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AND TEACHINGS OF

SPIRITUALISM.

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PAUL'S SPIRITUALISM!

"IF CHRIST BE NOT RISEN, THEN IS
OUR PREACHING VAIN, AND YOUR
FAITH IS ALSO VAIN."

1 COR. XV., 14.

MR. J. C. WRIGHT, MEDIUM.

The Apostle Paul was the most accomplished and learned of all the apostles. In his youth he sat at the feet of Gamaliel. He was acquainted with the doctrinal speculations of the Athenian Schools of philosophy, and the Wisdom of Alexandria he was thoroughly conversant with. At first his lofty spirit spurned the spiritual teachings of Jesus, but being led by an interior light he embraced the teachings of the Carpenter's Son. In his writings Christianity assumes that metaphysical cast, which has distinguished its development in later ages. He was a man of remarkable ability and tremendous enthusiasm: when convinced of a new truth the intensity of his energy burst forth to propagate it. He was not a man who did things by halves: there was a manly decision about his character which was commendable; he did not fall asleep over his work.

His genius and intense individuality stamped themselves upon early Christianity. He had rare powers of eloquence, and understood thoroughly the art of persuasion. As a student of human nature he mastered the problems of the human heart. He had great ambition and opinionativeness: he could ill brook contradiction. He was well adapted for leading. As an antagonist, he was thorough: he would give no quarter to an enemy. His restless, plodding activity made

him the foremost advocate of all the Christians then living.

His writings reflect the sort of studies in vogue amongst the learned in his time. The burden of his teaching had reference to the Resurrection of Jesus Christ from the dead. This theme constituted the texture and body of his purpose and utterances. The world then, like the world now, wanted ocular demonstration of the continued existence of the soul. The insatiable longing to continue in life was as active then as it is now. Man instinctively was then, as now, eager to continue and hold safe the sources of life.

The new tendency of Athenian speculation led up to a recognition of the Socratic idea of immortality. All religions that belonged to the Aryan branch recognised man as an immortal creature, and Paul, exchanging the Semetic for the Aryan form of faith, supported his convictions by appealing to the fact of the Resurrection of Jesus Christ from the dead. Those who denied the doctrine of the Resurrection were numerous and able: they had schools and teachers, and their power extended over a wide area; so that the minds of the people were very much distracted by the controversies provoked by old Judaism, the old Mosaic teachings, and the classic speculations of Alexandria and Rome.

With the rise of the Roman Empire appeared new social, philosophical, and political forces, which transformed the constitution of Rome, and made popular broader principles of government and liberty. These principles gained on the old notions, which had maintained the supremacy of Mosaic teaching, and it became a sharp struggle between Jerusalem on the one hand, and Rome on the other. Just as Alexandria, two hundred years before, disputed the supremacy of the doctrines of the Athenian Academy, for over two

hundred years the contests between these schools continued. Their contests and arguments were ranged around St. Paul, and of all the knotty subjects broached by the acute intellects of the age, that of immortality drew, with a profound admiration, the able men which were gathered together in the Schools of Alexandria, and who held different opinions and supported different forms of speculative doctrine. The whole priesthood of Judaism became saturated with the Alexandrian spirit, and prepared the way for that religious revolution, which culminated in the triumph of Christianity over Paganism. The special and essential point of Christianity, of the Resurrection of Jesus Christ, this was insisted upon as a fact corroborated by important witnesses, and essential for the hierophant to accept before he could become one in the Body of Christ.

Of course there were Materialists in those days who denied the Resurrection, but those who were witnesses of the fact, appealed not in vain to the credulity of the people. The sense of veneration was strong, and the disposition to eagerly embrace a faith which promised so much, —a relief from despotism, oppression, sorrows and tribulations, and an hereafter of unending happiness and glory, were sufficient in an ignorant age to produce a complete change in the popular religious sentiment. It was the advent of new life. Hope broke in upon the darkness of the human understanding. It was a revelation which inspired magnanimous virtues: it inspired the vulgar with heroic sentiments, and the learned with an enthusiasm never felt before. The critical and analytical forces of society were suspended before its triumphant march. Everywhere the voices of the Christians were heard. Prayers, fastings, and exhortations were practised with exultant devotion. The life of society seemed to be swallowed with one great absorbing idea revealed in the Resurrection of Jesus Christ. When a multitude is swayed by one sentiment, and especially when that sentiment is worship, it will rush on its way with the eager fury of a torrent; and accept, in its eagerness, without caution or moderation, opinions both dangerous and extreme. The Christians marvelled at the incredulity of the Pagans, and the ready and easily believing Christians were ridiculed and censured by the calm Philosopher and Pagan leader. The reason why the Christians were so enthusiastic, was that the eye of faith, the gate of heaven, had been opened to them. The hard troubles of earth-life were despised as nothing, as they gazed upon the golden pavement of the New Jerusalem. Standing on tip-toe of exultant expectation, they looked into the deep azure of heaven to see the ministering spirits and the return of the Son of Man, coming in the clouds of heaven. Such an ecstasy religious enthusiasm never inspired before.

A state, which promised so much excitement, soon marked its pathway by imprisonment and martyrdoms. What was a prison, what was

death, but a happy deliverance, but the admission of the divine spirit into a higher and a better world? This earnestness and devotion commanded the admiration of enemies, and the sympathy of the generous hearted; so that very soon the Roman world, from the City on the Seven Hills to the most remote dependencies, heard the name of Christ, and believed there was something in this thought and realisation of immortality for the human spirit, that gave man a taste of the diviner nature within, such as he never had so strong before.

Now, this cannot rest upon a myth; it cannot be that this is all delusion; it cannot be that this is the result of an earnest and ready believed priesthood. There was a Resurrection, and a resuscitation of the spiritual body of Jesus Christ. I do not believe that the physical body of Jesus Christ rose from the dead: flesh and blood cannot enter into the kingdom of heaven. Man has a spiritual body, and it is as natural unto man as the physical body. Man has had this accompaniment from the beginning: the first man who died physically suffered no spiritual death—a change not a creation in the personal evolution of the soul. Jesus to the Jews had made it clear that life continued after his body died, because he rose again from the dead and shewed himself on several distinct occasions; and even in these latter days, out of due season, was he seen by this man Paul, seen in the way when the wrath of the persecutor was high, when storms and hurricanes of persecution were being borne in the soul. The illumination overcame him by the way, and he stood confounded by the phenomenon of the very Christ springing into visibility before him.

These extraordinary manifestations, called the return of the soul, are as possible to-day as they were two thousand years ago. Natural law and spiritual law remain the same. The possibility of spiritual unfoldment is as real now as it was in early times. How hard it is to believe and realise another life now the enthusiasm of the first stage of conviction is passed. The preaching of a vague undefined immortality is an abstraction too difficult for ordinary minds to grasp. As spiritual presence bodily manifested comes with an objective reality, so striking and real that now the sensations can get hold and assimilate in the understanding a true intellectual relationship to the great world of invisible spirits. The Resurrection plainly recognises the oneness of human nature, that if one man be immortal all men are immortal, and that if one man be mortal all men are mortal. This self-evident truth helped them in their realisation of a personal immortality, and added an indissoluble link of unity in the great law of unending life. There is no reason why the extraordinary exhibition of occult power which brought Jesus back to the circle of friends beloved so well, should not, conditions being equal, enable the friends which are leaving for the better land to-day to return and give ocular demonstration of their presence.

The Church of Christ has long ago ceased to

have anything to do practically with the working of miracles; it has gone off into the helpless dotage of faith. A ghost in Westminster Abbey, making its appearance before a fashionable audience of the elite and pride of the English nobility, would make a sensation as profound as if an empire had been created. An ocular manifestation would tear faith to shreds. If the late Dean would only dress himself up and appear in the Poet's Corner, the old aisles would shake and tremble with the excitement of a confounded auditory. To make such an appearance would be his most effective sermon; more demonstrative than logic, it would give unto every mind a certainty of conviction that the Dean lived. Doubt would evaporate, and every mind would realise that, if the Dean lives, I shall live also. Every soul would be as happy as an angel in the prospect opened up in an unended life. The Gospel would become more effulgent, and real beauties would come into view that never have been seen yet.

The Resurrection is the pith of Christianity: without it it is shorn of its beauty and of its power. To awaken once again the pristine vigour of the Church, it will be necessary to call back again these angel-visitors to daily intercourse and loving sympathy. The domestic circle under such a blessed influence would acquire a charm which it has not enjoyed before. The gloom of the grave would be dissipated. The foot of the spirit on the threshold would bring the glad tidings of peace. The sorrowing heart of the bereaved one would be pacified. The communion would give the exaltation which so charmed the disciples in days of old. In every house would be a shrine in which would be expressed the best and the happiest thought, council and encouragement for those needing such; sympathy and love for those who need them to rest upon the warmer side of nature. The coming of spirits is as possible now, and the immortality is as morally efficacious now as it ever has been. Let us press on to a realisation of this great fact, and the soul will feel in the valley of tribulation that the sympathy of an angel is near, and that in all affairs of life man is surrounded by a mighty host of witnesses from which nothing in human life can be hid. Thy nature under this watchful care will shun the evil thought and action, and continually strive to do that which is good, of the best, the wisest, and the God-like.

WHAT CLAIRVOYANTS SEE.

THE GEOZONIC SPHERES.—X.

To the Editor.—Sir,—The plane on which we dwell being the Third Crust, consequently, that Space that is around and above us is the Fourth Space.

It is now my intention to note what I see within this space in as careful a manner as possible, and to make known my researches in the present article, with the sincere desire that what is now published may prove a blessing to the readers of the MEDIUM.

I here wish to reiterate what I have in former articles hinted,—that there is no such thing as absolute space. For there is no spot, in the universe of

God, but which is pregnant with existences. I, therefore, use the word space, in this and other articles, only in a relative sense.

This Fourth Space ascends about two thousand miles, where we again come in contact with the Fourth Crustation, which crust we shall notice in due course, but for the present our attention will be confined to those immortal beings who occupy this stupendous realm, or congeries of realms, upon which we are about to expatiate. It is quite possible I may not bring anything new to light, as doubtless other seers have traversed this same region long before me, yet, as I do not possess those discoveries, I cannot be accused of plagiarism.

Near this earth, in the lowest regions of the atmosphere, including a portion of the present earth-crust, I see a region of total darkness,—that is, spiritual darkness: a darkness which the spirit alone is capable of experiencing,—spirits that have once lived in bodies on this earth. This dark and gloomy region is inhabited by thousands, yes, by tens of thousands, of lost spirits. But although the number is so great, yet each seems alone, in perfect isolation: no association, no converse sweet to pass away one gloomy hour; but self-reflection, self-accusation, and self-torture; feeling no hope of future deliverance.

There is a class of persons now in the body who are living in proximity to this Sphere. Thousands have lived thus in the past; and one after the other have been drawn by the attractive force of some horrible infatuation towards this gloomy region, until they have finally been engulfed within its dreadful vortex. The persons who thus expose themselves are, first, those who live very low and sensual lives, who, in the language of Scripture, are said to "live after the flesh." The person may have a fairly developed intellect, he or she may appear sedate, and assume a very religious air; the individual may be a constant attendant at church or chapel, he may be a professing Christian; there may be no particular blot upon his outward moral character. And yet, under all this show, this tinsel, this parade, there is within corruption, darkness, and death. The inner life is the true life, and this has been after the flesh, this has been gloating upon the putrid carrion, and that to satiation.

The next class of persons who expose themselves to the dangers of this sphere are those who form wrong notions of God, and of his divine philanthropy. These persons are lovers of the Old Testament; they admire Moses far more than Jesus: the Law, to them, is much more congenial than the Gospel. These delight to read the terrible judgments that were inflicted upon the enemies of the Jewish Nation. Carnage, cruelty, and crime executed under the mandate of a "thus saith the Lord," seem to go down well with such persons as these. With this class there are only a very few that shall be saved, yet, fortunately, they themselves have somehow managed to be amongst the few.

There is yet another class—a very numerous class, too. These consist of people who are perfectly satisfied with what are called the externalisms of religion. They follow a certain round of outward observances, hear sermons, sing hymns, attend class, take the sacrament, and last, but not least, observe the collections; and all seems well, they are satisfied with themselves, their church, and their pastor, whilst at the same time the inner life has nothing to sustain it. That inner life which cannot be supported by a creed, a church, a chapel, or any other formal round of duties: it is only the spiritual that can support the spiritual. God is a Spirit, and they that worship him must worship him in spirit and in truth. Live not so low, make not your home amid the swamps, the bogs, and the fens, get up into your high mountains, the High Mountain of true Spiritualism. If you want light, turn not your back upon the sun. You need not live by the light of a rushlight, there is daylight outside; take down the

shutters, and the light will come in to you. God is Light, and his light and love are universal.

Consider me not presumptuous when I tell you that I have seen persons in this dark sphere whom I knew well in the flesh. I have heard their cries and bitter lamentations. But thanks be to the bounty of a merciful Father, Divine Love is omnipotent! Even these dark ones shall yet see the light. In thousands of instances it can now be truly said, "The people who walked in darkness have seen a great light," and even those who were sitting in the gloom of absolute despair, upon these the light hath shined. I know that this doctrine is not palatable to merciless priests and cruel parsons, but it is truth, and harmonizes best with the character of one whose tender mercies are over all his works, and who has no pleasure in the death of a sinner. Yes, I have seen in spiritual vision streams of light descending from on high, down to these poor disconsolate beings, and the moment the light has shone upon them, that moment they have looked up with apparent surprise towards the source from whence the light has come. With that light came love, and with that same love comes the power to ascend. So that, in the beautiful language of the Hebrew Poet, they could have exclaimed, and virtually did exclaim, "I will lift up mine eyes towards the hills from whence cometh my help; my help cometh from the Lord who made heaven and earth."

I will here relate an instance in the case of my own dear mother. My mother might be said to be a fairly moral woman. She was a good mother so far as duty, outward, worldly duty, was concerned. She was a member of a Christian church. She partook of the sacrament. During her illness, which was one of great suffering and of long duration, she read much in the current religious books of the day. The Bible was in no instance a neglected book with her, at least, so far as the formal reading of its pages was concerned; so that, when the time of her dissolution came, she declared herself quite ready to depart. Upon this declaration we all built our hopes of her future happiness. We, her children, believed her to be in heaven, and the church to which she belonged considered her salvation complete. But shortly after her death I saw her with downcast looks and dejected mien, wandering over the land belonging to our old home. I witnessed this for several years, but had no thought at that time that it was possible for her to be ever delivered from this sad condition. I suppose it would be at least thirty years before I got light upon this subject, when a thought came into my mind, a new thought to me. It was this: Is it possible for my prayers to reach my poor mother where she is? I will try. I lifted my spiritual appeal to the throne of the Eternal on her behalf. I had not been engaged long ere I saw a stream of light descending upon her, and at that moment she turned her face upwards for the first time since her death, and she put her hands together in a devotional attitude and exclaimed, "Blessed be the Lord for this." From that time she left her old haunts, and she is now in a region which I call No. Four, and her spiritual companion is the same clergyman who attended her in her last illness and who performed the rites at her obsequies.

The next region to the one I have been describing is No. Two. Here I see all sorts of mischief, sin, and wickedness. This region extends to the limits of our atmosphere. From this realm comes the active vices of the day, and every bad and vicious inspiration. The occupants of this realm seem more incorrigible and hopeless than those of the first. These have a light of a pale blue, but it is not the true light. It looks, in comparison, what phosphorescent light is to sunlight. It is a dull gray light. I simply write what I see, and as I see. I don't screw anything into orthodox shape.

This is, in fact, that veritable "hell" from whence the host of tempting devils come; and to this sphere or realm, the teeming millions of what is called civilised

life seem closely allied. This is the grand source of what might be termed external temptation. From hence the suicide, the murderer, and criminals of every shade, inhale those poisonous vapours of hellish inspirations, which nerve the trembling hand of the cowardly assassin to give the fatal stab to his unsuspecting victim. Thousands of persons of mediumistic tendencies have been made use of by the denizens of this sphere, to carry on their vile plots and schemes, for the purpose of prolonging the reign of evil, sin, and death, within this sorrowing world. Fellow-mediums, beware! We, as a class, are much exposed. Be careful of the company you keep; sit not in circle with any and every one, unless you have a sufficient amount of support from good and sympathising friends; "Try the spirits."

The next is the No. Three region. I do not see much difference between this and our present state, with this exception, that I do not see any positive evil, or no real active mischief; neither do I see very marked advances in good. The surface of each realm appears exactly like this earth, and as the sphere ascends it is as if our earth grew more beautiful. The mountains look more sublime; the rivers and streamlets in their meandering courses appear more delightful; the foliage, the flowers, the verdant fields, appear more beautiful; the cascades, and the majestic waterfalls look more enchanting. The dwellings of these Celestials far surpass in grandeur and design any buildings we have.

I will here describe the dwelling-place of one. It is that of a lady whom I frequently see, and with whom I am conversant, although one I never knew in earth-life. I asked this lady to show me her home. She is a resident of the Fifth Sphere. I saw as if a curtain of fleecy clouds were gradually parting, and light shone down upon a splendid mansion. Its walls were transparent. Within a spacious room, what I should term a drawing-room, I saw a gentleman reclining on a sofa, with some book in his hand; he seemed much absorbed. This gentleman was the said lady's spiritual partner; one she had never seen in the flesh, but it so happens that the said gentleman was known to me. Yes, he had been in life a clergyman of the church, and I had been a chorister in his church—a church in Wales; and this gentleman was never married. But the lady in question lived in England; she had been married, but, as I have since found, the marriage was not a happy one. Now, whilst looking over this beautiful mansion, I was conducted to the top, which had battlements around. In the centre stood a massive crystal dome. Within this dome was a picture gallery, and the paintings consisted of life-scenes, or life-experiences of this good lady. There were pictures of her first attempt to pray, and all the lights and shades of her pilgrimage on earth, until the happy hour came, the hour of her deliverance. It was a sight that made me weep.

Beyond this sphere there are two more: Seven Spheres in all, concerning which I shall say more in my next.—Yours &c.,

J. THOMAS.

Kingsley, by Frodsham.

(To be Continued.)

AN INCIDENT IN CLAIRVOYANCE.

A FARM LOCATED IN CALIFORNIA.

The potentiality of facts is recognised alone by some minds as the one thing admissible in Spiritualism; and when we think seriously, facts are, indeed, the current coin of the Movement, and the means whereby progress is made. Many of the spiritual theories drawn from the imagination form a pastime, or literary luxury in speculation. The difficulty under which all writers labour in recording spiritual or mental phenomena as facts, is their non-acceptance by the general reader, however well attested the cases may be; but notwith-

standing these disadvantages, it is necessary to go on heaping up evidence and never rest with the idea of sufficiency.

What we are about to relate is in our estimation a most convincing proof of the immaterial nature of the human consciousness or will, and is an inducement to cast aside the ordinary methods of thought-transmission, and cultivate the higher or extraordinary conditions of our being.

Mr. Nemes, a Glasgow gentleman, now in California, before leaving this country, called on me and desired information respecting the land he was going to America in search of as his future home. I put myself en rapport with my surroundings, and questioned my "guides," or the more illuminated part of my nature. Response immediately came, and on that occasion information, to a certain extent, was communicated. He called for another interview, and at that time I obtained a bird's-eye view or vision of a vast extent of country, which looked like a scene on the Pacific coast. I drew out a map of this particular place, and gave it to him. Soon after this he sailed for America, and travelled through many of the States. At last he found his way to California, and in the vicinity of Los Angeles he alighted on what he thought was the exact spot pictured to him in the strange fashion described. He took a survey of the place, and found a homestead about to be vacated, with an extensive and well cultivated orchard and ten acres of vineland. From there he put himself in communication with me, and arranged for each of us to sit down passively for a little time on two successive Sundays, at a certain hour, of course allowing for the difference of time between this and California. We were to think of each other, and also the nature of the business. On these two occasions he became so impressed with the influence, that he concluded this was the spot designed for his habitation. He immediately purchased the estate, and has since then congratulated himself on that business transaction; and the last mail brought a newspaper describing his beautiful home and the surrounding lands.

Now, this will be accounted for as a lucky chain of imaginative incidents, but it was not so to those concerned; but believed to be an actual experience of mental or occult forces, resulting in a truthful and business-like transaction. We record this as a fact brought about by no collusion, or preconceived notion, or even fac-simile process, whereby the knowledge was previously conveyed; but we believe it came into existence through the operation of certain faculties or forces subservient to the action of superior law.

It is known in telegraphy that when a wire is laid from one battery to another a return wire is required, so that the circuit be formed. It is only necessary, however, to lead the ends of the wire to the ground, and the intermediate earth or water become, in place of the return wire, the conducting agent. It is hinted at in some quarters that it may be possible, after generating the power in the battery, to convey a distinct message without the utilization of wires; and if this attainment be possible it must be simpler, although far more subtle, to convey knowledge through the more ethereal substance of air; but it may be accomplished even more accurately through the sublimated action of mental forces.

In the incident recorded above there are all the necessary appliances which scientific knowledge demands: The two batteries, the sympathetic cord or wire, and the intelligent action on the index at either end. But when the circumstances of the case are balanced, even with the similar arrangements, although of another order, there is an insufficiency in the illustration to meet the length and breadth of the argument, and when the distance intervening between the operators in the latter part of the incident, and the prescience which was displayed in delineating the locality beforehand are taken into account, we cannot fail to be arrested with the importance and the

power, which, if properly understood, might be superior to any power yet known.

It is vain to attempt a complete explanation of these and such like phenomena without the aid of spirit, or even the intelligent action of spirit-people. A solution to the problem is always at hand, when we behold the superior-manipulation to be that of disembodied beings. We may argue about the intrinsic merits of matter, or its power to congregate force in vast bodies, even worlds, and regulate motion according to stupendous law, and also to inhabit the infinitesimal animalculæ with the properties of existence: yes; but still there is the possibility, from these revelations, to find a force superior to the tremendous action of material law, and even finer in formation than the tiniest speck of functional life on this planet, because invisible to the range of telescope or microscope, in fact, having no part or parcel with the ordinary conceptions of force.

We are forced at this point to put forth the question: Do men of science put aside the study of a spiritual substance because of its failure to elicit the truth of natural substance, or add to the supply of knowledge? We calmly say, No! but because of the odium which modern respectability has cast around the subject: they dare not enter on it because of the opprobrium of public opinion. The fact of a spirit-world, with spirit-people, is not necessarily denied because of its want of truth or barrenness of results, but in the estimation of some it is so like the superstitious beliefs of the church people, or, on the other side, is deemed so analogous to the inferior and malevolent spirit of evil, that it must be let alone. Between these two alternatives—of the scientist and the religionist—the wise thinking portion of the community vacillate, or stand in opposition to both. There is no right in the hands of Spiritualists to command obedience to their teachings through the mandate of a God, or the terrors of a Devil: the force of truth is all-sufficient. The greatest amount of scope is given to the smallest bit of evidence in the hands of the scientist, which tends to illustrate a theory or extend the range of some order or species, and theologians send abroad cart loads of literature to defend the existence of phenomena that rest alone on traditional belief. Why Spiritualism, so cognate to both camps, should continue thus to be isolated, is marvellous to those who have a decided conviction of its truth; for it presents facts in the true spirit of science, whatever may be the consequence, and amply corroborates past phenomena through present analogous events.

It may be suggested that Clairvoyance is often manifested where the mind has no affinity or relationship to Spiritualism, and this is seen in those who adopt the study of Psychology and kindred phenomena while ranged under the banner of materialism, and who make use of these qualities to express the virtue in the material constitution of man. From my own experience clairvoyant ability is intimately related to the action of disembodied spirits on that department of our nature which furnishes evidence of a spiritual existence; or, to place this idea in another light, because we are furnished with powers that consciously or unconsciously hold converse with the spirit-world. This judgment in the matter has been formed from the most conclusive presentation of facts.

It is said by our Theosophical brethren, that all the phenomena in possession of the Spiritualists of this country can be illustrated by them in India without the aid of spirits. We accept this statement without in the least injuring our position. We believe the whole realm of spiritual force and substance, with which we, as mediums, now commune, will ultimately come into the natural or normal condition of the disciples of spiritual science. The problem being solved by Spiritualists in this country is of as much importance as the experiment of adeptship in India, and if they attain to the possession of spiritual powers through the cultivation of their own organism, it cannot be defam-

atory to the process of education now going on in this country through the aid of disembodied spirits.

It is only a difference of degree and not of kind. There is still one Spirit, one Faith, one Baptism. We auger the time near at hand when the adept brethren of India, and the advanced Spiritualists of this country, will be mutual co-workers in the demonstration of spirit-power.

ALEX. DUGUID.

Kirkcaldy

THE REGION OF PROPHECY.

A CLOUD OF EVIL HANGING OVER ENGLAND.

Dear Editor,—It perhaps is not out of place to mention the fact, that the present ominous political situation of this country has a spiritual connection, or, we would truthfully assert, a spiritual origin.

For some time back we have observed, clairvoyantly, a dense, dark zone, that has gradually gathered near the earth, and portentously rests over England. This spiritual belt of darkness intercepts the more benignant influences of a brighter zone immediately above. This storm-cloud, for we can call it no other name, is produced by the malignant influences or emanations of undeveloped spiritual beings. This sight has been noticed often of late, and has been mentioned to different parties with whom I communicate, as being a singular phenomenon in the spirit-world. It cannot fail to have arrested the attention of other spirit seers, and is certain of corroboration. It appears to be a condensation or united gathering of spirits of evil, causing darkness, and being near to earthly, or natural conditions of life, must act tremendously on receptive minds who furnish conditions for such spirits, and will not fail to occasion in our midst acts of violence and unparalleled crime, such as that which has just transpired in Ireland, and may be again repeated.

We are, in the face of this truth, destined, as a nation, to pass through a painful and humiliating crisis, and, whatever restrictions are adopted, these scenes will unavoidably take place. There will be an obscuration of moral principle, and almost a total reversion of humane feelings when conditions allow, that will cause good and well-disposed persons to shudder, and think of safety in other lands.

It will not do to act with tyranny and oppression in the crushing of this influence,—that will only augment the evil and accelerate the progress of destruction. Nothing will better dispel these storm-clouds of spiritual evil than a tolerant and loving disposition. We seek to give a warning from the point of observation, as from one who believes this spiritual depression to be a fact: that all those who take the sword shall perish with the sword; and persons in authority will do well to cultivate a conciliatory and just feeling in meeting the opposition. These things may be laughed at in some quarters, but, as certain as we live, there are hands or most sanguinary spirits, determined to undermine and uproot ancient and existing institutions, and, without regard to any mode of procedure, will carry through the programme.

Somehow or other they appear to have liberty and unrestrained power to execute their designs. The intervention of good, holy, angelic spirits, is strangely withheld, and until the exhaustion of that zone of fiendish strength we will not have peace, or even genuine prosperity.

To those minds willing to be guided by spiritual light, there is the hope and protection of good angels. But as storms in the natural condition are the exception and not the rule, so this alarming spiritual depression will only be of temporary duration, and will assuredly mend the spiritual and moral condition of society, and be the means of opening up higher and more advanced states of human action.—Yours respectfully,

ALEX. DUGUID.

Kirkcaldy.

PROPHETIC DREAMS.

By H. REYNOLDS, M.D.

Several instances are recorded in the Bible in which the future was made known by dreams, and the interpretation of dreams was sometimes an important part of the prophet's mission. Dreams in all ages have been believed in as affording indications of the future. In ancient Greece it was believed that dreams came from the great Jupiter, the king of gods. In ancient Egypt and Babylon, the interpretation of the monarch's dreams was an important state office, and was intrusted to a college of wise men. In consulting the Greek and Roman oracles, it was common, after performing sacred rites, to sleep in the temple, so that the information desired might be made known in dreams. Ancient philosophers wrote treatises upon the interpretation of dreams, as even Bacon seems to have believed that something might be learned from them. In modern times, however, very little attention is given to dreams, and they are generally dismissed from the mind with only a passing thought. The popular saying, "As idle as a dream," well expresses the sentiment of people generally in regard to this kind of phenomenon. This popular estimate of the nature of dreams is undoubtedly a just one as regards dreams generally. Yet it is possible there may be exceptions. Some dreams may have a meaning which it is important that the dreamer should interpret aright, and understand its import.

The mind, sometimes, in sleep can do that which it failed to do when awake. A difficult mathematical problem which, during the working hours, had baffled all efforts for its solution, is sometimes solved with ease during sleep. Many events, experiences, and impressions which apparently had long been recalled in the waking state, may come back vividly to mind during sleep. The mind can accomplish some task during sleep which it could not accomplish during the waking hours. It is possible that the mind, during the sleep of part of its faculties, may receive at times foregleams of the future, which, rightly interpreted, may be of advantage to the dreamer. In ancient times, too much reliance was placed upon dreams. In these modern times it is possible that dreams are too indiscriminately thrust aside as belonging to the vagaries and fancies of the night. The venerable Ralph Waldo Emerson says of dreams: "A skilful man reads his dreams for his self-knowledge, yet not the details, but the quality. What part does he play in them—a cheerful, manly part, or a poor drivelling part? However monstrous and grotesque their apparitions, they have a substantial truth. The same remark may be extended to the omens and coincidences which may have astonished us. Of all it is true that the reason of them is always latent in the individual. Goethe said: 'These whimsical pictures, inasmuch as they originate from us, may well have an analogy with our whole life and fate.' The soul contains in itself the event that shall presently befall it; for the event is only the actualizing of its thought. It is no wonder that particular dreams and presentiments should fall out and be prophetic. The fallacy consists in selecting a few insignificant hints when all are inspired with the same sense. Every man goes through the world attended by innumerable facts prefiguring (yes, distinctly announcing) his fate, if only eyes of sufficient heed and illumination were fastened on the sign."

Some very remarkable instances have occurred in which dreams have come to pass in the manner revealed to the dreamer. According to the London "News," on the occasion of the terrible railroad accident from which Charles Dickens narrowly escaped with his life, there was in the same train a lady and gentleman just landed in England, after their return from India. Just before the accident, the lady said to her husband: "I see the great wave rolling; it is close to us"; and then the crash came, and she was killed. The husband was unhurt, and at a later time, explained the strange words of his wife. Ever since they set out from India, she had been haunted in sleep by the dream of a vast silvery wave, and always as it was about to break on her, she awakened in terror. This was the wave which she recognised immediately before the accident which caused her death. Prof. Hedge relates that when André, in a visit to friends in Derbyshire, before his embarkation for America, was introduced to a certain Mr. Cummington, that gentleman recognised in him the original of the countenance of a man whom he had seen in a dream, arrested in the midst of a forest, and afterward hung on a gallows. The subsequent death of Major André in the manner indicated in the dream was a remarkable point in its fulfilment. Prof. Hedge, in commenting upon this dream and others in which the event took place as foreseen in the dream, regards them as tending to show "that the soul is essentially clairvoyant; when not impeded and overpowered by the action of the senses and the exigencies of the waking life, it seems to be taken up into unison with the universal spirit, to which there is no here nor there, no now nor then, and to have sight not only of what is, but of what has been, and what is to be."

During our long civil war, many instances occurred in which men were forewarned in dreams of their own death or that of their comrades. A week previous to the battle of Fair Oaks, a New York volunteer dreamed that in just one week there was to be a great battle, in which he would be killed while

charging across a field; that two sergeants of his acquaintance would be killed in the woods, one shot in the breast and the other in the groin, and that a large number of others would be killed. The soldier appeared so depressed in spirits the next day that his companions rallied him about being homesick, and he reluctantly told his dream. In just a week the battle took place, and the dreamer was killed in full sight of his regiment, and the two sergeants were killed, twenty minutes after, in the woods, one shot through the breast and the other in the groin, just as had been foretold in the dream. More than fifty men, it is said, were witnesses of the truth of this statement. The night before the cavalry fight at Brandy Station, a trooper who slept as he jogged along in the column, dreamed that a certain captain in his regiment would be unhorsed in a fight the next day, and while rising from his fall would be wounded in his left knee. He told the captain his dream, but was laughed at for his credulity. But in the very first charge the next day, the captain was unhorsed by the breaking of the girth, and was pitched heels over head into a patch of briars. While he was struggling out his horse was killed by a shell, and a fragment smashed the captain's left knee so that he had to have it amputated. Three days before the engagement at Kelly's Ford, "a corporal in the Sixth Michigan cavalry dreamed that a brother of his, who was a sergeant in another company, would have his horse killed in the action, and would almost immediately mount a dark bay horse with a white nose. Within five minutes both horse and rider would be killed by a shell. This dream was related to more than a score of comrades fully two days before the fight. Early in the action the sergeant's horse was struck square in the forehead by a bullet, and dropped dead in his tracks. It was scarcely three minutes before a white-nosed horse, carrying a blood-stained saddle, galloped up to the sergeant and halted. He remembered the dream, and refused to mount the animal, and soon after picked up a black horse. The white-nosed animal was mounted by a second corporal in another regiment, and horse and rider were torn to fragments by a shell in full sight of four companies of the Sixth." In the last instance, apparently, the life of the sergeant was saved by heeding the admonition of the dream. The writer who narrated this and other similar instances, adds, that "there was a time when a soldier's dream saved Gen. Kilpatrick's life; when a dream changed Custer's plans for three days; when a dream prevented Gen. Talbot's camp from a surprise and capture; and when a dream gave Gen. Sherman more accurate knowledge of Early's forces than all the scouts."

Numerous other instances of prophetic dreams might be narrated, but enough has been adduced to show that there is something worthy of considerate attention in some dreams, however trivial the greater part of them may be. The prophetic revelations made through dreams in ancient times are perhaps sometimes repeated in these modern times.—"Phrenological Journal," (New York).

WORK AND PRAYER.

A Correspondent writing from abroad says, speaking of his efforts to obtain spirit-communion:—"Yourselves, Mrs. Richmond, and others, say that by 'prayer' the portal (spiritual) opens. Now I am a very straightforward man, strive to be upright to myself and fellows, but 'prayer' I cannot get on at. I have occasionally tried, but it was a miserable failure; to me, there seems too much of the cringing spirit. I can understand 'work,' if that be prayer; but that 'asking of favours' goes against my feelings. Then, again, what am I to pray to? God, you say; but if I fail to comprehend him! I have tried to grasp the God-idea, and I get stuck amid the variety of views, and the immensity of the universe. To bow down to something that I cannot understand, to me savours of idolatry."

Prayer, as we understand it, is "work" of a sort—it is Spiritual Work.

Work is of very different grades, but it all originates in the spirit, and may, in all its forms, be actuated by the same motive.

There is that pure holy work of the vital apparatus, which keeps us alive and healthy. It is the basis of all work done on earth.

The second form of work is physical labour. It is the basis of industry, and is the ground-work of every blessing which man, as a mortal, can enjoy. Whoso works not, neither should he eat. Such a person has broken the covenant that entitles man to a place on this earth-sphere.

The third kind of work may be called "skilled labour," in which the worker strives to give effect to an accurate conception. This is the toilsome pathway by which man climbs to an appreciation of Truth—right and wrong. Mechanical exactness is objective righteousness, a geometrical form of Truth.

Mental work is of the fourth kind. Through it the spirit of man expresses itself in the subjective sphere, and manipulates thought. Advance in mental work is necessary, as the pioneer of higher forms of physical work.

The fifth phase of work is the first of quite another series. It may be called affectional work. Love is a form of work, and hard work, too, sometimes. Every time we love we do it

well or badly, and the result is accordingly. Love is the sculptor's chisel, by which we cut out the expression of spiritual beauty on our own features, and we psychologically exert a similar effect on those around us. Love one another, and thereby you hasten on the age of angelhood.

The sixth class of work is moral work. This is God-like toil, indeed! The spirit, through its unselfish sympathies and disinterested motives, labours to effect the good of others. It is an unceasing practical prayer, and it benefits, not only on account of material assistance which it brings, but because it pours into the moral nature of the objects of our sympathy the cheering perfumes and the healing balm of the inner life.

Now all of these forms of work may exist in one and the same person; and there can be no creditable or good work without this combination. There must be organic integrity to bring forth these noble fruits, for it is by the fruit that the tree is known. The foul organism cannot perform proper vital work; the cripple cannot do physical work; the idiot cannot undertake mental work; the perverted criminal cannot be an affectional worker, and the close-fisted worldling can do no moral work. In these defective cases the inner spirit is undeveloped: it has not the particular means to manifest itself in these forms of work.

But the seventh kind of work is Spiritual work. The spirit of man can not only work through the body, and the mind, and the feelings; but it can work direct, in its own particular sphere, and on its own account, and thus prepares the way for all the forms of more external work. While brain and body are at rest, and subject to the spirit, the spirit operates Godwards; that is, in the infinite realm, of which finite things are the mere phenomenal husk; and to do so requires ability of a particular kind. In doing mental work we do not dig the soil, nor in doing physical work do we frame logical arguments or philosophical hypotheses; in doing spiritual work we, in like manner, do neither of these things. The spiritual worker alone can aid himself and others spiritually, and assist spirits in their difficulties. True prayer is spiritual work. It can only be undertaken by the spiritually developed. Much of the prayer that is performed is altogether a spurious article. The professional prayer, who does so much of it for an annual screw, is a very reprehensible person, indeed. He may be known by the company he keeps; for instance, those conjurers who deny the power of the spirit-world to manifest itself to man; and blaspheme the living God, in misrepresenting his most spiritual gifts to his children; yes, professional praying and baseless-pretension conjuring make a good pair.

Some think that prayer is the piling up of many grand phrases in familiar adulation of the Deity. No. These are intellectual, lingual, rhetorical, idolatrous exercises, not spiritual. There is no prayer in all that grandiloquent noise. The writer never had the wet blanket so effectually wrapped around his spirit as when on one occasion he was about to lecture on Spiritualism, and the Chairman by way of "prayer" read from a newspaper a florid harangue to the Almighty, as if he had been describing the lots at a public auction. We never experienced a worse influence at a seance than when this ordering of Deity about was going on. We could give many instances. The most distressing thing about it is that the spiritually developed person has his inner nature utterly outraged by the introspection of the performance: it is seen to be so hollow and unspiritual. These performances do a vast amount of harm in the spirit-circle: in addition to enabling unprincipled, designing persons to achieve positions of prominence, and assume a sanctity that does not belong to them, these noisy prayers use up the finer fluid, and introduce a lower spiritual plane.

The work of the Spirit, prayer, may prompt speech, and language may be the vehicle of it; but there is not necessarily any prayer in speech, nor is speech an essential of the work of the spirit. Yet, by certain exercises that are not essentially prayerful, the inner spirit may find a means of expression and be thereby capable of achieving spiritual work which it could not accomplish without this collateral aid. It all depends on organic development as to these details. Some through the expression of words, others through the performance of works, give scope to the spirit to fulfil its mission, altogether, it may be, in another way from that which the words or work indicate.

True spiritual culture consists in the ability to work with the spirit, that is to "pray" truly. But to do so requires no speech or intellectual agitation. The subserviency of the external organs and the exaltation of the spirit is the needful state. But in all things—in the every-day work of life—this should be the case, and then, as Paul has it, we would "pray without ceasing," and a spiritual good would be effected by every act.

NORTHAMPTON.—On Sunday Mrs. Nelson held another most successful meeting at Mr. Ward's. Many had to stand from want of sufficient accommodation, and some could not get in at all. There was given through the medium an excellent discourse from "Thomas Phillips," formerly a bookseller in the town and a great Temperance advocate. He urged all to give up the drink and don the blue ribbon. It is reported that nearly 3000 new temperance pledges have been taken in Northampton in a fortnight.

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

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

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, MAY 12, 1882.

NOTES AND COMMENTS.

The greater portion of this week's Number has reference to the spiritual sphere, which is immediately contiguous to earth-life. The vision of a dark cloud over-hanging the country has been corroborated by many seers, but in different forms. Last week a lady had grave apprehensions that something painful would take place on Saturday; and feared it might befall the Royal Party at Epping Forest. It indicated, however, the tragedy at Dublin. "Lord Beaconsfield" through another medium predicted an act of blood, as did Miss Lottie Fowler, and there are more to follow.

Why not forwarn the victims? The control in one case said that the sacrifice was inevitable. Out of these painful events new feelings are evoked and the course of events altered. Mr. Duguid's advice to suppress the feeling of revenge is most wholesome. Such a feeling only admits, into the mind so excited, the influence of the dark cloud of evil. It is pretty near us all, and we have only to be "used up" or depressed, to become in close sympathy with it. Of all incentives to this evil influence the use of alcoholics and the frequenting of public houses and where promiscuous crowds assemble are the most powerful.

These topics bring the matter into a kind of political proximity. Do not most of our laws and our social polity emanate from that dark cloud? Christian legislation means: Repay evil with still greater evil. That dark cloud is the product of the unstinted national wrongs of centuries; and sooner or later the nation must balance the account. Great changes are impending; those who shut their eyes thereto are not wise. The good citizen will in time bethink himself how he can fulfil the duties of a true patriot. The next four years will witness much turmoil.

The interior landscape is limned by Mr. Thomas, who warmly commends an upward tendency of spirit; which practice is further illustrated in the article on "Work and Prayer." Dreams, visions, and controls, will help many in the coming troubles, and the hand of the Spirit will be made manifest, so as to open the eyes of many to truths that are now regarded with contempt.

Mr. Dale writes from "a little cottage in the country—a perfect paradise for sweetness and quietude" whether he has gone with Mr. Haxby for the restoration of his health. He desires us to announce that Mrs. Cannon has kindly offered to give a seance for materialization at Quebec Hall, on Monday, May 22, at 8 p.m., the contribution to be on behalf of Mr. Haxby. Mr. Dale hopes that those who attend will do so with the intention of being liberal.

HOW THE HELP COMES.

Last week in these columns, I stated "How the work goes on." Now I have to report the amount of help kindly remitted by the true friends and supporters of the Cause of Spiritual Knowledge. From Mr. C. Avison, Batley, I have received 5s; from Mrs. Manby 1s.; and from Mr. R. Winter Sprague, £1 1 0.

A sincere friend and hard worker, who has nothing to bestow, thus writes:—

I was sorry to see your urgent appeal in last MEDIUM. I am sure there are numbers of your supporters who have it in their power to relieve all your present liabilities without in the least injuring their comfort. I have heard you state your demands for a year, which did not amount to the stipend of many obscure parish ministers in Scotland, and the extent of your parish is the Kingdom and Colonies.

In reference to a similar appeal made some weeks ago, the following comment was made by an outsider:—

These matters puzzle me more than anything connected with Spiritualism, except one, and that is—Why the Spiritualists of the country fail to keep you supplied with money. It seems to me a wonderfully small sum annually you ask for. Our Rector receives £750. annually, besides a beautifully laid out Rectory, with grounds attached. Certainly, he pays his rates out of this, but the ordinary church expenses are over £500. annually, and yet this sum is cheerfully raised by its congregation. Then, in our town, there are, in the Borough alone, about a dozen other parishes raising large sums yearly, besides numerous dissenting centres; this, to say nothing of the thousands contributed to support the large missionary societies centred in London, is but a fair sample of what other towns contribute towards the popular religions of the day; should I not rather say "delusions?" Yet it seems a gentleman in London says:—"My family and I give labour to the value of £500. yearly to the Cause cheerfully, and £500. in money is also wanted yearly to carry out the work of this centre—work which, in the eyes of Spiritualists, should be of the highest importance, and, in reply, the Spiritualists of the country wilfully abstain from sending the required help." This is the mystery of all mysteries to me, at least, I have been always in the habit of judging any cause by its effects, but I hesitate and tremble to apply this test to Spiritualism, as its seeming effects, to my mind, are to cause its converts to shut out their light to all but themselves, and to button up their pockets to their leaders. If this be the outcome of Spiritualism, I, for one, am pleased to be an outsider, and am content to remain one. Certainly, it is but little I could give, and not a lot I could do to any cause. At the present time I neither do nor give anything towards the so-called religions, and my conscience is quite easy because I am profoundly impressed that they are totally wrong in principle, and that their power for good is negative, at the same time that their sweep for evil is positive, but, were I convinced of the reality of Spiritual Phenomena, my present conscience would be hell to me if I knew other souls were thirsting for the same knowledge, and the central spiritual worker was suffering hardships and hampered for funds to carry out his mission while I was doing nothing to satisfy the one or ease the other, and, as I say, if the conviction of Spiritual Truth is calculated to bring about such unphilanthropic and niggardly, selfish, feelings, I am well out of it, and I could rejoice that my brethren are. Still the fact remains, here, "outside," the earnest inquiring soul is located, and likely to be, for the local believers take care that he receives no help from them, and if he somehow gets hold of the MEDIUM, which is very unlikely, probably before he has even had time to assimilate any of the noble thoughts it contains, his eye rests on a piteous appeal for help, and he at once says to himself: "These Spiritualists cannot believe their own cause or they would be ashamed to allow such appeals to be addressed to them;" so, tossing the paper aside, disgusted, he finds his faith much shaken, and as he sees the same course of things day by day, and year by year, he will probably in due course of time reply to the question of—Well, what do you think of Spiritualism? with—Oh, I believe it to be all humbug. I myself know something of Spiritual doctrine, because my studies on man and his relations have led me to it; I should not think, myself, of waiting for information on any subject to be brought to me, but should go and fetch it; but I know that if you take 100 as earnest after information on any subject connected with man, etc., as myself, perhaps not one will know where or how to get it, hence the good of erecting finger-posts to guide them.—E. C. A. SURTON, Wolverhampton.

For my own part, I may say that a man, who has borne the burdens and received the blows I have sustained these dozen years, has got beyond disappointment. I am a Spiritualist, and feel keenly any reproach which the Cause may deserve; hence my cherished aspiration is that Spiritualists may be led to act honourably

towards me, and worthy of the Friends of Humanity. I came into this world to work for my Brethren, and that I have done: so that I have no ambition to satisfy in that direction, further than to work so long and in what way the course of my mission may determine. I have, therefore, no favour to ask of Spiritualists; their conduct is their own affair, not mine. If their treatment of me should prove reprehensible in the eyes of a generous world, then my most cruel infliction would be the odium which I as a Spiritualist would have to bear in common with the body of Spiritualists.

God forbid that this should be. I entertain the hope that some noble champion of Right and Fair-dealing will arise and lead on our brethren to a proper sense of their duty to this work. Whoever are worthy to perform this act, will place their names upon a record which the history of this Movement will not overlook.

J. BURNS, O.S.T.

Spiritual Institution, 15, Southampton Row, London, W.C., May 11th, 1882.

HELP FROM THE DIAMOND FIELDS, SOUTH AFRICA.

Some dozens of times we have tried to give proper acknowledgment to a kind remittance and friendly letter received at the end of last year, from Mr. C. M. Cogin, formerly of Wolverhampton, now of the Diamond Fields, South Africa. But we suppose the gods have ordained that his grand manifesto should appear side by side with the liberality of his English fellow-Spiritualists.

Of all the disagreeable duties of our work, the most painful is to ask for money; and when we have to work 18 hours a-day to give the little we receive proper effect in the spiritual work, and then are forced to leave much undone, we find it absolutely impossible to compile subscription lists. This must be our apology for apparent neglect and ingratitude.

Mr. Cogin sends with his letter a draft, to pay for a long list of subscribers to the MEDIUM, a parcel of Tracts, and the following list of

SUBSCRIBERS TO THE SPIRITUAL INSTITUTION.

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C. M. Cogin, Diamond Fields	1	1	0
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Mr. Cogin hopes the pounds of the Diamond Fields will be as acceptable as the pence of the English Spiritualists. Many thanks to you, Diamond Friends; you are truly a jewel in the Diadem of Spiritualism. The Cause in this country would go down altogether were it not for the liberality of Colonial Spiritualists, and others who have gone out into the world and got their hearts expanded and their purses filled thereby. Mr. Cogin very modestly alludes to the great work he is doing in South Africa. He says:—

I am, as you know, a powerful developing medium. When I returned to the Fields some two years ago, I commenced picking out and developing those whom I thought would be of service to the Cause. In this way I have given them internal proof of the truth of spirit-communication; for as each one gets developed, he in his turn becomes a centre from which flows the teachings of the great Harmonial Philosophy. And, when I am teaching, it is with pride that I can direct my hearers to those of their own acquaintances who can bear corroborative testimony to the truths that I am teaching.

Every one that I develop throws off the sectarian shackles and faces his would-be captors to their astonishment and dismay. You would be amused to see me walk into the office of a managing director of a Diamond Mining Company, put my hands on his head, and then leave him in utter bewilderment, with what he had felt and learned during my stay with him.

I do not hold any seances or public meetings, but I take each one into a quiet room, and there, with the aid of my spirit-guides, accomplish wonders.

I have cleared out the voluntary and involuntary part of my brain by Will-power, so that I have full control of both, and in fact, of my whole body, and in consequence am very sensitive

to impressions and to spirit-power—add to this an indomitable will, and then you have the man; almost a Vegetarian, too.

This is, indeed, an extraordinary work. We hope Mr. Cogin will kindly favour us with fuller particulars of his method of working.

THE STATISTICS OF SPIRITUALISM.

A great deal of nonsense is talked as to the number of Spiritualists in America and elsewhere. The subject has just cropped up in the "Accrington Gazette" where a correspondent quotes from "Government Statistics of the United States" to show that the Spiritualists in America number 30,000. This is altogether incorrect; Spiritualism is not a sect, and hence the application of sectarian measurement to it is sure to mislead. It would be puzzling to the dairy-maid, if she were asked to measure out a yard of milk. Spiritualism is simply the knowledge concerning, and exercise of, a faculty of our common nature. Its facts are objective and subjective, and all who entertain a conviction of the truth of any of those classes of facts may be termed Spiritualists. Thus Presidents of the United States, and the Potentates of European countries—the head of the Church it may be in their respective realms—have been Spiritualists in the definition given by us; but would their names have appeared as such in a volume of statistics? Communion with the spirit-world, and the study and culture of such communion may be carried on under any sectarian banner, as we know to be a fact in hundreds of instances. In fact, society in England and America as well, is honey-combed with Spiritualism; at least in those sections of society good enough to be attracted to the subject.

CIRCLE & PERSONAL MEMORANDA

A reader desires to know where may be found the story of the ghost appearing to Lord Littleton. It has been reprinted repeatedly, and no doubt some reader will be able to give the required information.

EAST DULWICH.—At Mr. Dales's, 287, Crystal Palace Road on Sunday evening, J. Burns, O.S.T., will illustrate the "Organic conditions of the Human Spirit," by a phrenological analysis of ladies and gentlemen, interspersed with his remarks. To commence at 6.30.

Dr. E. D. Babbitt, author of works on Light, Colour and the Spiritual Forces, is acting as Professor of Chromopathy and Magnetology, in the American Eclectic Medical College of Cincinnati. Chromopathy is the new science of healing by light and colour, while Magnetology includes the electrical, ferro-magnetic and psycho-magnetic forces and the general system of healing by manipulation. We believe it is the first time that a medical college has been progressive enough to establish a professorship of these finer forces. We learn that the Dean and some of the other Professors in this College are Spiritualists.

CONSETT.—On Sunday evening, Mr. T. M. Brown, lectured in Mrs. Walton's meeting room, Blackhill. The subject was chosen by a friend: "The art of Healing, and its beneficial results." This theme was handled in a highly intellectual way, to an appreciative audience. Questions were invited at the close, and a vote of thanks was accorded to the lecturer for the able manner and scientific view in which the subject was dealt with. Mr. Brown has had some very important private sittings in the district, and a good impression has been made by his visit.

Mr. T. M. Brown, will be in Newcastle till Tuesday. Address letters till then—care of Mr. E. J. Blake, 49, Grainger Street, Newcastle-on-Tyne. Arrangements are being completed for another journey south. Mr. Brown would be glad to lecture and hold private seances at Middlesborough, on his way south. Mr. Brown has been invited to visit America, New Zealand, and other distant countries, but cannot yet fix dates; though he thinks it probable that he may visit all these places before his mission work is concluded.

Wanted two gentlemen to investigate the phenomena of Spiritualism at advertiser's own house—address G. H. Newton, 117, Lorrimer Road, Walworth, S.E.

Man, and his Relationship to God. An Inspirational Discourse, Delivered at Walsall, by Walter Howell. Price 1d.

London: J. Burns, 15, Southampton Row, W.C.

MAN'S PHYSICAL CONDITIONS.

PRIMITIVE VEGETARIANS.

Vegetarians, or people who discard flesh of all sorts from their diet, are regarded by society as peculiar, or radical, or "cranky"; but in what class shall we place a family that resides in California, the members of which have returned to primitive ways of eating, indeed, since besides being vegetarians of the strictest order, they take no cooked food?

The San Francisco "Call" lately published the report of a visit made by one of that newspaper's reporters at the home of this family, and as the subject of diet is, like the weather, always in order, a good part of the report is here reproduced.

The name of the family is Hinde—their residence near Anaheim. Mr. George R. Hinde said with reference to the peculiar food-habits which they had adopted:

"Since September, 1878, we have used neither fish, flesh, nor fowl; nor do we partake of eggs, milk, butter, sugar, honey, syrup, salt, or condiments of any kind. We use no bread, nor anything that has been subjected to the action of fire; therefore, vegetables that can not be eaten raw are also discarded."

"Do you consider all these articles hurtful?" asked the visitor.

"Not absolutely; they are nourishing to the physical part of our nature, but we believe that for this purpose sufficient nourishment can be obtained in fruit and other food in its natural state. Fire burns out the spirit of food, rendering it mere dead matter, fit only for the substance of the animal nature, leaving the spiritual to starve."

"But what do you eat?"

"Fruit, mainly; with nuts, berries, raisins, and the cracked kernels of grain softened in water."

"That can not give you much variety."

"Oh, yes. There are many kinds of vegetables we can use raw, and they are more palatable, when you become accustomed to their use, in their natural state. Your craving for cooked food is because your system has become habituated to its use. The taste for food, as nature provides it, soon becomes fixed by habit. We eat uncooked green corn, peas, beans, etc., with more relish than we once did the same articles cooked. We would as soon think of cooking a radish as a turnip."

"What about potatoes?"

"We are not partial to any vegetable that grows under ground, though we do sometimes eat onions and turnip, which grow near the surface, exposed to the sun and air."

"How do you manage in the winter—say from December to April?"

"The variety is not so great as in summer; but oranges are then in their prime, while nuts and raisins never fail, and cracked wheat and oatmeal are as plentiful in January as in July. In this climate there is no time when fresh fruit of some kind is not attainable. In fact, it may be plucked from the tree during every month of the year. In a climate where Northern fruits will grow, and yet such delicate plants as tomato-vines are seldom touched by frost, there must be great variety and abundance of production. Strawberries may be gathered here from January to December; green peas and beans, tomatoes and vegetables grow the year round. Oranges begin to ripen in December, and remain on the tree till June; then figs, peaches, pears, plums, apricots, apples, nectarines, grapes, etc., follow—a never-ending supply, until January, with its golden fruits, comes again."

The house in which the Hindes live is described as a large, square building, surmounted by a tower. The internal arrangement is convenient, though without much regard to economy of space. There are several bath-rooms, a multiplicity of closets, and a wide hall which winds around through the interior as if looking for more vacant space to occupy. It is a costly house, and the expense, to an ordinary observer, appears out of proportion to the advantages gained by its peculiar construction.

The reporter partook of several meals with the family, which consisted of oatmeal, rye meal, and cracked wheat softened in water—all uncooked. There were no condiments, not even salt. Of fruits he was offered figs, raisins, dried peaches soaked in water, apples, nuts, tomatoes, and oranges.

In the storehouse there were bushels of peanuts, raised on the place, and tomatoes, which had been dried in the sun. Lemons and limes are used to some extent, though not freely, as no sugar is allowed to modify the acid. Honey is considered a greater abomination than sugar. Cold water is the only drink, and but little of that, as the moisture of fresh fruits is usually sufficient to satisfy thirst. In summer they have melons in abundance.

The real estate of "Fraternalia," as the place is called, originally consisted of twenty-four acres, but a plat of six acres was sold, and eight acres of the remainder deeded to a lawyer for defending suits, so that only ten acres remain.

It is spoken of as a remarkable fact, that there has been no sickness in this family since the members became habituated to the use of dried-fruit diet. Even contagious disease, which usually attack children, are not taken, notwithstanding repeated exposures. For several weeks after adopting the diet,

one loses flesh and spirits, but soon regains weight and vigour. Any relapse into former dietetic habits brings on illness. For this reason it was first found necessary to prohibit the children from taking cooked food offered them by neighbours, but now the little ones are as tenacious in their adherence to a fruit diet as are the adults. The mother and several of the children do not appear to be very rugged, but Mr. Hinde and one of his daughters are pictures of health. Prior to the adoption of a fruit diet, Mrs. Hinde and two or three of the children had been "ailing" for years.—"Phrenological Journal," (New York).

OUR STEP-SONS AND STEP-DAUGHTERS.

To the Editor.—Parents are usually anxious concerning the choice made by their sons and daughters in obtaining life-partners of the opposite sex. A few practical hints will interest your readers, and your correspondent hopes may prove of mutual benefit.

Our offsprings have our tender care, good advice and necessary correction for many years, and when they become thirteen from that to twenty years of age, we find they need our kind and indulgent guidance more than ever. At this age, they should possess a knowledge of the laws of moral, mental, and physical self-government, self-purification, self-development, chastity, and hereditary descent.

Our chief aim should be to keep them pure, and make them more fully developed, healthy and long-lived men and women than ourselves. Duty demands that we provide for them sound information concerning the choice of moral, mental and physical quality in their associates, the parents hoping in return to see grand-children of a superior type, more complete in organization, and possessing an increased amount of vitality, or life energy accumulated during the pre-natal and lactating periods.

In "temperance circles" there are whole families who have not tasted fermented or spirituous liquors during their lives. Young persons of both sexes in such society should be placed in communication with each other by letter, under the guidance of their parents. There are to be found in "New Civilization" circles families who have eaten no adulterated food in their lives, and some where neither parents nor children have ever had their blood poisonously contaminated by the filthy and cruel introduction of swine-, horse-, or cow-pox, nor superstitiously inoculated with the corrupted blood of other human beings. Others there are, who as a rule, use no semi-developed, deteriorated or devitalized food,—these all would be pleased to correspond with those of the same pure, purer or purest grades.

If you will devise some means in your valuable paper, by which such postal connections may be brought about, between the parents, you will do a great amount of everlasting good.

For the sake of example—I may state with pleasure, that I have not tasted fermented or spirituous liquors in any form for twenty-three years, nor has Mrs. H. my wife for twenty-years, we have not taken any medicine during that time, we never give any to our children, seven in number, sons and daughters. The eldest is eighteen years of age, they have never tasted such drinks, no adulterated food has been used in our family for nine years, and for four years we have used no devitalized food. We are always healthy, plump, lively and hardy, not knowing what sickness is. Hoping this letter will do good, I close it in prayer: God bless the rising generation.

VICTOR B. HALL.

Toronto, Ontario, Canada.

April 4th, 1882.

[Will our correspondent kindly tell us what he means by adulterated and devitalized food.—Ed. M.]

OBITUARY.

CHRISTOPHER DOBSON, SPENNYMOOR;

PASSED ON TO THE HIGHER LIFE,

Thursday evening, May 4th, 1882, Aged 57 years.

His end was sudden and very sad for Mrs. Dobson. Although not in robust health he was about his customary duties and attended his work all day. In the evening he was gay, and in a lightsome mood Mrs. Dobson, who is a medium, took up a concertina under control, and played a lively air (in her normal state she cannot play any). He got up from his seat and remarked: "Well that is strange—I could dance to that," and began moving lightly about in a dancing attitude, when he exclaimed suddenly, "Oh my side," and threw himself on a sofa, beating the while with great energy and vehemence his side over the heart, whilst the perspiration copiously exuded from every pore of the body.

When the spirit-world burst upon his vision a sweet smiled passed over his countenance. His wife, who had been unavailingly importuning him to speak to her, thought it was a favourable omen, that now he would be better; but it was illusory, a vain hope; the spirit had fled from its clay tenement to take its place in the spirit-world, for which it had fitted itself. Without being able to utter another word, and before

the doctor arrived, all was over: the body was dead; the spirit[†] enfranchised—free.

At a sitting on the Sunday evening, they were told by some of the controls that many of his near and dear friends who had passed away before him—and had told the sitters again and again his end would be sudden—were expecting and waiting for him on their side to give him a cordial welcome. Many encouraging communications were given respecting his felicity and preparedness, owing to the discipline he had subjected himself to in his investigation of Spiritualism. It was affirmed that he would be a useful worker on the other side and would be able forthwith to enter the spiritual vineyard as a useful control.

He was a sincere, devoted and enthusiastic investigator. He had acquired a truer and nobler perception of the purport and object of Spiritualism than the majority of investigators attain to. In order to obtain spiritual purity he subordinated all his propensities to its accomplishment; he was a Son of Temperance, a vegetarian, and non-smoker, and self-denying in every possible manner; thus giving a practical exemplification of an earnest desire to form a proper basis, physically, to facilitate his spiritual development.

At the Sunday evening sitting, a strange but thrilling phenomenon occurred. There were sounds of melodious music, as though some one was playing the harp, and the sound appeared to emanate from the coffin in the room in which the deceased body lay.

The funeral service was conducted by Mr. Dunn, Shildon, or rather by his controls, in a beautiful and influential manner. The service excited quite a sensation in the locality, whatever may have been the views previously of those present respecting the folly and wickedness of Spiritualists generally. All who were present acknowledged that all was conducted with decorum, and very many were emphatic and loud in their praises of the eloquent and impressive nature of the service. It was without exaggeration a time of spiritual refreshing, truly exhilarating, indeed. A divine afflatus of spiritual presence overshadowed the occasion. I doubt not but an impetus, as the result, will be given to spiritual investigation.

A great number of mediums from the surrounding country were present, perhaps a larger concourse of eminent and distinguished Spiritualists than ever met together in this part of the country for such a purpose. Great credit is due to the widow for the courage she evinced in burying thus in presence of the almost universal feeling and sentiment of hostility evinced and existing.

A very encouraging meeting was held in the evening, from which the writer, in order to catch the train had prematurely to withdraw.

L. S.

MEDIUMSHIP—THE SPIRIT-CIRCLE.

SEANCE WITH MRS. KATE FOX-JENCKEN.

To the Editor.—Sir,—Having lately seen in the papers an announcement that Mrs. Jencken, the medium through whom Mr. Livermore obtained those wonderful manifestations of his deceased wife through so many months, was now open to professional engagements, I arranged a sitting with her at my house on the 3rd instant. The only other person present was Mrs. Nokes, of 2, Scarsdale Villas, South Kensington, with whom Mrs. Jencken is at present staying. Mrs. J. writes freely under control with the left hand as well as the right, in darkness or in light, and always backwards, without any knowledge of what she is writing until it is seen reflected in a mirror. We sat close together round a small card table, and the seance began while we were taking a cup of tea, chiming in with our conversation. Communications in writing were obtained from controls who are accustomed to address me through other mediums, although I had never mentioned the fact to Mrs. J. and their names were quite unknown to her. While I had hold of her hands a small hand bell was rung upon the mantelpiece, about six feet distant, and other objects were brought out of a closed cupboard and used to tap me with. It was quite impossible that Mrs. J. or Mrs. Nokes could have known that such a thing was in the room. By and by three violent blows upon the table announced the presence of the control who claims to be "Benjamin Franklin," and who took so large a part in the Livermore manifestations. The controls speak very confidently of being able to materialize in my rooms in one or two more sittings.

A FIRM BELIEVER.

PROGRESS OF SPIRITUAL WORK.

PLYMOUTH.—RICHMOND HALL, RICHMOND STREET.

Our friends have been doing well during my nearly three week's absence. The Sunday congregations have been exceedingly good; the kind and willing service rendered by Mr. R. S. Clarke, who occupied the rostrum on two successive Sunday evenings, seems to have given universal satisfaction; and the

trance addresses by Mr. H., have been unusually good. In addition to this, the week night circles, which have been well attended, have yielded new phases of spirit-manifestation, and several new inquirers have become thoroughly convinced of the truth of Spiritualism. From what has been told me the home circles seem also to have been fruitful in results. There was a good congregation in the Hall on Sunday evening; the discourse was on the meaning of the prayer, "Thy kingdom come;" and excellent addresses were again delivered to a large and deeply interested audience by Mr. H.

MY RECENT VISIT TO LONDON.

I look back with unqualified pleasure upon my experiences during a fortnight's stay in London; matters chiefly of a personal and private nature have left a vivid impression upon my mind, and are a permanent source of wonder, encouragement and hope. It is very significant and suggestive to myself, that in addition to several that I attended in the city, I was permitted to sit in circles at various points of the compass in the metropolitan area—thus affording me somewhat of a bird's-eye view of the Movement as it obtains in the Metropolis; at least showing, that in whatever direction one may go, Spiritualism and Spiritualists are to be found. There is, in London, what might be called a grown-up, and matured Spiritualism, as compared with the young and growing Spiritualism of this and other places; to have had some experience of the difference between these two will be very useful; it is simply the difference between nursery, and the fruit bearing trees of matured growth.

NEWTON ST. CYRES.

The work goes on at this place. During the absence of Mrs. C., the incipient mediumship of others has been called into exercise; and during my brief stay with the friends, we were able to assist in the deliverance of other earth-bound spirits, who came, or who were brought, to control the medium and appeal for our sympathy and prayers. The personal experience attending this kind of work is so blessed, that one cannot but covet to be engaged in it continually.

TOPSHAM.

Mr. C. and myself were kindly invited by an influential family residing at this place to visit them, and render assistance to their circle. Persons of high standing and influence in the village joined us; and our experiences at the three sittings held were most interesting. The lady of the house who has lived in India, and who has had Indian nurses in her family, bears testimony that Mrs. C.'s Indian guide is a pure native "Ayah." Chiefly through the courageous and undefatigable effects of this lady, a considerable interest seems being awakened in the subject of Spiritualism in this place, chiefly amongst the more influential class.

THE TROUBLED BOARDING SCHOOL IN SUSSEX.

Readers of the MEDIUM will regret to learn that on account of serious illness amongst the inmates of the school, the intended mission of investigation to this place by Spiritualists has had to be indefinitely postponed. No doubt the matter will be fully dealt with when the right time comes; the lady in a telegram to myself says, "I intend to persevere to the end."

OMEGA.

NORTH SHIELDS: Bolton's Yard, Tyne Street.—Our service was held here as usual on Sunday evening last. Messrs. Nicholson and Forster, of Seghill, occupied the platform. Mr. Nicholson gave an interesting account of his experience as a medium, and Mr. Forster discoursed upon the uses and abuses of Spiritualism. Our room was crowded, and the discourses were highly appreciated. Those friends have for the last ten years been energetic workers in the Cause, and we wish them God speed. On Sunday evening next at 6.30, Mr. A. Pickering, of Felling, will occupy the platform, and on Sunday, May 21st, Mr. W. C. Robson, of Newcastle-on-Tyne. Healing Service as usual on Sunday afternoon from 2 to 4. At our circle on Sunday morning last, Mr. Watson, one of our local mediums, clairvoyantly described our spiritual surroundings. He saw several circles formed above us, one above the other, and in the centre of the group, he minutely described one spirit with a book in his hand, and on the book was written "Baxter's Saint's Everlasting Rest." We were informed that his name was "Richard Baxter," and that he was the spiritual leader of our Society. Richard Baxter, an eminent Presbyterian divine among the nonconformists, was born at Rowton, in Shropshire, on Nov. 12th, 1615, and distinguished himself by his exemplary life, his pacific and moderate principles, and his numerous writings. He was remarkable for his piety, even when he was very young. He was a person wonderful at extempore preaching. He wrote 120 books, and was famous for weakness of body and strength of mind. He spoke, disputed and wrote with ease, and discoursed with equal intrepidity when he reproved Cromwell, and expostulated with Charles the 2nd., as when he preached to a congregation of mechanics. Among his most famous works were, "The Saint's Everlasting Rest," "Call to the Unconverted," "Poor Man's Family Book," "Dying Thoughts," and "A Paraphrase of the New Testament." His enemies have placed him in hell; but every man that has not ten times the bigotry that Mr. Baxter had himself, must conclude that he is in a better place.—H. APPELEY.

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

Sunday, May 14th, at 7 p.m., prompt, Mr. J. J. Morse has kindly offered to deliver a Trance Address.

Monday, from 4 to 5.30, a Seance for Healing.

Tuesday, at 8.30, a lecture by Mr. F. Wilson: "Organization, or the Happiness of Comprehensionism."

Wednesday, at 8.30, a Developing Circle. A good Clairvoyant medium attends.

Thursday, at 8.30, a Physical Seance; Mrs. Cannon, medium. Previous arrangement with Sec. is requisite to be present.

Friday, at 8.30, a meeting for the Development of an Idea; conducted by Mr. Wilson.

Saturday, at 8 p.m., a seance; a good clairvoyant 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.

QUEBEC HALL, MARYLEBONE ROAD.—The usual meeting took place, and the interest of Mr. McDonnell's congregation is firmly maintained. On Sunday evening the subject of the lecture was "Prayer," and he treated the practice from a philosophic standpoint, maintaining it to be natural to man as a moral being, and consistent with the facts of Phrenology and Mesmerism. The moral nature of man was taken as the direct cause of worship; and as many men were feeble in this power, though strong in intellect, they were excusable for doubting its efficacy. Rather novel views of the "Lord's Prayer," though highly spiritual, were advanced; and the palpable omission of all the leading doctrines "essential to salvation" was clearly pointed out. Several agreeable speeches on the subject of the evening followed, and much satisfaction prevailed. It was announced that Mr. Morse, the trance speaker, would occupy the platform next Sunday evening.

LEICESTER—SILVER STREET, LECTURE HALL.

On Sunday last, Mr. Morse, trance speaker of London, occupied the platform morning and evening: the morning service was well-attended, and the subject was "Spiritualism—friend or foe." The evening service was also well-attended, the hall being comfortably filled; the subject was, "How to be Saved." It was received with great satisfaction.

On Sunday evening next, May 14th, Mr. Buckley will preach a sermon at 6.30. It is hoped all members and friends will give him their sympathy and good feelings, it being the first time of his standing on our platform.

On Sunday, May 21st, Mrs. Groom, of Birmingham, will occupy the platform, morning and evening.

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

GOSWELL HALL SUNDAY SERVICES.

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

At the seance last Sunday morning, we had two Trance Addresses from the guides of Mr. Wortley, and Mr. Towns. In the evening Mr. Veitch lectured on "Joan of Arc." His address was most interesting and instructive, and contained a collection of facts with regard to the life and mission of "the Maid of Orleans," which showed conclusively the spiritual origin of her marvellous strength of purpose, and courage, in the fulfilment of her mission; while the story of her sufferings and cruel death roused all the sympathies of the audience. A hearty vote of thanks was accorded to Mr. Veitch for his kindness in coming to the hall. Next Sunday evening Mr. Goss will occupy the platform. Subject, "Spiritual teachings for Orthodox Teachers."

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.

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 May and June—Manchester.

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.

HUMAN BROTHERHOOD.**THE NEW PARLIAMENT.**

There will be a new House of Commons. The old Governmental Machine is worn out. It is like a house built and re-built of old bricks till they become shapeless with use and crumbling with age. The classes in the House do not represent the present population. It is a kind of lobby to the House of Lords. The House of Commons must consist, in the future, of Rent-payers, the "common people" who possess nothing but their energies, and who are the making of the country. The landlords and their scions; the money-lenders; the task-masters; the priests, and other un-common people have the House of Lords; and could we relegate them all thither, then, indeed, might we "thank God for a House of Lords."

The first general election will see the beginning of the New Parliament. Already the election address of more than one candidate is ready for promulgation. The Pioneers will be the Party of Progress, and Spiritualists will take the lead. They will avoid the bigotry of Conservatism, the expediency of Liberalism, the unprincipledness of Radicalism, and the sedition of Inanity and Selfishness, hovering in the legislative atmosphere like a pestilential cloud overshadowing any party that will not repel the intrusion. The New Party will have inspiration, genius, statesmanship; under the influence of the Parliamentary Heroes of the past, the inspired orator will lay down the lines for the future. He will not quote precedents, but principles. He will be for ever shaping new courses, but all the time in conformity with the spirit of the National Life.

Notes of reference and Blue books will not be quoted, but the spirit-authors will supply all such needs. Old senators will stand aghast as they hear again the words of the mighty minds of their youth, uttering their own sentiments through other lips!

The Party of Progress will be a blessing to all. In it the First Estate will find security; Religion, a champion; Property, a protector; the People, a friend. Class will no longer war against class, but all will become one class; every man acting the noble part of a patriot and reaping the reward of peace and plenty.

SUNDAY SCHOOLS OR LYCEUMS FOR THE CHILDREN OF SPIRITUALISTS.

To the Editor.—Sir,—I find those who once read "Historical Controls" are quite eager to read them again. And such was the case with respect to the "Report of the Cardiff Circle," which drew a good deal of attention while it was appearing, and when I saw an "Historical Control" in this week's issue, I was quite eager to spread the good tidings to those whom I knew had been anxiously waiting for the same.

I have just another little matter to broach, and then I have done for the present. In thinking of the Spiritualists as a body, and the great number of children that must be contained in that body, I wonder if ever there will be an united effort made to give these children instruction in harmony with the teachings of the spirit-world. The position of our children today is most deplorable, and when calmly considered, ought, of itself, to rouse the whole body to a sense of their true position, and urge it to make an effort to rectify this deficiency.

As a means to this end, I should very much like the few schools, or lyceums, that exist in England, to forward short notes to you weekly for publication, on the mode each of them adopts in their schools. After the first week, when the mode of teaching has been stated, a short note or outline of the subject matter of their lessons might be given. For although we have Mr. A. J. Davis's "Lyceum Manual," yet I do not think that there are above two societies in this country capable of forming a school as there laid down. And, perhaps this is the reason why societies in general are so very reticent in forming Sunday schools for their children. And I think that were those schools that are already in existence, to publish short notes weekly of their mode of procedure, it would encourage others to make an effort to form schools for the rising generation, where they may be taught truths that are far in advance of those taught in the ordinary Sunday school.

A.K.

[In the first volume of the MEDIUM, twelve years ago, we had a "Lyceum department," and thus opened up the question touched on by our correspondent, with whom we had the

pleasure of working in after years. We hope those connected with Lyceums will take the hint: we will gladly give a portion of space to the subject.—Ed. M.]

WEST PELTON.—Mr. T. Pinkney writes asking for suitable recitations for the forth-coming anniversary of the Children Progressive Lyceum. He says, "We commenced it some weeks back and it is making rapid progress. On the whole the Cause is very well here." Perhaps some Lyceum conductors will kindly advise Mr. Pinkney in the matter.

HYPOTHESIS NON FINGO.

My excellent friend, Mr. W. H. Harrison, is quite right in the philosophical remark that we may conceive a mode of existence, or other life, which cannot be communicated and made clear and intelligible to our existing human capacity, and as the Ghost in "Hamlet" has it:

"But this eternal blazon must not be,
To ears of flesh and blood."

Herbert Spencer refers to an "unknowable, unconditioned Absolute" to be at the back of things, and even Tyndall speaks of matter as "mystical and transcendental at bottom." All causation fundamentally considered is inconceivable, and Hume even questions its existence, unless you take the NATURA NATURATA as exhibiting the nature of the NATURA NATURANS, the nature of the cause exhibited in its effects; but still the mere conditions of known facts, in a thousand instances, may be quite inconceivable, as the action of light passing through solid glass, or the infinite action of lines of light from all directions in a point in space without interference, etc. What makes it clear that conceivability is not the criterion of truth? If I understand Mr. Harrison, then, we must take the spirits to be evidence of another life, but of which we can form no conception as we are here at present constituted. Then, without troubling him further to frame some "consistent hypothesis" of the reason of the inability, we may accept the position, inspirational communications notwithstanding. The dilemma is curious—but so be it.

HENRY G. ATKINSON.

Hotel de la Gare, Boulogne-sur-Mer.

ANGELIC REVELATIONS.

Mr. Oxley has placed in our hands some copies of the 2nd. and 3rd. volumes of these works for distribution, and we will be glad to forward to any minister or clergyman, or those who apply for same at the nominal charge of 8d. per volume. We have a few copies of "The Philosophy of Spirit" by W. Oxley, which is now nearly out of print, and we can supply at 3s. per volume.

LONDON SOCIETY FOR THE ABOLITION OF COMPULSORY VACCINATION.

The annual meeting will be held on Wednesday evening, May 17th, in Neumeyer Hall, Hart Street, Bloomsbury, W.C. (close to the British Museum and Mudie's Library.) The chair will be taken at 7.30, by C. H. Hopwood, Esq. Q.C., M.P. P. A. Taylor, Esq., M.P.; Rev. F. Rowland Young; W. Collins, Esq., M.R.C.S.; Mrs. Anna Kingsford, M.D.; William Tebb, Esq.; and other Gentlemen have promised to be present, and take part in the proceeding.

Admission Free. A limited number of seats have been reserved, tickets for which, price one shilling each, may be obtained of the Secretary, Mr. W. Young, at the offices of the Society, 114, Victoria Street, Westminster, S.W.

[No Discount to the Trade, Second Hand.]

BOOKS ON MESMERISM, &c.,

RARE AND VALUABLE.

Mesmerism and its Opponents: with a Narrative of Case By George Sandby, Jun., M.A. 5s. 6d.

Wisdom of Angels. By Thomas Lake Harris. 7s. 6d.

Facts in Mesmerism. By Rev. Chauncy Hare Townshend M.A. 7s. 6d.

Isis Revelata: an Inquiry into the Origin, Progress and Present State of Magnetism. By J. C. Colquhoun, Esq. 2 vol., 21s.

A Practical Manual of Animal Magnetism. By A. Teste. 8s.

The Phreno-Magnet and Mirror of Nature: A Record of Facts, Experiments, and Discoveries in Phrenology and Magnetism. By Spencer T. Hall. 7s. 6d.

Electrical Psychology, or the Electrical Philosophy of Mental Impressions, Including a new Philosophy of Sleep and Consciousness. By H. G. Darling, A.M., M.D. 5s.

Healing by Laying on of Hands. By Dr. James Mack. 5s.

Somnolism and Psychoism; or, the Science of the Soul and Phenomena of Nervation, as Revealed by Vital Magnetism or Mesmerism. By Joseph W. Haddock, M.D. 6s.

(Light in the Valley. By Mrs. Newton Crosland. 5s.)

Sold by J. BURNS, 15, Southampton Row, London, W.C.

RULES AND CONDITIONS FOR THE SPIRIT-CIRCLE.

ATMOSPHERIC CONDITIONS.—The phenomena cannot be successfully effected in very warm, sultry weather, in extreme cold, when thunder and lightning and magnetic disturbances prevail, when the atmosphere is very moist, or when there is much rain, or storms of wind. A warm, dry atmosphere is best, as it presents the mean between all extremes and agrees with the harmonious state of man's organism which is proper for the manifestation of spiritual phenomena. A subdued light or darkness increases the power and facilitates control.

LOCAL CONDITIONS.—The room in which a circle is held for development or investigation should be set apart for that purpose. It should be comfortably warmed and ventilated, but draughts or currents of air should be avoided. Those persons composing the circle should meet in the room about an hour before the experiments commence; the same sitters should attend each time, and occupy the same places. This maintains the peculiar magnetic conditions necessary to the production of the phenomena. A developing circle exhausts power, or uses it up.

PHYSIOLOGICAL CONDITIONS.—The phenomena are produced by a vital force emanating from the sitters, which the spirits use as a connecting link between themselves and objects. Certain temperaments give off this power; others emit an opposite influence. If the circle is composed of persons with suitable temperaments, manifestations will take place readily; if the contrary be the case, much perseverance will be necessary to produce results. If both kinds of temperament are present, they require to be arranged so as to produce harmony in the psychical atmosphere evolved from them. The physical manifestations especially depend upon temperament. If a circle does not succeed, changes should be made in the sitters till the proper conditions are supplied.

MENTAL CONDITIONS.—All forms of mental excitement are detrimental to success. Those with strong and opposite opinions should not sit together; opinionated, dogmatic, and positive people are better out of the circle and room. Parties between whom there are feelings of envy, hate, contempt, or other inharmonious sentiment should not sit at the same circle. The vicious and crude should be excluded from all such experiments. The minds of the sitters should be in a passive rather than an active state, possessed by the love of truth and of mankind. One harmonious and fully-developed individual is invaluable in the formation of a circle.

THE CIRCLE should consist of from three to ten persons of both sexes, and sit round an oval, oblong, or square table. Came-bottomed chairs or those with wooden seats are preferable to stuffed chairs. Mediums and sensitives should never sit on stuffed chairs, cushions, or sofas used by other persons, as the influences which accumulate in the cushions often affect the mediums unpleasantly. The active and quiet, the fair and dark, the ruddy and pale, male and female, should be seated alternately. If there is a medium present, he or she should occupy the end of the table with the back to the north. A mellow mediumistic person should be placed on each side of the medium, and those most positive should be at the opposite corners. No person should be placed behind the medium. A circle may represent a horseshoe magnet, with the medium placed between the poles.

CONDUCT AT THE CIRCLE.—The sitters should place their hands on the table, and endeavour to make each other feel easy and comfortable. Agreeable conversation, singing, reading, or invocation may be engaged in—anything that will tend to harmonise the minds of those present, and unite them in one purpose, is in order. By engaging in such exercises the circle may be made very profitable apart from the manifestations. Sitters should not desire anything in particular, but unite in being pleased to receive that which is best for all. The director of the circle should sit opposite the medium, and put all questions to the spirit, and keep order. A recorder should take notes of the conditions and proceedings. Manifestations may take place in a few minutes, or the circle may sit many times before any result occurs. Under these circumstances it is well to change the positions of the sitters, or introduce new elements, till success is achieved. When the table begins to tilt, or when raps occur, do not be too impatient to get answers to questions. When the table can answer questions by giving three tips or raps for "Yes" and one for "No," it may assist in placing the sitters properly. The spirits or intelligences which produce the phenomena should be treated with the same courtesy and consideration as you would desire for yourselves if you were introduced into the company of strangers for their personal benefit. At the same time, the sitters should not on any account allow their judgment to be warped or their good sense imposed upon by spirits, whatever their professions may be. Reason with them kindly, firmly, and confidently.

COMMUNICATION WITH SPIRITS is carried on by various means. The simplest is three tips of the table or raps for "Yes" and one for "No." By this means the spirits can answer in the affirmative or negative. By calling over the alphabet the spirits will rap at the proper letters to constitute a message. Sometimes the hand of a sitter is shaken, then a pencil should be placed in the hand, when the spirits may write by it automatically. Other sitters may become entranced, and the spirits use the vocal organs of such mediums to speak. The spirits sometimes impress mediums, while others are clairvoyant, and see the spirits, and messages from them written in luminous letters in the atmosphere. Sometimes the table and other objects are lifted, moved from place to place, and even through closed doors. Patiently and kindly seek for tests of identity from loved ones in the spirit-world, and exercise caution respecting spirits who make extravagant pretensions of any kind.

Beyond proceeding with their investigations, inquirers into Spiritualism should correspond with Mr. Burns, Proprietor of the Spiritual Institution, 15, Southampton Row, London, W.C., who will gladly forward a packet of publications and useful information gratis. Stamps should in all cases be enclosed for return postage. Deputations of mediums or lecturers may be arranged for to visit any locality where public meetings or seances can be instituted.

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