer and praise, feeling sure that the work cannot be sustained by any other means than in Spirit and in Truth, and it is for this that they labour knowing that spiritual blessings can only be obtained by this means. The Committee therefore intend to hold a circle in the morning at 11 o'clock, and there will be a trance medium present. At 3 o'clock there will be a circle, Mr. Wallace medium. At 7 o'clock, Mrs. Treadwell, medium, and after the address the medium's guides will give clairvoyant tests.

As the expenses of the work at this Hall are met by collections at each service, the Committee trust that the friends of the Cause will support them in their earnest endeavours to spread the truth of Spiritualism and extend the knowledge of the Life Beyond.

W. HARLING, Hon. Sec.

73, Barnsdale Road, St. Peters Park, Harrow Road.

#### MRS. HARDINGE-BRITTEN'S WORK.

Mrs. Hardinge-Britten has already promised to lecture as follows, during the Sundays of the ensuing months; any friends in adjacent places desiring further service, for week night lectures only, can apply to—The Limes, Humphrey Street, Cheetham Hill, Manchester.

Sunday, January 8, 1882—Manchester.

" " 15—Bingley.

" " 22, 23, and 24—Bradford.

" " 29—Macclesfield.

" February 5—Blackburn.

" " 12, 13, and 14—Newcastle.

" " 19—Liverpool.

" " 26—Sowerby Bridge.

Sundays of March and April—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. Afternoon Subject "Immortality Demonstrated" Evening Subject "Christianity, Secularism, and Spiritualism, their parallels and contrasts." Admission, front seats 6d. each, back seats 3d. each. Tea at the Trinity Coffee Tavern, 83, Chapel Street, Salford, at 5 o'clock, 6d. each.

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

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

#### APPOINTMENTS.

Mr. Morse's Sundays are now all occupied, until March, 1882.

BELPER.—Sunday January 1st. LONDON.—Goswell Hall Jan. 8, 15, 22, 29; and Feb. 5, 12, 19, and 26.

GLASGOW.—March 5. STAMFORD.—March 12.

NOTTINGHAM.—" 19. CARDIFF.—" 26.

Mr. Morse accepts engagements for Sunday Lectures in London, or the provinces. For terms and dates, direct him at 53, Sigdon Road, Dalston, London, E.

MISS WOOD'S SEANCES.—To prevent disappointment to her friends especially from the country, Miss Wood desires to announce, that, as the Newcastle Committee and herself are unable to agree as to terms for sittings in the new cabinet, no more seances will be held by her for the Newcastle Society.

31, Belsay Place, Newcastle, Dec. 13, 1881.

## MANCHESTER AND SALFORD SPIRITUALISTS' SOCIETY.

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

## PLAN OF SPEAKERS FOR JANUARY.

- January 1—Mr. Hesketh, Manchester.  
 " 8—Mrs. H. Britten, at the Mechanic Institution " see other notice."  
 " 15—Special and important meetings, for members only.  
 " 22—Mr. Garner, Oldham.  
 " 22— " Place, Macclesfield.

## MANCHESTER ASSOCIATION OF SPIRITUALISTS.

Temperance Hall, Grosvenor Street.

President: Mr. Brown, 38, Downing Street.

Secretary: " W. T. Braham, 392, Stretford-road,

Services every Sunday Evening at 6-30 p.m.

## PLAN OF SPEAKERS FOR JANUARY.

- JANUARY 1—Mr. Brown. Mrs. Britten.—(united service)  
 JANUARY 15—Mr. Place, Macclesfield.  
 " 22—Mr. Johnson (Hyde). JAN 29—Mr. Brown.  
 392, Stretford Road, Manchester. W. T. BRAHAM, Sec.

## BARROW SPIRITUALIST ASSOCIATION.

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

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

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

## CIRCLE OF PROGRESS, COVENTRY.

President—Mr. J. Pickering, Electro Plater, Stoney Stanton Road  
 Secretary—Mr. H. Spittle, 69, Far Gosford street.

Meetings—Every Tuesday night, at 8 o'clock, at Mr. Pickering's.

Note.—The first meeting in every month is open to strangers, on application to the President, or Secretary. Friends are cordially invited

PSYCHOLOGICAL Society, 18, Oswald's Wynd.—Tuesday evening at 8 o'clock.

OLDHAM Spiritualist Society, 176, Union-street.—Meetings, Sunday at 2-30 p.m., and 6 p.m. Mr. James Murray, secretary, 7, Eden Street, Frank Hill, Oldham

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## APPENDIX.

## I. Copies and Fac-Similes of various Direct Writings.

II. Answers to Some Questions by Ruisdal and Steen.—Resurrection of the Body. Spirits Cognisant of Natural Objects. A Glimpse of Summer Land. "What Good will it do?" Medium's Sight in Trance. The "Double." Man's Power over Spirits. Employments of the Spirits. How Ruisdal became a Painter. Mediumship and Strong Drink. Ruisdal's First Experience in Spirit Life. A Picture of the Spirit Land. Ruisdal and the Students. Deserved Reproof. Knowledge withheld. "All the work of the Devil!" On Light, Comets, and Spots on the Sun. Sun, Moon, and Planets Inhabited. Materialisation of Spirit Forms. Ruisdal's Visit to Rome. On "Purgatory." Continuity of Earthly Relationships. Ruisdal on Oils, Colours, Varnishes, &c. Spirit Transition. Ruisdal's Betrothed. The Story of Steen and Jan Lievens. Ruisdal on the Ideal and Natural. Lawfulness of Spirit Intercourse. Work of the Spirits. Ruisdal and Steen on their Pictures. Condition of Persons Dying in Idiocy. The Angel of Pain. "Shall we know each other?" Use of the Crystal. Ruisdal's Description of Jesus. Steen's First Experience of Spirit Life. Locality of the Spirit World. Steen on Jesus and his Work. How they Pray in the Spirit World. Red Indian Spirits. Steen gives a Test of Identity. Ruisdal's Picture in the Edinburgh National Gallery—a Test. Interviewed by J. W. Jackson. Ruisdal's Waterfall in Moonlight—a Test. Ruisdal on Home. Eternity of Matter. Recovery of the "Lost." Ruisdal on Contemporary Painters and Painting. Contemporaries' Names (given direct). Steen on Effects of Discussion. Spirit Language—Temperature—Clairvoyance—Cold and Catching Colds, &c.

III. Other Phases of Mr. Duguid's Mediumship.—Movement of Inert Bodies with and without Contact. Production of Sounds from Invisible Causes. Perfumes. The Spirit Voice. Levitation of the Medium. Transference of Solids through Solids. Spirit-Lights. Spirit Touch. Distillation. Winding-up and Carrying Musical Boxes. An Overcoat put on the Medium while his Hands are Securely Bound.

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