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AND TEACHINGS OF

SPIRITUALISM.

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SPIRITUAL POLITY.

A. T. T. P. ON ORTHODOXY AND SPIRITUALISM.

In accordance with announcement A. T. T. P. delivered an address at Goswell Hall on Sunday Evening. The old gentleman appeared to be very infirm as he had to support himself on two sticks as he walked slowly along. He required the united efforts of Mr. Swindin and Mr. Towns to assist him on to the platform. Nevertheless he stood while he delivered a lengthy address with great energy and clearness. We subjoin a condensed report.

The speaker commenced by stating that it was his first appearance in public since the end of August last. He had been laid on his back with severe illness. He would do his best to address the meeting, and if he failed in any particular it would be alone from want of strength. His friends, the kind spirits, had been his daily attendants during his period of suffering. He never felt down-spirited, and though willing to remain and perform the duties of life, he prayed God that when death might come he would be able to meet it like a man. Though in the circumstances of the case, spirit-friends could not cure him, yet they mitigated his sufferings in every possible way. Amongst other spirits who aided him was his friend, the celebrated "Dr. William Harvey," and a recent addition to the band, "Tysen Ling," a Chinese spirit, who, he expected, would control a great healer in the future, when his medium was properly developed. The speaker said he had been in China in the early part of his life, and there met with those who had helped him to the attainment of intellectual freedom. But from the sectarian faith imbibed in youth he went to the other extreme.

When Spiritualism came before his notice, introduced by Mesmerism, he accepted it as the solution of that hitherto inscrutable fate which awaited mankind, and he came to the conclusion that, in accordance with his merits and demerits so would he find it in the future life.

A. T. T. P. then passed on to a review of his investigations of Spiritualism, saying that he left all free to accept or reject his conclusions as they might see fit. To all he would say: Set to work and prove the matter for yourselves, and in accordance with the results judge of its truth. There is a power in Nature that has ever existed and ever will exist, and which Spiritualism reveals to all seekers in accordance with their fitness to receive it; but he regretted to observe that some men were trying, now as in the past, to modify it and direct it into certain channels of thought, to satisfy some personal prejudice or ambition. This power was now being given to all so universally that it would not be so easy as it had been formerly, to misrepresent it in that manner. All who had the power were regarded as seers and prophets by those less favoured, and thus there were throughout the Movement independent centres of thought, which furnished facilities for freedom.

He looked with apprehension at the attempt so often being made of late to reconcile orthodox Christianity with Spiritualism. Writers were endeavouring to show how this or that manifestation is to be explained by parallel records in the Bible, or some supposed prophecy in some of its books. To his mind this was an attempt to effect a compromise between respectable religion and Spiritualism. The same policy had unfortunately prevailed in the early centuries, when the Church was won over to Paganism, and now at the present day we have these pagan doctrines taught amongst mankind as the true Christianity. He would bring before the notice

of his hearers a "Comment" by the Editor, which had appeared in a recent No. of the *MEDIUM*. And he would remark that more sensible things in regard to Spiritualism appeared in that paper than in any other, and he wished the Editor would occupy more of the space at his disposal with his own ideas upon the subject. But the Editor's principle was freedom to all, so that disputable points might be freely discussed, at the same time himself occupying quite an independent position, and not bowing to any form of religious dogma whatever. The speaker liked to see a paper sail under true colours, and show such definite lines as to indicate the course it was leading to. For the statements of contributors must not be accepted as the principles of the paper itself, and no one could grumble at the side issues introduced if the Editor from time to time kept before his readers the real question at stake. As his text on that occasion he read the following from the *MEDIUM* (February 3), interspersing the reading with 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.

The speaker contended that any true statement of religion, must come home to the hearts of men, without the need of priestly interpretation. Spiritualism must, then, have a foundation wholly independent of creeds, of which he had counted thirty-four Christian sects. The Romish Church, he thought, was true orthodoxy, for it admitted of no division. The teachings of the Protestants might be defined by the Liturgy of the Church of England. The dogmas derived therefrom could not be reconciled with Spiritualism, which was simply a knowledge derived from experience: that the spirits of the departed can, under certain conditions, return and communicate with mankind. He went into many facts, to demonstrate the truth of this. Through his medium, Lawrence, he had received communications from spirits who were during earth-life in the service of the King of Oudh, to whom the speaker had been legal adviser, and these spirits spoke a language unknown to the medium, and described incidents of a private nature that had occurred many years before in the speaker's chambers in India. Such a result would be incompatible with orthodox teaching, for spirits shut up in hell would not get out to communicate, and those in the enjoyment of heaven would not be disposed to leave it.

From the rappings to materialisations, all the manifestations, the speaker contended, had been established as indisputable facts, and where

trickery had been perceived, he believed it to be more the work of spirits than of the mediums. Sitting in a circle with Mrs. Esperance as medium, he tried to squeeze the hand of a materialised spirit, who appeared before him as a well-formed woman. That hand melted in his grasp, but it was reformed again at once, and gave evidence of the fact by pulling his beard rather smartly. At that sitting he had arrived late and was in excess of the proper number of sitters, so that he had to sit against the door, thus preventing anyone from coming in, after it had been proved that no one was present but the sitters. On that occasion he saw a ball of light form into a baby which he himself touched, and, as already stated, it was impossible for a baby to be present.

Alluding to his more intimate experiences, he stated that some of his best Controls he had not been permitted to publish. There was nothing in them that would make a man worse for reading them, but on the contrary; and this excellence of matter had led him to the conclusion that they were the teaching of the spirits they purported to come from, thus proving not only spirit-communion, but spirit-identity. His medium had been controlled by adverse influences, because he had placed himself in unfavourable conditions. His medium had discussed at a revival meeting, some time after which the leader of the revival died, and his spirit controlled at the speaker's chambers, injuring the medium's health, and prolonging the struggle for months, but since that had been overcome, the medium had been undisturbed. The bad spirits, as well as the good, had for a purpose been permitted to communicate. These facts could not be reconciled with orthodox dogmas; several of which—the bodily resurrection, day of judgment, &c., he refuted.

In conclusion he asked, What is the duty of the Spiritualist? To teach men these facts of Spiritual Life; to lead good lives, and regard man as God's greatest work. By keeping the body pure, and loving the neighbour, men could better prepare themselves for the future life than by troubling themselves about what their enjoyment in the future would be. By obeying God now they would be gradually brought closer to him, and thus eternally arrive nearer to perfection through duty. The creed of Spiritualism was a most comforting doctrine, for by forgetting ourselves and striving for the furtherance of the great human family, God is thereby best served. Oh, then, said the speaker, let us pray to our Great Creator that we may become better men, and be thereby able to do higher service to our fellows. Prayer should not be used for worldly advantages, but for spiritual uses; that we may avoid temptation, gain power to do good, and lead a better life. I believe in prayer. It serves to detach man's spirit from the gross things of earth, and gives him strength to meet the great changes in nature that may be before him; giving him full confidence in God's mercy, so that he is enabled to surmount all difficulties that stand in the way of the spirit's progress through eternity.

THE NATURAL BODY AND THE SPIRITUAL.

A MEMORIAL DISCOURSE

IN REFERENCE TO THE LATE MRS. E. J. ROBINS,

Delivered at Richmond Hall, Plymouth, on Sunday evening, February 26th 1882,

BY THE REV. C. WARE.

"It is sown a natural body; it is raised a spiritual body."—1 Cor., xv., 41.

It is known to most of you that we are gathered here this evening to pay a tribute of respect to the memory of one of our friends—one of the members of this Church—who has recently passed away from earthly life and associations, and from the physical sight and sense of her relatives and friends.

We are not here to mourn on her account: we know it would be wrong to do that, we know it would be an injustice to her, and know she would disapprove of that. Nay, indeed, could she speak with audible voice she would say, "Do not weep for me: do not mourn that I am gone from earth, but rejoice and be exceeding glad that I have finished my earthly course; rejoice and be exceeding glad that I am liberated from the weak and troublesome material form; rejoice and be exceeding glad that I have ascended to the realities and associations of the more glorious spiritual realm; and that I can see face to face those loving friends and glorious inhabitants, in the exquisite realms of bliss and glory. Do not mourn on my account, for though I may seem to have left my earthly friends, I have not really done so; I can now see both the loved ones in heaven, and the loved ones on earth; and I can be with those who remain behind as a ministering angel, to comfort and help them day by day during their earthly pilgrimage."

This is what we have to consider, what she herself would say; and we who enjoy daily communion with risen and glorified spirits, can as easily conceive what she would say as if she spoke in audible voice. Yet it is right for us to hold this memorial service; to consider what her departure reminds us of; to take into consideration the lessons—the grand and solemn and momentous lessons—which the event teaches. We sympathise, deeply sympathise, with the friends, not as those who have no hope, not as those who have no knowledge of the life beyond, the whereabouts of their relatives and friends, and their relation to themselves. The friends of our departed sister have something more than a vague and misty faith that their beloved one lives somewhere and somehow; they know that she—the real person—separated from the gross physical form, but possessing all the elements which linked her to themselves, is like the LIBERATED BUTTERFLY which has emerged from its chrysalis shell, and with full-fledged faculties soars aloft in the beautiful sunlight, dances from garden to garden, sipping the perfumed nectar of the summer flowers—triumphant, joyous, and free! They know that though she has passed from their physical vision, her spirit in resplendent beauty will, whilst dwelling and revelling amidst the glorious scenes and happy associations of her heavenly home, delight to hover near in sympathetic response to their yearning thoughts, and that, linked in the everlasting ties of soul communion, she will be their companion, guide, and ministering angel, until they too shall break the shell and obtain their glorious liberty. Such, dear friends, is the consolation which Spiritualism affords.

Our sister was in the first place a CHRISTIAN, and she

daily lived in the enjoyment of the blessed hope that when she left this world, she should be "for ever with the Lord," in whose footsteps she strived to walk,—to my knowledge she delighted in no hymn more than this one:—

"Jesus lover of my soul,
Let me to thy bosom fly,
While the nearer waters roll,
While the tempest still is nigh.

"Hide me, O my Saviour hide,
Till the storm of life be past,
Safe into the haven guide,
O receive my soul at last."

In the next place she was an ardent SPIRITUALIST, and as such the recognition of spirit-friends ever surrounding her was a constant source of joy; and as a MEDIUM daily intercourse with them was her great delight.

She was the first medium of this local Spiritual Movement, and we believe she will labour with her gifts more earnestly than ever, for the advancement of this Cause. We are fully satisfied that she, with an innumerable host of glorified friends are gathered here to this Memorial Service. Here they are, fathers, mothers, partners, children, brothers, sisters, friends; let us be happy and triumphant; and let us give glory to God in whom we live and move; and in whom even we now find our rest and our heaven.

We will now turn to our subject, which I will dwell upon but briefly; I will invite the spirit-guides of the mediums to enlarge upon it; to correct me in anything where I am wrong; and to give you the truth about the matter. Our topic is, "The Natural Body and the Spiritual." We will consider

I.—THE NATURE OF THE RESURRECTION.

Here is a question which has perplexed thoughtful men and women in every age, "How are the dead raised, and with what manner of body do they come?" (revised version). This question, we say, which was propounded to Paul, has found an echo in all thinking minds, and through all generations. Now, without any beating about the bush—we are not accustomed to beat about the bush in our teachings here; we are not accustomed to use ambiguous language; we have got a long way beyond the fogs of theological speculation, and metaphysical hair-splitting concerning the "resurrection of the body," "immortality of the soul," &c.—without any beating about the bush, we say at once, thank God for Spiritualism! by which we mean the glorious fact in these days of communication between the two worlds, by which that question is clearly, fully, and completely answered.

Yes, it is being answered BY SPIRITS THEMSELVES, through the various channels which they are able to use, called mediumship. Ever since that memorable day, when at Hydesville, in America, the Spiritual Telegraph was laid, by which mutual communication could be cultivated between the world of disembodied spirits and the inhabitants of earth, the myriads of those who have been liberated from the material body have been answering that question. "He that hath an ear—which means he who is willing to listen and learn—let him hear what the spirit, the innumerable spirit host, saith unto mankind."

And what do they say? What is their uniform testimony? It is this, that the "Resurrection of the dead" means the separation of the spirit clothed in its spiritual body, from the gross physical form—the CLAY MOULD in which that spiritual body had been formed. When the separation takes place the animal body is done with for ever; its elements become distributed among its native dust. The millions of spirits who have for the past thirty-four years been in communication with mankind, declare with one voice that this is so; we ourselves have conversed with and received communications from scores of spirits, and they have all declared that this is so; we have never heard one say otherwise. We have known spirits differ widely in opinion con-

cerning incidental matters, but we have never known the slightest divergence of statement concerning this.

They all declare, in the case I mean of happy spirits, that they have attained a joyful resurrection from the physical grave, and they know of no other. They all declare that there is no such thing as the resuscitation of the physical body from the grave; and, let me say that there is not one religious professor in a hundred who believes that the physical body will rise from the grave, any more than they believe that human spirits are consigned to eternal torment; and if this be so—if people do not really believe in these things, why do they try to impose upon their own minds, and upon God by professing to hold as a doctrine, what has no real influence upon their hearts, as a conviction?

What is the truth about these matters—about the future life; about the destiny of human souls; about the resurrection, and about many other things? This is the question that concerns us. It is all very well to say that the Bible says this or that, but remember, that the thousands of preachers to-day, give each his individual interpretation of those ancient writings; and in nothing are they more earnest than in trying to show their hearers that the Bible does not, in reference to any doctrine, mean, what in the past it has been said to mean. Did the Bible then mean one thing in the past, and does it mean another thing to-day? There is another serious question, which has to be considered now-a-days when the Bible is appealed to, and that is, "Which Bible," the revised one or the other! for in many instances, the former is diametrically opposed to the latter. In this perplexity what are we to do? Ascertain the truth about the matter. How? I answer: from those who know—the persons themselves; those who have been liberated from the body, and are in the world of disembodied spirits. All may have this communication with the spirit-world; and we say that these spirits are the real teachers of the present time; they are come to do the work which the existing religious teachers and systems have utterly failed to do.

Their teaching is that they were sown upon the earth as the seed is upon the field; from that seed—their physical existence—has emanated their new and more glorious life; but the seed, the husk from which their new life has sprung, is dead and gone to corruption! They tell us, that during its residence in the physical body, the spirit had woven a more refined spiritual body adapted for the higher, spiritual, glorious realm of existence. I have heard spirits again and again declare that the idea of a resurrection of the physical body is an utter absurdity, and they have wondered that they had ever entertained it. What a light does this throw upon the teaching of Paul! You may try to make his words square with your preconceived ideas, as theologians have done; but all your trying and all this literal interpretation will only mystify you more than ever. But when considered in the light of facts how clearly we perceive the meaning of these words; truly does Spiritualism throw a flood of light upon the Bible!

What does Paul say? "Thou foolish one, thou sowest not that body that shall be;" Paul points to THE ORDER OF NATURE; every seed has its covering; the seed germinates, grows, and ripens, after which it throws off the covering. This earthly life is the nursery where God prepares his plants for the higher state of spiritual existence, and when our life is matured and ripened, we burst the shell, and clothed in a new and more glorious form, enter the spiritual realm. In view of this how suggestive are the words of Paul: "It is sown in corruption, it is raised in corruption; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." "Howbeit that is not first that is spiritual, but that which is natural; then that which is spiritual. The first man (the physical) is of the

earth earthy; the second man (the spiritual) is of heaven. And as we have borne the image of the earthy, (the physical form) we shall also bear the image of the heavenly (the glorious spiritual form). Now, this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit in corruption." All this in the light of facts made known by Spiritualism is as plain as A B C, and disposes forever of the doctrine of a literal physical resurrection. How clear and satisfying to the mind is truth; how perplexing and confusing is error, yet strange to say men rather than surrender old opinions and ideas, will remain in confusion and perplexity. From the foregoing, then, we learn that our departure from earth is our resurrection; in this way are "the dead raised up."

II.—THE CONDITION OF THE INDIVIDUAL AFTER THE RESURRECTION.

We have, I think, given an answer to the question, "How are the dead raised?" If there be any mistake, I beg to ask the spirit-friends to correct it; I feel sure our departed sister will endorse these statements. She has put off for ever the physical body; it is a GRAVE OF CLAY from which she has been raised.

Now look at the condition of the spirit in the realms beyond. "With what manner of body do they come?" What did our friend take with her when she left the physical form! She took with her a SPIRITUAL BODY, which had been woven—so to speak—within the physical. This spiritual body consists of elements, so refined that they cannot be seen by mortal eye. But remember, although your physical eye cannot see the spiritual form of your friend, the spirit is able to gather and condense the grosser material elements, and appear in visible form to you. The inhabitants of the spirit-world have done this in all ages, and this is the meaning of those appearances and manifestations of which the Bible is so full. And this is one of the phases of Spiritualism; this MATERIALISATION OF SPIRIT-FORMS. The relatives of the one recently departed are familiar with this; she herself repeatedly witnessed it before she left earth; and I have no doubt she will, if she has not already, soon thus manifest herself in her home.

But we are considering the condition of the individual after leaving the physical form: "With what manner of body do they come?" The apostle makes a most important statement in this chapter. He says, "There is a Spiritual Body." The whole of Spiritualism is the science of the human spirit—its existence, its nature, its interests, its present and future condition and relations. How much the world needs this science! How much the people need a knowledge of this fact, "There is a Spiritual Body!" The majority do not realise that they have more than one body, whilst they have two. This is the apostle's meaning: you have two BODIES—the Natural and the Spiritual. The Spiritual Body is a fact, a substance; it has a real substantial existence within you; it is being formed by the spirit within the physical form—the CLAY MOULD.

And here is the grand fact which Spiritualism enables us to realise: that those who have passed away, as you call it, have a body as much as they ever had; but it is so refined that it is not tangible to the physical eye. Your "departed" friends are with you as much as ever when they choose, but their form is so ethereal that it is not tangible to your physical sense. Yet it is as tangible, and real, and substantial, to the spiritual eye, as our grosser bodies are to the physical vision.

What, then, is the advantage of Spiritualism? Why this: It enables us to realise and recognise the presence of our "departed" friends with us, as much as ever, only they are clothed in bodies so ethereal and refined that we cannot perceive them with the physical vision, and these spiritual forms are so bright, dazzling, and

glorious, that were they to be seen we could not look upon them any more, nay, far less, than we can look upon the sun.

Some are permitted to have their inner vision opened, as it were, to have glimpses of this glory, but these glimpses are often more than they can bear.

Since I commenced to prepare this discourse for the press, I have received through a writing medium a communication from Mrs. Robins herself, and these are her words: "I have much to say to you; you think you know something about the beauties of the spirit world, but the reality as far surpasses anything you can imagine, as the ideal of the artist surpasses his master piece. I wish I could give you a fraction of what I have learnt since I came into this world."

"It is raised a spiritual body." Your spirit is weaving within your gross, physical body, a refined, beautiful, glorious form, which will be the vesture of your spirit, when you leave the earth. It is the silver lining to the cloudy physical organism. But here is the practical point, my friend, it depends upon yourself how it shall appear to the spiritual eye. I believe that the spiritual form of every spirit is bright and dazzling to the physical eye, but remember, that what would be bright and dazzling to the physical eye, because of the nature of the elements which constitute the spiritual body, may be wretched, repulsive, and ugly, to the spiritual eye. The great question is: "How shall I appear to the eyes of spirits?" That depends upon your life, your habits; the character of your thoughts and motives. By impure thoughts, sensual habits, and a sinful life, you colour your spiritual body with deep stains, which it may take years to eradicate. Try to remember that the inner man is being now formed; you are forming and fashioning it by your conduct and habits. A pure, good man has a beautiful, glorious, spiritual body, which shines like the sun; but a bad man is forming within himself an ugly body, black and repulsive to the spiritual eye. This is the meaning of "devil;" a bad man disembodied becomes a "devil."

The spirit and the spiritual body are not one and the same; your spirit is made up of your thoughts, motives, desires, purposes, habits, conduct—in a word, your life; but the spiritual body is composed of those subtle, refined, magnetic elements to which science has given no name: but it is as transparent to the spirit as glass is to the physical vision.

The practical question is, for every one: Shall I cultivate such habits and pursue such a course of life as will stain my spiritual body with deepest dye, and make my appearance repulsive to myself and others; or, shall I, by purity of life, by kindly thoughts and benevolent actions, weave a spiritual body that shall shine resplendent in the spheres of glory.

"Who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself." (Philippians, iii., 21, revised version.) But this is by being our Model and Pattern, not otherwise; just as we are "saved" by "working out our salvation," and in no other way. It is the CHRIST-LIKE SPIRIT that is here described, that which shone through the features of our friend just departed; and it is by living a life, and cultivating a character like unto His, that this metamorphosis is consummated.

At the close of the Discourse the guides of Mr. H. placed him in the rostrum, and delivered the following

TRANCE ADDRESS.

"My friends,—An exceedingly pleasing duty devolves upon me, which is the paying of a further tribute of respect to one so closely connected with you in earth-life, and, in doing so, I cannot do better than to urge you to live a life that it may be to you as it is to her. Our friend, here, has been endeavouring to set before you truths that are precious to you all; he has been pointing out the glorious future you have to look forward

to. He has been speaking of the spiritual body that shall spring from the material seed, and bloom in the more glorious world beyond.

"Ah, do not look into the grave; that is a blank hope, or a blank despair, I would say, to expect anything from thence. Nay, my friends, do not look into the grave; we would have you look at the fact that the spirit, freed from the mortal body, is clothed in righteousness; and oh, in view of this, when you look in this direction, what a glorious hope is yours!

"And, in this, how plainly do you see the goodness of God? He does not lay upon you more than you are able to bear. When pain and sorrow overtake you, you are able to realise fuller strength to bear the trial.

"Oh, you cannot be separated from one another without feeling loss, shewing that in earth-life there was a unity, and this will continue in the spirit-life. But how blessed to know that your friends will be able to come and comfort and help you. And what for? What for! You who have realised the beauty and blessedness of spirit-communion do not want to ask that question; it has been demonstrated that when the spirit enters the spirit-world it returns to help those who remain behind.

"We would urge you to live a life after the example of him who walked the earth before you. There is a book in your midst containing many precious and important truths; would that it were studied more. I would say to you, if there are many things therein you cannot understand, read and practice what you can understand. Study the life of Christ; remember that you are here for a purpose, and, that is, not to confine yourself within a small compass, but to give of that which thou hast to others. If you would have your spirit to shine forth, you must cultivate an unselfish benevolent spirit; if you would be Christlike you must have the spirit of humility, and you cannot be happy unless you give to others the riches that you have.

"Oh, may the light shine forth from you; may the removal of one be the means of uniting you more closely together; let not the house be divided against itself, but as brothers and sisters be as one united and harmonious family. There are thousands outside in darkness; if you are separated how will you be prepared to meet their inquiries and needs? Oh, let me exhort you to give way to one another, and when one does not do exactly, do not go to another to tell of his fault, but pray for one another.

"May you be ministering angels to one another upon the earth; you do not know what influence you exert upon one another.

"Will you serve God or Mammon? If you serve Mammon you will receive your reward; you will reap misery and darkness. What kind of riches will you lay up? Oh, methinks you will desire to reap what the Father has provided for thee; methinks you will desire to inherit light, and blessedness, and glory.

"Oh, my friends, go on in your work, and may His peace descend upon you in copious showers. May such a light shine forth from here as shall penetrate the darkness. May you be as broad and charitable as the Father is; and may the germ of everlasting life that is within thee bloom and flourish in the realms of infinite being.

"You love to hear the music, you know what the harmony of earth is; but how little can you conceive of the music of the spirit-world. You know what the beauty of earth is, when you stand upon that elevation and look around upon the variety of Nature; but how little idea have you of the glorious scenes of the spirit-world. But if you would enter upon its fulness see that you rightly cultivate your life here.

"May this lesson, which has been so forcibly and so unexpectedly urged upon you, be taken to heart; do not neglect it, and if this be the means of uniting you, and if it be the means of helping on the Cause of Truth, angels in heaven will rejoice. From you, as one body, may there go forth drink to the thirsty, bread to the hungry, and light and blessing to all."

THE HAUNTED BOARDING SCHOOL.

I am glad to say that some progress is being made towards a solution of this mystery. It was stated in the MEDIUM last week, that the Mistress at the School could not get anyone to sit with her at the table; she has since however been more successful. I give the particulars as they have been communicated to me.

The lady says:—

"Last evening, (Monday, Feb. 27), I persuaded four friends to join me at the table experiment; I had made it a matter of earnest prayer during the day. After sitting about half-an-hour and changing our positions once, the table became restless. I asked the following question—arranging three raps for an affirmative and two for a negative: Are you moved by a natural agency? Three emphatic raps (supernatural). Are you the spirit of a departed being, and did you inhabit a mortal body like ourselves? Three raps. Are there other spirits in the room? How many? Twenty four emphatic raps, and one very faint. Did you ever live in this house. Three raps. Have you something you wish to communicate? Three raps. Are you happy or unhappy? Unhappy. What is your name? Spelt out G.I.O.L.O., of course

nothing could be made of that. After this, although we sat for some time we could get no response, and the table would not move. Sometimes before I could ask the questions it began rapping. I need not say I intend pursuing my investigation.

"The house was very disturbed on Saturday night, voices and footsteps distinctly heard; the latter as of two persons. Doors sounded as if opened and shut, although they remained closed. Last night no sound disturbed us. My governess and two of my pupils were very much frightened on Saturday night; I am really fearful of consequences again this spring.

The next letter says:

"On Tuesday evening, our house was much disturbed; indeed it was more or less so all day. The drawing room door would not remain closed, and the room above the sitting room, (where we experiment with the table) was very disturbed as though some one jumped from the bed to the floor. I went up twice, but nothing was visible to me. As soon as my pupils had retired, we went to the table, and in a short time it began moving—cracking terribly. I asked: Are you the same spirit who came last night? No. Are there more than you troubling this house? How many? Three; man, woman, and child. Which are you? Woman. At this time we were startled by a very peculiar noise in the room; on the floor, on the walls, and along the ceiling, as of birds fluttering their wings, trying to escape. One of our party was so frightened she screamed, and E. felt her chair being pulled from under her. The scream seemed to break the spell, for we could not again get the table to move, but the house was disturbed all the night, until quite daybreak. On Wednesday, although noises were frequently, and I felt from certain sensations spirits were present, the table would not move. Thursday afternoon, the floor of the sitting room (in which my mother sat) was trembling, and the chair repeatedly pulled, particularly from under E. We have a green-house at the bottom of the garden; last evening lights were seen in it—this has happened before."

A LADY'S SPIRIT RETURNS TO CORRECT HER WILL.

It was stated in last week's MEDIUM, that the lady offered to furnish a narrative for the truth of which she could vouch. The following is the story which she has since communicated to me.

"I hasten to give the narrative I promised; I have it from the lips of the person herself, a distant relative of my own, now staying in my house. Before her marriage she lived confidential maid with a lady, whose brother was a lawyer in this town. Her mistress became very fond of her, and often promised she would remember her substantially at her death, for her faithful services. The lady (Miss J.) died; when her will was read, the sum of £10 only was left to my friend; the same sum being named for the other servants. My friend felt she had been led to expect more, particularly on the last day of her life Miss J. had said, in response to some attention, 'Thank you, you have been very good to me, and you will find I have not been ungrateful.' My friend married, went to America; returned, and being a widow, entered the same family again, as maid to the mother. The family went to the Isle of Wight for the summer, leaving E. in sole charge of the house, requesting her to keep the different rooms well-aired. It came about that she had to sleep in Miss J's (her former mistress) room. She could not sleep for certain strange noises, etc., in the room. She presently saw coming from a cupboard, a peculiar light, and as the light became more distinct a form was visible, which she recognised as that of her late mistress. The figure advanced until it reached the bedside; E. then said, 'Is it you? What can you want after so many years? In the name of God why do you trouble me now?' She says, the figure rubbed her (E's) face very hard, and repeated three times, 'I left you a hundred pounds,' when she turned away and was seen no more.

E. left her situation and came to us, telling her strange tale. Some five years since the brother of the lady (Mr. J.) died, and actually left the £100 to E., but without comment. He had made his sister's will."

OMEGA.

HEALING BY LAYING ON OF HANDS.

PROFESSOR KERSHAW'S MESMERIC TREATMENT OF FITS.

MARVELLOUS PHENOMENA.

Yesterday morning, a special treat was enjoyed by two representatives of this paper. It had been arranged with Professor Kershaw by our representatives that they should see a number of the patients under treatment, and they accordingly attended, one, however, not being able to be there until the proceedings had far advanced. Our representative, therefore, who was present throughout gives the following account of what he actually saw:—I attended at the time stated—a quarter to eleven o'clock, when Mr. Kershaw immediately engaged in conversation with "Charley," (one of his patients) and myself, and of what follows I leave to any person to form his own opinion, giving only what I saw. "Well Charley," said the Professor, "do you think I can cure your fits?" "Yes, sir."

This was the answer of the patient after he had been put into the mesmeric sleep. "Now, when will you have your next fit?" "At eleven o'clock, sir." It now only wanted ten minutes to the time, so Mr. Kershaw threw him out of sleep, and desired me to engage him in conversation until the time named, so as to test the accuracy of his prediction. I did so, and the conversation becoming interesting, I had almost forgotten to watch him, when exactly at eleven o'clock, he was seized with paroxysms, and fell upon the ground, being at once seized by the assistants and placed upon a table, where he remained for half-an-hour, with his legs both strapped together, and his head laid upon a pillow, seemingly enduring intense agony. I was then invited to go into the ante-room, and did so. There I saw the assembled patients, who were soon put to sleep, and while in that state they afforded a collective mesmeric treat that is not often enjoyed by the uninitiated. Several of the patients were asked to "see" when their next fits would come on, and each being silent a few minutes, they very shortly began to predict the exact time to the minute—some would occur in a few days, some in a week, and so on, each expressing themselves pleased at the idea that it would make one less, for it is Mr. Kershaw's theory that they have each to have a certain number and then they are cured.

That there could be no collusion or shamming was demonstrated sufficiently to convince the most sceptically inclined. I will narrate an experiment. Mr. Kershaw passed his hand down the arm of a female patient, when quite awake, and asked me to try and raise it, but I could not do so; he then drew his hand across her fingers, telling her she had lost all her fingers. She seemed quite to believe him, and appeared in great distress, all the time being able to talk to me quite sensibly. Mr. Kershaw also shewed the power of will, which he had over them when they were not in his presence. By this time my colleague and friend arrived, and had a short conversation with Professor Kershaw and myself. Then being silently beckoned to by the Professor, we went into the large hall, where, during conversation, he asked my friend to tap him on the back once or twice, remarking that he would shew us something wonderful. My friend accordingly tapped him on the shoulder, and immediately we heard the doors of the ante-room clammed to, and two of the females, who with the rest of the patients had been left in a mesmerised state, came rushing in, and with determined looks threatening what they would do if they could get at "that man" who was doing something to Mr. Kershaw. We had both to move out of the way, the females seeming greatly excited, one of them getting over a form in a threatening attitude to reach my friend. Mr. Kershaw then told them that they could not hurt the gentleman, and immediately they changed their humour to one of a caressing nature. Some experiments in clairvoyance were really surprising. One of the patients was in low spirits on account of his wife's indisposition. Mr. Kershaw asked a patient to go and "see" what was the matter, and in a few minutes he returned the answer that she was "worried" with the children, and being out of work, had to "pinch" herself. This was said to be the truth. Mr. Kershaw appears to have the confidence of each of his patients, and they all express an entire trust and faith in his honesty of purpose. One woman said that she would not part with him for £500 a day; she had not had a fit for nearly twelve months. The foregoing has been written out of no desire to puff Mr. Kershaw, nor with any preconceived notion of the effects of mesmerism, the writer being a mere novice, and having only seen its practice before displayed once or twice, but never so marvellously as on this occasion.—"Accrington Gazette," Feb. 18.

SPIRITUAL ADVICE BY MR. J. THOMAS.

To the Editor.—Dear Sir,—Being anxious for advice as to my spiritual advancement, I wrote to Mr. J. Thomas, of Kingsley, and although I stated that I did not want tests as I was a Spiritualist, yet his answer contained tests sufficient for me had I required them.

After describing my character accurately, he gave his advice, which was identical with that which I received a long time ago from one whom I hold in the highest esteem. But which advice I was not able to act on at the time. One thing I would say to those who do write to Mr. Thomas or any other medium for advice—spend half-an-hour in prayer before doing so. Nothing is more painful to a sensitive medium than to get letters from test-seekers, wonder-mongers, or from those who may well answer the description of those Pharisees and Herodians who asked Jesus Christ whether it was lawful to pay tribute to Cæsar or not?—Believe me, yours sincerely,
J. W. FISHER.

HAMMERSMITH.—Mr. Drake writes in allusion to our note that a conjurer was announced to expose Spiritualism at West End Baptist Lecture Hall, and says that Mr. Whitley, himself and others would aid in getting up a meeting in "Defence of Spiritualism," if local friends would assist.

A large meeting greeted Mr. Towns on Tuesday evening at 15, Southampton Row. Mr. J. King in his notice says: I must repeat the remark of one of the visitors—it was truly a spiritual evening.

HUMAN BROTHERHOOD.

MR. & MRS. EVERETT.

To the Editor.—Sir,—To these large-hearted Spiritualists all Spiritualists owe a debt. Almost from the dawn of Spiritualism they have laboured to extend its influence and power over the needs of humanity. They have done their good work as Christians, in a spirit thoroughly conciliatory, genial, tender, considerate, and kind, suggesting no hostility on any side; lifting, if not removing, suspicion on all sides. While by no means professional Spiritualists, they have laboured as if personally, and not only righteously, interested in the Cause.

Their mediumistic power has been (I cannot say if it continue to be) absolutely wonderful; and I speak from my own knowledge when I say they have been the means of inducing belief concerning things "hard to be understood" in many, who but for their aid would continue to be classed among the most unimpressible of sceptics.

Others have done as much, some, perhaps, more; but by none has the work been carried on in so true a spirit of Christian fellowship, or with such convincing and enduring effect.

In their house, and in my own house, I have witnessed marvels that could not have failed to carry conviction as to the verity of the phenomena; and I have introduced to them many persons, some of very elevated rank, who with me testify not only to their power, but their persuasive power (so aided) over the minds, as well as the senses, of those who were either their guests or mine.

Many of your readers will bear me out in the assertion that there are very few Spiritualists, if there be any, to whom Spiritualists owe so large a debt.

Mr. & Mrs. Everett are esteemed as well as respected. Other Spiritualists with large powers have been directly, or indirectly charged with fraud; I have never heard an insinuation of wrong doing urged against them, and I believe none ever has been. In short, they have been, weekly and unostentatiously, among the most important and valuable upholders and extenders of Spiritual belief, since Spiritualism was more than a sound.

I could, if it were needed, place on record a mass of marvellous phenomena, of which I have been witness in their presence; but they are, probably, as well-known to most of you as they are to me.

My object in addressing you is this: I am informed that soon their eldest daughter will be married. In addition to the expression of wishes and hopes for her happiness, "long life and prosperity," I desire to present to her some testimonial of esteem and regard from the friends of her good parents, and that I may find many of such friends willing to join me in some record of attachment for, and respect to them.

No doubt I shall find a friend more capable than I am of giving effect to this proposition; but, meanwhile, I will gladly communicate with any persons who will co-operate with me in the endeavour to discharge a happy duty.

Your faithful servant,

S. C. HALL.

THE THIRTY-FOURTH ANNIVERSARY OF MODERN SPIRITUALISM.

AN EXHIBITION OF SPIRIT PHOTOGRAPHY, AND RECOGNITION OF MR. HUDSON.

On Tuesday evening, the Committee met at the Spiritual Institution, when Mr. Wootton, Treasurer, read the following correspondence:—

Dear Mr. Wootton.—Will you kindly take charge of the enclosed subscription of £2 for Mr. Hudson.—Yours very truly,
31, Queen Anne Street, March, 6. H. WEDGWOOD.

Dear Mr. Wootton.—I am very pleased to see the result of your meeting last Tuesday, and to find that the movement for giving Hudson a benefit, has been fairly set on foot. I send you two pounds with great satisfaction.

It is just eight years ago, since I first saw Hudson. Mr. Wedgwood had shown me some of his photos which I thought curious, but devoid of all interest. However, a few weeks afterwards, more in search of amusement than anything else, I went up to Holloway to see for myself. Two forms came out on the plate with me, and I think I shall never forget the excitement I then felt. Since that time I have known Hudson more and more intimately every year, and the more I know him, the more highly I esteem him as a man of character and refinement.

I hope and believe that there will be a large gathering at Mr. Burns's very unique exhibition, and that the subscriptions and proceeds will make a substantial purse for our dear friend in his present trouble.—I am, Dear Mr. Wootton, yours truly,
A. VACHER.

12, Fitzroy Street, March, 4.

The meeting is to come off at Neumeyer Hall, Bloomsbury Mansions, Hart Street, on Thursday evening, April 20. Ticket—special seats 5s., Reserved seats 2s. 6d., Admission 1s.

Suggestions were discussed as to Chairman, Speakers, Vocalists, etc.

The Committee will again meet to-night. Great enthusiasm prevails.

SUBSCRIPTIONS RECEIVED.

	£.	s.	d.
Mr. H. Wedgwood
Mr. A. Vacher
Mr. J. Wootton

Further contributions are earnestly solicited from all Spiritualists far and near. Remit to Mr. J. Wootton, Treasurer, 33, Little Earl Street, Soho, W.

To the Editor.—Dear Sir,—I see it is intended to celebrate the Thirty-Fourth Anniversary of Modern Spiritualism, with a social meeting and exhibition of spirit-photographs, etc., for the benefit of, and to assist Mr. Hudson in commencing business as a spirit-photographer.

I happened to be present at Mr. Towns' seance, when Mr. Hudson sat for the first time with that gentleman, being entire strangers to each other, without any introduction or hint whatever. Mr. Towns commenced by saying, "Oh, I see a lot of pictures, photographs, etc., some large, some small, yes, and spirit-photographs. I see you have taken spirit-pictures. I see your daughter in her youth, the one that met with an accident she will be of great assistance to you being very mediumistic, you must get more into her sphere, and you will yet produce spirit-photographs, more distinct than any you have succeeded in taking in the past. There is to be a great change, you will leave the home where you now live, for one with a suitable studio," etc. Here it was suggested by Mr. Wootton, that one was about to be formed where he was living, when the medium continued by saying, "Oh yes, that will do, but not exactly as projected, you must alter it." He then detailed the alterations to be made so as to get the northern rays of light, so necessary to the production of spirit-photographs.

I forward this, as it may be of value just now in stimulating some to action. Hoping the anniversary will be a two-fold success, and that the veteran's course may be made smoother in future.—I remain, yours,
A SUBSCRIBER.

THE PRESENT CONDITION OF MR. W. G. HAXBY.

To the Editor.—Dear Sir,—On visiting Mr. W. G. Haxby the well-known and respected medium for Physical Manifestations, yesterday, I found him in a most helpless condition. He has been for some months and is still suffering from a malady which has reduced him almost to a skeleton. He requires the most constant care and attention.

Most of your readers will have heard of him and the wonderful manifestations taking place in his presence under the strictest test conditions, and many will know him personally and only be too glad of an opportunity of rendering the assistance he needs. A few of his near personal friends have helped him and are doing so, but he needs more, and Spiritualists have here an opportunity of showing their love of the Cause by sympathy and help to one of its exponents.

I shall be glad to receive cheques and P. O. Os. on his behalf (not stamps as they are so often lost), which may be made payable to me, and if you will kindly permit shall be duly acknowledged in the MEDIUM.

Hoping this will meet with a cordial response.—I am, dear Mr. Burns, yours truly,
JOSEPH FREEMAN.

74, Acre Lane, Brixton, S.W.

LITTLE SPIRITUALISTS—GENERAL AND MRS. TOM THUMB.

At a private party in Mrs. Tom Thumb's (Mrs. Stratton) parlours, attended by our friend Mr. Thomas Lees, of Cleveland, Ohio, the little lady is reported to have said:—

"I have been investigating the subject of Spiritualism for a number of years past," said she, as she rocked back and forth in a pretty little chair, "and I must admit that I am a firm believer. Now the General over there," and she pointed to the miniature Napoleon, who only smiled indifferently, "hasn't given so much attention to this matter, but he is a believer all the same. We have travelled so long and so much that we have been enabled to see some wonderful things, and not the least is the remarkable manifestations of the spirits. Why, I am somewhat of a medium myself. Occasionally when I sing or speak before the public, all thoughts of the words I should say leave me in a instant, and I find myself overpowered almost with some strange sensation, and my mind is on something—above—beyond, until I am unconscious of what I was doing until I am led off the stage."

SUBSCRIPTION PRICE OF THE MEDIUM For the year 1882 in Great Britain.

As there will be 52 Numbers of the MEDIUM issued in 1882, the price will be—

One copy, post free, weekly	0 2	...	per annum	0 8 8
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Money Orders may now be sent from nearly every country and colony to London through the Post Office. In other cases a draft on London, or paper currency, may be remitted.

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

The MEDIUM is sold by all newsvendors, and supplied by the wholesale trade generally.

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

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

SEANCES AND MEETINGS DURING THE WEEK AT THE
SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW.
THURSDAY.—School of Spiritual Teachers at 8 o'clock.

THE MEDIUM AND DAYBREAK.

FRIDAY, MARCH 10, 1882.

NOTES AND COMMENTS.

Mr. Ware's contributions this week are varied, impressive, instructive. All departures from earth-life should be utilised to impress on the public the true facts respecting "death."

The teachings offered by Mr. Ware, are beautifully illustrated in the communication from the Mistress of the haunted Boarding School. "E," must be a medium, and being in the room inhabited by Miss J. in earth-life, there was sufficient aura to enable the spirit to materialise so solidly as to be felt and heard speak. There is indeed, a wonderful, a sacred link between those in the flesh and out of it. Observe, the spirit issued from a cupboard, using it as a "cabinet," or uterine cavity, for materialisation. In our fool-hardy test-accepticism do not let us tread under foot the laws of nature and of spirit.

The Boarding School inmates are acting nobly. The chief point to attend to is mental attitude on the part of the mortals engaged. The soul-influence thrown out by the sitters constitutes the solid earth on which the returning spirit can rest its foot, and spiritual light whereby it can see its path. Spirits can only be soothed and redeemed by firmness, combined with an elevated sympathy. Our highest duty is to exercise this God-like sentiment to all, whether in the body or out. Then we truly worship God, for we imitate him; we serve God, because we do his work.

Mr. McDowall's article is a hard nut to crack. To understand it, the previous letters should be re-studied. It is full of thought, and the deeper it is studied the richer it appears. All matter is alive—moving. The air we breathe palpitates with germs, as does the water we drink, and the body itself is a busy mass of living things. The reason of all this Mr. McDowall explains to the patient student. The findings of the original thinker are too ponderous to be popular, but the secondary teachers will gradually break the rock of truth into such fragments, that all can carry their share.

By a curious coincidence the day fixed for the Anniversary Celebration and Recognition of Mr. Hudson, April 20th, is Miss Houghton's birthday. From the position she has from the first taken in spirit-photography she is, as it were, its angel or representative. Let us hope that the approaching Celebration will be indeed an auspicious birthday for that unique manifestation of which Mr. Hudson is the medium.

Mr. J. Burns will again phrenologise at Quebec Hall on Tuesday evening. Those examined will contribute 1s. each. The whole proceeds will be devoted to the funds for carrying on the work of the Hall.

CIRCLE & PERSONAL MEMORANDA.

Mr. T. M. Brown will remain at Belper a few days longer, address till the beginning of the week—Care of Mr. W. Wheeldon, The Clusters, Belper; then care of Mr. J. Heel, Botesdale Villa, New England, Peterborough. Mr. Brown will stay two days at Nottingham.

MANCHESTER.—Mrs. Britten will speak again at the Mechanics' Institute on Sunday next, March 12th, afternoon, at 2.30: Subject—"The Bible of Man, or the Living Word"; Evening, at 6.30—Six Subjects to be chosen by the audience.—W. CRUTCHLEY, Sec.

Miss Godfrey has resumed her sittings for spirit-communion on Thursday evenings, at 51, George Street, Euston Road. On these evenings she is at home at 7 o'clock to answer inquiries. The sittings commence at a quarter to eight, and terminate at a quarter to ten.

Mrs. Mary Marshall desires to state that she intends giving a seance to her friends every Sunday evening at 8 o'clock, commencing on March 19th. Spiritualists who are strangers are requested first to write inclosing their card. The address is—37, Abbey Road, St. John's Wood, N.W.

ANNIVERSARY OF PLYMOUTH FREE SPIRITUAL SOCIETY.

RICHMOND HALL, RICHMOND STREET.

Dear Mr. Burns,—Will you kindly allow me to call the attention of all friends of Spiritualism in the Three Towns and neighbourhood, and adjacent places, to the Anniversary of our Society, which will be celebrated on Wednesday next, March 15th, in the above Hall.

Tea will be provided at six o'clock, Tickets one shilling each; and a meeting will follow which will be varied according to circumstances. Spontaneous testimony from many friends will probably be the favourite feature; there will also be trance addresses and musical selections.

We are expecting a goodly gathering of friends on the occasion.—Yours very truly,
C. WARE.
12, Stanley Terrace, Albert Road, Plymouth.

LITERARY NOTICES.

MISS HOUGHTON'S WORKS ON SPIRIT- PHOTOGRAPHY, etc.

Extract from letter from F. F. Cook, author of "Rationalé of Spiritualism":—

"I like Miss Houghton's writings. They breathe a genuine spirit of candour, and that in my opinion gives them a peculiar value aside from the phenomena so well described. The Photographic volume, it appears to me, should excite considerable interest. It is unique, to say the least, and every Spiritualist should have it in his library, if for no better reason than that it is the best exposition of the phenomena now extant. It exhibits something besides words. Years from now it will possess a peculiar historical interest. It should also interest photographers."

Chicago, Feb. 12th.

BOARD SCHOOL GYMNASTICS.—Adapted for use in the home as well as in schools. Edited by Alfred T. Story, author of "Woman in the Talmud," etc. London: L. N. Fowler. Price 1s.

This is a re-issue of the essential features of the system of "Parlour Gymnastics for Men, Women and Children," devised by Dr. Dio Lewis, of Boston, Mass. The Editions of twenty years ago, when Mr. Moses Coit Taylor introduced the system into London, are now out of print, and Mr. Story does good service in resuscitating the method of exercise which has of late been forgotten. We are pleased to see that Miss Fowler has commenced classes for instruction in these exercises at Imperial Buildings, Ludgate Circus. We would recommend her to organise a Normal Class, and perfect suitable pupils in the system so as to become teachers and illustrators of these exercises in other centres, and as professional visitors to schools. Efforts of this kind in the past have not been sufficiently long sustained.

THE BIRTHDAY BOOK OF FATE, showing the Luck, good, bad, or indifferent (during 1882) of persons of both sexes, born on any day of the year. By Ho-Chang-Ti. H. VICKERS, 317, Strand. Price 1d. monthly.

Can it be true? This is an extraordinary work, and evidently those who get it up are in deep earnest, and there is such method in their madness, that in the Second Number they claim accomplished facts in support of the vaticinations given in No. 1. The satisfaction will vary in obtaining a knowledge of the fate in store for those born on the respective days of

the year, and in some cases the assistance of an adept at star-wisdom will be needed to discern whether any of the "Native's" ruling planets are "afflicted." But we must stop short, or before a column was scribbled we would be under the full swing of Astrological inspiration. One word more: this is the sort of book a fellow should have before he is born; then he could avail himself of its directions and get born, if possible, on the correct day. Who knows but there is just such a record in the pre-natal state, loading every man with such a burden as will bring out his spiritual strength. Plod on, weary reader, and make the best of it.

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.

Sundays of March and April—Manchester.

MANCHESTER.—Mrs. Hardinge-Britten delivered two magnificent discourses last Sunday, in the large room of the Mechanics' Institute, to very good and appreciative audiences. The weather on Sunday was very unpropitious, as it rained more or less throughout the entire day, otherwise, I have no doubt the room would have been crowded. The discourse in the afternoon was "Ritualism, Secularism, and Spiritualism." In the evening, the subject was "The Great Unsolved Problems of Creation." There were many at the two services who apparently were not Spiritualists, and the rapt attention with which they listened to Mrs. Britten testified to the deep interest they were taking in the noble utterances enunciated by that highly gifted lady. Mr. Lamont, of Liverpool, acted as chairman at the two services.

Next Sunday afternoon, Mrs. Britten's discourse will be "The Bible," not the bible of the churches, but the bible of humanity. In the evening, the subject will be left to the choice of the audience. The room in which Mrs. Britten speaks is a very commodious one, but I think before her two month's engagement is over, that it will be found too small, as when it comes to the knowledge of the outside public that such remarkably eloquent discourses are being delivered there, Sunday after Sunday, I venture to say that the room will be crowded to suffocation. If so, why not engage the Free Trade Hall, and let the Manchester public know more than ever they knew before, what Spiritualism is, and what its great mediums can do in giving utterance to noble truths in the most sublime language. G. B.

PREACH THE GOSPEL TO THE GENTILES.

We have heard several reports of the good effected by the two lectures on Spiritualism, by Mr. Whitley and Mr. Burns, at the Progressive Club, Notting Hill. They have caused a great amount of inquiry in the neighbourhood, and were just the kind of thing for the class of mind addressed.

Since the Ingersoll Number appeared, we have had several applications for lectures on Spiritualism. Many Secularists are eager to hear the subject discussed. We would be glad to give lectures to Secularist and Radical Clubs on Spiritualism. We invite our friends to aid in effecting such arrangements in their respective districts. This we think is better policy than to keep harping on the same string to fifty Spiritualists every Sunday, till the only coat of the Cause is worn threadbare.

To the Editor of the MEDIUM.—Dear Sir,—I beg to thank you for your excellent portrait in this week's MEDIUM. Please be so good as to send the debate between Mr. J. Burns and Mr. C. Bradlaugh. I shall be grateful for any information regarding Spiritualism, as I am an entire stranger to it. Seeing the advertisement of your journal in the "Secular Review," I purchased a copy, and am very much pleased with its treatment of the Champion of Freethought. Trusting that Spiritualism will succeed if true.—I remain, Sir, etc.

HUMAN IMMORTALITY PROVED BY FACTS.

Report of a Two-nights' Debate on Spiritualism, in the Hall of Science, London, between C. Bradlaugh, Secularist, and J. Burns, Spiritualist. Price 6d.

[ADVERTISEMENT.]

If the Rev. Doctor Henry Hughes, Lecturer in 1881 to the Melbourne Association of Spiritualists, is alive, he is earnestly requested to write at once to E. B., 35, Essex Road, Acton, London, W.

Australian and New Zealand Spiritual papers please copy.

Man, and his Relationship to God. An Inspirational Discourse, Delivered at Walsall, by Walter Howell. Price 1d. London: J. BURNS, 15, Southampton Row, W.C.

ARCHDEACON STOCK ON "ETERNAL PUNISHMENT."

A "Two Years' Subscriber" sends us copies of the "Evening Post," Wellington, New Zealand, with reports and correspondence of which the following are extracts:—

"In an eloquent Sermon delivered at St. Peter's Church, last Sunday evening, by the Ven. Archdeacon Stock (from St. Luke, xxi., 27), the preacher made the following remarks on the much-vexed question of the eternity of punishment in a future life:—"Many teach that this punishment will be everlasting, enduring forever and forever, that there will be no ending, no possibility of any escaping, no possibility of any change or alteration in the misery of the lost. I, at last—after many a year of anxious, painful thought, after weighing and re-weighing much that has been written on this matter, after searching minutely into all that Scripture hath revealed upon this duration—believe that this is not so written in the Word of God. My chief reasons are these—(1) The same language used for the duration of this punishment is used for the duration of our Lord's kingdom. But St. Paul teaches that at the last Jesus will give up that kingdom to God, that God may be all in all. If, then, this kingdom shall end in God's due time, why may not the punishment spoken of in the self-same words, end also in God's due time? (2) Our Lord speaks of heavy stripes for the grievous sinners, but of light stripes for those who have not so sinned. But if all are to suffer their punishment, whether that is light or heavy, forever and forever, there will seem now but little difference. It will not be weight, but the never-ending punishment that would be the worse to be endured. (3) St. Paul, in his epistle to the Romans, speaks of grace as abounding over sin. We read—'As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.' If, then, in one part of this verse the word 'many' means and must mean 'all,' surely in the second half the word 'many' means and must mean 'all.' Aye, brethren, I am glad to believe that it is written that God's free gift will much more abound than sin; that Satan shall not be at the last in any way the victor over Jesus, or hold many in his kingdom to be forever lost, but that, as St. Paul writes to the Philippians, at the last 'Every tongue shall confess that Jesus is Lord to the glory of God the Father.' St. Paul also (in his epistle to the Romans) asks, 'Shall we continue in sin that grace may abound?' Shall I, that is, sin on because at the last I shall enter Heaven? 'God forbid!'—is his reply. God's love demands a better return. Or if you will sin, with all your knowledge of the truth, with all the grace given to you, then shall you be beaten with many stripes. The wages of sin is death. You cannot escape that death; you cannot complain of this death. Aye, and if you reach it, you will indeed wonder, even knowing that there is escape at last, that you can have cast aside so strangely, so unwisely, that eternal life which God offered with such long-suffering, with such a constant tenderness, and with such an earnestness and love."—"Evening Post," Dec. 22, 1881.

E. Fraser Jones, in the same paper on Dec. 24, writes:—

"The very self-same Greek word used for expressing the duration of 'Eternal Punishment' is the identical one used for expressing the duration of 'God's Most Holy Spirit;' and, furthermore, because Christ said, 'I and my Father are one,' then the use of the same Greek word for the duration of Christ's kingdom clearly shows that this kingdom is Christian in character until Christian purposes are complete, when the same continues unto the 'ages of the ages,' ad infinitum, under Christ as God."

"Ironside," on Dec. 27, thus questions the Archdeacon:—

"If the language used for the duration of our Lord's kingdom (and we know that that kingdom is limited) is the same as that used for the duration of the punishment of the wicked in a future state, is not such language equally applicable to the duration of bliss promised to the righteous? In other words, if there is no eternal torture, how can there be any eternal happiness? If the language used for the duration of our Lord's kingdom is the same as that used for the duration of the wicked's punishment, is it not fair to assume that the same language must be used with regard to the duration of that state of bliss which the righteous will enjoy? And, again, is not the same language used to denote the duration of God's existence? I agree with Archdeacon Stock that there is (or will be) a limit to the duration of punishment, but still I should like some information on the above points."

We publish these particulars as evidences of liberal thought on the part of the clergy, and to enable our readers to try their hands at elucidating the problem set before Archdeacon Stock.

THEOSOPHY.

POWER AND QUALITY.

To the Editor.—Dear Sir,—In God we live, and move, and have our being; none can over-estimate the importance of this truth. In its dual aspect it is the base and summit of nature, the conditioner of all conditions, and the principal factor in the constitution of all being and all phenomena; it is space itself, and, therefore, absolutely omnipresent and ever ready to express itself through the ever varying conditions of lower life. Its power and activity is dimly seen in the electric flash, which, quick as thought, burns its zig-zag path in whatever direction lie the conditions necessary to its expression; its instantaneous action and power is also dimly seen in the exploding bomb, charged with gunpowder, or its more deadly confederate, the torpedo, charged with dynamite, either of which explosives, or, for that matter, any other, apart from the omnipresent energy, would be as harmless for good or ill as so much sand. I am no prophet, yet I think the day is not far distant when Science and Theology, through the mutual acceptance of this truth, will shake hands over the grave of their folly; in the meantime it behoves us Spiritualists to give it due prominence.

It might easily be shewn that all phenomena are the result of conditions analogous in their nature to the conditions requisite at the spirit-circle,—that without the mediumistic principle nature could not be; consequently, that all phenomena, in a secondary sense, are the result of the mediumistic function. Energy, in its nature, is simple and undifferentiated: the only difference between the higher and the lower is that the lower is in a greater condition of spentropy. Still the lower is of the same nature as the higher, possessing the same quality in a less degree. Now, when we consider the infinite diversity of organic structure, and the infinite diversity in form, quality, and function, we are led to ask—What is the nature of that power that perpetuates, through successive changes, the multifarious forms of organic structure? The answer, in a general sense, is simple. Form, on the lower plane, is the ultimatum of spiritual qualities from a higher plane, and spiritual qualities on a higher plane are the ultimatum of form on the lower plane. Nature, on the secondary side, is always the inverse complement of nature on the primary side. Spirit, or energy, takes the qualities of the substance, or soul, that draws or attracts it from a higher to a lower condition. Coming from the higher to the lower, it reaches that condition by degrees. Every substance, body or soul, is differentiated from space by motion, the motion or velocity expresses inversely the spiritual quality of the external form, also, by inference, the quality of the various degrees of the inner life—all of which are in a condition of renewal commensurate with their degree of spiritual altitude. The purely spiritual is renewed through every point that the external form passes: that is, its creation is instantaneous and continuous, and the various degrees of the inner life are in a condition of renewal commensurate with their position—between the purely spiritual and the external form—which may occupy any position between the purely spiritual and the purely material, and, consequently, may be in a condition of renewal equal to any degree of the inner life: that is, there may be, and doubtless are, beings whose external form is renewed in substance so rapidly as to be only characterised by instantaneous and continuous creation. Let the reader consider, by inference, what this means: The external form of a being, the symmetry and organisation of which is perfection itself, renewed in substance so rapidly that no fraction of a second could express the brief period of its duration, yet every graceful line and curve of form is conserved intact, and every tint and tone of colour still retain, undimmed, their radiant hue. Add to this a memory that can recall to mind the scenes and events of a life, stretching backward for ages, and, by keen perception of the present, can stretch forward for ages to come, and have every faculty and quality of the mind of equal force and power. And remember that there can be no quality apart from substance, yet that substance, whose qualities give such immense powers of mind, endures not for an instant e'er it is repelled outward by the instantly created soul, in turn to be the mother, medium, or inoculating principle that instantly imparts its qualities to the continuously attracted and contracting energy. This process will become more apparent as we proceed.

The difference between the external form—the spiritual quality of which is expressed inversely by any velocity—and the various degrees of the inner life is, that whereas the external form is existing in its own natural sphere, or condition of spiritual altitude, the inner life, in its various degrees, through the attraction of the higher for the lower and the lower for the higher, is drawn from a higher to a lower condition, in which it must either become of the same quality as the external form or break connection with it. The result is that it does both, by the one portion coalescing with the higher, drawing the higher downward and itself upward, the other portion becoming the higher of the next degree lower, and

imparts its spirituality to it; and receives, in return, the material quality of the lower—that is, the soul imparts its qualities to the descending energy, and receives, in return, a higher degree of spirituality. Every degree of the inner life, through the law of attraction, is a receptacle into which flow two streams of energy; the first from the sphere or spheres of space to which the degree is bound by the law of attraction, and partakes of the nature of flow, or influx, implying a motion through space toward the soul as a centre. This we have treated as contraction in spirit or space. It is of the same nature, and is the converging rays towards a luminous body consisting of minute waves, which would increase in motion as they approach the centre, but that there is a corresponding outflow caused by their inflow. Each resists the progress of the other to and from the centre. This resistance is greatest at the centre, and less the farther from it. While these minute waves are in this condition of motion, caused by the attraction of the luminous body, they are pervious to a more spiritual condition of space—that is, in and through them. But when their motion is resisted, this more spiritual condition instantly coalesces with their less spiritual condition, and imparts to them its spirituality and receives in return their material quality. The reason of the light is caused by the sudden attraction for the higher condition, by the converging and diverging rays resisting each other's motion, causing a greater degree of stillness which attracts and becomes penetrated by the higher condition, which, remember, is everywhere present; so that, without loss of time, the lower becomes luminous by connecting more than one degree of spiritual altitude, by attraction in one and the same point of space; that is, by fusing into oneness different degrees of spiritual quality, which before existed in one and the same point of space, separated from each other only by their difference in quality, the lower being pervious to the higher.

These minute spiritual vortices, for such they are, during the almost infinitesimal period of their brief existence, are also the receptacle of two minute streams of energy, they having a nature exactly similar to the soul that draws them into existence,—are in fact the soul itself graduated into the surrounding spirit, and the surrounding spirit graduated into the luminous soul. Or, perhaps, to make it plainer, they are the differentiated energy of the soul being penetrated and made pregnant by the less differentiated but more powerful energy of space, ultimately to become incorporated in the higher and the lower life of the soul. For these minute centres of attraction shed their souls to a higher and their spirit to a lower, in much the same way that we mortals do. Indeed, the human soul is the same principle on a larger scale.

I would not have the reader understand that these minute centres in their substance ultimate in the higher or lower life of the soul, for their birth, into the plane on which they exist for an almost infinitesimal period, is through a higher condition coalescing with a lower at as many points as there are minute centres, and their death is the result of the condition being spent, that brought about the union of the higher and the lower; so that their actual motion towards the main centre of attraction is necessarily very little. For their birth, life, and death are comprised in the length and duration of the waves, which, even near the vicinity of the attracting soul, do not exceed in length the billionth part of an inch, or endure for a longer period than the billionth part of a second, consequently, it is only as a principle of attraction and inoculation that they reach either the centre or circumference of the soul's influence. For though every degree of the soul is in a continual condition of renewal, by its motion through space, it is continually drawing towards itself new substance, but being only a point in comparison to the extent of its influence, it requires but a small portion of the substance influenced to supply that renewal. Besides, there is another source of supply, the second stream, which we will come to presently.

This influence of the soul differs not in principle from other radiant forces. Every degree of the soul attracts the degree of space nearest in quality to itself. This attraction draws outward the energies of the soul, and soul-ward the energy of space. Each is reduced in quality by the motion imparted, for, as the energy of the soul passes outward, the soul gradually attracts its fire inward, and as the energy of space passes inward, a more spiritual condition of space also attracts its fire, or, what we might call, the soul of its energy; so that when the energy of the soul and the energy of space resist each other's motion, they are both in a less spiritual condition. They, therefore, when penetrated by the omnipresent and more spiritual energy of space, inoculate a greater amount of that energy, and the greater the condition of materiality, the more fiery is the radiance, unless their motion be so great that even after the energy of the soul and the energy of space have resisted each other, they still remain wholly pervious to the omnipresent energy. The energy of the soul imparts its qualities to the energy of space, and the energy of space imparts its energy to the qualities of the soul; thus the energy of space is carried inward by a process of inoculation, gradually reducing its nature to the plane and quality of the soul, and the energy of the soul is carried outward by a process of spiritualization, which you will perceive keeps up a constant condition of inoculation from the centre to the circumference, and

a constant condition of Spiritualization from circumference to centre, that within limits, is under the control of the soul itself.

This is the nature of all radiant forces whether as odours, light, heat, electricity, or magnetism. They may exist on an infinity of planes and be infinitely modified on each, still the principle is the same in all, with this difference, that the atmosphere of emanations from the external form: being of a lower spiritual quality than the emanations of the soul, are the inoculating media; that is, the soul bears the inverse relation to the atmosphere of the external form that it does to the energy of space, or, the soul and its radial influence receive life and vitality from space which it imparts to its own atmosphere, which, in return, imparts its qualities to the soul's energy. The atmosphere of the external form is the external qualities of the ideas the soul has giving birth to, which, through being the media, mother, or inoculating principle, to the energy of the soul, ultimate that energy on a lower plane which, otherwise, would have passed to a higher. There is no essential difference between the energy by which the fond mother clasps her darling to her breast, and that which nerves the hand that grasps the assassins steel. The difference lies in the inoculating quality of the soul, every iota of which the energy of space will bear inward to the soul again, as a recompense increased perhaps an hundred-fold; for blessings as well as curses, like crows, come home to roost. But not alone, for a host of minor blessings or cursings come along with them; those who sow the wind will reap the whirlwind.

This conservation of soul-qualities preserves in an ever-increasing ratio our individuality, for the qualities spiritualized ascend to a higher, and the energy inoculated descends to a lower degree of the soul. The plane of consciousness lying between can only express itself through the qualities of the lower, for the thought and desire of the soul expressed is the mother of the succeeding thoughts and desires of the soul, and when the same qualities spiritualized is the father, and the same qualities materialized is the mother, it is easy seeing what the brood will be. For the energy of space gives no quality but that of power in whatever direction lie the inoculating qualities of the soul.

What then! Are the bad to grow worse, and the good to grow better? Not so, there is another factor to be considered, which, I think, will satisfactorily shew how both bad and good may become better.

This mode of action, though seemingly moving from centre to circumference as in light and heat, is really moving from circumference to centre. The action might be characterized as the attraction inward, extending outward, for though the qualities of the soul may extend outward without limits, it does so by inoculating the pure spirit of space with its desires and purposes, which passing from stillness to some degree of motion, becomes somewhat pervious to the omnipresent energy of which it was a part; and, as magnitude cannot exist apart from substance, it necessarily contracts around the soul when not sustained by the omnipresent energy of space. This contraction necessitates greater motion, which necessitates still greater contraction, and still greater perviousness to space, until arrested by the energy of the soul,—which, through the same law, if not arrested, would be reduced to matter by space attracting its energy and repelling its qualities to a lower condition,—but when the energy of the soul is resisted by the energy of space, reduced by motion to near the same quality as the energy of the soul, then some degree of the omnipresent penetrates their condition and spiritualizes their substance, and is reduced to their degree and quality. That is, the qualities still occupy the same position spiritually with its substance renewed, while the substance to which the qualities did belong, passes to a higher condition, where it inoculates and is penetrated by a still purer energy which still contracts towards the soul, and the energy by which it was inoculated passes upward spiritually, until its inoculating power is wholly spent.

This inoculating quality of the soul is called Magnetism by Spiritualists and Mesmerists, and in its lower degree is identical with the "odic force," "astral light," and "aura."

The reader, with a taste for the allegoric, will perhaps see in the nature of spirit or energy, a ready explanation of the Fall of Adam, the male principle, under the soft allurements of Eve, the female principle. The rapidity of action from centre to circumference, and circumference to centre, which, in the purely spiritual, is instantaneous, the reader will perceive is not the result of atoms flying outward or inward through space, but is through a lower imparting its qualities to a higher, which is everywhere present; so that the less difference there is between the lower and the higher, the rapidity of the action is the greater. Hence, that the instantaneous action in the purely spiritual, is so because the inoculating medium is almost of the same quality as the energy inoculated.

If the reader will now bear in mind that all action, though seemingly outward, is inward, (that motion from the soul outward is not repulsion, but is a less degree of attraction, for there is only the one force, spirit or energy, as there is only the one condition, stillness, motion being degrees of that condition, and though we use the terms repulsion, motion or velocity, we do so because the general mind

has been in the habit of considering these negatives as positive powers) and that the soul repels the lower by attracting and coalescing with the higher; repels the lower and attracts the higher on every degree of spiritual altitude contained between the spiritual quality of the external form, and the highest degree of the inner life; and also bear in mind the absolute omnipresence of God, as an Infinite Fount of energy and as an Infinite Soul, conscious on every plane of spiritual altitude but supremely so on the highest, where the purest energy and the purest soul mutually attract and impart to each other their powers and qualities;—we will then be in a position to consider the nature of the second stream, and the soul, in a more particular sense than we have hitherto done.

We have said that the soul is the receptacle into which flow two streams. The first we have described in detail, on purpose to impress upon the reader's mind three important considerations: first, the omnipresence of God; secondly, that nature acts only through the male and female function,—that every glowing sun as well as every point of light,—that all, from the monad to the Infinite Soul of nature, is the result of the male and female principles, which briefly stated, are Power and Quality. Power is the attribute of Magnitude, and Quality is the attribute of Spiritual Depth. The first is Infinite Extension, and the second, Infinite Gradation from a higher to a lower, by the lower being pervious to the higher, each existing in the same extension.

The third consideration is, that all phenomena, even the most minute, as the infinitesimal points of light which have to be in millions e'er they become visible, are the result of the coalescing of the male and female principles on the same plane, being penetrated and spiritualized by a third and higher condition in which they exist; hence that every atom, satellite, planet, sun or spiritual sphere of space, is a conception within a greater conception, as infinitum; this being equally true of every soul, that is, there is soul within soul, or sun within sun, without limits. The female principle is the conception, and the male principle is the womb in which it is conceived, with its contracting energy striking inward to the conception as a focal point.

The reader will perhaps demur at this conclusion, that the womb with its contracting energy is the male principle, and the germ within the womb with its inoculating quality is the female principle; but when he or she considers that all exist in the infinite womb of space, whose infinite magnitude is the measure of its power, then, I think, they will readily grant the position asked.

There is another point that may not be very clear: if the earth, for instance, is world within world without limits, each existing in a higher spiritual condition the farther it is spiritually removed from the external qualities of the earth, that we are cognizant of,—How comes it that the external qualities of the earth are so materialistic? This is an important question, embracing physiological principles in relation to structure and quality, which science has yet to learn.

We have good reason to believe that the earth is moving through space at a velocity of twenty-four miles in one second of time. Now, from the principle already stated, that this velocity, inversely, is the measure of the earth's attraction,—for the spiritual degrees of its inner life, which must either become of the same quality as the material qualities of the earth, or break connection with it,—the result is that the inner life of the earth does both, but more especially the latter. That is, the spiritual life of the earth is in such a rapid condition of renewal that it does not endure for a period long enough to thaw the earth into a more spiritual condition, or for the earth to impart its qualities to the energy of space. So that the various degrees of the inner life of the earth are so thinly drawn out and so spiritual, from the want of being inoculated by the external qualities of the earth, as to be almost imperceptible to us. That is, the light of matter is so pure and spiritual that the degree of spiritual quality on which our souls are conscious is almost wholly pervious to its penetrating power.

Matter, we have said, is the expression of the most powerful will, and the spiritual action involved, of which matter is the result, is a continual flow of the soul, not outward into space, but simply a flow from a lower to a higher condition, or a lower degree of the soul attracting and being attracted by a higher degree, which leaves a still lower degree in a still lower condition, by reason of the subtraction of the higher degree which was, so to speak, the soul of the lower. Every cubic inch of magnitude, from the perfect law of equilibrium, is of equal spiritual value, whither it represents the substance of seraph, saint, or sinner, clod of earth, or the pure extension of space,—that is, taking the internal as well as the external qualities into account. We have seen, from other considerations, that space is an infinite series of graduated spheres or universes, each within the other, the lower from their nature being pervious to the higher, this perviousness giving to nature a second capacity other than that of magnitude. Every being, whose external form is of a lower spiritual quality than the lowest degree of the universal, is a projection in quality towards a lower of the qualities of the infinite series of graduated qualities of space; the external form, whither of a sentient being, atom, planet, or sun, is, so to speak, the apex

of a spiritual cone, and the less spiritual the external form is, the apex of the cone is the more attenuated, and the greater its distance from the spiritual level of the lowest degree of space. Yet a line from the apex of the highest or lowest projection, inward spiritually to the highest degree of the universal, would be of equal spiritual value to a line from the lowest degree of the universal to the highest. For the reason, that the degrees of spiritual altitude, between the apex of the highest projection and the highest degree of the universal, in producing the projection have flown towards the highest extreme, leaving the means or intermediates thin and attenuated, and the external form hard, cold and soulless. But this external form remains not an instant in the one position in space, consequently, to keep up the universal balance in every point of space that the external form enters, there is a flow of the intermediate degrees toward the higher, they becoming so spiritual that the external remains pervious to their penetration; that is, the earth is material because of the flow of its soul is spirit-wards, not matter-wards.

But, to return: the flow of the second stream, of which the soul is the receptacle, has nothing to do with length, breadth, or depth; it is simply a higher becoming a lower, caused by the motion of the external form through space, in which every point may occupy the same position, when in a lower condition that it did when in a higher condition. This is a difficult idea to convey, and also to comprehend, but it is of infinite importance, for it is only by the comprehension of the principle involved, that the nature of the soul and its attributes can be understood. The first stream is the soul's relation to energy or space as its external environment; the second stream is the soul's relation to all that is contained within the outline of the external form. This may mean more than is apparent. From previous considerations we have seen that nature has a capacity other than that of magnitude, and that every point of space is a fount of energy that cannot flow backward on itself; so the flow from this Infinite Fount has been accreting from all eternity, which, through the lower being pervious to the higher, gives to space an infinite spiritual depth that has nothing to do with length, breadth, or depth, or magnitude whatever. Yet with a degree of correctness, this may be considered on the lines of extension, letting quality be represented by magnitude, and a less degree of the same quality by a less magnitude, and the least degree of quality by the least magnitude. This spiritual depth of space, would, then, be represented by a cone resting on its apex, every transverse section of this cone, downward, would represent a lesser degree of quality than the preceding section, and any line through its whole length would possess a less quantity of the qualities of the whole. This method of illustrating spiritual truth, by the lines of magnitude, is adopted by nearly all writers on spiritual subjects, as also by myself in this and previous contributions, but it, nevertheless, is objectionable, because it is the inverse of the actual truth, and tries to illustrate feminine qualities by masculine attributes, qualified by the prefix "spiritually,"—as spiritually upward or inward, or spiritual distance, and though so qualified it is apt to lead the mind astray by making spiritual truth ambiguous and indefinite. Seeing then, that there is only in nature the two principles: Power, and Quality, or magnitude and this nondescript for which we want a name,—for it is neither length, breadth nor depth, neither is it a "fourth dimension," but it is a progressive principle, absolutely the inverse of magnitude, which contains the three dimensions—length, breadth and depth—and, by inference, substance. That is, this quality that makes spiritual truth so difficult to deal with on strict mathematical lines, is so because it is the basic principle of mathematical science, namely, magnitude inverted.

Might we not, therefore, have some method of designating this inverted principle that would be as pointed and definite as miles, yards or inches to the principle of extension? Let the reader try and conceive of magnitude inverted, that is, literally turned outside in, and inside out; the circumference become the centre, and the centre the circumference. The substance of the circumference so spiritualized by pressure, that it occupies but a minute point of its previous dimension, making up for its infinitely less bulk by being infinitely graduated in quality. The lower being pervious to the higher, this perviousness giving to the centre a holding capacity equal to the circumference; and the substance of the centre becoming so materialised and expanded, that it occupies the magnitude of the circumference. And let this process of inversion from circumference to centre, and centre to circumference, be continuous and, through the nature of energy, cumulative in quantity and quality, and that this spiritual vortex, the soul, exists in an infinite ocean of energy; that is, by inversion continually becoming itself, and fused in its fires, becomes by reversion the external form; and that it exists in an infinite ocean of soul that is continually inoculating and drawing its spiritual vortex to a still greater spiritual depth; and a faint gleam of the soul's true nature may flash on the mind, and, by careful and assiduous thought, will no doubt become a steady illumination, lighting the way to higher truth.

Having already overstepped our prescribed limits, we will leave the further consideration of this second stream to a future paper.

JAMES McDOWALL.

GOSWELL HALL SUNDAY SERVICES.

290, Goswell Road, E.C., (near the "Angel").

On Sunday morning last, the second seance of the Society was held here, Mr. and Mrs. Herne, mediums. There were many friends present, the seance consisting of two large circles. It was a most impressive morning, and a hearty vote of thanks was accorded to Mr. and Mrs. Herne for their kindness in coming to the Hall. In the evening, "A. T. T. P." occupied the platform with an excellent address, the first since his recent severe illness.

Next Sunday Miss Keeses will hold a seance in the Hall preceded by a short address. Commence at 7 o'clock.

R. W. LISHMAN, Corres. Sec.

[We regret that the report of last week was overlooked. Another notice by Mr. King caught our eye, which we thought was to substitute the usual announcement.—Ed.M.]

QUEBEC HALL, 25, GT. QUEBEC ST. MARYLEBONE RD.

Sunday, Mar. 12th, at 7 p.m. prompt, Mr. MacDonnell, on "The Miracles of the Gospels."

Tuesday 14th, at 8.30, Mr. Burns on Phrenology. Ladies' and Gentlemen's heads examined for 1s. More presented themselves last time than could be attended to. Free admission, Collection at close in aid of Society Funds.

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 this seance.

Friday, at 8.30, the Comprehensionists meet, Mr. Murray will read a report from Kansas Colony, U.S.A.

Saturday, at 8 p.m., a seance; Mrs. Treadwell medium. Mr. Hancock attends half an hour previous to speak with strangers. A charge of 6d. is made at this Seance. All others Voluntary Contribution.

N.B.—The Seances will commence at 8.15 prompt, close at 10. J. M. DALE, Hon. Sec.

LEICESTER.—SILVER STREET, LECTURE HALL.

On Sunday evening last, Mr. Bent gave a trance address, the subject was "Heavenly Gains," which was much appreciated by the audience present.

Sunday, March 12, Mr. Holmes will give a lecture in the evening at 6.30 "On Materialisation."

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

4, TALBOT GR., LADBROKE GR. RD., NOTTING HILL

Meetings Sunday mornings, at 11 o'clock prompt; evening at 7 o'clock prompt.

Tuesday and Thursday evenings, developing circle for members and friends at 7.30.

Subscriptions, sixpence per week, admits to all meetings. Spirit-mediums and friends are invited to assist in the work. All information may be obtained of

W. LANG, Sec. West London Spiritual Evidence Society

THE THIRTY-EIGHTH ANNUAL REPORT OF THE DERBY BENEVOLENT BURIAL SOCIETY shows that:—

"The number of members now paying to the Society is 37,100, being an increase for the year of 400.

Total Income for the year ... £2,194 17 5

Total Expenditure for the year ... £1,925 15 10

Number of Funerals for the year ... 370

Amount paid for them ... £1,739 0 0

Total amount of funds ... £4,560 12 6

"When it is considered that the contribution is only a farthing weekly, it is surprising how much can be accomplished. There is a handsome surplus on the year, the sum of £269 1s. 7d. being added to the funds. But you will admit that we are careful in our management and not extravagant in our working expenses, which only costs a fraction over 2d. each member yearly. The security of the funds and their advantageous investment is another matter to which we would call your attention. There is a large amount of money in the Bank only bearing interest at two per cent, but we cannot find an outlet for it at present at a more remunerative price."

We have received from Mexico, "Impresiones del Infinito Obra recibida por el Centro Cristiano Espiritista la 'Instruccion.' Medium, Sta. A. P. y Z."

We have received No. 4, "Psychic Notes," Calcutta, Feb. 10. It is a great pity the conductors do not see fit to put a little more Spiritualism in a publication limited to an age of ten issues. There is much talk round and about the subject, but the very smallest proportion of instruction on psychical matters. If local matter be scarce, there is an abundant literature to quote from. Remember, the scissors is mightier than the pen, sometimes.

The "Progressive Age," a spiritual monthly Magazine published at Atlanta, Georgia, U.S.A., is quite unknown in England, and a negative kind of treatment which it does not deserve. It is to our loss that it is not well-known in this country.

A MODERN READING OF AN ANCIENT TALE.

Dear Editor, allow me through your columns to relate
A little Roman story, that has haunted me of late.
No doubt 'twill be familiar to your readers far and wide,
But it seems to me a tale to which a moral may be tied.
I allude to that of Proud Tarquin and the Cumæan dame
Who sold her books at her own price. (Would you could do the
same.)

Of Rome's last king, Tarquinius Proud, there's little good to
say,

Not e'en Macauley could whitewash his crimes' long, black
array.

(Was't not Macauley who performed that act for Dick the
Third?

If I have wronged him in this case, I'm sorry, on my word.)
But he met his crimes' desert, being driven from out the land
By noble Romans whom he'd wronged, a brave united band,
Who reared the Commonwealth. Oh! be warned ye monarchs,
while ye may,

For human nature's just the same as in Tarquinius' day,
And if you press your foot too hard upon your fellow men,
The chances are they'll turn you out, nor have you back again!

Pass we now quickly to the place in which the Sibyl dwelt;
A hole, we'd call it, in the side of that black mountain belt
That girdles Lake Avernus, like the shadow of King Death;—
No wonder that the ancients thought that Hades was be-
neath.

It was a weird, uncanny spot, as e'er you'd wish to see,
And unrelieved the landscape is by e'en a single tree.
The air is poisoned by the gas from subterranean fire;
You'd wonder how a woman could stay there and not expire.
We read with awe, that "pale ghosts" glide around Avernus'
shore,

These, doubtless, were her only mates, nor did she seek for
more!

But I would not have you to suppose 'twas not her own free
choice

That brought her to the wilderness to hear the spirit's voice,
Through this austerity of life the future was unrolled
To her inspiréd vision, and the fate of Kings foretold!

Well! having shown the cheerless "grot," a mere cold rocky
shelf,

I can't do better than describe the prophetess herself.
Tall she was doubtless, and serene, but still no blooming fair,
No silken drapery floating wide, no jewels in her hair—
A poor old woman she appeared, full shabbily arrayed;
But poor or old, she's not a whit before the king dismayed.

Kings in those days were easier seen and "interviewed" than
now,

And when Superbus saw her come he made a handsome bow,
Asked what she wanted with himself, and if he could assist,—
Not that he meant to give her aught, for he was close of fist.
"Hear King of Rome, Tarquinius Proud, what I have got to
say,

"I've toiled a long and weary road to speak to you to-day,
"These books of mine," and here she showed the volumes,
nine in all,

Mere rolls, or scrolls of parchment, which she'd kept beneath
her shawl,

"These books contain the destiny of your own royal race,
"And wondrous things are written here of that which shall
take place!

"The whole I give you for a sum," then named she something
great,—

I can't tell you how much it was for history does not state.
But Tarquin thought it far too much, and with a hearty curse
Informed her "that price wouldn't suit his present state of
purse."

Politeness vanished all at once, he called her "witch and
cheat,"

And if that early Roman town had boasted a "Bow Street,"
I've not the slightest bit of doubt he'd there and then have
made

A note for her committal out, as Judge Flowers did for Slade.
But the times were very primitive, and though he called her
names,

He, in his heart, had some belief in prophesying dames.
He told her that he wouldn't buy, and she had best retire.
She acted promptly, on the hint, towards the nearest fire,
And there she threw three volumes in and watched while they
consumed.

Again, unasked, before the King the interview resumed,
She held the scrolls before his sight, still the same price de-
mands.

Of course the monarch thought he had a maniac on his hands;
And did not fail to tell her so. Once more the dame retires,
And threw three other volumes on the bright and blazing
fires.

Once more before the King she stood, pale and serene and
cold,
And for the three remaining books, asked the same sum of
gold!

Tarquinius scratched his head awhile, thought things were
looking queer,

That she would surely burn them all he now began to fear.
Of course he wished to read the books and hear what th
would say,

But 'twouldn't do to yield so soon and let her have her way;
So he asked her, "what on earth she meant to do with such a
sum?"

She answered calmly, "She might want the gold in time to
come."

(Perchance to Brutus, or his friends, she sent the cash by
stealth,

For it seems but little likely that she meant it for herself.)
So Tarquin paid the price she asked, the Sibyl disappeared,
And no more by his Majesty was ever seen or heard.

But he thought the books were worth the price when he to
read them came,

And only wished he had the rest, that perished in the flame.

Now, having done the narrative, I venture to unfold
An "esoteric meaning" in this history of old.

Suppose the Sibyl to mean Time, who his own works destroys,
But still is building new ones up like little children's toys:

The first three books may represent the charms and joys of
youth,

These time forever will destroy without the slightest ruth;
The next three volumes must pourtray the lust of power and
place,

These, when obtained, we know will cloy, time robs them of
their grace;

The third division is the hope of life in realms of light,
The glorious life beyond the grave, for those who've won the
fight.

This hope is one, nor chance, nor change, nor time can e'er
subdue—

To get it Tarquin paid the price, dear reader, so must you.

'Tis vain to think we'll find a home in that bright, holy place
Unless the gold of love be paid, love to the human race!—

'Tis not enough to love what's good, "The Pharisees do so,"
No, we must care for every son of wretchedness and woe,

Help every struggling fellow-man as far as in our power,
And never heed the world's disdain, for heaven will blessings
shower.

This is a heavy price to pay, for mortals frail and weak—
But just consider what it is, the precious home we seek—

Mind, Tarquin found it worth the loss of all his precious self
To have the last three volumes of those books upon his shelf.

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

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

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