



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

SPIRITUALISM.

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CHRIST AN AVATAR.

A CHRISTMAS SERMON:

PREACHED IN ST. PETER'S CATHEDRAL PIETERMARITZ-
BURG, NATAL,

BY THE VENERABLE ARCHDEACON COLLEY.

"And the Word was made flesh and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth."—ST. JOHN, I., 14.

These words are partly Gnostic and partly Christian. For the Gnostic notion of pre-Christian times was that the Logos, or Word unspoken—unexpressed—had to be spoken and expressed in visible form, and the post-Christian Gnostic view was that in Christ it had been so manifest. But many early Christians believed that the Master had been a phantasm, having no corporeality of flesh. So the Gospel of St. John, being written many years after most of the early Christians and disciples had passed away, treats at once of this strange error that the Church was about to fall into, viz.:—the doctrine of Essenians and Gnostics, that Christ was a mere appearance, a phantasm, having not all the elements of our humanity. Hence the point of the Gospel writer to insist that the Word was made FLESH.

The mystery of the Incarnation, as we consider it, up to a certain point, becomes greater and greater, and up to a point beyond, less and less. In our youth we received it as taught at a mother's knee. Later on we fell into doubt about it, and could not see that true humanity could be fully represented in the Saviour lacking one element of manhood, i.e., the human paternal; failing to see that a mother, never so immaculate, alone could afford the corporeality divine, or divinity corporeal. But at present, merging out of the doubt, through new experiences (that would be greater insanity for us to doubt than for the doubting to believe), we can see how the annointed Christ, as the Logos of the Eternal, resolved to make an expedition into the material realm from the spiritual: how the Wisdom Attribute of the Eternal Love divine could assume the human: how the invisible and immaterial, projecting itself into matter, could become visible: and how first principles in the Grand man, called Deity, could ultimate them-

selves to the last degree, and become the Word Incarnate, Truth Incarnate, Good or God Incarnate.

I apprehend that it is just as easy for a spiritual being in the higher life to take on matter and invest itself in the element of earth, as it is easy for a man to put on his coat or daily invest himself in his clothes. The only difference is that the soul being at once full grown, and in the perfection of its state (as a part of the World Soul—the creature perfect in its degree as the Creator), only part of the entire spiritual man at a time, can be let down to the earth-sphere. Hence the human form of the complete spirit grows in this world form the infant incomplete; and only as the incarnating soul is permitted and is willing further to descend into this life from its native higher life, can the human part of us develop, or the infant thrive, or child grow strong, or the youth increase in wisdom, or the man attain perfection.

This process is according to instituted order. It is the normal condition of things. But it is not incapable of acceleration even to a degree comparative with the speed with which light travels, and the movement of the slowest-footed creature known. Human birth is Heaven's appointed way of the soul on its travels into the lower sphere; or, if 'tis so determined, into earth-life of any other planet of our solar system, or worlds beyond that lie within the bounds of God's infinitude. This to people the astral universe with earth-clad emanations of the Eternal. For what are we but fragmentary spirits of the Great Spirit as a whole avatar or manifestation of the unmanifest? Effluxes of the divine, tangled up in this meshy web of matter, to learn life's ultimated duties, and the lower-form discipline of the school of time; then gladly ours to break loose again, and wing our flight, at death, back to eternity!

Not in entire forgetfulness,
Nor yet in utter nakedness,
But trailing clouds of glory we come
From Heaven, our primal home,

Now to my mind the Saviour's birth was of this nature. His had been a perfect pre-existence in the bosom of the Father. As an incarnated angel, known in Holy Writ as the Angel of the Lord, doubtless he had appeared from time to time, as a materialised spirit of the highest order, transiently on this and other earths. As we know, he wrestled with Jacob. As Captain of the Host he appeared unto Gideon. He stood by Joshua.

Opposed Balaam on the way. Visited poor outcast Hagar and her son when ready to perish in the desert. Appeared unto Manoah and his wife. Partook of food with Abraham, and was entreated by the patriarch on behalf of the doomed cities. Again after his permanent incarnation (or one that lasted thirty-three years), by birth through the Virgin Mary, in New Testament history we see how from time to time, after his crucifixion and death, transiently he materialised his holy person to appear bodily (the doors being shut), with and in the midst of his disciples to eat with them (part of a broiled fish and of a honeycomb), and walk with them (as in the journey to Emmaus), and showed by many other proofs the possibility of a spirit taking on matter, and visibility, and tangibility, and dissipating itself again when its message had been spoken and the reason for such assumption of materiality had been served. The incarnation, therefore, a profound mystery up to a certain point, is less overwhelming beyond that point. Yea, and Christmas Day will henceforth be observed by increasing numbers of those who philosophically can perceive (by privileges referred to) fewer difficulties in accepting the truth it commemorates than those who, in the interest of priestcraft, so darkly surrounded the question in the unhappy past.

The difficulties that thoughtful men experience, on this unwisely being made the test question of the Christian faith, are not to be set aside as the suggestion of evil, the recognition of which must imperil their soul's future; nay, rather they are to be met and grappled with, debated and pondered over. They are not, as has been thought, so inexplicable. There are new studies coming to the fore that will tend to solve them. A robust theology is on its way to correct the maudlin sentiment of the present, and the errors of the past. A theology that can afford to look honestly in the face of other theologies, and perpend the virtues of other dispensations, and religions, and races. Comparative theology is yet a science that has to be. Christendom, however, even now in its highest phases, is comparing its tenets with other more ancient and still vigorous systems, systems that rule the moral life of the teeming millions of India and China, Thibet, Great Tartary and Japan, and charitable sentiment grows with truth's unveiling.

In conversation some four or five years ago at Delhi, in north India, with a Mollah or Mahomedan priest, I was surprised (as I walked with him down the Chaundy Chouk after his street preaching was over) to find the many points of contact between us, and the knowledge this native possessed of the Old Testament Scriptures. At another time in conversation with a very learned Pundit at Agra, as we sat on the snowwhite battlements of the Taj-Mahal, and again with a high Brahmin priest at the Hindoo Temple of Parbutty, on the hill overlooking Poonah, I was astonished to find that they both regarded Christ as an incarnation of their Crishna, an Avatar of their Vishnu, suited as they said to the more Western mind of Europe; and they looked for his re-incarnation or second Advent: to Brahmins, as a re-issue of Vishnu: to Buddhists, as a re-appearance of Buddh: to Mahomedans, as the predicted Mahedi; just as many unthinking Christians look for a corporeal second coming of Christ. "One touch of nature makes the whole world kin." We have much to learn from each other, and wiser is it for us, and withal more Christian, to look for points of agreement than for points of difference.

For the truth taught by all these religions, equally with our own, and also by the classic myths of old, is the fact apprehended of the incarnation of some attribute of Deity—some expression of the Eternal Word—the Logos of the Eternal Wisdom—the visible Truth made flesh—as a Son of the invisible Father—Love. For "God is Love," and its perfect manifestation is Truth. Therefore St. John says, "That was the true

light," for spiritual Light is Truth, whose material access to the world and human birth we to-day commemorate. For "the Word was made flesh and dwelt among us, and we beheld his glory, the glory as of the Father, full of grace and truth."

But not to refine further on these deep points that puzzle, and yet need not puzzle; that perplex, and yet need not perplex: that bewilder, and yet need not bewilder, if we will but admit theology to be a progressive science, a thing of development, no longer to be anchored to ignorant fanaticism, or tethered to mediæval forms;—not to dwell longer on the intellectual solution of the problem the season brings round, let us, though we but dimly discern the truth, do the truth according to our knowledge. Let the Christ-spirit be born in our hearts to-day, and it will matter less touching our view of his nativity. The colony we live in is named from the day we commemorate—the Master's natal-day—Natal.

But we are other colonists also; and this little universe of man—this plot of earth, this parcel of land—has to be brought under spiritual tillage. The incarnation of the Jesus element and the Christ element of Heaven has to supervene, and get en rapport with the world by human means through individual channels. From the inception of truth in the intellect, and goodness in the will, genealogies of practical wisdom and genuine benefactions ought to be, must be, forthcoming, to populate the moral universe with deeds of goodness and with words of truth; and when this anti-Malthusian and eminently Christian doctrine is practically apprehended, then Christmas Day will colour all our days, and our life under all climes will perpetually be a sunny rendering of "the compliments of the season" throughout the year.

MEDIUMSHIP—THE SPIRIT-CIRCLE.

MRS. AND MR. EVERITT'S EXPERIENCES IN SPIRITUALISM.

Mr. Thomas Everitt has communicated to us a paper recently read by him, giving some interesting and instructive experiences in regard to the investigation of Spiritualism in his own family. We print extracts from this paper with pleasure, as we can corroborate the truth of many of Mr. Everitt's grand phenomena, through our own experience, having sat many times at Mr. and Mrs. Everitt's family circle. Through our efforts, the direct writings and other manifestations were made widely known, to a generation of Spiritualists now almost passed away. The long continued and undimmed brilliancy of this mediumship was, no doubt, due to the fact that Mrs. Everitt was altogether a non-professional and private medium, and her sitters were of the most choice description. If she did not sit with the great numbers that public mediums have sat with, she possibly made more converts, as the conditions were generally such as to enforce conviction of the genuineness and spiritual origin of the manifestations.

In making these appreciative remarks, we do not desire to be understood as setting up Mrs. Everitt higher than duty demands. We say this—that the results of a medium's work does not depend so much upon the medium, personally, as upon how the medium is treated.

Yes, friends, instead of harshly censuring the erring medium, let us ask ourselves if the cause of error lies not on our own shoulders. We venture to say that if all mediums were well placed and protected, that all mediums would be—not perfect, but—passibly good; and who can boast of being any better.

The question of how medium sought to be utilised is up for discussion at present, and we are so glad of it that we shall lose no opportunity of helping it for-

ward. We think the present case is one in point, and we embrace the opportunity of bringing it forward.

Mr. Everitt is also peculiarly adapted to take control of a circle. From the instance given under another heading he is himself a medium, and none but one with mediumistic endowments should be the opposite of a medium in the circle or have any hand whatever in its arrangements. In the first weekly issue of this paper in 1870, we gave a plan of Mr. Everitt's circle, as a model for others to follow. This is, therefore, an old theme with us, and a congenial one.

As we cannot find space for all of Mr. Everitt's paper, we will introduce the extracts, so that they may be understood in connection with the parts omitted. After alluding to the hand writing on the wall, recorded in Daniel, iv., Mr. Everitt proceeds:—

DIRECT WRITING: THEOLOGICAL TEACHINGS.

"There came forth fingers and wrote." What a significant statement! What a revelation this spiritual manifestation makes known, for these fingers were doubtless attached to a hand, and the hand to an arm, and the arm to a trunk or body, which includes all the other members and organs that go to make up the human form. Observe, they were the "fingers of a man's hand." Then we think it pretty clear that the Intelligence, being a man, must once have lived in this or some other world, most likely in this; and if he once lived in this world, his return proves that he had still a conscious, intelligent existence, and that although he had put off his material garment, he could come back, so to speak, and give a written message of warning to his poor erring brethren who were still in the outer court of his Father's house; and if he could return as a messenger from on high, and give direct writing, why not others?

It may appear strange and incredible, but it is nevertheless true, as I know from personal experience, that spirits, to use a conventionalism, do return and give direct writing upon various subjects. I say it may appear strange and incredible, and indeed it must do so to those who are held spell-bound by the dogma of the resurrection of the interred dead, a doctrine which, however, must soon be given up by preachers as untenable, and then will follow the doctrine of a literal day of general judgment and, as a consequence, the orthodox notions about Heaven and Hell and a personal devil. It will then be taught that evil in this, or any other world, is its own punishment, without any vindictive Hell; and that good is its own reward. Those who have burst these orthodox bonds and raised their heads into the light of spiritual truth, see the bright smiling faces of their dear departed ones; feel the warm pulsation of their Father's great heart; and see the loving smiles beaming forth in every ray of light from His benignant countenance, divested of the wrath and vengeance, divested of the partiality and favouritism, divested of the limitation and littleness in which man, in a state of crudity and conceit, has portrayed and shrouded the all-wise and loving Parent of the universe. With our nobler views of the Creator, it would, indeed, appear strange and unaccountable to us if our Father did not allow some of His children who have passed through the state we call death, to visit and communicate with those of His children who are still in this initial state of existence, where darkness, even by their teachers, is put for light, and light for darkness; where amid this babble of tongues they are almost in a hopeless state of bewilderment, not knowing which way to go.

One more thought upon this subject, and then I must pass on to the prime object of this paper. In the New Age knowledge is to be increased; the light of the moon is to become as the light of the sun, and the light of the sun is to be sevenfold. In this new condition of things is to be fulfilled the promise, "And there shall be no more death." Even now this prophecy is in course of fulfilment, for to the spiritually enlightened mind, there is no death, in the sense in which death is popularly understood; and as persons are taught that man is man, apart from his material body, they will see that what is now called death is only an exchange of worlds, or the being withdrawn from a conscious life in this outward material, to a conscious life in the inward spiritual, state.

A MODERN MIRACLE.

Among the first remarkable phenomena we witnessed was one we have never had repeated. It was observed by five persons in full gas light. We were sitting at a square mahogany dining table, quite expecting from the cracking and creaking noises that were taking place that we should see it rise up from the floor, as we had seen it do before. But, to our surprise, and to the terror of the ladies, who ran from the room, the surface of a portion of the table rose up some six or seven inches, in a conical form, and a something, which all saw, darted, or passed out, at the apex. Now whether this was intentional or unintentional on the part of the in-

visibles we have never been able to ascertain, probably because in those early days we used to have a variety of communicants, from whom we could not get explanation very readily. But it still seems to me that it was unintentional, for it was something like what you might expect to see on the bursting of an engine, the weakest part giving way and bulging out and the stream or force escaping from the opening so made; with this difference, that the surface of the table instantly regained its former appearance. I call this a miracle, because it is outside the ordinary operation of the laws of nature, and of the art of the illusionist, or the wisdom of the scientist.

VISION OF A FUTURE EVENT.

I mention this instance of the presence of intelligent beings about us because it is closely related to a remarkable vision Mrs. Everitt had respecting myself. She was in her normal condition, with her natural eyes closed, and her hand placed over them so as to exclude all external light, and her elbow resting on the table; her inner or spiritual sight was opened and the light by which she saw now was soft, clear, and bright. She had been permitted to see the interior of some gorgeous temples with all their glittering glory of precious stones, which language, she said, failed to describe; also venerable sages in their symbolical robes, and the mode in which they worshipped the Author of their being, and the method by which they communicated with the departed, in far distant ages. After this vision of the past had faded from her sight, she said, "I now see a female descend, dressed in white, with a blue sash fastened on the right side with a bow. She has a scroll in her hand, and I cannot see her features as she has on a thin white veil" ("John," Mrs. Everitt's chief control, has since told us that it was "Annie," her Sunday-school teacher). "She has now unrolled the scroll and is holding it so that I can see that there are letters on it."

She then told us the letters, and we put them down as follows: krowrofehtdroluoyera detnawotple hotevomerehtssenkradfoehtelpoepevig mehtthgilewerahtiwoy. As our spirit friends have sometimes communicated in foreign languages, we at first thought this was one of those messages, but after a time we discovered that, reading each word backwards, the message was as follows: "Work for the Lord. You are wanted to help to remove the darkness of the people. Give them light. We are with you." Mrs. Everitt continued: "I now see a large building. Inside this building is a large square hall. Many people are running up the stairs, filling the hall. At the further end is a platform, and on it are two chairs and a table. At the back is a large placard, and I see 'Lecture on Spiritualism, by T. Everitt, Esq., of London, etc.'" So clear and distinct were all these and many other particulars, that the seeress said she should be able to recognise the place at once if ever she should see it again. As far as it concerned myself, to all human appearance its realisation seemed a very improbable thing, especially for it to take place where it did, nearly 300 miles from where the vision was given. But in less than three months the prophecy was fulfilled to the letter. As we were in the North of England I was requested to give a lecture on Spiritualism, and the hall was over the Mechanics' Rooms, which building had to be entered to ascend the staircase to get to the hall. At the end of the hall was the platform, on which were two chairs, and at the back a large bill announcing the lecture, with my name in large type. The hall was filled with an interesting and attentive audience, which shewed its deep interest in the subject of the lecture by the many questions put to me at the close. Several queries here present themselves which I think should engage the attentive consideration of the psychologist. Was the seeress transferred to the place which she saw so clearly and distinctly, and of which she gave such an accurate description? Do the mentalities, which exist first in the cause world, acquire fixity or permanency in that world, before or after they have been ultimated in this outer world? Was space annihilated? In reference to her physical body it was not, for that remained with us in the room. Then, also, the intervening time must have been annihilated, for she not only saw the place but the aforesaid particulars, which were not accomplished in this world until about twelve weeks afterwards. I may here observe in passing that we have had much evidence of the existence of this inner vision. The actual delineation of persons and things, of places and events, has been given before the scenes, etc., have taken place in this world. In the case of Mr. Duguid, the painting medium of Glasgow, pictures are executed by means of inner vision; he sees and knows what he is doing, but not with outward eyes nor with the external light, for, notwithstanding total darkness and utter obliviousness to all external things, he picks out his paints, mixes his colours, and produces oil paintings in this outer world. Query, has he produced two pictures, one in the spiritual and the other in the material world; one the duplicate of the other, cohering or existing as cause and effect? Or does the spiritual light so interpenetrate all material things as to enable man with his spiritual sight to see the nature and properties of these outer things? If we had a

clear and definite solution to these problems it would considerably help the metaphysical student in his researches.

I will give one more instance, as proof of the existence of this phase of mediumship, and then pass on to what Mrs. Everitt has handed to me as descriptive of her personal feelings when manifestations are taking place. When I have placed my hands firmly over her eyes she has correctly described spirit lights. Whether they were large or small, moving fast or slow, near the ceiling or the floor, in front or behind her, it made no difference; she could see and describe those external objects as well as any of us who were present and looking at them with the physical eye. Mrs. Everitt has no control over these states; she cannot command them, although she can sometimes prevent them, but not always.

The following is what she has handed to me to add to this paper:—

MRS. EVERITT'S EXPERIENCES IN THE SPIRIT-CIRCLE.

This portion of the paper enters upon a method of investigation that will bestow inestimable advantages on the Cause in a scientific sense. We would be glad to see an accumulation of these subjective experiences of mediums.

AS TO THE DIRECT VOICE.

"Some experiences at different seances.—I think the success or non-success rests in a great measure with the sitters. If all are in harmony, the magnetism or aura is given off more freely." (I suppose Mrs. Everitt means the right sort of aura), "and can be more readily used by our invisible friends. I have often felt as though the atmosphere, when the sitters have not been congenial, was impregnated with thick damp fog, which prevented the spirit-friends from getting near us; and at other times, when there were earnest, lively, and genial people present, as if the very atmosphere was composed of living presences, which could come close to us and speak with the greatest freedom and ease. When "John" or "Znippy" has been speaking" (in the direct voice), "I have frequently felt a tightness across the throat, almost like a sore throat coming on; and when I have been going to speak, a catching of the breath has prevented me uttering any sound. It is not always so, as I can very often talk" (at such times) "without having any feeling of the kind, but I invariably find, when I do talk much, that for several days afterwards a feeling of languor remains, and I do not possess my usual strength and energy—a feeling as though too much life force had been given off."

DIRECT WRITING, AND THROUGH THE HAND.

"In reference to Direct Writing, I always feel cold sensations passing from the top of my head down the back, extending to the feet, and those sitting on either side of me generally experience similar feelings of coldness just before the writing is given. When my own hand is used for writing, I appear to lose all sensation in it, and when I put my left hand to my eyes to shut out the light, which enables our friends to write with greater ease, I cannot tell if my hand has any motion at all. It might be moving up and down for aught I feel, for sensation appears to have entirely left it, except when it is used with great force by someone who is unaccustomed to write through it. Feeling returns to my hand and arm when the pencil falls from my fingers."

PHYSICAL MANIFESTATIONS.

"In reference to raps, and the movement of objects without mortal contact, these appear to take place entirely independent of me, and sometimes without my knowledge, and at a considerable distance from me. Raps have many times been heard and the movement of furniture observed by others before my attention has been called to the fact." [I may here observe that I have on several occasions conversed with spirit-friends when Mrs. Everitt has been in sound sleep, and I have had to wake her up to participate in the conversation. I have also seen on several occasions, and so have many others, in broad day or gas light, when we have not been having a seance, objects moving or gliding along, slowly or rapidly, without her knowledge, she being in conversation with friends and her back towards the objects so moving, and she has only been made acquainted with the fact either by being told or being startled by the object rushing up to her.]

EXPERIENCES IN THE SPIRIT-WORLD.

Mrs. Everitt continues:] "When I enter the other life, as we call it, although it really only seems like a continuation of this, I do not know how I get there or return to this again. It only seems like closing my eyes on things and friends here, and opening them on things and familiar faces there. Some of the friends I have known in this life; others I have become acquainted with through spirit-communion; and others I have been introduced to while over there. So impressed am I with their personal appearance that I feel certain that I could recognise some from their likeness."

CLAIRVOYANT PERCEPTIONS AND COMMUNICATIONS.

"I have sometimes given personal descriptions of those I have seen on the other side when I have not had any know-

ledge of their existence here. I have also brought messages from friends there to friends here, which have been acknowledged to be correct. On one occasion a spirit told me that her husband, who was still in the earth-life, wore a piece of her hair near his heart. I had never seen either of them before that evening, and the gentleman at once proved the correctness of this message by unbuttoning his shirt collar and pulling up a little blue silk bag, suspended round his neck by a piece of blue ribbon, and which bag contained a piece of his departed wife's hair, which, he said, he had always worn near his heart since her death, and no one knew it but himself. This message, etc., gave him great comfort and assurance of his wife's continued existence. I might give you many more instances, but my husband thinks his paper will be too long."

A LIVING PERSON ACTING AS A SPIRIT AND MANIFESTING.

In conclusion, I will just say, from what Mrs. Everitt has informed me at different times, that when she is in the other life she is perfectly conscious of the fact, and has said to friends when there, "People call this dreaming in our world." They have sometimes asked her to take a message for them to their friends, and she has promised to do so if permitted to remember, reminding them that it depended upon that condition. She has been present at seances as a spirit, and has observed how a spirit has controlled the physical organism of an entranced medium, and on one occasion she herself gave a communication by raps, which was to be sent at once to a friend. She has also several times seen her own body lying helplessly in a chair, and knew that it was hers, but only regarded it as she would a dress, for which she had, for the time being, no use. She also noticed that the garments it had on were different from the clothes her spiritual body wore. When "over there," if she remembers or is reminded that she must return to this state again, she feels a disinclination to do so, but she has no choice in the matter. She never feels that she is a stranger there, or that she is there to be shewn the beauties of the place; and although things, places, and persons are familiar to her there, and do not strike her as strange, yet when she returns she feels and sees the indescribable contrast.

If we, my friends, while living here are fulfilling the grand purpose of our creation, then not only will that glorious inheritance ere long be ours, but those bright and shining ones will be our companions.

We have heard from other mediums who have sat at these circles experiences, which are wonderfully corroborative of those related above. One medium at the instant the direct writings were being given—500 words in twelve seconds—felt as if the top of her head opened, and a flash of something went forth from the cleft. On one occasion we remember Mrs. Everitt and two other mediums being entranced and passing into the spirit-world simultaneously. They journeyed in company for a short time, and then were attracted different ways; when they returned to consciousness their accounts were corroborative.

LUMINOUS MANIFESTATIONS IN THE EAST END OF LONDON.

To the Editor.—Dear Sir,—Having had a rich spiritual treat on Sunday evening last, by the positive and tangible manifestation of spirit-friends, I feel impressed to give expression to my joy and delight, by sending you a brief report of the phenomena obtained.

The circle is held at Mrs. Ayers', 45, Jubilee Street, Commercial Road, East, the medium being Mrs. Walker. As usual, our meeting was opened by singing, so as to prepare us for the communion with the beloved ones who were nearest and dearest to us on earth. On this occasion our number of sitters was small—five, exclusive of the medium. However, the few were rewarded for attending.

A cabinet is formed in one corner of the seance room, behind which is a narrow, though tall cupboard; and in front are curtains suspended in a semi-circular form. The medium always sits on a sofa alongside of the cabinet, as she has a fear or dread of being excluded from the rest of the circle of sitters.

In the centre of the room was a small round table, having on it some music, hymns, etc., and around which we sat in horse-shoe form. The light was put out when the meeting was opened, and we sang some choice spiritual songs, such as the "Sweet Eden Shore," "Praise the Lord the Giver of All," and the "Better Land," when the chief guide of the medium "Sekeeno," (this is written as pronounced) greeted us in her usual kindly manner. Soon beautiful spirit-lights appeared, some small, others as large as two or three feet in length and several inches in breadth. Many of these were of pure whiteness, without radiating any of their light beyond the limit of themselves. There was no deception about these spirit-lights. One dear departed spirit materialised a hand, which was illuminated as of transparent whiteness, and the hand was covered

with a material resembling the texture of muslin. This spirit claimed to be a son of Mrs. Ayers', and he patted her on the head quite tenderly and lovingly, and in response to my request touched me once or twice on my forehead, and pressed his hand in mine.

Everyone could see the lights and this hand as they moved about slowly and rapidly from one part of the circle to another. On earth, he—the spirit—was very fond of music, and used to play on the piccolo, and flute. To exhibit his power over material things, he brought from the cupboard behind the curtain and cabinet, his piccolo and placed it in his mother's lap. I said I would try and play it, but would prefer the flute. While we were singing, he brought the desired instrument, and laid it on my knee, I of course, thanking him for the favour. I then played some favourite hymn tunes of his, to which his maternal parent sang the words. Oh, what a blessed realisation of the communion of our spirit-friends was this! Truly they were present to cheer and comfort us! A gentleman had a wall-flower brought to him by spirit-power from the room below. Bells were brought out, and tinkled by the spirit to the strong accents of every bar in the tunes sung. Also articles of crockery were taken from the cupboard, and placed on the little table in the centre of the circle.

This was the grandest seance I have attended here; and we hope to try experiments for other phenomena soon. Excellent clairvoyant tests were given by "Sekeeno," and then the meeting was closed with the sacred song: "Just one more song before we part," and a poetical benediction by "Peace," one of the medium's guides.

Sometimes we have sceptics who know so much about "how it is done," and I wonder how they can satisfactorily account for what I have stated above. Wishing you, and your valuable paper every material and spiritual success,—I remain Sir, Yours truly,

RALPH DOUGLASS.

GRATIFYING RESULTS OF PRIVATE MEDIUMSHIP.

To Mr. Burns.—Dear Sir,—Having been a constant reader of the MEDIUM for several years, and finding many accounts of private and family circles, we have often thought of letting you know what we were doing at St. Lawrence. We have had a circle here for several years, and have got a great deal of literary knowledge and tests of a first class order from the guides of Mr. Jas. Robson, trance medium, and Mr. Jos. Hethrington, inspirational medium. For some time these mediums have been developing as Healing mediums, and have done a great deal of good, curing many, and alleviating the sufferings of others. One of the guides of Mr. Jas. Robson is a clairvoyant doctor, and is very correct in delineating complaints. We subjoin a few cases cured: a bad case of consumption; several bad cases of nervous debility and indigestion; three cases of dropsy; twelve of lumbago; a female patient, ailing for six years, cured; and one man who had been off work three to four years, was cured without medicine by the medium's doctor friend. We hold three meetings weekly: on Tuesday night, at Mr. Jas Robson's, 114, Aifford Steet, Byker, for medical advice only; and on Thursday and Saturday nights, at Mr. Hethrington's, St. Lawrence. Thursday nights for lectures, etc., on Saturday nights for developing the medium and sitters. We remain, dear Sir, Yours Respectfully, Jas. Robson, Jos. Hethrington, T. Dobeson. Name and address of any of the above patients can be given.—St. Lawrence, Newcastle on Tyne, Jan. 25, 1882.

SPIRITUAL POLITY.

THE IMPORTANCE OF PAID MEDIUMSHIP.

Dear Mr. Editor,—Will you allow me to say a few words on behalf of paid mediums? What you say about selling spiritual gifts is true, and when a medium thinks only of making money by his gifts he is sure, sooner or later, to suffer for it. But there are two sides to every question, and it seems to me that the other side ought to be considered. If there were no paid mediums how is any anxious inquirer to learn the truth?

I will take my own experiences: I was in great grief, and my one desire was to know for certain whether spirits continue to live after the death of the body, and whether it was possible for them to communicate with those on earth. What was I to do? I did not know one Spiritualist. I had previously written to a gentleman connected with a Spiritualist paper (Dr. Sexton) and he advised me to sit at home with my friends, but I only half believed in Spiritualism, and I could not ask any one to sit with me. In the MEDIUM I saw the address of a lady who allowed seances to be held at her house. I called on her and she kindly arranged a seance for me. I came, heard, and was convinced, and my doubts and fears were set at rest for ever.

When I paid the fee, I did not for a moment think that I had paid for the spiritual benefit I had received; it was impossible to estimate that at a money value, it was worth more than all I had. I simply paid for the medium's time; but, if I could not have done so I must have remained in ignorance. How could I have intruded on any medium? or how could I have

laid myself under such an obligation to a stranger? To say nothing of the difficulty of getting an introduction.

My case is one of hundreds—Why should we profit by a man's gifts without in some way recompensing him for the time placed at our disposal?

Nobody thinks it wrong to pay the preacher who stands up weekly in the pulpit to teach others, and shall it be thought right that the medium, who is often the vehicle of great and important truths, should give his time for nothing? Again, I think that a price, and a high one is needed as a protection and defence to the medium. If people could attend seances without paying for the privilege, would there not be likely to be a large number of sitters who would attend through mere curiosity?—a lower class of sitters who would, by their influence, injure the medium and bring about the very evils which you deprecate.

I am aware that there have been impostures, chiefly from trance speakers, and probably brought about by degrees, and half unconsciously by the speaker, who may at first have honestly believed himself to be the mouthpiece of a spirit. But you are aware, Mr. Editor, that others beside trance speakers think the same. Many a young preacher has been taught to believe himself inspired when he had only a ready utterance and a good memory.

Perhaps we have helped to spoil some trance mediums by our too ready acceptance of every word as spirit-given. I have been obliged to laugh sometimes at some of the addresses called "trance addresses" which have appeared in print, so wordy and so hollow, all glitter and emptiness, like nothing so much as a soap-bubble. Let us use our common sense and judge for ourselves.

I only throw out those few hints, Mr. Editor, in hopes that some one more able than I may take up the subject, and remain yours very truly,

W. GIANVILLE.

Topsham.

PRESENT ASPECT OF SPIRITUALISM.

To the Editor.—Dear Sir,—Of late a good deal has been written and said respecting the present aspect of Spiritualism. Many look on it with dismay; whilst others, on the contrary, are full of faith for its future development. None, however, will be found to assert that all is well amongst Spiritualists, and the large majority probably think that such a blessing given to the world by an all-wise and Heavenly Father, has not been received with that heartfelt thankfulness, as might have been expected, that is, judging by the outward appearance of the Cause.

Others may believe that the inhabitants of the world are not yet in a fit state to accept Spiritualism as a blessing.

On examining the various difficulties and miseries the Cause has had to go through, one is almost tempted to believe this to be a fact; but we must never forget that God's ways are not our ways, and that He may soon cause the light of the spirit of Christ so to shine on His Cause that a new and happy era may be in store for us for the incoming year.

Let us, with united hearts humbly raise our souls to the Heavenly Throne of mercy, and earnestly pray that all and every impediment to the progress of true and Christian Spiritualism, so eminently calculated to bring spiritual peace and happiness to mankind, will be vouchsafed to a large number of our fellowmen, for their spiritual instruction.

But, then, is it not the duty of all (each in the sphere God has placed him) to do their utmost in bringing the Cause more consonant with Christ's principles, than we find it at this present moment.

It must be evident to all, that the most important part of Spiritualism is our mediums, or instruments used by the spirit-friends to communicate with this world, as appointed by a loving Father for that special purpose. Those instruments are, as it were, given unto us for our spiritual education, and to guide us safely to our heavenly homes, that is, if they be worthy of their mission, by living lives of love, purity, and godliness; and recollect at all times that the noble talent they possess has been given them by God, to whom only all the glory and homage is due; then indeed they may rest assured that such mediums will be ever surrounded by glorious spirits, the result of which would change the face of the world and make it Heaven, and God's blessings would be showered on Spiritualism.

But, on the other hand, if mediums forget their high calling, and prostitute their gift for purposes of their own glory and worldly advancement, they will doubtless remain mediums, but such only for the attraction of low and deceiving spirits, thereby causing their noble gift to be a curse rather than a blessing on themselves and humanity.

But are they alone to blame? I say decidedly not; in fact, as a rule, we have to a certain extent at least, treated our mediums with, as it were, a sort of cold charity, often losing sight of the fact that they are only implements for development.

In very many cases, when persons have been found to be good physical private mediums, they have been puffed up to that degree, that they thought it their duty as a matter of course, to leave their respective worldly callings and start as professionals, and once embarked in that dangerous path, many

have found out, but too late, that private family mediumship is one thing, and public mediumship quite another. They had found themselves surrounded with bands of good ministering angel spirits, whilst only sitting with harmonious relations and friends. Then dear departed ones could rejoice in the sacredness of home, with those they still love though yet in the flesh, thus bringing Heaven in their midst.

Alas, how many poor mediums must have found themselves with very different feelings when obliged to barter their gifts, when unbelievers and scoffers formed part of seances, many of whom expect a good deal for their coin; in fact treating Spiritualism as conjuring, tending to force, as it were, some of those unfortunates to dishonesty, to satisfy the craving of their clients.

Such a state as this is, and must be, deplored by all who appreciate the value of Spiritualism to the comfort of their souls: Let us be candid enough to admit, we are in a great measure responsible, because no public seances ought ever to have been encouraged, more especially for materialisation. It is by far too sacred a question to be lightly played with, as has too often been the case.

By all means let us encourage mediums for trance and other lecturing. To my mind there is nothing more noble and elevating to our spiritual faculties, than some of those discourses we read from time to time. It is a treat which tends more to the development of Spiritualism in the right direction, than all public physical seances put together, and the result can never be disastrous, and bring ridicule on the Cause, as we have too often seen and blushed for. In conclusion let us strive to do our duty faithfully, and God in His good time will give us the spirit of Christ to enable us to withstand all the temptations of our weak mortal nature.—Yours truly,

Jersey, Jan. 21, 1882. A JERSEY CHRISTIAN SPIRITUALIST.

THE PHILOSOPHER'S STONE,

OR,

THE LOST KEY FOUND.

(Continued from page 71.)

It is not wise always to tell even what you know. We have to keep much back we would gladly reveal to our friends, but their minds are not in a prepared state, even to know the bare outlines of that we could divulge. If there are secrets to be made known, there must be a fitness for their reception. Thus the Word runs: Let him that hath EARS to hear, HEAR. Hence the caution: Cast not your pearls before swine, lest they turn again and rend you. The Beast in the natural man is called here "swine." The natural man discerneth not things of God, they are foolishness unto him; neither can he know them, for they are spiritually discerned. Jesus said unto the Sadducees: Ye do err, not knowing the Scripture, nor the power of God; for in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven.

Jesus did not say that man will not have his counterpart, or be truly mated in the resurrection, but he wished to teach them that in that higher life of his Kingdom of the Future to be established on the earth, there would be no carnal marriages of that sort as the case brought before him. For the woman had had seven husbands, and it is easy to discern that such marriage contracts were out of all order of true conjugal love. He did not teach no marriages in his Kingdom, but no marriages of that sort. Marriages on earth are mostly marriages of passion and of convenience. They are of the flesh and not of the spirit. However, in the New Kingdom, called the Resurrection, they neither marry nor are given in marriage, for they are as the angels of God, two-in-one and one in twain; and we say, what God hath so joined together no man can put asunder. As woman came out of man at first, and of his very nature, taken out of his side, so the angels of God are of the same type and of the same nature, two-in-one, the female issuing out of the side of the male, and the male issuing out of the side of the female; each at will making himself or herself objective or subjective. Emanuel Swedenborg informs us the angels, in appearance, are fold-in-fold.

Of one blood hath God made all the nations of the earth, and by one spiritual blood are all quickened and sustained in the spiritual womb, and are thus made partakers of the Divine Nature. From the soul of Adam, who was two-in-one and one in twain, have all souls sprung, as, originally, all were in his loins. He is the generative source from whence all human souls sprang. So is Christ, the Last Adam, the quickening and generative spirit of all the spiritual race. Adam's counterpart was taken out of his side, denoting nearness to his heart. So is Christ's spiritual church the fruit of his loving heart, and was there in the purposes of God before the world began. Adam had his counterpart, so shall the Saviour appear with his Spouse taken out of his side, and of his very nature. Eve was the mother of all living sinners, so the counterpart of the Saviour is the mother of all saints.

God is both Father and Mother of all mankind, as in him dwells and from him proceeds all Sex. As he is in himself sex, the is he origin of all divine two-in-oneness: Divine Wisdom

and Divine Love, which are qualities of sex, male and female, two-in-one and one in twain. As Paul says: The man is not without the woman neither is the woman without the man in the Lord. And as this divine two-in-oneness is in God, and from God, as the fountain and original source of all generative, creating, and re-creating power, he is both Male and Female as to first principles; and from him and of his two-in-oneness he said to the Divine Partner within his own bosom: Let us make Man in our Image, and after our Likeness; which was two-in-one. Behold I create a New Thing in the earth, for a Woman shall compass a Man.

Adam said to his wife: This now is bone of my bone. So our glorious Christ, the Divine Human, says to his church, which is comprised of all who are spiritually minded whether they belong to any outward church or no. He says of them: This is now bone of my bone and flesh of my flesh. For Paul tells us: We are members of his body, and of his flesh, and of his bone. Jesus might well say: Lo, I am with you always. How is it that he will be with us always? For this very reason, I speak it with reverence, he cannot get away from the spiritual souls and for good reason, and that is, we are members of his body, of his flesh, and of his bone. For this cause shall a man leave his father and mother and be joined unto his wife, and they two become one flesh. This is a great mystery. But I speak concerning Christ and his Church, and should there be some poor doubting soul who can scarcely believe these things, it is said: Though we believe not, yet he abideth faithful. He cannot deny himself. What is himself but his spiritual Church, for he is head over all things to his Church, which is his body, the fullness of him that filleth all in all, (Eph., iv., 22). And thus the reason for my saying he cannot get away from those who are spiritual: they are his offspring, his children. Neither can such children get away from him, or ever be lost, for they are bone of his bone, for the words so stand; members of his body.

If so, the eye cannot say to the hand: I have no need of thee; neither can the hand say to the foot: I have no need of thee. And for those who are weaklings it is said: The feeblest members are necessary. So, if you are one of those trembling feeble ones, you need not despair, or think you will be lost or slip through his fingers. Why, my friend, you are his fingers, his hands, his feet. The eye cannot say to the hand: I have no need of thee. God says to David: I will guide thee with mine eye. And again: He that toucheth you, toucheth the apple of mine eye; so that God, our Father, is the eye mentioned. The hand cannot say to the foot: I have no need of thee. Jesus, the Christ, the innermost, is the right hand of God's righteousness, and he can say: I always do those things that please thee, O my Father. When your poor soul is in distress look within to the inner Christ: look upon the man of thy right hand, the spiritual innermost; he is thy Saviour and thy God, God in the Christ in the inner sanctuary. The right hand of the Lord doeth valiantly. The Divine Humanity is God's right hand. It is by that he has linked himself to our humanity, married himself to us. So the hand, the Divine Human, cannot say to the foot, which is his Church: I have no need of thee, for he is the Head of his Church, which is his body (Eph., i., 23). The foot is the spiritual church united to himself. Did he not gird himself and then wash his disciples' feet? So the hand cannot say to the foot: I have no need of thee; for it is by his spiritual ones that the rest of mankind are to be reached, and informed of their pedigree and relationship to the spiritual innermost within. As Andrew, Simon Peter's brother, when he found the Lord, went to find his brother, Simon; and when he found him, he brought him to Jesus. The next day Jesus findeth Philip, and Philip, full of love to his master, findeth Nathaniel, and saith unto him: We have found him of whom Moses and the Prophets did write, Jesus of Nazareth, (John, i., 41, 46). And Nathaniel said: Can any good thing come out of Nazareth? And Philip said unto him: Come and see. So we see these feeble members were necessary for the Master's work, and such humble ones represent the Master's feet. So when he washed his disciples' feet, he looked upon them as his own feet. Why, what else could they be? We are not our own, for we are bought with a price, that the divine innermost alone can tell. This outermost garb of flesh and bone is the work of the spirit innermost, and he it is alone that cometh forth to wash the outermost man. So in washing his disciples' feet, he was washing his own feet; as the mother loves to wash her child, and keep it clean. David knew he could not wash himself to the Father's satisfaction, so he says: Wash me and I shall be clean, yea, thus washed I shall be whiter than snow, (Psalm, li., 7). And Jesus said to Peter: If I wash thee not, thou hast no part with me. It is also written: He that sanctifieth and they who are sanctified are all of one, for which cause he is not ashamed to call them brethren. Why? Because he has cleansed them, therefore, what God hath cleansed can neither be common nor unclean. He might well say: My sheep shall never perish, neither shall any man pluck them out of my hand. And why? Because they are his hands, members of his body. Mind, he does not say: No man can pluck you off my hand, but, "out of my hand," which implies that you are

wrapped in his very flesh and bone. And so we are; humanity is his, our souls are his, and when he has finished his work of redemption, there shall not a hoof be left behind.

4, Coburg Place, Bayswater, W.

C. P. B. ALSOP.

(To be Continued.)

"THE PHILOSOPHER'S STONE."

To the Editor.—Sir,—There is so much that is true and good in the letters you are publishing under the above title, that it is to be feared lest some readers fail to distinguish it from that which is false and pernicious. These epithets are applicable to the whole of what your correspondent says about the nature of man before the "Fall," the cause of the "Fall," and the physical relations of the sexes. For on all these points he is totally and ludicrously wrong—even though he follow concerning them the teachings of the renowned Jacob Behmen himself. For the doctrine of Behmen, in these respects, was derived not from the celestial, but from the astral, and was due, therefore, to an order of "spirits," whose special endeavour it is to "put asunder those whom God hath joined together," in order to appropriate all their forces to themselves; and whose chief object of aversion, therefore, is the divine institution of sex. For sex is no other than the manifestation in ultimates of the essential nature of Deity, who, in being the life and substance of all things, is the original He and SHE of absolute Being. I am the less concerned to give you here the proofs positive of the truth of this doctrine, as I am assured that a full exposition of the nature both of Existence and of Religion is on the eve of being given to the world,—in fact, in this very month, otherwise I would go more fully into it now. I write only to reassure anxious minds, that the phrases cited from Scripture, in apparent condemnation of the natural functions, have no such physical application whatever, but are purely mystical, and refer to the intercourse, not between the sexes, but between the Soul and Matter; this last being the "Beast" with which the soul—whose nature is spiritual—must have nothing to do. And, if your correspondent still insists on his interpretation, I would ask him, first, to explain how, if man was not already possessed of the organs and propensities to which he takes exception, the first pair could have had any temptation to imitate the animals, or facilities for so doing; and, secondly, whether if man was previously provided by the Creator with the constitution in question, it is to be supposed that he was not intended to utilise the faculty thus conferred, and that the most highly complex and exquisitely contrived portion of his organism—the reproductive apparatus—was simply a snare and device for procuring his ruin.

A right understanding of the doctrine of Correspondence would have saved your contributor from the dilemma on which he has fallen. For he would have known that the physical order of things is what it is, precisely because the spiritual order is what it is, "being seen by the things which are made;" and that it is through his experience of the mysteries of Generation, that man rises to the perception of the mysteries of Regeneration, the one being a type of the other. And hence, the necessity to the soul's education of a fulfilment of all the relations and functions of life; and the necessity, therefore, of many lives, in order to obtain the requisite experiences. For all knowledge is but experience, intuition itself being but memory.

Your other correspondent, J. M., expresses the truth exactly when he says that the "Fall" was (he might have said is) due, not to a woman, but to THE WOMAN IN THE MAN, namely, man's own soul. The soul falls, and ceases to be pure and "virgin" by turning from things spiritual, and becoming engrossed by things material—the mystic synonym for which last was "women," no slur on the sex being implied.

Feb. 1.

E. M.

"WHO IS TO BLAME?"

Dear Mr. Burns.—I should advise your correspondent "J. M." to read the account himself in the third chapter of Genesis, and after reading the 17th verse, let him answer the question himself: Who is to blame? I would also refer him to 1st Timothy, ii., 14. I think from the passages referred to, he will get a conclusive answer.—I remain, Yours faithfully,

4, Coburg Place, Bayswater Road, W.

C. P. B. ALSOP.

Jan. 31, 1882.

MAN'S PHYSICAL CONDITIONS.

A VEGETARIAN'S CHRISTMAS DINNER.

That was indeed a grand paper of Dr. Anna Kingsford's upon "Diet; its Moral and Spiritual Aspects," which appeared in the MEDIUM, for Dec. 16. I am sure vegetarians feel proud that they have such a "high priestess" of their Cause.

Life is a continual search after happiness, but how few know of the pleasures derived from a pure and simple diet. Requiring less trouble of preparation, it affords far better satisfaction to both body and mind, than that which is more costly and elaborately planned. Such a one was the Christmas dinner of which I partook, in company with a few other vegetarians, at

the house of a friend, consisting of fruit and nuts only, uncooked but in great variety. Here was the acme of purity and simplicity, and I can assure you it afforded us a pleasure both physical and mental, far in advance of that experienced in the days of our flesh-eating, and not the least addition to this was the approval of our conscience. There is no sin so bad as cruelty, whether committed against men or animals, and we felt that we had at least made a step in the direction of its abolition. I am sure no laugh rang merrier than ours on that day, nor were any more joyous, and none could have sung with more truth the well-known words of the poet Shelley.

"My brethren we are free! the fruits are glowing" etc.

What a contrast to the usual gluttony of that day was our simple repast; but it was no recent innovation, for my friends had indulged in such Christmas dinners before, all of us being vegetarians of several years' standing, and if not Spiritualists at least greatly interested in it and attracted to it. It was only recently that I read in one of your contemporaries the statement that a vegetarian, if not a Spiritualist, was far on the way towards being one. It seems to me that a pure and simple diet should receive greater attention from Spiritualists than it hitherto has. Abstinence from flesh and wine has often been a prominent feature in the lives of great mediums of past ages, such as Buddha, Apollonius of Tyana, etc.; and if we can believe "J. K."—Jesus of Nazareth. I was pleased to see that deep and learned thinker, "J. K.," advocating a diet which I know to be so advantageous both mentally and physically—for I know something of physical labour and athletics—and trust all true Spiritualists will give it their earnest attention.

It is our intention, if not in the spirit-world, of carrying out our fruitarian Christmas dinner on a larger scale next Christmas. I hope, too, other Spiritualists will be induced to do likewise, if only as a protest against the gluttony and waste on that occasion.

MERCURIO VIRGO.

DOINGS AT BRADFORD.

To the Editor.—Dear Sir,—Since Mr. Firman's attempted exposure of Spiritualism, and real exposure of himself and his wickedness, we have had Mrs. E. Hardinge-Britten, who has given four lectures in this town. I need not laud her or her guides—her fame is too well established to be supported by anything I can say. It is enough to relate that we have had a treat—a feast—such a flow of eloquence as I never heard before.

At the last meeting, a stranger to the Cause rose in his place and, proposing a vote of thanks, said, "If I had two prizes to give for oratory, I should give the first to the lady who has just addressed us, and the other to Mr. J. B. Gough—hitherto the finest orator in the world."

I never felt my sensibilities so affected before, and, if you disagree with the subject matter of her lecture, you are overcome with her eloquence.

On Monday, January 16, an "Exposure of Spirit Rapping," was given by a Halifax conjurer—Mr. Learoyd—who lectured in the Bradford Mechanics' Institute, under the auspices of Dr. Frazer and others—men of strict orthodoxy, after the manner of the dissenters, independents, without the least trace of Spiritualism in their composition to have light thrown upon the spirits, as Dr. Frazer said. A well filled room patiently sat, while the lecturer showed them a few clever tricks of conjuring, and then one of rope-tying. The audience wanted an "Exposure of Spiritualism," and some cried out for it. Seeking bread they got a stone—and instead of Dr. Frazer and his orthodox brethren being let into the secrets of mediumship, and knowing "how it was done," they went away as wise as they came. The subject is burning into their soul, and they don't like it. The Rev. Mr. Redhead had the sense to see through Firman's nonsense, and showed his disgust, but our dissenting brethren will swallow conjuring rather than spirits.

Mr. Firman was present at this lecture, and, seeing a crowded house, evidently thought the subject would pay, and as he wanted money he advertised an "Exposure of Spiritualism" in the Temperance Hall for last night. I expected the room being crowded, and at 7.30, the time advertised to begin operations, we found the lecturer had vanished. Complaining of being ill, he had forfeited the deposit money, taken his traps, and left Spiritualism to live or die. There were only twelve persons assembled at the doors to meet him. Such has been his last end here. I pity and feel for the man. He wants to be worse than he is. He has not cheek enough to get up continually and tell the same story of what a bad man he has been. He is not quite lost to all sense of shame, and I hope his sojourn among his orthodox friends will work his moral salvation.—Yours respectfully,

JOS. CLAYTON.

63, Manchester Road, Bradford, Jan. 26, 1882.

[The untruthfulness of the account he gives of himself is, no doubt, a greater crime than the misdeeds he professes to have abjured.—Ed.M.]

RHYL.—Mr. Hughes in remitting his subscription, remarks: "I have sent a copy of the Christmas No. of the MEDIUM, to every preacher in this town, and to some in the country."

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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, FEBRUARY 3, 1882.

NOTES AND COMMENTS.

History is said to repeat itself. This is true at the present time in reference to theological questions. Archdeacon Colley touches a theme already introduced into these columns by Mr. Alsop and others. The doctrinal themes of the first centuries are again set up for contemplation. Let us be thankful that the air is not so heated and parched as it has been in the past, when the greatest bully won the fight ecclesiastic, and dubbed all wiser and more thoughtful men "heretics." Hence those theological notions, styled "orthodox," contain the least spiritual truth.

It appears to us the wisest course to let these sleeping dogs lie still, and expend our energies on the study of man's spirit as it manifests itself to-day. It is out of the experiences and investigations of the present, and not the records of the past, that all this light on theological matters has come. Spiritual Truth, when discovered, is not a scintillation more valuable when clothed in Scriptural phraseology. At the same time we are glad to see the co-ordination between past and present. It shows that truth is universal, and not confined to any one age or book.

We have talked with spirit-friends as to whether the poor fellows burned in the fire near to us had any warning of the approaching danger. Their reply was, Yes, that sounds had been heard, but the inmates were not open to spirit-impression. Two Spiritualists living near, on retiring to rest on the previous evening, experienced a strange sense of danger and also of protection. The shock given to one, at the moment when the young men are supposed to have perished, has not yet entirely disappeared. Possibly there is a spiritual aura existing between neighbours, and, at such a climax, a soul-force may be drawn from the sympathetic nature to assist the passing spirit. We little know how far we all help or hurt one another; therefore, "Love one another," and be on the safe and the good side.

A friend called in the other day, and speaking of the above calamity referred to the falling of a house near here some time ago. Three young men slept in it to protect the stock. Two of them became so uneasy one night that they could not rest. They went out, returned, and their uneasy feeling communicated itself to their companion. They all left the house together; it fell in their absence, and they were saved. The restlessness was no doubt caused by spirit-influence.

Might not such warnings be misleading—the work of deceiving spirits? Mr. Giles, the other evening, related that his hand was made to write that his mother was in a dying state,

and he rushed off to her residence. The statement was false. We would observe that a spirit-message obtained through the mechanical movement of the hand, or other external means, is more likely to be false than an impression made direct on the mental consciousness. An outside spirit—a stranger and deceiver—may reach you by outside methods, but only those in your personal sphere, and therefore spiritually akin to you, can impress the mind. We have received hundreds of these impressions, and have never yet been misled by them. This is the highest form of mediumship, and every man may be his own medium by attending to the cultivation of the faculty.

Mediumship comes up for a large share of discussion this week, some of the writers agreeing almost literally in their remarks. We could add much, but circumstances forbid it this week. Our heart bleeds for mediums—public mediums—those whom an ignorant world has so scourged, and pierced, and crucified,—and our pity is greatest for the erring medium, the victim of many circumstances—organic and social.

If all who approach mediums were as spiritually minded, pure, and honorable as Mrs. Glanville, there would not require to be any talk about public mediums, or how best to utilize the gifts of the spirit. Her presence is a ray of light to guide the medium, and her large heart would not permit them to make a charge, for she would reward them unasked. But all are not such, and there's the rub!

Mr. Everitt's paper shows that a great work can be done by private mediumship, and without deteriorating drawbacks. How different it is when a medium has no protector, and has to sit with all and sundry if they have the proper fee—that being the only qualification looked for. The non-professional medium can shut the door in the face of whom she may, but even the high-priced medium is almost at the mercy of the public. Often the prodigal "swell," that can spare his five guineas, is the most objectionable company where spirituality is required. The results of private sittings are given in other articles in the same department, and alluded to by "Kefftos."

The Spiritualists at the West of London are getting up a little fund for the benefit of the widow and children of the late Mr. Monteath, who passed away suddenly not long ago. Mr. J. Burns will give a Phrenological Seance at Quebec Hall, on Tuesday evening, February 14. Each person whose head is examined will subscribe not less than 1s. to the fund, and there will also be a collection. These seances are very interesting, and we hope there will be a large gathering, and, at least, twenty heads operated on. At Ladbroke Hall something is being done. Mr. Burns will give other seances, if arrangements can be made.

A considerable number of our readers have sent for extra copies of Mr. Ware's last sermon in the MEDIUM. There has been a call for it in a tract form; at present its appearance in the MEDIUM will probably suffice. We have in hand, however, another of Mr. Ware's discourses entitled: "How I became a Spiritualist." This is to appear as a tract without passing through the columns of the MEDIUM. It will be one of the most popular of Mr. Ware's productions, and as a publication for sowing broadcast will be the most useful of its kind.

THE "MEDIUM" IN PUBLIC READING ROOMS.

We have now sent the MEDIUM to over 100 Reading Rooms, and some names of other places have just been received to which we will send to-day (Friday). Our friends are so tardy that we have selected Reading Rooms from a directory, and asked for permission for the MEDIUM to be placed on the table. One London Librarian replies: "The Librarian begs to acknowledge receipt of four Nos. of the MEDIUM, which are placed on the table of the Reading Rooms as requested, with compliments." The Librarian of a Free Public Library replies: "The publications cannot be placed in these Reading Rooms." But another London Free Librarian thus answers: "The book sent shall be laid on the table, with others of all character that are sent for that purpose." This is "Free" indeed. Well, if one don't another will, as we have only a limited supply, and there is no fear of their finding acceptance.

SPIRITUALISM AMONGST THE OUTSIDERS.

On Sunday evening, February 12, the good beginning made by Mr. W. Whitley at the Progressive Hall, High Street, Notting Hill, will be followed up by Mr. J. Burns, who will Lecture on "The Philosophy of the Phenomena of Spiritualism; or, How it is Done."

We would like to see a few friends band themselves together to seek out similar openings and supply platform service therein freely for the good of the Cause. Many places might be found where an occasional evening would be gladly devoted to the discussion of Spiritualism.

CIRCLE & PERSONAL MEMORANDA.

Charles H. Foster, the American Medium, is in the insane asylum, Danvers, Mass.; cause Typhoid Fever; not Spiritualism as stated.

On Sunday, Feb. 5, at St. Leonards Hall, 197, Hackney Road, E., an address will be given by Mr. Arthur Savage, on the subject of Spiritualism. To commence at 8 p.m., all are invited.

Mr. W. G. Haxby will be glad to see his friends on Thursdays and Saturdays, between 2 and 5, at 8, Sandall Road, Camden Road, close to Midland Railway Station.

Mrs. Olive desires us to intimate that she has left town for a short time, for the benefit of the change; and that letters for her may be addressed, 15, Southampton Row, London, W.C., till called for.

Mr. J. Ashman, Psychopathic Healer, is in good condition for healing, and can attend to the requirements of patients who may apply to him at 14, Sussex Place, Cornwall Gardens, South Kensington, S.W.

Miss Godfrey, Medical Clairvoyant, and Mesmerist, has completely recovered from her fall, and has just returned from the country in splendid health. Application for her services should be addressed to 51, George Street, Euston Road, N.W.

Mr. T. M. Brown is on his way South. He expects to call at York, Selby, Leeds, Manchester, and places in Derbyshire. Address letters up to Tuesday—care of Mr. Hall, Stationer, Finkle Street, Malton, Yorkshire.

EAST DULWICH.—On Sunday evening, Mr. Towns was medium at Mr. Dales' house, 287, Crystal Palace Road. There was a goodly number present, and the meeting was very harmonious. The control delivered an interesting lecture on a subject chosen by the audience.

"The "Spiritualist," will not appear again till March 1st, on which date it will be issued as a Magazine, price 6d. Mr. Harrison offers an edition of Professor Zöllner's work at three and sixpence per copy, if he obtain immediately a sufficient number of subscribers. Surely every Spiritualist will take a copy.

At Mr. Towns's Sitting at the Spiritual Institution, on Tuesday evening, there were 24 sitters, whose mental questions were answered. One lady, in particular, was told of her son who had gone to Australia. His personal appearance was described, and also that he had injured his hand in a sailing vessel. The lady acknowledged the truth of the statements.—J. KING, O.S.T.

GLASGOW.—Mr. A. Duguid, of Kirkcaldy, has been in Glasgow for two Sundays, and had good meetings, arousing the power of thought in some of his hearers. He writes hopefully of the future of spiritual work, and of the hearty undercurrent of true spiritual feeling amongst the Glasgow friends. The fullness of time has not come for the full glare of Spiritual Light. Let us work, watch, wait: the issue is not in human hands.

Through the kind offices of a friend in London, we have received copies of a photographic likeness of Mr. Milner Stephen, the Australian healer. He appears seated in his gown as a barrister. He is a finely developed man, tall and gentlemanly, and with an open frank countenance. Of all the healers we know, he most nearly resembles "Scotch Gardener," and strange to say, we had associated these two healers in our mind as having many things in common. We recently received from Mr. Milner Stephen, a copy of a Sydney paper reporting cases successfully treated by him, and speaking editorially in very complimentary terms of his work.

UNPROFITIOUS INFLUENCES.

Spiritual workers have repeatedly observed that there are certain times, days, weeks, months, and even years, unpropitious for spiritual affairs; just as there may be a bad season, or series of bad seasons, for the farmer or fruit-grower. This state of things we have observed for many years, and know well that no effort will avail while a certain influence, which can be felt, predominates. This retarding influence has somewhat affected the external work of Spiritualism for several years, but, strange to say, the interior developments have been more prosperous than during any time in the past. Again, there are times when it is impossible to catch the flow of inspiration or high moral feeling; but this may be more incidental to the state of the individual than the Movement as a whole. Someone who comes to reside in the same house may cut off or open up the tide of inspiration. So that the cause of fluctuation may be looked for in Psychological directions.

Sometimes spiritual workers, by comparing notes, discover that the wave of adverse influence is wide-spread—it may be more in the case of individuals in the same sphere, than to Spiritualists on another plane. So tangible is this depressing cloud that Clairvoyants and controlling spirits can perceive its incidence, occasionally a long time in advance of its being felt, and thus foretell the coming trial.

One of our most valued and reliable spiritual co-workers, in reply to a note from us, observes, writing on January 31: "There was a bad influence in spiritual matters last week, and, in a sense, it is not removed. At present I am unable to know the source from whence it springs, but I will reach it. These things are strangely related to the explanation of many mysterious phenomena. These influences are general—related to everyone—and also personal. Some have their own peculiarity, from which these influences emanate, and in a general way illustrate the whole body. I cannot comprehend it fully, but this explains why everyone, spiritually, feels the same, although it varies in every case."

Possibly we do amiss in blaming mediums for doing wrong, when, owing to these influences, they may be more objects of pity than of censure. By meteorological observation and study storms can be foretold, and their effects greatly avoided. There are no doubt similar storms in the thought-realm, which, by observation, might be detected and guarded against.

How little we know! What a field there is before the Spiritual Scientist and Teacher.

THE SPIRIT-MESSENGER.

A DREAM OF THE DAWN.

One summer morn, while lying wrapt in that half-conscious state, when things we dream of seem realities, and things of every day seem empty show, I had a dream. To me it seemed a holy dream; too sacred to be spoken of; too sacred to be left untold.

I thought my soul had melted into blissful union with one, a sweet and gentle one, whose every look sent burning warmth into my frozen famished heart, until it melted, woke, and beat in great gigantic throbs and waves of sympathy that spread out to immensity, yet were not lost.

My soul was filled with calm unwasteful ecstasy. And every thought that rose within my mind, came back to me through her, replete with warmth and life, a living entity.

And every impulse born of her, went back to her from me, defined, directed, sharp and fit to take effect.

As, moved by one unhesitating will, we two were one, and flew from world to world, from sphere to sphere, we touched a spirit here, and touched another there, wherever we found those of kin to us, when forth from them went ripples all of blended rainbow tinted light, that spread to others and aroused them into life; and these again sent ripples forth till all around was warmth and light; and where it had seemed night, the day had dawned; and many barren places soon grew glad with sweetly perfumed flowers; and vacant places where grim chaos howled, became the homes of holy song and praise.

Ah! sad was I to find it all a dream.

I asked of those who gave the dream: "Is this a prophecy of what a human soul may come to be, who only longs to do and be the Father's will?"

They answered, "Nay, but rather call it fantasy, for as thy words must fail to tell what thou hast seen and felt, so we must fail as yet to show thee what we see, or tell thee what we know."

SIGMA.

SPIRIT WHISPERS.*

COUNSEL AND COMMUNION.

XXIV.

Once more we offer you the hand of love,
And with it, too, the heart of sympathy;
Yet we would fain receive from you again
A kindred sympathy—a living voice,
Not vocal to the ear, but to the heart.

Around us in our sphere of life and love
No discord mars the harmony of sense,
But all vibrates in perfect unison:
Oh would that we could so enchain your thoughts
That all your souls, like strings to some sweet harp,
Made living melody; our fingers then
Would touch them with ethereal fire, and lo
The echoes from our realms would dwell with you,
And be to each the undying voice of Hope!

* These inspirational utterances, and others which have preceded them, were delivered at a private circle. Many similar communications now live only in the memories of those who heard them, as they were not put to paper. The series commenced in No. 614.

XXV.

Say, would ye hear some melody from Heaven?—
Some songs angelic spirits sing of men,
Some poetry fraught with the light eternity reveals,
Some thrilling message tuned to golden harps,
Whose players strike their instruments to man,
And watch and wait until his heart can hear
The word of joy, of warning, or of hope.

The instrument is here, the players where
All thought and speech is music. If ye willed,
The feeble instrument would be tuned aright,
And could give forth the poetry of Heaven
Without a jarring note.

XXVI.

But ye are not alike! ye differ as
The sunbeam from the cloud—the voice of Hope
As to the laugh of impotent Despair,
The leer of Evil to the smile of Good.
It is so though ye may delude yourselves
By base creations and impure desires;
What then? and who shall suffer? Why ye fall
By your own weapons wielded 'gainst yourselves;
Ye then become the godless sport of those
Who have no hope save in a dark despair;
From such ye vainly ask for aught that can
Uplift the soul into new paths of life;
Ye ask for knowledge with closed ears, and cry
For bread from those who can but give a stone!

XXVII.

Oh brothers, sisters, lovers, in a bond
Decreed by Heaven! We appeal to you
For deep heartsearching scrutiny. Be true
To the pure dictates of the nobler life
Unspringing in your souls, nor trifle with
The teachings we impress but fail to speak:
Lips cannot utter the deep things of God!
Each being, as a part of the great whole,
In the still solitude of its own cells,
Alone is able, by mysterious links,
To draw the rays of Truth unto itself;
And ye possess the Knowledge and the power
By which the concentrated light may break
Into your hearts, and be your guide through life.

XXVIII.

The solemn privilege which ye have sought
And have obtained, must either be
For Good or Evil, and it rests with you
To choose your God. If Good be your sole choice,
And ye are willing to be free from all
The gilded chains of Evil, even when
They pass for Good; and if ye, too, will stand
Prepared to burst the bonds of seeming Good
And crown yourselves with what perchance some may
Reproach you with as Evil, then we say,
Come with pure hearts and high aspiring thoughts,
And we will Bridge the two Worlds, that ye can
At times ascend to us, while we shall be
Ever responsive to your warm desires.

KEFTTOS.

CUMBRANCES.

We exist in an age that boasts of being the most enlightened of any age that this world has hitherto seen; wherein the methods for the attainment of knowledge, in all its various branches, are far greater than at any other period. Literature rolls forth in giant billows; Science unfolds the "open secret" of Nature; Religious Institutions stretch their wings on every hand, enswathing the earth as in a holy halo; Commercial and Political life were never fuller of activity than at present; yet amidst all this cult, this setting forth of the good things of earth, there are many, very many, cumbrances, like mill-stones, hanging around humanity's neck, impeding its course and restraining its action. A cumbrance is ever a drawback. The racer acts wisely and well in "casting aside every weight." The greater the cumbrance the greater the restraining force. Who would have weights when he might be free? We love the man who thirsts for freedom, be it mental, moral or physical. Freedom is the birthright of humanity, but like many other good things, it is not obtained for the mere asking. A gift is best received when understood.

Man will obtain his birthright, no doubt, when he perfectly understands its worth. Who knows what it is to be free, to feel an infinite lightness of soul and body?—every weight cast aside, racing on, the goal in view. "The healthy know not of their health, only the sick." Who of us is not sick—deranged—mentally, morally, physically? Blessed is he who feels perfect freedom: no cumbrances of

earth—a light ethereal vivacity pervading his whole being; a glorious translucency ever pervading the whole self-hood.

Who can doubt that man is sick, individually, nationally, universally? The constant clangour of arms, social strifes, commercial complainings, political bickerings, are the outward expression of the internal derangement. Who then will be a sign-post to Health, to Freedom?—"A light set on a hill, seen of all men." Nay, we would say, we need none such. Every man contains within himself a sign-post and light, which if he will take note thereof, he shall certainly become healthy and free. Man yearns for freedom, his aspirations ever stretch towards the desired haven. But alas! mankind imagines freedom must come from without, when it alone can come from within: from the inward to the outward. Thought transformed into action—here is the Bond of Freedom signed by the Eternal Immensity. So long as we seek to be relieved, of the cumbrances that enswathe us, by outer physical adaptations alone, so long shall we fail to reach the haven of our desires. The National and Universal cumbrances that are lapped around us, are matters of individual concernment, belonging to each and everyone of us, and until we all and each come to see it in this sense, and transmute it into practical sense, so long will things remain awry. A world is a unity of atoms, nations are unities of individuals; as the parts are, so will be the whole. The parts affect the whole, and inversely. Physical adaptations are sometimes, no doubt, wise things. Eye-glasses are good for short-sighted people, leading strings for children, crutches and staves for invalids. But strong-sighted, men and women, healthy individuals, need no such things. These things are cumbrances to the healthy, strong; to the weak, aids. Thus it may be in Society: what are cumbrances to some, may be aids to others.

From time without date, Society has existed as governed and governor. It is well that it should be so, so long as man has not the proper sense to control himself truly in all things. Wherever governments exist they are indications of weakness and strength: weakness in governed, strength in the governors. In a healthy condition of Society, these sort of things would not exist. A civilized man needs no laws but those God has inwoven in the existence of things. We call ourselves a civilized nation, but the institutions which are around us are significant of something different. We have Parliaments to make artificial laws; Magistrates to administer them; Lawyers to explain them; Police, Prisons, Workhouses, Soldiers, Marines, with all their necessary adjuncts. These are all indications of a disease pervading Society. To the healthy man these are cumbrances. But man is diseased, very childish; he needs medicine and leading strings as yet, therefore, these institutions are at present a necessity. Being a necessity, what are the duties of those who are at the head of these institutions? To administer things wisely and well: to allow the pressure of these institutions to be as equal and light as possible. In the past it has not been so. From the period of William the Conqueror, to ages long after, many, very many, things were done by the existing governors that were not in harmony with this "equal" and "light" pressure method. They failed in the performance of those duties that the condition of things demanded from them. How long will man be in learning that for every wrong action done somebody must suffer?

"Cease to do evil, learn to do well." Not only is this maxim applicable to national institutions but also to individuals. Gazing at the habits of humanity, it is surprising that things are not worse than they are. Millions spent yearly on things detrimental to man's welfare. Disease engendered on every hand. Doctors become a necessity. If wisdom, instead of folly and ignorance, governed men's actions, nine-tenths of the ills which afflict humanity would have no existence. Man needs little, if properly adjusted, to maintain him in health. Light, air, cleanliness, food, exercise are the elements of sound health: these attended to in proper order, nature goes on joyfully, if not, wrongfully enough indeed. I sometimes think that out of their very simplicity these essentials are neglected. If health had been a something to be obtained by hard labour or individual effort, people would no doubt have striven to get it. But, as it is a condition that is realisable from passional restraint, it is neglected and looked upon as of no value. Well, we must wait. None know of their health, only the sick, and not always they. It is only when sickness has become un-

bearable, that some people know that they are sick-ranged.

Interwoven with man's physical being is a spiritual one, immortal, essential, needing much attention. The history of the past is a clear proclamation of man's Consciousness of its character and necessities—too great a consciousness, without a due direction of it. Wealth in measureless heaps has been expended in connection therewith. Its due expansion has been limited by that same wealth. Inquisitions, crusades, star-chambers, racks, stakes, persecutions in all forms have been brought into exercise, to limit the physical expression of this same Consciousness, but in defiance of them all, onward it has gone and must ever do so.

The expression of this Consciousness is termed Religion. In all ages men have employed priests to define and defend it. But alas! the priesthood has o'er-stept their prerogative, and man has suffered as a consequence. Why cannot every man define and defend his own inner voice himself? He would then be rid of a dictatorial cumbrance, and save himself much in money and money's worth. Religion is of no value to any man until he understands and feels a need of it. Water is good to a thirsty man, otherwise not so. Why pay a man to teach you that which your own nature can alone supply? All the religious truths we have on this earth are but the pearly gems of human experience. What has come to some, will come to all men. Man! thou wilt need Religion, and thy Nature will supply it thee, if thou wilt harken thereto.

Man at present is enswathed with cumbrances. Some day he will be wise enough to hurl them from him. For a while yet, we must live, hope, and labour, doing the best that in us lies, allowing the light that is in us to shine at its brightest, whether that light be a rush light, or an electric light.

PERICLES.

THE FOURTH BEATITUDE.

"Righteousness (or justice) exalteth a nation: but sin is a disgrace to any people." All true patriots, then, will be righteous men, just as all dishonest ones, are in greater or less degree enemies of the body politic. "If one member suffer, all the members suffer with it," hence no unrighteous deed can fail to make its impress and to diffuse its unwholesomeness on the surrounding atmosphere. When unrighteous deeds abound, as alas! we know they do in our midst,—witness the all-powerful drink-interest, tithes, compulsory vaccination, &c., how can those who love equity and detest oppression and wrong but be scandalized by the surrounding, I may say the impinging, evils? Scandalized though they be, let them take courage from the Fourth Beatitude. Their ideal is capable, nay certain, of realisation. The triumph of Justice over Injustice is already a realised fact within their own bosoms, and though the task seem stupendous, the struggle must not be abandoned till Justice reign supreme in every heart. What the orthodox term "sanctified reason," using the word "sanctified" in its correct (instead of its perverted orthodox) sense of "set apart, dedicated to," is the sure remedy for "unrighteousness." Reason "set apart," "dedicated to" deciding upon what is just and unjust, this would soon show into what a pit of bigotry and unfairness many have fallen. Justice demands that Spiritualism have a fair hearing from every man, woman, and child; in the present apathy and intolerance we see the plainest tokens of the prevailing "unrighteousness." The reason is allowed but narrow scope in deciding whether such a subject should be entertained or not. The primary question to which the perverted reason naturally turns is, Would it not make me an object of scorn or worse?—a by-question which ought in no way to over-rule more serious considerations of the importance of this great subject. This is but one instance out of many of the kind of treatment meted out to reforms and progressive ideas generally. So misled by an "education" falsely so-called, ("stultification" would be a more correct word), are numbers of the rising generation, that their ideas of Justice are of the vaguest. Mental sloth, too, is so prevalent amongst all classes that they have absolutely suffered

others to erect a standard of Justice for them, before which they lazily bow, in total unconcern of whether it is the best attainable, not to say the best possible. Only when the individual's shoe is pinched does the individual exclaim; but "the people love to have it so." The value of "influence" in securing "promotion," the manner of electing patients to charities, the questionable practices used in obtaining money at some bazaars,—all these, and a thousand other things, cry for reform. Be it ours to hasten on the era of Righteousness, by protesting against every species of unfairness, and opposing to our utmost ability, all unjust laws and iniquitous imposts.

"CAMBOR."

THE CONTEST AT WALSHALL.

The "Walsall Observer" of last week gives a supplemental sheet, one side of which is almost completely occupied with Spiritualism. The report of lecture by Rev. S. D. Scammell, comes first. He seems to have raked up all the futility, false reports and twaddle he could get hold of to misrepresent Spiritualism; surely he does not ask the public to believe that he was honest in his estimate of the subject. Preachers should be careful—they do not injure Spiritualism, but their own moral standing when they exhibit such one-sided bitterness and injustice towards a matter which has become historical. He was jealous of religion; that is, he feared that mankind would become so enlightened as to think for themselves; then where would the preaching trade be? If the subject were kept on the atheistical and agnostic plane, as a curious phenomenon, then "Christian" ministers could patronise it!

Dr. Nichols' lecture in reply, delivered on the following evening, is then reported. The lecturer recounted a number of most extraordinary phenomena which he had witnessed. At the close there was discussion as in the previous case. One speaker said Dr. Nichols went contrary to the estimate of Spiritualism given in his "Forty years of American Life." This is how the report closes:—

"As the audience was leaving the hall in some disorder, Mr. J. Williams went to the platform and moved, 'That in the opinion of this meeting, Dr. Nichols has not replied to the lecture of the Rev. S. D. Scammell.' This was seconded by Mr. Lynex, and received with a burst of applause. Mr. Washbourn proposed a vote of thanks to the Chairman, but it was received with hisses and groans and not put."

LIVERPOOL.—On Sunday evening last, in the Concert Hall, Lord Nelson Street, Mr. J. C. Wright delivered an address, on "John Bunyan." The lecturer depicted in a graphic manner the theological and political circumstances which distinguished the commencement of the 17th century, and said that John Bunyan was an expression of Puritan fervour and spiritual integrity. His mind had naturally a large grasp and depth of penetration, but it was in the realms of imagination he achieved success. His power of description was less than Dante's and Milton's, but superior to any other man's in the age in which he lived. His fancy was prolific, and his personages had a definiteness of personality not surpassed by any other writer. The lecturer denounced the injustice of the Act of Uniformity and other repressive laws made against Roman Catholics and Nonconformists, which had the effect of consigning Bunyan to Bedford Gaol twelve long years—an eternal stain upon the infamous reign of one of the most feeble monarchs that ever sat on the English throne. From Bunyan's life they might learn to stand by the right of private judgment in matters of religion, whoever might oppose and also hold out the hand of generous justice to all sects and parties, that whatever might be the complexion of a man's faith, if he was sincere and in earnest, he was entitled to honour and respect. The lecturer hoped the day had gone by for religious bigotry, intolerance and persecution, and called upon his hearers to exercise the true spirit of christian love and brotherhood. The lecturer was well received by an appreciative audience.—"Daily Post."

THE TWO WORLDS.

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PROGRESS OF SPIRITUAL WORK.

PLYMOUTH.—RICHMOND HALL, RICHMOND STREET.

SERVICE OF SONG.

We are engaged in preparing for a Service of Song, which the gentleman who sold us the Harmonium has kindly consented to give us therewith. He and his band of singers belong to the Primitive Methodist body, and the subject of the service of song, "John Tregenoweth: His Mark," is by the Rev. Mark Guy Pearse, Wesleyan Minister. The service will be given on Wednesday evening next, Feb. 8th, and the charge for admission will be threepence.

SPIRITUAL LIBRARY.

The subject of a Library has been mooted in connection with the local work, and probably that will be the next scheme set on foot after we have paid for the harmonium. We have already a nucleus, and a gentleman in the town has kindly consented to supply it at once with several volumes, and this reference may possibly lead others to augment the stock by any spare books, which will be most thankfully received. Thus being provided with music and literature, added to the facilities we have for personal spiritual advancement and work, we shall realise gradual but sure progress.

PRIVATE LETTER: STRANGE PHENOMENA.

"I have received a letter from a boarding school mistress, residing at another part of the country, describing certain strange phenomena that have been taking place in her establishment at intervals during the past four years. She says, 'I took the house for a term of seven years to accommodate my pupils. Soon after we came strange noises were heard, which have continued at longer or shorter intervals ever since. Figures and lights have been seen; four of my boarders were removed in consequence of the frights received. I have myself seen and heard strange things; I may say that although the noises are very loud and startling, nothing is displaced. I have frequently spoken, asking questions, but have never received any reply. I may also state that upon enquiry, I find the house has been spoken of as 'haunted' for years past. As I can obtain no legal redress, but am compelled to retain the house until the expiration of the lease, I should feel grateful if you could in any way help to solve the mystery. That the disturbances are produced by supernatural agency I am persuaded, although I get ridiculed for my opinion. The figures assume various forms, sometimes animals, and at others human forms, while again, only a hand or arm is seen.'"

All Spiritualists will see that the above is a most interesting and important case, and the awkwardness of the lady's position will be obvious, it being an educational establishment for young ladies. If it were near Plymouth, we think we could soon put the matter right; as it is, we don't think it will be difficult by sympathy and advice to render material aid. It is suggestive that the lady is recommended to apply to me by a minister of the denomination to which I belonged, and a member of the meeting by which I was suspended.

TRANCE ADDRESSES.

Saturday evening circle, present twelve; a most earnest and eloquent address was given through Mr. C., trance medium; I can only give the outline. The control said:—

"My dear friends, he who had promised to give you some account of his earth-life and experience in the spirit-world, will not be able to do so to-night; and as I see around me faces that I have not had the pleasure of meeting before, I would say how grateful we all are to meet you thus, and we trust sincerely that this will be a very profitable meeting; and that our intercourse will lead you all to prize and estimate more the treasures which you have.

"It is impossible that Spiritualism can be in the world without producing effects, and those effects must be good if this subject is rightly understood. It must be fraught with good consequences; not only in furnishing proofs of a future world, but also to the spiritual well-being of the individual. We said if rightly understood; we mean rightly investigated, and carefully weighed in its pros and cons.

"To be a Spiritualist does not mean that you here see physical phenomena, nor even that you recognise a guiding intelligence behind the phenomena, but that you are believers in the grand philosophy that flows therefrom, and realise it in personal experience and action. What has Spiritualism done for you? It has taught you that the gloomy materialism in which the modern mind is so deeply involved is false, it proves that 'if a man die he shall live again.' It teaches that as a man soweth so shall he also reap, not that after a life of evil he shall wake up the most glorious of immortals, but that if he live in sin he will reap the just—and necessary—consequences. It teaches that earth is not all; that nobility of spirit, self-denial, benevolence, reap their reward on this side; even the cup of cold water given shall not lose its reward.

"It teaches you to forget the petty animosities, to cast aside the petty cares and anxieties of your earthly existence; as immortals you have something more than your life on earth.

Live rightly, do your duty, follow him who is your great pattern and exemplar. Show your love to God, by loving your brother.

"Oh Spiritualism is grand if it directs you to heaven and to God. More than this, it is the religion for every day; teaches you to grapple with every-day difficulties, helps you to solve every-day problems, and leads your soul upwards to a noble and holy life.

"Men may scoff at it, say it is fraud; but you know that is in ignorance; you know it is true.

"We would conclude by a word of advice: do not trifle with it as a plaything; look at it as something worthy of your profoundest thought, and most earnest and serious study; as something which teaches you your duty to God, to your neighbour and to yourself. Then there will be less duplicity, less selfishness, more brotherly feeling, and altogether happier results."

At the circle on Sunday evening, the spirit-friends controlling Mr. K. said:—

"To-night, once more to be with you gives me great joy; I will tell you a little of my life in the spirit-world. My experiences have been varied; I did not live a life fitted for the states of happiness and purity; I have had much bitter experience, and many disappointments.

"When on earth I had no fixed religion; yet like most I believed in creeds, but what creed in particular I cannot say; as I have said before, no religion was seriously thought of by me.

"Do not neglect the light as I did. I attended meetings like those, but I only scoffed at the subject of Spiritualism. But now I am on the right track; I am being assisted by higher intelligences—those who are drawing others up from their states of misery and darkness. Oh if you could know the blessedness of the state in which I am now, you would be impatient to leave the casket and come here. Oh then live a life of purity and goodness, and truth and love, that will bring you here. Doing unto others as you would they should do unto you; loving God, being Christlike. Whatever your life is here, it will be there; your associations here will be your associations there. Remember this is but the portal to an endless existence, do not live as though this were all.

"Oh could you but get a glimpse of the mighty host around, waiting for the chance to speak through a channel. I thank God that I have an instrument although as yet imperfectly developed. If you knew the difficulties we have in using the organism of a fellow-creature you would sympathise with us.

"I would say of the orthodox churches, I see a bright light among them; it is the knowledge of Spiritualism. No matter how small it may be, it will spread. If you could but see how many are investigating, especially in America. In New York there are great manifestations, but you will have the same by supplying the conditions. There is a wave flowing across the Atlantic to England, you may not see it but we can.

"Oh I would urge you to live rightly, imitate the Master in his work, for thereby you will obtain the results that he had."

OMEGA.

A DEDICATION AT QUEBEC HALL.

Little did we expect to find Quebec Hall crowded to the door on Sunday evening. The weather was decidedly unfavourable. In the afternoon, we got wet through on a visit to Mr. Haxby, who, though yet in a very weak state, has improved perceptibly since he left the hospital. He was placed in a bronchitis ward, and the difficulty in breathing which was so marked a feature of his case, when we saw him in the hospital, seems to have passed away. It does not seem to be good Science to place a sensitive, who is in a very negative condition, and suffering from another disorder, in a bronchitis ward!

We wanted to tell Dr. Mack that Mr. Haxby had accepted his kind offer of magnetic treatment. This we felt inclined to do per post as it still rained, and it is not comfortable for a house plant, as we are forced to be, to get wet through twice in one day. But we thought of poor Mr. Dale's Dedication Meeting, and the too possible array of empty seats, and so determined to make the trip to Marylebone on his account.

Having spent a pleasant hour at Dr. Mack's Establishment, 26, Upper Baker Street, we crossed the Road to the hall, reinforced by one of Dr. Mack's boarders, who was kind enough to accompany us. This, we thought, would still further reduce the number of vacant chairs; but what was our astonishment to find the hall "choke full," so full that the choir had to stand in the doorway, and there exercise their vocal abilities. By dint of considerable squeezing and pushing we finally got seated, amidst an array of well-dressed intelligent people, who would have done honour to any cause.

We had been reading in a provincial newspaper that Spiritualism was dead and done for, never to awake again, but here was palpable evidence that the writer in question was somewhat beside the mark as regarded actual fact. And it was such a hearty, harmonious, united meeting, too, one could endure the wedging up—nay, even enjoy it. A kindly speechless lady at the close said: "This is like Doughty Hall." High eulogy, indeed.

Tea and its accompaniments had been discussed before our arrival, and in the chair was Mr. J. Ashman, Psychopathic Healer, unquestionably one of the old, original Marylebone Spiritualists, and, therefore, the right man in the right place.

In introducing the object of the meeting, the chairman observed that Mr. Dale entered upon his fifty ninth year that day, and it was also a birthday of Spiritual Work in that hall. His mother, now in spirit, and, no doubt, near him, could not but feel a mother's interest in his faithfulness, and the visible fruits it had produced in that good meeting.

Mr. C. J. Hunt, another of the primitives of the Marylebone Spiritual Movement, and who is well known throughout the Movement, from his discourses which have been published in this paper, was first speaker. He reviewed the dark and hopeless state of mankind without hope of a future life, a condition which he could not dwell on without emotion. From such a state he had been delivered through Spiritualism. No longer is death regarded by him as the termination of man's career, but the entrance into a more blessed state, if the life spent here has prepared the way for it. He spoke with great feeling of the comfort he had derived from Spiritualism in its various forms, and his great desire was to see similar blessings conferred on others.

Mr. Hocker, also one of the early supporters of the Spiritual Cause in that locality, gave an amusing narrative of clinching manifestations he had witnessed, and he also described the effect they had had on the astute sceptic. The speaker gave his reasons, as he went on, for accounting the manifestations he had spoken of genuine.

Mr. Thomson, as a stranger, at that hall for the first time, said he had come from Stamford Hill to attend that meeting. He had been a Spiritualist from infancy. Something within him told him that the truths of Spiritualism were of great worth. He gave an outline of his intellectual development, and how he had been assisted therein by Phrenology, Mesmerism, and by Spiritualism. He urged on all the importance of self-culture and mental individuality.

Mr. Giles, in speaking of the dedication of the Hall to "The Spirit," made a distinction between that and "spirits." There were different orders of these, and of their character he gave examples derived from experience.

Mr. J. Burns said he had no speech to make, as he had attended purely out of regard for Mr. Dale. To be a true spiritual worker in Mr. Dale's position, it required that a man be a medium, just as much as it did to get a manifestation. And truly that grand meeting was a manifestation, and one such as few could bring about under the circumstances. He was a warm friend of organisation, but it was true spiritual organisation, which meant coming forward and helping a man like Mr. Dale. The true spiritual worker might be likened to a diamond—a precious stone. But the "organisers" seemed to think that by bringing together a number of bricks, that thereby a diamond would be produced. No, he said, though aggregate bricks by the hundred thousand, not one diamond would be the result. This substitution of bricks for diamonds in the form of organisation that some had adopted, had shut out the light of spiritual influence from spiritual work, and most truly disorganised the Movement. Every Spiritualist had to organise himself—relate himself spiritually to the great source of Light, and then an aggregation of Spiritualists would be a true spiritual organisation, into which the life of the Spirit could flow, and manifest itself in powerful phenomena for the instruction of outsiders. He hoped all would do their part in helping Mr. Dale, or any other worthy worker who was impressed to put his hand to the plough.

Mr. Dale then made a short statement, in doing which he spoke about his spirit-friends, and the great power they exercised over him. Being very sensitive he had some difficulty in making a public speech, but he was impressed to sing, "Kind words will never die," and the audience joining in the chorus instituted a sympathy between speaker and hearers which enabled him to perform his task comfortably. Mr. Dale said that for four years he had not been absent from that hall fourteen times when his duties there required him, which meant that he was there daily. That evening the Hall was dedicated to the Spirit, meaning that truth and good were to be held superior to all other considerations. He spoke very beautifully of the symbolism represented in the evergreen decorations placed in the hall by Mr. Eagle. It was to him instructive, as implying the power of the Spirit, which in his case had nerved him to endurance that was marvellous to those who knew of it.

Mr. I. MacDonnell closed with an effective speech. As Mr. Dale's coadjutor in the Sunday Evening Meetings, he was impressed to speak on many themes besides Spiritualism. His work was to liberate men's minds and prepare them to receive spiritual truth, which, indeed, came in many forms. All that tended to the spiritual freedom and instruction of man were parts of Spiritualism.

During the evening the choir did well in varying the proceedings with musical exercises.

The proceedings seemed to give great satisfaction, and there was a feeling of organic unity apparent, which places that Hall in a forward position as a centre of spiritual work in London.

Mr. Maynard's speech, made privately to one or two, should not be lost. In a communication in our columns he first sug-

gested the public work in Marylebone, and he spoke of being door-keeper one evening when Mr. Dale said, "Will you let me in?" He went in, and has manifested a deep interest in the work ever since.

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

Sunday, Feb. 5th, at 7 p.m. prompt, Mr. MacDonnell, on "A Time for all things." Monday from 3 to 5 and Thursday, same hours. Mrs. Davenport sees persons Free for Magnetic Treatment other days at 25, Dorset Street, Gloucester Place, Portman Square.

Wednesday, at 8.30, a Developing Circle, Mrs. Treadwell medium.

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

N.B.—The Seances will commence at 8.15 prompt, close at 10.

GOSWELL HALL SUNDAY SERVICES.

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

Mr. Morse again lectured here on Sunday last, subject, "Deeds versus Dogmas."

The attendance at the Hall is gradually increasing. Next Sunday morning, the first seance of the Society will be held at the Hall, Mr. W. Towns, medium. Seance free to members only. In the evening Mr. Morse will deliver the fifth lecture of his series, on the subject of "Spiritualism; its consolations." Commence at 7 o'clock. R. W. LISHMAN, Secretary.

LADBROKE HALL, NEAR NOTTING HILL RAILWAY STATION.

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Evening Service, at 7 p.m.

Next Sunday morning, February 5th, 1882, a Circle for Trance and Healing.

Afternoon: Circle for Trance and Test; Medium, Mr. W. Wallace.

Evening service, at 7 o'clock, Experience Meeting.

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LEICESTER.—SILVER STREET, LECTURE HALL.

On Sunday evening last, Mr. Bent gave a Trance Address, the guides taking for their subject, "Is it possible to worship God and gain admittance into Heaven without any professed creed?" There was a fair audience, and the lecturer dealt with the subject in various ways.

Sunday next, Mrs. Barr, of Hednesford, will give two Trance Addresses.

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

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.

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" 12, 13, and 14—Newcastle.

" 19—Liverpool.

" 26—Sowerby Bridge.

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Friends are cordially invited.

KIRKCALDY Psychological Society, 13, 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, Feb. 5, 12, 19, and 26.

BRIGHTON, Feb. 15.

GLASGOW.—March 5.

STAMFORD.—March 12.

NOTTINGHAM.—" 19.

CARDIFF.—" 26.

BELPER.—April 2.

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