



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

# SPIRITUALISM.

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## MOSES ON MEDIUMSHIP,

OR

Spiritualism in the Pentateuch.

A DISCOURSE DELIVERED BY J. BURNS, O.S.T.,  
AT No. 4, TALBOT GROVE, NOTTING HILL,  
Sunday Evening, October 15, 1882.

[The introductory reading was from "OAHSE: the new Bible, in the words of Jehovih and his Angel Embassadors."]

BOOK OF THE ARC OF BON, XIII.:—

*History of Moses of Egypt.*

1. God commanded his loo'is, in the high heavens, saying: Descend ye to the earth, to the land of Egypt, and raise me up a son capable of my voice.
2. The angels descended as commanded, and searched over the land of Egypt and in the adjoining countries, examining into the flesh and the souls of men. And they called unto God, saying: The land of Egypt is overrun with spirits of darkness (drujas), and mortals have attained to see them; and they dwell together as one people, angels and mortals.
3. God said: Go ye amongst my chosen until ye find a man capable of understanding betwixt truth and fable. Him inspire ye to an I'hin woman for my voice.
4. In Ellakas the loo'is found a man, Baksu, a Foneccan, a Faithist, born a su'is, and they said unto him: Why art thou alone in the world? Baksu said: Alas, mine eyes have never seen God; mine ears never heard him. I am searching for God in the life of a recluse.
5. The loo'is perceived what manner of man he was, and they led him to take an I'hin woman to wife, and she bore him a son, Hasumat.
6. The loo'is guarded Hasumat till he was grown, and they spake to him, trying him also as to his power to distinguish angel voices.
7. Him they also inspired to take an I'hin woman to wife, and she bore a son, Saichabal, who was guarded in the same way. And the angels inspired Saichabal, to marry Terratha, of the line (house) of Zed. Terratha bore a daughter who was named Edamas. And Edamas bore a son by an I'hin father without marriage, and she called his name Levi, signifying, joined together (because his toes were not separate on the right foot, nor the fingers separate on the right hand.) And Levi grew to be a large man, larger than two large men.
8. Levi, being of the fourth birth of I'hin blood, was not acknowledged an heir of the chosen race, the Faithists. Therefore Levi established a new line, which was called the House of Levi.
9. Levi, not being eligible to a Faithist wife, was inspired by the loo'is to take an I'hin, Metissa, to wife. Metissa bore

him a son, Kohath, who, at maturity, was admitted to the Order of Avah, the third degree of Faithists, whereupon he was circumcised, and afterwards called an Israelite, the name given to the Faithists of Egypt.

10. Kohath took to wife, Mirah, a devout worshipper of Jehovih. Mirah bore him a son, Amram, who took to wife Yokeded, sister-in-law to Kohath, and she bore him a son, who was Moses.

11. Before Moses' birth the loo'is perceived that he would be capable of the Father's voice, and they called unto God saying: In the next generation, behold, thy son will be born.

EXPLANATORY NOTE.

In explanation of new terms used in the foregoing chapter the following definitions are taken from the "glossary":—

LOO'IS.—Angels who provide the pre-natal condition for such mortal births as are designed for especial work by the Gods or Lords. Synonymous with masters of generations; next in rank to Lords. Their smallest organization is one hundred thousand members.

THINS.—The race born of a'su and angels; the half-breeds, from whom we are the descendants.

A'SU, OR ADAM.—The first race of man. To crawl on the belly.

FAITHIST.—One who has faith in Jehovih being over all, and within all, to a wise and definite purpose. One who has not faith in anything but Jehovih. One who endeavours to make himself in unison with Jehovih by doing good unto others, and in striving to put away self-gratification. A non-resistant. The opposite from Uzian.

SU'IS.—Clairaudience and clairvoyance. A person who can see with the eyes closed, or one who can hear angel voices. Not imaginary, but that which can be proved by experiment.

The Institutes of Moses, as stated in the Pentateuch, seem to be misapprehended alike by Jew and Christian, and the Spiritualists appear to have made but little advance on their predecessors in that respect. Moses has been abused as the enemy of mediums, and his God has been censured for egotism; but to come to any clear understanding on this matter it is necessary that (1), we make a thorough examination of the teachings of Moses, and (2), investigate the bearings and tendencies of our own practices as Spiritualists.

It is not our object, this evening, to call attention to the many instances of spiritual manifestations that are to be found recorded in the book of Genesis, and in the books that follow; as it is not our purpose to prove that such manifestations are facts, and have been observed in ancient times as well as now. This we apprehend is conceded. Our object is a much more important one. Granted the existence of spiritual manifestations, the far larger inquiries loom up before



us—What use are they to us? What are the laws regulating their occurrence? On these points, as far as time and the light given us will permit, we will adduce the testimony of Moses, on the present occasion.

And in doing so we commit ourselves to no hard and fast conclusions as to the historical nature of the facts; the genuineness of the record; or the presumed spiritual sense in which it should be understood. We simply take the narrative as it stands, and apply to it that present-day knowledge in our possession, such as it is, knowing well that a true conception of such occurrences in the natural degree must precede and underlie any supposed spiritual interpretation. And, further, a critical examination of the trustworthiness of the record, can alone be based on an intelligent conception of its subject matter. Thus we set ourselves right both with the literalists and those who would set forth the spiritual meaning.

And yet, further, we undertake our task in no puffed-up spirit of self-sufficiency: it is a fresh region of research, and, on Spiritual Science, who can claim to be all-wise or infallible? But we well know that the glorious fathers of the true Spiritual Church exist, and labour from the heavens for the enlightenment and elevation of mankind. They are with us as counsellors and guides, in so far as we are worthy and fit to receive them; and we make this feeble effort to-night in the sight of Masters in Israel, before whom we feel our unworthiness to speak; but we hope that our weakness will be their opportunity to be our strength.

For many months this subject has haunted the mind of your Speaker, and he is grateful for this present opportunity. Here there are influences suitable for his purpose, which it might be difficult to find elsewhere.

This is probably the first time that a reading from Oahspe, a new Bible, purporting to have been given from the heavens, has been made on such an occasion as this. The chapter just read shows that the conditions of parentage are necessary precursors of the advent of a Spiritual Teacher on earth, and that the action of spiritual beings in the inner realm is an indispensable adjunct. We could tell you of personal experiences in reference to the bringing together of man and woman by spirit power, and the birth of normal children. It is true that mediumship is an hereditary possession. All the great mediums have had mediumistic ancestors, and this may have been a strain in the pedigree from the beginning; even from the time when angel influence first united itself with a suitable earthly form, and raised up amongst mankind an improved variety of the race! This spiritual sphere in which a House is established indicates the spiritual quality of that House: an idea frequently set forth in the Bible. By a more intelligent comprehension of this matter children may be born with enhanced spiritual qualities, and men will be better enabled to co-work with the angels, whose task it is to place souls in fitting positions on the earth plane.

#### GOD, LORD, JEHOVAH.

Paul says, "There be gods many, and lords many, but to us there is but one God, the Father." Such, in substance, was the teaching of Moses. Idols are nothing but objects, it is true; but the worship of them indicates spiritual states in the worshippers, at variance with man's spiritual well-being. Oahspe goes fully into the history and peculiarities of the Heavenly Hierarchy—the Gods true and false, the Lords and their relation to Gods, angels of various grades, etc. Jehovah—or, as it is written in Oahspe, Jehovih—indicates the spiritual governor of our planet, or one that has control over certain interests effecting man's spirituality. The Speaker has not had time to read sufficient in Oahspe to get at the teaching offered; but it appears to agree somewhat with the writings of Anna Blackwell, in "Human Nature," some years ago, and some lectures by Mrs. Tappan, which were published in the MEDIUM, in 1875. It would appear

that this Jehovah is a spiritual Being, who can be seen just as any other spirit can be seen, by those who are sufficiently spiritualized to do so. In the chapter just read it is pointed out that there were many spirit-seers in Egypt, but they were all spirits of a low order that were seen. There was no intercourse with Jehovah, and spirits of that class. We know well from modern researches that there are many degrees of clairvoyance, and that some seers, who see well on the earth plane, are quite unconscious of the higher facts of spirit life. "God" has been a great deal sneered at for his experiences with Moses, but these considerations will obviate the thrust. It is likely that an UNNAMED ONE was recognised as superior to Jehovah and all other Gods.

#### MOSES AS A MAN AND A MEDIUM.

In the first four chapters of Exodus we have the personal history of Moses up to the time of his public mission. He was brought up as a prince in the house of Pharaoh, and could, therefore, have access to that inner teaching of the Egyptian spiritual school, reserved for the highest class. Stephen says, in Acts vii., "Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds." He was naturally a "prince and a judge" amongst men. He smote the tyrant, and sought to arbitrate between disputants. Fearing the wrath of Pharaoh, he fled to Midian, and there gallantly stood up in defence of the seven daughters of the priest of Midian, who came to water their father's flock, but were robbed of the water they drew, by the lazy shepherds. These Moses drove away, and enabled the damsels to return early from their task, to their father's astonishment.

Moses though brought up a prince in the grand Court on earth, was content to remain in Midian and tend the flock of Jethro, whose daughters he had befriended. He married one of them, Zipporah, who bore him sons. Wandering with his fleecy charge in the back of the desert, he came to Horeb, the mountain of God, and there had the vision of the burning bush. This arrested his attention, called forth his spiritual state, and he was then able to hear the voice of God call out—Moses, Moses. Thereupon he received his commission to return to the land of Egypt and relieve his people from bondage. But, where are my credentials? Moses asked. The Spirit told him to cast his rod upon the ground, when it became a serpent, from which Moses fled precipitately. He was told to lay hold of it by the tail, when it again became a rod. He was then asked to place his hand in his bosom, when it became leprous on being pulled out, but when replaced in the bosom and taken out again, it was quite restored. These signs and wonders Moses was to repeat in the sight of Pharaoh and his brethren, and thereby establish his claim to be divinely commissioned, and having power to do the work placed in his hands.

This short sketch affords us many striking lessons. Moses, though of such rank and mental endowment, was content to retire into obscurity and follow faithfully the most humble occupation, till he was required to advance to a more prominent position. Secondly—the Spirit did not choose a vulgar ignoramus to perform his work. Moses, though one of the people, was of honourable house and vast intellectual attainments. Thirdly—we see the value of physical phenomena. God could not enlist the ear of Moses till his attention was rivetted by the spirit light, the burning bush. It is possible that no man can see a spirit light without becoming spiritually receptive. In the MEDIUM, some time ago was an account of a burning table-cloth in a house near Oldham. The man of the house and his visitor tried to extinguish it, but when the fire was abated, they found no trace of burning. The hardened Pharaoh and the undeveloped Israelites required these phenomena, but except in the case of the burning bush, Moses did not require any such aids or evidences. Physical manifestations are needful because of the un-



spirituality of man, and when properly used are of much educational importance. They should be used alone as spiritual object lessons.

Moses was a normal medium. He saw the spirit; he heard the voice. He passed into no trance, he went under no control. He was all the time in his proper person. More emphatically was he himself when talking with Jehovah, than at any other time.

We need not occupy time with a review of the plagues wrought by Moses, and the leading forth of the people through the Red Sea, which overwhelmed the pursuing Egyptians. That which was a cloud of light to the fugitives, was a cloud of darkness and confusion to their enemies. Is it not so to-day? Those truths and manifestations which enlighten and lead the prepared mind, only darken and confuse him who is on such a low plane as not to be able to profit by these blessings.

#### PROFESSIONAL MEDIUMSHIP.—THE GOLDEN CALF.

The experience of Moses affords one striking episode, which wears the semblance of a blunder, yet was, no doubt, a human necessity. Moses excused himself that he was not eloquent, but slow of speech. He was not a talking, but a working, Spiritualist.

And the Lord said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I, the Lord? Now, therefore, go, and I will be with thy mouth, and teach thee what thou shalt say.

But Moses lacked self-confidence, and demurred, which rather "nettled" God, who, in his wrath, deputed Aaron to be the mouthpiece.

Is not Aaron the Levite thy brother? I know he can speak well. Thou shalt speak unto him, and put words in his mouth; and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God.

This is very suggestive on the position and work of the talking department of Spiritualists. It is almost safe to say that, in but few instances, has the spirit-world much to do in furnishing the matter given forth so plentifully. The spirit may be "with his mouth," but the matter spoken has all previously been excogitated by some Moses, some normal medium, or man of thought, who prepared the matter, and had it ready for use, to be absorbed and proclaimed by the "Sensitive." This shows us that there are two orders of teachers here enumerated: The primary thinkers, and the secondary proclaimers. That these two classes should be kept in their proper places is of the most vital importance to a Spiritual Movement.

Let us return to the Mosaic narrative for an illustration. When Moses was absent in the Mount communing with the Lord forty days, the ignorant people clamoured for visible tangible gods, "which shall go before us." As for the man, Moses, they wot not what had become of him. Aaron was quite equal to the occasion, and forthwith collected valuables and fashioned the Golden Calf. Moses, on his return, smashed the tables, the work of God in the Mount, destroyed the calf, and raised a war in the camp, by which the idolaters were slain. The work had to be begun anew, and the tables again engraved by the "finger of God."

This is a passage of great importance to Spiritualists; note the facts well. No sooner was Moses out of sight, than the shallow sensitive, Aaron, passed under the influence of the vulgar mob, and did their bidding, instead of being guided by principle. Like our modern mediums, when they get into a scrape, he was glib at excuses. It was only a small matter in his eyes:—

And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they are set on mischief. I said unto them, Whosoever hath any gold, let them break it off. So they gave it me: then I cast it into the fire and there came out this calf.

Just so; a very simple matter, indeed: give me your gold, and I will go into the cabinet, and you take what

comes. If it should be the medium, land the blame on the "mischief" of the people!

The teaching is clear, that all mediumship should be under the direct superintendence of an enlightened normal mind. A Spiritual Movement, the leaders of which are trance-talking and wonder-working mediums, is bound to come to grief and disgrace, as the experiences of recent years too solemnly testify.

Spiritualists should on no account give up their spiritual interests to the keeping of any class of men or spirits. We can all help one another, but each of us is responsible for his own soul's welfare. Mediumship as a grand power to serve certain needs of humanity, is one of God's most precious gifts; but confer on it the status of a profession, upon which others must be dependent, and with a pecuniary advantage to the mediums, and its evils are so vast as to be indescribable. The setting apart of a class, with honours and privileges, is the foundation of a priesthood, who soon arrogate to themselves the function of thinking and acting for others, and mankind are reduced to cyphers in their eyes. Already the few persons who have assumed this position amongst us as Spiritualists, have shown a hostility to independent Spiritualism, honourable conduct, and straightforward exercise of their powers, which makes us tremble to think of the result, if the priesthood of Spiritualism gained further power by an increase in numbers. Moses, who with an enlightened consciousness serves God and serves mankind, unselfishly and humbly, at one and the same time, is a character that all of us may study to the greatest advantage.

#### THE SPIRIT-CIRCLE AROUND THE MOUNT.

Like Swedenborg, Moses was well advanced in life before his spiritual work began; and like Swedenborg he had been also a man of learning and intellectual ability, and the companion of Royalty. He was forty years of age when he returned from Midian, and having again left Egypt with the Israelites, he was with them in the wilderness, when he was visited by Jethro, his father-in-law:—

And when Moses' father-in-law saw all that he did to the people, he said, What is this thing that thou doest to the people? Why sittest thou thyself alone, and all the people stand by thee from morning until even? And Moses said unto his father-in-law, Because the people come unto me to inquire of God. When they have a matter they come unto me; and I judge between one and another, and I do make them know the statutes of God, and His laws.

Thus Moses was unselfishly giving the people the benefit of his glorious gifts, when Jethro persuaded him to appoint "heads over the people," and hear only the "hard causes" himself; for, "Thou wilt surely wear away; this thing is too heavy for thee." Moses acted on this advice, and soon was called to a more important sphere of action.

Having come to Mount Sinai, God expressed to Moses his desire to make that wandering people "a kingdom of priests and an holy nation;" and said,

Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever.

This is just like a dark seance for the direct voice, where the sitters hear the conversation but see nothing.

Thus preparations were ordered for that grand manifestation, in which the Lord would "come down in sight of all the people upon Mount Sinai." For three days they were to sanctify themselves, wash their clothes, and "come not at your wives." No one was to touch the Mount, on pain of death. Then the Lord descended in fire, and there was smoke as of a furnace, and the Mount shook. Then the trumpet sounded, and Moses was called to go up. When he did so, he was told to return and charge the people not to "break through unto the Lord and gaze." The curtain of dense cloud obscured the work going on in the presence of Moses, as effectually as if the mani-



festation had taken place within a modern cabinet in a seance room. That the people should not "gaze" is significant. It appears to be the influence of many eyes, belonging to persons of a certain temperament, that is most prejudicial to spiritual manifestations.

Again, having returned to the people, Moses "drew near unto the thick darkness where God was," when he was informed of many laws and ordinances; another instance of the necessity of darkness for the physicalized voice.

On another occasion Moses was invited to the Mount, accompanied by "Aaron, Nadab, and Abihu, and seventy of the Elders of Israel," but "Moses alone shall come near the Lord." Yet they were sufficiently near to be able to report—

And they saw the God of Israel; and there was under his feet, as it were, a paved work of a sapphire stone, and as it were the body of heaven in his clearness. And upon the nobles of the Children of Israel he laid not his hand: Also they saw God, and did eat and drink.

Here was strict attention to conditions. Moses alone went near; the others named remained at a distance; and the "nobles," a more distant group we presume, saw, though the whole camp evidently did not. All of this manifestation was to prevent the people from serving other gods, who would "be a snare" to them. But these grand phenomena seem to have had little effect, for no sooner was Moses absent on his forty days' sojourn in the Mount, shortly afterwards, than they set to making the Golden Calf, Aaron, who had been on the Mount with Moses on special occasions, being the chief agent in it. This shows that manifestations will not make a Spiritualist; there must be a light within to comprehend the spirit-light seen from without.

#### THE TABERNACLE.

It was during that long interview of forty days that Moses had with God in the Mount, that instructions were received by him for the construction of the Tabernacle. This was a substantial building, constructed of boards, covered by a curtain, and having a roof or tent of rams' skins covered with badgers' skins. The inner room measured 15 feet by 15 feet, and contained the Ark, the Mercy-Seat and Cherubims. It was called the "most holy place." It was separated by a vail of cloth from the second chamber, or "holy place," measuring 15 feet by 30 feet, in which was placed the table with shewbread, the candlestick, and golden altar of incense. This apartment was also closed by a hanging, at the end towards the outer "court," which was an open space enclosed by hangings of fine twilled linen.

Now, what was the use of all these arrangements? Very few persons might enter. It would appear as if Moses alone could do service in the most holy place, and Aaron in the holy place. These separate places indicated degrees of spiritual development. Moses was a man of remarkable spiritual development. He was almost a spirit in the condition of his organization:—

And the Lord spake unto Moses face to face, as a man speaketh unto his friend.

On his second forty days' sojourn on the Mount, when "he did neither eat bread nor drink water," his face was so luminous on his return that he had to wear a vail, which he removed when he returned to the presence of the Spirit for further communion. His condition was such as to be able to admit him to a high spiritual state, and hence the lower states had to be separated off during the process. This is the philosophy of dark cabinets, select circles, and the isolation of mediums, and it is the philosophy of the impenetrable cloud on the Mount, and these cabinets of spirit-communion—the holy place, and most holy place. The use of these is expressly stated in instructions given as to the furnishing of the inner chamber:—

And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. And there will I meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims, which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.

It is clear, therefore, that these chambers were for the purpose of isolation, so that a lower class of influences might not blend with a higher, and thus interfere with the success of the manifestation. These precautions were not at all times sufficient. After the rebellion through the making of the Golden Calf, the Tabernacle had to be removed from the camp altogether, and those that "sought the Lord," that is, desired spirit information, had to go out to it.

And it came to pass when Moses went into the tabernacle, that all the people rose up and stood every man at his tent door, and looked after Moses, until he was gone into the tabernacle. And it came to pass as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the Lord talked with Moses.

It is further stated, that there the Spirit would speak to Moses, meet the children of Israel with a visible presence, "and I will dwell among the children of Israel, and be their God." It was to be a kind of permanent semi-materialization, and the conditions had to be maintained continually.

#### THE MEDIUMSHIP OF AARON.

Moses was the Spiritual Teacher, the medium of the Inner Circle; Aaron occupied a subordinate position in the second circle. He was to "bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts." This necessitates a consideration of the spiritual uses of the sacrificial system of the Mosaic dispensation. Time will not permit of justice being rendered to this obscure but important theme.

Every act of man's life produces an effect upon his system. The body is continually being worn away, and the waste matter thus produced leads to disease, unless promptly got rid of. Man's inner nature is subject to similar arrangements. Many acts of human life defile the spirit, leave thereon a dark "magnetism," which weighs the spirit down, relates it to low influences, and intercepts the advance of higher influences. This foulness, unless got rid of, accumulates in the inner system, perverts the functions of life, induces permanent bad habits, and when transmitted to children lays the foundation of hereditary moral and physical taint. The great purpose of the Aaronic mediumship was to get rid of this constant accumulation of morbid influence.

But can one person take on the "iniquity" of others? Most decidedly. Ride in a railway carriage with gross, bad characters, and you will become charged with their influence; return home and you will communicate that influence to the most sensitive member of your family, who will be able to get rid of it, whereas it will cling more permanently to you. This kind of work is effected daily by our spiritual healers; who take the "iniquity," or diseased magnetism on to themselves and afterwards cast it off. Sometimes they cannot get rid of it, but it remains with them for some time, and there are healers who have been permanently injured. It is the higher, purer, and more spiritual element in the healer, which disintegrates the poison derived from the patient, and renders it innocuous, and throws it off.

Spirit is the universal solvent. It controls the composition of all forms of matter. The more spirituality there is in a man or a people, the more ability has he or have they got to grapple with the ills of life. The system of Moses was to supply an everflowing fountain of spiritual influence, to which all the evil influences could be brought for expulsion, and in return a full stock of pure influence could be communicated. Aaron as the spiritual centre of the people on the vital plane,



was like the heart,—receiving the bad blood of the people into his auricle, purifying it and returning it by the proper ventricle.

The sacrifice of animals and the presence of fresh healthy blood may have had some use in this process, as affording a vehicle for the transmission of those foul influences, and so, evidently, was the scape-goat, which carried into the wilderness the influences placed upon it by the priest.

The sole object of the system was HOLINESS TO THE LORD—purity, health, cleanliness. These things were rightly regarded as the only basis of spirit presence with man; and the true means of personal worth and happiness and national prosperity.

One word in conclusion as to the forms of mediumship denounced by Moses. His system was for the good and purity of all; those he condemned were used for selfish purposes, and disregarded those high principles. A mercenary mediumship that is at the beck and call of any vile purpose that can pay for it, has been the ruin of Modern Spiritualism. It is the motive and methods that determine whether Spirit Communion be legitimate or the contrary. Moses was no enemy of mediums, but their best friend, for he guides them into the most approved method of using their gift. He was one of the greatest of mediums himself, humbly placing his powers at the service of his people, without stint or tax.

The body of every man is the tabernacle of the Spirit. Keep that body pure and fit for the expression of the Spirit; assemble together with a high and pure motive, and you will be blessed in the act. The following verses, recently received from a lady, state what is necessary:—

When one and all in sympathy abide,  
And no ill feeling stirs the inmost soul;  
When selfish interests all are laid aside,  
And harmony doth make the Circle whole;

When earnest pray'r doth from each heart ascend  
Unto the Father, that His blessing may  
Upon each one assembled there descend,  
And guide the Circle in true wisdom's way:

Then the bright spirits from their homes so pure,  
Have pow'r bestowed to visit friends again,  
To breathe sweet words of peace, and comfort sure,  
And fan the light of love into a flame.

Let no ill thought or discord break the spell,  
But love of truth from every heart must flow;  
Then will the Unseen know that all is well,  
And lovingly their greetings will bestow!

What lovely gleams of soft celestial light,  
Draweth the thoughts to scenes so fair above;  
And, for a time, each soul doth take its flight  
To realms of peacefulness, and joy and love.

The sweetest fragrance that love can ensure,  
Is wafted with delight the Circle round,  
And rapture fills each breast, and joys so pure,  
For each his ideal heav'n hath surely found.

Content and rest, such seasons, to the soul,  
They build man's weary heart, and mind anew;  
Pointing him onward to his heavenly goal,  
Helping him to his inner self be true.

E. L. W.

#### MR. G. W. HAXBY'S WORTH AS A MEDIUM.

To the Editor.—Dear Sir,—Will you permit me space in your journal to pay my small tribute of respect to the memory of Mr. W. G. Haxby. He was on the most intimate terms with myself and family, and it was my privilege to witness from time to time, manifestations of a character which I shall forget—never. I felt in sympathy with "Lily" when I read her able and beautiful letter, and can say with her, from long experience, that a more honest and true medium never existed. It is consoling to us to know that he was valued and esteemed by others beside ourselves. "Lily" will most likely know "Annie," a French nurse, one of Mr. Haxby's guides when on the earth plane: she is the spirit guide of the writer, and wishes her to thank "Lily" for her kind letter in memory of her late medium. I remain, with best wishes, dear Mr. Burns, yours faithfully,  
VIOLET.

## SKETCHES FROM LIFE; OR, LEAVES FROM A CLAIRVOYANT'S NOTE-BOOK.

### No. 2.—ANGEL'S WORK.

Randolph Kerne was a man of about thirty-five years of age at the time we introduce him to our readers; he was of a fine handsome appearance, and most courteous and winning manners; very wealthy, with fierce undisciplined passions, and a strong indomitable will. He had never been married, and, indeed, did not seem likely to do so, often remarking, when joked on the subject, that he loved all the ladies too well to break many hearts by marrying any one of them.

At length his time came. At a garden-party he saw a beautiful young girl, Hester Snow; she was sitting on the grass telling fairy-stories to three little girls, the daughters of their hostess. Unperceived, he approached, and stood leaning against the tree, on the other side of which they were sitting.

"What a sweet voice," he thought, "and how fair and lovely she is; a man might almost be content with such a creature to love and be with him always."

Just then, one of the little ones said—

"Oh, Hester, do sing that pretty song to us you were singing the other day to mamma."

In a moment, a clear rich voice rose upon the air, and Randolph, who was passionately fond of music, stood as if rooted to the spot.

When the song was ended, and Hester and the children gone, he suddenly raised himself, like one coming out of a trance, saying,—

"I must have that girl, I will;—I have heard her mother has very little money, and is seeking a rich husband for her daughter, so there will be no difficulty in getting her consent, and, of course, the girl will be only too glad. I never felt the value of being rich and handsome before; I had better make haste, though," he added, "before some one else snaps her up;" and he looked with a scowl towards a part of the grounds where Hester stood, the centre of a group of fascinated young fellows, all striving to win a smile or word from the beautiful Hester.

Mrs. Snow was not slow to perceive the impression Hester had made on the hitherto impregnable Mr. Kerne, but she was far too clever to let him see it, and when he asked her permission to address her daughter, talked a great deal about her dear child's youth, etc., all of which he soon overcame, and poor Hester's doom was sealed.

From the first, Hester shrank from him: his bold looks of open admiration shocked the innate delicacy of her nature, his fulsome compliments disgusted her, and the fierce angry light in his eyes, whenever she shrank from his unwelcome attentions, frightened her. But, alas! for poor Hester; the more she shrank and trembled before him, the more determined he was to win her for his own; so he persevered, going everywhere where she went, meeting her in her walks, calling at her home and sitting there for hours, persecuting her with his loathsome attentions, and gloating, in his own mind, over the idea of how well he would repay her for all this, when once they were married.

Hester was very fair, with soft brown eyes, while her voice was sweet and cooing. Her father used to call her his "little Dove," and, truly, it was a most expressive name; and, when he died, he begged her mother to be kind and gentle with her, and especially to be careful as to the man she married.

"She is so soft and pliant, that a good and gentle man may easily mould her to any shape he will, but a harsh and rough one would quickly break her heart."

The sorrowing wife readily gave her promise, and as readily forgot it, when, some two years later, Randolph Kerne asked her for her daughter's hand, offering enormous settlements, and making both mother and child magnificent and costly gifts. There was no doubt he was in love with the gentle girl,—his looks, his words, his every action showed it—but his vehemence frightened her.

Her mother scolded and coaxed her by turns, and said it would all come right when they were married.

"But I do not love him, mother. I can never love him, he frightens me too much," pleaded the gentle girl.

"Nonsense," her mother said; "You are not a baby, and, pray, for heaven's sake, don't talk and act like one."

"How I wish dear father were alive; I am sure he would not let me marry such a horrid man, even if I wanted to."

"How dare you call him a horrid man, miss?" demanded her mother, angrily.

"Because he is," replied Hester, with some little show of spirit. "Yesterday I saw him, from the window, beat his dog most unmercifully, because he did not come the moment he was called; and, Jane says, his valet told her he kicks and beats the poor dumb brute horribly, whenever he wants to vent his spite on the servants, or other people whom he dare not strike."



"Be silent, miss!" commanded her mother sternly; "how dare you listen to, and then repeat, the tattle of the servants to me! There, don't cry and make yourself look a fright; put on the new pink silk I got from Paris, I want you to look your best to-night; some friends of Mr. Kerne's will be here, and I wish you to do credit to his choice."

So Hester was dressed in the pale pink silk, trimmed with rich lace, with bunches of trembling snowdrops in her hair and bosom. Mr. Kerne's friends were charmed, and loudly congratulated him on his good fortune in winning so peerless a bride. Her shrinking manner they attributed to shyness, but he knew better; in his heart he knew she loathed him, and secretly gnashed his teeth with rage and mortification.

Hester felt the bonds more tightly drawn around her after this, and made many fruitless attempts to change her mother's determination, but in vain. At last, driven to desperation, she resolved to appeal to Randolph himself; so, taking an opportunity one evening when her mother was from home, she threw herself upon her knees at Randolph's feet, and with streaming eyes besought him to release her from the engagement made by her mother, without her consent, and against her will.

Poor child! her beauty and innocence, while she pleaded, only fanned the flame she sought to quench; as well might the innocent lamb plead with the hungry wolf waiting to devour it; he only smiled, and repeated her mother's words—that she did not know her own mind, and must let those who were older and wiser than herself, decide for her.

Then, suddenly changing his tone, he pleaded so piteously that she would try and like him, if only a little; said he knew he was unfit to be her husband, and urged that, once his wife, she could make of him what she would, and that his only hope of becoming a better man rested with her, and if she refused to become his wife, his guardian angel, he should go headlong to destruction, if, indeed, he did not die at once of disappointment and blighted hope.

And so well did he play his part, that the tender heart of Hester was touched, and she tearfully promised to try and love him, if he would only give her time, and be patient with her.

Mrs. Snow was much delighted, on her return, to see the look of triumph on Randolph's face, and the calm expression on Hester's, as she sang and played to him.

When Mrs. Snow found that Hester's sympathies were aroused for Randolph, she so artfully worked upon this side of Hester's character, and was so ably seconded by Randolph, that if he had really been sincere, instead of only acting, all might yet have been well. So the preparations for the marriage were hurried forward as fast as possible, and Hester kept in such a state of bustle and excitement, that she had no time for reflection or regret; while Randolph was perfectly happy, as most selfish people are when getting their own way.

At length the wedding day arrived, a cold gusty one in February. Everybody seemed bright and happy but Hester: she, poor thing, was terribly downcast, and all her old terror and loathing had returned with double force. On the previous day she had been walking with the two girls who were to be her bridesmaids, when they were arrested by the sound of voices in loud altercation, one of them Hester recognised as that of Randolph Kerne.

"I do not care," he was saying, "the beast was refractory and must be punished."

"Yes, punished," replied the other, "but not beaten in this terrible manner; you have nearly killed the poor beast. I declare, if it was not the eve of your marriage, I would have you arrested for so brutally using the poor creature. Heaven help the poor girl who is about to be linked to a man with so vile a temper!"

"You need not fear for her," sneered Randolph, "she is going to reform me, and make me a good boy." Then he laughed, an odious mocking laugh, that curdled Hester's blood to hear.

Poor child! in the innocence of her heart, she made one more effort to free herself from the net in which she was entangled. She wrote Randolph a pitiful little note, begging him to release her even now, at the last moment, urging how impossible it was for her ever to love him as a wife should love and respect a husband.

This so enraged Randolph, that he went to the stable where the horse he had so cruelly beaten in the morning lay, and killed it in the most brutal manner, shooting it in many places before finally despatching it.

To Hester's note, he made no other reply than by sending her a magnificent bracelet, with his miniature set round with rubies, which he begged her to accept and wear in remembrance of the loving letter she had written to him. This, Hester rightly interpreted to be meant for a sneer, and was more frightened accordingly. Randolph's heart was, however, somewhat touched, when next morning he met her at the church, and saw the pallor of her face, and the feverish lustre in her eyes. He managed to whisper in her ear, as he took her hand on meeting—

"Do not be afraid, I will, at least, be kind to you."

And she looked so very lovely in her bridal finery, that he felt all the love his hard cruel nature was capable of, stirred

within him. But Hester was too timid to respond, and the man's more unselfish impulse passed away as quickly as it had come.

For three months he took her about from place to place, rejoicing in the admiration she elicited wherever she appeared, but secretly enraged and chafing at the coldness which she ever evinced towards him. Many were the comments, which her shrinking manner called forth from friends and acquaintances; and many wives remarked to each other, they were sure Mr. Kerne must beat his wife, she seemed so frightened at him. But it had not come to that yet, although he was often tempted to do so by her chilling indifference.

"Why do you never speak to me unless I address you? and why do you never call me Randolph? I hate your 'Mr. Kerne!'" Besides, people are beginning to notice it, and make remarks."

Hester did try, and prayed earnestly for help to do her husband's bidding in all things; but love him she could not, she feared him too much. At length, when they had been some months married, and they were making their way homeward by easy stages, (for Hester was likely to become a mother), they met, at a town at which they stopped, some friends of Randolph's.

Travelling with these people was a very beautiful woman, only a year or two younger than Randolph, with the same kind of beauty, the same fiery passions, the same tastes and feelings, and the same indomitable will; in fact, his very counterpart.

No sooner did Randolph set his eyes upon her, than he recognised the fact, and chafed and fretted at the chain which bound him to Hester.

Adelaide Merle quickly perceived the impression she had made, and rejoiced at it; she felt it to be a conquest to be proud of, to win him to herself, and bow him to her will, and make him subservient to her every whim. This was the task she set herself, and soon she succeeded. What cared she for the pale and gentle wife, evidently so rapidly fading out of life.

"He does not care for her one bit," she said, "but he will love me, he shall, he must. I cannot think what has come over me at the sight of this man; I, who never cared for anyone before, would sell my very soul to see him at my feet, and hear him say he loved me."

So she lured him on, alternately wooing and repelling him, and then flirting so outrageously with some chance acquaintance as to almost drive him mad. The friends with whom she travelled remonstrated with her, but she only laughed, and said that Mr. Kerne was, no doubt, quite able to take care of himself.

"Then think of his wife," urged her friends.

"Oh, she does not care at all for him; he told me so. Her mother forced the match upon her."

Indeed, this was the happiest time of Hester's married life. Her health and spirits so much improved that Randolph, perceiving it, with all a man's inconsistency, felt some of his old passion reviving, and began once more to taunt her with her want of love for him. Hester retorted rather bitterly that she did not love him, and that he had better take his love where it was, apparently, more appreciated.

"What do you mean by that?" he demanded, now fairly in a rage.

"I mean," replied Hester boldly, "that the way you and that Miss Merle go on is the subject of remark wherever we go, and I think that if you have no respect for yourself or me, you might have some for her good name, which you are doing your best to destroy."

"Whatever manner of woman are you?" asked Randolph, eyeing her curiously; "pleading like this for the woman who is wilfully taking your husband away from you!"

"I shall not be here long to stand between you," she added gently, "so do try and not give so much occasion for scandal, as you have been doing lately."

"But you are getting better, Hester dear," he said quite tenderly, touched to the quick by the unselfish nature of the fair young creature before him.

"No, Mr. Kerne," she added, smiling; "there is no hope,—the doctors told me so. I may live till my baby is born, but then I must go."

Randolph's hard nature was softened by this conversation, and he overwhelmed Hester with loving care and attentions. He consulted every physician of note he could hear of, but they all returned the same answer,—she might live some time, but the end was certain; and any sudden shock would, undoubtedly, be at once fatal.

(To be continued.)

Mr. Joseph Armitage, Stonfield House, Hanging Heaton, near Dewsbury, reports that all the literature advertised by him on behalf of an aged Spiritualist, now crippled in resources from loss of sight, has been sold except the set of the *MEDIUM* from the beginning, for which a sufficient offer has not been received. As the volumes in certain instances are out of print or scarce, this opportunity should not be let slip by some society forming a library.



## THEOSOPHY.

## SPIRIT AND MATTER.

By JAMES McDOWALL.

*(Continued from last week.)*

Now, the postulate with which we started, we still hold to be true,—that Opposites are the cause and capacity of each other. Thus, Matter results from a condition the opposite of its own,—neither of which have qualities of the same kind, *each is to the other a void*, because each, to the last degree, is a negation of the other's qualities. Thus, to Matter the infinite sphere of absolute Quality is an infinite nothing, and to the infinite sphere of absolute Pressure, Matter, or the lower, is a void, into which its infinity of infinitesimal differences may—and does—expand.

Now, can the Reader perceive—that, to this infinite sphere of absolute Pressure, there is no "space," but the lower—matter—being its only perfect void, every other degree of Quality resisting its pressure to some extent, it has no capacity for its own qualities; hence, it is absolute in Pressure, and further, it *is* and ever has been a necessity, because *nothing* ever has been an impossibility. And, can the Reader perceive, that, to Matter there is an infinite void, because there is a capacity for its qualities everywhere; hence, its motion is possible, and Matter—or the lower—being a void to the infinite in which it exists, the expansion of the infinite into that void is a necessity. But expansion is differentiation, or a drawing out that which previously was compressed, and Matter being the finite in the infinite, that expansion is expansion towards a centre; that is, the infinite sphere of absolute Pressure, as a necessity, expands towards Matter—or the lower—as a centre; hence, its motion is a necessity. For expansion from the conditions, is not a bursting outward and occupying a larger magnitude, but a contraction in magnitude, and a differentiation by means of a greater number of differences, over a less extent; which differences being a less pressure, to that extent occupy a larger longitudinal space, so that the body or void, that causes the expansion, is thrust forward by a continuous explosion, it (the body) causing the conditions of its own propulsion—in every point of the infinite that it enters—the extreme material end of the expansion becomes within the centre of the body a material germ, with all the qualities of the body exaggerated, because of its less size. This germ is penetrated by point of fire, that has a correspondence in spiritual quality to the body's form and materiality, by which penetration the material germ is expanded into the dimensions of the body, becoming a part thereof. This process, continued through every instant of time, supplies the body—from within—with life and substance; it is the subtraction of the higher qualities by the Absolute, that plants in the body the material germ. It is the body that, through the law of mediation, draws into existence the point of fire; how so, we will now try and make plain.

I do not wish the Reader to suppose, that the Spiritual within man's body—or within the earth—is a literal point, but that it is a point in principle. The Spiritual, within, may be of any magnitude, but the pressure of the whole, as a mass, is not the real pressure; the real pressure is in every point of the mass, as a separate point of centralization of the attractions of the form, while the pressure of the whole is the attraction of point for point, making a oneness of many differences. It is the difference between the pressure of the mass and every point of the mass (I think) that has led Science astray from the path, by which they would ere this have reached the Spiritual. It seems never to have struck them, that, say, in a gas-flame—or any other—the pressure of every point of that flame might differ by an infinity from the pressure of the mass, which might be almost infinitesimal, compared with the pressure of every point; hence, they never assumed that Light and Pressure were one and the same, because (I surmise) ordinary pressures, greater than the pressure of the flame as a mass, give no light, hence Light was not caused by Pressure.

In all experiments with Substance in a condition of Pressure, the modifying influence of the earth's velocity should never be lost sight of. Thus, if air be inclosed in a cylinder, and a neatly fitted piston be used to suddenly compress the air with great force, the air thus compressed, for an

instant, passes into a condition of fire. This would be a permanent condition, were it not that Motion and Pressure are the opposite equivalents of each other, each varying inversely to the other; so that the pressure, thus suddenly produced for a brief period, destroys the equilibrium which nature as quickly restores by subtracting the condition of heat. Whereas, if the motion of the cylinder, as a part of the earth, could be reduced to a degree commensurate with the increase of Pressure, the condition of fire resulting therefrom would be permanent. It is for this reason that, if the pressure be produced slowly, no heat is apparent.

124, West Street, Calton, Glasgow.

*(To be continued.)*

We do not agree with Mr. W. Hume-Rothery that the anti-vaccination agitation is on the decline, though his clique may be diminishing. He and his talented wife have been and are able and successful workers. Unfortunately, they sink themselves in a "League," which recognises no form of work except that which is effected through the instrumentality of its creatures. A few years ago we went to the expense and trouble of attending the Leagues' Annual Conference at Manchester, and got sat upon for venturing to offer some practical suggestion, not in the programme of that mutual admiration clique. The public meeting was wretchedly attended and utterly devoid of enthusiasm; the meeting, indeed, was the platform, and that was united as one man in self-glorification. The president had the bad taste to bounce the Manchester Antivaccinators with the mountain of good which that meeting would effect locally, which occasioned no small amount of disgust in men who had really stirred Manchester by long and faithful work; and only a few months before had convened a meeting attended by about ten times the audience addressed by the Leagues' platform on that occasion. We are not aware that the League, either before or since that time, has done ought to enlighten Manchester, though that city has been from the beginning of Mr. H. Pitman's work till recently the centre of the most successful efforts, not forgetting the self-denying heroism of our friend Mr. Brown. It is bad policy this political expedient of claiming all labour for a League, though done possibly by men who are its members. Territorial domination is not Liberalism. Perish all self-seeking Leagues, and up with the worth and might of the individual; for therein lies the true force of progress. Under such an arrangement none would stand higher than Mr. and Mrs. Hume-Rothery. Then they would claim as associates all antivaccinators, no antagonistic lines being possible, and they would stand as foremost workers—not of any League, but of the entire movement.

The "National Antivaccination Reporter," edited by Mrs. Hume-Rothery and published at Cheltenham, monthly, price 1d., is an organ which the friends of the movement should not let die. It occupies a field altogether its own, and the existence of other periodicals need not in any way clash with it. It is a faithful mirror of the heroism, sufferings and labour of antivaccinators throughout the country, and the union thus instituted must be a source of great strength and comfort to conscientious men, who for the love of their children's purity are marched off to prison, or have their household chattels sold up. We regret to see from the report that a loss of £70 has been incurred during the year in respect to the "Reporter." This antivaccinators should take care to make up, so that its publication may be unfailingly carried on. Excellent value is given for the money, and it is a wonder that the deficiency is so small. It should be made more accessible to the London book trade.

BURTON-ON-TRENT.—A correspondent writes to say he cannot obtain the MEDIUM through the local bookseller, and adds: "I cannot say that I am one of your number, but I can say that during the last three months, since I first saw the MEDIUM, I seem to have been living in a different world; in fact I have been fairly astounded at some of the articles, and though treating of subjects which I have not read or thought about, yet, on reading and thinking over them, the stamp of truth seems to stand out so plainly, and some of the ideas seem to fit in with notions of my own which I have never attempted to express, not even to myself, that I cannot but look upon them as in a great measure true. To say the least, I am anxious to read more of the matter; old numbers will do if you cannot send recent ones." We wish our friends would aid us in finding an agent for the MEDIUM in every town; it would increase the power of the Movement vastly. We have a stock of back numbers, which we will gladly give gratis to circulate amongst inquiring readers.

P. B. RANDOLPH'S WORKS.—It is of the greatest importance and advantage to all who have heard of, or have read, or are interested in the works of P. B. Randolph, of America, if they will at once correspond with me, addressing "Sexaginta," Care of Editor of the MEDIUM.



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

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

THURSDAY.—School of Spiritual Teachers at 8 o'clock.  
Tuesday.—Mr. Towus, Clairvoyance, at 8 o'clock.

## THE MEDIUM AND DAYBREAK.

FRIDAY, OCTOBER 20, 1882.

### NOTES AND COMMENTS.

Our opening page bears an extract from a "New Bible," a book of books, a comely volume, full of suggestive matter, but not to be made an idol of—no bible should. We can send an interesting illustrated prospectus of "Oahspe" to all who forward their address and one stamp.

The Lecture on "Moses" is only about half reported. The subject is too extensive for one treatment. We hope our readers will apply themselves to the study of the subject, as given in the Bible. We would not advocate the re-inauguration of the Mosaic method, but we think much good could be gained by the adaptation of some of its provisions to modern mediumship.

On reading the proofs we have been much struck with the peculiarities of British Spiritualism, as compared with the Mosaic. Our Spiritualism also has its centre, the Spiritual Institution, and it is remarkable that all successful spiritual work has been carried on in sympathy therewith, whereas the movements that have sought to undermine it have fizzled out. The friends of the Spiritual Institution have made efforts to sustain the work in the pure spirit of self-sacrifice, as the subscription lists and the central work show. Against this plan the Golden Calists have been deadly enemies, so that there has been quite as decided a split in the modern camp as in that of Moses. These remarks are not intended as in praise or disparagement of any individuals, but to show that a spiritual method underlies the Movement, if people would look for it, and give up the worship of their self-instituted projects.

Curiously enough, too, the "iniquity" of the Spiritualists in this country rests on the shoulders of one individual to the tune of £900. It is strange, almost incredible, that a respectable and wealthy body should let their liabilities thus slide on to one who has worked himself peniless by years of gratuitous labour. All of this shows that it is not wealth which constitutes the basis of spiritual work. It is the spiritual element within man, that grounds him in the Divine Life that affords the true progressive force. This truth is being demonstrated, otherwise it would be past conception. Possibly, in the future, it will be read with so much astonishment as to be regarded as an interpolation. We know it to be painfully true.

The former tale, by a Clairvoyant, "The Miser's Hoard," was much appreciated by our readers, and inquiries have been made for a continuance of the "Sketches." Press of matter has hitherto prevented. We commence No. 2 this week. It deals with earth conditions in the first place, as a department of existence which extends itself into the life beyond. The

relations between the two states will appear as the narrative develops.

A few faithful workers have a nice comfortable room, an harmonious audience, and good spiritual conditions at 4, Talbot Grove, Notting Hill. It is close to Notting Hill Station. Local Spiritualists would do well to rally round these friends and give them an address on a Sunday evening. We have given them two evenings this week—a Lecture on Sunday, and a Phenological Seance on Tuesday.

We are glad to see the principle of self-help springing up amongst Spiritualists, and bearing useful fruit. The Macclesfield paragraph is encouraging. It is truly remarkable how little talent our Movement manifests, with all its fuss about inspiration and spirit aid.

Our contemporary "Morning Light" acknowledges the justice of our recent criticism, but, we regret, with a bad grace. We are conscious of our short comings, as regards "infallibility" and other points, so that reproaches are thrown away on us.

Babylon is a type of self-glorification and of the love of dominion for selfish ends. Strictly speaking, Babylon denotes that system of doctrine which gives rise to such a state; for men dwell in a system of doctrine as to their spirits, just as they dwell in a city as to their bodies. Men make their spiritual home in their doctrine, derive what they regard as spiritual sustenance therefrom, and find their chief spiritual delight therein. But Babylon was overthrown, and now scarcely anything remains even of its ruins. So spiritually when men build up a system of perverted doctrine, e.g., that sins can be forgiven by priests; that persons can be delivered from Purgatory on payment of money by their friends, etc., by which sentiments they are confirmed in the evils of self-love and ambition, such a system will in the end be overthrown. And not only will it be so in a general sense, but in the case of single individuals also; therefore, the Lord calls his people to "come out" of the acknowledgment of all false doctrine leading to such a bitter end, lest the evil consequences described be incurred.—"Morning Light."

Through the kindness of Mr. Hume-Rothery we have received a copy of "Infection," by Sir J. Clarke Jervoise Bart., with remarks by Miss Nightingale. It is a narrative of the author's questions in Parliament on public health legislation, interspersed with facts and arguments. It seeks to distinguish between contagion and infection. In reference to the latter the idea is ridiculed, and Miss Nightingale in her "remarks" regards the pamphlet as "ably written," at the same time most forcibly stating that "the so-called scientific mind of England is sinking into a condition of abject superstition" over the prevalence of disease-bearing germs. Sir J. Clarke Jervoise believes that contact is necessary to communicate disease: "Even in spirit-rapping, a medium, and sometimes a stout one, is requisite for purposes of communication"; alluding to a very portly clairvoyant of the day. We would suggest that as regards infection, there are two classes of persons—the sensitive and non-sensitive, and that what will prejudicially influence the one, the other may be exposed to with impunity. We think in this relation both the scientific men and their critics may look into the subject further with advantage. Most persons subject to psychical and aural influences are not positive intellectualists; they make no public record of their experiences, hence their testimony is lost to science. On the other hand, the intellectualist is constitutionally a non-sensitive, makes the greatest noise in the world, and his view of things is made to do duty for the collective experiences of humanity. But how true the saying is, in this as in other matters, that "One half of the world does not know how the other half lives."

The "Echo" sneers at an article in the "Gaulois" on "a faithful picture" of the life of Queen Victoria at Balmoral. The reason assigned for her preferring that residence is because it is there more than anywhere else she communicates with the spirit of the late Prince Consort, John Brown being the medium. John Brown refused titles of nobility, and his statuette is placed in the Queen's chamber amid portraits of members of the Royal Family, because, as this French newspaper alleges, John Brown is "the Queen's Minister for spiritual relations with the late Prince Consort." At Cabinet Councils the Queen will sometimes say, "I must first consult the Prince," and accordingly retires to the proper room for the purpose. The Queen there, with the aid of John Brown, makes her inquiries, and the answers are rapped out by the spirit in the usual way. "The Prince's nightclothes," continues the "Echo," "are placed, according to this authority, on a chair every evening in his own room, in readiness for him, and the faithful John Brown regularly brings on a tray the basin of gruel which his master was accustomed to take twenty-one years ago. Out of such materials as these the modern journalist fabricates history."

Mr. McDowall writing to Mr. Burns says:—"The question



you ask in your lecture, Does the earth augment or decrease in bulk or quality? I would answer, that between the earth and its base—the universal Spirit—the mean, which in the early history of our planet was thin and attenuated, is gradually being filled up with the spiritual results of the earth's labours: the souls of men, animal and vegetable life, which make the difference between the Earth and its base less distance, and more perfectly related. The material quality of the earth is as you say slowly but surely being undermined."

"CHRIST."—There is a Love, somewhere in the Soul, that acts as a glass to the intellect, through which Man can look up to God; and through which glass, again, a clear view may be obtained into the many labyrinths of the human world. Character may be read through this magnifying, yet beautifying, spiritual glass; and the light of God shines upon the mind, when the spiritwards-bound pilgrim has found it and can use it.—RICHARD WORTLEY.

## CIRCLE & PERSONAL MEMORANDA.

The Sunday Lecture Society commence the season at St. George's Hall, on Sunday at 4 o'clock, with a lecture on "Charles Darwin," by Dr. B. W. Richardson. Admission, 1s., 6d., and 1d.

CARDIFF.—Mr. J. C. Wright is now quite restored in health. He will speak twice at Cardiff on Sunday: Morning, on "The Reality of a Future Life"; Evening, on "The Soul, and the Divine Idea."

MACCLESFIELD.—Mr. Hayes in ordering a parcel of "Lyre" remarks: "I am pleased to say that we are progressing very favourably in Macclesfield. We have five speakers of our own, who take the platform along with Mr. Brown, of Manchester; which, with self-help, enables us to get along very well."

The Comprehensionist has just issued parts 2 and 3 of the "Book of Comprehensionism: the Rational Classification of Ideas." (London: Cattell, price 1s.). It is an elegant pamphlet, and carries the student further into the mysteries of the author's system.

WEST PELTON.—Our work here is going on very steadily. We had our friend Mr. Mahony on Sunday, Oct. 8th, and he gave us two excellent subjects, afternoon and evening. It was a pity the weather was so very unfavourable, but, nevertheless, he got very good audiences. Mr. Pigford will take our platform on Sunday, Oct. 22nd.—JAMES CARR.

MIDDLESBOROUGH.—We had Mr. De Main, of Howden-le-Wear, here on Sunday, 15th inst. We had a good muster although it was so wet. The subject for the evening was, "Jesus the Saviour and Redeemer of the World." The guides handled it from both sides, the Orthodox and Spiritual. They gave entire satisfaction. We finished in the evening with an open Seance, and had splendid success. We received some encouragement from the controls of Mr. De Main. I believe we shall have Mr. Scott, of Darlington, next Sunday, if all is well.—H. GOODCHILD.

LONDON SOCIETY for the Abolition of Compulsory Vaccination.—The next Monthly Conference will be held on Monday evening, October 23rd, at 7.30, in the Society's Room, 114, Victoria Street, near the St. James's Park and Victoria Stations, District Railway, when a paper will be read by J. H. Levy, Esq., on "Politics and Disease." Discussion will follow the reading of the paper; and the Committee hope Members will endeavour to secure the attendance of their Medical friends, Members of Boards of Guardians, and others.—WILLIAM YOUNG, Secretary.

MR. DALE'S SPIRIT.—To the Editor.—Sir,—We have been informed by a Control of our esteemed friend, Mr. Dale, that the spirit of the medium could manifest at another seance, while his body was seated unconscious at our own Sunday morning meeting. If any of your readers was present at a seance on Sunday morning last, Oct. 15, when a spirit giving Mr. Dale's name was announced, we should be obliged for a notification of the same, and the time at which it occurred.—I am, Sir, yours very truly, ROBERT GILES.

65, Swinton St., Grays Inn Road. Oct. 17, 1882.

## SPIRITUAL INSTITUTION LECTURES.

On Monday evening last, the subject was a Description of the Vital Organs, illustrated by a fine set of physiological and anatomical plates. This subject will be continued on Monday evening next, at 15, Southampton Row. Doors closed at 8.15. Admission to non-representatives of the Institution, 1s. Those of limited circumstances free.

## TESTIMONY TO SPIRITUALISTIC MANIFESTATIONS

It is not often that evidence to the reality of Spiritualistic Manifestations is to be obtained from the orthodox mind, and still less frequently from the leaders of the orthodox—viz., the Clergy. As one greatly interested in the Spiritualistic Movement, a pure belief in which strikes me as appealing most forcibly to the reason, and being in harmony with the idea of a great and merciful Supreme, I notice with satisfaction an article in Macmillan's Magazine for this month, giving a very lucid account of a series of disturbances and manifestations heard and seen by various members of the writer's household, in the north-east district of England. The writer, a clergyman of the Established Church, has given his name to the Editor, who vouches for the truth of the narrative.

It would be out of place for me to recapitulate the whole narrative, which any of your readers may obtain for themselves, but the most salient points are—repeated knockings and poundings heard by all the family; musical notes from a concertina locked in a book-case, heard by the clergyman and his wife on two successive nights; violent slamming of a door previously fastened; moving of heavy furniture, and the figure of the former occupant, distinctly seen on several occasions by the children and servant.

These disturbances and manifestations were not confined to the night, but occurred also during the day. The result was that the clergyman's wife suffered seriously in health, and he, as he tersely puts it, was delighted when orders came for him to move on.

Those who have collated evidence of these kind of experiences will at once call to mind the somewhat similar disturbances which occurred in the house of Wesley, the father of the famed founder of the sect which bears his name. At the same time, the incident is one well calculated to awaken serious thoughts in the mind of the anxious inquirer, and to point a lesson to Spiritualists and Non-Spiritualists. Firstly, why is this manifestation permitted to the terror of godly people, the injury of their health, and possibly mind, and the not unlikely deterioration of a third person's property. In the case of Wesley there may have been a reason, but in this case we have a whole family, unacquainted with the district or former occupant, nightly alarmed and their life rendered intolerable.

Another thought, secondly, and equally serious, affecting us, too, personally, must occur, viz., how weighty a matter to each one of us, if our life on earth has been such that our spirit is unable to quit the scene of its earthly existence, but forced to wander, earth-bound, suffering the torment of the memory of lost opportunities, and, perhaps, for who shall say, the sorrow of a destined re-incarnation, then to undergo similar trials, till purified by force of higher aspirations and nobler aims in life, it may attain a higher grade among those spirits gone before. These are thoughts I am convinced it were well for us to bear in our minds, even to apply to the daily incidents of life, and I feel sure they will conduce in as high a degree as as any system of theology to a perfect heart, and an unsullied walk before men. The lever of so-called Christianity is "fear of punishment"; the vital power of a Spiritualist is "desire of progress." S. S. W.

## THE ATHEIST AND SPIRITUAL NIHILIST.

Who says there is no soul—no hereafter? The Atheist—a modern Nero, who cruelly murders all that are nearest and eternally dearest to himself, and with the nimble limbs of a flippant, shallow intellect fiddles and dances on the graves of his victims. Nay, his madness exceeds even that, for he voluntarily and "philosophically" commits spiritual suicide, and laughing, chaffing, raving wildly he dances himself into oblivion, and, as far as he is concerned, the universe dies with him.

What a misconception of existence! What a malformation in the womb of the brain! An idiot, forsooth; an animal born in the caves of mental darkness; a bat venturing forth at night when the bright sun has gone down, because God's light of Truth is too powerful for his decrepit vision. He wants no creative power, no master mind, no superior soul, no saving help. What a lonely, self-conceited, uncongential creature he is;—a creature it is true, but without the higher attributes—no hope, no faith, no love beyond the flesh; a negation of all that is; a self-existing and yet a non-existing miracle.—RICHARD WORTLEY.

MANCHESTER.—Sunday Services, Oct. 15, Mechanics' Hall, Major Street. In the morning we had a short address from our medium (Mr. R. A. Brown), in his normal condition, on the "Phenomena of Mediumship," after which we had an interesting discussion on the normal and spiritual gift of healing. In the evening, owing to the sickness of the appointed speaker, our President (Mr. I. Thompson), took the platform, and gave us an admirable discourse on the "Philosophy of Spiritualism," in which the general prejudice against our movement was dealt with in a clear and lucid manner, and contrasted with what Spiritualism really is.—J. H. LIGGERS, Secretary.

LIABILITIES FUND.—"For Ever and Dever," 2s.



## AN EVENING WITH MR. HUSK AT PECKHAM.

TO THE EDITOR.

Sir.—On Saturday evening, October 7, I had the satisfaction of passing two or three hours of spiritual happiness under the mediumship of Mr. Husk, and the controls of "John King," and two or three other happy and cheerful visitors from the land of Spirit-life, who appeared to me to be highly delighted to assist in the pleasures of a spiritual seance, in a most remarkable manner. When I say "pleasures of a spiritual seance," I, perhaps, am expressing my own feelings, which are always largely drawn upon whenever I attend a spiritual meeting of a high-class character.

Some people, and not a few, speak slightly of physical seances; while, at the same time, they hold themselves forward as profound and important Spiritualists, and the life and soul of all seances. Such are, for the most part, talkers, and talkers only, who glorify themselves, and not Spiritualism, with the title of inspirational mediums; their only qualification to such glory being the length of their speeches, with the little real spiritual edification those speeches contain. They have the power of making a big thing out of almost nothing; like as some manufacture large highly-coloured balls out of small pieces of caoutchouc, and a thumb nail-full of coloured powder.

Now I go in for physical seances wherever I can find them; where the spirits make themselves at home and loveable, and express themselves as happy in the society of those whom they visit. No dramatic performance, or concert, however classical, has the power of lifting me above the dull things of life, and the doubts that sometimes becloud the mind, equal to a seance where the power of the spirits is direct, and certain. In all these remarks I am not unmindful of one thing, and that one thing is, that I am taking myself as a text, and speaking from the governing emotions of my own mind.

It was to the residence of Mr. R. Lane, a sincere and anxious inquirer after spiritual truth, that I was invited to meet Mr. Husk, a gentleman well-known, I believe, to many Spiritualists for his powers as a "Medium." Hitherto I had heard only of Mr. Husk; it was, therefore, quite a new pleasure to me when I saw him enter the room where the seance was to take place. At the very first glance I recognised him, from his appearance, to be a man of remarkable and pleasing contour, filled up with a decided spiritual expression; altogether one, made to live and act above frivolousness and twaddle. I don't profess to be a profound physiognomist, but such were my impressions, and the after events of the evening proved to my satisfaction that those impressions had not led me astray. Accompanying Mr. Husk, was the well-known spiritual photographer, Mr. Hudson, one other gentleman, and three ladies; these with Mr. Lane, and myself, made up a party of eight persons, all Spiritualists, with the exception of one lady, who was a decided unbeliever, and who, after what ensued, proclaimed Mr. Husk to be worth his weight in gold, for his wonderful and astounding gift in the art of legerdemain.

The room selected for the seance was a very small one, not being more than seven feet at its widest part. The disk of the table at which we sat, a round one, was nearly four feet in diameter, so that myself and the gentleman who sat opposite to me were jammed close against the walls; thus effectually preventing any trickster from passing behind either of us. On the table were deposited the usual paper tube, and a box of stretched wires, commonly known as "fairy bells." My position in the room was with my head under the mantel-shelf, and almost under the fire stove, my reason for noting this will be seen presently; the legs of my chair were on the hearth and close to the stove. As I sat in this confined position I held Mr. Hudson's right hand, and on the other side I held the left hand of Mr. Lane; Mr. Hudson held the right hand of Mr. Husk, and Miss Hudson held his left, the rest of the company completing the circle.

The distinct raps on the table giving us to understand that the arrangements were satisfactory, the light was put out and we sat in darkness. Very soon a hand commenced manipulating about my head in a very tender manner; and this was followed by something being placed on my head, where it remained for some little time before it was taken away. This was succeeded by others of the party being treated in the same manner. After this the box of wires was played upon in a very beautiful manner; and this performance was varied with very fine effect. I never heard anything from any instrument of music so pleasing. The tune of "Sweet Home" was rendered with most charming effects; sometimes it was picked out of the strings with a force that one would have thought would have torn the wires out of their case; at other times they were touched with a tenderness that made the tones almost imperceptible to the ear. Then there came the spirit voices, and among them the voice "John King." He spoke with a depth and a power that was truly startling. There was one voice very peculiar; I think the spirit owner of the voice was known as "Irresistible." The voice sounded like the voice of a very small person. This voice asked me if I should like to be floated. I answered that I should; and now came the real test of the evening. My position, as I have already stated, being close under the mantel-shelf made it an impossi-

bility for any person present to move me, much less lift me, without detection. After waiting a few seconds, I felt two small hands pass against my thighs, trying to grasp the seat of the chair on which I sat, and these hands felt, to me, to be smaller than the hands of any person in the room. After these hands had fumbled with the chair for a few seconds I, with all my weight, rose with my chair some few inches clear of the floor. I was held up for a short space of time, and was then lowered gently to the floor; unless it were the two small hands that pressed against me, I could discover no other physical signs or any other application of force. It would have been impossible for any of the persons present to have placed their hands on my chair for the purpose of raising me from the ground, without feeling their arms at the same time. The fear of trespassing on your space prevents me from mentioning many other pleasing things that took place. At the close of the seance one of the voices in taking its farewell, hinted that very likely we were not all teetotallers. This remark was understood, when upon lighting the gas each person present had a bottle of some kind of liquor placed before them on the table. These bottles had been taken out of a cupboard in the room, from among a confused mass of bottles that were all closely packed and the cupboard door fastened; yet this placing of the bottles in darkness was effected noiselessly; not a clink of the glass even having been heard during the process.

I have, as briefly as I possibly could, described a few of the interesting incidents that took place that evening. Several promises were made by spirits as to what would be done on future occasions. Should any other event of an extraordinary kind take place, I shall not fail to send you all the information.

Atwell House, Peckham.

JOSEPH CARTWRIGHT.

## THE LIVER AND KIDNEYS:

## THEIR FUNCTIONS AND AILMENTS.

## WARNER'S SAFE REMEDIES, THE ONLY KNOWN MEANS OF CURE.

The functions of the human body consist of two processes diametrically opposed to one another: viz., Growth and Decay. Nutrition and Excretion, Life and Death. Thus, it is literally true, that "in the midst of Life we are in Death": for every atom of the body must die in serving the purpose of life, and the only guarantee of continued health is, that the waste matter, the product of this incessant decay, be promptly carried out of the body.

For this purpose the Vital Apparatus, in addition to the digestive organs for the assimilation of food, is largely composed of a complementary series of organs, which serve as eliminators of decayed tissue—the scavengers of the body. These excretory organs are of different kinds, each adapted to throw out one form or the other of the waste matter, which if allowed to remain in the body, would poison the blood, paralyse the vital functions, and end in speedy death.

Thus, the Pores of the Skin exhale vapours; the Lungs throw off carbonic acid; the Liver, bile; the Kidneys, Urea; and the Bowels the most solid form of waste. Thus from the skin and lungs to the bowels, there is a regular descending scale of elements thrown off: from the insensible perspiration to fluids of varying consistency, and, last of all, the solid excreta of the bowels.

The Excretory System, as a whole, is so inter-related, one organ with another, that when one of the processes is disturbed all the others become more or less affected. If one organ become torpid, an excessive amount of work is thrown on some other, best adapted to supply its defects. This leads to two evils: the disease of one organ through torpidity, and the ruin of the other through over-activity. Meanwhile, the Blood is gradually becoming less and less pure; so that its waste matter assumes a morbid form, and sets up chronic disease in those important organs, intended by Nature to carry it off.

The Liver is the largest gland in the human body, and an organ, the integrity of which is essential to the welfare of the entire human structure, physical and mental.

The function of a gland is that of secretion,—a chemical process, by which certain elements are separated from the mass of vital fluid, and carried into appropriate receptacles: just as gold is separated from quartz; gas from coal, or the coal-tar from gas; alcohol from wort, in the process of distillation, etc.

The work of the Liver serves a two-fold purpose. As the venous blood returns to the heart laden with impurities derived from the tissues, the Liver intercepts these, and removes them in the form of Bile, which, in turn, acts as a necessary element in digestion, completing the process, and giving a healthy force to the functions of the bowels. The Liver has, therefore, been called the "Governor of the Human Body," in that it not only regulates the expulsion of poison from the blood, but it, at the same time, promotes the process of digestion, whereby fresh nutrition is continually being added to the Vital System. Derange the Liver, and the system is not only poisoned, but it is, at the same time, starved. The strength decays, the spirits droop, the mind becomes melancholy and dejected: there is no



energy in the body nor speculation in the mind, and a man's worldly prospects and enjoyment of life go to wreck and ruin. Thousands of bankruptcies, and business irregularities of a culpable nature, proceed from these obscure causes. Business men! think of it: pure Blood is your best Capital!

The Kidneys are also glandular in structure, and secretory in function. A word as to the structure of a gland might be advisable. The form of the Kidney is generally known. Well, it may be said that the Kidney is made up of countless numbers of little kidneys of microscopic limits, each of which is a separate and independent gland of itself. Each of these minute glands is a little sieve, or strainer, as it were, which allows certain elements of an acrid, poisonous character to pass out of the blood, and collect in minute vessels, which ultimately form into one, and carry their products into the Bladder, from which the urine is ejected periodically.

There is a great difference between the product of the Liver and that of the Kidneys: the Bile is of some use as an element in digestion, and the function of the bowels, but the poisonous fluid eliminated by the Kidneys is of no use whatever. It is a deadly poison, and, if allowed to remain in the system, it gives rise to the most painful chronic diseases of the rheumatic kind. It also throws out of order the Liver, and, consequently, the Bowels. Digestion suffers next, and the blood, becoming more and more impure, the Lungs are over-worked, the breath becomes fetid, feverish symptoms follow, and, from top to toe, the miserable sufferer is thoroughly ill.

But there is yet another phase of mischief arising from Kidney Disease. It is bad enough when the minute glands of that organ refuse to separate from the Blood the poison it contains; but it is much worse when the poison is not only retained, but the nutritious elements of the blood are given off instead. When this is the case the patient literally melts away from day to day, and what is left of him becomes more and more deteriorated in quality, till life becomes a living death, compared to which actual death would be a happy release.

In the case of females the evil is greatly aggravated, for they are subject to a class of painful maladies, all of which are intensified by, and some of which are traceable to, Liver and Kidney Derangement.

The most lamentable thing about the matter is that medical science has been hitherto quite incapable of coping with these cruel maladies. Bright's Disease of the Kidneys, Diabetes, Stone, Gravel, Inflammation of the Bladder, Retention of Urine, Constant desire to Urinate, etc., etc., have been left to work havoc as they might, except that some of these ailments have been momentarily relieved by the use of mechanical and surgical operations, which, however, have never removed the cause, while they have been a means of indescribable torture; and, ultimately, have hastened on the permanent ruin of the patient.

Some years ago, Dr. Craig, a Canadian physician, was a hopeless sufferer from Bright's Disease. The resources of Medical science were within his reach, but well he knew they were wholly incapable of meeting the requirements of his case. The following extract from a lecture he delivered before the Metropolitan Scientific Association tells his story:—

"And here pardon me for relating a little personal experience. In the year 1870 I found myself losing in both strength and health. I could assign no cause for the decline, but it continued, until finally I called to my aid two prominent physicians. After treating me for some time, they declared I was suffering from Bright's Disease of the Kidneys, and that they could do nothing more for me. At this time I was so weak I could not raise my head from my pillow, and I fainted repeatedly. My heart beat so rapidly it was with difficulty I could sleep. My lungs were also badly involved; I could retain nothing upon my stomach, while the most intense pains in my back and bowels caused me to long for death as a relief. It was at this critical juncture that a physical longing which I felt (and which, I most firmly believe, was an inspiration) caused me to send for the leaves of a plant I had once known in medical practice. After great difficulty I at last secured them, and began their use in the form of a tea. I noticed a lessening of the pain at once; I began to mend rapidly; in five weeks I was able to be about, and in two months I became perfectly well, and have so continued to this day. It was only natural that such a result should have caused me to investigate most thoroughly. I carefully examined fields in medicine never before explored. I sought the cause of physical order and disorder, happiness and pain, and I found the Kidneys and Liver to be the Governors whose motions regulate the entire system."

After describing at length the offices of the Kidneys and Liver, and their important part in life, the Doctor went on to say:—

"Having found this great truth, I saw clearly the cause of my recovery. The simple vegetable leaf I had used, was a food and restorer to my well-nigh exhausted kidneys and liver. It had come to them when their life was nearly gone and by its simple, yet powerful influence had purified, strengthened and restored them and saved me from death. Realizing the great benefit which a knowledge of this truth would give to the world, I began in a modest way to treat those afflicted, and in every case I found the same happy results which I had experi-

enced. Not only this but many, who were not conscious of any physical trouble, but who, at my suggestion, began the use of the remedy which had saved my life, found their health steadily improving and their strength continually increasing. So universal, where used, was this truth, that I determined the entire world should share in its results, and I therefore placed the formula for its preparation in the hands of Mr. H. H. WARNER, of Rochester, N. Y., a gentleman whom I had cured of a severe kidney disease, and who, by reason of his personal worth, high standing and liberality in endowing the Astronomical Observatory and other public enterprises, has become known and popular to the entire country. This gentleman at once began the manufacture of the Remedy on a most extensive scale, and to-day WARNER'S SAFE KIDNEY AND LIVER CURE, the pure remedy that saved my life, is known and used in all parts of the continent. For Kidney and Liver Troubles in every form; for malarial difficulties and all disorders of the lower body, and for the innumerable complaints to which the weaker sex are subject, I know of nothing which can for a moment be compared with it."

No dispensation of Providence could have been a more timely boon to suffering humanity than this invaluable discovery. Kidney disease is largely on the increase, and is regarded by medical specialists as a prevalent disease both in England and America. Dr. Thompson says, "More adults are carried off in this country by Chronic Kidney Disease, than by any other one malady, except Consumption." Its advance is insidious, as it has no peculiar symptoms of its own till the later stages are developed. It may be suspected when a person suffers from backache, one-sided headache, sour stomach, painful eyes, heart flutterings, pain in left breast, neuralgia, rheumatic pains in various parts of the body, great weariness, puffiness under the eyes, dropsical swellings, etc., etc. Such symptoms and others are usually disregarded. The real seat of the Disease is in the Kidneys, and yet there may be no pain in them.

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In medical matters theory avails nothing. Facts cannot be gainsaid, and happily they exist in thousands on behalf of the efficacy of this Sovereign Remedy. It is quite harmless and pure, being the product of the Vegetable Kingdom, as analysts have repeatedly testified.

#### CHEMICAL ANALYSIS.

S. A. Lattimore, Ph.D., LL.D., Professor of Chemistry in the University of Rochester, N.Y., knowing the popularity and merit of WARNER'S SAFE REMEDIES, after Chemical Analysis, has furnished the following statement, which will be read with interest by all.

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S. A. LATTIMORE.

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### EXETER.—ODDFELLOWS' HALL, BAMPFYLDE STREET.

On Sunday morning, the pouring rain made the attendance scanty, yet, as the commencement of our Sunday morning's circle, we had an interesting meeting. The medium, Mrs. C., in addition to her other gifts of physical and speaking mediumship, is also being developed as a test-medium; and two female strangers, who were attracted to the Hall by what they had heard from others, received some good tests, besides being powerfully impressed by the phenomena they witnessed, conversation with spirit-friends through the table, and utterances through the entranced medium.

The medium, under control, said:—"There is a spirit here who gives the name of 'Caroline.'" One of the strangers present replied that she had an aunt of that name in the spirit-world. The medium said,—"She appears to have been of a very affectionate nature." The stranger acknowledged that her relative was so.

In the evening we again had a large and apparently deeply interested audience. The discourse was on "What Spiritualism teaches concerning Life, Death, the Spiritual World, and Immortality." At the close a select circle was formed, and two trance mediums were influenced to address the company. We are glad that the invisible friends have been able to make so good a beginning. A lady at the circle informed us that there was a medium present unknown to us, and also that there were many Spiritualists in the city known to her, who were sitting in private circles. We, ourselves, have some four or five private circles meeting weekly, in the city and neighbourhood, which are yielding good results.

#### LOCAL AIDS.

Finding the columns of the local newspapers freely opened to us, we intend to publish, regularly, our thoughts upon the philosophy and teachings of Spiritualism, and the most striking and reliable of the facts that may be forthcoming, relating to spiritual intercourse. In this way we shall influence many minds, and scatter much seed.

#### PRIVATE LETTER—STRANGE PHENOMENA.

A gentleman writes me, saying that a friend of his "has a sister, residing with her father and mother at Plymouth, who, for upwards of eighteen months, has been disturbed by unmistakeable knocks or raps. Her father has had occasion to change his residence two or three times, but the rapping follows her just the same; and a very short time since, when in the house of a lady, the same rapping troubled her, even so loud that the sound attracted the attention of the lady upstairs, who came down and inquired the meaning of it. The young woman is now getting nervous about it, and is afraid to be left alone; and her friends will, I think, gladly allow anyone to investigate the matter. She had a brother, who died at Plymouth about two years ago; he lived here at ——— at one time, and I believe I am correct in saying, sat with myself and ten or twelve others at a table experimenting party. This seems to be a good case for investigation, and her brother here is anxious that the case should be fairly tested, etc., etc."

The gentleman who writes me the above is a Spiritualist, and he gives me the young lady's name and address. An offer will be made at once to investigate the matter. OMEGA.

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## SOUTH DURHAM DISTRICT ASSOCIATION OF SPIRITUALISTS.

On Sunday, October 29th, the 2nd Annual Meeting of the above Association will be held in the Temperance Hall, Gurney Villa, when Mr. J. G. Grey, of Gateshead; Mr. Scott, of Darlington; Mr. De Main, Mr. Oyston, and others friends are expected to be present. The meetings to commence at 2 p.m. and 5.30 p.m. prompt.

The election of Officers, and the Report of the Secretary at 3.30 p.m.

Tea will be provided at Mr. Rule's, 124, Gurnoy Villa.

A cordial invitation is extended to all friends.  
A collection will be taken to defray expenses.

JAMES DUNN.

8, Co-operative Street, Old Shildon, Oct. 16th, 1882.

## LEICESTER—SILVER STREET LECTURE HALL.

On Sunday evening Mr. Bailey delivered a normal address to a good audience. His subject was, "The Uses and Abuses of Spiritualism," which was listened to with the greatest attention by the audience, and it was much appreciated. At the close of the Service a vote of thanks was given to the lecturer for his kindness in coming on our Spiritualistic platform; hoping it will not be long before we shall have the pleasure of hearing him again.

Sunday evening next, Mrs. Burdett will give an Inspirational Address.

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

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

Sunday morning, Oct. 22nd, at 11.15, doors closed 11.30, a Seance; no Charge.

Sunday, Oct. 22nd, at 7 p.m. prompt, Mr. MacDonnell—"Salvation," the Army Review.

Monday, at 8.30, Comprehensionists meet for Development of Ideas.

Tuesday, at 8.30, a lecture by Mr. Wilson—"Man in relation to the universe." Illustrated.

Wednesday, 8.30, a Developing Circle. Doors closed at 8.15

Thursday, at 8 to 10 p.m., the Sec. attends to supply literature, lend and exchange Books of Library, and impart what Information he can.

Friday, at 8 for 8.15 punctual, a Seance; a good clairvoyant medium attends; a charge of 6d. will be necessary to cover expenses.

Saturday, a seance at 8 p.m., a good clairvoyant medium attends. Mr. Hancock is present half an hour earlier to speak with strangers.

Several of the sitters expressed themselves to me last Saturday at the close of seance, as perfectly satisfied; one lady, a true seeker, far seeing and not to be easily gulled, said it had been really good, not mind or character reading (as any clever person could do that), but much beyond it in her opinion.

J. M. Dale, Hon. Sec.

## GOSWELL HALL SUNDAY SERVICES.

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

We had a very interesting paper from Mr. Wilson last Sunday morning, followed by some pleasant discussion. The paper, amongst other things, dealt with the question of the best means of demonstrating the existence of a Supreme Being. Speaking of the followers of Christ, he likened the Salvation Army to the heart of Christ without the head, the Unitarians to the head of Christ without the heart, while the Comprehensionist was the happy medium which united the head in the heart.

In the evening Mr. Morso occupied the platform, with a most forcible and practical address, on a subject of vital importance, viz., "Physical Salvation." This was an exceptionally instructive lecture, and dealt with the immense importance of a healthy body for the full development of the powers of the mind. The various abuses of the body, in the shape of gluttony, drinking, overwork, etc., and the pernicious effect of ill-assorted marriages, were graphically described and condemned, as being outrageous of the divinest gift humanity can possess, the gift of health; and the greatest stumbling blocks in the way of mental, moral, and physical progress.

Our next Soirée will take place on the 16th November. Will our friends willing to assist in the singing, etc., kindly send in their names?

Next Sunday morning the General Quarterly Meeting of the Society will be held. In the evening Mr. Morso will again occupy the platform.

R. LISHMAN, Hon. Sec.

A very comfortable home offered to a young lady possessing mediumistic gifts in the house of a private family, where she would be carefully looked after, and be able to develop trance mediumship and clairvoyance under good influences and pure surroundings. Age from 13 to 14. References given and required. Letters to be addressed "Truth," care of Mr. Burns, 15, Southampton Row, W.C.

## 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. At 8.

Subscriptions, sixpence per week, admits to all meetings.

Spirit-mediums and friends are invited to assist in the work.

On Sunday, Oct. 22nd, Mr. Veitch will deliver a lecture on "Atheism, Christianity, Spiritualism—Which helps Civilization."

All information may be obtained of

W. LANG, Sec. West London Spiritual Evidence Society.

## MEMORIAL TO THE LATE JAMES THOMSON ("B.V").

AUTHOR OF "THE CITY OF DREADED NIGHT," AND OTHER POEMS.

To the Editor.—Dear Sir,—Permission having been obtained to erect a Memorial to the late James Thomson in the Secular Hall, Leicester, for the opening of which Mr Thomson wrote a Dedictory Poem, we think some of your readers may be glad to be informed of the project, and may like to contribute to the cost of carrying it out. The Memorial will most likely take the form of a Mural Tablet or a Bust, and in any case will be but a simple mark of affectionate regard for the memory of our friend.

A few subscriptions already received or promised will be found entered at foot; and a list of all subscriptions, and an account of their use, will be sent to each subscriber as soon as the Memorial is erected.

Subscriptions may be sent to me, or to Messrs. Reeves and Turner, Publishers, London; Mr. P. de R. Holyoake, 12, Gower Street, W.C.; or, Mr. Jno. Barrs, Forest Edge, Leicester.—Yours truly,

W. LARNER SUGDEN.

Leek, October 12, 1882.

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## MRS. HARDINGE-BRITTEN'S LECTURE APPOINTMENTS.

Sunday, October 29th,	...	Belper.
Monday, " 30th,	...	"
Sunday, November 5th,	...	Sowerby Bridge.
" " 12th,	...	Halifax.
Monday, " 13th,	...	"
Sunday, " 19th,	...	Bradford.
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## MANCHESTER AND SALFORD SOCIETY OF SPIRITUALISTS

Mechanics' Institute, Princess Street, Manchester.  
(Major Street Entrance.)

President: Mr. I. Thompson, 83, Chapel Street, Salford.  
Secretary: Mr. J. E. Lightbown, 19, Bridgewater Avenue, Cross Lane, Salford.

## SPEAKERS.

Sunday, October 22, Mr. W. Johnson, Hyde.  
Sunday, October 29, Mr. J. Lithgow, Hayfield.  
Service at 10-30 in the Morning, and 6-30 in the Evening  
Strangers invited.

## WEEKLY CIRCLES.

Monday and Friday: Healing Circles at 83, Chapel Street Salford.  
Thursday: Open Circle at Mr. Taylor's, 44, Harrison Street, Pendleton.

## MR. R. A. BROWN'S APPOINTMENTS.

Manchester Society every Sunday morning.

BARROW-IN-FURNESS Spiritual Association, 75, Baeleclench Street.—Sunday Service at 6.30 p.m.; Thursday, at 7.30 p.m.; all Seats Free. Healing the sick by laying on of hands, gratis on Monday and Friday evenings, at 7 p.m. Admission to Healing Room 2d. President: Mr. J. Walsley, 28, Dumfries Street; Secretary: Mr. J. Kellott, 59, Cheltenham Street.

OLDHAM Spiritualist Society, 176, Union-street.—Meetings, Sunday at 2-30 p.m., and 6 p.m. Mr. J. T. Owen, secretary, 124, Waterloo St.

## MR. J. J. MORSE'S APPOINTMENTS.

LONDON, Sunday, October 22nd, Goswell Hall—subject: "Spiritualism, its Work and Worship." 7 p.m.

KEIGHLEY, Sunday, Oct. 29th, Temperance Hall.

CARLISLE, Sundays, November 5 and 18.

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How to be happy Indian echo Joy Joy for you Kindness Loved in heaven Lyceum band Marching song Mother Mother's care Rag-picker Rest for weary Sail on Sing to me Song of the poor Summer days Temperance Think gently Undying things Visions of joy Water to drink Welcome Woods <b>MARRIAGE.</b> Heavenly union Heart life Sweetness of heart Love <b>MARRIERS.</b> Ocean life Trust in God <b>MARTYRS.</b> Living still <b>MILLENNIUM.</b> Glory of <b>MEMORY.</b> Days gone by Of childhood Pensive <b>MORNING (Heavenly)</b> Light of <b>MOTHER.</b> Bird-child Cradle song Love of Welcome child <b>MUSIC.</b> Falling waters Loving song Spiritual Spirit bugle Spiritual harp <b>NATURE.</b> Bible of	Inner life Order of Praise of Soul of <b>NIGHT.</b> Retiring Vigil <b>PATRIOTISM.</b> Universal <b>PEACE.</b> Angel of Brothers all Good will Only defence Prince of Waiting for War conquered <b>PERSEVERANCE.</b> Never say fail Overcoming <b>PRINCIPLE.</b> Nature's nobility <b>PROMISE.</b> Rainbow of <b>PROPHET.</b> Joy revealed Of to-day <b>PROGRESS.</b> Faith, Hope, Charity Future Onward Press on Steps Voice of <b>RECOGNITION.</b> By law of love Shall we know <b>REFORM.</b> Agitation <b>RELIGION.</b> Do good In soul New <b>REIGNATION.</b> Child-like Filial Divine In adversity <b>REVELATION.</b> Nature's <b>RIGHT.</b> Action of Forsake not Stand for <b>SEASONS.</b> Lessons of <b>SERENADE.</b> Angel watchers Nature's music Spiritual <b>SCIENCE.</b> Benefits of Social <b>SLEEP.</b> Good night <b>SOUL.</b> God in Its prophecy <b>SPIRITS.</b> In prison	<b>SPIRITUALISM.</b> Artistic Healing Inspired speakers Magnetic spheres Mediums Ministry Poetical Rappings Spirit pictures Transfiguration <b>SPIRIT LAND.</b> Longing for Long-land of <b>SPRING.</b> Eternal <b>STARS.</b> Influence of <b>SUMMER.</b> Merry days <b>SUMMER LAND.</b> Relation with Silence of <b>TEMPERANCE.</b> Ball is rolling Cold water Springs Pledge Water <b>TAVN.</b> Light of Sun of Victorious <b>UNION.</b> Call for <b>UNFORGETTABLE.</b> Blind Insane Rag-picker Speak softly Welcome back <b>VOYAGE.</b> Crystal sea Floating out Guide with care Life-boat Of life Passage home Sail on Sunny scenes <b>WISDOM.</b> In nature <b>WORLD.</b> Room for all The other World <b>WORSHIP.</b> Heart intense In nature <b>WOMAN.</b> Architect of love Equality of Golden Age Social life <b>YEAR.</b> New Old and New <b>YOUTH.</b> Early virtues Memory of
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All men are equal in their birth Angels, bright angels, are ever around Angels bright are drawing near Arrayed in clouds of golden light Assembled at the closing hour As we part our prayer ascendeth Author of good, we rest on Thee (right Be true and be faithful: desert not the -arm on the bosom of thy God Day to day, and dust to dust And they, when the shades of evening Cherish faith in one another Death is the fading of a cloud Earth is waking, day is breaking Eternal source of light and life Far from mortal cares retreating Father, breathe an evening blessing Father of all, in every age Placing on the breath of evening For all thy gifts we praise Thee, Lord For ever wakefully the air is turning Forward! the day is breaking Friends never leave us, those who call From realms supernal, fair and bright From the recesses of a lowly spirit God is Love: his mercy brightens God that modest earth and heaven Gracious source of every blessing Guide me, O Thou great Jehovah Hail! the heavenly scenes of peace Hand in hand with angels Hark! hark! from grove and fountain Hark! the songs of angels swell Hath not thy heart within thee burned? Heaven is here; its hymns of gladness He sendeth sun, He sendeth shower Here at thy grave we stand	Here we meet with joy together How cheering the thought How pure in heart and sound in head How sweet, how heavenly is the sight Holy Spirit, kindly bless us How shall I know Thee in the sphere If 'tis sweet to mingle where Immortal praise to God be given In the broad fields of heaven In the lone and silent midnight In the sky that is above us Is it not sweet to think, hereafter Is heaven a place where pearly streams It is a faith sublime and sure Joy and pain to all are given Let monumental pillars rise Let one loud song of praise arise Life is onward,—use it Life is the hour that lies between Lo, in the golden sky Lo! the day of rest declineth Lord! subdue our selfish will Lord! what a fleeting breath Love all! there is no living thing Love never sleeps! the mother's eye May the grace of guardian angels Mortal, the Angels say My God, my Father, while I stray Nearer, my God, to thee No bitter tears for thee be shed No human eye thy face may see Now the shades of night are gone Now to heaven our prayer ascending Ocean and land the globe divide O give thanks to him who made O God of ages, by whose hand O land of bliss, my heart now turns	One sweet flower has dropped and faded Our best Exemplar, ere he breathed Our God is love: and would he doom O Thou unknown, almighty Cause O Thou, to whom in ancient time O Thou who driest the mourner's tear Part in peace! is day before us? Peace be thine, and angels greet thee Praise for the glorious light Praise God, from whom all blessings flow Praise to thee, though great Creator Prayer is the soul's sincere desire Sail its above hold sweet communion Sail we gather at the river She passed in beauty! like a rose Should sorrow o'er thy brow Sleep on your pillow Slowly by God's hand unfurled Soon shall the trump of freedom Sow in the morn thy seed Speak gently, it is better far Spirits bright are ever nigh Star of Progress, guide us onward Supreme o'er all Jehovah reigns Sweet are the ties that bind in one Tell me not in mournful numbers The Lord is my Shepherd; no want shall The mourners came, at break of day The morning light is breaking The morn of peace is beaming The dead are like the stars by day The mystery of the Spirit's birth The outward world is dark and drear The perfect world by Adam trod The Sabbath sun was setting slow The Sage his cup of hemlock quaffed The spacious firmament on high	The voice of an angel The world has much of beautiful The world may change from old to new There is a calm for those who weep There is a land my eye hath seen There is a land of pure delight There is a pure, a peaceful wave, There is a state, unknown, unseen There is no death—'tis but a shade They are passing, upward passing They are winging, they are winging Thou art, O God, the light and life Thou art the first and thou the last Thou who art enthroned above Though wandering in a stranger-land Thy name be hallowed evermore To thee the Lord Almighty To the father's love we trust To the world of spirit gladness True prayer is not th' imposing sound Your souls, like shadows on the ground We come at morn and dewy eve We gladly come to-day We do not die—we cannot die We will not fear the beauteous angel Welcome angels, pure and bright Whatever clouds may dim the day When fortune beams around you When I survey life's varied scene When in the busy haunts of men With silence only as their benediction When sorrow on the spirit feeds When the hours of day are numbered When the evening star is stealing When troubles overflow the soul Wilt thou not visit me With sunshine always on his brow
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# BRIGHT'S DISEASE.

**A Mysterious every-day Kidney Malady which is Increasing at an Alarming Rate—The Only Method of Cure.**

Not many years ago a celebrated physician of London discovered what is known by the name of the discoverer, Bright's Disease of the Kidneys. This disease is much commoner than is supposed. It consists of such a degeneration of the tissues of the kidney that it loses its full power to separate the urea, or urine, from the blood. The flow of blood through the kidneys is retarded in the minute vessels, congestion follows, and instead of the urine only passing through the walls of these minute cells, the albumen and fibrine, THE LIFE PROPERTIES OF THE BLOOD, escape, the poisons remaining; and eventually the entire blood becomes thoroughly corrupted and ruins every organ in the system. There are many names given to the condition of the kidneys, such as albuminuria, uræmia, nephritis, fatty degeneration of the kidney, inflammation of the kidneys, etc., etc., but they are all allied to the dreaded Bright's Disease, and will eventually terminate in that fearful malady.

Dr. Thompson says kidney disease is probably next to consumption the commonest cause of death among adults in this climate. You have had a recent and mysterious attack of asthma, pains in the back and around the loins, severe headaches, dizziness, inflamed eyes, a coated tongue and a dry mouth, loss of appetite, chilly sensations, indigestion (the stomach never is in order when the kidneys or liver are deranged), a dryness of the skin, nervousness, night sweats, muscular debility, despondency, a tired feeling, especially at night, puffing or bloating under the eyes, and your muscular system seems utterly helpless. Dr. Roberts of England, Prof. Thompson of New York, and other celebrated authorities, tell us that ALL THESE SYMPTOMS ARE SURE INDICATIONS OF BRIGHT'S DISEASE! With some patients the disease runs slowly and for years. With others it comes as a thief in the night. This fact is an alarming one, and startles the inquiry: WHAT CAN BE DONE? WARNER'S SAFE KIDNEY AND LIVER CURE IS THE ONLY SAFE REMEDY IN THE WORLD THAT HAS EVER CURED THIS GREAT DISEASE.

## TESTIMONIALS.

TAFF VALE RAILWAY, NAVIGATION STATION, July 31, 1882.

DEAR SIR,—I should be doing Messrs. Warner & Co. an injustice, if I withheld from the world the benefit I received from their Medicines; having for years suffered from Kidney trouble, which ended in abscess of that organ, resulting from inflammation, with a copious flow of pus.

I purchased about fifteen bottles of the Kidney and Liver Cure, the contents of thirteen only of which I have taken. It brought away about *two ounces of stone*; the pus has ceased to appear, the pain has vanished, the urine is now clear, and I believe it has effected a complete cure. I have long and fairly tried some of the ablest medical men in South Wales, but they failed to treat the case successfully, one of them remarking that medical science had failed to find a remedy for confirmed Kidney Disease. But I believe your Medicines to be a thorough specific for derangement of those organs, and I have every reason to conclude that they will do all that is claimed for them.

You are at liberty to make free use of my testimony. Being a Public Servant, and living in the district for a quarter of a century, I am known for miles around, and shall be happy to answer any enquiries on the subject.—Yours faithfully,

B. F. LARRABEE ESQ., 94, Southampton Row, London.

J. HISCOCK, STATION MASTER.

NEW DELAVAL, August 1st, 1882.

DEAR SIR,—I am very thankful to you for what you have done for me, and it is with the greatest of pleasure I give you a statement of case, for the benefit of others who might be afflicted in the same way; for I have received great benefit by Warner's Safe Kidney and Liver Cure. I had Inflammation of Bladder. I had to urinate about every *five or ten minutes* with great pain and suffering; and my water was nothing but one mass of matter and hemorrhage. Both of my Kidneys were affected, and the right one was the worst, and very painful, which affected my Liver. I had a very bad cough, also, which made matters worse; and I had very bad palpitation of heart; but the cough and palpitation are quite gone. The only thing that troubles me now is weakness in the back, and the right haunch bone. And, Dear Sir, I am very thankful to you for what you have done for me, and you can make what use of this letter you think proper. I remain, your humble servant,

MR. LARRABEE.

ROBERT PATTEN.

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