



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

# SPIRITUALISM.

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## SPIRITUAL INSTITUTION LECTURES.

### THE PHYSIOLOGY OF MEDIUMSHIP AND THE SPIRIT CIRCLE.

By J. BURNS, O.S.T., OCTOBER 23, 1882.

**FRUITS.**—This is the end for which not only the blossoms exist, but the plant itself. However beautiful a plant may be with its garment of beautiful green leaves, it gathers when in blossom greater perfume and elegance still; and reaches its crowning point, and the uses of the highest kind of which it is capable, in its fruit-bearing stage. At this stage it exercises its best offices towards man by providing him with food, and then also it acquires the ability to reproduce and perpetuate itself. The actions of a man are his fruits; and as an apple-tree yields only apples, and never any other fruit, whether plums or peaches, thorns or thistles, so by the principles which he acquires, and by the amount of self-compulsion which he applies to himself, will be the quality of the fruit which he will bear. False principles can only lead to evil, the fruits which the wicked give forth. True principles, however, are from heaven, and when introduced into the life show themselves in deeds, that is, in fruits, which are filled with blessings to the doers and the receivers both. The faculty to reproduce themselves is most important, and is fully shown in spiritual life, where every kind word and act is almost certain to call forth a similar word or act from others, and so on perpetually. "Dead Sea apples" have become proverbial for sin, which often appears to be desirable fruit, but in the eating the nauseous nature of its interior quality never fails to become plain. Let us then sow seeds in our mental fields which will produce holy affections, and ultimate themselves in rich, ripe, and healthy fruits, pleasant to see and grateful to partake of. The seeds of such a harvest are contained in the truths which the Word and the Word opened set within our reach.—"Morning Light."

It seems desirable that we interrupt the orderly unfoldment of our subject by interposing a timely consideration of the laws of Mediumship and the Spirit-Circle. In doing so we must make use of terms and allude to organic conditions which have not yet been explained during this Course.

There is honesty and moral principle involved in the use of terms, as there is in the circulation of coin or bank notes. The man who would utter a pewter florin, or "flash" bank note, would lay himself open to grave legal penalties; and we must be allowed to urge, that on the mental plane, similar censure should follow

those who, by the misuse of terms, make themselves appear to be what in reality they are not.

There is the greatest possible difference between the Spiritualist and the investigator of spiritual phenomena. The former is aware of the fact that spirits do indeed manifest, and his anxiety is to make it appear how, and for what purpose. The investigator is not sure about anything; his mind is a chaos of doubt, darkness, and suspicions. All his acts are indicative of ignorance—the fumbings of a man (sometimes a fool) groping in the dark. Step by step he disarms his doubts, and knowledge supplants ignorance; or, if he be a brother of the virgins who had no oil in their lamps, his suspicions become confirmed, and, unless he fortunately takes himself off, he remains a thorn in the flesh of Spiritualism.

The phenomena of Spiritualism soon pass out of the investigator's stage. The usual movement of objects and other palpable physical phenomena, convince the most obtuse that there is something in it. But the manifestations do not remain there. The "force" develops into an intelligence, which in due course appears in proper person, and gives an account of himself. This progress of phenomenal evolution indicates a parri passu progress in the sitters, and those who superintended the Circle.

Some years ago—nearly a dozen—promiscuous Circles were held at this Institution, and for a time the results were satisfactory—in fact they never were permitted to pass into the "sere and yellow leaf" stage. But it was seen, that, as the manifestations became more spiritual, the conditions ought, in like manner, to progress with them, or grave casualties to mediums and the Cause would ensue. We, therefore, in accordance with our name and constitution as a Spiritual Institution, gave up these promiscuous gatherings for the eliciting of phenomena, and took up our parable against the practice. Had our words been listened to, the fearful havoc of the last seven years would have been avoided; but, Would the Movement, as a whole, have been so well admonished as it has been on the evils of promiscuous methods?

And yet, How far has it been admonished? Derelict mediums are being foisted into public notice, and unsuspecting Spiritualists are thereby being led to convene their friends to assist at an exposé! All this



disorder and widespread evil arises from the fact that persons, without claim, capability, or calling, thrust themselves on the public notice as representative Spiritualists. But, unfortunately, under their specious feathers is found the homely plumage of the typical Investigator.

That, and nothing more!

Recently, our neighbours, the Umbilical Association of Spiritualists, have put forth a manifesto, which in substance roundly rates all mediums as frauds several times exposed, and that the only (worldly)-wise course of working them, is to keep them in full view all the time, in a sufficiently good light to observe without mistake all their movements. The foetal notions of this body on circle holding have been so fatal in the past, that it will be easy to determine the amount of folly chronically existing amongst us, by the array of names appended to said manifesto.

On the face of it, it is extremely puerile to suppose that Nature will be intimidated to accommodate her laws to the necessities of a committee, by an array of "brute force" in the form of signatures. From the showman's point of view, the idea of getting Everybody and his uncle to endorse the sapience of keeping the medium in view in a good light is grand; but can that committee, having set their apparatus to the best commercial end, call spirits from the vasty deep! and if they call, will the spirit come? notwithstanding the inducements of a good "light" and the rogue of a medium in view, to prevent him from appropriating the spirit's prerogative! If "spirits" and "phenomena" will not accept such conditions, they ought to stop away. No doubt they will either do the one or the other, but—which?

Of whom shall we ask? Nature, or the committee? Nature! what has she got to do with it: she is not a member of the Association; not even an honorary member, fee waived! The whole matter is in the hands of the committee, and if the laws of nature are not in accordance with their views, so much the worse for the laws of nature.

Having had a little mirth, by which we mean harm to no one, let us diligently and earnestly look into the Divine Book of Nature.

Man may be said to be composed of three temperamental conditions: the Ganglionic, the Cerebral, and the Psychical. Here is a plate representing the human body split down the middle. In front of the backbone and behind the stomach there is seen a large white irregular mass, with branches passing off in all directions. Down within the pelvis, in front of the lower part of the back is a more scattered net-work of the same kind. These are ganglia, nerve-centres, points of nerve force needful to the healthy action of the vital organs. Those are the links that bind spirit to matter, the port-holes through which the higher and the lower qualities of substance pass and repass in the maintenance of that manifestation of spirit called Life. Observe that though these ganglia and their connecting nerves ramify throughout the whole trunk from the base of the brain downwards, yet they exhibit two principal centres; the upper, superintending the work of nutrition, and the lower, presiding over the process of generation or reproduction. The lower forms of animated objects consist almost entirely of these two functions. This ganglionic system with its related viscera forms the basis of Personal existence, and gives man the desire to cling to life and secure that which his wants, as a living creature, require. It is the basis of the organs of sense; it is the seat of sensual pleasures; it gives heart and breadth and fulness to character. Mentally, as represented in the cerebellum, it supplies that phase of consciousness called emotion, which can be felt but cannot be described. All the realizations of the ganglionic system are actual experiences, facts, which no amount of philosophy or argument can set aside or call forth. Far too little is known of this part

of man, in a mental sense. The brain is only a fool to it.

Here is another plate also representing the body split down the middle. In this drawing the head is cloven down the centre, and the mass of the brain exposed, passing, as a prolongation down the spine and nerves arising therefrom, to the extremities of the body in every part. This cerebro-spinal system of nerves, though connected with the ganglionic, is quite a different class. The former give rise to glandular tissues, soft and cellular. The latter give effect to fibrous tissues: the muscles, and organs of mechanical action. The ganglionic is a living self-existent thing. The cerebral is a machine propelled by life and directed by will. The brain is the organ of mind, and is the representative of Individuality, and, prolonged through the nervous and fibrous systems, becomes the instrument of man's individual purposes.

This cerebral system of nerves looks like a foreign agent engrafted on to the ganglionic man. The latter is the provider for both, while the former is, as it were, a vampire feasting upon that which is placed at his command. In short, the functions of these two sides of the duplex man are antagonistic to one another: the one produces vital force, the other (the brain) uses it up.

The third temperament is the Psychical, the seat of Immortality, but of it we cannot furnish a pictorial illustration. It, as a groundwork, permeates the other two, and gives them quality and spirituality of tone and function. The purely ganglionic man is little better than a pig; his tissues are fat and solid, and he delights to eat and "enjoy life." But the psychoganglionic man is soft and mellow. His tissues are pliant and elastic,—glandular, like the breasts of a woman. He is said to be full of "magnetism," and makes a good healer or physical medium. The quality of his mediumship will depend entirely on the proportion of psychical admixture in the temperament, and the balance of function present in the vital apparatus.

The psychical temperament also blends with the cerebral, which, without it, gives us the "hard-headed" species, who can see no further than the end of their nose. Such persons are scarcely human, and, when brought into contact with finer natures, sap their vitality thoroughly. Such creatures have been famous as the "exposers" of mediums, and are often perennial "investigators," continually thrusting themselves to the front, breaking up circles, getting mediums into trouble, and forming committees. With this kind of adherent Spiritualism is altogether a human affair, to be decided by a show of (block)-heads; nature, God, spirit, or devil, is not by them recognised. They never look for the truth: they are all the time trying to discover fraud.

The psycho-cerebral temperament gives the spiritual thinker and lay-worker. When the psycho-ganglionic is well represented also, we have a genius, a normal medium, and a first-class spiritual worker, understanding the exoteric and esoteric equally well.

Spiritual development means the purification of the ganglionic, and the enlightenment of the cerebral—the first is indispensable to the success of the second—so that the underlying psychical can better express itself. The many combinations of the relatively positive of these elements, giving rise to all shades of mediumship, time will not permit us to notice.

Now, we find that nature supplies an appropriate condition for every one of her processes. Mothers are always women; fathers are always men. Nature will not alter her rule upon any plea of personal convenience. Every viscus has its function, which cannot be performed by any other. Here is a plate affording a front view of the body laid open. First, we have the brain; then, the viscera of the thorax; then, those of the abdomen and pelvis, ending with the uterus. The gestatory or generative function has its appropriate organ or viscus, situated as far as possible from the



brain, and we find all human beings, and, indeed, mammals, constructed on the same principle. Was it not Jupiter, who brought forth offspring from his head? But he is the only exception to the rule, and, who can positively say that Jupiter was a mammal? When man assumes the Jupiterian plane, materializations will be no longer his necessity.

This arrangement of nature suggests to us how a circle should be placed, so as to afford proper conditions for the materialization of spirits. What is the development of the unborn babe, but the materialization of a spirit? It is conducted in darkness, in an appropriate inclosure, and as far removed from brain influence as the limits of the organism will permit.

Well, then, place your materializing medium, within the gestatory viscus, or cabinet, in yonder angle of the room. Immediately in front, place those sitters of the matronly, broad, glandular temperament. Behind them place those of more ardent soul, with freer circulation and greater abundance of positive arterial blood. In the rear place the cerebralists—the men of brain. This reminds us of Mr. A. Duguid's idea, of the properly constituted circle being like the human body.

But this arrangement is not at all necessary, if the influences of the sitters blend, so that the fluids emitted are fit for gestatory, or materializing purposes. If none but proper sitters be admitted, they could not do better than sit as a circle or crescent, with the medium holding hands with the others, or in front of them. Then the whole circle becomes a gestatory chamber, and no differentiation is necessary. Captain James, one of the most scientific of circle holders, has adopted this plan with great success, and has recognised his deceased son in the centre of the table. Others privileged with a seat at his circle, have been also successful. "John King" appears frequently in this way, through the agency of various mediums. Mr. Crookes, the most scientific of the experimenters, excluded all adverse influences, and by disarming his own brain enabled the spirits to materialize familiarly in his presence. Mr. Spriggs, in Melbourne, having in view the introduction of strangers to the circle, adopts the expedient of isolation in a gestatory nook, and a double circle, the novices being in the rear; yet these receive much greater satisfaction than in that pell-mell muddle of so many pairs of anti-psychical eyes suspiciously ogling the medium.

The eye being related to the brain as well as to the ganglionic system, is an expression of the whole man, and when that man lacks psychical development, his gaze is most destructive to spiritual processes. The extent of personal influence, especially of the eye, is illustrated by mesmerism. The whole body of a solid human being may be moved in the most extraordinary manner by the brain power of an operator. If so, how much more must the transiently materialized spirit be disturbed by the same causes; especially when going through the process of materializing. Your Lecturer remembers once observing the face of "John King" with fixed scrutiny, and the spirit's face fell into holes, began to melt away. With his hand he manipulated the spirit's solid flesh, but it was as much as the spirit could bear to permit him. At the same sitting was a lady, with fine psycho-ganglionic temperament. She looked at the spirit, ran her hands up his sleeve, but it seemed to help him. On one occasion the spirit got out and sat in her chair, while she took the place of the spirit beside the medium in the cabinet. From an abundance of sittings, extending over the last dozen years, your Lecturer could occupy you with countless examples, all of them confirming the principle, that if the sitters be all of the proper temperament, the spirits will appear amongst them in the freest manner possible, without any arrangement, except in regard to that of light. One of the most extraordinary manifestations in the Lecturer's memory, was an occasion in which two powerful physical mediums were present, and a family party of mediums and favourable temperaments.

Four spirits were materialized at one time, illuminating themselves by a light they brought with them; causing themselves and all in the room to be visible; talking freely, making experiments with their lights and drapery, bestowing the friendly kiss on sitters, floating in the air, playing musical instruments, and forcibly moving furniture.

The practical result of this long experience is, that every step taken in the use of mediumship should be to the end that the spiritual power be kept pure, augmented, intensified. The laws of mediumship must be carefully studied and observed, the wishes of the spirits followed, which, in the end, will redound to the advantage of the sitters. To place mediums in the midst, and under the licentious scrutiny of persons who have a disregard for all considerations, except their ignorantly conceived-of hobbies, is the shortest way to stamp out mediumship altogether. And we must enforce the much-needed lesson, that every busy-body, even though he dub himself a "Spiritualist," is no more fit to enter the spiritual presence than an elephant is prepared for flight. If the cruder class of human beings will take the matter in their own hands, let them form circles amongst themselves, and they will just obtain as much phenomena as they deserve. But by culturing mediumship, and conserving its forces, there might soon be established powerful spiritual centres, exhibiting the power of spirits in such a remarkable manner that the least spiritual could not fail but be impressed if admitted under wise arrangements. The phenomena of the future will not be of the solid corpse kind, hitherto regarded as materialization; but the spirits will appear surrounded by glorious attributes, which will not only testify to an extraordinary fact in the eyes of the beholders, but satisfy all of the spirituality of its nature.

This temperamental law of spirit manifestation might be further illustrated by the spontaneous apparitions of spirits. It is remarkable that these apparitions are never seen in the act of formation. They appear unexpectedly, and while the mind of the beholder is occupied in quite another direction. At these times the cerebral tension is weak, and the spirit has full scope for approach; but no sooner does the seer form some mental resolution, to look in some other direction or ask a question, than the spirit vanishes. Could the seer continue to see without cerebral action supervening, ghosts would act in a far more familiar manner. There is one consolation to the timid, that, the more frightened any person is, the less danger is there of their seeing a ghost. It is when people are not on the look out for them, that these messengers most frequently intrude their presence.

But ghosts are in the habit of walking amongst mankind near to the witching hour, when darkness is densest over the face of the earth, and not unfrequently when the seer is in bed, half asleep, so that the presence of the ghost wakens him if asleep. The philosophy propounded above, explains how this is. When a man is warm in bed, the cerebral system is at rest, whereas, the ganglionic is in a state of the greatest activity, so that the person resting is then more mediumistic. Ghosts not only know the kind of light to come in, but they know the sort of persons to appear to. The ghosts do not consult committees on these matters, but committees might much more wisely consult the ghosts. To understand such goings-on is the business of a ghost.

Of ghostly tact in this direction, the ghost story recently published in "Macmillan's Magazine," and which was alluded to in the MEDIUM last week, gives good examples. It will be remembered that the maid-servant was a fine, plump, quiet lass, called "Stillwater," because of her soothing characteristics. In her is evident a splendid example of the ganglionic temperament, with a fine undercurrent of the psychical. Well, it was to this girl that the ghost of the avaricious old woman, who had formerly inhabited the house,



most positively appeared, looking in at the window at her, and passing between her and the grate when she was cleaning it. Here was a manifestation in the light, but not very solidly material, we should judge. To the children, as they were about to go to sleep, the ghost also appeared, just as the brain was losing its activity, and ganglionic action was taking the lead: and it is a fact that ganglionic life is much more intense in the young than the matured, so that children and young persons often lose their mediumship when they grow up. "Education," as it is called, that is, excessive brain action, by exhausting the ganglionic flow, and giving the cerebro-spinal system the lead, destroys the power of spirit perception. Some attribute this change to the intelligence augmented by education; but that is not so. Ghosts like intelligent people, but they necessarily avoid those dried-up, nerve-exhausted persons, who would absorb the ghost if he ventured near, and consume its substance in brain perplexities. Thus it was that the clergyman and his wife, though they heard awful noises in the haunted house, yet they do not appear to have seen the apparition. It is questionable if the apparition would have troubled them at all, if it had not been for the presence of that ganglionic servant in the house. We would be glad to know if the house was haunted before and since the occupancy of the clergyman in question.

We might pass in review many instances of materialization phenomena, and find a key to them in the physiological principles now advanced, but time will not permit.

It is a certainty that the intelligences who produce the manifestations understand what they are about, and could impart "how it is done," if sitters were prepared to receive it. In many instances it has been received by persons with highly psychical temperaments, who have given their attention to the matter. To make progress genuine, spirit circles must be formed—all unfavourable elements excluded. The medium must be taken into the strict confidence of the sitters in every way, the whole party being welded together as one mind. Our mediums possess an abundance of the most valuable experiences, but their usual patrons are removed from barbarism too small a degree to receive these experiences or profit by them. Punch and Judy shows for children, but revealments of natural law and scientific fact for adults.

All mediums should be warned not to place themselves into the hands of alien minds, who have no further interest in them than to outrage their mediumistic susceptibilities and prostitute their powers. All honest endeavour to get at the truth is commendable, but it must be based upon principle, it must be the outcome of moral doctrine or it can lead to nothing that is good.

And, pray, what is good? How is the good tree to be known? First there will be the blossom, charity, good-will, a shielding of the unfortunate—those who may have been led to transgress. Secondly, the good tree will be known as producing conduct expressive of that charitable feeling: the medium will be protected, his nature studied, his needs supplied. Thirdly, the ripened fruit will be spirituality, and the widespread conviction of truth.

Now, does the policy sought to be inflicted on the Movement at this time, and to which allusion has been made, answer to these requirements? Does the blame of delinquency not rest on those who have used mediums, not on the mediums themselves? Then how mean and selfish it must be to dictate the observance of scrutinous surroundings and pile the libel on to the already broken backs of the poor mediums. Mediums! may God help you, for assuredly your employers are arrayed against you. Then as to the second point: Does the recommendation of illuminated scrutiny, to see that no tricks are performed by that medium, consist with goodness of heart or an enlightened per-

ception of the necessary conditions? Here we have brain action propelled by censorious motives, which is possibly as near a portrait of Ahirman as it would be polite to sketch. Then, as to the third point: What has been the result of this policy on mediums, the Movement at large? Has it not led to the wholesale exposure and suspicion of all accessible mediums as a class? Has it not led to painful scandals on the Cause, emanating from the very chamber which gives birth to the manifesto? Does it not indicate the existence of spiritual poverty and a lack of knowledge and conviction on the part of those who thus express themselves?

Are these good and desirable spiritual fruits? Can they be gathered from a good tree? If not, then lay the axe to the root of it, and cast it into the fire! Men and brethren! this is not a matter for personal vituperation or party predilection: it is a question of fact, that has the keenest bearing on (a) the evolution of phenomena; (b) the welfare of mediums; (c) the progress of the Cause; (d) the spiritual good and elevation of those engaged in such work.

This matter we must leave with every soul to deal with as its light will permit. That light will be judged of by the immediate action taken. We dictate to no man; we make no personal attack; but it is our duty to speak thus, and we dare not neglect it. If any one construe our words amiss, the responsibility of doing so rests with them alone.

Spiritualists must work on the lines of Nature, in the spirit of true science; your Lecturer in offering his small contribution, speaks neither exhaustively nor dogmatically. A beginning must be made—somewhere—just where we may be at the time. Here is a beginning. It may be full of errors, but it is a step in the right direction, because it is taken in the spirit of love to the truth and to mankind.

The evening concluded with a diagnosis of the temperamental conditions of those present.

## THEOSOPHY.

### SPIRIT AND MATTER.

By JAMES McDOWALL.

(Continued from last week.)

To return: We have tried to show whence Matter, and have seen that it is a minus quantity,—that is—results from a subtraction. We will now try to discover the Spirit that animates that Matter. We assume that the foregoing conclusions—for argument's sake—are admitted, and that Substance, in an absolute sense, is a necessity, namely, an infinite sphere of absolute Pressure, which, by expansion, ultimates in matter—a negation of all its qualities, to the least possible degree; which qualities are—infinite Magnitude and infinite Quality or Pressure; and, though infinite in Magnitude, it is Substance in the greatest condition of centralization; hence, is Substance in that condition which makes expansion a necessity.

We have already seen that this expansion is towards a centre, resulting in lower and lower degrees of the same qualities, until the possibility of expansion is spent, and the Substance is Matter; and, through the principle that the least in Quality and the least in Magnitude is nearer to nothing than the greatest, Matter holds a mean position between the absolute *Something* and the impossible *Nothing*.

Now, the infinite sphere of absolute Pressure, is the underlying reality that makes Space a possibility. Being to itself a negation of Space, on its own plane its own substance cannot expand, hence must expand to a lower, which again is limited by the same condition. Hence all expansion is from a higher to a lower, the lower being a point impossible to reach, without the intermediate degrees; so that the lower is the apex of a cone, whose base is the absolute *Something*, which at one and the same time supports that apex, and is the underlying substratum of an infinite void (shall we call it) in which the apex exists. That is—the



void is a void, because it is void of the qualities of the apex, which it is, only, when the apex is pure matter. This we will suppose the case. Being the extreme of the principle, the idea may be easier grasped.

Can the Reader now perceive that this infinite sphere of absolute Pressure, being the substratum of a void in which its own qualities may expand to their negation—Matter,—the degree of vacuity and the degree of materiality coming into existence at one and the same time,—that there are two infinities—a plus and a minus—joined, through the medium of the finite—Matter? Hence, that as between Matter and its infinite base of Pressure there is continual subtraction of the higher qualities, so between Matter and the infinite Minus there is a continual addition of the higher. *Nothing* being an impossibility, between Matter and its base of Pressure an infinity of gradations are a necessity; so, for the same reason, between Matter and the infinite Minus—which, before Matter was, existed only in the possibility of Matter being,—there is an infinity of gradations of an inverse order to that on the side of Pressure. The negative result of the infinite sphere of absolute Pressure is the material Atom. The positive result of the infinite negative is a point of Fire;—the material atom being the medium or means that draws the thinly attenuated substance of the Void to an infinitesimal point of fire,—because, the whole infinite plane or degree of Quality, of which the atom is only a point, must either exist as an infinite nothing, because of that atom, or become pregnant at every point of its infinity with the qualities of the atom, which it does; the instantaneous contraction of which, strikes a point of fire at the centre of the atom, and at the same time draws it through space. As the opposite imparts its Material Quality, and pushes it through space, the point of fire is the equivalent in Spiritual Quality to the atom's materiality. If that atom be the part of a body, that point of fire is instantly attracted to the central fire of the mass, and thence by the infinite sphere of Pressure, the atom and the body being of one nature. Hence every body is the apex of two cones of Quality:—the one the result of subtraction, the other the result of an addition of Quality.

I would draw the Reader's special attention to this, as showing—that all Nature's operations correspond to abstract arithmetical law, all methods of which are only various modes of addition and subtraction. Addition is masculine, and aims at unity; subtraction is feminine, and aims at differentiation. Hence, The Divine Father is the Infinite Sphere of Absolute Perfection, that underlies and gives existence to Immensity;—that by the subtraction of the higher Qualities of every condition—by means of Its own infinite attraction—thereby makes Itself the one Infinite Sum of all perfections of Nature; and forcing every other plane to a condition of differentiation—the higher becoming still higher, and the lower still lower. Hence The Divine Mother is sphere within sphere, in a continual condition of differentiation because of the attraction and consequent subtraction of Her higher Qualities by the Absolute. This differentiation (contraction in Bulk and expansion in Quality), continually creates a void—which cannot exist as such; hence, at the instant of its existence as a void, it, at that same instant, becomes pregnant at every point, with the generation of Substance in its first condition of existence,—which is the infinitely diffused, and of necessity a condition of transition to the infinitely centralized; because, that Bulk and Quantity bear definite relations to each other, it being only possible for infinite Pressure to exist as the infinite Magnitude.

Hence, Substance in its first condition being the infinitely extended—verging on nothingness—because of its thin and attenuated condition, instantly and with infinite rapidity contracts to a point of Pressure within the centre of the body,—the apex of the extension in Quality that called the Void into being—the underlying Absolute, by reason of Its infinite magnitude, making the infinite extension of the void a necessity. The Void at the same instant becomes pregnant at every point with Substance to fill its own vacuity, its first condition being the infinitely thin and attenuated, instantly contracts. The void as quickly becoming pregnant, keeps up a continual stream of energy, greatest at the north pole, and least at the south, but coming from every direction, and penetrating to the very core of the body, because of its attenuatedness and infinite rapidity. It there resists its own further contraction, because it has

ceased to be the infinitely extended, and has become the infinitely contracted or centralized. The law of this Attenuatedness outward into the infinite extension of space, and consequent spirituality at the centre of the body, is, that the pressure at the centre is greatest in Pressure and less in Bulk, directly to the velocity or materiality of the body and the attenuatedness outward into space, thin and far-reaching for the same reason,—namely, that extremes are always opposites. Hence the infinite sphere of Attenuatedness instantly ultimates in the infinitesimal point of Absolute Pressure, the extent and magnitude of the whole varying directly to the magnitude of the body,—size being always a measure of power, other conditions being equal. This central condition of Pressure instantly coalescing with the infinite sphere of Pressure, again becomes the infinitely diffused, but under wholly different conditions. Its first condition was the infinitely diffused—actually verging to the last degree or nothingness,—hence its instantaneous contraction. Its third condition, as a part of the infinite sphere of Absolute Pressure, though infinitely diffused (spread outward without limits) is supported at every point by that pressure, having itself become an infinitesimal difference over an infinite extent. As in its second condition, that of a point of Pressure, it was an infinity of infinitesimal differences in the one point, it is now an infinitesimal difference over an infinity of extent, and a part of the Absolute, that is, a part of its infinite Magnitude, and a part of its absolute Quality. This we will see, by and by, is the true Spirit, and the only immortal, all other conditions being modes of transition to add to this infinite sum of Spiritual Quality.

124, West Street, Calton, Glasgow.

(To be continued.)

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

### No. 2.—ANGEL'S WORK.

(Commenced in No. 655.)

Randolph, at this time, seemed literally torn in twain by conflicting emotions, and if ever a man was in love with two women at the same time, that man was Randolph Kerne. At last they reached London, Hester more beautiful than ever, but sinking fast; and Randolph, half maddened by the thought of losing her, and the certainty that Adelaide was going away, perhaps for ever.

On the evening before their separation, Adelaide was sitting by Hester's couch reading to her: she had grown very gentle to the poor sufferer of late. Randolph coming in, Hester called him to them, and gently taking his hand, said,—

"Mr. Kerne, and you, Adelaide: I know that I am dying; another week or two, and I shall be no more. The eyes of those near to death are very clear; I see you love each other, and I want you both to promise me that you will not let any foolish scruples keep you apart after I am gone."

Both were too startled to reply. Randolph glanced at Adelaide, but her face was buried in her hands, and she was weeping bitterly.

"Do not cry," said Hester; "only promise me, Adelaide, you will not say him 'Nay' when I am gone, and he asks you to be his wife."

"I promise you," said Adelaide, suddenly clasping Hester in her arms; then, kissing her passionately, she ran from the room, and appeared no more that night.

Then Hester held out her hand to her husband, and said—

"Kiss me, Randolph, and say you forgive me for meddling in this matter; but Adelaide was going away, and I thought if she promised me, it would make it easier for you when I am gone."

"But I am not sure that I want to marry Adelaide; I think I would rather keep you with me, more especially if you would always be to me so free and gentle. How is it you no longer seem afraid of me?"

"I do not know," said Hester; "unless the thought of so soon seeing God has taken all fear from me."

"Oh, Hester, do not go!" cried Randolph, fairly breaking down, and sobbing piteously. "Stay with me, and be, indeed, my better angel. I will be so kind and gentle, indeed. You shall never have cause to be afraid of me again!"

And so these two were drawn more nearly together by the approach of death, than anything in life could have drawn them.

At last their child was born, and the mother seemed to draw new life from gazing on its little face, and kissing its rosy mouth; and Randolph, watching the lovely picture made



by mother and child, forgot by what a slender thread that mother's life was held.

It snapped at last. One night, during Randolph's absence, the child was taken with croup, and before medical aid could be procured, it lay a lifeless image in its mother's arms, and Randolph returned to find his wife almost as lifeless. Indeed, she never rallied, but for a few moments, to whisper to Randolph—

"You said I should be your guardian angel, and if spirits are permitted to come back and minister to those they leave behind, I will do so. Give my love to Adelaide, and tell her to redeem her promise;" and with a short sobbing gasp her spirit fled.

Randolph remained for many hours literally stupefied with grief. When all was over, and he had somewhat recovered from the first shock, he went abroad, and spent many months wandering from place to place in a dejected and aimless manner. At length, weary of wandering, he turned his steps homeward.

In Paris he again met Adelaide. She was quite a reigning belle, surrounded at all times by a score or two of would-be lovers, and Randolph was soon as deeply smitten as before. But he could not make her out: she only treated him just as she did her other adorers. Had she forgotten her promise to Hester? He could not tell; she would never let him speak of it.

At last he took advantage of meeting her alone one day, as if by accident, though, in reality, he had planned and manoeuvred to do so for some days.

"Tell me," he said, abruptly seizing her arm and forcibly detaining her, when she would have passed on with a bow; "have you forgotten all my love for you, all your love for me, and your promise made to Hester on her dying bed?"

"Oh," she replied, contemptuously, "a promise made to humour a sick person's fancy cannot be held binding."

"But, Adelaide, I do love you so," he pleaded, "and my life is so lonely and desolate."

"Mine is not much better," she added, suddenly becoming pathetic; "so, if you like to take the risk, I will marry you; but, remember, in me you will not have a child like Hester to deal with, but a woman with a disposition as firm and overbearing as your own; my passions as strong, my jealousy as great. I love you madly, fiercely, but I tremble at the thought of being your wife."

"Why, dearest?" said Randolph, tenderly.

"Because I feel," replied Adelaide, "this fierce love most surely turns to hate, if wronged or disappointed."

But Randolph would listen to nothing but his own passionate heart, and soon overcame all her scruples, and they were married.

For a time they were intensely happy,—gentle and considerate of each other's wishes; and Randolph, at least, was perfectly content. It seemed to him that, in Adelaide, he had all Hester's gentleness without her coldness. But Adelaide had already begun to murmur at the quiet life they led, secretly at first, then openly. Fond of admiration, and formed to shine in society, she wearied of Randolph's sentimental speeches and doating fondness, and at length teased him into going out more, and receiving company at home. Soon she was surrounded by scores of flattering admirers, and Randolph's jealous heart was racked with suspicions which nearly drove him mad.

"She no longer cares for me," he thought, "I was a fool ever to think she did."

And so he became moody and sullen; then he would furiously reproach her.

All this delighted Adelaide's naturally cruel nature. She knew her power, and used it unmercifully. At last, he, too, began to think of retaliation, and, calling to mind what she had said when she consented to marry him, he began to find occupation for himself apart from her. When she asked him to accompany her anywhere, he would plead other engagements. But this did not at all suit Adelaide. She did not choose to lose his company, and would almost command him to attend her on her various expeditions in search of amusement.

This tone did not suit a man of Randolph's haughty and imperious disposition, and terrible and furious disputes were the consequence. They often told each other they hated and abhorred each other. So the breach grew wider and wider.

About this time the old friends, who had known and loved Hester, returned from abroad, and Randolph found much consolation in their society. This roused Adelaide to frenzy, and she resolved upon retaliation. She had recently made the acquaintance of Carlos Secco, a Spaniard; a cold heartless villain, but of refined manners, which concealed a subtle, rapacious, and vindictive nature. It was Randolph's misfortune to incur this man's displeasure at almost their first interview, and Adelaide's love of flirting soon gave him an opportunity for revenge.

Randolph, at first, took no notice; then when people began to wonder at Mr. Kerne for allowing his wife to go on so with that bad handsome Spaniard, he remonstrated with her. But she defied him, and declared she would do as she pleased, and he might do the same. At this time she really cared nothing

for Carlos, but her imperious temper would not brook control.

Randolph was agonised. He knew too well the unscrupulous nature of the man. He tried in every way to influence Adelaide, even condescending to entreat and implore her, for his sake, and for the love she had once borne him, to give up the acquaintance. This was sweet as honey to Adelaide's proud spirit, and she only flirted more desperately than ever.

At length, things came to so terrible a pass, that Randolph felt he could bear it no longer; and, at the end of a more than usually stormy scene, swore, that if she did not speedily give up all intercourse with Carlos, he would shoot both of them.

"I think you had better kill yourself," she retorted, "and go and join your baby wife, whom you are always regretting so much to the Lances."

And she flounced out of the room with a mocking laugh, while Randolph buried his face in his hands, and groaned aloud, with a mingled feeling of hate, jealousy, and vanished affection; for he did truly love his proud scornful wife.

Long he sat and brooded; the twilight deepened into night, but he noticed it not. At length he started to his feet, exclaiming,—

"I will! I will shoot myself; then she will, at least, be happy! Oh, Adelaide!" he moaned, "I do love you better than myself, and, if you want me dead, I will die, and you can marry Carlos. He is a perfect fiend, I know, and will well repay you for your scorn of me."

As he was about to rise from his seat, he thought he heard a gentle sigh near him, and, looking up, he thought he perceived the form of Hester, just as he had so often seen her in life, standing near him.

"Hester!" he exclaimed, "is it, indeed, you, or am I going mad, or dreaming?"

"Neither, dear Randolph," a soft voice replied; "but I promised, if I was permitted, to come and help you if ever you needed help. That time has come, and I am here. What are you thinking of?"

"Killing myself," he replied, moodily. "You must see how miserable I am, how Adelaide hates and wrongs me. I cannot kill her—I love her too well; but I will kill myself, and join you in heaven. More especially now I find you alive, and more beautiful than you were on earth."

"Oh, Randolph! do not think of such a thing for one moment! The state of suicides, here, is terrible; they cannot get rid of themselves, and so go on, for very many years, trying to destroy themselves, and, of course, never succeeding. I think their condition is the most deplorable of all."

"But if they are insane?" queried Randolph.

"If their brain is really affected," replied Hester; "then, of course, they are no more responsible for that, than for any other action while in that condition. But you, Randolph, are not mad, only vexed and angry, and impatient because you cannot have everything according to your own will."

"But am I not right in wishing Adelaide to give up this man's acquaintance?"

"Most certainly," replied Hester, "but she, also, is jealous, and does it more from a spirit of opposition than anything else."

"Jealous!" said Randolph, in astonishment; "of what, and of whom?"

"First, of your constant reference to myself; and, secondly, of your frequent visits to the Lances, and of your open admiration of their daughter."

"But, Hester, you know I only like her because she reminds me of you."

"That is only an aggravation of the offence," said Hester, sadly.

"What can I do?" asked Randolph, querulously; "am I to give up the acquaintance of people I like, and spend my whole life in dancing attendance on one who openly despises me, and sets me at defiance?"

"It is very sad," said Hester, "and I scarcely know how to advise you for the best; but this I do know—Adelaide really loves you as much as you do her."

"That cannot be," returned Randolph, doggedly; "or she would attend more to my wishes."

"Do you always study her's?" said Hester, "I think not, and yet you say you love her. The fact is, Randolph, you both love your own headstrong wills far better than you do each other."

"Perhaps you are right," said Randolph, sullenly. "It is very strange," he added, after a little pause, "to hear you lecture me like this; and stranger still, for me to take it all so meekly, without feeling in the least offended. Indeed, I know you are right, and if Adelaide would only be a little less unreasonable, I would try and be more patient with her."

"Do not wait for that, but begin by yourself setting her the example."

Randolph promised, and, indeed, for the time, fully intended to do so, but when Adelaide returned late, or rather early in the morning, she was in so execrable a temper, and stormed and raged so at Randolph, that all his good resolutions were scattered to the winds, and after retorting in the worst language he could think of, he struck her furiously to the ground, and rushed blindly from the house.

(To be continued.)



## MEDIUMSHIP.

## EVENINGS WITH MR. HUSK AT PECKHAM.—No. 2.

To the Editor.—Sir,—Since my last communication to your valuable journal, which endeavours to describe the events of a seance with Mr. Husk on the evening of October the 7th, I have attended three of four sittings under the mediumship of that gentleman; and, at each of the sittings, the manifestations have increased in importance, with extended, and very remarkable results. These results, some years ago, I should have regarded with horror; and very likely I should have flown to the nearest parson for his assistance to have laid the perturbed and restless spirits; instead of—as I do now—regarding the facts I am about to describe with intense interest, and lovable feelings.

Our little party is beginning to assume a compact and practicable form; and, I have no doubt, that in a very short time that their determined and unexcited patience will be rewarded with some of the most successful issues of Spiritualism. We are also a musical party. The medium is a singer, with a finished and free hand on the pianoforte. Mr. Lane is a good pianoforte player, and so you see we possess strong and binding influences so requisite to make seances,—I mean spiritual seances—successful.

We have never exceeded in numbers more than eight persons, at any of our sittings. To this number the leader of our circle, Mr. Lane, has determined that the sittings shall be confined, until the manifestations have taken a completed form, and the spirits are willing that others may be admitted to their presence. To this arrangement we are all willing to adhere, as some of our number and I have known the spirits to be driven away, by the circle being too much inclined to convert the curious, who often scandalise the kindness that has been shown to them. We have no other aim or interest to serve than a strong desire to investigate what the outside world doubt in the most loose and unmathematical manner; saying of us as they did of the greater one of old, "He hath a devil." I have before stated that the room in which our seances take place is a small one, and so narrow, that when one of the sitters and myself, sit at each end of that diameter of the table which is at right angles with the side walls, that are of the table at which the medium sits will only hold three people, the medium and his two supporters.

The principal and most busy spirit at our little circle is a spirit who calls himself "Irresistible." His activity is very remarkable. He leaves nothing at rest. The ornaments on the mantel-shelf, bottles, pots, boxes, and the usual contents of the cupboards, are all cleared away and piled about on the table. This spirit always commenced the proceedings of the evening with music of his own performance: and so delicate is his touch, sometimes, that we are obliged to bend our ears towards the table to detect the low sweet sounds that breathe, only breathe, themselves from off the wires of the "fairly bells," as though they were produced by the atmosphere; for nothing but the touch of spirit fingers could produce such an almost imperceptible undulation of sound. After a few preludes of some familiar tunes, in a variety of effects, the instrument is lifted from the table and waved about over our heads. After the spirit is well satisfied himself with the concert of sweet sounds, the box is returned to its place on the table; and then commences his friendly chat of recognitions, and other little friendly matters; but always of a lively kind—these recognitions are generally accompanied by gentle pats upon our faces, etc.

One night before I left my home for the meeting I burnt one end of a wine cork, enclosed it in an empty lucifer match-box case, and deposited it in the left hand pocket of my coat. In the course of the seance when "Irresistible" was passing about amongst us, I called him by his name: "What do you want?" was his reply. I said in return: "I have something for you in my pocket; take it out, and I have no doubt you will know what to do with it." "All right," he replied, "I will attend to it in a minute." Very shortly afterwards I felt his hand dive down to the bottom of my pocket, a deep one, and extract the box with the burnt cork. Shortly afterwards one of the ladies cried out, "Oh! he is rubbing me down the face with something very soft." "Oh!" said another, "he is rubbing my face now with something, and, what a peculiar scent it has." We all received the like rubbing on the face, and then the box was returned to my pocket with the cork enclosed. The result of this was that when the light was turned on, we all found our faces pretty well tattooed. On another occasion, I took with me, instead of the cork, a dry, hard water-colour cake of Prussian blue; the same results occurred, with this difference: the spirit must have moistened the colour to have produced the marks on our faces. But now comes a more remarkable occurrence which happened on the night of the 18th inst. A luminous slate was almost accidentally laid, as anything else would be, on the table, with no reference to, or expectation of what afterwards took place. The spirit voice of "John King" was in action, pretty freely, this evening, calling and congratulating every one present, by name; accompanying all his

recognitions with a blessing; but more than this we did not anticipate. Suddenly he lifted up the illuminated slate and, as he did so, we saw his thumb, a large one, in deep shadow, on the illuminated side of the slate, showing out well and distinct. At this manifestation we were all delighted, without any thought as to what was about to take place. But what was our gratification when "John King" raised the slate to his face and showed us distinctly his manly features, standing as he was on the centre of the table. He passed himself round to every one of us, talking all the time, and expressing the greatest anxiety in the most lovable manner, that we should all have our desire to see him satisfied. After this he showed us his beard and his turban, and then he passed the slate down to his feet, in order that we might see his drapery, which we all plainly distinguished.

He then handed the slate to another spirit, saying at the same time, that the spirit who wished to show itself was a female. The slate was now held up to a head very nicely and neatly covered with what appeared to be a white handkerchief or small shawl, of exquisite manufacture. I say exquisite manufacture, from the beautiful and precise manner with which the folds formed themselves, showing all the studied forms of medieval draperies. The ends of this drapery were held together under the chin by a small delicate band, of which only the tips of the fingers and the well-formed nails were visible. None of our friends could distinguish the features; they were so shadowed by the drapery. We are preparing a more powerful luminous reflector in the hopes that this gentle spirit will again visit us. I conjecture who the spirit was, but I shall not give my conjectures utterance till I have certain proof.

The spirit "Irresistible" asked for somebody to sing. I volunteered and sung an old but sweet song called "O'er the Green Sea." This seemed to please the spirit much; for he called out, "After that you must want something. Here! I am not going to poison you! This is some of your son-in-law's stuff," at the same time the spirit placed his hand full and fairly on my head to keep it steady, and applied a large-sized glass to my lips, tipping it so that if I had fore sworn such drink, I must have swallowed it, or allowed it to have run all over my clothes. It was a mixture of curacao and Irish whiskey, which the spirit had taken from a cupboard, and had poured into a drinking glass. The spirit must have known that I was not exactly a teetotaler, or else he would not have taken the liberty he did.

The next spiritual feat was a performance of great strength. The medium, Mr. Husk, and Miss Hudson, were lifted chairs and all in a most noiseless manner, and both were placed on the table. And when we turned on the light, we found that the two chairs, with their occupants were placed there without doing damage to a miscellaneous lot of things easily broken. Altogether these seances have been of a most progressive kind, and we live in the expectation that we shall have an opportunity of sending you a report of more marvellous and original manifestations.

In the darkness there is light. This of course, by spiritual manifestations, is an established fact. Not only as it regards the brilliant flashes of truth that have pierced the deepest depths of mental darkness; but also as it regards the seeing powers of the disembodied spirits, who have the power of penetrating into those hidden recesses where the great laboratorial processes of life and death are in continual operation.

And great must the blessing be to Mr. Husk, to feel that he has been endowed with a nature so nearly allied to spiritual existence, that the heavenly messengers can find about him an essence, or atmosphere wherein they breathe, live, and have a being.

Atwell House, Peckham.

JOSEPH CARTWRIGHT.

## ANNUAL MEETING OF THE VEGETARIAN SOCIETY

The Vegetarian Society, which claims to have been founded in Manchester thirty-five years ago, celebrated its Anniversary on the 18th inst. at the Association Hall, Peter Street, which was fairly well filled. Many representative friends from all parts attended, including amongst others, Mr. T. C. Lowe, B.A., Birmingham, who presided; Mr. C. F. Corlass, Hull; Mr. E. S. Hyatt, Liverpool; Messrs. T. Anderson, Hanson, W. E. A. Axon, M.R.S.L., and J. J. Ally, Manchester; Mr. J. M. Skinner, Oxford; Messrs. J. Peacock, and J. Flynt, Southport; Mr. W. H. Chapman, Warrington; Rev's. C. H. Collins, Sheffield; James Clarke, Salford; and J. N. Loughborough, Southampton.

At the preliminary business meeting in the afternoon, Prof. F. W. Newman was re-elected President of the Society; Mr. Edwin Collier, Manchester, Treasurer; Mr. Alfred Tongue, Hon. Sec. and Auditor; while the list of Vice-Presidents contains the names of Mr. T. H. Barker, Manchester; Rev's. J. Clark, Salford and C. H. Collins, M. A.; Mr. John Davie, Dunfermline; Col. Earle; Mr. Ed. Hare, C. S. I., Bath; Mr. W. Hoyle, F.S.S., Tolington; Dr. Anna Kingsford; Mr. Ed. Maitland, B.A. A Public Meeting was held in the evening at the Association Hall, under the presidency of Mr. T. C. Lowe, B.A., Birmingham. Music and addresses occupied the evening pleasantly.—Cor.



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

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

## THE MEDIUM AND DAYBREAK.

FRIDAY, OCTOBER 27, 1882.

### NOTES AND COMMENTS.

The burning question of the day is the best means of obtaining satisfaction as to the (A) certainty and (B) nature of spiritual phenomena. It is a matter about which little is known; and much that is said upon the subject is worse than ignorance, for it is highly mischievous and detrimental to the prospects of mediumship. The medium-farming mode, by which an unfortunate sensitive is hired to submit to outrage at the hands of an assembly, few members of which have any right in the presence of a medium at all, has altogether misdirected the objects and efforts of investigators. Errors of this kind, like misdirected passions, turn all the sweets involved into bitterness, simply cruel in its galling intensity. Nevertheless, the victims or subjects of this misdirection can see no other alternative, so that all their views on the matter are vicious, artificial and misleading.

A correspondent wrote on Monday: "As a Phrenologist and Spiritualist you will I doubt not appreciate the motive which prompts me to inquire whether you are able, with your extensive observation and experience in connection with Spiritualism, to state definitely what are the temperaments and phreno-physiological developments (if any) that are more especially fitted for and susceptible of mediumistic development. There seems to exist much uncertainty in the matter of classifying and determining the power spiritual, that persons may be endowed with when in their normal state." The Spiritual Institution Lecture reported this week will give a few suggestions. All phrenological observers should take part in the investigation.

That phenomena are abundantly accessible the reports of Mr. Cartwright give evidence. In the circle, sitters and medium keep hands joined all the time. The results are not in all cases of the most elevated or pleasant kind, yet they unmistakably testify to the genuineness of the manifestations, and that they are the work of intelligences outside of the consciousness of the medium and sitters. As to conditions for receiving this satisfaction, Mr. Cartwright's letters are well worthy of study.

We give Mr. McDowall's paper in small portions that it may be more effectively studied. It is a tough subject—to the writer as well as to the reader—and it is only by independent thought that it can be mastered. The expression of his thought, on the author's part, will enable him to go into the matter more clearly as the mind develops in relation to it. When the paper closes, criticism will be welcomed.

The article on "Mohammedanism," though interesting in a

general way, makes a curious mistake as to the special attributes of a religious leader, "enthusiasm" being regarded as the necessity for retirement and meditation. These spiritual leaders were all mediums, and their retirement was a necessary condition of spirit-communication, and their enthusiasm was the direct result of spiritual influence and an active spiritual nature dominating all other considerations. The "Unity of God" meant to them a practical source of spiritual life and insight, and not a mere theistic notion, as the writer appears to hold. From a spiritual "Lord," at the head of human affairs, man can realize true light and guidance, whereas subjection to idols, or the spirits they represent, leads to spiritual anarchy and social disorder. Hence the Mosiac theocracy had for its object personal free-thought, and social elevation and health.

The "Phrenological Journal" for October (Fowler and Wells, New York, 1s.) has reached us. It is full of varied matter of much interest; the Health question comes in for the large share of treatment, we are glad to see. Now-a-days high-class journals make no apology for advocating Temperance. Towards this gratifying change in the fashions, the labours of the firm of Fowler and Wells have largely contributed.

"GOLDEN THOUGHTS."—"Mrs. Makdougall Gregory lent me 'Golden Thoughts.' I think this little book will do much good; and you have made it so neat and pretty, that for many persons the 'outward and visible' is a letter of recommendation. I wish I could afford to order a dozen copies; but to-day I must restrict myself to three, which I shall be obliged by your sending at once."—P. OTTLEY, Belgravia.

A correspondent writes to say that "Prince Albert" informs him that he never controlled any one out of his (our correspondent's) house. There must be a considerable number of "Prince Alberts;" and all of them unconscious of each other's existence; for the same tale is told elsewhere. Can any one unravel the meaning of this conflict of evidence?

The number of mediums seem to be on the increase, who describe spirits and speak under influence with the eyes open and in the conscious state. The statements of these mediums are, perhaps, more reliable than those given in the unconscious trance, though that does not by any means follow. The highest class of medium knows what they say is true; there is an inner illumination, in addition to spirit-control.

The "Spiritual Lyre."—Mr. Hayes, Macclesfield, writes:—"The books are really good and nice ones, and those of our people who have seen them, say they are splendid at the price."

Our German contemporary, "Licht, mehr Licht," commences the fourth volume with a fine pictorial device as a vignette to the top of the first page. From a sphere of light a female form is seen descending, bearing a lighted torch with a large halo in the left hand, and with the right is inscribing on a scroll, which is reaching towards the earth.

SUNDAY LECTURE SOCIETY.—Prof. William Knight, LL.D., St. Andrews' University, on "The True, the Beautiful, and the Good," at St. George's Hall, Langham Place, on Sunday afternoon, at 4 o'clock. Admission 1s., 6d., 1d.

PROGRESSIVE LYCEUM, Hollins Lane, Sowerby Bridge.—On Sunday, Nov. 5th, Mrs. H.-Britten will deliver two addresses in the Town Hall: subject—afternoon, "Ritualism, Secularism, and Spiritualism"; evening, Six Subjects to be chosen by the audience. Service to commence 2.30 and 6.30. Tea will be provided for friends in the Lyceum.—HUGH BOOTH, Sec.

QUEBEC HALL, MARYLEBONE ROAD.—The winter season has already shown its approach in the crowded roomful on Sunday evening, when Mr. MacDonnell gave his lecture on "Salvation." In stating the popular views he showed that it was the complement to Damnation. The figurative language, expressive of intensity, was explained, and the literal understanding exposed as the basis of a huge delusion which intimidated the human mind, and thus secured priests, parsons, and preachers in their professional position. Salvation from poverty, suffering, disease, and all forms of human degradation, we were told, could be obtained by the observance of the maxims of duty taught by Christ; and that no better preparation to enter the next world could be made than living rightly in this. The Salvation Army was treated as the natural product of the religious element among the humbler classes, who had been neglected by the Religionists of the day; and their movement was to be respected for its practical reformatory character. A very pleasant hour followed the lecture, in listening to the speeches of the rooms, which were chiefly favourable to the views advanced.—CON.

BRISTOL.—Efforts are being made in this city for the development of the higher forms of mediumship.



## A MEDITATION ON LIFE AND DEATH.

O Death! thou art, indeed, mysterious!  
 And Life! thou, too, art strange and wonderful!  
 Like pilgrims we are journeying o'er this earth,  
 And searching after knowledge; but, alas!  
 Nought satisfies the inner cravings of our souls.  
 And what is Life? What Death? Grave questions these  
 That oft arise within our breasts, but yet  
 Obtain no answer. Perchance, in other spheres,  
 When larger streams we drink, such mysteries  
 Will, at length, be solv'd. That Death is but a portal  
 To another life, all nature teaches and our hearts respond.  
 The insects, flow'rs, and fruit, all speak of higher life  
 And second birth. The chrysalis a lesson good  
 Doth show. The crawling insect knoweth not  
 What yet shall be, when, once its course matur'd  
 By nature's laws, unfoldment doth commence;  
 The casement having serv'd its purpose well,  
 Now opens wide, and freedom ample, large,  
 The life within receives. Forthwith it flies away  
 To, it, at least, a new made world, to breathe  
 The fragrant air, and soar from flower to flower,  
 Or high into the lofty space. What thoughts  
 Of Love and Wisdom are in this combined!  
 A wondrous lesson given to mankind,  
 For holy meditation, calm and sweet!  
 That man, when he his life on earth has lived,  
 Shall burst asunder bars of present state,  
 Shall pass beyond the bonds of mortal life,  
 And rise into the spheres of Light and Truth,  
 Finding with kindred souls eternal home!

This earth is but a school where man is taught  
 The simple rules, and each, experience has,  
 According to his needs. We cannot grasp  
 The higher fuller truths. Our feeble minds  
 Must travel step by step, until the time  
 Doth come when we shall see things as they are,  
 And understand as God ordaineth us.  
 While here we dwell our souls are oft asleep,  
 And then our sight is closed against the Light.  
 Open our eyes O God! Unclose our minds!  
 And fill us with Thy heav'nly Light so pure.  
 Give us more faith to see, more love to know,  
 That all is working for our spirit's good.  
 And as we journey on the road of life,  
 Shape Thou our course, O God, and lead the way;  
 For Thou art Love and Wisdom, both combined,  
 And, therefore, knoweth how to guide aright.  
 Our hands in Thine we'll keep and doubt no more;  
 Our souls shall rest on Thee, come weal or woe;  
 Thy Wisdom shall direct our wayward steps;  
 Thy Love shall warm our hearts and light the road.  
 In Life, in Death, our hands in Thine we'll keep,  
 Trusting O Father, to Thy Love so great,  
 To work out for our good, whate'er befalls.

E. L. W.

LIABILITIES FUND.—Mr. J. H. Turner, 2s.

BRADFORD.—A new meeting room is being opened in Bramley Street, by Mr. B. Sowerby, and other friends.

Miss Bessie Williams desires us to state that she has returned to town from her visit to Birmingham and residence at the seaside, in much better health. She will be glad to see all old friends as usual at her present address. Ivy Bank Cottage, 303, Goldhawk Road, Shepherd's Bush, W.

A Tea Meeting will take place on Sunday, November 5th, at 5, Rundell Road, St. Peter's Park, Harrow Road, N, when Mrs. Treadwell hopes to meet some of her old friends. Tea on table at 5.30 prompt, Tickets 9d. each, to be obtained at the above address, also at Mr. Lang's, 4, Talbot Grove, Notting Hill.

WALSALL.—Mrs. Yarwood, of Heywood, Trance and Clairvoyant medium, has been working with our society for a few days. We had the first seance on Thursday last, when she gave seventeen clairvoyant descriptions, fourteen of which were recognised by the friends present. On Sunday last she took our platform, morning and evening, when she gave each occasion a short trance address, after which she gave clairvoyant descriptions, many of which were recognised, even by those who were opposed to our glorious cause of truth and freedom.—J. TIBBETTS.

MANCHESTER.—On Sunday morning our platform at Mechanics' Institute, Major Street, was occupied by Mr. R. A. Brown, who delivered a trance address from his spirit-guides on "The higher teachings of Spiritualism," which was listened to with marked attention by the audience. Mr. Johnson, of Hyde, occupied our platform in the evening, and delivered an excellent discourse in trance condition on "The Religious aspect of Spiritualism," the subject being chosen by the audience. Our membership continues to increase, and we seem now to be gathering harmony and strength to assist us in our grand and noble cause.—J. E. LIGHTBOWN, Sec.

## LITERARY NOTICES.

## GOLDEN THOUGHTS IN QUIET MOMENTS.

By "LILY."

London: J. Burns, 15, Southampton Row. Cloth, 3s. 6d.

Spiritual Writings, for the most part, come to mankind anonymously. The most ancient and revered books of Scripture, in the possession of the various families of mankind, bear no author's name on the title-page. Names the books are known by, but it is impossible to trace them to those assumed authors. It matters not to writer or reader from whose pen these products came. Truth would be no truer, even if written by the "finger of God." The test and standard of all truth is the God-state within man; and from thence all spiritual truths emanate. "Divine inspiration" is no myth, but is very plentiful to those who have divine insight to perceive it.

The Spiritual Writer, in his human personality, is the servant and instrument of the God-state that impels him to work. He has no purpose of his own to serve. He is content to sink self into oblivion, if, by that sacrifice, he can open a way for light to shine into human souls. The worldling, in his methods, is continually intruding himself between men's eyes and the light of the sun. "Stand out of my sunshine! will you?" This is all the service that is required of them.

And yet the Spiritual Writer comes very near to our souls! Why not? for there is nothing interposed between. The charm of all spiritual writings is, that they seem to appeal to the individual interests of the reader. The one desire on the part of the author is to be a light and a guide to the unknown millions that will follow his lines. "This unknown author loves me!" you say, as you peruse his pages. And the human soul, with all the pure simplicity of a Child of God, feels that the Father, in his love, has raised up saviours, angels, prophets, to lead the way to Himself!

The "Golden Thoughts" now before us, might, from their substance and treatment, have been attributed to the masculine mind, were it not for the dedication: "To my dear Husband and Children, this little Work is Dedicated; trusting that, however far-fetched they may deem some of the Thoughts recorded in it, they will not for that reason cast it aside, but will allow it a place on their table, if only from affection for the Writer. And if they will occasionally take it up, and re-peruse these Thoughts they first deemed visionary, perhaps more may be found in them than was previously recognised."

This is the Epilogue to many a little drama played daily, from year to year, in the households of those who are awakening to the spiritual truths now being shed abroad to the people of the earth. To our certain knowledge, there are many excellent men and women, in their respective ways, living together as husband and wife, parents and children, who are, spiritually, total strangers to each other. That this should be the case is a painful consideration, with, no doubt, its high uses. By it the human brotherhood is advanced, though the most noble and well-deserving are made the long-suffering servants of a people apparently alien to them.

Apart from its general aspect, this work may be regarded as an epochal production in the Cause of Spiritualism. Hitherto, the religious sentiment has not been largely represented in the proceedings of the Movement. Even our invocations, rhetorically florid, and self-satisfiedly gushing, have seldom confessed, in an earnest tone, human unworthiness or divine long-suffering. The pronouncements have been on the intellectual plane, by which the speaker, if unsectarian, has commended himself to God because of his philosophy, or, if Christian, because of his theology, both of them congratulating themselves that they are not as other men. The eye of the spirit does not seem to have been opened to the need of purifying the human charnel-house, which it almost inevitably inhabits. Spiritualists have displayed a large appetite for blessings, with but few evidences of spiritual contrition. The affair with them has been one of the stomach rather than one of the heart.

It will be disputed by many, whether this is not, after all, the "whole-duty of man": namely, to self-gratulatedly make himself comfortable, and glide into heaven in his top-coat and boots. On the other side, abundant evidence can be adduced, from the lives of the best men in all ages of the world, on the other side of the question. The province of religion seems to be to point out human defects and suggest a spiritual remedy. Aspiration, prayer, the link that binds man's innermost to the Highest—these are the great questions that appal man, as he takes his onward path into the spiritual realm. Without them his path is darkly stumbling amongst selfish devils like himself, and he soon finds his course unprofitable and confounding. Is not some monitor to a higher plane a crying need amongst us?

Though "Lily's" is a devotional book, yet from that basis she presents Spiritualism in all its aspects. There are "Thoughts on the Better Land"—the composition of the spirit-world; "Thoughts on our Creator and his Works"—the majesty of the creative power, and the comparative small-



ness of man; "Thoughts on the Nature of the Deity," "Life," and "Evolution." All the scientific problems of the day bearing on man, are reviewed with reference to the spiritual, philosophy. The reader is led up from a contemplation of the ordinary facts of existence to an induction of the more sublime and enduring realities. The book lays hold of the ordinary intelligent mind, disarms its prejudices, combats its objections, directs its energies, and lands it on the shores of a spiritual world.

The fifty pieces, or more, which compose the volume, are about an even admixture of prose and poetry. The longest Poem—entitled, "Who are We?" consists of "Thoughts suggested by the scorn and mockery with which the subject of Spiritualism is usually received. Who are we? that we can pass judgment, unsight, unseen, on the stupendous phenomena of Spiritualism?" This is one of the most intellectual and argumentative papers in the book. With great boldness and clearness the poem deals with those presumptuous philosophers, who set the limits of creation at that line bounded by their own ignorance. In an article illustrated with a diagram, a philosophy of creation is introduced, showing that all things proceed from and return to God. It is a statement of the same theme as that handled by Mr. McDowall.

Having dealt with the materialists, "Lily" takes up the religionists, and shows the inconsistency of Protestants in using the collect to "St. Michael and all Angels," "and yet, out of the church, laugh to scorn the possibility of that communion or intercourse with God's saints." "Spiritual gifts" are discussed, and "Bible materializations" are considered, also various forms of "Bible mediumship." Spiritual views of the "Resurrection," "Progress," and "The Future Life," are offered. The innate grandeur of the Human Soul is dwelt upon, but, at the same time, the shortcomings of the organic man are severely regretted. Revelation is shown to be progressive, not final, and thus the claims of a second advent of spirit power is introduced.

The controversial articles are so finely blended with purely spiritual themes, that all traces of discussion are smoothed out, and an elevating attractive variety leads the reader on to conviction. In no sense is the work dogmatic, but all its statements are made in a spirit of humility. Considerations in favour of Re-incarnation will offend no one, whatever their views on the question.

The devotional pieces are chiefly in verse. Expressing, as they do, the feelings of the Soul in its travail through Time, they will put words into the mouth of many who are unable to give vent to pent-up experiences. The reader is treated as having a Soul, and the author, in the most candid manner, opens up to view some of the most sacred of her spirit's treasures. It is a book of experience, both exoteric and esoteric. Some of the flights of verse in anticipation of the pure joys of spirit life, are dramatical, grand, and inspired with the fervid force of a prophet of old. The shortcomings of man are unsparingly set forth, and the wholesome admonition given that amendment must be made before higher joys can be claimed. In addition to its philosophy and phenomenal facts, "Golden Thoughts" is a mine of practical spiritual theology. What Spiritualists generally believe, on many important and varied themes, is clearly stated.

We have taken pleasure in dwelling on this book—which we have, however, treated most imperfectly, as it is so condensed that it is impossible to epitomize it—because it stands alone in the literature of Spiritualism, and is the initial volume of a new style of literature. The old facts and ideas have been printed and re-printed, stated and re-hashed till they pall upon the reader's attention. This book is alive; it is fresh and organic. At the same time it is the most elegant work in our literature, and having been printed at the Spiritual Institution it is wholly the product of this Movement. It is printed with the finest type, on toned hot-rolled paper, with a blue Oxford border to each page, and the binding being of first class quality it is just the book for a present, or to lay on the centre table. It is a book that no one can pass by, and, having made its acquaintance it will be taken up again and again.

From the memorial letter to Mr. Haxby, the readers of the MEDIUM will perceive that "Lily" has had great experience in phenomenal Spiritualism. Her further experiences on that much discussed topic would be most welcome at the present time.

#### MOHAMMEDANISM.

The founder of Mohammedanism was of the same race with Abraham, Moses, and Christ, viz., the Semitic or Arabian race, of which the Jewish people were a branch. The Semitic race, it is claimed, was in the furthest historic past noted for its belief in the doctrine of the unity of God and for its hostility to anthropomorphism, or the worship of man-like images of deity. The doctrine of the divine unity, which was an inspiration or instinctive belief with the Semitic race, was a conclusion of reason with the best old Greek thinkers, who saw that, behind all the bewildering variety of phenomena which make nature, there must be an unspeakable, ultimate power or unity, vivifying, pervading and giving coherence to the universe. Judaism, Christianity and Mohammedanism are

thus co-related, as originally all three were the religions of different branches of one race and expressions of the genius of that race. All of them have the common mark of an uncompromising hostility to image worship or idolatry. The late Professor Draper calls Mohammedanism "the reformation in the South," or a revolt against not only idolatry in Arabia, the country of its prophet, but also against the corrupt, idolatrous Christianity of the Eastern Church, with its pagan image worship, just as Luther's reformation later along was in Teutonic and Latin Europe a revolt against a Latin Christianity, which had become equally paganized. The Semitic race still survives in both its branches, viz., the Arabians and Hebrews. We are not, therefore, obliged to have recourse to its primitive documents, such as the Bible and Koran, to study its traits.

In the first place, then, it is a highly intellectual race and always has been. The Arabian mind in the middle age was foremost in reflective thought, science and poetry and general learning and intelligence. Its central points for the diffusion of ideas were Bagdad and Cordova. But the Semitic race is an exceedingly worldly race, its intellectuality forbidding it to be a credulous race. In spite of the fact that it has been an important historic factor ever since mankind became historic, it is still a fresh, vigorous race, as young-blooded as ever, and still capable of playing a part in the world, and, so far as the Arabs are concerned, likely again to come to the front in western Asia. The comparatively stupid and barbaric Turk cannot much longer be recognised as the figurehead of Mohammedanism. He had nothing to do with its origin. He was always a barbarian, the Scyth of Greek history. The Sultan is regarded as a foreigner and intruder by pure Arabs. He is spoken of by such with the utmost contempt, we are told, as the degenerate successor of their prophet, as not an Arab at all, but the bastard descendant of twenty generations of slaves. Mr. Wilfrid S. Blunt, who has made a study of the Arab at home in Arabia, says that "the Arab race is alive, as no other Asiatic race is alive, with the single exception of the Chinese, like whom it is practical, industrious and physically vigorous." The same authority says that the Arabs, though a highly moral race, are peculiarly little religious, the bent of their minds being practical, not devotional; and they are no respecters of persons. And this is true of the Jewish people, as they exhibit themselves to-day. They are practical and worldly; their enemies say worldly to sordidness, rather than devotional, and they were originally so. In Bible times they were as remarkable for their thrift and shrewdness in bargains as they are now. The idea of the unity of God was the great central idea of Mosaism or primitive Judaism, as it is of Mohammedanism. This idea took hold of certain ardent exceptional minds among the primitive Hebrews with tremendous power. This idea in connection with the idea of right and wrong, or the moral sense, was the inspiration of the great old Hebrew prophets, who were cosmopolitan and altogether exceptional men. Hence it is that their burning prophecies and denunciations of wrong are as current in the world of to-day as they ever were, because general corruption and demoralization are attended with the same consequences in London, Paris, and New York, with which they were attended thirty or forty centuries ago in Tyre, Jerusalem, Babylon and Nineveh. Among the Gentile philosophers who were contemporary with some of the Hebrew prophets, Zeno, the most rigid moralist among them, was of Semitic blood.

Mohammedanism is a live religion, and, as the belief of some 200,000,000 of mankind, it is not to be dismissed with merely contemptuous epithets as a fraud and imposture. The British Queen, as Empress of India, has 41,000,000 Mohammedan subjects, we are told. The Mohammedans of India are the descendants of the Mohammedan conquerors of that vast peninsula. Their ancestors were born thither on that great tidal wave of Arabian or Mohammedan conquest which came near overflowing France, Germany, Italy, and Great Britain in the west. Mohammed (the latest style of spelling the name is with a "u"—Muhammed), is no longer stigmatized by intelligent historians as an impostor, after the stupid and bigoted fashion of the writers of other days. He was at the start, beyond a doubt, a religious enthusiast, a Semitic iconoclast and hater of idolatry, which everywhere offended his eyes among his own countrymen and the Christians of the Eastern church, with whom he was brought into contact at the fairs and marts of Syria, which he frequented in the interest of his rich kinswoman, Khadijah, whom he finally married. She, by the way, was his first convert. Mohammed at the start made no supernatural pretensions. He harangued his countrymen as a plain, earnest man, denouncing their idolatry and paganism in frank terms. At times he retired to the solitude of a cave, for, like all enthusiasts, he was fond of self-communion and lonely meditation. Meantime, the religion which he finally preached was a theocracy or theologic militarism, as Mosaism was at the start. It would bring all mankind under a priestly or theocratic rule. It sets up as the only standard of right the will and doctrine of an ignorant, fiery Arabian sectary and enthusiast of a barbaric period. It divides mankind into believers and misbelievers, and, if they had the power, its upholders would exterminate the latter with the sword. For Mohammedanism is utterly intolerant, and makes not the least pretence of being otherwise. In his day of success and power



it is needless to say that the Arabian prophet became arrogant, corrupt, carnal, and voluptuous. But the religion which he established is, as has been said, the religion of 200,000,000 of the human race, and in central Africa it has a propaganda making myriads of converts among the tribes of the interior of the dark continent. Occasionally eccentric Englishmen have become, or professed themselves to have become, believers in the divine mission of the Arabian prophet. In Egypt, to-day English invasion means no harm to Mohammedanism, it is needless to say, for the English government, like the old Roman republic and imperialism, in its world-wide sway, comes in contact with all sorts of religions, and treats them all with perfect tolerance and impartiality because it is for its interest to do so. Indeed, its 41,000,000 Mohammedan subjects in India are bigoted religionists, and it would be a suicidal policy to arouse their rancour, which is ready to blaze up at the slightest provocation, as the Bombay riot a few years ago, which was occasioned by the publication of Washington Irving's life of the Arabian prophet there, demonstrated.—"Sunday Herald." (Boston, U. S. A.)

## VACCINATION or SANITATION ? THE QUESTION OF THE HOUR!

[We reprint the fourth edition of Mr. Tebb's tract, just issued.]

Dr. Edward Jenner Discovered that Vaccination once performed with one mark, prevented Small-pox for life.

The People found that it did not.

Doctors then Discovered that Vaccination, with four good marks, prevented Small-pox for life.

The People find that it does not.

The Doctors next Discovered that Vaccination, if properly done, mitigated Small-pox.

The People find that it does not.

The Doctors afterwards Discovered that re-vaccination would prevent Small-pox, if efficiently or successfully performed.

The People find that it does not.

The Doctors then Discovered that efficient Vaccination in infancy, and successful revaccination at the age of fourteen, prevented deaths from Small-pox.

The People find it otherwise.

The Doctors found that Vaccination was the means of communicating serious and loathsome disorders, such as Skin disease, Scrofula, Syphilis, and Pyæmia.

The People had already made the same discovery.

The Doctors have "Discovered" that arm-to-arm Vaccination has lost its protective virtue, and are recommending Vaccination from the Calf.

The People are finding out that this is only a new imposture.

The Doctors Discovered that a Small-pox panic was worth a couple of millions in the shape of Vaccination Fees and medical attendance on the re-vaccinated sufferers.

Which the People cannot deny.

The Doctors said pure lymph could do no harm.

The Norwich inquiry has shown that it can kill.

The Doctors have Discovered that in order to keep up Vaccination, the articles of the Vaccine Creed must be changed every year.

The People find the same.

The Doctors are threatening to Vaccinate us against Consumption and Scarlatina by means of foreign lymphs and viruses.

The People say it is all for money.

The Doctors found that the people would not submit to Vaccination without coercion by fines, seizure of goods, or imprisonment.

From which enslavement the People demand deliverance.

The People find that Small-pox is not to be got rid of by mixing Cow-pox with the blood, but by making homes healthy.

The Doctors pretend to have found to the contrary.

The People are discovering that defective drainage, overcrowding, badly-constructed dwellings, ill ventilation, unwhole-

some food, and deficient water supply, are the exciting causes of Small-pox epidemics.

The Doctors must be compelled to make the same discovery.

Any medical theory which sets aside the laws of health, and teaches that the SPREADING of natural or artificial disease can be advantageous to the community, is misleading, mischievous, and opposed to common sense; and any teacher, whatever his assumption of authority, title, or degree, who inculcates such doctrine, is a perverter of common sense, and an ENEMY OF THE HUMAN RACE. The first duty of a parent is to PROTECT HIS OFFSPRING, and to resist every attack upon their health at any and every cost, no matter from what quarter it may come. How long, as Englishmen, will you submit to have your children's blood poisoned, and their health and future happiness jeopardised, in order that MEDICAL THEORIES may prevail, and MEDICAL DOMINATION be upheld?

For Medical and Statistical evidence on this important subject, apply to the London Society for the Abolition of Compulsory Vaccination, 114, Victoria Street, Westminster, S.W., William Young, Secretary.

## REV. ROBERT COLLYER ON COMPULSORY VACCINATION.

In reply to a letter setting forth the principles and necessity of the London Society for the Abolition of Compulsory Vaccination, Rev. Robert Collyer, of New York, writes to William Tebb, May 8th, 1882: "You may put my name down, and welcome, as a member of your Society. I shall be glad to stand shoulder to shoulder in the fight you propose to make. I think as you do, that it is time to cry Halt! and Hands off! on both sides of the water.—"Banner of Light."

[No Discount to the Trade, Second Hand.]

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## PROGRESS OF SPIRITUAL WORK.

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

The Spiritual Movement is making encouraging progress in this city, and we are already able to report many interesting features. Spiritualism being the work of spirits, and its promotion in any locality being entirely under their direction, we know, by experience, that, in one way or another, they will always be producing results and making their influence felt. There being no lack of vitality at the source and root of the Movement, we have every guarantee that where conditions are properly and systematically supplied, fertility and fruitfulness will be forthcoming.

We are trying to establish a strong developing circle, for Monday evenings. Last Monday there were nine present. The spirits having arranged the sitters, some striking tests were given through the medium, Mrs. C. The control said—"There is a spirit here near this gentleman, calling himself 'W—G—'." The gentleman (a stranger) exclaimed, "That is my brother!" The medium had certainly never heard this gentleman's name, and the latter assured us that no one in the city but himself knew that he had a brother dead of that name. Again, "I see a spirit rather tall, pale countenance, dark hair; he gives the name of 'Harris'; he was a public speaker." A stranger present said he knew a Dr. Harris, who answered to the description, and who was a public speaker in the city. Several other names were given and recognised; the whole sitting was good.

There were fifteen present at the circle on Sunday morning, and some good work was done. Although our audiences vary we have every reason to be gratified with the attendance at the Sunday evening services. There are always new hearers, and literature is given away at each meeting. There was great power realized on Sunday evening. After the public service, a circle was held of twelve persons; the sexes sitting alternately, there being an equal number of each. The conditions seemed very good, and the meeting was truly spiritual. A beautiful address was given through Mrs. C., and many spirits again announced their names. "There is a spirit here calling herself 'Mary Jane J—'."—Recognised. "There is a spirit calling herself 'Sarah Ann,' she passed away in this city." A gentleman present, who had never sat in circle before, said, "That is my wife."

At this sitting another medium, an old lady belonging to the city, was influenced clairvoyantly.

#### WHITSTONE.

At this place, which is about three miles distant from the city, we are trying to sow a little seed. Spiritual light is much needed here, as in hundreds of other rural parishes; those appointed to enlighten the people are but blind leaders of the blind. A circle has been held in the neighbourhood, for some time past, and has made its influence felt.

#### NEWTON ST. CYRES.

Our good friends here are going on bravely, and although obliged on Sundays to do without their beloved medium, Mrs. C.,—whose services are needed in the city,—having other mediums in the circle, they are able to carry on their work.

#### CREDITON.

This is a place eight miles distant from Exeter, but connected with the two places last named. We have learned during the week, that many there are inquiring into Spiritualism, and the writer is informed that when he can come to give a lecture, there will be places open to him. And thus we hope to go on extending the influence of the Truth. OMEGA.

### NOTES OF WORK; BY E. W. WALLIS.

On Sunday last I visited Stamford, and was pleased to find that the friends there were as earnest as ever. Since my last visit some new members have been enrolled, and inquiries are becoming more numerous. It is customary for the friends to read (and comment upon) chapters from different writers, every Sunday morning. At present A. J. Davis is being read and discussed. The exercises on Sunday were attended by an average company, and the efforts of my guides much appreciated.

At Cardiff the local Spiritualists have determined to make an extra effort to present the philosophy of Spiritualism publicly, and for that purpose have secured the services of Messrs. Morse and Wallis for alternate Sundays. These services are attracting the attention of the thoughtful and progressive minds in the town, and increasing audiences testify to the interest and appreciation which are being aroused.

Next Sunday, the 19th inst., the guides who use me will speak upon "Inspiration, an examination and explanation," in the morning, and at the evening service, on "After Death, what?"

In Belper, too, the friends are united in their determination to do their utmost to diffuse a knowledge of Spiritual Truth, and have of late enjoyed visits from Mr. J. O. Wright, Rev. O. Ware and the writer. Next Sunday Mrs. E. H. Britten will

speak in the hall kindly and gratuitously placed at the disposal of the society by that good friend to the Cause, Mr. W. P. Adshead, who is now in his old place again, having almost fully recovered his wonted health and buoyancy.

Friends in Falmouth are arranging for me to visit them in November, to continue the campaign commenced there nearly two years ago. I hope to be able to chronicle successful results, at any rate we shall do our best to faithfully sow the seed, and leave the rest, content in doing our duty to the utmost of our ability, and in harmony with the "light" which comes to us.

### PLYMOUTH, RICHMOND HALL, RICHMOND STREET.

On Sunday, October 15, Mr. Pine occupied the rostrum, a good congregation being present; and on Sunday last, 22nd inst., an address was delivered by the President (Mr. E. Micklewood). There was a fair number present considering the very inclement weather that prevailed.

I am requested to state for the convenience of members and friends, that the circles at the Hall, will, for the future, commence at 8 o'clock prompt, on the evenings of Monday, Tuesday, and Friday—the door will be opened 15 minutes before, and at the hour named will be locked, after which none will be admitted.

The Secretary will make a point of attending at the Hall on Tuesday evenings from 7.30 to 8 o'clock for the distribution of the MEDIUM. Subscribers will kindly note this arrangement.

On Sunday next, 29th inst., service as usual at 6.30 p.m., when the Secretary will occupy the rostrum.

ROBERT. S. CLARKE, HON. SEC.

4, Athenæum Terrace, Plymouth.

JAMES WATSON, JNR.—Thanks for your suggestions and kind interest.

PROFESSOR DYNE.—The local agent for the MEDIUM, Mrs. Johnson, 53, Wastdale Road, Forest Hill, can be supplied with the MEDIUM first thing every Friday morning, by any of the wholesale houses, except Smith and Son who do all they can to obstruct the sale of the paper. The MEDIUM can be obtained by the news trade as easily as any other paper, as it is on sale by all the leading wholesale houses.

Wanted a person as servant, between the age of 16 and 40, Spiritualist and abstainer preferred. Wages. £10. Address, M. S. 21, London Road, Brentford.

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A Discourse by J. BURNS, of the Spiritual Institution, London.

Delivered at Doughty Hall, Bedford Row, London, on Sunday Evening, April 18, 1875.

In reply to a Sermon entitled "THE RELIGION OF GHOSTS," by the Rev. Dr. WITT TALMAGE, D.D., preached at the Tabernacle, Brooklyn, New York.

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Modern Spiritualism, a Supplement of the Apostolic Age.	Perversion and Simulation of Spiritual Phenomena.
Christian Prayer; to whom Addressed? Christianity is a "Religion of Ghosts."	The Preacher's Mince Pie-ety.
The Preacher's Distortion of Bible Narratives.	Influence of Spiritualism on Bodily Health.
The Witch of En-dor Libelled.	Remedial Effects of Mediumship.
His Narrative of Saul.	Spiritualism and Marriage.
Jewish Prophets, Professional Mediums.	Failure of Modern Christianity to Regenerate Society.
The God of the Jewish Nation—His Functions; His Quarrel with Saul; Sends an Evil Spirit into him.	Spiritualism and Insanity.
Saul cut off from his Spirit-guide.	The Gadarene Swine not Mediums.
Saul's interview with the Woman of En-dor.	Clairvoyance of Balaam's Ass.
The Genuineness of her Mediumship Proved.	Spiritualism in Harmony with the Bible, as a Progressive Book.
Jewish Ignorance of Immortality.	The Bible: how to be Interpreted.
The Spirit-form of Samuel; His Denunciation of Saul.	Dogmatism and Pride of the Priests.
Identity of the Spirit Samuel shown.	Contrast between Jesus and the Clergy.
Generosity of the Woman of En-dor towards Saul.	Spiritualism too Broad for a Narrow-minded Priesthood.
Saul's Interview with Samuel not an exact Type of Modern Spiritualism.	The "Rich Man and Lazarus," a Recognition of Spirit Communism.
The Early History of Modern Spiritualism Misrepresented.	The "Latter Days."
Alliance of Christians and Infidels in Fighting against God.	The Blood of Atonement, a Relic of Ancient Paganism.
The Consolations of Spiritualism in Trouble.	The Efficacy of Prayer.
	Purity of Soul the Aim of Spiritualism.

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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. Do 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, Gurney 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, Mrs. Burdett delivered an Inspirational Address to a good congregation. The spirit-guides took for their subject part of verso 40, Genesis xxiv.: "The Lord, before whom I walk, will send his Angel with thee," and it was much appreciated.

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

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

Sunday morning, Oct. 29th, at 11.15, doors closed 11.30 prompt, Seance; no charge.

Sunday, Oct. 29th, at 7 p.m. prompt, Mr. MacDonnell—"The Devil."

Monday, at 8.30, Violet Volunteers of Comprehensionism meet for Teaching and Discussion.

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.

J. M. Dale, Hon. Sec.

## GOSWELL HALL SUNDAY SERVICES.

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

The wet weather last Sunday morning, kept all but the bravest away, so we had a very small meeting. The proceedings, however, were of a pleasant character, particularly the reading of the balance sheet, discovering a balance on the right side, of some £2 odd.

In the evening Mr. Morse occupied the platform with an address, entitled "Spiritualism; its work, and worship," which was received with the usual pleasure, profit, and appreciation which Mr. Morse's lectures call forth.

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, Mr. Wilson will read a paper. In the evening Mr. Veitch will occupy the platform. Subject. "Three epochs of religious belief." Commence at 7 o'clock.

R. W. LISHMAN, Hon. Sec.

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

On Sunday evening last, our little place of meeting was full to hear the lecture which was delivered by Mr. J. Veitch on "Atheism, Christianity, Spiritualism—Which helps the progress of man most." I am sure that all those who were present must have been thoroughly satisfied with the manner in which the lecturer handled the subject. He began by showing that in all ages of the world there had been men who put themselves forward, because by their mental and spiritual constitutions they were fitted to be the leaders and teachers of the multitude, and of whom the people expected advice and training. He then contended that as the nineteenth century was really an epoch of criticism, it was our duty to investigate and inquire into all the systems of moral and spiritual training that we as dwellers in the world were affected by. We were then given a brief outline of the history of modern so-called Christianity, and he showed completely and irrefutably from its history, that it had not been the abettor of progress, but had continually used force and persecution to put down those who differed from it, and that its very constitution at the present time did not and could not help on satisfactorily the progress of the age. He then showed how that Atheism could not by any possibility become of such an universal character as to stamp out from the mind of man the religious element that has characterised him in almost all countries and all ages. He then showed in a very forcible manner how that Spiritualism, by its very nature properly understood, was that which would most assuredly help on the progress of man, in that the teachings of Spiritualism embraced the cultivation

and development of the highest faculties mankind are possessed of, viz., the religious element, and a desire for immortality. Upon these two fundamental points the lecturer contended Spiritualism was superior to all other moral or spiritual theories, in that it alone was founded upon observations of facts, thereby combining science and religion, which no other movement before its time had done.

After the lecture a few questions were asked, to which the lecturer replied, and the meeting closed thanking him for his lecture, and hoping to have another at a not very distant date.

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. 29th, Mr. Ashman will deliver a lecture on "Healing Mediumship."

All information may be obtained of

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

**IMPORTANT NOTICE!** Before you sow your farm or garden crops, plant, prune, bake, brew, set fowls, hire servants, kill pigs, travel, remove, deal with others, ask favours, speculate, or do anything else, get **RAPHAEL'S ALMANAC** for 1883, and it will save you pounds.

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

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

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(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 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, 73, Breckleuch 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. Walmsley, 28, Dumfries Street; Secretary: Mr. J. Kellett, 59, Cheltenham Street.

**OLDHAM** Spiritual 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.

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

CARDIFF, Sundays, November 5 and 18.

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Magdalene. <b>FRATERNITY.</b> Doing good <b>FREEDOM.</b> Morn of Spiritual <b>FRIENDS.</b> Memento of Transient Angel <b>FUNERAL.</b> Aged sire Born anew Brother Budding life Come unto me Dust to dust Gate opened Little child Martyrs No mourning Not lost Passing away Released Sing softly	<b>SILENTLY weep</b> Sister Spiritual affection Spirit sister Thou art gone <b>FUTURE.</b> Ratios of life Waiting the day God. Better view Divine guide Eternity of Goodness of Gratitude to Life in nature Life of all Omniscience Omnipresence Praise of Providence Soul of things Temple of Watchfulness Wisdom and love <b>GOODNESS.</b> Divine Holy peace <b>GREETING.</b> Joyous <b>HAPPINESS.</b> Be happy How found <b>HARVEST.</b> Song of. <b>HEART.</b> Blessed Dead Garden Keep young Purity Solace for <b>HEAVEN.</b> Affection for Beautiful Better land Departure for Dream of Eden of Entering into Evergreen shore Family there Glory of Hereafter Hills of Home in Land of Loved there Meeting there Portal Rest in Sighing for Singing of Travelling to True life of <b>HOME.</b> Affection of Heart and hearth Made pleasant Make beautiful Welcome World of love	<b>HOMER, HEAVENLY.</b> Beautiful above For all Going toward Heavenly Home we build Looking for Sailing toward <b>HOPE.</b> Foregleams of Star of <b>IMMORTALITY.</b> Natural Purer joys Undying things <b>INDIANS.</b> Departure of Fortitude of Lament of Treason against <b>INSPIRATION.</b> Speaking by Perpetual Words of love <b>INVOCATION.</b> Child's Father God Divine aid Heart seeking Of spirits Nearness to God To angels <b>JOY.</b> Come at last Reward of duty Triumphant <b>KINDNESS.</b> Words and acts <b>LABOUR.</b> Reward of Punctual <b>LIBERTY.</b> Anthem of Flag of Rock of Spiritual <b>LIFE.</b> Brevity of Close of Golden side Sacredness of Sowing seed Stream of Wisdom divine <b>LIGHT.</b> Primer "Silver lining" <b>LOVE.</b> Angelic Constant Heavenly God is Maternal Undying <b>LYCEUM.</b> Amid mountains Balm Be happy Better Land Beyond the river	Beautiful home Conference Charity Child's song Days going by Devotion Do good Dreaming to-night Evergreen shore Forsake not right Gentle words Glory Good-by Guide thy bark Hereafter Home for all Ho, hilly, ho! How to be happy Indian echo Joy Joy for you Kindness Loved in heaven Lyceum band Marching song Mother Mother's care Raz-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>MARINERS.</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>PERSISTENCE.</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>RESIGNATION.</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 speaker Magnetic spheres Mediums Minstrelsy Poetical Rappings Spirit picture Transfiguration <b>SPIRIT LAND.</b> Longing for Song-bird of <b>SPRING.</b> Eternal <b>STARS.</b> Influence of <b>SUMMER.</b> Merry days <b>SUNNY LAND.</b> Relation with Silence of <b>TEMPERANCE.</b> Ball is rolling Cold water Springs Pledge Water <b>TRUTH.</b> Light of Sun of Victorious <b>UNION.</b> Call for <b>UNFORGOTTEN.</b> Blind Insane Raz-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>YEAS.</b> New Old and New <b>YOUTH.</b> Early virtues Memory of
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## CONTENTS OF THE "SPIRITUAL LYRE." (Sold separately: Paper, 6d.; Cloth, 1s.) INDEX OF FIRST LINES.

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 Be firm and be faithful: desert not the Calm on the bosom of thy God Day to day, and dust to dust Come 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 Saviour, light and life Far from mortal cares retreating Father, breathe an evening blessing Father of all, in every age Floating on the breath of evening For all thy gifts we praise Thee, Lord Forever 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 heaven God that madest earth and 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 Hark! the 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 The shades of night are gone No heaven our prayer ascending Now the globe divide Ocean and to him who made O give thanks, whose hand O God of ages, by whose now turns O land of bliss, my home	One sweet flower has dropped and faded Our blest 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 Sai its above hold sweet communion Shall 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 beautiful 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 face
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# BRIGHT'S DISEASE.

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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.

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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.

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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