



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

SPIRITUALISM.

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BY THE COUNTESS OF CAITHNESS.

To the Editor of the Medium and Daybreak.

[The beginning of this Letter appeared in the MEDIUM, December 24th, 1881.]

But as time passed on, a great change came to my friend; that change, in fact, which so many are now awaiting, though all unknown to themselves, but which, when it comes, will create for each individually a new Heaven and a new Earth, for they will see all things in a new light, when quickened by the Holy Spirit to have the consciousness that God has generated His Son in them: "For the Lord whom they seek shall suddenly come to His Temple."

Now her thoughts no longer dwell on the beauty and significance of the Rainbow, or Messenger, but on the significance of the Message itself. "Thy mission is GREATER than that of Daniel"—Was it not enough to turn the head of any weak woman? But my friend's head was not turned, for she is not proud, but humble as a little child, and therefore she is strong—not in her own strength, but in the strength of Him whom she trusts, and whom she ever desires to serve; and, putting all human vanity and weakness on one side, she fully believed the assurance which had been thus wonderfully conveyed to her, and like Mary of old she pondered it in her heart, nothing doubting, saying only,—"Behold, the handmaid of the Lord," feeling sure that whatever her mission might be, He would one day make it plain to her, when she should be fittingly prepared to receive it; and as this preparation progressed, the words of the message took new significance in her mind, and she was given to perceive that it was in some way connected with the mission of the very Daniel with whose favour in the sight of God she had been taunted. By degrees she was made to recognise that one by one the great truths which Daniel confessed he could not understand, were one after another

made plain to her, until she felt that she could say she "UNDERSTOOD," where Daniel had said "he heard, BUT UNDERSTOOD NOT," when he added, "O, my Lord, what shall be the end of these things?" (Daniel, xii. 8.)

And when my friend found that it had been given to her "TO UNDERSTAND," she comprehended that "the time of the end, or TIME, TIMES AND HALF-A-TIME," for which Daniel had been ordered "to close the book and seal the sayings," must be drawing very nigh, that they must, in fact, be very nearly completed, for otherwise they would still have been a sealed book to her. The signs of the times in which she lived were also confirmatory of the truth of the impressions she was almost daily receiving from the spirit-world, for the message to Daniel was: "But thou, O Daniel, shut up the words and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." (4th verse.) And thus, with interior revelation, and exterior confirmation, she began to see her mission opening out before her, and to comprehend that DIVINE LOVE IN HIS DIVINE WISDOM had indeed chosen her as one of those who were to have a "GREATER mission than Daniel," inasmuch as the latter was told to close and seal, what she, with others of the same Sun group, or Christ circle, had received the Divine command to unseal and open!

We have now reached the very last week of 1881, which I endeavoured in many ways to prove in my last letter was the end of the old, and, therefore, as I have said in this letter, I close in the date in my private journal by drawing after it a Red line, followed by a Blue line, by which latter I intend to indicate my hope and belief that the New Year, which we are so soon to enter upon, is one of great promise and good tidings for the future. The Red and Blue united are, as we have seen, the colours of LOVE AND WISDOM. These are, indeed, the only two original colours, for Yellow is the radiance of the Sun itself; Orange, is Red mixed with the golden light of the Sun; Green, is Blue and Yellow; Indigo, is Blue tinged with Red; and Violet, is produced by the mingling of Red and Blue. The Sun is a'chemic gold, and the Moon is alchemic silver. In the operation of these two potent spirits or mystic rulers of the world, it is supposed, astrologically, that all mundane things were produced.

There are two very important actors in the Book of Daniel, as those must remember who have ever studied

it with attention, and these are, as we have seen, the two Angels of the Sun, Michael and Gabriel. I am now permitted to state that one of these Angels has already particularly manifested his interest in the friend whose wonderful vision I have related above; he has been seen both by her and by others, from whose letters I copy the following description:—

“‘M’ has been shown your angel, and he is the colour at once of Magdalen and Venus, the Yellow ray of the Sardinium in the Solar Spectrum, bright and warm, with the Red or the Sun; an angel he is, too, of aspect benign and proportions ample, his whole bearing indicating plenitude and magnanimity; so that, now, our Trinity comprises the three primary colours—Red, Yellow, and Blue.” Another writes—“The Angel you have seen, and been given to understand is more particularly your guide, being one of the great Angels of the Star circle to which you belong, is, no doubt, the Angel Gabriel, who appeared unto Daniel, and also to Mary the Mother. Now with regard to what we are wont to call the Angelic Orders—Michael, Gabriel, Uriel, Raphael, &c., they are grand orders; but may they not have sprung through the Divinity in operation by the Word, and by His Wisdom (feminine) in ages, as we term them, far off? Time is as nothing, you know, with Deity, and as in the lapse of ages they became, at least some of them, so as it might be said to have left their “first estate;” then ultimately we have Adam—Dual—and, through him, the highest manifestation of God, as seen in Jesus, ‘the Son’—Jehovah Incarnate.”

Aye! and let us remember how conspicuous a part the Angel Gabriel played at that particular time of fulfilment of the Sacred Mysteries; since when he has been called “THE ANGEL OF THE ANNUNCIATION.” But the Angel we are now awaiting is another, for in the twelfth chapter of the Book of Daniel we read:—“And at that time” (the time of the end) “shall MICHAEL stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation, even in that same time; and at that time thy children shall be delivered, every one that shall be found written in the book.”

Now, as I have said, the Angel Michael is ever represented as slaying the Dragon of Matter, or Materialism, with his bright flashing sword of Spiritual Truth, and if we read the above verse in conjunction with one which preceded it, we shall perceive how exactly this Dragon is described, and what a grand work Michael is coming to accomplish on earth, by destroying this hideous monster, the sole cause of Darkness, Evil, and Sin.

This is the verse I allude to—“And the King” (Materialism) “shall do according to his will; and he shall exalt himself, and magnify himself above every God, and shall speak marvellous things against the God of Gods, and shall prosper till the indignation be accomplished; for that that is determined shall be done.” There is more, but this is enough for my purpose, which is to point out the Dragon of Evil, or he who exalts himself in this adulterous generation, above all that is God, whom the glorious Angel Michael is to overcome with the spiritual sword of Truth; and I have no doubt but what this is the very same event which is described by John in Revelation, for in my mind the two Visions are very closely connected,—they are, indeed, one and the same, seen in different ages, and the time of their fulfilment is now approaching. One of the actors who perform so important a part in the two visions, namely, the Angel Gabriel, has already again distinctly manifested his presence on earth, and I doubt not we shall soon hear of the appearance of the Angel Michael. As to the Dragon whom he is to slay, he is, unfortunately, always with us. It is the mythic representation of Evil; and a quality, be it positive or negative, cannot be expressed visibly except by a figure. Celestial and spiritual truths cannot be conveyed in

human language, or without a myth or mystery, hence the Kabbalists and Hermetic Philosophers of old signified them in most mysterious, but, to the initiated, in most eloquent symbols; the Pythagoreans in numbers, which, to those who make a study of these things, are as eloquent and soul-thrilling. Christ declared them in parables, and without a parable spake he not, unto the material and worldly minded, lest they should wrest these sacred Truths to their own destruction. When we teach our children in their early years we do so tenderly, through little stories and fables suited to their undeveloped mental capacities.

Hence, also, the figurative language of the olden Scriptures, in which every male name as it occurs denotes the progress of the human mind—or Being—and the different forms of life which succeed each other in us, both in the flesh and in the spirit; for the flesh is not to be despised, being the final or outer chamber of the spirit, and the spirit the final or inner chamber of the flesh. Thus Abraham represents Faith; Isaac, Sonship; Jacob, Service; and all combined they are but intended to represent the different stages of our growth and spiritual development, as the self-same tree or flower looks different at different stages of its growth. The female names and characters in the Bible denote, in like manner, the affections and sentiments, or, more vaguely, the PRINCIPLES with which this human being is allied; for our principles are what our affections make us, and these, we cannot help perceiving, change, as we advance and develop. Thus St. Paul declares to us, further on, the representative nature of the two Bible women, Hagar and Sarah. New affections or fresh forms, embodying the same principles, are taken into union at each successive stage of his advancement by the individual who, himself, is described under a different name (or nature) as he progresses and develops into the more perfect state.

The different animals which so constantly figure in this most mythic of all mythical Books, are, of course, also only representative, as, for instance, those taken in pairs into the Ark (the heart of man) by Noah, and those which were so continually offered up in sacrifice, which have caused so much offence, and consequent scandalous criticism of that which is the most holy, wonderful, and mystic Book we possess.

The Bible is a spiritual book, and treats wholly and only of spiritual matters, but as man had not yet learnt spiritual language, material images, and pictures, and stories, were obliged to be used to bring spiritual truths to his comprehension, hence all seeming mystery; but as man’s spirit progresses and unfolds, it gradually begins to perceive and comprehend spiritual truths, and thus, by degrees, outgrows the necessity of figures, and images, and childish things, and puts them away with its dolls and wooden soldiers of the nursery, and at last the fully developed and perfect man understands with Christ, that spiritual things must be spiritually understood, and that the mere letter, or material form in which it is conveyed, killeth, but the spirit giveth life. Life and stability, for all that is of matter shall cease, but the word of the Lord endureth for ever.

The Dragon, then, or mythical figure of Materialism, which the Angel Michael is to slay with his mythical sword, or spiritual truth, is the embodied representation of Evil. Now the origin of Evil, as we have seen, is nothing else but Separation; I might say limitation, for it is the limitation to but one principle, or the separation of the First and Second Principles, the male and female elements. It is shown in the Great First Cause of all, when represented as “a consuming fire in His wrath;” we read of it in the first chapter of Genesis; we know it and feel it in ourselves; and we see it all around us at the present time, in the exaltation of the material or apparent, to the ignoring of the spiritual or real. This is, in fact, the interpretation of the 36th verse we have just read, of the eleventh chapter of Daniel, the material King exalting and magnifying

himself above every God, and speaking marvellous things against the God of Gods.

It is the separation of Man from God, for the exaltation of SELF; the separation of spirit from soul, of the masculine from the feminine element, which should be also in man, and which was so conspicuous in THE PERFECT MAN, our elder Brother, who so often introduced the subject of this heavenly or divine marriage into his Parables; and who, though he came to give us a new commandment, i.e., to "Love one another," and dilated so much upon brotherly love, said very little about material or outward marriage. If the marriage of Cana be quoted against me, I reply, that whenever the time comes of our own heavenly or spiritual marriage, and it is celebrated under the auspices of Christ, we shall find, that our water will also be turned into wine, and that we shall drink it with him in the Kingdom. Some have already experienced this in a very high degree, therefore I do not speak doubtfully, but am impressed to say with assurance, that "the man is not without the woman in the Lord." TWO-IN-ONE.

If the Pentagram of the Hermetic Philosophers and Pythagoreans represented the Microcosm, or man, with his five material senses, the six-pointed star or double Triangle of the Macrocosm may well be adopted as the New Dispensation, or Church of the First-born, the sons and daughters of God; for it is symbolic of the development and acquisition of the Sixth Sense with which these are endowed. It is the Star of Bethle-



hem which led the way to the finding of the Divine Babe; it is, I believe, used in some Christian Churches as a symbol of the two-fold nature of Christ, and it is certainly allegorical of the Divine Nature, Love and Wisdom, or perfect blending of the male and female Principles in the Divine Being. It has long been adopted amongst certain chosen Spiritualists as the emblem of the Star, or Christ Circle to which they have been called, and in whom angelic messengers are manifesting so deep and energetic an interest in their spiritual development, and in the general advancement of humanity at the present period. It is also deeply allegorical of the heavenly marriage about to be celebrated on the descent from heaven of the Bride described as a holy city, adorned as a Bride to meet her husband who is rising heavenward from the earth, or natural plane, to meet her on her approach. This Holy City is described as "Four Square" which dimensions can also be obtained by uniting the two base lines, or two upper and two lower points of this double triangle, or six-pointed star. But in its present union as handed down to us by Pythagoras, and the Hermetic Philosophers, it better illustrates the sacred Tetractis multiplied by three, or trinity of perfect squares, the complete number TWELVE, as pointed out with such precision in the description of the heavenly city, (the Bride) as the 12 foundations, the 12 angels, the 12 gates, the 12 names written thereon, "which are the names of the 12 Tribes of Israel, and the 12 Apostles of the Lamb," (Rev., xxi., 12 and 13) to which catalogue I think we should be fully justified in adding the 12 Zodiacal signs.

That this double Triangle, then, is the fitting emblem for the children of the New Dispensation is very evident, for it particularly represents the divine union of the male and female, TWO-IN-ONE, which it is des-

tined to bring about on all planes—negative and positive, material and spiritual, head and heart, spirit and soul, intellect and intuition, male and female; the marriage, in short, of the Son of Man with the Heavenly Bride, from which union the Sons of God are to be born; no longer "the Only Son," but that Spirit of Truth, the Comforter who is to lead us into ALL TRUTH, that we may all be one in him who is one with the Father.

This is the Saviour that is to come, whom your correspondent, "Ouranoi," desires to know more about. It is the "SPIRIT OF TRUTH," the Comforter, the Child of God conceived of the Holy Spirit, born of the Holy Virgin in us; for it is the seed of the woman that is to bruise the serpent's head: it is the spirit of Sonship by which we shall say "Abba, Father," that can accept God, and believe in Him, and commune with Him, nothing doubting, and love him with a love passing all words. This is the Divine Son and Saviour born of the Virgin Mary, who, if he be lifted up,—in each and all—will draw all unto him, that all may be one in him in the Father, as he and the Father are one: no longer separated, which is Evil, but united, which is Good. (See St. John, xv., xvi., and xvii.)

But for the Son to be conceived and born, the Virgin element, "the Bride," must first come; and the coming year is the year of promise, and it is at hand. "The man is not without the woman in the Lord," or he would be unfruitful—it is the woman who conceives, therefore must we rise and welcome her, the TWO-IN-ONE, and then shall the promise be fulfilled, and then shall come that "Spirit of Truth," the Saviour, because the Reconciler and Mediator, for he will take of his and show it unto us in a light in which we can receive it. It will be like a doctrine of Interpretation.

Again, remember, that all names and things physical refer to spiritual truths, and really have no physical reference whatever, but are merely presented to us on the material plane to facilitate our comprehension of them. From spiritual operations proceed spiritual results only; and of physical operations physical results.

And now I will bring this long letter to a close with the words recorded in the second Gospel of Clement to the Corinthians, in the version which we are now beginning to understand was falsely called apocryphal, and, therefore, separated from the other gospels—or God's-spells:—

"For the Lord himself being asked when his Kingdom should come? answered: When TWO SHALL BE ONE, and that which is without as that which is within; and the male with the female neither male nor female"; which mysterious but deeply significant words Clement attempts to explain, by adding—"When man shall have united both his Soul and Spirit in the obedience of reason; then, as Paul says, there is in us neither male nor female."

Even as I write these lines the hours of 1881, the last year of the Old Dispensation, are rapidly drawing to a close, and the first of the Heavenly Bride are approaching. Many are called to the marriage. May many be found to celebrate it with great rejoicings, in my earnest prayer.

MARIE CAITHNESS.

ANTICIPATIONS OF THE APPROACHING SPIRITUAL LIGHT.

Confirmatory of the views set forth by Lady Caithness, it has been reported to us that a Catholic Priest, in the Diocese of Lyons, preached a Sermon on the Sunday before Christmas, from which is quoted the following remarkable utterance which closed it; and which, it is added, seems like the similar welcome given 1800 years ago by Simeon, to the Messenger of his day:—

"A few days hence we shall meet here to celebrate the festival of the birth of the Son of Righteousness, on the day when the natural Sun having passed through his conflict with the powers of darkness, is born again, and begins his annual cycle, for, as in Heaven so in Earth, and as in Earth so in Heaven. Let us, then, my Christian Brethren, each one of us place himself, herself, in the attitude of a devout worshipper, with sup-

plicant hands stretched forth towards the East to hail the coming of the glorious King who shall reign in righteousness with his VIRGIN SPOUSE. As a Priest he shall sit upon his throne, and reign as a king, and of this Kingdom there shall be no end. So he cometh who is to come, and his chosen BRIDE with him, and who shall stay their coming? Send us Thy Light and Thy Truth, and let them lead us and bring us to Thy Holy Hill and Thy fair Temple, wherein Thou art ever seen in Thy perfect beauty, who alone art Eternal in Truth, and Wisdom, in Love; to whom be glory for ever."

The fore-going is a curious allusion to Sun-Worship—upon the symbols of which the modern theology is expressed—and spiritual anticipation arising from the current outlook for a Coming Light. Every soul that arrives at a certain stage of growth seeks for more light, and gets it, too, in whatever age or nation. The Divine Proceedure is not regulated by human almanacs: with God it is always NOW.

THE NEWSPAPERS ON THE SIGNIFICANCE OF 1881.

To the Editor.—Dear Sir,—Apropos of the supposed significance of the year just closed the following consensus of sentiment concerning the same, from the Secular Press, may be read with interest. It having struck my attention, I venture to send it to the MEDIUM, leaving to your judgment its insertion or otherwise.—Yours truly,

Plymouth, Jan. 3rd, 1882.

C. WARE.

1881.

"The year which closes to-day has been marked by more incidents of a history-making character, so far as England is concerned, than any year of the century."—"Western Daily Mercury."

"The year which is just closing has been to several nations, one of the most exciting in their political annals."—"Western Morning News."

"The year 1881 is a record of memorable and important events, in almost every country in the world."—"The Times."

"It has been one of the most disagreeable years, politically, within our recollection; it has been a year of continual disappointment."—"Spectator."

"In no previous year, has the progress of revolution been more distinctly visible."—"Saturday Review."

"The year that closes to-day has been one of the most lamentable in our domestic annals."—"Standard."

"Perhaps it is in the steady development of electricity, that the year has been most remarkable."—"Daily Telegraph."

"THE LION SHALL EAT STRAW LIKE THE OX."

ZEKIEL, xi., 6, 7, 8, 9.

BY THE VEN. ARCHDEACON COLLEY.

The tradition of a past golden age is almost universal. Our own Scriptures briefly testify to the fact. The sacred writings of the Hindoos and Chinese refer to it. The hieroglyphics of Egypt and mythology of the ancients speak of it, and Eden seems to have a wider location and significance than may be limited by our Church teaching on the matter. The subject traced back confronts us with the problem whether man's ancestry is of the angel or the ape.

Our inclinations of course are with the former, though the remains of pre-historic man and revelations of the bone caves of the Iron, Bronze and Stone Age of the diluvial period suggest an ancestry not remote enough to our thinking from the latter. It is no use hiding the fact that mankind in the lapse of ages back (infinitely beyond the chronology arbitrarily assigned by mediæval ecclesiasticism to the creation) were in a fearfully low state of development. And whether they were the originators of the present race, or whether they were the lapsed descendants, fallen to a brutal condition from a more spiritual and celestial creation, is the question at present insoluble. Such, however, is our opinion, and we love the poetry of the idea of a golden age. Of an age when man's quick spirit was not so grossly wattled round with earth. When the race were on intimate terms with beings who had not yet touched on matter, and, indeed, when they themselves were not so anchored to it but that they could disinvest themselves of it at pleasure and reascend to the inner life and walk in light and immortality for a time, and then, recruited for the lower duties here, return to earth re clothed with mortality and the rough-cast body and work-a-day clothes of flesh, fitted for this world's needs.

Thus they went in and out among the angels. Heaven and

earth were wed, and Deity's own self, incomprehensible, could walk in the Garden of Eden in the cool of the day and talk with the parents of mankind, and admonish and instruct and warn. This was the golden age, or part of it. But then the sons of God saw that the daughters of men were fair, and then began a corporeal intermixing and spiritual defiling, and the race became so imbedded in what was not its native clay that the soul could no longer soar, and the spirit could no longer detach itself from matter. Heaven rolled off from earth; the golden bond was broken; partnership was dissolved and desperate divorce ensued, and there was for earth a dreadful fall. For we cannot believe that God (who made man in his own image and after his own likeness) was so bad an artist as to parody his divine self in creating for a semblance of himself the low physical type of man as a fitting model such as we find in the remains of pre-historic man. There must have been a higher type before this—a golden age before the stone age, the iron age, the bronze age. Man at the first must have been nearer like the angels than at the time, vastly now remote, when the race were cave-dwellers, dwarfed, wild and undeveloped. Yea more like the angel than the perfection of human kind even now, recovering from the fall, and climbing back to the spiritual and celestial condition of the golden age again that is to be.

For our text is a prophecy of this better time to come. Not that it can be at all rationally supposed these things can or will literally take place, but spiritually, yea, a thousand-fold. For do not run away with the notion that you are more orthodox to believe so, or fall into the mistake of thinking belief in the Bible as the word of God obligates you to dispense with your reason against the teachings of science, and scripture rightly understood, to suppose that wolves and serpents were ever anything more than they are now, at least in this world, with the gilding of the golden age knocked off.

Geology shows that the same dispositions existed in them before man existed or was earth-bound. For, in the sense we want to suggest, man was man before he solidified permanently to the mortal. Man, as I want to make clear, was man as a spiritual being before the shell of matter totally closed in and round upon the quick kernel of the soul, to make him utterly of the earth earthy. So we shall not be misunderstood when we say geology shows that the same dispositions existed in the creatures of animal life before man was created in respect of being earth-bound and unable, at will, to go in and out, to and fro, 'twixt this and the higher life; or, as heretofore, enter thither or return hither readily; or, with the facility of his double nature, amphibious like, get back to his former home except through the process we call death. Therefore the ferocious qualities in wolves, serpents, lions and leopards, are not to be debited to man's fall. Poetry has loved to picture what fact tells us has not been—serpents without poison and lions without fangs, and so forth. And if, instead of appealing to your reason, we wanted to excite your imaginations we might say, "The animals that came up tame in the morning to get their names and be stroked by Adam, and patted by Eve on the day of her temptation and transgression, ran wild as evening shades drew on. The lion grew furious, the tiger treacherous, and the wolf cruel. The eagle became vindictive, the dog filthy, and the anaconda deadly; and the new repulsiveness of reptiles and ferocity of ravening beasts and birds, awoke a terror and a horror never felt before. And as evening deepened into night the jaws of hell gaped wide and belched its hideous blasphemies and bellowing unblest clamours in the sweet face of heaven. And the Devil, as a roaring lion and the serpent, cursed beyond redemption, went abroad to ravage and destroy. And Eden, vacant, tenantless, weed-grown and bare, stood witness of the mischief and the woe that day enacted. Oh fair was the morning followed by a fearsome night."

But then we don't say it. It is poetry and not fact, and it is parallel to the poetry of an ancient writer who, fifty years before the birth of Christ, said, "The earth at first produced us things without cultivation, until the noxious poison was instilled into the horrid serpent and wolves began to prowl. Then distress was brought upon the corn, mildew burnt the stalks, and the lazy thistle shot up its horned spikes in the field, and the corn crops died."

So on a little letter of Scripture, disjointed, incomplete, has

been reared a superstructure out of square with truth. From the foundation of a few inches has been raised a scheme of creation insisted upon as correct, that overhangs and overhangs, and overshadows and overshadows nearly all the Church, to the world's inconvenience and its own peril—for in the removal of mediæval obstructions and the progress of the sciences, this overtopping mass of error must fall. Woe be the Church and people who have built their faith and established their system and creeds under the shadow of it. They, too late, will learn the meaning of the words, "The letter killeth": wiser than they, let us pay timely heed to the other weighty words, "The spirit giveth life." For not after this letter but after the spirit will the prophecy of our text be fulfilled.

Man as the highest effort of the Almighty's skill, is the top and sum of all creation. A perfect compound of all the lower forms of life. The several dispositions of the animal world have their part with man. In some you will see the fox's cunning. "Go tell that fox," said Jesus of King Herod, "Go tell that fox, Behold I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected. Go tell that fox." So in some men you will see the serpent's wile, and then we instinctively speak of the "snake in the grass." In some men you will see the tiger's treachery, knowing them to be faithless and ferocious; and in other men you recognise the lion's audacity, and see them bold in wickedness and daring in sin. Now these evil natures have to be tamed. That is the burthen of the prophecy. The wolf is to dwell with the lamb—i.e. cruelty in the human heart is to give place to gentleness. The leopard is to lie down with the kid—i.e., treachery in the heart is to give place to innocence. While the young lion and the calf and fatling companion together, is the parabolic showing of the time when raging rampant wickedness shall yield to brotherly kindness and the peace of Heaven. When our savage tempers, vile disposition, caitiff nature, and uncultured souls—by angel dominance, Heaven's instructions, earth's discipline and God's restraining grace—shall dwell in peace together, vastated of their evil dwell with our better harmless affections of purity, gentleness and love; while innocence as a little child shall lead them. For "except ye be converted and become as a little child ye shall in no case enter into the Kingdom of Heaven."

The imagery of our text will now lead us to consider what is to be understood by the cow and the bear, and the lion and the ox. It is interesting to note that the lamb, the kid and the calf are animals of the flock; because the instruction to be gathered from this fact is that they answer to the affections in us of innocence in early youth, which are divinely potent for holding in check, holding in subjection those elements of our fallen nature signified by the wolf, the leopard and the young lion. But now in seeking to draw out a spiritual meaning from the 7th verse we may first remark that the cow and the ox are animals of the stall, and answer to the affections of maturer life, ruling as they are Godly able to do the stronger powers of perfected wickedness signified by the lion and the bear. For the cow answers to that quality in human nature that shows itself under the aspect of benevolence, amiability of character gentleness with knowledge, as compared with the simpler, earlier gentleness of childhood in ignorance of evil, or the innocence of ignorance typified by the calf in the 6th verse. The ox quality in man is a most useful and important adjunct to the quiet ordering and thrifty progress of life. For from its natural uses the ox answers to that steadiness of character we all so much admire. Answers also to Godly obedience and a strong sense of duty; a willingness to bear, and do, and plod along in the customary round of life.

Then as to other animals of the heart's menagerie the Prophet directs attention to the lion and the bear, with which the domestic or farm cattle are spiritually to feed. And in them may we not discern something suggestive of the wild powers that often sway us? The bear answering to that surliness of character so common, that bearishness of disposition so ingenerate in us all. While the lion—full grown now, not the young lion of the former verse—stands with conspicuous aspect and front of terror for that deliberate and awful wickedness and bold daring of iniquity and vice that sin as with a cart-rope. The very devil in us sometimes—that ramping and that raging lion that goeth about seeking whom he may devour. Well

might David on one occasion say, "My soul is among lions." "Lord, how long wilt thou look upon this? O deliver my soul from the calamities which they bring upon me, and my darling from the lions."

But the young of the cow and the bear are to lie down together, says the prophecy, when the cow and the bear agree in amity to feed. For so, in figurative language, is stated the divine fact that when the benevolence of the heart hath rule over its intolerance, that that yields the milk of human kindness being superior to brute force—the nature in us of the beast—then the affections of both shall dwell together peaceably. We desire no whit less animal force than we now have—muscular Christianity. We want all the power of hug and crush that the regenerate character of the bear can give us to cherish the good, and maul the evil, and crush in pieces the bad. But therewith also do we need the gentler grace-productive qualities and affections of the milch kine that will lovingly bear the ark, and forbear, and forbear, and forbear, until seventy times seven everything. And then, when this is divinely accomplished within us, the miracle of the lion eating straw like the ox will be regarded as a very small matter indeed.

Ah, but this is truly a hard saying, who can hear it that will demand a literal fulfilment to every prophecy? The lion eat like the ox! Think of the many marvels that would have to be comprised in this one, if we, impatient of moral instruction forsake the spirit that giveth life for the letter that killeth. The lion eat straw like the ox. Carnivorous teeth then must first be extracted and herbivorous dentals must be put in; while the whole nature of the brute—an incarnation from the zones of evil and the spheres of hell—which we are trying in every outpost of civilisation to kill off, and not conserve, preserve, or pet for the millennial period of the future golden age—his whole nature, I say, would have to be changed to enable such a scourge to fodder like other farm stock and eat straw like the ox. But the gospel truth wrapped up in the symbolism of these words is how the simple pastures that content the obedient soul shall satisfy the strong one. How when the wicked man turneth away from his wickedness which he hath committed, and doeth that which is lawful and right he shall save his soul alive. For so the powers of the natural man, which unregenerate are as the wild beasts cited in the text, shall be consecrated to the higher purposes of his immortal soul, and endue with vigour and sanctified strength, instead of opposing with bitter enmity, and ruthless purpose, fell and fiendish, the useful cattle of the fold, innocence, gentleness and peace, benignity, obedience and diviner manhood ripening unto angelhood. But we must hurry onward for we have the key to the whole mystery, the wondrous transportation of unruly nature to the peacefulness of heavenly grace in the words—"And a little child shall lead them."

What power there is wrapped up in children! Heaven, to the pressure of their limited square inches is resident in them with a latent energy and power of manifold more strength concentrate of God than the best of us in the after life of our aldermanic filling out of bulk can ever know again. Their strength is in purity. 'Tis this that leads animal passion even untamed to pay homage to queenly innocence. For is not hypocrisy on the part of the depraved and utterly corrupt and bad, the homage vice pays to virtue? Yes, the pure in heart are ever strong. They see God, and the health of his countenance is theirs, and they are spiritually robust, fearless and courageous. Like youthful David they smite the lion and the bear. "Thy servant," modestly with youthful innocence, said he, "Thy servant kept his father's sheep and there came a lion and a bear and took a lamb out of the flock; and I went after him and smote him, and delivered it out of his mouth; and when he arose against me I caught him by the beard and smote him and slew him. Thy servant slew both the lion and the bear." Here, however, they are tamed not slain, and a little child shall lead them. But, stupids that we are, we forsake virtue to inherit power, as we insanely think, while from childhood's innocence we grow to manhood's strength. But the value of latent power, hidden force, undeveloped strength, is as great as power in act. And children having the latter—power—and not losing the former—purity—are Godly more strong in the elements of heaven than are we, and more precious in the sight of God than men, being more in uncal-

culative sympathy with him who as all-mighty is of purer eye than to behold iniquity. Therefore, saith the Lord, "Their angels do always behold the face of my Father which is in Heaven." "Suffer little children to come unto me for of such is the Kingdom of God." Do we want this world to become God's kingdom? Then secure the children as the readiest means to that end. Yea, for this same object, let us become children ourselves. "In knowledge albeit," says St. Paul, "be ye men, but in malice be ye children." So in the governance of the wild passions and desperate evils of adult life let us sanely be converted and become as a little child, for "a little child shall lead them."

But three little children are mentioned in our text. Types of innocence are these. The first leads the wolf, the leopard, and the young lion, together with the lamb, the kid and the calf, and they lie down together. For when our savage tempers are quiet and at rest the innocence of simplicity—i.e., lamb, kid and calf will take no hurt. But when they arise and go forth, and stir to activity and become restless, then a higher innocence is needed to control them, namely, the innocence of wisdom, and this is the little child that leads them. So the two younger children—later issues from heaven, with its golden light more translucent in them, with its glory chalcid in the tissue of a thinner human vesicle—are as unsusceptible of evil as light is of defilement. Therefore the sucking child plays on the hole of the asp, and the weaned child puts its hand to the cockatrice' den. The deadliest moral evil of our nature, in figure being subject to the highest state of holiness, and purity and innocence that are of heaven. For thus only with the newest outbirths of heaven can the predatory passions of our hearts be controlled; tamed, not killed outright; dominated and domesticated, not destroyed. No immuring in convents to crush out the motherly instincts of womanhood and preserve only the warped female! No preaching of celibacy to hurl reproach on manhood and develop greater danger to the state from the uncivilised male. No social restraints that, straiter than the decalogue, shall engender worse breakouts. Not this but Godly government of every power possessed, and, by heaven's help, the daily lifting up of nature to the higher sphere of grace. The natural to the spiritual, the spiritual to the celestial, and the celestial to the Divine! This is the teaching of the text. This the burden of the prophecy. The golden age restored. Let it be solid. No pinchbeck. Thorough, no sham. Then shall we hasten the time when the glorious things prophesied shall be realized, and the earth be full of the knowledge of the Lord (in the practice of heaven) as the waters cover the sea. For the mouth of the Lord hath spoken it.—"The Church of England Sentinel," Natal.

TIDINGS from the ANTIPODES.

NEW ZEALAND.—THE DUNEDIN LYCEUM.

(From the "Morning Herald," Dunedin, October 17, 1881.)

About 1000 persons assembled in Dowling Street on Saturday afternoon, for the purpose of being present at the laying of the foundation stone of the Freethought Lyceum. A platform was erected on the site of the building, and ample accommodation was provided for the visitors who passed inside the rails. The scene presented had a pleasing effect, for all around banners streamed, and in the immediate neighbourhood of the stone there was an abundant display of flowers and evergreens, provided by Mr. Galland, who had the management of this part of the undertaking. In general appearance there was little to distinguish the ceremony, which was the initiative step in the erection of a building in which Experience is to be the only textbook of morality, from those of the orthodox character, except the complete absence of clergymen, and the omission of all reference to the Bible. As is well known, it is customary to place under the foundation stone copies of all newspapers published in the community, and in connection with this portion of the programme on Saturday there occurred an incident which as an impartial chronicler of facts we record, and any one who reads the proceedings will find something of the same kind illustrated in more cases than one. The secretary, addressing the audience, said in a clear and emphatic manner:—"The following are the papers to be placed underneath the stone: The 'Christian Record.'" Then followed suppressed laughter, the spectators evidently giving a figurative as well as literal meaning to the announcement. The same thing characterised the mention of the other religious papers, the "Tablet" being

last on the orthodox list. This led some bystanders to ask, did the Freethinkers believe that the religion advocated by the "Tablet" would be the last to be crushed out of existence by the ponderosity of the teaching of the Lyceum. The daily papers, the exponents of secular matters, were very properly, according to old-fashioned notions, but illogically, according to the Lyceum principles compelled to give precedence to their orthodox brethren. The proceedings were agreeably diversified by the musical efforts of the Freethought Association choir.

Mr. JOSEPH BRAITHWAITE, in handing the trowel to Mrs. John Logan, addressed her as follows:—Madam,—I have the honour to ask you to lay in the customary fashion the foundation stone of a building to be called the Lyceum, which when erected is to welcome within its walls people of all shades of opinion, and to be dedicated to freedom of conscience, to intellectual and social liberty, and to that higher morality which we believe results from obeying the laws of nature. As Freethinkers we naturally feel proud of the event that brings us together, which in some respects is an auspicious one. To-day we are to lay the foundation stone of the first Freethought hall in the Australasian colonies. Old and young are here to take part in the ceremony, each feeling hopeful of the results of such an unusual occurrence. We have with us—making glad the scene with their clear ringing, merry voices—the children of the first Lyceum started in New Zealand—an institution fraught with the deepest interest to our movement. We have also with us most of the members who have years gone by initiated, in season and out of season, the Dunedin Freethought Association, the first of its kind in the colony. Yourself and your worthy husband are two of the number. What, more fitting then, than that you should lay the foundation stone of a hall to be used for the dissemination of principles for which you have ardently laboured. I take great pleasure, then, on behalf of the Freethought Association, in presenting you with this silver trowel to perform the work for which we have met. It bears the following inscription:—"Presented by the members of the Freethought Association to Mrs. John Logan, on the occasion of laying the foundation stone of the Lyceum. October 15th. 1881. Mr. J. A. Burnside, architect; Mr. Henry Martin, builder." May you long be spared to keep this trowel as the memento of an occasion, which, I feel sure, will be hailed with joy by the Freethinkers everywhere, and which will encourage them in their efforts; and may the fruits of this day conduce in the future to the spread of our cause to the moral, intellectual and physical development of humanity.

Mr. I. SELBY, secretary to the Association, then said: Ladies and Gentlemen,—The following are papers to be placed beneath the stone:—"Christian Record," October 14th; "New Zealand Churchman," October 1st; "New Zealand Presbyterian," October 1st; "New Zealand Tablet," October 14th; "Echo," October 15th; "Evening Star," October 14th; "Morning Herald" and "Otago Daily Times," October 15th; also, Secular Tract, No. 1, of the Canterbury Freethought Association; New Zealand anthem and song, "Scatter Seeds of Kindness"; programme of the day's proceedings. The parchment also to be placed under the stone bears the following:—"Dunedin Freethought Association.—The foundation stone of the Lyceum Hall was laid on this 15th day of October, 1881, by Mrs. John Logan. The following are the office bearers of the Association and members of Building Committee, namely:—President, Robert Stout; vice-presidents, William Bolt and J. Ritson; secretary, I. Selby; treasurer, R. Malcolm; committee—Messrs. J. Parker, William Dickson, P. Cairns, W. H. Smith, J. Gore, I. Russell, I. N. Merry, J. G. Marshall. Building Committee—Messrs. Bolt, Malcolm, Parker, Low, Braithwaite, Thompson, Stevenson, Beverley, and Selby. John A. Burnside, architect; Henry Martin, contractor; W. H. Smith, inspector. Officers of Lyceum—conductor, R. Stout; musical director, John Parker; assistant conductor, J. G. Marshall; guardian, I. Selby. Band: Miss Parker, Miss Logan, Masters Parker, Barrett, and Naumann. Leaders: Mrs. Champion, Miss Walker, Miss Davidson, Miss Dornwell, and Messrs. Luks, Braithwaite, Criddle, Hunter, Macadam, and Cairns.

The stone having been duly laid,

Mrs. LOGAN said: Friends,—By direction of the Building Committee of the Lyceum Hall, I have now to declare the foundation stone well and truly laid, and may the Hall, when erected, prove to be a place where much good is done to humanity, by the diffusing of knowledge and the promoting of freedom.

Three cheers were then given for Mrs. Logan. A photograph of the spectacle was taken by Mr. Coxhead.

After selections by the band,

Mr. R. STOUT said: To-day is, I hope, an auspicious day for our Association. When we first met and formed an Eclectic Association, who amongst us would have predicted that to-day we would be able to lay the foundation stone of a new hall where we could meet for mutual instruction, social intercourse, and for the moral training of our children. And though we have not raised all the funds necessary to thoroughly complete and furnish all our hall, I must here acknowledge the kind, generous, and magnanimous response that has been made to the request for subscriptions. One gentleman has given £1,000 to us, we having only to pay interest for the term of the lease, and not to repay the principal.

pal; another has given £300, another £300 on similar terms, and another £200, and another has promised £200, so that we have £2000 given to us—not to be repaid. Then our subscriptions have come to about £700, and we have promise of more; and we hope that during the first year, at all events, we will receive so much monetary aid as to leave our hall without debt and with the only liability to pay interest to which I have referred. As an Association I do not know if we should have succeeded so well had it not been for the misrepresentation with which we have been assailed. It is well known that amongst those who do not believe the orthodox creeds there is not the same tendency to organise amongst the sects. It is against the evils of organisation that they have to protest, and they are ever afraid of a new sect being formed. When, however, it became patent to all that the orthodox were organising and rival sects were demanding State funds for the teaching of their creeds, then it became necessary that the Liberals organise, not for offensive but for purely defensive purposes. If we were not to lose even political rights and political privileges we must show a union. What, then, was to be the basis of our union? Practically speaking, we have had no basis. We formed an association and gave it a title, and threw our doors open to all—and open they are now. A Catholic, a Jew, an Episcopalian, a Wesleyan, a Campbellite may join us. All we ask is that everyone shall have the liberty to hold and express his opinion, consistent with the like liberty to everyone else. We ask no member to sign a creed or declare his opinion, and hence it is that we have amongst us Agnostics, Theists, Spiritualists, Pantheists and Atheists. We look upon religion not as a thing to be settled by authority but by truth; and we do not believe that men 2000 or 4000 years ago were better able to settle religious questions than we are. Wherever there has been civilization there have been differences of religious views, and as the race has progressed—and it has progressed—we believe that its religious ideas have become purified. There is ever a contest between the past and the present—between what is established and what is new. The poetical narrative of the contest between Elijah and the prophets of Baal on Mount Carmel is only the record of the struggle between what is the established and what others believe to be the true. The question said to have been put on Mount Carmel was—Baal (that was the King and Queen's religion, the Court religion) to be followed or Yahvism. All through the ages the same struggle has gone on. Buddhism was driven into opposition to the popular Hindoo religion by the way its first apostles were persecuted. And the records of the early struggles of Christianity and of Protestantism tell the same tales. The early Christians did not wish to found a separate sect. It was only persecution that made them go apart. To every race, in every age the same question comes: Will you choose as your guide authority or truth? This is peculiarly the question in your age. The beliefs of the orthodox people are not the beliefs of the orthodox men of science. There is a great divorce between them. Is truth double? Truth and wisdom are one. We believe that it cannot be for the good of mankind that falsehood should be believed; and hence we think that a man's religious aspirations should have as their basis, not the beliefs of men of the past, but the discoveries of the present. "Choose ye this day whom ye will serve." There is Freethought outside our ranks. It honeycombs the Church. How many believe what their Church dogmas and doctrines say are true; even what are called the cardinal doctrines of Christianity—the Atonement and the Trinity—how many believe them? Our movement, therefore, cannot be judged by the numerical strength of our Association. It is permeating the churches with this good result—that men are becoming "less mindful of creeds and more careful of deeds." Liberal sentiment is getting diffused. This is tending to break down the old spirit of bigotry that worked so much evil in the world. Of course the narrow and unenlightened in every age cannot understand how we should not believe as they believe; but I hope the changed manner in which Freethinkers are now treated show that, as a race, we have reached a higher plane of civilisation. But even now how are Freethinkers treated by some? It is thought that all are immoral who do not accept the popular creed. This we are living and hope to live down. We do not say that we are any better than our neighbours—I do not think we are any worse. Our morality is cold—sanctionless—it is said. Those who thus talk do not know what morality is. Morality is a part of man's nature—man cannot live without it any more than he can breathe without lungs; and it depends on no books any more than men planting corn depends on injunctions in a volume. But we can afford to let this cry of immorality alone. It is a cry with which every class that did not accept the popular theology has been assailed. We look forward with hope. What day is this, think you, the anniversary of? It is the day of Virgil's birth and of Lucretius's death. But it is not of these two great Latin poets I would speak, but of an incident in our century. On this day in 1819 Richard Carlisle was found guilty of blasphemy, and afterwards sentenced to pay a £1500 fine, to be imprisoned for three years in Dorchester gaol, and to find sureties for the rest of his life for good behaviour. What crime had he committed, think you? He had published the book of a believer in God—he had published Thomas

Paine's "Age of Reason"—a book that nowadays sells by the hundred in our midst without question. Indeed some people think Paine believed too much. Could anything mark our progress better than this incident? And Carlisle's wife, for publishing the account of his trial, his speech for his defence, which contained the whole of the "Age of Reason," had also to be subjected to the rules of Court, and she afterwards was sent to Dorchester gaol for no crime but publishing her opinions. The same tyrannical spirit exists, but its power is gone—never, I think, to return. We see even in this colony trustees of public libraries excluding any book or newspaper—the "Echo," for example—from a State-supported institution, because its theological views are not the popular theology; and we see the same spirit in the attempt to give State funds for the teaching of theology. It is the way it manifests itself nowadays. But what an advance have we made since 1819—nay, since 1841—for there were prosecutions for blasphemy so late as that. We have now a free Press, free printing, and free speech. As the State has become secular freedom has grown. Relegate religion to the State and we shall have back all the old bigotry, all the old persecution, all the old bitterness, and all that warlike feeling that was predicted would come into the world—members of the same family fighting with one another. We do not expect Freethought at once to become powerful. Everything is against it—hereditary respectability, which Carlyle so satirised, "he kept a gig" authority all on the one side. True it is in every age, however, that the belief that is often treated with contumely succeeds. The stone that the builders reject becomes the head of the corner. The creed of one age is forgotten in the next, and that which was despised obtains the place of honour. But we have a danger. Do not let us harden into a sect, and imagine that we are on a Pisgah-like eminence from which we can see all the promised land. Alas! we are not near the top of the mountain yet. We are still searching after truth. What we must do is to strive to get rid of dogmatism; to reverently accept the true, whatever cherished conviction this may compel us to give up. This is our duty. Do not let us try to put the new wine of science into the old bottles of authority. Be ever prepared for the true. If we do that we will not require to waste our energies or waste our time in attempting to reconcile science with religion. They will be one. The universe is one. To have two cosmogonies is impossible. One must be false. Our hopes must be in the future, not the past. To-day we are pioneers, burdened with the beliefs of the age—burdened with the evils of the ages—for we are not what we seem.

"Our deeds still travel with us from afar,
And what we have been makes us what we are."

This is true of us individually—it is true of us as a community—true of us as a race; and knowing this, let us see that we ever keep the future before us. Let us never forsake Truth. Follow her ever, follow her on. We, too, have a faith. We may have a faith in Truth and Progress.

I, too, rest in faith
That man's perfection is the crowning flower
Toward which the urgent sap in Life's great tree
Is pressing—seen in puny blossoms now,
But in the world's great morrows to expand
With broadest petal and with deepest glow.

More musical selections followed, and the proceedings terminated.

THE TWO STREAMS.

See yonder rocky wall,
A-down its sloping sides
Surge the swift rain drops, mingling as they fall
In rushing river tides.
That stream whose sources run
Turned by a pebbles edge,
Is Athabasca, rolling toward the sun
Through the cleft mountain-ledge.
The slender rill had strayed,
But for a slanting stone,
To evening's ocean, with the tangled braid
Of foam-fleck'd Oregon.
So from the heights of Will
Life's parting stream descends,
And, as each moment turns its slender rill,
Each widening torrent bends.
From the same cradle's side,
From the same mother's knee—
One to long darkness and the frozen tide,
One to the peaceful sea!

T. COLLEY.

During Mr. W. Eglinton's residence in India, ten numbers of a fortnightly publication, entitled "Psychic Notes," will be published by W. Newman and Co., 3, Dalhousie Square, Calcutta. The subscription is Rs. 5.

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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, JANUARY 6, 1882.

THE NEW YEAR—THE NEW ERA—A NEW VOLUME— NEW TASKS—NEW METHODS.

That the New Year has come, all seem to agree. That there has been an end of anything, or the beginning of something else is not so universally conceded.

There have been many beginnings—why not now? Did not the phenomena begin to be so general as they have been these thirty-three years, and who can say that there will not be further unfoldments? In other fields, and indeed in all departments, there may be beginnings, but these are small of necessity, and not to be seen of many eyes.

For our part, we can testify that there has been a beginning, for we were present thereat; and yet others present might not bear out our testimony.

At Quebec Hall, on the evening of Christmas Day, the Divine Babe was born. This is how it found expression in the time-sphere:—

Let all who are Spiritualists abstain from Buying or Selling Spiritual Phenomena or Gifts; and build up a Movement upon the basis of Personal Sacrifice in all Spiritual Work.

This is indeed a New Era, and if as a principle it were applied to all the doings of mankind it would work the mightiest revolution the world ever has seen. The reign of Self would be at an end, and all the purposes and acts of men would be for the good of the neighbour. This Era has been announced: it has been long in gestation. We declare it here now, and all to whom it comes will manifest it in their doings.

In opening the Thirteenth Volume (the Fifteenth, whole number), we make no promises, we blow no trumpet. We are simply the MEDIUM of Spiritual Purposes, and whatever these may be, or to whatever goal they may lead, we humbly hope in the strength of the Spiritual World to follow as may be required. We work not for any self-purpose, and have no personal ambition to gratify.

Our policy is simply to do the work of the hour as best we can in our mortal blindness and weakness. If the poor, strained back break under the load, then the power of the inner world may be made more manifest in surmounting the humanly caused difficulty.

We regard the Movement as beginning anew from this time. The chief duty consists in being dispossessed of prejudices, and be ready to follow the Light from the interior as it may be able to show itself to us.

Mr. Towns has resumed for the new year his circle for psychological experiment, held at the Spiritual Institution, on Tuesday evenings. On January 3rd, there were eleven persons present. Mental questions put were answered truthfully, and in a remarkable manner. The conversation in which a sitter had been engaged before coming to the circle, was also described.—J. KING, O.S.T.

NOTES AND COMMENTS.

The contributions this week are unique in the exhibition of a distinct spirituality, and recognition of personal spiritual virtue as essential to all successful attempts to arrive at Truth. This is an indication of the new method of Spiritual Investigation that will, in due time, show its fruits.

A marked sympathy exists between the opinions of Lady Caithness, and Archdeacon Colley, on the scriptural "letter." This mode of interpretation, reduced to a popular system, is truly a New Era in itself.

Well done! Dunedin. Not only are our friends in New Zealand "Freethought," but they are free heart and free pocket also. That little trinity must on no account be sundered. Mr. John Logan is a man of position and great influence in the colony, Mr. R. Stout is attorney-general, Mr. Braithwaite is a rising public man, and these appear to be well surrounded by able helpers. When men of influence are at the head of a movement, and men that can table down their cash in hundreds, it puts quite a rosy complexion on affairs. This New Zealand Freethought is actuated by high moral purposes, and has Spiritualism at the bottom of it; a very different article from the hard-mouthed agitation miscalled freethought in this country and elsewhere.

J. CROSS.—All the mediums who have been exposed are actually mediums, but the misuse of their mediumship has led to unprofitable results. Our policy in the matter is to reform the procedure of Spiritualists in reference to mediums and sittings. To denounce the mediums, who are really the victims of our ignorance, is not a spiritual proceeding. Very much has been accomplished—let us be thankful for it, and with faith in God go on to do better. We see eye to eye with you in the necessity of the Work being in the hands of genuine Spiritualists.

In recording the death of Mr. H. D. Jencken, "The Two Worlds" (New York) says:—"The visit to England of Katie Fox, and her marriage there, was prophesied by the spirits, when she was quite a young girl, and in the early days of her mediumship. Her many friends in America, and indeed all who have enjoyed spirit-communion since March, 1848, will send their loving sympathy to her, in this her hour of sorrow."

THE "MEDIUM" IN PUBLIC READING ROOMS.

Mr. John Connolly in sending us five more names of Clubs etc., to send the MEDIUM to for 1882, writes:—"With reference to getting subscribers for the MEDIUM, we have got six already, having made a canvass." If all friends would thus exert themselves, the MEDIUM would support all our spiritual work, and enable us to do far more justice to our readers.

During the week a number of Reading Rooms have been reported to us to which the MEDIUM will be sent during 1882. Our friends must not relax their efforts to further develop this plan.

Institution week meetings are still being held, and collections are coming in, so that we defer list till next week.

WALSALL.—The theologico-spiritual atmosphere is getting hot here. Mr. J. Tibbitt has written in the "Walsall Observer" in reply to the remarks of Rev. A. F. Barfield, when he presided for Mr. J. C. Wright, as reported by us last week. Mr. Tibbitt writes well, and to the point. He says, how can Spiritualism be such a bad thing, if it cause the conduct of Spiritualists to be more liberal and charitable than that of sectarians, as Mr. Barfield admitted. The Rev. G. Gordon MacLeod, Presbyterian Minister, also writes saying, that Spiritualism can be "proved to be a lie," and that nevertheless, its purely negative existence has made five Walsall people mad. No prove is forthcoming as to this mad-percentage, so that the true position of the "lie" has yet to be determined. The Rev. S. D. Scammell, Presbyterian Minister, Stafford, is quoted by Mr. MacLeod, as deprecating the small amount of consolation afforded the Spiritualists by Mr. Barfield. He fears that it will "tell against the Churches in Walsall." He can produce all the phenomena, and advertises himself as a lecturer on "Mesmerism, Clairvoyance, and Spiritualism," which latter he with most angelic speech, calls "a lie." He concludes by challenging some David of the Spiritualists to a public discussion. If a man small enough can be found to encounter this Goliath, there is no reason why the fight should not come off. From the choice phrases that have already found expression, it may be presumed that a rich dropping of naughty language may be expected; and that is the kind of reasoning that finds favour with the "lambs" of modern Chapels.

WHAT CLAIRVOYANTS SEE.

THE GEOZONIC SPHERES.

To the Editor.—Dear Sir,—It is with some degree of diffidence I enter upon the task of writing for the first time upon a subject so strange to a respectable journal; more especially as I am not a scientific man, and but a very indifferent writer. But as I gave you, some years ago, my experiences relative to spiritual impressions, etc., in the present instance I am about to give you and your readers the result of my spiritual inspection of this globe of ours, its internal arrangements and that elective affinity that exists between its elementary particles and the planetary and stellar orbs.

I observe at the outset that the common received notion respecting this globe is, that it has a crust some thousand miles in thickness, and that all the rest is mineral fire, thus resembling a monster bombshell. But from what I have seen with my spiritual eyes, such a theory is wide of the mark in point of truth; and if your readers—the bulk of whom may be ahead of me in the accepted sciences of this day, will exercise a little patience, I think they will find my theory not so irrational as they may at first be induced to consider it.

This earth then consists of three crusts and four spaces, each of which I shall dwell upon to the extent of what I have seen, nor shall I occupy space with superfluous verbiage. This earth being about 8,000 miles in diameter, it is, therefore, 4,000 to its centre. It is to this centre that I invite the attention of your readers.

Here, at what we call the centre of the earth, I see a small globe enveloped with a crust or shell; the space within the said shell I designate No. I. Space; and its crust I call No. I. Crust, the whole of which forms a small globe which I name the Primal Globe. This globe may, with due propriety, be termed the heart of the earth. It seems to revolve on its own axis with great velocity, much quicker than the superincumbent spheres. Within this Primal Globe is the grand source or fountain of all life upon this planet. Within this Primal Globe exists a light surpassing the light of the sun in brilliancy. This light existed, it might be, for millions of ages prior to the crust; it then revolved in space like some bright star, and as it at the first was not so much condensed as now, it might at some far back period have resembled a comet. Here, then, I find the one chief factor of all earthly existences. I observe that the north and south points of this inner globe, as well as those of our globe, are not simply flattened, but are slightly concave. This is the result of attraction at these points being so intense; similar to the end of an apple or orange, which is not flat but slightly indented.

The crust of the Primal Globe is about 250 miles in thickness—or nearly so. It resembles gold in appearance, but such is the density of matter at this point that my mind is incapable of attempting a computation. Now I perceive that the elementary particles of this Primal Globe are related in some strange way to the elementary particles of the sun. It may be said by some that this is a point already well known, yet you will find that what I am about to advance is not so generally known: That the Primal Globe stands related to the sun in the same way as the true wife stands related to her husband. Hence, the Primal Globe I call the Mother of all living, and the Sun I designate the Father of all living. These are the two factors of light, heat, and life, upon this planet.

But this is not all; there are other stars with which the sun and the primal globe are intimately related. These stars are known to astrologers as the sign Leo, and, secondarily, the sign Aries. It is a recognised fact, among astrologers of all times, that the sun is more powerful when he enters Leo or Aries than any other sign of the Zodiac. The reason I give is that the stars which make the group Leo, and the stars in the group Aries, are like the sun in their nature; and when the sun enters either of these he gets, as it were, a fresh supply of vital force; and a corresponding effect is produced upon each and every atom in the Primal Globe. I know this may be objected to upon the modern theory that the "Sun stands still," but whatever may be the objections on this ground, such I see to be the case. I see a peculiar movement taking place within the Primal Globe at those seasons when the sun is said to enter Aries: the colour of the light is a little more golden, and it is still more so when the sun enters Leo; further, there is a greater agitation in the crust. The crust, so far as I have seen, is never at rest, but is ever on the move like the waves of the sea; this has a marvellous appearance, considering the density of the matter. But, as I shall want much space for all I have seen upon the subject stated at the head of this letter, and if you, sir, consider my vision worthy of a place in the MEDIUM I shall continue the subject in your future issues, and remain, for the present, yours obediently,

JOHN THOMAS.

Kingsley, by Frodsham.

STRIKE THE KEY-NOTE!

OF WHAT KIND WILL THE SPIRITUALISM OF THE NEW ERA BE?

Has there been an Old Era of Spiritualism?

Yes, most distinctly there has been an "old era" in our Movement.

What were its characteristics?

Ignorance, Rashness, Selfishness, Indiscretion.

Are these peculiarities—far from spiritual—to be attributed to Spiritualism?

By no means; they result from the condition in which Spiritualism found man, and were a necessity of his growth out of it.

In what condition did Spiritualism find man?

Practically unacquainted with the relations that exist between man and the spirit-world; except in these few cases, where a congenital intuition of spiritual surroundings existed.

What produced this condition?

The intellectual development of the human mind. Social, intellectual, scientific, material, and spiritual unfoldments succeed each other in regular waves. When one wave is uppermost, man seems to relapse in respect to the others; but it is not so. Progress in science, manufacturers and intellectual power, though seeming to ignore the spiritual, are only making way for a grander expression of it.

What has the "old era" of Spiritualism taught us?

That physical existence, and the laws of matter are not ALL; that another order of intelligences exist besides those inhabiting mortal bodies; that those who once lived in mortal bodies can through certain conditions communicate with those still in the body; that the grand object of man's life on earth is for spiritual purposes,—his mundane materials being merely a means to an end; and that in the search for spiritual truth, man must be possessed of spiritual light and purity of motive within himself.

These results differ widely in some points; why quote such a divergent catalogue of effects, deduced from the Spiritualism of the last 33 years?

That the whole ground may be truthfully covered. Some minds have arrived only at the first stage, while other minds have grasped the whole, and can truthfully call themselves SPIRITUALISTS.

Seeing that the past Spiritualism has bestowed on man the conviction of a spiritual existence, spiritual beings, and spirituality—What fruits may be gathered from the Spiritual Tree in the New Era?

The facts of spiritual existence, spiritual manifestation, and spiritual life in man, being now established, it is next in order to discover their laws, and learn how to work and live in accordance with them.

Has this not been the motive of investigators in the past?

By no means. Their sole object has been to certify the fact of the phenomena; whether there was an intelligence behind these phenomena; and whether departed friends could communicate. To establish these points, the "Investigator," instead of studying the laws of mediumship, has imposed "tests" of his own devising, and to suit his own short-sighted purposes, thus involving the whole Movement in ruin and disorder.

And must investigation therefore cease?

Certainly not; but the investigator, of the New Era, will not be like him of the last—an ignorant, sceptical, spirit-blind investigator. He will be a Spiritual Investigator, and with knowledge in the intellect, light in the spirit, and purity in the whole organism, set to work as a spiritual student and teacher; to learn the ways of the spirit, and introduce these ways to prepared minds.

Seeing that the past has been so useful, why introduce new methods?

The methods of the past, will always be available to those who still remain in blind doubt and ignorance of the whole matter. But why should so-called Spiritualists, who ought to know better, continue to identify themselves with these unspiritual methods? As has been foretold in the MEDIUM years ago, these methods have proved most disastrous to Spiritualism and those concerned in the methods not approved of.

What practical lesson do you deduce from all this failure and disaster?

Simply this: that any mediums or spiritual workers, who aim at making Spiritualism a selfish work, will be compelled by the spirit-world to suffer privation to teach them their duty.

"Their duty"—How do you define that term?

It is the "duty" of every medium and spiritual worker to do their spiritual work for a spiritual purpose and in accordance with spiritual laws. Then spiritual results may be expected, and the blessing of God and the angel-world will

You speak in riddles—What is the medium actually to do to carry out this idea?

It is a very simple matter indeed: Never make an "engagement" based upon business considerations;—go where the spirit prompts, and as the spirit leads; neither buy nor sell spiritual wares,—work with the Spirit, for the Spirit, and in the light of the Spirit, and the Spirit will see you recompensed.

Why, this would upset the whole Spiritual Movement; our Seances and Halls might at once be closed?

Yes, for anything of good they are doing open. The old system is "played out"—a fruitless fig-tree with lusty flapping leaves: a Spiritualist made by the "bolt and bar" seance, and engagement "inspirational" speakers would be a curiosity, and ought to be put in a glass case, and shown around. The name of the Spirit is taken in vain, in such work—hawked around as a commercial chattel—but the power of the spirit is not with it, otherwise all men would see and acknowledge it. No! the "Movement," as a spiritual work, is altogether outside of that kind of traffic. Spiritualists are being made in thousands, but it is by other means—not those.

Do you mean to say you are a Spiritualist and talk in that way: Think of poor mediums—what are they to do?

The answers given above prove that I am a true Spiritualist; and being so, the thing called Spiritualism, by some, I hold not to be Spiritualism at all. It is a traffic grown upon Spiritualism for selfish, worldly purposes, and is no more Spiritualism as the angels devised it, than the fashionable priestcraft of to-day is the gospel of Jesus Christ! As for mediums—let them work for their living, like other honest people.

What! do you mean to say that a medium should not be paid for his mediumship?

I distinctly say, that a medium should not sell his mediumship. This is prostitution, not Spiritualism. The law of spiritual fitness should alone guide the medium in all sittings, and if this were followed there would be much fewer seances, but everyone would do good. It never was intended by the spirit-world that mediums should traffic on their mediumistic functions, any more than they should traffic on any other function of the body, which traffic is prostitution. All this excessive sitting, with all who can be induced to pay, is the ruin of mediums, a waste of spirit-power, and the degradation of our Movement. If a medium be governed by the Spirit, he will always be paid.

You rather astonish me. I never looked at it in that light before; but I would like to know how the Movement is to go on, and how mediumship is to be utilised if mediums are not to sit?

I did not say they were "not to sit." If they sat with propriety they would have far more power than they have now. It is the disregard of spiritual law that is the ruin of their power. In the New Era mediums full of the spirit will be led to do mighty works in unexpected ways, and just where it is wanted. But this can never be while the power is all pumped out of them by unchaste sittings. This will spread the Movement in a way it has never spread before, for there will not only be the manifestation, but a prepared soil into which to drop the seed, and God will himself water it and bring about large increase; mediums will then be apostles of God, and he will care for them.

It is no doubt sound in theory, but how about the practice?

Better even than the theory, for it has been put to the test. There is George Spriggs, late of Cardiff, now at Melbourne, a medium who never sold himself; the good he has done, is incalculable, and he has brought on the Movement no reproach. Then there is David Duguid and his brothers in Scotland, unpaid spiritual workers, but they are respectable men, and always get a crust. There is no medium in Britain who has entertained so many eminent men at sittings as David Duguid, and the suspicion of a trick has never been breathed that we have heard of. A friend in Liverpool a few years ago, had extraordinary manifestations witnessed by many, and utterly incontrovertible. Mr. Herne, once a public medium, is now wholly private, and is able to thank God for existence, whereas before it was a burden—almost a curse. On the other hand, let us look at the fate of the trafficking mediums. Slade and Monck, genuine mediums, suffered more than ages of penury for truth's sake would have inflicted, and yet what a pull-back their affairs were to the Cause. Lastly we have Fitton, and before him a long list of ghastly exposés and frauds, resulting in personal ruin and imprisonment. "The way of the transgressor is hard," especially when spiritual laws are broken. Bad mediumship, evil spiritual influence does more harm than good. In breaking these laws, we not only injure the mediums and scandalise the Cause, but we flood the world with the atmosphere of Hell.

You take strong ground—What has led you to these conclusions?

Many years' experience—bitter experience—suffering for the doings of others. All true spiritual work is done as a matter of suffering, not as a matter of emolument. These features distinguish the Old from the New Era. Spiritual work is the taking on of a burden, the rendering up of a sacrifice; it is not

a living, a profitable speculation: it must be done for God and Humanity, not for Self.

I would like to know how we are to begin this work, and what can be done to learn the spiritual laws of which we appear to know so little—Will you be so good as to favour me with your views?

At another time, if such be the programme of the future. But look within thee; thou hast a soul wherein God's face ought to be mirrored: that is the final Court of Appeal for light and guidance. Farewell!

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 (Athenaeum 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.

MANCHESTER.—Just as we go to press Mr. Oruchley, the recently elected Secretary of the Grosvenor Street Meetings, informs us of a new election of officers. We regret that we have not time to give particulars this week.

OLDHAM.—On Sunday next, January 8, Mrs. Yarwood, of Heywood, will occupy our platform. The afternoon service will be devoted to the giving of Clairvoyant Tests, and in the evening her guides will deliver a Discourse. This being her first visit amongst us, I hope the friends will come forward and give her a hearty welcome.—JAMES MURRAY, Secretary.

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 TALLMAGE, 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, 24s., carriage extra.

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LONDON: J. BURNS, PROGRESSIVE LIBRARY AND SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW, W.C.

HEALING BY LAYING ON OF HANDS.

CHLORAL AND MORPHIA SUPERSEDED BY MAGNETISED FABRICS.

A lady in the country, not a Spiritualist, was induced by a friend to lay her case before Dr. Mack in the following manner. The letter is dated November 21, 1881:—

"I am 44 years old, married, had 12 children, the youngest 3 years old; always well and active till this illness set in, but never very robust, always having more spirit than strength; and, from a girl, subject to a winter cough, which, for the last six or seven years, has every winter taken a more bronchial form, till five winters ago I had a severe attack of acute bronchitis, from which I was slowly recovering in the spring, when I received a severe shock to the nervous system; a fire broke out on the premises, and for a time it was thought that two of the children were lost, but though, through the merciful providence of God, all lives were saved, the loss of property was very great, and the anxiety and fright in my then weak state brought on attacks of spasmodic asthma, from which I have never from that time been free. My own family doctor tried all his remedies but without success, till at last he tried Chloral, which was so great a success that, for a time, I thought I was cured, but whenever I took cold the asthma returned and Chloral was again resorted to, till I began to be unable to procure any sleep without it. Every spring has found me weaker, and with the attacks more confirmed, till last spring Chloral lost its effect, and by fresh medical advice I have been having, through the last few months, Hypodermic Injections of Morphia under the skin; they are at present effectual, but the Morphia is weakening me so much that I am very anxious to be able to do without it, so on writing to Mr. Bewley again for his advice, he greatly recommends me to you, thinking your magnetised flannel or paper would be beneficial, as he attributes most of my ailments to pure nervousness, as all doctors declare I have no organic disease. My present state is, so far as I can state, this.

"I am quite confined to the house, and though very weak am yet able to dress and get down stairs towards the middle of the day. My breathing is always more or less made difficult by any exertion, and comes on in violent paroxysms of difficult breathing accompanied by coughing, about three times during the twenty-four hours. The injections always relieve me, and make me feel comfortable for about four or five hours, when, as the morphia begins to lose its effects, I break out into cold perspirations, have a slight rush of blood to the head, cold feet and hands, great depression of spirits, with fear of the asthmatic attacks, the cough so spasmodic as to threaten choking sometimes, and a general uncomfortable feeling which increases until another attack comes on, when I have another injection of morphia which sets all to rights for awhile. I have great trouble with my bowels, I can never have a movement without using the enema, and then with difficulty; my appetite is very indifferent, and I never sleep without the morphia and then get only about two or three hours at a time, awaking always with violent coughing and difficult breathing."

During the following five weeks the magnetised fabrics were renewed, and in writing for a further supply, on December 28, the patient thus reports:—

"Dr. Mack.—Dear Sir,—I hereby enclose 5s. of stamps for some more of the fabrics as before; I am sure I am gaining benefit from them as I am considerably stronger, and I both eat and sleep better, and I am able to do with much less morphia, and my cough and breathing are also relieved; so that I am considerably better on the whole, and only wish I could bear the journey to London so that I could place myself more immediately under your treatment. I received the pack of flannel a few mornings ago, and as I keep the flannel and papers on both night and day, I should like a fresh supply at your earliest convenience, or I shall be quite without."

This case is of interest; first, as exhibiting the evil effects of these narcotics—chloral and morphia. We were on the Coroner's Jury recently, when the case of the theological student was inquired into, who was found dead in bed in Keppel Street. He was in the habit of using the Hypodermic injections of morphia. A medical expert gave evidence that the practice might be indulged in for a considerable time, but that to heighten the effect a very slight addition to the dose might cause death. These so-called medicines do not cure the patient; they merely conceal the symptoms, and at the same time ruin the nervous system. Magnetism, on the contrary, gives strength and at the same time removes the cause of the disease by helping on the natural process of elimination. The result of this five weeks' treatment must be deemed satisfactory, especially when it is remembered that the patient has been treated at a distance of 150 miles. We hope the good effects will increase. Dr. Mack resides at 26, Upper Baker Street, N.W.

Mr. T. M. Brown will visit the friends at Stockton on his way to Middlesborough. Address all letters till Tuesday next in care of Mr. Denny, 24, Cemetery Road, Linthorpe, Middlesborough.

MAN'S PHYSICAL CONDITIONS.

FERMENTATION AND BREAD MAKING.

To the Editor.—Sir,—Will you permit me to ask Miss Chandos Leigh Hunt a few questions, through the medium of your valuable paper, relating to her interesting lecture on the "Home treatment of acute and chronic disease," printed in the *MEDIUM* for December 2nd, 1881.

Miss Hunt asserts that "pure vaccine lymph," cancer matter, dead flesh, consumptive lung matter, and brewer's yeast, if placed in certain conditions, will "one and all" ferment and produce carbonic acid gas and alcohol. She further asserts that the products of the fermentation of the substances named are "one and all" identical, because if viewed through a microscope they have the same appearance. Is not this reasoning rather weak? May not two, or more substances have the same appearance and yet have totally different properties?

If the alcoholic, pannaic, acetic, and putrefactive fermentations are identical, I should like to know if Miss Hunt has ever seen, or tasted, or known anyone who has seen or tasted, bread fermented with, say, pure vaccine lymph, or fresh cancer matter.

If fermentation is the cause of the greater part of the sickness that mankind suffers, ought not alcohol to be the most wholesome beverage, for it will not ferment itself, nor promote fermentation in other substances? Can Miss Hunt say precisely how the body is nourished by the food taken into the stomach? Is it possible that it is the spiritual part of the food which builds up the body? and may not the "fermentation," or putrefaction of the food be necessary to set the spiritual part free?; just as the death of the body sets the human spirit at liberty. Miss Hunt calls carbonic acid a "deadly poison,"—as well might a rope be called a poison because a person might be hanged with it. Carbonic acid may be taken into the stomach in large quantities, as in soda water and other effervescing drinks, with impunity. People may be choked by breathing carbonic acid gas; but it is because the necessary supply of oxygen is stopped and not from any positively poisonous quality in the gas. Granting, for the sake of argument, that the yeast particles are animalcules, and that baker's bread is deadly poison, it is scarcely so virulent as snake poison, which Miss Hunt admits may occasionally be swallowed with impunity. If the animalcules are destroyed by a temperature of 400 degs., well-baked baker's bread will be quite safe, as it is subjected to a considerably higher temperature than 400 degs., during the process of baking.

Will Miss Hunt favour your readers with a receipt for making griddle cakes? Is there any milk, butter, cow's, sheep's, or pig's fat allowed in their composition, or are they made of flour and water only? If grease is allowed would there not be danger of suffering from the diseases to which the animal from which the grease is derived, is subject?

My reason for addressing you, Mr. Editor, is to prevent your readers from forming an unjust prejudice against the "staff of life."—I beg to subscribe myself,

A. BAKER.

Wolverhampton, December 20th, 1881.

THE PORK SCARE.—To the Editor,—Sir.—While rather deprecating the somewhat hasty writing indulged in freely in reference to the appearance of trichinous pork in this country, many of your readers would, I think, be interested in the perusal of a popular pamphlet on the subject of "Pork and its Perils," which anyone can obtain of his bookseller or from Pitman's, London, and John Heywood, London and Manchester.—Yours faithfully, R. Bailey Walker, 56, Peter Street, Manchester.

OVERWORKED.—Try milk. Remember that milk when heated to much above 100 degrees Fahrenheit loses for the time a degree of its sweetness and its density. No one who, fatigued by over exertion of body or mind, has ever experienced the reviving influence of a tumbler of this beverage, heated as hot as can be sipped, will willingly forgo a resort to it because of its having been rendered less acceptable to the palate. The promptness with which its cordial influence is felt is indeed surprising. Some portion of it seems to be digested and appropriated almost immediately; and many who fancy that they need alcoholic stimulants when exhausted by fatigue will find in this simple draught an equivalent that will be abundantly satisfying and more enduring in its effects.—"Weekly Times."

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

Sunday, January 8, at 7 p.m. prompt, Mr. Iver MacDonnell on "The Lilly of the Field."

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

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

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., a seance; Mrs. Treadwell medium. Mr. Hancock attends half an hour previous to speak with strangers.—J. M. DALE, Hon. Sec.

THE SPIRIT-MESSENGER.

SPIRIT WHISPERS.

These inspirational utterances, and others which will follow, were delivered at a private circle. They were taken down as spoken; the only alteration being the arranging of the lines. Many similar communications now live only in the memories of those who heard them, as they were not put to paper.

A MESSAGE.

I.

Oh yes! believe that though unseen, there lives
A sympathy immortal as the soul
Which cannot be dissolved. Oh could ye think
That with the body's dissolution, all
The heart's affections could be snapped, to feel
No more their sweet pulsation? 'Tis not so;
For that which is immortal must remain
True to its innate essence! By the grave
The soul is loosed from bondage, but is still
Unchanged though freed from earth; the subtle cords
Of life and love are strengthened in our sphere
With purer aspirations, yet are still
United to those dear ones, whom the earth
Holds yet in bondage from a nobler birth.

II.

Why mourn ye then the dead—or rather those
Whom ye call dead, who have but even now burst
The bonds of death! They live while ye but dream
A dream of life, and lengthen out in sleep
A scared existence. Yet 'tis true, ye live;
But as a sleeper, knowing naught of life!
Yet some there be succumb not to earth's bonds,
Who've caught the breath of freedom, and who hold
An inward talisman of Hope to cheer
And guide them with its silvery notes of peace;
These have no fears on earth, no dread
Beyond the narrow limits of the grave; they stand
On tiptoe, gazing with expectant eyes
And longing hearts to see Life's sun arise.

III.

The pure in heart may soar to Heaven, or sound
The soul's deep mystery, know more of God
Than all the records of philosophy.
True knowledge is supremely pure—'tis true
Because 'tis pure! Who are the wise
If not the pure in heart? They can alone discern
The mystery of life. The earth is rife
With Truth, but so revealed that error seems
To mingle with it. What the past hath taught
The Future will reveal—no more, unless
Great minds are pure in heart. There have been those
Who could have shed Truth's light through every age,
But, warped by pride, error hath led the way
And robbed the earth of its immortal ray.

IV.

Life is an essence of that Being who
With comprehensive wisdom power and love
Sustains the Universe. No creed on earth
Avails with Him. The pure in heart, alone
Feel His embrace, and bask beneath the smile
Of His eternal presence. Go your ways!
Ay, follow each a different course, which men
In selfishness or bigotry have wrought;
He takes no heed of pathways, but His eye
Beholds each deed, and weighs each silent thought
In scales affixed to every human soul,
Which registers upon his memory;
Go, go your way, together or apart,
All ways are right ways, to the pure in heart.

V.

But be ye not deceived, for Truth at times
Will blind the understanding more than all
Man's false conjectures. Are ye pure in heart?
If so, all Truth is good, and brings forth fruit;
But if ye grovel in the dust and clog
The germs of immortality, then Truth
Is never seen, or seen but to delude!
False hopes that wither in the bud, then bud
And wither yet again in barrenness.
It must be so! for who are ye that plan
And build the structures of an ideal life!
Can ye unseat the soul's foundations? Vain!
Enough to know each soul possesses light,
Unquenchable, to guide its course aright.

PRAYERFUL PRAISE.

VI.

Before ye part, let us with one accord
Offer united praise to the one God

Who rules o'er all, whose will directs
The meanest atom, and whose wing protects
The humblest suppliant. Father of Truth!
Who now permittest, by thine handmaid Ruth,
Earth lips to utter praise, Oh, hear the prayer
Of those who truly love Thee present here—
Who love the Good, whatever be its name,
That kindles in the breast a potent flame
By which pure incense can alone arise
And bring responsive blessings from the skies.
And first Eternal source of every Good,
Here, where Thy power is little understood,
Thy purposes perverted, and Thy name
Dragged in the dust of human sin and shame,
We who rejoice in freedom, and behold
Thy majesty in purer light unrolled,
Bow down before Thee, not with fear, but awe,
Mingled with adoration for Thy law
Founded in love. Thy will which we obey
Breaks o'er us as the early beams of day
Over the shrouded hill-tops, whilst along
Earth's green clothed valleys swells the joyous song
Of Nature's praise, spontaneous, pure and free,
Responsive to Thy will, poured forth to Thee:
E'en so our warm desires and deeds resound
The chorus raised by Nature—more profound
Because allied in closer sympathy
With Thine unsearchable infinity.
O, soul of adoration! kindle here
The spark of kinship. Some are dear
By yearnings all unknown to those on earth—
Awake Eternal Spirit the true birth!
Touch the deep chord which slumbers, and distil,
By the all-powerful motions of Thy will,
The hopes of Thine own purpose long decreed
Of an immortal union. These have need
Of loftier aspirations 'ere they can
Develop the immortal part of man;
We wait to see the new-born life appear,
To feel a union with them more sincere
Than earthly kinships, which oft bud and die
Without the hope of immortality.
Oh, we have gleaned amongst them and we pray
The germs of life may never know decay;
Accept and strengthen now each weak desire
And in each heart new thoughts of life inspire,
Then soon Thy willing messengers will raise
The shout of triumph and the song of praise,
To the Thee, the Universal and Omniscient King,
While the whole universe of life shall ring
The mighty chorus of the harvest song,
Whose notes eternal echoes shall prolong.

Amen!
KEFTOS.

LITERARY NOTICES.

JUSTINE, A MARTYR, and other poems, by John Brent. Simpkin and Marshall. 5s. This graceful writer has repeatedly appeared in print, and in a variety of phases. He is author of "Village Bells," "Atalanta," "Canterbury in the Olden Time," etc., etc. Justine is a Roman Maiden, who would not sacrifice at the shrine of Venus, became associated with the Christians, and was sentenced to death by wild beasts, in the Amphitheatre. The story is simply told, in poetical language, in some places with considerable dramatical vigour. The "other poems" shew great variety of treatment and breadth of poetical conception.

OBITUARY.

Passed on to the higher life, Saturday, Dec. 17th, 1881, age 24, Annas Clerk, Chilton Colliery Ferry Hill Station. Her suffering was intense and protracted; she bore it bravely. The knowledge she had of spiritual truth, enabled her to welcome her change, and serenely encounter the dissolution of the earthly tabernacle.

A. DOBSON.

THE ANTICIPATED SOIREE.

To the Editor.—Dear Sir,—Will you kindly allow me to inform your readers that the soirée we propose to arrange, will take place at Claremont Hall, Penton Street, Islington, on Thursday, Jan. 27th, 1882. A number of ladies and gentlemen have kindly promised their assistance in the musical part of the programme, which will commence at 7.30, dancing will commence at 9.30, and continue till 3 o'clock. Tickets may be obtained of Mrs. Everitt, Lilian Villa, Hendon, N.W., Mr. Alex. Brown, 208, Copenhagen Street, N., or of yours very truly

FRANK EVERITT.

PROGRESS OF SPIRITUAL WORK.

PLYMOUTH.—TRANCE ADDRESSES.

Monday circle; the intelligence controlling Mr. Williams said:—When I was on earth I had not much respect for churches, or the different religious systems; my inner man was my church, and as men become more enlightened they see that religion and salvation are from within and not from without; in the culture and development of the spirit, and not in outward forms and beliefs. There is a grand day coming for future generations; you must not expect to see much in the few short years of your earth-life, yet you will see a great deal, you will hear news from here and there concerning the spread of the Truth. If you could see what we see, you would realise this; we can see those you would call big men, learned men, investigating this subject, and they are surprised to find they can converse with their own departed friends, and with those eminent persons they had only heard and read of, and thought to hear no more of, but they are finding that these can come and communicate with men with greater power and influence than ever they enjoyed. These did not know of these glorious truths when on earth. There is great enlightenment coming for the people; the power of evil, which you call Satan, is getting weaker; these are days when you are not frightened by the long-gowns telling you of a dreadful hell beyond the grave. You will realise more and more of this spiritual power. You are choosing your own place for the future; death is rather a pleasure than a terror. No true Spiritualists will fear death, for they will know that they can still be here, only without the outer form. Will know, also, that they will still be able to communicate with their friends through another channel. We are all interested in our friends who remain on earth, and the knowledge of this will be a great blessing to the world. Thank God, we are overcoming the power of evil, the darkness is being scattered, and the light and the truth are coming for the children of men.—At this same sitting, Mr. Taylor, under control, gave the following clairvoyant description:—"There is a beautiful stream flowing from the centre of a bright light in the far distance. We cannot see the beginning of the stream, we can only see that it is issuing from a bright light in the distance. It appears as a small rivulet flowing this way, spreading as it flows on, then we perceive that from each side are coming multitudes of people, some few, in advance of the others, are drinking from this flowing stream, but others are pulling them back saying, do not drink, it is poison! It will poison your minds, do not drink thereof. But as the stream flows on we can see more drinking now than ever before.

This river is flowing gradually over this earth; rising from that bright light in the far distance; from the main stream are branching out little rivulets to the right and left, which, in their turn, become as large as the original stream. At first there are a few drinking, and the great multitude pulling them back, but they find that this water is better than the stagnant pools to which they have been so long confined. They have been drinking from these stagnant pools without quenching their thirst, and they find that one drop from this stream is sweeter and more satisfying than all the standing pools of which they had been drinking.

We would have been glad if we had seen this flowing river when we were on earth; we drank from the fountain of love, but it was partly stagnant; not clear as crystal, as is this river of the water of life. We are helping on the flow of this river; we are able to make little inlets from the big stream, and each of these will be as big as the main one. But you must continue to ask for abundance from the main stream, the one flowing from the bright light; the Father's mansion, for it is the spirit of which we have been speaking, partaking of which you shall not thirst nor die.

You were talking of death: here seems to be a sick chamber; here are beds, it must be, I think, a hospital; the curtains are drawn, here are sick men waiting for death. They are turned gently over, the curtains are raised, they fall!—no, they do not fall at all, but are raised up in the arms of friends, and carried towards the bright light; they have been drinking of the poison, as it was called, but it was such poison as was life, and health, and strength to their souls.

Here, on the other side, are chambers of splendour, downy beds, gilded bedsteads, servants in attendance, here is plenty of everything. There is one passing away—but who is that? Who are those who come to take him? They are handling him roughly, they will hurt him! Oh, the wind and rain how it howls! He will get every disease by his exposure, for God's sake take him to some shelter; but they will not listen, they are gone. No clothing, no friends, no shelter, oh, may human souls see their wretchedness and need, and drink of that beautiful stream, and, at the end of earthly life, glide away to that bright land whence it rises; oh, be drinking every day.

The control wished us to know him as "Golden Cloud"; he said—"I do not tell my name, but I am one who is working to widen the influence of this stream, that my own friends may also reach it."

OMEGA.

GENERAL ABSTRACT OF ACCOUNTS OF THE LEICESTER SPIRITUALIST SOCIETY, FROM SEPTEMBER 8 TO DECEMBER 9, 1881.

RECEIPTS.

	£	s.	d.
Subscription of Members	2	14	6
Collections during Quarter	5	8	7½
Sale of Books	0	3	3
Donation by a Friend	0	2	10
	£8	9	2½

PAYMENTS.

	£	s.	d.
Cash due to Treasurer last Quarter	0	6	8½
Rent of Hall	5	0	0
Expenses Cleaning Hall	0	15	6
Advertisements	0	16	6
Paid to Lecturers	0	14	7
Paid for Harmonium-Playing	0	7	6
Postages, etc.	0	5	6½
Balance Cash in hand	0	2	10½
	£8	9	2½

Balance forward Cash in hand 0 2 10½

Audited and found correct, December 14, 1881.

JOHN COATON.

EDWARD LARRAD.

On Tuesday, Dec. 27th, we had our Annual Tea Gathering of Friends, when 106 sat down to tea, it being the largest Gathering that we have had. After tea an entertainment came on consisting of Songs, Duets, Readings, etc., by the following Ladies and Gentlemen: Mrs. Holmes, Miss Gamble, Miss Bent, Miss Hannibal, Miss Roberts, Misses Grundy, Mr. Holmes, Mr. Larrad, and Mr. Mancel. Miss Hannibal presided at the piano. After the Entertainment Games were indulged in and kept up till an early hour of the morning. All passed off well, and a most enjoyable and happy evening was spent by all present. The Tea was a grand success to the Society.

Mr. Holmes again lectured last Sunday evening. The subject was, "True Religion, What is It?" It was very interesting and was much appreciated. I am pleased to state that our friend Mr. Bent will deliver a Trance Address, on Sunday evening next, for the first time since his absence from illness. We hope the friends will rally round him and give their sympathy to him and his guides.

On Sunday, January 15th, Mrs. Groom, of Birmingham, will occupy the platform, morning and evening.

A Spiritualist would be glad to meet with a circle in or near Skelmersdale. Henry Wilson, 29, Sherrat Street, Near Allie-son Arms, Skelmersdale.

GOSWELL HALL SUNDAY SERVICES.

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

Last Sunday evening, Mr. Johnson gave a very interesting and instructive lecture to the friends at this Hall, for which a well-merited vote of thanks was accorded him by all present.

Next Sunday morning, Conference at 11 o'clock. In the evening, at 7 o'clock, Mr. Morse will give an Inspirational Address, subject: "Immortality, its People." The Committee will be glad to receive an offer from some one to play the harmonium on Sunday evenings.

161, Manor Place, Walworth, S.E.

W. Towns, Sec.

THE PEOPLES' POCKET BOOK OF COMPREHENSION. J. Burns, Progressive Library. Price 1s.

We have often published Papers on Comprehensionism, and now the author has condensed his ideas of its usefulness as a pocket book. Comprehensionism is here seen in three aspects. Socially, it advocates district government, general enfranchisement, and the nationalization of the land, to be obtained by an organisation which associates the intention. Educationally, it advocates a system of teaching through colour, form, and number, and as these are the media through which all is perceived, the system deserves more attention than has hitherto been conceded to it. Religiously, it recognizes the Soul of God as the innate dweller in each individual, and so Comprehensionism is in opposition to the Churches which say, "all children are altogether abominable in the sight of God," as if God could make that which was an antagonism to himself. When this absurdity is exposed, the Churches will be the affection of the people, instead of the shroud on the consciousness of existence. The Comprehensionist in possession of this deific soul as an internal influence, stands secure amid misfortunes, and learns by intuition the secrets that science demonstrates by laboured and unconfiding effort. We can only say the book is full of curious interest and originality and may be designated as a centre-stance for ideas.

MANCHESTER ASSOCIATION OF SPIRITUALISTS.

Temperance Hall, Grosvenor Street.
President: Mr. Brown, 33, Downing Street, Manchester.
Secretary: „ W. Cruchley, 33, Downing Street, Manchester.
Services every Sunday Evening at 6-30 p.m.

PLAN OF SPEAKERS FOR JANUARY.

JANUARY 8—Mrs. Britten.—(united service)
JANUARY 15—Mr. Place, Macclesfield.
22—Mr. Thompson, (Shaw.) JAN. 29—Mr. Brown.
33, Downing Street, Manchester. W. Cruchley, Sec.

MANCHESTER AND SALFORD SPIRITUALISTS' SOCIETY.

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

PLAN OF SPEAKERS FOR JANUARY.

January 8—Mrs. H. Britten, at the Mechanics Institute „ see other notice.”
„ 15—Special and important meetings, for members only.
„ 22—Mr. Garner, Oldham.
„ 29— „ Place, Macclesfield.

BARROW SPIRITUALIST ASSOCIATION.

Public meetings held in the Rooms, Cavendish-street and Dalton-road every Sunday at 6-15 p.m., and every Thursday at 7-30 p.m. Trance addresses on each occasion.
President: Mr. J. Walsley, 28, Dumfries-street.
Secretary: „ J. J. Walsley, 40, Brighton-street.

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.
Friends are cordially invited.

KIRKCALDY 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

MR. J. J. MORSE'S APPOINTMENTS.

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.

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