



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

SPIRITUALISM.

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THEOSOPHY.

BETWEEN THE INFINITES.

BY THE REV. S. E. BENGOUGH, M.A.

That region of space which is penetrable by our weak powers of vision, is probably only an insignificant portion of the material universe. Yet it is so vast as to be utterly beyond the reach of any numerical calculation, or even the range of the wildest imaginings. Within this space millions of suns and other orbs are visible in inconceivably rapid and complex motion, and yet subject to physical laws, so permanent and perfect, that the recurrence of celestial phenomena can be predicted to within the fraction of a second of time. We recognise here a mechanical precision, and, as it were, necessity, unspeakably august in its simple majesty, and yet bewildering in the intricate beauty of its action.

The human mind is almost paralysed by the contemplation of this awful reality. It provokes the strained exercise of the highest faculties, only to prostrate them with a sense of their feebleness and the alienation of this stupendous spectacle from the consciousness of the beholder. To its possessor that consciousness seems, at least, to be a fleeting, changeful, unreliable product of innumerable influences, which, yet strangely, culminate in a sense of free will. Ever restlessly active in men of intellectual culture, the many-sided and manifold human consciousness has found relief in engendering endless systems of metaphysical ideas, which have been carefully elaborated in one millennium, only to be as carefully analysed and disproved in the next. During the last hundred years, discoveries in physical science have caused a revolution in almost every province of knowledge. Metaphysical speculation has not remained uninfluenced by the prevailing current of thought; and I wish to indicate the bearing of some of the latest revelations of science on some of the oldest and most difficult, but at the same time most practical, interesting and inevitable psychological and moral problems.

I said that the celestial mechanism is alien—I might have said, painfully alien—to our own consciousness;

and, yet, there is one element of concordance between that and it, which seems to imply community of origin. There is a regularity and co-ordination of movement in the heavenly bodies of such a nature, that by the very constitution of our minds we are almost compelled to regard it as originating in intelligence. But is not this inference, after all, one of the thousand illusions which emanate from the weakness and limitation of our powers. This can hardly be the case; for no exercise of our intelligence is more distinctive of reason, than that sustained power of thought and that sympathetic comprehension which have in the course of ages acquainted us with something of the perfect action and tactics of "the heavenly host." We recognise, then, above us the operation of infinite intelligence, although this operation, so stupendously impassive to our perceptions, is in strongest contrast to our own actions.

From this very modest first postulate—the indication in creation of intelligence—we return again to our consciousness. We briefly hinted above at the obscure and contradictory character of much of that consciousness which we realize when we contemplate our own nature and the action of our minds. That slight hint is perhaps quite as suggestive to any tyro in philosophy as a volume of metaphysical illustration might prove to be. But consciousness may be studied in its evolution and growth, as well as in its actual condition. The scientific facts which form the proper materials of this study are almost exclusively the product of our own age, and they are increasing every day. Still, we are already in a position to deduce from them two weighty conclusions. First—the existence of an HARMONIOUS UNITY OF TENDENCY in the inorganic and organic development of this planet, terminating, as its ultimate, in the production of human beings. These are apparently the most exquisitely sensitive intelligences which are either now extant, or are traceable among extinct organisms. Every condition and agency seems to have converged for the production of this intelligence. The second conclusion to which I refer, is the fact that this unity of tendency has been brought about by myriads of co-operating circumstances, all arising from, and dependent on, the relations of our planet to the sun. Now the sun itself is but an atomic constituent of the great celestial mechanism. But, if the sun produces

effects which appeal so strongly, by a thousand analogies to our sympathies with intellectual beauty and symmetry,—if the sun's action has developed in us the faculties which recognise such things; can we rationally regard the sun as part of a mere mechanism? Has the less produced the greater and the utterly diverse?

With all these appeals, from the animate and inanimate world, to our moral and intellectual sympathies, are we not justified in again essaying the solution of the old everlasting inevitable problem as to the what, whence, how, and whither of life? In a word, shall we not try by searching to find out God—the law within the law, the cause behind the cause, so much of the perfect order or spiritual life of the universe as we are capable of contemplating. We need not be deterred by the infinitude of stellar space, for our solar or planetary relation to that infinite is found to result in the evolution of consciousness as the highest and last creative issue. Yet, if we escape from Scylla some threaten us with Charybdis. We are reminded that if we accept the conclusions of science, we cannot ignore the means and process of their discovery. Now, the evolution of this same crowning consciousness of ours is—we are assured by those whose words deserve respect—the consequence of changing physical conditions which produce and modify that nervous organization, from which all consciousness that we know of proceeds, and if we enter on the study of physiology and physics to verify this statement, we find ourselves once more in the regions of infinitude. Physics have become in our day a transcendental materialism, where matter is transfigured and vanishes as force. So there yawns before us an abyss of the infinitely minute or impalpably obscure, from which we shrink as much as we shrank before from the infinitely great. And yet why should we do so? Does not this act in subordination to or harmony with that infinitely great, to which we were partly reconciled? Shall we not, rather, calmly prepare to listen again to the joint production of these infinities, to any clear intuition or even whispered utterance of our deepest and highest consciousness?

Though our reliance on the dictates of consciousness as a competent practical guide may be, and I think ought to be, sufficient to inspire us with hope and earnestness as well as tranquility of mind; it would be strange if the study of the growth and nature of this wondrous precinct of the shrine of personal identity did not produce an aversion to all dogmatism on the divine and infinite. We are obliged to acquiesce in the conclusion, that in the present condition of our faculties relative truth in matters of speculation—which include so many moral and religious questions—is all we can attain or should aspire to: truth relative to human nature, relative to our own personal development of that nature, relative, lastly, to the circumstances which surround us. We may gratefully admit the value of the religious experience of the past; we may even accept such of its teaching as leads to manifest salutary consequences. In any case a vast amount of religious belief that obtained authority of old must, of course, be rejected as inconsistent with modern physical science, criticism, and psychology.

THE SCIENCE OF HUMAN NATURE: EVERY TRUTH, THAT IS TO SAY, WHICH THROWS LIGHT ON THE CONSTITUTION OF MAN AS AN INDIVIDUAL AND AS A MEMBER OF SOCIETY, HAS BECOME THE REAL LIGHT OF LIFE.

It may not be amiss to point out one fundamental principle of moral science, that to some may prove of practical value. That "Happiness is our being's end and aim" is an axiom virtually admitted, even by those who in words most strenuously and indignantly deny it. The real dispute is only about what constitutes happiness; different classes of minds entertaining different ideas thereof. A brief description of happiness which would embrace a large number of the most enlightened conceptions of it—from Aristotle down-

wards—might run as follows: An harmonious exercise of the vital energies.

Following this road to happiness we can scarcely go far wrong. How much does it include?

1. We must be in earnest, to begin with, or we shall not make a good use of our energies.
2. The pursuit of the "*sana mens in corpore sano*" is also implied; and with that, temperance and all that goes to insure health as a basis for harmonious development.
3. Then as man can only be perfect as a member of society, just relations to the community to which we belong, such relations as tend to promote our own welfare without injury to the welfare of others are also involved.
4. Again, there are many grounds for believing that our intellectual and moral consciousness, or the character of our individuality in this life, will influence our weal and woe for an indefinite period hereafter, through the perpetuation of that consciousness. Hence, the predominant influence which should be exercised by those principles which are independent of merely external motives and sanctions: I mean the principles of truth and falsehood in word or idea, and right and wrong in action. It is these principles which really constitute our individuality and modify the condition of consciousness. The region of the mind they dominate is that which properly falls under the sway of religious feeling and belief.
5. History has shown that the religious principle most efficacious and elevating, is that of love; or active sympathetic life, energising on behalf of others. Unless, however, a due amount of centripetal attraction—self-love and self-respect—as well as centrifugal force—altruism, as the Comtists call it—exists in the individual, life will be expended at the cost of personal development, power, and perfection. The proper balance of forces—static and dynamic—is necessary here, as everywhere else throughout creation.

Enough has now been said to show that independently of any specific "Revelation," there exists in the instinctive and rational desire for happiness alone, an impulse, foundation and guide to the cultivation of the cardinal virtues of Temperance, Honesty, Purity, Truth, and Universal Benevolence, regulated by the admonitions of Prudence and Justice.

Darmstadt.

S. E. B.

TIDINGS from the ANTIPODES.

SPIRITUALISM IN MELBOURNE.

Dear Mr. Burns,—Here in Melbourne, one of the great colonial centres of commercial, political, social, and religious activity, the Spiritualistic Movement pursues a steady and persevering course, guided for years past, both publicly and privately, by an enthusiastic and devoted band of workers. All that transpires in connection with it in other parts of the world is watched with the greatest interest, and speedily made known through the periodical press of this city, and such capitals of other Colonies as happen to possess an available organ. The journals of other countries devoted to the subject receive a share of support, in some instances considerable. The members of the Association have done much toward the diffusion of Free-thought views, and a knowledge of Spiritualism by its lectures from time to time, and by the persistent circulation of well-chosen literature, and occasionally individual enthusiasm finds expression in inserting in the columns of the secular newspaper, at considerable expense, long accounts of the phenomena and philosophy of Spiritualism.

For a length of time Australian Spiritualists have been favoured with the philosophy in abundance, but all of late years have not to a corresponding extent had experience of the phenomena. Thus the philosophy has in a great measure lacked that absolutely necessary backbone which the phenomena furnish, and without which, especially in this age of physical science, when there is a healthy impatience of mere theory and assertion unsupported by practical demonstration, it must inevitably lose much of its force. Thus it has happened that the majority of the Spiritualists located in this part of the world have been,—as many still are,—numbered among the blessed that have not seen, and yet have believed. The visits, however, of Mr. Foster, Dr. Slade, and Mrs. Foye have largely supplied this necessary element, and it has given Mr. Spriggs and myself the greatest pleasure to afford aid in the same direction.

But although these visits have undoubtedly been the means of awakening many minds, besides intensifying the convictions of those who had already perceived the truth and beauty of the principles of Spiritualism, there seems a deficiency in regard to mediumship and phenomena of home cultivation and local development. Yet it is upon this (which, even with its simpler phases, has implanted the seeds of conviction in so many minds,) that I set more value than upon the professional mediumship which comes and goes, flashing meteor-like across the spiritualistic sky, and leaving the beholders for the most part either incredulous or simply wonder-struck. The best strength of the Movement, in its beneficial effect upon the lives and opinions of the million, lies in innumerable "family" or private circles, carried on intelligently, with earnestness and patience, with rational views and moderate expectations. For this reason, I would like to see more attention paid to this phase here. It is, however, equally true that many really earnest inquirers are unable to form, or gain admission to such a circle, and for the benefit of these a reliable test medium resident in Melbourne would be a great boon, enabling them to take the first step in personal investigation. Earnest workers are sure of a warm welcome from the friends.

Australian Spiritualism presents itself in an essentially "Free-thought" aspect. Painful attempts to stretch old-time beliefs, so as to cover present-day facts and ideas do not find much favour. Nevertheless, though its general tone is rational, there have been some strangely distorted developments of it. I am glad to notice, en passant, the equally laudable feature that here, as elsewhere, Spiritualists sensibly indicate to the world, by periodical entertainment, music and dancing, that relaxation and enjoyment are, in their proper place, consistent with the loftiest views of man's nature and destiny.

THE CHILDREN'S LYCEUM.

But the crowning work of the Spiritualists of Melbourne is their Children's Lyceum. There is no Institution in connection with the Movement which should more deeply stir our sympathies, or give us greater pleasure in contemplating. It is one which would of itself suffice to vindicate Spiritualists from the charge of being dreamers, and not workers. No subject of deeper import can occupy the attention of the human mind than that of the training of children,—those depositories of so many possibilities, those heirs of the present generation. Children cannot be as physically healthy, as mentally acute, as morally sound, or as spiritually aspiring as they might be, unless, whilst yet susceptible, they are impressed with a tendency in these desirable directions. There is scarcely a task in which the care and attention bestowed will bring nobler or more enduring reward. Even blocks of marble and masses of metal repay the care and attention of the enthusiastic artist, when he beholds the thing of beauty that his labour and skill have developed from the inert and shapeless mass. How much greater, then, is the reward of those who mould into symmetry

the child-mind, who lovingly and heedfully inscribe upon its soft and virgin tablet the instruction which shall guide it in after life? How much greater the pleasure of the teacher who has skillfully drawn out the nobler powers, when the seeds which have been planted are seen blossoming out into delightful flowers of purity, goodness, generosity, and all the other virtues which so adorn the individual man or woman. In the Lyceum the memory is stored with many a gem delved from the mine of truth, many a divine spark struck from the brain of genius,—the greatest thoughts of the greatest minds upon the greatest subjects. Its scholars are taught by precept and practice that the welfare of the physical body is one of the important objects of life; their mental faculties are gently stimulated, their innate powers gradually developed as they pass with increasing age, from lower stages to higher and yet higher; there they are made conscious of their moral responsibilities, and there they are awakened to the fact of their essentially spiritual nature, to the destiny which awaits them hereafter, and not less to the importance of faithfully performing the duties of earth-life. Their love of the beautiful, the good, and the true,—three upward tendencies which operate powerfully for the progress of humanity,—are continually appealed to. The arrangement of the Lyceum, with its standards, banners, and badges of different colours, the exercises, united responses, recitations, calisthenics and marching, competitions for prizes in reciting or essay-writing,—these things form a combination at once varied, pleasant, and beneficial. A morning in the Lyceum forms a most agreeable contrast to the orthodox Sunday-school, with its monotonous and stereotyped proceedings, its stultification of the reason, its stiff formalities of prayer and hymn, and its everlasting reiteration of the same irrational dogmas, incomprehensible even to adult minds, yet which, unfortunate teachers are doomed to the task of impressing upon wearied and uninterested, or (worse still—for the teacher) inquisitive juveniles.

I am much struck with the brightness and intelligence of the colonial youth of both sexes. There can be nothing else but a great future before the people of this country, though they have more than one imperfection to shake off, some owing their origin to the influences and social traditions of the mother country, others such as are incidental to all colonisations, which necessarily include many rough and turbid elements that time alone can soften down. The public school system is free, secular, and compulsory; and in course of time a person, native to the land, unable to read or write, will be a rare phenomenon. The system of education is of course not perfect, but it is one which, if not spoilt by ecclesiastical tampering, will give to the world a nation of fairly-educated, intelligent, and liberally-minded people.

MR. SPRIGGS' MATERIALISATION SEANCES.

A little before Christmas last, the first series of Mr. Spriggs' Materialisation Seances, entered upon in pursuance of the arrangement made before leaving England, came to a termination, during which nearly two hundred persons have had an opportunity of witnessing the phenomena, and making the acquaintance of our spirit-friends. In many cases these have been persons coming from distant parts of this Colony, or from neighbouring Colonies, and who have carried back to the Spiritualists and inquirers in their respective localities the results of their own observations. We have met with every consideration from the Association, and great praise is due to Mr. Terry for the way in which the admissions to the circle have been managed,—at times rather a difficult task,—so that everything has run smoothly, and no hitch worth mentioning ever occurred. It has been somewhat a matter of astonishment to me to find the phenomena so well sustained during the twelve months, in the face of the introduction of three new sitters at every sitting. It

is very gratifying, for we could not be absolutely certain that the phenomena would be producible at all in these entirely new conditions. It is partly to be accounted for by the fact that the controls have worked very hard, and partly by the careful observance of conditions. The "basic circle" has been a permanent institution, a small number of earnest friends, indicated in the first instance as being suitable for the purpose by the controls themselves out of a larger number, who devoted themselves with perseverance and punctuality to their work, by frequent sittings becoming thoroughly in harmony with the controls, the medium, and each other, and who in addition were able to supply much of the pabulum required by the controls to accomplish their ends, thus supporting the medium, and relieving him from too great a strain upon his vital forces. We have always taken care that at each sitting what may be called the FAMILIAR influences not only counterbalanced, but were in excess of, the UNFAMILIAR, the regular members of the circle numbering six, the visitors for the evening scarcely exceeding three in number. Thus the controls have invariably found a basis for their efforts with which they were already in harmony. The only condition imposed upon our visitors has been that they should behave themselves as they would do were they in church, and we have never, except in two or three instances, had occasion to feel that the privilege of admission has been bestowed upon those who failed to set at least some degree of value upon it. Many of them had been prepared for the phenomena by the reports which have appeared from time to time in your columns of the proceedings of the Cardiff Circle. "Peter" "Geordie" and "Ski," so familiar to your readers, have made many friends here, and have, with others, never failed to do the utmost that conditions permitted to afford proof to the investigator. You are aware that they have co-operated with us in a short series of useful practical experiments, which we intend to pursue further, but we have endeavoured not to forget the higher spiritual element which should blend with these phenomena. After a short recess, we have recommenced the sittings, privately for a few weeks, and then reopening for the admission of others, who (to quote the terms of our notification in the "Harbinger of Light,") are to be either "those who for a length of time have devoted their energies to the promotion of the Spiritualistic Movement, but may have had little or no practical experience in this phase of spirit manifestation," or "inquirers who may be recommended by some known Spiritualist as having a candid and genuine interest in the investigation, and who possess the qualification of having prepared their minds by familiarising it with the literature of the subject, or, still better, having a practical acquaintance with some of the simpler phenomena." Mr. Spriggs' health continues good, and we look confidently forward to the second series as promising still greater success.

The climate is evidently not unfavourable generally speaking, to the manifestations. The brightness of the Australian sky, and the clearness and lightness of the atmosphere, have an exhilarating influence tending to promote that cheerfulness of spirit which, carried into the circle-room, has always a beneficial effect upon manifestations. On the other hand the great heat in summer (a few days ago the thermometer reached one hundred and sixty-two degrees in the sun, though this is happily exceptional) by its exhausting and oppressive effect upon the sitters during the day, often renders both them and the medium less fit by the evening for the circle than is desirable, and the frequently electrical state of the atmosphere, concurrent with the heat, is another source of hindrance. The hot north wind with the dust it brings is sometimes stifling, but the inconvenience thus temporarily felt is almost forgotten so soon as the deliciously cool southern breeze prevails. There were floods of rain last

winter, but of course nothing in the shape of snow or severe frost here, though in other portions of Australasian territory both are experienced. Much of the weather during the winter season is of the most magnificent and healthful description.—spring and autumn perhaps, more properly speaking. The sudden and sometimes extreme changes of temperature can hardly be good. But the facilities which exist here for getting to the sea-side, with its health-laden breezes and pleasant associations, on the one hand, or amongst the wooded hills, the fragrant wattle and the "everlasting gum-tree," with abundance of the most beautiful varieties of the fern, on the other, combined with the numerous intellectual and recreational resources which the city affords, make Melbourne a very attractive and beneficial place of residence.

Kindest regards to yourself, and all your readers.

Melbourne, February, 1882.

A. J. Smart.

SPIRITUALISM AND ECCLESIASTICISM.

PERIODICAL LITERATURE, CHRISTIAN AND SPIRITUALISTIC, — SPIRITS IN PRISON.

BY A NORTH-COUNTRY CLERGYMAN.

Dear Mr. Burns,—On my return from travelling I am glad to find the MEDIUM among a formidable tableful of literature. It is not a large journal—none of our English spiritual journals are, I am sorry to say—but it is not the less valued. As one obliged to read every kind of journal and book I can get hold of, I am not inclined—even if I were not a Spiritualist—to call such periodicals, as a friend did, "outré."

I took up a lot of papers from the "condemned" corner of my study, and began reading critically specimens of Christian literature, selling by the hundred thousand. One delightful journal had a sermon, by the sound Talmage, on the wedding of Adam and Eve with a described account of the ceremony; I beg your pardon, Talmage did not say what the bride wore. It is a Christian dogma, taught by learned bishops and evangelical divines, that "clothes" are the effect of sin. But for Eve eating the apple, as I tell my tailor, and still more urgently, and sedately jokingly, my wife, the trade of a tailor and dressmaker would have been unknown. It is strange, by the way, to find that in Revelation, on the return of the redeemed to purity in heaven, they wear clothes. My sister objected to the colour—white—asking her mother if God would object to magenta, and my mother very wisely replied that she thought a prayer to God for that colour, might lead to a change of fashion in celestial clothing. Now when I read that sermon to my friend with all the dramatic effect I could command, till I rolled off my chair with laughter, he shrugged his shoulders and said, "Well, you know Spurgeon don't do that sort of thing." "Well, but it goes down with thousands on thousands of Spurgeon's readers as better stuff than you find in spiritual papers. I ask, What are the minds of people who can read Talmage, or hear him, and call it 'spiritual' food? most emphatically do I deny to them the title of 'spiritual beings.'" And I then went on as to Spurgeon picking up some of his sermons on the types, working out the Red Sea and the Israelites crossing it a type of Christ and the sinner, and the cord in Rahab's window at Jericho a type of Christ. I asked, "Is that outré, or does insanity become sanity when it's in the majority?" Then I pulled out another batch—the Lord pardon me, I had only glanced over them before drawing,—there were whole articles on "things yet to be." The reverend writer proved Anti-Christ, and all that kind of thing. "Well," said my friend, "but that's not so bad. It is only his idea of the prophecies." "Stuff and nonsense, man, why that fellow has had three different theories of Anti-Christ, to my certain knowledge, within fifteen years, and each of them 'bust' up by the Anti-Christ dying or being assailed like the Prince Imperial, his last edition, and here he is starting again. 'Pon my word, I object to a man taking me in three times, and in the name of God trying it on again. I am a peaceable man—except when I ain't—but I really feel rising up like Josh. Bigelow at not getting a place, at this being published as gospel truth. You see I am a Christian, my dear fellow, and I ain't Christian enough yet to walk out with my wife if she don't dress nicely, and that kind of company makes me inclined to take a back cut when I come near Bradlaugh, Tyndall, Huxley, and intellectual men in general. If my wife put on a 'Sairey Gamp,' I declare I would escape, and when you call that Christian literature, and the editor of that very thing told me here the other day it was selling by the hundred thousand, I am sorry to find Christians becoming so outré. Why the 'War Cry' is common sense to these things."

As I have been travelling lately, and generally doing nothing but lounge by the sea shore, or promenade in graceful black and silk hat the evening drive, you will pardon my rambling thus.

What I started to do was to ask "Cornish Exile" if he could tell me more clearly his doctrine of Christ preaching to the spirits in prison. I have studied the political and social life of the Unseen rather deeply, and am always anxious to compare my facts with those of others. I have a theory on Christ's work, and I fancy there is an unity with "Cornish Exile." Despite you, Mr. Editor, I believe in organization, and believe there can be nothing else to advance any cause,* and I believe the Unseen a vast congeries of organizations and kingdoms. Now, does "Cornish Exile" think that there was a wide organized work headed by Christ, and which after his death was carried on in the lower Unseen. I want to know if he or any one else has any idea of that kind. If so, does he or any know anything of the history of that Unseen realm, of its revolutions, and what led to them? Does he know how Jesus effected his work? Is there any relation between such texts as these: "It is expedient that I go away," &c., and "Tarry at Jerusalem till ye be endued with power from on high," and at PENTECOST, weeks after the Ascension, the great outburst of spiritual power. Was there any connection between Christ's presence in the Unseen and his promised operative power from thence, and the solid growth of the disciples in spiritual manhood during that waiting time. Did Christ operate downward, and the disciples upward, and a junction of allied forces take place with the shock of battle on the day of Pentecost? No evangelical faces, 1 Peter iii., 19, and indeed never does face any text at all conflicting with his creed. The Greek force in the original is undeniably certain that Peter records that Jesus did preach to very ancient spirits in prison in the Unseen. You know Calvin says, Jesus planted the gospel in the face of hell, an interpretation quite enough to show Calvin's quality of soul, and more than enough to damn any creed he might make. That Calvin might perhaps, possibly, probably, have known Moses, but as to Christ, Calvin never saw him, and could no more understand him than Cetewayo a wife of English kind. I will never allow that Calvin knew anything of Christ, and if any say he did, we will peruse his works and his life together. Calvin was not good enough to know Jesus. It takes a man to know a man.

Altogether it would interest me greatly to read "Cornish Exile's" ideas on this, as indeed anything from his pen would. I hope that Northumbria is too like Cornwall, and the sturdy manhood of Northern Englishers too like the rough heart of the descendants of the old British, to make his "exile" too painful. A cosmopolitan like myself has no local loves, and feeds on oatmeal as contentedly as on roast beef;—that is, when the latter is not to be had. I have long since become determined to make the best of life, and if there is no better amusement going, to sing a psalm in the gaol at Philippi. If one has to suffer and die, let us do it properly. I don't say, like the blasé Charles II, apologising for taking so long about it, but with that spirit of making the best of everything by being the best in everything.—Yours truly,

OURANOL.
March 27, 1882.

SPIRITUALISM, CONJURERS, AND PARSONS.

In the "Preston Chronicle" of April 1, appears an able letter from Mr. J. Swindlehurst, on the above subject, various ministers of the different denominations having begun to patronise a conjurer who professes to expose Spiritualism—a false pretence, but a means of getting cash out of the pockets of the British public. Mr. Swindlehurst thus places the subject:—

"As organisations, the different Christian churches preach the immortality of the soul. Spiritualism does the same; hence it follows that if Spiritualism be a delusion or a fraud in its teachings or philosophy the Christian churches are in the same category, for in this they are identical. It is a well-known fact that the weakest points of Christian churches is, that from a scientific and philosophical view they have failed to prove the immortality of the human soul. It is admitted on all sides that Secularism and Atheism never were so strong before in Christendom. The most intelligent of our professional men are continually asking of the churches, 'If we die

shall we live again?' And the churches stand dumb, or tremblingly point to the 'sacred records' for the answer. But the authority of these 'records' is in turn assailed by the scientific materialists, who are taunting the Christians to prove, by natural fact, that which they preach as a theological truth, namely, that the soul lives when its earthly body is decayed, or assimilated into gases. The only answer which the united churches can give to the challenge is 'believe and be saved, or disbelieve and be damned.' Spiritualism on the other hand takes the scientific Atheist on his own ground, and offers 'proof palpable' of the soul's continued existence through its varied phenomena. And for doing this, which the churches have undoubtedly failed to do, the preachers of the gospel have allied themselves with the professors of legerdemain and are crying out—fraud, delusion, and imposture."

Honest conjurers have a different opinion of Spiritualism from that entertained by false pretenders:—

"But can conjuring explain the phenomena of modern Spiritualism? I emphatically declare it cannot. Robert Houdin, the great French conjurer is called the prince of conjurers. He investigated Spiritualism with Alexis Didier as the sensitive, and he unreservedly admitted that what he saw, was wholly beyond the resources of his art to explain. (See 'Psychische Studien,' for January 1878, p. 43.) Again, Samuel Bellachini, the present court conjurer at Berlin, swore and signed a declaration before a notary and witnesses, Dec. 6th, 1877, in which he says, 'I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced, by means of prestidigitative manifestations, or by mechanical apparatus.'"

Mr. Swindlehurst asks, in conclusion, what the parsons expect to gain by this disreputable alliance with the conjurers:—

"If they think by so doing they can extinguish the Spiritualists as a body, they are greatly mistaken. Spiritualism comes from God and its benign influences are felt on every hand, millions of people are ready to testify that it is a glorious fact that they hold nightly communion with 'blessed dead,' therefore Spiritualism can not be injured by any such alliance which the parsons have formed. But Christianity can and will suffer from the unholy alliance. Sad, indeed, must be the condition of that religious system, which requires professional conjurers to bolster it up."

J. G.—There is no use in trying to discuss Spiritualism with a conjurer who is picking up a living by "exposing" it. If you saw a conjurer bring pigeons out of your hat or shoot a half-crown-piece into an orange, you would never think of discussing such a matter with him, knowing that he would laugh at you as a flat if you took it seriously. We must not for a moment believe that conjurers are in earnest about their professions. The Clergy do so, and we hold them in contempt for their complicity with the hanky-panky gentlemen. Do not let Spiritualism fall into the same folly. If you venture to challenge a conjurer, you only place him in the position of telling a lie about it next town he goes to.

G. RADFORD.—No doubt the Conjurer you name has repeatedly "accepted" Mr. Fowler's Challenge as he has been doing recently in Yorkshire, when behind Mr. Fowler's back, and meant nothing by it, but to appear to advantage in the eyes of his dupes for the hour assembled before him. When will grown up men become sufficiently removed from childhood to know that a conjurer's "patter" is at all times used to mislead his audience: his statements of fact are all lies and his "explanations" fudge. Mr. Fowler's Challenge and the construction put upon it by the conjurer who used the squirt, are two very different matters. We cannot answer for Mr. Fowler, but a letter addressed to John Fowler, Esq., Sefton Park, Liverpool, will reach him, and he can reply if he so pleases.

MEDIUMSHIP—THE SPIRIT-CIRCLE.

ECHOES FROM THE PEAK.

To the Editor.—Dear Sir,—As I said in my former letter that I would give you a further account of my observation of Spiritualism, I will now proceed.

I was not able to pronounce an opinion, as to whether the subject was true or false, on my first acquaintance with it, for I was entirely carried away by surprise; but when I thought soberly upon the matter in private, I came to the conclusion that the methodical concise manner in which the tests were given, was not the outcome of chance or guess-work. However, as my knowledge of these peculiar manifestations was very limited, I thought another interview with the medium would considerably aid me in my endeavours to fathom the mystery, accordingly I asked him if he would allow me to attend another of his meetings, as I understood they were

* Perhaps we may be permitted to remark that we have never once objected to organization, though we have had to point out the disastrous effects of "organization" on the progress of the Spiritual Movement. For there is organisation and organization: there is political organization, ecclesiastical organization, military organization, commercial organization, predatory organization, industrial organization, social organization, and so forth. To this unexhausted list we would add that there is spiritual organization, and admitting this as a distinct fact, we have the best grounds for rejecting any of the other forms of organization, or a mixture of them, as a base substitute for spiritual organization. When we write we always have something to say, and we try to mean what we say; we do not write "at large." We desire to be understood in the spirit in which we write; and we insist on being understood to imply that our twelve years journalism in this Cause has been an incessant plea and practical effort for SPIRITUAL ORGANIZATION. Will our correspondent please to say what spiritual "Cause" he has ever seen aided by "organization," and, also, what he means by "Cause." The din and bustle thus designated may have very little spiritual about it; say, may be the very anti-spiritual itself.—Ed. M.

strictly private ones, and he with his usual kindness gave me permission to do so. When I arrived at the medium's residence, he and two or three friends were cosily seated round the fire, quietly discussing various topics, such as, "In what way can we prove the existence of a God." I may as well here state, that I was again astonished at the curious method they pursued in order to get communications from the "Departed." I had understood from the papers, that these poor deluded Spiritualists always sat round a table in the dark, scarcely daring to move either themselves or the furniture, for fear of disturbing the influence, as they termed it, but here was a specimen of a seance, where they neither sat in darkness nor round a table, and yet, as you will hear, the medium could be influenced by his "invisible friends" as easily as possible. But to proceed.

After listening for a while to the discussion they had on hand, and at times joining in myself, I perceived that the medium suddenly changed his tone, and in an authoritative manner commenced to discourse with great fervour and fluency upon the above-named subject. Our arguments were quickly thrown to the wind, and all the objections raised in our minds, were clearly answered, giving satisfaction to all present, and conclusively demonstrating the existence of an "Infinite Will." After a few moments respite, for the purpose of providing some paper, the medium took up a pencil and wrote a piece of poetry on the two prevailing ideas of God, viz., Trinitarianism and Unitarianism, advocating the belief in Unity and not in Trinity, which is matter disintegrated. Several other discourses occupied a considerable part of the evening, and then came a course of "test-giving" as before. Under the guidance of a control who had followed the profession of a doctor, when in earth-life, the medium proceeded to diagnose the several diseases of my mother, sister, and other relatives, who were miles away, and had never seen the medium in their lives. Of one thing I am certain; he did not know anything at all of the persons whose diseases he had just described, and I am equally positive that the delineations of the symptoms and characters of those ailments were perfectly correct. I felt highly gratified at this, and I expressed my astonishment to the other sitters, but by the smile that played about their features, I understood that it was nothing new to them; indeed one of them told me, that at his introduction to the same medium, he (the sitter) was suffering from a diseased leg, which did not improve in the least degree during the four weeks constant attendance of a medical doctor; but that by following out the prescription of the same control, he was well again in a few days. Another told me that cures had been performed by the medium in a few hours, without even opening his lips upon the matter, or touching the patient. But it is impossible for me to do justice to the different striking proofs he gave me of the practicability of communion with the "invisible friends," for the other lucid facts that were given were of such a character that it was almost impossible for any, besides the persons concerned, to know one iota of the statements. One curious thing, I noticed, was, that if the communication was private, it was so completely disguised, that not one of the hearers, (or even the medium himself) could understand it, except the person addressed.

When just preparing to leave, I recollected having heard it mentioned by an orthodox minister, who could not deny the facts that were given by Spiritualists all over the country, that the tests given by them were, by some unknown law, independent of spirit-communication, carried from the minds of the sitters to the mind of any sensitive present, and then expressed. Of course the fact that it was an unknown law, and that even its existence was only premised, was sufficient to convince me that the argument was fallacious, but as the idea just occurred to me then, I was somewhat startled when, as if to confirm a part of the idea, I heard the medium tell my thoughts just as they had passed through my mind. Nevertheless, to refute the above idea in a certain degree, he told us of some fatal accident that would occur in a few days, and several other things concerning my own affairs that I knew nought of. Strange yet sad to say, two or three days after, the prophecy was fulfilled to the letter, and the other facts I found by enquiry were perfectly correct. I thought this, together with the different discourses I had heard, was sufficient proof to me of the fallacy of the argument, and I did not prosecute the thought further.

Seeing, as I did then, that the facts were indisputable, I asked the medium why he persisted in keeping his meetings closed to the public, and the answer he gave me was, that he was strongly opposed to any publicity, only that which tends to enlighten the true Spiritual Pioneer of Truth, by adding further determined demonstrations of Light, not intermingled with the dark conceptions of mind, which often pervade the physical and test phases, and which he, in his own phraseology, terms curiosity. Thus, though the tests he has given me have been clear and explicit and remarkable for their correctness, he will give no more than are necessary to convince anyone of the verity of Spiritualism, but proceed to the scientific views of the subject, and its power to uplift our fellow-men and make them rational thinking beings, and not walking automata. He contends that while seeking for the higher knowledge, the continuity of facts physical will appear

spontaneously to the earnest mind of truth, and thus form more conclusive evidence of their verity. Of course he states this as his experience; he has never at for materialisation, yet he has seen almost every phase from knocking and moving objects without physical contact to the observing of his materialised controls. He says that he is disgusted with men who can only run in one channel or groove and be led blindfolded, without an effort to save themselves from the illogical ideas that exist among the generality of men at the present time.

If this be a specimen of a Spiritualist, I am sure that Spiritualism will be the "Saviour of the Nineteenth Century," and I shall henceforth consider it an honour and not a disgrace to be connected with such a superstitious, degraded, weak-minded class of people.

ORSERVER.

SPIRITUAL POLITY.

NEWTON ST. OYRES.

In my report last week I referred to the Sunday meeting held at the above place, and the interest generally manifested in the neighbourhood. A meeting was held each evening during my stay, the final one on Friday evening being exceedingly good. I was able, under spirit direction, to advise and assist the friends in arranging and organising their circle for the development and protection of their mediums, and the carrying on of their work in a systematic manner. There were some twenty present, and beginning with an inner circle of seven, all were put in their places by the spirit-friends, in a series of circles beyond it. As a mark of confidence, the spirit-friends wished me to be considered the leader of the circle, whether present or absent, and they left it to me to appoint a friend to preside in my absence, who should carry out everything as I had been directed, subject to all necessary modifications. I think the tree which has been planted here, will grow and flourish; its roots are striking deep, and the influences of soil and climate are on the whole congenial. Our meetings during the week were held in three different homes.

ELEVATION OF EARTH-BOUND SPIRITS.

I have read with much interest the letters of "Heester Michell," and my esteemed friend "A Jersey Christian Spiritualist" on this subject, in the last two numbers of the MEDIUM. Perhaps these good friends, and also many other true Spiritual workers, will be pleased to have a practical illustration of this kind of work which they have so much at heart, and which is such an essential part of the work of Spiritualism. Such a practical illustration will be better than any amount of theorising or controversy concerning the matter. During my week's stay home, I had something to do with this kind of work, and it has been the most remarkable and blessed experience I have ever had in Spiritualism. At the circle on Tuesday evening, we were informed by the spirit-friends that they had brought three spirits who needed and desired our prayers and our help, and that, if we were willing, each should control the medium and appeal to us personally; and most heartily we consented that they should. In a short time the medium was controlled by these spirits, one after another, each piteously appealing for our sympathy and prayers, and for the mercy of God. We welcomed them with love and sympathy; we urged them to press upward, to lay hold of the blessed truth that the Father's love abideth ever, and that His mercy endureth for ever; we prayed earnestly that these seeking souls might see the door that was open to them, and find their way to life and happiness; we prayed that they might see the multitude of hands stretched out to help them; we sung such hymns as "There are angels hovering round," etc., and "Ring the bells of heaven, there is joy to-day," etc., and it was not long before these seeking souls began to praise God that they saw a glimmer of light, then hands stretched out to help, then glorious faces shining with love, and then gradually the wall of darkness that had enclosed them gave way; the clouds dispersed, the night passed, and there dawned upon them the morning of an everlasting day. It is simply impossible for me to describe our feelings whilst this work of deliverance was going on; we were simply overpowered with awe, emotion, and gladness; we were all bathed in tears. Even while I write my feelings, on recalling this, are so deeply stirred, that I cannot keep back the tears.

I may remark that as a Methodist preacher I have had a good deal of experience in what are called "revivals" and being very susceptible to spiritual influences I was always peculiarly at home in these; I was in the midst of the grandest "revival" I ever witnessed at the time I was called to account; I was just in that frame which would have led me to offer myself as an evangelist, when I was discarded for being a Spiritualist. But have I lost that "revival" spirit because I am a Spiritualist? Nay, I never had that spirit so truly as I have now, and decidedly the most blessed revival I have ever taken part in, is that described above; which means the awakening and regeneration of souls in both worlds. Most gladly would I be engaged every day and every hour in a work so blessed; it would be meat and drink to me. I have said so.

to my spirit-friends, and they have replied: "You shall have all you desire." An interesting feature of the above cases was that the spirits thus delivered were all known to some or other of the company in earth life, two of them were well known to myself; and they gave their names and every particular necessary to establish their identity.

On Wednesday morning whilst sitting in the house with the medium, each of these redeemed souls came to personally thank me and the friends, and to render praise to God. They were overflowing with gratitude. Once more we were the subject of overpowering feeling, and the house seemed full of that glorified host amongst whom there is "Joy over one sinner that repenteth."

In the evening we were told that another was brought to the circle to receive help, "William Seward;" we at once recognized him as a young man who was instantaneously killed by a kick from a horse twenty years ago; and the experience of the preceding evening was repeated. On Friday evening another came spontaneously giving his name, and he also found deliverance. On Saturday morning just as I was about to leave for Plymouth, the spirit-friends told me that they had brought another, Mrs. R. of Whitstone, a lady with whom I had lived some sixteen years ago, sister of the above William Seward, and asked if I could stay to pray for her. I consented to stay two hours longer for that purpose, and another blessed experience was realized; she seemed, as I should have supposed from my knowledge of her, to rise rapidly and become abundantly happy. Here then were six spirits all known to one or more of the circle, and fully recognized, three well known to myself, who, through our prayers and the loving aid of our zealous spirit-friends, were brought from darkness to light. This then is the practical illustration I have to give, and I am longing for more of the same experience. Just as I was leaving the medium said she believed her dear husband was also unhappy and needed similar help. Waiting a moment (as she can distinctly hear the spirits speak to her) she said: "Yes, he says such is the case," but he would wait until the friend (myself) came again. While in the railway carriage I had an overpowering impression that this friend was with me, craving my sympathy and prayers, and that no spirit will ever ask for in vain; my whole soul flows out in sympathy and mercy toward those seeking needy souls. Whilst sitting with Mrs. C., prior to leaving home, she had a most wonderful experience. Having been thrown into a profound, death-like trance, her spirit was present at a grand ceremony in the spirit world, at which these six rescued souls were baptized; she distinctly recognized them, and also all the spirit-friends who control her. Her feelings on coming to herself were indescribable, she could only say that she had had not merely a glimpse of heaven, she had been there; and could we realize the character and aspect of the glorified friends with whom we held communion, with what awe, solemnity, and reverence, we should enter the spirit circle.

CONDITIONS REQUIRED FOR THE "ELEVATION" OF SPIRITS.

This is an important question. It seems to me that whilst we can do them much good in the manner indicated by our esteemed Jersey friend, yet some definite conditions are necessary, and what these are seems to be plainly indicated by the actual results above described. In the first place—a spirit of earnest prayer prevails in the circle; a brief prayer meeting being a preliminary of all the sittings. Secondly: the medium is all that could be desired, being meek, devout, and eminently Christ-like; perfectly passive (a very essential matter). Thirdly: the spirit band was in full sympathy with the sitters, not triflers, but full of love toward individual spirits, and full of zeal to do them good. Lastly: those this side must be experienced in the work of helping seeking souls, having confidence in their praying power, and full to the quick of sympathy and mercy. In my opinion, these are good conditions. In some of the above cases it was shown that a circle was not essential, for there was no one present but the medium and myself. The fact is, it is not so much quantity as quality that is wanted for this work. OMEGA.

PSYCHOLOGICAL WINDOW TAX.

Let in the light! There is no window tax now as formerly touching material light. But, to our shame, there yet is regarding mental light. And oftentimes the penalty of much inconvenience, also ridicule, and angry looks attends the man who dares to think for himself. If you are not satisfied with the amount of light commonly enjoyed, you become a witness against the dim religious light that is popular, and are hated as a disturber of the slumbering ease, and mental sleep, and moral torpor that has wrapped the world too long in the sable fold of wide-spread ignorance.

Unless the aspect of your life, and your regard of things be within the compass of the fashion and range of vision bounded by usage and custom, you will be taxed for it.

The windows of the soul must look north, south, east, and west, just as the denomination in which you are cast effects its congenial quarter. All others must be blocked up. You must not have light all round, or venture to think it is diffused, and present in proper proportion to all, or hold the opinion that truth is luminous everywhere. For this would suggest

the advantage of having windows on every side, and you would be heavily taxed for the bare notion. North, south, east and west would each tax you in turn with infidelity to their particular views, loudly declaring that the landscape as seen from their windows is the only one that stretches upward to the New Jerusalem.

But never heed them. If you must be taxed for breadth of view, charity of sentiment, and simplicity of act, pay the tax. It is thankworthy if a man for conscience sake endure grief, suffering wrongfully. Therefore, pay the tax, though for a day or two you may have to go on short commons for the outlay iniquitously demanded. Pay the tax, and let in the light: open the windows of the soul, and let Heaven's glory in.

Bid it not, moreover, pencil its mysteries through green spectacles, or blue, or any other, ridiculously to paint the rose with a lovelier hue. All colour is imperfect light, and you shut off the vital element of light when you meddle with its purity. So if you tint the soul of its due amount of spiritual light, or if you think the truth one whit the daintier in filtering through the stained glass windows of this cathedral, you miserably err. Mildew will spread, and fungi will abound under such conditions. Ecclesiasticism may develop some new æsthetic grace, but the virtues will cease to grow, and the fruits and hues of moral loveliness will pass away, and there will be utter stagnation, withering, corruption, and a deadly rot.

"Truly the light is sweet; and a pleasant thing it is for the eyes to behold the sun: but the darkness is no darkness with Thee; the night is as clear as the day; the darkness and light to Thee are both alike." For there is no essential difference between light and darkness. Professor Tyndall, in his researches in the realm-scientific of the physical, that borders after all so closely on the transcendental, has concluded that light is but ether in motion, and that darkness is but ether at rest. Spectrum analysis concurs in the conclusion; while Professor Crookes has demonstrated the truth of Dr. Tyndall's theory, by showing a tiny wind-mill under a glass case, moved by the sunbeams, and stationary in the dark. Lord Rayleigh and Professor Barrett, Churchill, Huygens, and others, have declared, with Professor Tyndall, that light is but the continual shiver of the mysterious elements called ether, odic force, psychic force, vital force, electricity, or any other grand term we may use to cover our ignorance with, touching its subtle nature. But whatever it may be, the close parallel we must all perceive between light and truth.

The misfortune being that our minds are so prismatic that they will not take in the pure white light of truth. We stifle some of the rays, and suffocate the blue of heavenly wisdom and the red of heavenly love; and what is tardily transmitted, and reluctantly received, passes through such an imperfect medium, so befogged with self, and turbid with all manner of impurity and carnality, that but very little of God's truth gets access to our minds, and the small and imperfect amount that does, reaches the mind only, and is so cold and robbed of its heat-rays and the impact of love, that it fails to reach the heart.

Light! Light! more Light!

Goethe's last words, and

Nature's grandest prayer to Nature's God.

—Archdeacon Colley's "Sentinel." (Natal).

IS THE BRIDGE HAUNTED?

Dear Mr. Burns,—It was with great pleasure that I read the excellent letter of Mr. C. Ware in your last issue of the MEDIUM. The success that attended the efforts of the circle must have been most gratifying to them. This question of Haunted Houses which through communication will, I hope, be brought forcibly before the minds of your numerous readers, is one which should attract the attention of all true Spiritualists.

If it be possible to raise up a spirit from this low condition in which the one must have been, surely it behoves us to look around and gather information of the like nature where our efforts may be possibly directed for good.

A lady with whom I am acquainted told me that when she was young she was living in a country part of Scotland, and in the course of passing to the town from the house in which she lived, she had to cross a small bridge which had been rudely constructed over a stream. When within a few yards of this bridge she always began to feel dazed and stupid, but when she got on to the bridge an almost irrepressible desire came upon her to throw herself into the stream; she assured me it was hard, very hard, to resist this desire, but did so by some unseen help. When she got over the bridge the feeling gradually left her, until she finally lost it on getting about 30 yards from the bridge. This did not occur only once or twice but numbers of times.

She visited the spot some time ago, after being absent for a few years, and when she neared the bridge, this feeling came on again in the same way. It seems to me that there is only one way of accounting for this extraordinary desire on the lady's part, viz., that she was mediumistic, and that some earth-bound spirit haunted the bridge, perhaps, itself having committed suicide on that very spot, and desiring to make others do the same. If any of your readers can give another and better explanation I should be pleased and gratified.—I remain, yours truly, J. Veitch.

P.S. The lady I may state does not believe in Spiritualism.

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

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, APRIL 7, 1882.

NOTES AND COMMENTS.

We are glad to see that Hargreave Jennings, author of the "Rosicrucians" and other works on the Occult, is receiving some little prominence from the "Theosophists." Allusion is made to him in the "Theosophist" for March. Mr. Jennings did a most noble act, when, emerging from his habitual Occultism, he wrote that glowing review of Sinnett's "Occult World," which appeared in our columns, and at once brought the book into such favourable notice, that we hear of a second edition. Mr. Jennings is the premier Occultist and Spiritualist, and in thus taking under his aegis the book of one of the modern school, at a juncture when a champion was, indeed, required to vindicate an altogether aspersed work, he bestowed a compliment which it will be long before the united brotherhood can repay it. Such incidents as the effect which that review produced, argue powerfully as to the influence possessed by our columns over the destiny of any department of literature bearing upon spiritual studies.

ST. PETERSBURG.—Mr. Cyrus Avery writes detailing a sitting he has had with a French lady, who gave him thirty-one items of information respecting his family, his past career, and the fulfilment of his present mission. He also alludes to the article by Wm. Howitt in the "Spiritual Magazine," of 1864, on the mission of Mr. Long to Russia. Mr. Avery entered upon his present occupations in June, 1863, and in other fifteen months he hopes to complete them, making a term of twenty-one years in all. The friends of Mr. Avery who knew him in London during his residence in this city, will be glad to hear of him and of the ultimate success of his plans, so near achievement.

LYONS, FRANCE.—A reader who has been wintering in Lyons, thus writes: "I visit a Masonic Lodge sometimes, and go as much as possible amongst the Spiritualists, of whom there are many, but mostly in private families, still there is one public meeting, held on Sunday and Wednesday, where, I think, I have found some earnest workers in the cause of truth, and I have every reason to believe that a good work is going on in connection with their efforts. Of course all receive the general teachings of Kardec, and we 'talk embodiments' openly."

Mrs. Tebb has intimated that Mrs. O. L. V. Richmond was on a visit to Washington D.C., the Chicago congregation being ministered to in her absence by Mr. E. W. Wallis. The "National Republican," Washington, gives frequent particulars of Mrs. Richmond's work in Washington in social gatherings. She is spoken of as attending the reception of General Ed-

wards, and General McEwen. The particulars are: "A large and intelligent audience gathered in the General's suite of parlours to listen to a fine intellectual feast prepared for their delectation. The company included, among others, Colonel Edward Daniels, and wife, Mrs. A. G. Riddle, Colonel Isaac Eaton Dr. Roland and wife, Major George C. Chorpeneing, Captain Kayle and wife, Mrs. Imogene Morrell, Judge Case, Dr. Edson, Mrs. Frank White, Mrs. E. A. Barnard, Mrs. Suitor, Mr. and Mrs. Davidson, Mr. and Mrs. Moore, E. G. Barnard, Mrs. French, and Judge Coombs. Miss Mildred McEwen favoured the company with a song, and Mr. J. L. McCreery with an original poem. The evening's entertainment closed with an inspirational poem by Mrs. O. L. V. Richmond, the subject being selected by the audience. It was very eloquent." On another occasion, "the parlours thronged with a large concourse of guests, who listened with the deepest attention to a selection of recitations by Mrs. Richmond, the trance speaker. They were extremely enjoyable and interesting."

CIRCLE & PERSONAL MEMORANDA.

Mr. and Mrs. F. Herne's address will be Heerenstr 4, Hamburg, Germany, until further notice.

Mr. T. M. Brown is on his way north. Address letters Howden-le-wear, R. S. O. Durham. After a week's rest at home he will return south again.

Dr. Hitchman will occupy the Concert Hall platform, Lord Nelson Street, Liverpool, on Sunday morning and evening next, Mr. Wright being called to Blackburn.

Mr. J. C. Wright will speak at Stamford on April 19th, subject—"Conjurors, Bishops and Parsons in Relation to Spiritualism."

Mr. J. C. Wright has been invited to remain over Sunday, April 23rd in London, and speak at Goswell Hall on that evening. His reply has not been received at the time of going to press.

OLDHAM.—On Easter Sunday, April 9, Mrs. Braham, of Manchester, and Mr. Lamont, of Liverpool, will occupy our platform at 176, Union Street, Oldham, in the afternoon and evening, at 2.30 and 6 o'clock.

Mr. W. Shrosbree will hold a seance for the investigation of spiritual phenomena on Monday evenings, at 8.30 prompt. For particulars, apply to 5, Penpoll Road, Graham Road, Hackney, E.

Rev. S. E. Bengough writes alluding to the facts reported by "Omega" from Plymouth last week. "That colloquy in Hindostanee!!!—that single fact beats all the discoveries by the international Transit-of-Venus expedition, in 1874." Further particulars go to confirm what has been so briefly noted by "Omega."

PARIS.—M. Henri Daviet, an earnest Spiritualist, and associate of the house of L. Stouvenant, and Co., 42, Rue des Teuners, Paris, desires to announce to Spiritualists on travel, that he is willing to serve them as correspondent, aid them in the exchange of money, the negotiation of draughts, or in any financial capacity for which there may be requirement. M. Daviet is aware that services of this kind frequently save strangers from great embarrassment and loss.

The net result is a decided drift, a tendency to obliterate some of the sterner features of the old translations. There is a fuller statement of the spirituality of our holy faith, of the universality of the love of God, and of the long-suffering grace which will condemn none till his moral probation is fairly completed. There is besides a clearer exhibition of the symbolic character of those passages which describe the nature of future punishment, and the uncertainty of many of the expressions which describe its duration. And these alterations are not made capriciously. They are not made in obedience to any critical theory. They are not due to any effort to adapt the text either to the supposed historical necessities of the first century, or to the beliefs and speculations of the nineteenth century. If any change has been made in the text it is on the authority of more ancient and reliable manuscripts and versions. And though I admit that the new translation sometimes mars the delicate balance and harmony of the matchless English of the Old Version, as in Cor. xiii., yet it does this only from an anxious desire to render more exactly the meaning of the original. This being the case, it is surely very interesting to notice that the drift of the change observable in the new translation is in the same direction as the drift of all healthy change in modern thought—in that direction which is indicated in the well-known words of St. John—"Perfect love casteth out fear, because fear hath torment." I draw an augury of the brightest hope from this fact. —Bishop Moorhouse (Melbourne) on the Revised Version.

TO THE FRIENDS OF SPIRITUALISM IN TOWN AND COUNTRY.

THE APPROACHING ANNIVERSARY CELEBRATION.

The meeting arranged to take place on April 20, at Neumeyer Hall, is exciting so much attention that our Committee, in acknowledging the kindness with which their propositions are being received, may well say that they express thanks on behalf of the whole Spiritual Movement.

Two weeks yet remain in which the work must be completed. Will every Spiritualist who has not done his or her share follow the excellent example that has been set them. By purchasing tickets and attending the celebration, especially if the 5s. or 2s. 6d. tickets are preferred, friends in the Metropolitan district may do a useful part in filling the Hall and filling the purse at the same time. Distant friends surely can forward a few stamps and so much of their kind-heartedness as well entitle them to their share of return which the Spirit-world bestows on all who acknowledge its work and try to help it on. I hope to receive many remittances and applications for tickets during the ensuing week.

Now as to the meeting—it promises to be one of unusual interest and importance. The most prominent workers in the Cause from various parts of the country will be present, and, for the first time, exchange greetings with their London brethren. The first part of the Programme may, possibly, be set apart for the recognition of the Visitors from a distance. In that portion Mr. J. C. Wright, of Liverpool, will deliver a trance address, and the Rev. C. Ware, of Plymouth, will give an address in the normal state. Other visitors may have an opportunity to be heard; intending visitors should give intimation as early as possible.

Then will come the Exhibition of Spiritual Phenomena, including a large number of Mr. Hudson's recognised Spirit Photographs, Materialised Spirit-forms, and other remarkable and authenticated Manifestations. The photographs of the Spirits will be shown by the oxy-hydrogen light, as large as life size. This portion of the Programme will bear valuable testimony as to the truth of Spiritualism.

The Third Part may set forth the words of our London friends: Miss Houghton, the Chronicler of Spirit Photography, and others with whom arrangements are pending. The Celebration is intended to represent the Provinces as well as London.

Mrs. Hallock, of New York, will preside. The choice of the Committee is most appropriate. It is fit that Woman should hold the front rank in the new era Spiritualism; and being an American, and a resident for many years in London, and an old Spiritualist as well, Mrs. Hallock unites the Past with the Present, and England with America, in this Movement. Dr. Hallock, now translated to the Higher Life, was one of the earliest investigators of Modern Spiritualism, in the Land of its birth.

Several ladies and gentlemen will, during the evening, vary the proceedings agreeably with abundance of vocal and instrumental Music. Mrs. Weldon, Mr. Tietkins, and other favourite Artistes have kindly consented to take part.

Surely it is not of any use to augment the merits of that evening: the help of all, and the presence of as many as the Hall will hold may be relied on.

AMY IVY BURNS, Hon. Sec.

15, Southampton Row, London, W.C.
April 5, 1882.

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.

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THE THIRTY-FOURTH ANNIVERSARY OF MODERN SPIRITUALISM.

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

Mr. J. T. Dales, 289, Crystal Palace Road, East Dulwich, writes: "Miss Young has kindly consented to give a seance here, on Sunday, April 16th, on behalf of The Hudson Fund."

Application for tickets should be made to Amy Ivy Burns, Hon. Sec., 15, Southampton Row, London, W.C.

SUBSCRIPTIONS RECEIVED.

	£.	s.	d.
Mr. H. Wedgwood	2	0	0
Mr. A. Vacher	2	0	0
Mr. J. Wootton	1	0	0
Signor Damiani	1	1	0
Mrs. James—per Miss Houghton	0	10	0
Mr. S. C. Hall	1	0	0
A Friend	1	0	0
Mrs. Towns	0	10	6
"Nicodemus"	5	0	0
Miss Douglas	1	0	0
Sir Charles Isham, Bart.	0	5	0
Rev. W. R. Tomlinson	2	2	0
Mr. Percy Wyndham	1	0	0
Mr. J. Bowring Sloman	0	5	0
Mr. A. Tennyson	0	5	0
Mrs. Tebb	1	1	0
Mr. R. Glendinning	0	10	0
A. T. T. P.	2	0	0
Mr. John Fowler	2	0	0
Mrs. Tyndall	1	0	0
Mr. Grant	1	0	0
Mrs. Welch	0	10	6
Mr. Hellier	0	10	6
Mrs. Popham	0	10	0
Mr. J. Lamont	0	10	0
Mr. Hunt	0	5	0
R. S. W.	0	5	0
Mrs. Cottell	0	5	0
E.	0	5	0
Dr. Johnstone	0	2	6
Mr. Ed. M. Winslow	0	2	8

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

F A I T H.

As, darkly from the frowning skies,
The gathering clouds in thunder roll,
So do the storms of passion rise,
And sweep like tempests o'er my soul:
Who, then, can whisper peace to me?
My God! my Father! only Thee.

When Friends are few, and Foes are strong,
And bright Youth past, and Pleasure fled;
While, wearily, I toil along,
With faltering feet and bending head:
Were such my lot, yet bless'd I'd be,
If Thou, O God, were't near to me.

And, though Disease and Sorrow press
The term of Life's declining day,
And, sunk in sickness and distress,
I moan the weary hours away;
My soul in patience still would be,
My God, were't Thou but near to me!

Or, if for me Life's hues were bright,
And Earth all sweet with fragrant flowers,
And Death, with cold and sudden blight,
Scattered in gloom the rosy hours:
I'd try to pierce that gloom, and see
That Thou, my God, were't near to me.

And, though Life's brightest dreams were fled,
And hushed the voice of Joy and Mirth;
Though Hope, that waited long, were dead,
Nor longer watched my childless hearth:
From my dry eyes Despair would flee,—
I would arise, and come to Thee!

Then, when my life's last hour was near,
And death and darkness closing o'er,
Naught of their terrors should I fear,—
What grief could ever touch me more?
I leave them all: I go, to be
Ever with Thee, my God, WITH THEE!

Edinburgh, 1882.

J. R.

Nature's Reply to the Believer in an Arch-Fiend or Devil, illustrated with a plate showing the Original Fiend, with varieties and modern development. By J. Croucher. Second Edition, Price 1d.

WHAT CLAIRVOYANTS SEE.

THE GEOZONIC SPHERES.—VIII.

To the Editor.—Sir,—It is not my intention to occupy space with anything like an elaborate disquisition upon any of those points already received, and which are founded upon repeated observation, and are, consequently, well authenticated.

My sphere of labour lies outside the boundary of human observation, or within the said boundary, but where observation has hitherto not been duly exercised, and which has been substituted by a number of carelessly arranged suppositions, which have in the course of time usurped the place of facts. It is, therefore, with such matters as these I have to deal. Hitherto, I have endeavoured to bring to light certain truths that lay far beyond the limits of observation, but the principle portion of the present article will be devoted to what may be made the subject of observation, but which hitherto has been discarded. Any further remarks relative to the geological arrangements of the Third Crust, I shall not for the present dwell upon, but shall proceed to notice a subject which I have already hinted at in preceding articles. This is, that the different crusts already treated of, have three distinct movements, and that apart from their annual motion around the sun.

The first of these motions is the diurnal; the second is that of expansion and contraction; the third is intermittent. The two former are periodical, the last is not so.

Now, whatever I may have witnessed in the two former crusts, may be expected on the present crust, and that under certain modifications. And if the motions I have ascribed to the former crusts, are not capable of observation on this crust, such would at once render abortive much I have already asserted respecting the former. I need not dwell upon the diurnal motion further than this, that each separate crust revolves around its nether space, at proportional intervals according to the diameters of each.

The next motions are the contractional and expansional. I assert that the present crust is the subject of such a periodical action, and that this assertion is capable of proof. We know very well that the true cause of the tidal ebb and flow has been a mystery for ages. It is true that the scientific world have, after many conjectures, satisfied themselves that they have found the true cause in the magnetic attraction of the sun and moon, but chiefly the latter, and that it is the influence of these factors, acting upon the waters of the ocean, that draws them upwards. Now I know that the moon has a strong affinity, for not only the waters of the ocean, but also all albuminous substances, and that like every other planet or star in the universe, it acts upon its own. The moon in like manner acts in a very powerful way upon our atmosphere. In fact it possesses as strong an affinity for our atmosphere, as it does for our oceans. And were it the cause of the tidal movement, what might we suppose would be the result of such suction upon an element so much more rarified than water? Would we not be in danger of losing our atmosphere altogether?

For science has been able to make known to the world two great facts regarding the present state of the moon, the one is, that there are no traces of anything like water thereon; and the next is, that it does not possess an atmosphere. Hence it is, that the moon possesses such an attraction for these two elements! But this attraction, though strong, is not so turbulent as to cause the waters of the ocean to follow its trail like a gigantic flood. No, dear reader. The true cause is to be found in the fact, that this huge crust expands and contracts latitudinally every twelve hours. Yes, it palpitates with a life imparted from the primal globe. And it is this that causes the tidal ebb and flow.

But it may be said that there are periods, when the tides are much higher, and that conjunctions of the larger planets do affect the tides considerably. Very true, but the influences of the stellar orbs do not act directly upon this surface. Their influence first descends to the centre of their power, and from thence that influence ascends upward. I have pointed this matter out very clearly, I think, in former articles. It may be asked, Is the expansive and contractive force as great now as at some period in the far past? No, not by a great deal. Hence, it is we have indications of tidal currents having in the past washed elevated parts of this and other countries, which are now no longer visited, and from which the ocean is at present far away. When this earth was young, its heart was strong. But we now find indications of declining life, and of a coming dissolution. "For the heavens shall wax old as a garment, and as a vesture Thou shalt fold them up, and they shall be changed, but Thou remainest."

There are three stages in the life of this earth. The first is the bounding beat of youth, health, and vigour. The second is spasmodical. The second period is now drawing towards its close. The third and last period, before the final breaking up, is cessational, and then comes the end.

The next movement to which this earth is subject, is what I shall call intermittent throbbings. This is a movement that

might be traced by very careful and minute observation. It is the result of electrical action, and the time when such throbbings are most powerful, is a day or two before great atmospheric disturbances. There are a number of small items which would go far to substantiate this theory: such for instance as the falling of buildings without any previous warning; landslips, and also certain utensils being displaced in some unaccountable way. All such items may serve the purpose of further inquiry, although not in themselves capable of proving the present theory. Yet that such is a fact, my spiritual perceptions compel me to believe.

Before closing this article, I have a few remarks to make relative to the moon, as it stands intimately connected with this part of our subject. It may be termed an off-shoot of this globe, for it is its satellite. The moon is, in a very decided manner, a planet of the surface; its influence does not extend far below the surface of this globe. It is an absolute dependent upon this earth for its existence and for its support. The moon will ultimately have an atmosphere, but that atmosphere will be the result of its affinity to our atmosphere. The moon will ultimately have oceans, but it will be in consequence of her sympathy with the waters of our earth. The moon may be fitly called the cosmic Eve, for she has been taken out of her lord and master. There is one other great truth connected with the moon and earth, and other planets and their several moons, which is this, that the planet that has a moon, there animal life abounds—life similar to that which exists upon this planet; and the planet that has no moon, in that planet there may be life, but it is not animal life.

I do not desire to be thought dogmatical, I only affirm what is known to me, which I am disposed to believe. At the same time we know that infallibility must not be attached to any mortal, spirit or angel.—I remain, sir, yours, etc.

J. THOMAS.

Kingsley, by Frodsham.

(To be Continued.)

MAN'S PHYSICAL CONDITIONS.

PUTTING PEOPLE ON A BETTER FOOTING.

EXTRAORDINARY ADAPTATION OF ARTIFICIAL LIMBS.

[We have had repeatedly inquiries made as to the best furnishes of artificial limbs, by the relatives of those under the necessity of requiring them, and it has always given us pleasure to recommend the skilfully devised appliances of Mr. James Gillingham, the celebrated Surgical Mechanist, of Prospect House, Chard, Somerset. He will be remembered by our readers as the author of articles on the case of Mrs. Croad, Bristol, some portions of which were transferred to these columns. Thinking it might be of service, we give below an article by the Editor of the "Chard and Ilminster News," and which appeared in that journal on Nov. 6, 1881. We have seen photographs of the little girl showing the limbs adjusted, and also covered by the clothing so that the defect was not visible. Mr. Gillingham's illustrated catalogue is an astonishing volume. The Editor quoted above thus writes:—]

If, as we are told, the age of miracles has ceased, the age of marvels certainly has not—so we thought when our attention was called during the week to another remarkable case just treated by our townsman, Mr. Gillingham—making the ninth instance in which he has had to supply two legs to patients who must otherwise, in this respect, have remained pitifully helpless for life. The case of Samuel Bishop, who lost both his legs below the knee by frost-bite, we noticed a few weeks since, and the successful treatment of it; our readers will remember, also, the more difficult case of the lad Pringle, which some years ago excited so much interest amongst the profession, that Mr. Gillingham was invited by the late G. W. Callender, Esq., of St. Bartholomew's, to exhibit it before the members of the Clinical Society in London. His treatment was considered so successful that the *Lancet* devoted much space to it, and Sir W. Fergusson and others openly stated that they had known no such instance in all their experience. The success just achieved by Mr. Gillingham he considers to be even greater than in any case he has treated, because of the tender age of the patient—only seven years. Even with an adult it must require all the tact and energy possible to overcome the difficulties of first learning to walk, even when the legs supplied are below the knee; but with a child, who would naturally be disposed to resist rather than help the operator, the difficulty would be tenfold greater, especially when, as in this case, an artificial knee had to be supplied to one of the legs, which would require intelligent use and control at every step. Mr. Gillingham has, however, succeeded in furnishing two artificial legs, with all the articulations of the natural limbs,

which as a work of art alone, and apart from the adjusting which we witnessed, are models of skill; by these the child is now enabled to walk in comparative ease and comfort, with the assistance of one hand and a stick, and slowly with two sticks, but the first few days of "drill," amidst tears and sunshine—as Mr. Gillingham puts it—were no less a trial to him than to his little patient. To lessen the difficulty of walking, Mr. Gillingham has, with his usual ingenuity, invented what he calls a "go-perambulator," combining, as it does, the advantages of a go-cart with the convenience of a perambulator, in which his little patient delights to give her doll frequent rides, every such treat to "dolly," bringing greater ease and confidence in walking to herself. On Thursday we had the great pleasure of witnessing the dear child's performance, and found it difficult to identify the bright-eyed merry-faced girl we then looked upon, with the sadly mutilated figure which some eighteen months ago was snatched from between the railway carriage and platform at Reigate, where the terrible accident occurred, which necessitated the amputation of both limbs. We sincerely congratulate her rejoicing parents and friends, and also Mr. Gillingham, on this new trophy, not only to his genius, but to his tenderness of heart, which has enabled him to bear with, and ultimately triumph over, the seemingly insurmountable difficulties of the case.

NOTES OF ARCHAIC PHILOSOPHY, EGYPTIAN AND HINDU, WITH CERTAIN PARALLELS CHRISTIAN.

In the Vishnu Purana (page 20, Wilson's translation) are laid down rules for the liberation of the soul. According to these rules every one who aspires to liberation must conquer the five afflictions. These are:—

- 1st. Belief that Matter and Spirit are one and the same.
- 2nd. Notion of private property being a legal possession.
- 3rd. Sensual enjoyments.
- 4th. Anger and impatience.
- 5th. Fear of death.

The Gayatri, the most sacred verse in the Hindu scriptures, is:—

"We meditate on that excellent light of the Divine Sun; may he illuminate our minds."

This is the same idea as that which forms the corner-stone of Egyptian religion, and it is not improbable that it came to India from Egypt, through India's pre-Aryan inhabitants, a Turanian race, allied to the ancient Egyptians and Chaldeans. Amen-Ra, that is, the "Hidden Sun," or Spiritual Sun, of whom Ra, the Physical Sun, was but an embodiment and symbol, was the Supreme Deity of Egypt, another of whose names was "Nuk-pu-nuk"—"I am that I am." The Jewish "Jehovah" came out of Egypt with other wisdom, but he soon degenerated. Swedenborg revealed the same Spiritual Sun.

One of the Vedic hymns says:—"I woke the divine Aditi early in the morning, at noon, and at the setting of the sun." Aditi was the Infinite Space viewed as intelligent—a goddess; in fact, "The Absolute." But beyond Aditi, this ancient philosophy placed a mysterious God. "Daksha," or Force, Energy, "Not Being and Being, are in the highest heavens, in the birth-place of Daksha, in the lap of Aditi." This Daksha is the "Universal Energy or Force pervading the Universe" of Herbert Spencer and J. S. Mill. The Hindus of old had got quite as far as those modern thinkers. Aditi, too, was the sacred boat of the gods (like the Barl, or Bier, or Bark of Isis in Egypt, and the Navis of the Christians). "Let us enter for safety into the divine boat, with good oars, faultless and leakless." Aditi sometimes means the life after death, also the name of the place the dead go to—the Deity of that place. She is called "The Mother,"—as in Egyptian Ritual of the Dead. "My heart is with my Mother," which was inscribed on the Scarebees and placed above the heart of the mummy. Aditi also is the Goddess of Freedom. The free liberated soul goes to Her. "May I obtain the will and the fearless light, O Indra; may not the long darkness reach us."

"The World is nothing but the manifested energy of the Supreme Brahma." "All worlds are but the form of Vishnu."—Vishnu Purana.

The same book describes Swarga—Heaven—as "Virtue in the mind;" and Naraka—Hell—as "Vice in the mind."

Again, "I glorify the Supreme Deity, Vishnu, the Universal Witness, who, seated internally, beholds the good and the ill of all."

In a very ancient Egyptian hymn, Amen-Ra is styled "The Ancient of Heaven, the oldest of the earth, the support of all things, on whose South and on whose North is love." "Thy love pervades the earth; love subdues all hands."

The Dawn is called in a Vedic hymn, "The face of Aditi." Horus had three diadems, which have been now turned into the Papal tiara, or triple crown.

Lucerne, Switzerland.

—"Church of England Sentinel," Natal.

A. J. O.

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PERFECT WAY IN DIET.

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BY

ANNA KINGSFORD.

Doctor of Medicine of the Faculty of Paris.

LONDON: J. BURNS, 15, Southampton Row, W.C.

PROGRESS OF SPIRITUAL WORK.

MR. J. C. WRIGHT AT MANCHESTER.

Last Sunday the above-named gifted medium exchanged platforms with the renowned inspirational speaker, Mrs. Emma Hardinge-Britten, and delivered two admirable discourses in the Mechanics' Institute. There was a fair attendance, both afternoon and evening, and the choice of the subject on each occasion was left to the audience; the afternoon discourse being on "Christianity and Buddhism," which the control stated to be much akin, the former being an offshoot from the latter. In the evening nine subjects were submitted to the chairman (Mr. Thompson), the nature of which was various. The one finally chosen by the audience was: "The teachings and character of Jesus." The control spoke eloquently upon this theme for at least an hour, and though his conclusions might not gain the assent of rigid orthodox believers in the divinity of Christ, yet, I dare say, to those who make a practical use of their plain common sense, the utterances given forth by the control through the medium must have drawn forth many a responsive echo from those present, as the trenchant remarks could not but receive the approval of those who had the courage to think and act for themselves in anything relating to the life of the greatest reformer and thinker the world has ever known. The control said the world had had sufficient evidence to prove that Jesus Christ had lived on this earth, and had done such work, as no other man before him had ever done. With regard to his rising again from the dead, it was a matter of history, and Spiritualism alone could explain the true significance of it. He could say that there was a great moral holiness about this great man rising like a meteor in the eastern world. This man was a hero and came when the world required him. A hero comes when he is wanted, and is monarch of his age. Such men, when the world has need of them, are created and leave their mark behind them. Jesus came not from the strong, not from the grand, but from the lowest obscurity, and the grand lesson he taught to humanity, was to love the Almighty and to love one another. He was possessed of no learning, but as his whole life spoke to the truth of his words, and as his actions were grand, owing to his having so much of spirituality and true goodness in himself, so performed he wonders, which no one before or since has ever rivalled. Jesus came not to argue with the priests of Judea, but to speak to men like himself of that great and important question which concerns all humanity, and being in his life the most in rapport with that which to others was mysterious, so spake he with power to them of the great hereafter; he spoke to them of immortality in such a way as none before him had done. Jesus was no smooth-tongued speaker, but was what would now be called a communist or a crusader. He (Jesus) did not teach theology; he did not live like those who now go to church or chapel; he was a great socialist who exemplified his teaching by the simplicity of his own life; he taught the doctrine that one man was as good as another, and he was an instance that a good man is never duly appreciated in his own age; so Jesus, who had so much sympathy for all mankind, had likewise many enemies, for it always is so, that the more universal a sympathy a man may have, so will he find his enemies increase. Alack! the world now possesses but little of the loving sympathy of him whom they ostentatiously call their leader. But the religion of the Nazarene will yet come, though at the present time it is rarely found in your midst, and in your churches. The control delivered some scathing remarks on the hypocrisy of the age.

At the conclusion, the chairman said the control would deliver a poem if anyone would name a subject. Three were named:—"Longfellow," "Love," and "Charity," and good poems on the three subjects were given. G. B.

MANCHESTER—HALF-YEARLY MEETING.

The Manchester and Salford Society of Spiritualists held its half-yearly meeting on Sunday last, April 2nd, for the election of officers for the coming six months, Mr. I. Thompson presiding, when the following ladies and gentlemen were elected: President, Mr. G. A. Brown; Vice-Presidents, Messrs. Braham and Thompson, Miss H. Blundell and Mrs. Brown; Treasurer, Mr. John Plant; Cor. Secretary, Mr. E. M. Whyte; Secretary, Mr. W. Hall; Librarian, Mr. Elliott; Book-stall Keepers, Mr. and Miss Highfield.

Mr. J. C. Wright, of Liverpool, gave two addresses; afternoon subject, "The Rig Veda: What is it, how long has it existed, and in what form was it given to the world?" evening subject, "The teaching and character of Jesus." Concluding with a poem on the "Death of Longfellow," and another, "Love and Charity."

The Society has made progress during the past six months, both in regard to membership and finances, whilst increasing interest is manifested in its proceedings.—Cor.

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

Sunday, April 9th, at 7 p.m. prompt, Mr. MacDonnell on "The Trial of Jesus from the standpoint of a Roman Citizen." Monday, from 4 to 6 p.m., a seance for the development of healing power.

Tuesday, at 8.30 p.m., a lecture on "Historic Mesmerism," by Mr. J. Veitch.

Wednesday, at 8.30, a Developing Circle.—Mrs. Treadwell Thursday, at 8, a Physical Seance; Mrs. Cannon, medium.

Previous arrangement with Sec. is requisite to be present. Friday, at 8.30, Conversational Lecture on Popular Subjects, demonstrative of Comprehensionism, conducted by Mr. Wilson.

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 a 10. J. M. Dale, Hon. Sec.

GOSWELL HALL SUNDAY SERVICES.

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

Last Sunday was fixed for the usual seance but Mr. Wortley, who had consented to be the medium on the occasion, was unaccountably absent. However, with the assistance of the guides of Mr. Towns and Mr. Brown, the morning passed off very well. In the evening we had an excellent lecture from Mr. Goss on "The True Spiritual Religion, with a review of the intellectual progress of mankind." The lecturer was greeted with very hearty applause at the close.

Next Sunday evening the service will take the form of an "Experience Meeting," when we hope many of the friends will have something to communicate. Commence at 7 o'clock.

R. W. LISHMAN, Corres. Sec.

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

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

Tuesday evenings, developing circle for members and friends Thursday evening, Mrs. Treadwell, trance and test. 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

LEICESTER—SILVER STREET, LECTURE HALL.

On Sunday evening last, Mr. Bent gave a trance address the spirit-guides taking for their subject—"A Real Token of God's Love to Man." The discourse was in commemoration of the Anniversary of Spiritualism, it was much appreciated.

On Easter Tuesday there will a Tea Meeting held in the above Hall. Tickets, sixpence each.

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

MRS. HARDINGE-BRITTEN'S WORK.

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

Sundays of March and April—Manchester.

SUNDAY LECTURE SOCIETY.

THE SOCIETY'S LECTURES AT ST. GEORGE'S HALL, LANGHAM PLACE, ON SUNDAYS,

Commencing each Afternoon at Four o'clock precisely.

April 16.—H. AUBREY HUSBAND, Esq., M.B., Lecturer on Medical Jurisprudence and Public Health, Extra-Academical School, Edinburgh, on "The Borderlands of Sanity and their relation to Crime."

" 23.—Rev. JOHN W. HORSLEY, Chaplain of Her Majesty's Prison, Clerkenwell, on "Prisons and Prisoners."

The Society's Lectures will be resumed in November.

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YOUR kindest sympathies and active help are earnestly solicited on behalf of the Movement now on foot in aid of Mr. HUDSON, who suffered so pitifully because of his being a Spirit Photographer, some years ago, and has not yet been able to rally himself.

To add to his sufferings, Mrs. HUDSON recently passed to the Spirit world.

It is confidently hoped that with a suitable glass house, and means of existence for a short time, Mr. HUDSON might be once again established in business as a photographer, and obtain, as he did before, the photograph of spirits, in addition to the sitters.

A proposition having been made in the Spiritual Periodicals, by SIGNOR DAMIANI, and which has been well supported by other correspondents, a Committee has been formed for the purpose of raising funds to help Mr. HUDSON, by Subscriptions, and an Entertainment to be given on APRIL 20, at NEUMAYER HALL, HART STREET.

Will you be so good as to favour the Committee with your friendly aid—

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THE THIRTY-FOURTH ANNIVERSARY OF MODERN SPIRITUALISM AT THE SPIRITUAL INSTITUTION, LONDON.

By a misprint in our announcement, Thursday was used in connection with March 31, which was Friday, so that the greater number of visitors came on the first named evening. Friday was the true anniversary, hence the meeting was held on that evening. The audience then consisted of three healers, a lady, and Mr. Burns. The article, "A Year of Years," which appeared in last week's MEDIUM, was briefly discussed, and it was observed that, of all forms of mediumship, that devoted to healing had been mostly a pure and unmixed good.

The conditions were harmonious. There was a powerful influence, and Miss M. A. Houghton was soon under control of her personal guide, "Maggie," then by a series of spirits who delivered most interesting addresses, the topic of which was the career of the MEDIUM, and the remarks were addressed personally to Mr. Burns.

Dr. Mack recognised the first spirit as "Beaconsfield." He said a great change was coming over the Movement. It would assume a loftier moral purpose, greater intellectual power, and a higher spirituality. It was spreading widely in directions which no one could know. In earth-life he had read the MEDIUM repeatedly, and from it gleaned valuable truths respecting the spiritual life.

The second control shook Mr. Burns by the hand as an old friend. He was "Dr. Ferguson," and seemed to know the inside life of the MEDIUM. He said, if a name be removed there

is another to take its place. There is a beneficial change coming soon in its work, and faithfulness will be rewarded with better conditions.

The next control assumed to be "William Howitt," and what he said was in complete harmony with a message given through Mrs. Horn, but which was fuller. He hopes to give some poetry through the medium soon. He can now appreciate the work and purpose of the MEDIUM, better than when on earth. He was very cordial. "B. Coleman" was with him, but did not find opportunity to communicate.

The last control was by a sage spirit who said he had lived on earth before this era, and it would be of no use giving a name. He was in the band that was related to the medium. She had been brought there that evening for a spiritual purpose. This spirit spoke most cordially of the merits of the work being done and of its increase in the future; even tenfold before this year is out. Taking up a copy of the MEDIUM the spirit stated that Mr. Burns had designed the beautiful picture on the front page by spirit-impression. Some might regard it as altogether symbolical, and no doubt Mr. Burns did so himself, but it was a truth that each spirit represented was a reality, and the names of them all could be given; while that picture stood on the top of the MEDIUM there would be the influence of that band to sustain it.

[Mr. Bielfeld painted a sketch of the picture from suggestions made to him, and the artist on wood, worked in the details: but much that is done apparently at random, is no doubt in the fullest sense the expression of direct spirit-purpose.]

The little group met together were greatly pleased by the meeting, which was considered an ideal spiritual circle, and that a crowd of auditors would have spoiled it.

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