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ETERNAL PUNISHMENT: TRUE OR FALSE.

A LECTURE DELIVERED AT RICHMOND HALL, PLYMOUTH,
ON SUNDAY EVENING, OCTOBER 8TH, 1882.
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"Be not deceived; God is not mocked: for whatever a man soweth, that shall he also reap."—Galatians, vi., 7.

Next to that of the immortality of the soul, there is probably no question of more supreme importance to man, than the one which forms the subject of my address this evening. Bound up so closely as it is with the present, the problem of the future demands calm and dispassionate thought, careful and cautious examination, unprejudiced and unbiassed consideration. It is something of such obvious interest that no apology is needed for its investigation, and even were it required, the desire to know the truth would be an ample excuse. I will take for granted that every person present admits, that man is a spiritual being whose existence does not end when the earthly body is laid aside, but who at that period of his career enters upon a new sphere of activity, life, in fact, being carried forward from the seen to the unseen. What is the character of the state into which the disembodied spirit enters? What are the emotions and feelings of the spirit itself? What is the nature of the rewards and punishments? Questions of the kind are frequent and legitimate, but when the inquirer turns to the Christian world he finds opinions so deversified and contradictory, that he is driven half despairingly to make the inquiry,

"Which, more than others all,
From thoughtful minds implores reply:
It is as breathed from star and pall,
What fate awaits us when we die?"¹

Omitting the many minor points, the chief doctrines of a divided Christendom may, I think, be termed four in number, those being, Annihilation, Universalism, Purgatory, and Eternal Punishment. The advocates of the first named dogma hold that the wicked will ultimately be totally destroyed, and that "everlasting life" is to be found only in Christ: while the Universalists, on the contrary, entertain a different opinion, for

as their title implies, they teach that all will eventually be saved. The Roman Catholic doctrine of Purgatory, although greatly mixed with error, is in my judgment near the truth, far nearer than that barbarous relic of narrow and exclusive Calvinism, Endless Punishment, an article of faith, which has for its foundation, the principle that at death the future condition of all is irrevocably fixed, and that those who are without God and without hope, are condemned to woe and torment for ever and ever, a theory hideous and revolting in its conception, the monstrosity of which is equalled only by the cold-bloodedness of its details. Belief in it seems to me to rest on a basis which has before wrecked many pet ideas, a wrong construction of texts, and ideas of the Almighty.

After a long and careful study, I am convinced that the Bible not only teaches no such dogma, but is in direct opposition thereto. Its reception as an article of belief serves to place the "fount of inspiration" as it has been termed, in a position of self-contradiction, with its logical sequence, unreliability. There are texts which assert again and again, most emphatically, that "God's mercy endureth for ever," and that his love is universal in its application. If it be true, however, that anguish without end awaits those who have not accepted a certain revelation, or who have lived at the best but questionable lives, one is tempted to ask where the utility of stating the eternity of mercy lies. Eternal punishment is scarcely consistent with universal compassion, and a second question will be sure to rise in the mind of the inquirer; why that compassion is not applied to the alleviation of the woe. Again, if this dismal creed be true, God's mercy seems but a dim phantom, the created idol of overwrought imagination, and a phantasm by which humanity is deluded. The soul shrinks from this shocking sequel and naturally so, falling back on the confession that the ways and intentions of the Lord have not been understood. We cling to this latter alternative with all the strength of fondness and love, for the evidences of our own senses, as well as of the world around us, combine to demonstrate the all-sufficient care of that Infinite Being we call "our Father" for his children.

It will, perhaps, be asked, how it can be said that the Bible does not teach the doctrine to which we are in antagonism, when the authorised version of

¹ W. R. Alger.

Scripture makes use of phrases which certainly appear to favour the idea popularly known as orthodox. Now truth is immutable and never fears inquiry, that which is pure will emerge unsullied and unhurt from the fire of controversy, and its light will burn more clearly than before. In these days, error has become so mixed with the true metal, that refining is necessary, and a minute and critical examination needed to distinguish the one from the other. It is surely the duty of those who have the honour of God, and their previous convictions at stake, to undertake this task, and in response to the reiterated invitation of a mocking and unbelieving world, to examine the foundations of the faith. As part of the results of this search we are enabled to determine how much of the genuine article there is in the subject under consideration, and arrive at the conclusion that the difficulty existing is the result of misunderstanding the meaning of certain words.

These words are chiefly "Hell" and "damnation," both of which are in the authorised version. The former is used indiscriminately to translate three Greek words, "Hades," "Gehenna," and "Tartarus," and one Hebrew, "Sheol." It is now acknowledged that this last simply means "grave," so that we may dismiss that from further consideration. In the New Testament, "Hell" is the rendering of "Hades," five times; "Gehenna," twelve times; and "Tartarus," once; and that as understood at present, and in the past, it is a mistranslation, must be obvious to all who have read the writings of some of the Protestant Divines. To give you a little idea of the terrible meaning attached to the word, one or two short quotations will suffice, and may not prove uninteresting.

Jonathan Edwards, whose sentiments have never, that I am aware of, been publicly repudiated by the friends of the doctrine, which for convenience sake I will denominate orthodox, says in his sermon, on "Sinners in the hands of an angry God?"—

The God that holds you over the pit of hell, much in the same way as one holds a spider or some loathsome insect over the fire, abhors you, and is dreadfully provoked.¹

Again,

The world will probably (!) be converted into a great lake or liquid globe of fire, in which the wicked shall be overwhelmed. . . . Also they shall be full of the most quick and lively sense, to feel the torments, not for ten millions of ages, but for ever and ever, without any end at all, etc.²

And again,

The damned shall be tormented in the presence of the holy Angels, and in the presence of the Lamb; so will they be tormented also in the presence of the glorified saints. Hereby the saints will be made more sensible how great their salvation is. The view of the misery of the damned will double the ardour of the love and gratitude of the saints in heaven.³

In Bishop Jeremy Taylor's Works, VIII., 39 (Eden's Edition, quoted by Farrar), such sentences as the following are to be found:—

For though in hell the accursed souls shall have no worse than they have deserved; . . . there dwells envy and confusion, disorder, and sad remembrances, perpetual woes and continual shriekings, uneasiness, and all the evils of the soul.⁴

Mr. Spurgeon equals, even if he does not excel, the authors of the quotations already given, by the use of language such as this:—

Thou wilt look up there on the throne of God, and it shall be written: "For ever!" When the damned jingle the burning irons of their torment, they shall say, "For ever!" When they howl, echo cries, "For ever."⁵

We are tempted to ask, on reading these expressions, whether they are portions of "the glad tidings of great joy" of which Christianity is the "personification."

Is it any wonder that, when putting faith in such doctrines, the poet, Habington, should write,—

Fix me on some bleak precipice,
Where I ten thousand years may stand,
Made now a statue of ice,
Then by the summer scorch'd and tann'd;
Place me alone in some frail boat,
'Mid th' horrors of an angry sea;
Where I, while time shall move, may float,
Despairing either land or day;
Or, under earth, my youth confine
To th' night and silence of a cell,
Where scorpions may my limbs entwine,
O God! so Thou forgive me hell! 6

Many of us will be disposed to concur with the eloquent author of "Eternal Hope," (Canon Farrar) when he says (Excursus, iii., p. 201)—

Here I declare, and call God to witness, that if the popular doctrine of Hell were true, I should be ready to resign all hope, not only of a SHORTENED, but of ANY immortality. If thereby I could save, not MILLIONS, but ONE SINGLE HUMAN SOUL, from what fear, and superstition, and ignorance, and inveterate hate, and slavish letter-worship, have dreamed and taught of Hell. I call God to witness that . . . I would here, and now, and kneeling on my knees, ask Him that I might die as the beasts that perish, and for ever cease to be, rather than that my worst enemy should, for one single year, endure the hell described by Tertullian, or Minucius Felix, or Jonathan Edwards, or Dr. Pusey, or Mr. Furniss, or Mr. Moody, or Mr. Spurgeon.

So far the popular idea of Hell; the true meaning of the word is somewhat different. It is derived from the Saxon "Helan," "to cover," and, in Hudibras, is used to denote the place into which the tailor throws his shreds. Archbishop Usher says, that in Ireland, in his time, the phrase "to hell the head," meant "to cover the head," and from these authorities it will be seen that the original meaning, of the now terrible name, was perfectly harmless, it being reserved for the advance of years and progress of language to attach to it the definition from which the present distorted notions have been evolved. How far the translators of our English Bible were justified in rendering all three Greek words by one of the vulgar tongue, is a matter of opinion, but there seems very little doubt that their interpretation of it was something far removed from that of to-day. I have said that "Hades" is mentioned five times in the New Testament. In the revised version it is not translated into our tongue at all, but transferred bodily from the original, as will be seen from the following references, in which it occurs:—

And thou Capernaum, . . . thou shalt go down unto Hades. (Matthew, xi., 23.)

The gates of Hades shall not prevail against it (the Church). (Matthew, xvi., 18.)

Thou (Capernaum) shalt be brought down unto Hades. (Luke, x., 15.)

And in Hades he lifted up his eyes, being in torment. (Luke, xvi., 23.)

And death and Hades were cast into the lake of fire. (Revelation, xx., 14.)

Very few persons will venture to assert that in either of these cases the word means, or has any reference to, Eternal Punishment.

It is generally admitted that Hades is the world of departed spirits,—not necessarily of those alone, whose earthly lives were not the brightest and best, but of all freed from the physical organism. If it be urged that the word implies a place of punishment, even then, there is no proof that it is endless; on the contrary, the inspired Seer of Patmos says, that, together with death, it was "cast into the lake of fire," the intention evidently being to destroy it, together with everything else belonging to the old regime, in order to clear the way for "the new heaven and the new earth."

The beautiful parable of the rich man and Lazarus, so frequently used as a weapon by those who hold that each man's future condition is unalterably fixed at death, supplies, on the contrary, strong arguments in favour of an intermediate state, with its necessary

¹ Quoted by Farrar, "Eternal Hope," Preface, lix. p. 57.

² Ibid. p. 67.

³ Ibid. p. 66.

⁴ Ibid., p. 61.

⁵ Ibid., Preface, p. ix.

⁶ Habington's "Castara."

sequence, the progression of the soul after its emancipation from "the earthy tabernacle." The mere fact that the rich man, who, during his terrestrial career, cared but for himself, did, after his entry into the "great beyond," think of his brethren, indicates a decided progress in moral condition, and brings strongly to the mind the words of Charles Mackay, that—

There is neither standing still nor retrogression
In the laws of Eternal Governance;
And Death itself, which prompts thee to repine,
Is no evil unto thee or unto thine,
But a step from Good to Better—an advance.

So far, the word "Hades" has been dealt with, we will now proceed to consider "Gehenna." In the revised version, it has, as its equivalent, "Hell," and the "Hell of fire," with the marginal rendering of the Greek word, but why the revisers have interpreted it in this manner it is difficult to surmise. They have, undoubtedly, undertaken a grave responsibility in inserting such an incorrect and misleading mis-translation; it would, in my judgment, have been far wiser to have been consistent, and have incorporated the original Greek in this case as in that of "Hades." Does "Hell" suggest to us the true idea contained in the text? From the selections I quoted but just now, the popular meaning attached to the word will be fresh in your minds, and it only remains for us to see what is the correct explanation of Gehenna.

7 There are three ways we take in order to ascertain the meaning of any word we meet with in an old writer. First, we look to the etymology of the word, and get what help we can from that. Then, we try to ascertain what meaning the word bore at the time when such writer lived, or, in other words, what meaning it would convey to those to whom he was writing; this we do by turning to the passages where it occurs in other writers of the same period, or of periods as near to it as possible. And, lastly, we examine carefully the context of all the passages in which the writer has used it, to see if there be anything there, which would lead us to conclude that he used the word in a sense different to that which it would naturally convey to his contemporaries. Let us, then, take this course with the word Gehenna. As to the etymology of the word, there is and can be no question. Gehenna is the Greek form of the Hebrew words that signify "The Valley of Hinnom." It was in that valley that the human sacrifices were burnt alive to Moloch. After King Josiah had defiled the place, the refuse and offal out of Jerusalem, and also the dead bodies of atrocious criminals, were cast there. We are told that huge fires were kept continually burning, to consume the offal and to purify the air, and that worms were continually devouring the offal which the fires did not consume. Such was Gehenna, or, the Valley of Hinnom. We can easily understand how such a place of horrors came to be used as figure of everything that was terrible. Thus . . . (in Isaiah, lxvi., 24) the figures of speech employed are manifestly borrowed from the Valley of Hinnom. "They shall look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched, and they shall be an abhorring unto all flesh." In like manner we can understand how the word Gehenna came to be used as the name of the place of punishment for the ungodly, as soon as the belief in a future state of reward and punishment took root amongst the Jews.

Did, however, the word Gehenna convey to those who heard Christ use it, the meaning which the word Hell conveys to us? With a view to test the truth of an assertion so continually made, a gentleman (from whose work I have quoted⁸) of great research and learning, searched all the Jewish writings that can, with any probability, be assigned to any date within three centuries from the birth of Jesus, and, whenever he asserts that an idea is not to be found in any work, he wishes it to be understood that the whole work has been read through, not that its index only has been searched⁹ . . . and the result of the whole examination is this: There are but two passages which even a superficial reader could consider to be corroborative of the assertion, that the Jews understood Gehenna to be a place of everlasting punishment. There is no trace of such a notion in any of the Apocryphal Books,—

or in the works of Josephus or Philo. Of the Jewish literature, that valuable portion known as the Targums, contain but a meagre reference to the word,

⁷ Doves "Plea for a rational translation," p. 19 and following.

⁸ Rev. A. Doves, D.D., LL.D.

⁹ Doves "Plea," etc., p. 21, from which all future quotations are taken, unless otherwise specified.

and, even then, chiefly in the language of the prophet Isaiah, already referred to; while in other writings where the word is used, it is spoken of as a short punishment: as, for instance, in the Mishna, or Oral Law, (supposed to have been written about the close of the second century) it is said that the "judgment of the ungodly in Gehenna" endures "twelve months," while, in the Talmud, there are a number of references which time will not permit me to go over, all to the same effect.

Neither, then, from the etymology of the word, nor from the use of it among the Jews, is there the slightest justification for translating the word, Gehenna, by Hell.

Let us now turn to the consideration of the passages where the word Gehenna occurs in the New Testament, and see if there be anything in them, which can lead us to conclude that Christ used the word in a sense different from that which it would naturally convey to those who heard Him:— "Every one that is angry with his brother, shall be in danger of the judgment, and whosoever shall say to his brother, Raca, shall be in danger of the Council, and whosoever shall say, thou fool, shall be in danger of the hell of fire." (Matt., v., 22, R.V.)

The general meaning of Christ's words here, is quite plain; but surely every thoughtful person must shrink from them as they stand [in the versions we have.] Rightly understood, there is no difficulty about them whatever. Our Lord is teaching us that the angry thought is sinful: but that it is still more sinful to let the angry thought find vent in an angry word. It is not right to feel angry with a brother without a cause; it is less right, to call him, in anger, "Raca" or "Blockhead;" and still less right to call him, in anger, "fool." The different kinds of punishment in use among the Jews are made use of to show different degrees of guilt. We are told that they had courts of judgment in every city, which had the power to put criminals to death, but not the power to have them stoned. Death by stoning was a cruel death, which could be inflicted only by the Great Council, the Sanhedrim. The Sanhedrim could also order the body of an atrocious criminal, after he had been stoned, to be cast into the fires of the Valley of Hinnom. The punishments here spoken of were the same in kind, differing only slightly in degree. Stoning was rather more cruel than other kinds of death, where life was taken in a moment; and the man would naturally shrink from the thought that his body, after he had been stoned, would be cast into the fires of Gehenna. But as the punishments here spoken of, differ not in kind but only slightly in degree, so the sins spoken of, also differ but slightly. Anyone can see that the angry word is one degree worse than the angry thought: but a moralist of the strictest sect, would be puzzled to show that it is much worse to call a brother a fool, than to call him a blockhead. The passage has been hopelessly confused by the introduction of the idea of hell fire. If Christ had really spoken as He is there represented to have done, no thoughtful person could ever have revered Him as a teacher of morals. The difference between the sins spoken of is confessedly trifling; but the punishments assigned to them are incommensurable. And it may well be asked, what retribution there could be for the frightful crimes of which from time to time we read, if hell-fire be a fitting retribution for an angry word.

The former part of the verse is purely figurative: for no Jewish tribunal ever took note of an angry word: the angry thought is palpably beyond such cognisance: why, then, should the latter part be taken literally? Why should men continue to press into words, a meaning they have not, and never did have. Again,

If thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body be cast into hell.¹⁰

Here again, the word is simply Gehenna, and,

It may be asserted that not one of those who listened to the Lord's words could possibly have understood them in the sense here given to them. He is speaking of adultery. The Jewish law punished that sin by stoning: in the case of this sin also, as in the cases of the others, the bodies in aggravated cases were cast into the Valley of Hinnom. Such was the worst punishment which the Jew could bring upon himself. Our Lord's hearers, therefore, would understand His words as a warning to withstand, at whatever cost, the first temptation, on the ground that it was better for them to exercise such self-denial than to bring upon themselves the punishment that might follow the consummation of the sin. There is the same objection to the common interpretation of this passage as to the last: the first half-verse is taken figuratively, . . . whereas a literal interpretation is given to the latter.

¹⁰ Matthew, v., 29, R.V.

The two following passages are very similar to the last: "If thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better to enter into life with one eye, rather than having two eyes to be cast into hell-fire." 11

Every moralist would condemn the act of one who literally cut off hand or foot. . . . The right explanation may be found in that other passage which warns us that he who will save his life shall lose it, and he who will lose his life for Christ's sake shall find it; that self-seeking is a state of death, whereas self-denial is a state of life. If we deny our strongest craving or our dearest wish, to keep ourselves from sin, we find our life; we enter into life halt and maimed, it is true, for our strongest craving has been crossed, and our dearest wish withstood! But if we will save our life—if we seek to please ourselves and gratify our own desires—we lose it; we enter into a state of spiritual death and cut ourselves off from God. . . . The entrance into life is not something in the future to be hoped for, but follows at once upon the self-denial; so, too, the spiritual death—the being cast into the Gehenna of fire—has already befallen those who have willed to save their life, to gratify their own desires regardless of the Will of God. . . . The words, "that never shall be quenched," are a mistranslation; the Greek is, "into the unquenched, or unquenchable fire," which is a widely different thing.

1. Rather fear Him which is able to destroy both body and soul in hell. (Matthew, x., 28.)
2. Fear Him which, after He hath killed, hath power to cast into hell. (Luke, xii., 5.)
3. Ye generation of vipers, how can ye escape the damnation of hell? (Matthew, xxiii., 33.)

The first two passages,

Would be perfectly intelligible to those heard them spoken; they are in harmony with what we know to have been the prevalent opinions of the Jew. . . . Every wise teacher accommodates his teaching to the understanding and capacity of those he is teaching, and certainly we should count him anything but a wise one who used familiar words and expressions in a strange unusual sense, and failed to warn his hearers not to understand them as they had ever done before. Those to whom our Lord was speaking believed, if they had any belief on the matter at all, that both body and soul were annihilated in Gehenna: the common belief now is, that body and soul are not destroyed, but preserved in a never-ending existence in hell.

The third and last passage has been somewhat modified in the revised New Testament, by the substitution of "judgment" the correct word for "Damnation;" yet even, with this alteration, the latest translation is a most unfortunate one. Instead of "How shall ye escape the judgment of hell?" it really is, "How shall ye escape the judgment of Gehenna?" It is the use of that wretched word, "hell," that has given such a weapon to unbelief.

Surely no unprejudiced person can thoughtfully read over the passages where the word Gehenna occurs, without seeing that there is not in any one of them any justification for introducing the idea of hell. All who reverence Jesus Christ must rejoice to find that He never spoke the coarse and questionable words which our versions of the Scriptures put into His mouth.

The other Greek word of which "Hell" is a translation, is "Tartarus," and it occurs but once in the Bible.¹² To render it as in the authorised and revised versions, is not only unfortunate but mischievous. The word refers to an intermediate state prior to judgment, and cannot by any means be taken as referring to endless punishment.

We now come to the consideration of another set of phrases and words supposed to imply an eternity of punishment. A good translation (of any book) scrupulously abstains from introducing ideas of which the original contains no trace. The cases already dealt with make it perfectly obvious that our Bible when weighed in this balance is found wanting; a fact which will receive further confirmation from the evidence following. I stated in the early part of this address that "damnation" was one of the words causing much difficulty to inquirers into truth, and propose at this stage to consider its real value. In the New Testament (authorised version), the sentences following are met with:—

1. Who privily shall bring in damnable heresies. (2 Peter, ii., 1.)

¹¹ Matthew, xviii., 8, 9. A.V.; R.V., "Eternal fire."

¹² 2 Peter, ii., 4.

2. Ye shall receive the greater damnation. (Matt., xxiii., 14.)
 3. They that have done evil unto the resurrection of damnation. (John, v., 29.)
 4. Whose damnation is just. (Romans, iii., 2.)
 5. He that eateth and drinketh unworthily, eateth and drinketh damnation unto himself. (1 Corinthians, xi., 29.)
 6. He that believeth not shall be damned. (Mark, xvi., 16.)
- and so on. The word is terrible and repulsive to one's mind, and it is some satisfaction to know, that not only does the verb "to damn," and its cognates, not occur in the Old Testament, but that there is no word conveying any such meaning in the Greek of the New. In the original tongue,

There is a verb (*Krinein*), meaning "to judge," from which are formed two nouns (*Krisis*), "the act of judging" and (*Krime*) "judgment" or "sentence pronounced;" but as in English, "judgment" is used to mean both the sentence pronounced, and also the act of judging, so the two Greek words are occasionally confounded, and used to express the same idea. From the verb is formed another verb (*kata-krinein*), "to condemn;" and from this again are formed two nouns similar to the above two (*kata-krisis*), "the act of condemning," and (*kata-krime*) "sentence of condemnation." Such is the natural meaning of the words. Bearing this in mind, let us see how some of the texts I have quoted would read if properly translated.

1. Who privily shall bring in heresies of destruction, or destructive heresies, as in revised version.
2. Ye shall receive a severer judgment, or, as in revised version, "greater condemnation."
3. They that have done evil, until the resurrection of judgment: revised version.
4. Whose judgment is just, or, as in revised version, "whose condemnation is just," and so on, and so on.

Before passing on, it may not be uninteresting to note that one text in which the word "damned" is used (Mark, xvi., 16), is considered spurious by our greatest scholars, Alford, Teichendorf, Griesbach, etc., and cannot be found in the oldest MS. of the Gospel. There are yet two other words of which much capital is made: they are "eternal," and "everlasting." The believers in the doctrine of endless punishment point triumphantly to such passages as these:—

And these shall go away into eternal punishment, but the righteous into eternal life. (Matthew, xxv., 46). And Angels . . . he hath kept in everlasting chains unto the day of judgment. (Jude, 6).

The word "eternal" means, strictly speaking, that which is above all time and duration, but the Greek word which has been so translated in the first text means no such thing, but simply, "age long." To the objection that if the punishment be not eternal, but simply age long, then the bliss must be age long, also, I cannot do better than quote the remarks of Dr. Farrar.¹⁴

1. That this is absolutely no argument whatever, and ought never to be heard again, because the very men who most insist upon it, contemptuously set it aside if we ask them to apply identically the same argument, analogously, to such texts as As in Adam "all" die, even so in Christ, shall "all" be made alive.
2. That our sure and certain hope of everlasting happiness rests on no such miserable foundation as the disputed meaning of a Greek adjective, which is used over and over again of things transitory, and . . . Is there not in the question when . . . plainly considered, an intense selfishness and a most ignoble thought of God?

Then with regard to the second quotation, in which "everlasting chains" is mentioned, it must be quite clear that this is simply a figure of speech, for where could be found "everlasting chains?" and were it to be taken literally, the apostle would overthrow his own argument, for he says distinctly that the fallen angels are bound only "to the day of judgment," thus recognising a definite period. If any other arguments are needed to prove the allegorical use of the word "everlasting," itself, let me direct your attention to things to which the term has been applied, but which have now ceased to exist:—

- The Jewish Ceremonial (Exodus, xii., 24.)
- The Aaronic Priesthood (Exodus, xxix., 9; xl., 15.)
- The inheritance given to Caleb (Joshua, xiv., 9.)
- Solomon's Temple (1 Kings, viii., 12, 13.)
- The burning of the fire upon the altar (Lev., vi., 13.)

¹⁴ "Eternal Hope," Excursus, iii., pp. 199–201.

The mere fact that these institutions are now non-existent, is surely sufficient to show the purely figurative use of the word, and justifies the statement that punishment, even when spoken of as "everlasting," is not necessarily to be interpreted in the ordinary sense of the term. So far we have dealt with Scripture. I now invite you to consider the question from another point of view.

1. In the first place, the dogma, *if true*, upsets the true function of punishment. For what is punishment ever inflicted? For what does a parent chastise a child? Is it to make it better or worse? Common sense answers—To make it better. For what does the law of the land punish criminals? To make them better men and women, if possible. Punishment, in these cases, we can understand. In the doctrine with which we are dealing, there appears to be no such object in view. Supposing it to be true, we are bound to conclude, from the mere fact of its being without end, that the pain is inflicted solely for pain's sake, that sinners feel retribution simply for the sake of revenge, and that no other object is to be attained, save the infliction of untold misery, by a Being who is described as a God of mercy and compassion.

2. *It is unreal.* It is assumed as a natural consequence, (a) that all men, whether they have lived for thirty or seventy years, are equally bad, and that, hence, their rewards are the same, no room being left for different gradations of punishment: an unbelievable proposition; and, (b) that there is never any change in moral condition. From my knowledge of humanity I decline to accept the latter conclusion. There may be, and probably are, persons whom no amount of retribution will faze or soften, but there are others in whom repentance may be induced by very simple means, who have chords, and very tender chords, that may be touched with effect. What becomes of these? Are they to be continually punished, even though they repent? Will God continue to torture a sorrowing penitent? Or are we to believe what the dogma seems inferentially to teach, that no repentance is possible after death? If this be true, where is each one's individuality? For, while that individuality remains, the emotions will remain likewise.

3. *It is opposed to all analogy.* The teachings of the Bible concerning the dealings of the Father with humanity, are, that on repentance for sin, mercy has intervened, and relief has resulted. Take the history of the Israelites as an example. A more stiff-necked, rebellious, and ungrateful set of people never existed. Although in constant revolt against His authority, yet, when they confessed and lamented their wickedness, the scourge was removed and happiness reigned. According to the dogma of eternal punishment, there can be nothing of this kind after death. All the tears and lamentations possible will fail to bring an alleviation of the anguish, and the Lord, so gracious during time, will be merciless during eternity. Can we believe this?

4. *It is unreasonable and self-contradictory.* What is to be the portion of the "heathen," both at home and abroad. There are thousands, even in this fatherland of ours, to whom the name of Christ is unknown, morality conspicuous by its absence, and among whom evil reigns supreme. The fault is, mainly, not theirs: they were born and reared amidst surroundings of the vilest kind, and the spark of nobility within them never had a chance of kindling a flame. Are they never to have an opportunity of developing their better selves? Are they to be the same ignorant, down-trodden, ignoble, and miserable souls throughout all time and eternity? Or take the wildest savage and cannibal, to whose district the gospel of love has never penetrated. Is he to be endlessly damned for not putting faith in that of which he has never heard? According to this doctrine, he must be, but why? No one seems to know why, or whether, for certain, he will

be, and hence the position is so unreasonable, that one would be tempted to laugh, were it not that this absurd creed is the faith of millions. Will not every man be judged according to that which he hath, and not according to that which he hath not. A calm perusal of the second chapter of the Epistle to the Romans, will, I think, be sufficient to convince any unprejudiced mind, that they who have done evil unwittingly will be beaten "with but few stripes." This is in contradiction to the popular view, and as that view is so contradictory, it is, therefore, unworthy credence.

5. *The want of consistency and logic*, is a sign of its untruthfulness, and this, combined with the other reasons I have adduced, demonstrate its utter unreliability and worthlessness. On these grounds, if on no others, it should be rejected as an article of faith.

It may be asked—What, then, is to be believed if "eternal punishment" be false? The great principle enunciated in the words of Paul, taken as my text, is something rational and reasonable, commending itself to all. Every sin brings its own reward, every act of wrong-doing contains in itself the germs of a retributive justice, and a life of wickedness will bring a terrible anguish to its doer. God forbid that I should underestimate the consequences of evil actions, although I reject, with loathing and disgust, the doctrine of endless woe, and believe that every soul will ultimately be restored to its first condition of purity and joy. Yet, I firmly believe that, preparatory to that restoration, the sins committed while in the body, will have to be atoned for fully. This will mean sorrow and grief, I am aware, but that sorrow and that grief will be simply the result of a mis-spent life. As a cup of cold water given to a needy one, as a kindly word to a sad one, will bring its reward here and hereafter, so the act of unkindness and crime will bring in its train the deserved due of the wrongdoer. The heaven and hell of each atom of humanity, is a state as much as a place. To the blest, there can be no greater happiness than the knowledge that some noble deed has been done, earning the gratitude of a relieved and thankful heart, and the highest aspirations will be to do God's will. To the wicked, the remorse for opportunities wasted, and the ignominious life spent, will be the deepest hell imaginable, far transcending, in horror and in misery, the hell of Mr. Spurgeon or of Jonathan Edwards. To them, the words of the poet may be fittingly applied:—

Which way I fly is hell, myself am hell,
And in the lowest deep a lower deep.
Still gaping to devour me, opens wide,
To which the hell I suffer seems a heaven.

Our duty, as those upon whom the celestial light of Truth has shone, is to sow, in our lives, the fruits of the Spirit, which are: "Love, Joy, Peace, Longsuffering, Kindness, Goodness, Faithfulness, Meekness, and Temperance," and "let us not be weary in well-doing, for in due time we shall reap, if we faint not."

THEOSOPHY.

SPIRIT AND MATTER.

By JAMES McDOWALL.

(Continued from No. 658)

Please take notice, that the body is attached to the infinity of the Inner Universe, by its spiritual centre, consequently, that the body is the apex of a cone of spiritual qualities, graduated inwardly to the Infinite and Uniform. Second, take notice, that the higher qualities of this cone throughout its whole spiritual depth, are, to a small degree, subtracted by the central condition of Pressure, as it flashes to the Infinite.

Now this central condition of Pressure, we have seen, is the apex of a cone of Quality, graduated from the infinity

of the Outer Universe, and culminating as the Ego of the individual,—the antithetical opposite of the form: therefore, each cone of quality—that from the Inner Universe, culminating in the external form, and that from the Outer Universe—the Void—culminating in the Ego, are antithetical opposites, also. Could we bisect these cones at right angles to their axis, we would find that each differed from the other, in their constitution, as each differed from the other in their ultimates—the Form and the Ego.

A section of the cone of Quality, graduating the form to the Inner Universe, would give the appearance of a dark centre, graduated to a ring of light, shrinking in size and radiancy, until it disappeared in the dark centre, ring following ring in rapid succession. The shrinking of the rings in size and radiancy is caused by the subtraction of their spirituality by the greater spirituality of the cone in its higher reaches; and the nearer the infinite base we bisected the cone, it would be found to differ from the first section, only by degree, until it disappeared in the universal Glory.

A section of the other cone—that caused by the centralization of the thinly attenuated substance of the Void, would show quite a contrast: a bright centre of white light, resulting from the sudden resistance, at that centre, of an infinity of converging lines of Energy.

Now the centre of attraction for this central condition of Pressure, is the Infinite Base of the cone of Quality, of which the Body is the apex, and in which it finds a perfect conductor to its destination. As the central condition of Pressure, its very centre is the most spiritual, which being so, is first to act and coalesce more perfectly with the Infinite. The less spiritual degrees coalesce less perfectly, and are spread out to the less extent. This is of importance, as showing, that the Ego—generated by the Form—is masculine in its nature, which nature becomes inverted—by the attraction of the Infinite—as it, the Ego, flashes upward through the cone of Quality to its destination, thereby passes from the masculine to the feminine condition; which is that condition of power—Quality—that may be spent by differentiation into degrees of Quality. This differentiation renews the individuality of the form, which, of necessity generates anew the Ego, which flashing to the Infinite, establishes the base of the individuality on a greater and grander scale.

But to return. I am afraid the Reader will overlook the importance of the subtraction, to some extent, of the specific, positive, spiritual qualities of the cone of the Ego, as it flashes upward through the graduated qualities of this cone to the Infinite; as it results in depositing in the position vacated by the Ego, or central condition of Pressure, a material or semi-material germ, equal in spiritual value, to the square, cube, or *n*th root, *minus*; as the Ego is equal to the square, cube, or *n*th root, *plus*, of the Power—or spiritual condition from which the material germ originated. But of this more anon, when we have worked our way farther inward.

The material germ deposited is most material at the centre, and less so at the circumference, or less spiritual at the centre and more so at the circumference—which is the surface of the body—which in this condition is the spiritual womb containing the material germ, awaiting the inception of life. The body for the time being is *en rapport* with the infinite sphere of Pressure, and by its increased spirituality at the circumference, forms a mean or medium between the material germ and the infinite sphere of Pressure. The material germ, now the apex of the cone of Quality, has usurped the body's place—and is to the greater extent existing in the infinite Void—the body being in a less degree of that vacuity, which instantly becomes pregnant over every point of its infinity, with the qualities of the form and germ within that form, inverted.

Thus, the germ being the most material, the substance resulting from it and the infinite Void is thin and attenuated, extending outward to the greatest extent. The substance resulting from the body and the less perfect void, is less thin and less attenuated, and extends to the less extent, and is not, therefore, so active or penetrating. And so with the various means between the germ and the body, giving to each degree between the germ and the body, an atmosphere, thin, keen, and penetrating, directly to the materiality of the corresponding degree.

Quick as a flash the material Germ is fused into a sphere of Light, the spirituality of the external surface of the body is, at the same instant, attracted to its glowing mass, thus leaving it the apex of the cone of Quality. And the now

spiritualized germ, the medium or mean between that germ and the infinite sphere of absolute Pressure, with which the Ego on the same instant coalesces, and becomes one with the infinite Magnitude and absolute Pressure. By the subtraction of the spiritual germ or central condition of Pressure, again is deposited the material or semi-material germ, and the body again becomes the medium between the Absolute and that germ: bearing in mind that every spiritual condition within the body, is the outward condition of space, or the void inverted—passed from a condition of extreme or mean attenuatedness, to an extreme or mean condition of Pressure. Consequently, that every condition without, and every body in that without, has its correspondence in degrees of Quality within the central condition of Pressure, within the body.

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.)

After travelling for a considerable distance, they came to a dense forest of pine trees, and after traversing it for some time, they came upon a large open space, in which some small huts were erected. As they drew near, two men came forth from one of these huts, fighting and struggling violently with each other. In a moment, Adelaide recognised one of them to be Randolph. He was still very handsome, but the continued indulgence of evil passions, had left its traces plainly imprinted on his face. Although tall and strong, he was evidently no match for his opponent, who, in a very few moments, threw him violently to the ground, and, after kicking him furiously, went off laughing.

All Adelaide's affection welled up in her heart at the sight, and she went up to where Randolph lay, moaning and bleeding, upon the ground, and, partly lifting him in her arms, endeavoured to staunch the blood which was fast flowing from a wound in his temple. Randolph at first did not recognise her, but after a few moment's steadfast contemplation of her face, he said,—

"It is you, at last, then! Why did you not come before? It is weeks since you left the earth, where have you been?"

"Hester was with me when I first came to myself, and I stayed with her a little; but I longed for you, Randolph, so much. Ah," she added, with a weary sigh; "if you knew I had left the earth, why did you not come and seek me?"

"Because I could not approach the place where you were.—Do not you know that this is Hell, and the inhabitants devils?"

"I see it is a horrible place, and the people wretches," said Adelaide with a shudder. "Why do you not leave it? why not go where Hester is?"

"Because," replied Randolph, with a gloomy look, "I am not fit, nor you either, it seems, or you would have stayed there."

"I wanted to find you."

So Randolph took her into his hut, and she stayed with him contentedly enough for a time, while she told him of all that had happened after he left the earth.

When she told him of Carlos's behaviour to her, he pretended to be sorry for her sufferings, but, in his secret heart, rejoiced over all the miseries she had endured.

Soon life alone with her husband grew wearisome to Adelaide, and she longed for change and excitement; but Randolph, satiated with the life of folly and sin which he had been leading, would fain have remained quiet, in the company of the woman whom he really loved with all the strength of his powerful nature.

One day, as Adelaide was fretting and fuming at the monotony of her existence, a spirit from an adjacent city came to invite them to a grand festival about to be held there. Randolph did not want to go, but Adelaide was in an ecstasy of joyful anticipation. So they went, and both Adelaide's hopes and Randolph's fears were fully realized. Adelaide became, in this abode of evil spirits, what she had been on earth—a reigning belle and leader amongst them; admired by all the men for her wit and beauty, and proportionately hated by the women, because she drew their lovers from them. All this was torture to Randolph's jealous heart, and he grew sullen and morose in proportion as Adelaide became joyous and elated. In vain the women in whose society he had so long been content, tried to win him back to themselves; he would not so much as look at them, but would stand for hours with knitted brows, gloomily watching Adelaide's flirtations. Often he wished he were not already dead, that he might kill himself, and so get rid of the torture which maddened him. Sometimes he would wander away through the woods, or

the hills which surrounded the city, in hopes that he might escape from the companions, who had, at last, become distasteful to him, but some terrible fatality always seemed to lead him back to the same place from whence he started, just in time to witness some fresh folly on the part of Adelaide. Numerous were his quarrels with her, and many his fierce and furious battles with the spirits, whose attentions she encouraged.

In one of his endeavours to escape from his surroundings, Randolph came upon a cave, in which lived a very wily and crafty spirit, who, intuitively perceiving the state of Randolph's feelings, soon drew from him all the story of his supposed wrongs and sufferings. Now this spirit had, just before Randolph's appearance, been visited by a spirit from the city where Randolph and Adelaide lived, to ask him to provide a place where he might safely secure a woman he wished to keep to himself, but who, willing though she was to be amused by him, did not in the least wish for his sole company.

No sooner did the subtle fiend perceive that Randolph was this woman's husband, than he devised a clever scheme for entrapping both of them, and also the spirit who had asked his help, and whom he hated for some offence formerly given to himself. So, inviting Randolph into an inner chamber of the cave, he placed food and drink before him; which, after he had partaken of it, caused him to fall into a heavy sleep, and when he awoke, he found himself tightly bound and gagged, fastened to the wall, and railed in on all sides, like the cage of some wild beast.

At first he could not remember where he was, and fancied he was dreaming, but was soon brought to a full consciousness of the reality of his position, by hearing the voice of Adelaide, at the entrance of the outer cave, in indignant tones, exclaiming—"Put me down! how dare you;" and he perceived through the bars of his cage, Adelaide, carried by her feet and shoulders by two men: the one, the man who had so cunningly entrapped him, and the other he recognised as her latest admirer. Presently, they laid her on a seat, quite exhausted with her cries and struggles.

"Who is that?" queried Adelaide's lover of the elder man, pointing to Randolph.

"That," replied the other, "is poor Randolph;—I thought it would divert him to see you make love to his wife. He is quite safe, and, as I see the lady is reviving, I will leave you to explain things to her satisfaction, if you can," and, with a sardonic laugh, he retired, closing the gates, and securely barring them.

Adelaide's heart sank within her, as she listened to his retreating footsteps. Presently she perceived Randolph, and piteously entreated him to come and help her.

"Don't you see he is fast bound and cannot interfere? Come now, Adelaide, it is of no use resisting me,—I have you fast, and mean to keep you; willingly, if I can—by force, if I cannot."

Adelaide stamped and raged; her captor only laughed, and, holding her tightly, kissed her fiercely, at which she struck and scratched him.

The wretched Randolph could only glare with wild distended eyes, while blood and foam trickled from beneath the bonds which bound his quivering lips. Presently Adelaide ceased to struggle, and after standing for a moment to recover her breath, rushed across, fell upon her knees by the bars of Randolph's cage, and cried, in rapid and excited tones—

"Randolph! dear husband! pray with me for help, and call to Hester to come and rescue us; she bade me do so, if ever I was in need; and, surely, we are now in dire necessity."

So Adelaide prayed loudly, and, as she did so, the gag was loosened from Randolph's mouth, and he, also, joined in praying loudly for help and succour.

When Adelaide first flung herself upon her knees by Randolph's cage, her captor only laughed a loud derisive laugh, but when he saw the gag drop from Randolph's bleeding lips, he began to fear lest his prey should escape him, and, rushing forward, raised Adelaide bodily in his arms, and was about to carry her to the gates, when both she and Randolph cried,

"Hessie! Hester! save us!"

At this supreme moment, when all hope seemed lost, the gates burst open, and Hester, radiant with angelic beauty, appeared, surrounded by a band of warrior-spirits, before whose glittering spears and flashing helmets the demon dropped his burden to the ground; and the wretch who had confined Randolph shrank back alarmed, and crawled stealthily away.

When they were all gone, Hester took Adelaide in her arms, and sought to reassure the poor trembling soul, while a bright angelic being, whom Hester called Claude, broke the bars of Randolph's cage, and released him from the bonds by which his limbs were shackled. Then they all passed out of the cave; Randolph and Adelaide hand in hand, in trembling silence, and the others loudly praising God for having been, as they expressed it, the deliverance of two lost souls from prison, and from the power of evil.

(To be continued.)

CASTING OUT DEVILS.

At the time of the First Advent the phenomenon of possession by devils appears, from the testimony of the Scriptures, to have been somewhat common. Indeed, the fact of this possession, and the narration of the work of the Lord in casting out devils, are both set forth very prominently. And yet the Church of the past does not seem to have attempted to understand the subject, and to trace out the connection between the power of hell, and the evil states and sinful practices of men.

Hell has no power apart from the sympathy (latent or avowed) that exists with infernal principles in the hearts and minds of men and women. If the devil is resisted, he flees; if he is encouraged, he approaches.

From the Fall to the First Advent of the Lord, the world, as a whole, had been going from bad to worse, and when the Lord came it had reached the last extremity. The evil spirits in the world of spirits were so numerous, and the good spirits were so few, that the influences flowing through that world were altogether evil. The equilibrium was destroyed, and the world was in a state of spiritual slavery. Men could not free themselves from the yoke of sin, even when they were disposed. Again, the world of man had fallen to the state described in such prophecies as Isaiah, liii. One of the results of the disturbance of the equilibrium was, that human freedom became a thing of the past. The meshes of hell were around the souls of men.

The Lord came into the world to destroy the works of the devil, and His work of casting out devils was a type and a result of His success in casting off the yoke of hell from men's souls. For "possession" by devils was at once a consequence and an outward type of the infernal state of the world. The physical form of the possession was violence or dumbness, or, as recorded in Matt., xii., violence and dumbness together. When the evil spirits were cast out the infirmity vanished, and the truly human faculties reasserted themselves.

The dominance of evil in the soul produces results analogous to those narrated in the Gospels as associated with "possession." When evil is master the soul becomes deranged, either violently passionate or ridiculously foolish; "blind" to the perception of the beauty of truth; "dumb," with no power to cherish and express affection for goodness and virtue. These states often come to the soul, not absolutely by choice, not because the soul has no power to act in the freedom of manhood; but because of the presence of tempting spirits rousing up the latent evils of the hereditary nature. Through the grace of our Lord Jesus Christ, every man now has power to resist and overcome the most severe temptations that can assail him. No man need fall in temptation now, for He has led captivity captive.

When by His help the devilish principles of evil and falsity are cast out of their throne in the heart, the violence subsides, the folly vanishes, our eyes behold the wondrous things of His law, our heart and our flesh cry out for the living God, and we are found, like the healed one of old, "sitting at the feet of Jesus, clothed, and in our right mind."—"Morning Light."

BE CANDID: BE FIRM: HELP OTHERS!

To the Editor.—Sir,—It is, indeed, refreshing to read such manly outspoken letters as those that have appeared in the MEDIUM of late, from the able pen of Mr. Joseph Cartwright. I do admire the candour and style. In reading them to strangers to the subject, they convey, at once, the sound ring of their truthfulness. I wish many others who write to your paper would also give their names to the readers. Surely the time has come when all this shamefacedness may be laid aside, and all True Spiritualists should be able to stand on their own ground, not yielding an inch of their ground to anyone. If they see any beauty or truth in the teachings of Spiritualism—Why hide ourselves with fictitious names? STAND UP, for the Truth shall make us free; and the Stone which the Builders refuse, will yet be sought for by those who now look down with contempt on this subject;—for a simple reason—many who are aware of its truths are ashamed to confess themselves believers. Let all True Spiritualists be true to themselves, and a great blessing and increase would soon be felt among us, to the great joy of many who are earnestly seeking further treasures.

No doubt, Sir, if many who are holding their little home-circles, would contribute to your paper some of their own experiences, weekly, it would tend to strengthen other circles that are now forming, as I am perfectly convinced, in some of our circles, that many of our communications are perfect treasures of beauty, that not only gladden the heart, but they elevate the thought. If this suggestion could be adopted, I am sure the results would be beneficial to all, and I should be pleased to contribute, also, occasionally.

I am glad to say the MEDIUM is being circulated here, more of late, and our subscribers are gradually on the increase. The progress is also apparent in matter supplied.

Wishing you health and wealth, long to continue your labour in this Cause of Truth, I am, Sir, yours, W. T. ROSSIER.
Torquay, 17, November, 1882.

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

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

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, NOVEMBER 24, 1882.

NOTES AND COMMENTS.

Mr. Clarke's Discourse is of inconvenient length, but the argument is so complete and interesting that we give it all at one insertion. Other contributors will please exercise patience. It is in continuation of the Control of last week. There is great progress being made in theological research.

The opponents of the doctrine of Eternal Punishment insist on translating the word "everlasting," as "age long" or "age lasting." This is all very well, but what does the phrase, "age long," mean? What is an "age"? The paragraph reporting a lecture by Canon Shuttleworth, indicates that he has this "age" idea in view, as an element of spiritual science. The highest Spiritualism refers to the most extended questions, so that if we can grasp these greater problems we will find that they include all the lesser ones. For the satisfaction of such students we have pleasure in referring them to "Oahspe," which points out what an "age" is, what punishment means, what the obliteration of Hades signifies, and what it is to be saved with an "everlasting salvation." Thinking Spiritualists have a feast before them in "Oahspe." Send a penny stamp for an illustrated prospectus.

For the most part, our readers find the abstruse nature of Mr. McDowall's papers somewhat beyond their grasp. On this matter Mr. McDowall writes:—"I think the difficulty lies in the fact that spiritual writers, hitherto, have been in the habit of writing on this subject in much the same strain as if they were describing a block of wood or stone, instead of an infinite activity, where the slightest variation in position is a variation in condition and spirituality." We must be patient with Mr. McDowall, or, rather, with ourselves; for it is rather unreasonable that we should expect him to supply argument, and, at the same time, brains to understand it. When it is remembered that "scientific men" are quite incapable of explaining the cause of natural phenomena, we must be prepared to allow anyone the necessary sea-room who undertakes the accomplishment of such an Herculean task. As for scientific men, there are only one or two in a generation worth their salt. The vane Blatherocracy of science simply trade on the discoveries of the few men of genius amongst them. The clique put handles to their names, and look for worship from the mob; but he who aids in the convalescence of an old kettle, or promotes the re-recovery of a depleted umbrella, is about as eminent and worthy as most of them who prate on science.

There has been great excitement during the week in reference to the circular denouncing physical mediums as whole-

sale cheats. We print some correspondence on the matter. One friend regards it as a trap; which, under the guise of improving circle-holding, loads the subscribers to an expression of opinion quite foreign to their intentions. Many persons have received it with disgust, and treated it with contempt. A well-known country trance speaker writes:—"I had a paper sent me about mediumship to sign; I tore it up. I have not seen the document since signed. I hope my name is not on it." A leading reformer in Spiritualism regards it as "on the same moral plane as the Contagious Diseases Acts, which subject every poor woman to the most infamous suspicions, and in danger of indescribable outrage." Dr. Brown, of Burnley, while saying that he and his guides appreciate the lecture on the subject, in last week's MEDIUM, truly says: "I long to see Spiritualism placed on a better foundation; when the spirit of truth dwells with us, and not till then." All of which is aversive to wholesale slander.

As an illustration of the infamous effort which is at present being made to discredit Spiritualism as much as possible, the following extract from a letter received from a gentleman in eastern Yorkshire, may be taken:—"I hear from a leading Spiritualist and medium, that most of the professional mediums, and nearly all those that advertise in your paper are little better than impostors." It would be instructive to, learn, of whom this "Spiritualist" is the "leader," and of what value is his mediumship. The vile slander—which requires no denial—is not simply aimed at the persons thus named, as it were, but it is a stab at the honour of the MEDIUM, and, therefore, at Spiritualism as a truth. Depend on it this "leading Spiritualist" is a Jesuite,—a wolf in sheep's clothing,—and who, for his own purposes, will find it convenient to remain anonymous. No good man dares to promulgate a gratuitous slander upon mediums against whom there is no reproach, and, assuming to be a medium also, this vilifier tars himself with the brush he intends for the marking of others.

A Friend sent the MEDIUM, containing Mr. Burns's Reply to Dr. Aveling's Lecture, to every member of the Sunday Lecture Society.

Mr. R. L. Hart, who was an earnest investigator of Spiritualism in London some ten years ago, and correspondent of the MEDIUM, announces himself in another column as a Magnetic Healer. He informs us that he has studied under the celebrated Mesmeric Healer, Lafontaine, of Geneva, Switzerland. Since then he has visited Australia and America, and now intends to settle amongst us at 73, Southampton Row, to give all who desire, the benefit of his powers and experience.

Dr. Mack is at present on a trip to the United States. In his absence, Mrs. Berry, who is reported to be a powerful healer, is attending to his patients, at his rooms, 26, Upper Baker Street, N.W.

LIABILITIES FUND.

A Friend, £1; from Natal, £1 1s.; Hon. A. Aksakof, £5; H., £1; Mr. J. H. Turner, 2s., 2s.; Mr. J. Tetley, 1s.; Dr. Fisher, 5s.; A Little Girl (Ireland), 1s.; Mr. Cusdin, 2s. 6d.; Cape Colonist, £1 10s.; with best thanks.

The Hon. A. Aksakof, St. Petersburg, writes:—"As I know that you are working hardly, and, nevertheless, always in need of money, I beg you to accept the little sum of £5, here enclosed, with my best wishes for success and rest."

A gentleman in Cape Colony, in making a remittance for books and the Spiritual Institution, thus writes:—"I am a constant reader of the MEDIUM, and sympathetic with you in your troubles and anxieties in connection with the Movement. I hope you will have, in future, a much pleasanter field of operations, and be able to work without the burden and worry of continually having to meet liabilities which you ought not to have."

A gentleman in Natal is forwarding an order, and P. O. O. says:—"One guinea of which please accept towards the reduction of the liabilities which seem to hang around you like a thick cloud. To me it is a mystery that with all the public and private meetings, and the number of well-to-do Spiritualists you have around you, that this burden has not been removed long ago. I am sure that if they looked forward to the reading of the MEDIUM with half as much pleasure as myself, they would have had the thing settled in a week."

We Britishers would have a poor movement were it not for the generous aid of gentlemen in the colonies and foreign countries.

A CLERGYMAN ON HEAVEN AND HELL.

The wonderful advance which spiritual ideas are making, is instanced in the following extract from a suburban contemporary:—

At the Battersea Liberal Association Club and Institute on

Sunday, the Rev. Canon Shuttleworth, M.A., delivered a lecture on "Heaven and Hell." A large audience crowded the room and staircase, many having to go away. Mr. J. Hammond presided. The Rev. gentleman was loudly applauded on rising. He contended that Heaven and Hell was not a place, but a state, and that Heaven was a "a good time coming" in the future, and that this belief had a very grave effect upon the lives of humanity; it added colour and a backbone to the lives of men, and a man who did not believe in a future life ought to be strongly remonstrated with. He contended that the New Testament spoke very little of a life after death, but often referred to a new age, and illustrated the statement by texts, and also by saying that we were on the verge of a new age, when some of our old rusty institutions would be swept away, which he should not be sorry to see. He denied the material state of Heaven, such as men riding on a wet cloud, or carrying harps about with them and continually singing "Tate and Brady;" he also denied the reality of fire and brimstone in Hell, and explained the word flames as being a fire to purify our characters. After quoting largely from Milton's grand poem, "Paradise Lost," the lecturer went on to say that we can make either a hell or a heaven of this world, and that hell is in man. At the conclusion of his discourse the lecturer resumed his seat amid applause, and a great number of questions being asked and replied to, a discussion commenced, in which Messrs. Ringham, Hunt, Gill, Howe, and others took part, one gentleman stating that the Rev. Canon's "heart and brain were too large for his creed." The lecturer having replied, the meeting closed with the usual votes of thanks.

OBITUARY.

MISS ELIZABETH DICKSON.

Passed away, at 8, Narcissus Road, West Hampstead, on the evening of November 10, Miss Elizabeth Dickson, after a week's illness.

The deceased lady was a steadfast friend of the Cause, and subscriber to the Spiritual Institution and MEDIUM to the last. It was her sister, Miss Euphemia Dickson, who, as we have said before, placed a £5 note on the counter, which helped to print the first number of the MEDIUM. Though somewhat conservative in her views, Miss Dickson was a genuine and sympathetic Spiritualist, and delighted in any assistance she could confer, in accordance with her conscientious views of how the Cause ought to be worked.

Miss Dickson was one of Mrs. Tappan's Spiritual Sisterhood, while that lady lectured in London about seven years ago. Her spirit name was "Opal."

HEALING AT A DISTANCE.—To the Editor.—Dear Sir,—Would you kindly insert in your paper, for the benefit of any who may be suffering from sickness, that I have received very great benefit from the use of the magnetized flannel sent me by Mr. Harper, of Birmingham, and also that five other persons with different complaints, have all been benefitted by the same means, introduced to them by me.—I am, dear sir, yours faithfully, MARY C. LANDY, Paisley Street, Androssan.

THE NEW MAYOR OF FALMOUTH.—Like Her Majesty the Queen, Mr. Rundell, the Mayor elect of Falmouth, is a Spiritualist. This fact, it is thought, will account for the contemptuous behaviour of Mr. Downing, the ex-Mayor, on the occasion of Mr. Rundell's election. It is stated in the Old Testament that the Lord is the maker of us all, but the utter absence of courtesy and dignity at the recent installation causes one to think it high time to have the promised revised edition. In the verse to which I refer, instead of "the Lord" it should read "somebody." It is only necessary to add that Mr. Downing sits under the ministry of Mr. Douglas, Baptist, who, it is well known, is a rabid opponent of Spiritualism. How galling it must be to the bigots at Falmouth to see such a person as Mr. Rundell filling the civic chair! Whatever can Providence mean by permitting such a deplorable state of affairs? Formerly it was by the Lord that kings reigned and princes decreed justice. He did the setting up and casting down, and none could stay His hand. But now the Government is not upon His shoulders. He actually turns a deaf ear to his dear elect ones, albeit they howl day and night; and they are left to be ruled over by a wicked Spiritualist. The Lord has not only forgotten to be gracious; but, what is still worse, He actually maketh the wrath of the bigots to amuse others. Surely that must be the last feather that breaks the camel's back! By the way, to show the stuff of which Spiritualists are made, I need only refer to a case heard at the Falmouth Police Court this week. A certain person was found guilty of stealing a sail of a boat, belonging to Mr. Carlyon, a Spiritualist, who not only induced the Bench to let the accused off with a small fine, but actually made him a present of the stolen property. It must be evident to everybody, except Messrs. Douglas, Downing, and Co., that men who can treat enemies thus must be a bad lot, almost as bad as their great Exemplar, Christ.—"Drus,"—"Cornubian."

TO MY SISTERS IN SPIRITUALISM.

I am asked to publish the fact that certain friends have kindly arranged to hold Seances during Institution Week, between Dec. 3 and Dec. 10. Mr. Husk's Peckham circle have offered a seance, but it would not be wise to publish the date and issue a public invitation. Mr. Cartwright has said that they are most scrupulous in maintaining the sacred character of their circle; I distinctly request that this sacred trust be not broken for the purpose of raising a few shillings for the support of spiritual work. It would be a reproach to us if we required that the laws of spirit communion should be violated, in order that the Spiritual Institution might be supported. I mean this for all mediums, and in all kindness. The object of Mr. Burns and myself is not to make profit off mediums, but to get them all into that spiritual way of working, that they will have great power in demonstrating spiritual life, and prove a light in a dark world.

Our good, constant friend, Dr. Brown, of Burnley, invites the Spiritualists of Burnley, Nelson, and district, to meet at his house, 50, Standish Street, on Sunday evening Dec. 10. Dr. Brown is a trance speaker, and can accommodate a more general audience than would be proper for the physical phenomena. At the same time, all mediums should strive after spirituality rather than the collection.

The idea which I wish to impress is, that these Institution Week meetings are of as much good to the mediums who hold them, as to us here in London. There is a spiritual power behind the Spiritual Institution, the nature of which is not quite unknown, and its benefits many have participated in. I would like to see this power manifest itself all over the country, and to that end the Institution Week arrangements may be conducive.

Then we want workers on the external plane, agents for the MEDIUM, and hearty friends to double or treble the number of readers. With these good things set in motion, Spiritualism may flourish everywhere, as it has done here in the midst of all our difficulties.

We earnestly solicit offerings in aid of the heavy liabilities we bear, but these should be collected independent of seances. I regret that the Collecting Card is not ready for this week.

AMY IVY BURNS.

Spiritual Institution, 15, Southampton Row,
London, W.C. Nov. 22, 1882.

CIRCULATION OF THE "MEDIUM."

A lady in Lincolnshire writes:—"I am going to ask the newsagent here if he will get four MEDIUMS a week, and what he does not sell I will take off his hands, and give them away."

Mr. George Stephens, Cramlington, says:—"The first week we did not sell but seven MEDIUMS, now the whole dozen go, and I hope before long I may give you a larger order. Ten months ago I could get no one to sit, now we have four circles with thirteen members and as many investigators. On Sunday morning we went to a friend's house, and the medium was controlled by the mother of the husband in that house. She took the medium to articles of furniture that, in earth-life, belonged to her, and gave every satisfaction. We will do all we can to help you, as you have striven very hard to keep the Cause in progress."

MEDIUMSHIP.

A MODEL OF "MOTHER SHIPTON."

There is on view, at the Spiritual Institution, a portrait model of the spirit who is supposed to have been the Yorkshire sybil, Mother Shipton, when on earth. As a character portrait it is rather a striking conception. The intellect is ample, evincing order, ingenuity, literary tact, inspiration, and general knowledge. The organ of Time seems to be greatly developed. Phrenologically speaking, the centre of the forehead is too flat. The facial expression is remarkable. The nose is thin, straight, and well-formed, indicating, love of improvement, perceptive ability and inquisitiveness, or desire to look ahead. The sharp chin, shrunken cheeks (for want of tooth), and saucy mouth, consist well with the shrill voice by which she is known in her control of Mr. Towns. The tall hat and goffered mitch make the character quaint and complete.

This clay model has been photographed by Mr. Chapman, and copies of the photograph are being sold, 1s. each, for the benefit of the Medium, a highly respectable man, who has been out of work for some time. The photograph is not only curious in itself, but represents an interesting example of mediumistic action. Copies, in several positions, may be obtained at the Spiritual Institution; of Mr. J. Wootton, 33, Little Earl Street, Soho; and of the Medium, Mr. George Wright, 6, Epple Terrace, Fulham, London, S.W. We can cordially recommend our readers to invest in this matter.

Mr. Wright gives the following account of his mediumship as a sculptor:—

"You would, doubtless, like to know something of my development in the modelling mediumship. I will tell you just so far as my own knowledge extends. As you are aware, whilst in Yorkshire, I made several sketches under control, of heads, etc., of no particular artistic merit, but which were recognised by clairvoyants who attended our circle, as spirits who manifested from time to time. Although the sketches were of no account as works of art, I was told by an intelligence whose honesty I could perfectly rely upon, and who manifested through a medium known to yourself, that there was latent a mediumship which would surprise myself and others. That was about twelve months before I came to London, and I seemed to make little or no progress during that time, except a broadening of my views on Spiritual matters.

"After the lapse of that time, my friend, Mr. Williams (who was the first to introduce Spiritualism to me, and has taken great interest in my development) owing to business matters, having to remove to London, I was strongly advised to come with him. After I had been in London some weeks, I went to the British Museum, as most country people do. On my return home, and while having my tea, the control, whose bust I have great pleasure in presenting with this letter, took possession of my organs of speech, and said, 'There's a chap here says, if thou'lt get a lump of wood or clay or somewhat, he'll make thee a head.'

"I got a lump of pipe-clay and a pocket-knife, and carved away at it, making a head of some description, which was a promise of something better, but owing to my using the clay dry, when I came to a vital part, such as the nose or ears, the clay broke, and so my labour was lost. They then told me to make the clay damp, which I did, and with various vicissitudes I worked on it for some weeks, when I had an hour to spare; but it often happened that I should get on very well at first, and then the influence would change, and with a few clumsy strokes I would destroy what had taken hours to produce, until I got thoroughly tired of it, and threw the clay on one side, at the time thoroughly disgusted that I had wasted so much time.

"About two months ago, I felt a great inclination to try it again, and produced a small bust of an Indian, which was the first I completed. I was told to take it to Mr. Towns, which I did, and he seemed to be highly pleased with it. He advised me to give as much time to it as I possibly could, but as I could not bring my mind to it, owing to great anxiety at the time, I did not touch it again until about a fortnight after, when Mr. Towns sent me a message that 'the Old Egyptian', would come and model some one who would be recognised, the result of which was the bust of 'Dame Shipton.' From another source the same week, without any communication from Mr. Towns or any of the circle who heard the message, I received a message as to an Egyptian, whose first name was Ishmael, and claimed to be one of my controls, showing there must be some individual intelligence at work, although I had no knowledge of the existence of such a person before. The bust you will receive, along with this letter, is the latest production, and although it is the portrait of one who was an illiterate person on the earth's plane, I may say that he is looked up to both by me and my controls, with respect and love, as a true worker in the cause of Spiritualism."

UNRELIABLE AND GENUINE MEDIUMSHIP.

To the Editor.—Dear Sir,—I have noticed from time to time in the Medium and other papers, accounts by investigators of the so-called exposure of mediums, but rarely see an account from the same intelligent body who have received undeniable tests of the truth of spirit-power, which I have reason to know many have.

In a long experience, I have observed many things doubtful, but have been content to suspend judgment, rather than rush into print with useless and uncertain information. I am, however delighted to bear testimony to a most extraordinary seance with Miss Fowler, of no 2, Vernon Place, Bloomsbury, who, before my visit to her on Friday last, was an entire stranger to me. This lady's spirit guide, "Annie," related most marvelously many incidents in my life for the last twenty-five years, and circumstances concerning me, with which I am confident no one in earth-life could possibly be acquainted. The spirit wound up a most truthful and satisfying seance, by giving the number and name of street in which I am employed.

Miss Fowler must be an exceptionally rare medium, and

I wish her every success, which, judging from her extensive coroneted correspondence, she enjoys no small amount of.—
I am, Dear Sir, yours faithfully,
S. P.

11, Alpine Road, Rotherhithe. S.E.

THE NEW (CON)DEMN-OCRATIC RELIGION.

Dear Mr. Editor,—I think if you had looked a little sharper you would not have had to look far for evidences of the "new democratic religion," reported as having been discoursed upon at Goswell Hall, on Sunday week. Lo, it is to be found set forth in the scroll of the Mosaic Dispensation, to which our young friend, Mr. Lishman, as well as his more astute and wily prophet, have appended their names in approval.

This "new religion," like others that have preceded it, consists of two articles:—An article of faith, and an article of works; or, to put it in another form, it hangs upon two great commandments. The first of these commandments is—All physical mediums are cheats: this is the article of faith. The second commandment, "which is like unto it," is—Thou shalt place such medium continually under the observation of all in the circle, to watch that he does not cheat. In this truly practical manner the "democratic religion" urges us to the love of God and the neighbour!

I would suggest to the prophets of this religion of the rabble, that they might find some pertinent texts in the "good old book," a "revised version" of which would suit them exactly. Such a passage is—"I said in my haste, all men are liars," (Psalm, cxvi., 11); but the "revised version," of course, would read—"All mediums are rogues, except me."

If any medium or Spiritualist has, "in his haste," put his name to a wholesale slander of phenomenal mediums, then, I say, he should lose no time in repenting of such rashness. Least of all is it becoming for one medium to lift up his hand to the injury of another; or for one class of medium to denounce, as rogues, all mediums of another class. I can see no "religion" whatever in such a course, and the man who adopts it—by talking religion with his lips, while he signs such a declaration with his hand—I would regard either as a hypocrite, or subject to "controls" of quite an opposite character.

For, how does the matter stand? If we allow, for the sake of argument, that all physical mediums are cheats, we can, nevertheless, with a very little trouble, satisfy ourselves thoroughly that all the physical manifestations are true—even to materialization. I have been at a good number of materialization sittings, within the last six months, with different mediums, and I have not only been fully satisfied of the genuineness of the manifestations, but I have been present when friends of my own recognised their departed friends in material form. Accompanying this, there has been clairvoyance, direct voice, touchings, and signs of the most striking and corroborative character. I must say that I am well satisfied with the results of physical mediumship; and, then, let us see what trance mediumship has to offer us.

I attend Goswell Hall, and I hear a man lecture with his eyes shut, and I am told that he is in the trance, and that a spirit is controlling him. But what evidence is there in support of these assumptions? The ideas that I hear are the same that I have heard repeated many times during the last dozen years. The talking is fluently done, but it is altogether a rehash of popular notions. If I want original ideas and real instruction, I do not listen to one of your celebrated trance orators, but I betake me to a quiet conversation with some intelligent friend, who has his wits about him, and I generally come away enlightened.

I would humbly submit to the apostles of this (con)demn-ocratic religion (there has been a little slip of the tongue in the "control" in giving forth this word) that, if they have an itching to "condemn" anyone, let them condemn themselves. Humbugs, and people without any moral sense, usually see everybody's failings but their own. When I see more humility and charity in our so-called inspired mediums, I will have a little more faith in their inspiration. At present all the appearances are against them.

But I find, from a circular that has been shown me, that some test and clairvoyant mediums have signed this manifesto that is subscribed to by the upholders of the "democratic religion." Now, these mediums stand even in a worse light than the trance talking mediums; for they frequently tell sitters nothing but untruths and nonsense from beginning to end. I say, every medium knows that they do not succeed with all sitters. What then? Are we to get up a circular, and get every unthinking person to sign it, to the effect that clairvoyants are cheats, and ought to be placed under the surveillance of the police?

The "Hafed" circle has also put in its protest. That circle asks us to believe a great deal as to their utterances. The only solid item of their services are the direct drawings, done IN THE DARK—physical manifestations! Are we to suppose that these are due to some other cause than what is professed for them?

To all classes of mediums, I would repeat the oft-reiterated injunction, that, "Those who live in glass houses should not throw stones."

I find that a good many of your correspondents, Mr. Editor,

have signed this condemnatory circular. How do you like to blow the trumpet, weekly, for the representatives of organizations that are going right contrary to the principles you labour so devotedly to teach? They certainly have a good amount of assurance, and faith in your good nature, to act in such a manner. After all, what is their opinion worth? I venture to say that some of those who thus rush to the front, never sat with a materializing medium in the whole course of their lives. If they are honest men, they will take care that they are qualified, ere, like a modern Daniel, they come to the judgment of their fellows.

I will conclude with a single word to the unknown person or persons who drew this said circular up. Their proceedings are not quite what one would expect of Spiritualists. Spiritualists expect to be reasoned with, not dictated to. There is not a spark of argument in that circular to justify the course which it recommends. I want to see argument to justify the principle set forth, and I want facts, to show that success attends the process of using a medium, which is there stated. I do not think this kind of thing is acting in good faith with Spiritualists; and if condemnation is to be served round, the promoters of this circular lay themselves open to a large share. Every sensible man knows, that if all the fools out of Bodlam were to sign a paper that black is white, it would not make it so. The affair is a most unhappy one for all concerned.

I hope you will find room for these remarks. They do not so much blame any one; but they point out that the best thing to do in that line is to blame oneself. If every Spiritualist (mediums in particular) will pull the beam out of his own eye, he will better see the mote in his brother's.

I remain, yours truly,

AN OCCASIONAL VISITOR AT GOSWELL HALL.
London, November 22, 1882.

A RETRACTION.—Mr. Towns desires us to publish the following letter, sent by him to the person who sends out the circulars condemning physical mediums:—"Sir,—On reading your circular a second and third time, relating to holding physical seances in darkness, I see you make it appear that all mediums are dishonest, and should be treated like dogs and watched like thieves. I am truly sorry to find sensible men harbouring up such conditions. If you create evil, evil will be your reward. The only way to conquer this condition of things, is for every man and woman to be honest themselves, and lift up their prayers to their Heavenly Father, that, through His ministering angels, there may be a condition brought down, to be a blessing to themselves and to the Medium. Also, that by their influences all evil may be kept away. I do know that dark seances are good in their place: they should be held as a sacred altar, but so long as you make a public show of them, to gratify the sensational mind instead of the spiritual minded, what else can you expect but evil results? As regards mixed circles, my experience has been with judicious selections, and the best results have taken place. I trust that all true Spiritualists will cultivate more of their interior spiritual natures. These are my views, and, therefore, I beg to ask you to erase my name from your printed list.—Yours truly, WM. TOWNS.
161, Manor Place, Walworth Road, S.E., Nov. 17, 1882.

PROGRESS OF SPIRITUAL WORK.

EXETER—ODDFELLOW'S HALL, BAMPFYLDE STREET.

It is scarcely necessary to state that the progress and influence of Spiritualism, in the sense of direct mutual communication and intercourse between disembodied spirits and ourselves, is always in direct ratio to the number and character of private circles held.

Public exposition has its use; reading and study of literature have their importance; but under no circumstances can these supply the place, or supersede the necessity of private circles. Hence, we find that those societies who confine their public efforts almost entirely to the delivery of public addresses, and distribution of literature, remain in a somewhat stationary condition from year to year. I say this without any reflection upon those societies, as in many cases they may not have the facilities for organising their materials as they would wish. Still, it remains an unalterable fact in the philosophy of this great Movement, that steady progressiveness, and systematic progress depend upon the number and character of private circles. I lay stress upon the word CHARACTER, because the more number will avail little apart from this. Unless these circles be spiritually progressive, there will be degeneracy instead of development. Progress should mean improvement, and this can only be realized by the growth in spirituality of the sitters.

A Spiritual Association should not be a "fortuitous concourse of atoms," but a healthy, growing organization; and we know that health and growth spring from an abundance of vitality within the body. An unprogressive Spiritualist Society is an anomaly indeed, when we consider the mighty spiritual agencies, recognised and understood, existing in its midst, ready and waiting for continuous and unlimited operation.

From the beginning of our public work in this Cause, we have endeavoured, in behalf of the spirit world, to utilise to the utmost all the materials forthcoming to our hands, for the purpose of organic growth and expansion; as a builder would the bricks, cement, stone, etc., to build a house. Are we not building a Spiritual Temple?

Our arrangements, here at Exeter, thus far are as follow: Sunday mornings at the Hall, a developing circle, conducted as a devotional meeting. Last Sunday there were eleven present, and some interesting features were realized. Sunday evenings, after the public service, a circle formed for addresses from spirits, through developed mediums. The spirits were much occupied last Sunday evening, in selecting the sitters, and fixing the arrangements. To the thoughtful stranger, the proceedings must have been very impressive. The Hall not being available for week evenings, we have taken a room, and furnished it with all necessary conveniences for the holding of circles. Being in a private house, this arrangement will be exceedingly cosy and comfortable during the coming winter evenings.

Here, circles will be held as follows:—Monday evenings, for addresses and test communications, through Mrs. C. and others. Last Monday week there were fifteen present; the results of the sitting were very interesting.

Tuesday and Friday evenings, select circle for the development of particular mediums. At the circle on Tuesday of last week, Mr. H. was controlled to utter a brief, but eloquent address.

Wednesday evening, a general developing circle. Every member will be entitled to introduce a friend, who is a sincere inquirer. With these arrangements and plans, we hope, by-and-bye, to be able to give a good account of ourselves.

PROPOSED LIBRARY.

In our room we shall at once commence the formation of a library for the Society. Will any of our friends and well-wishers kindly look up what duplicate and spare volumes, or any literature they may be able to give us. It will be seen that, with the above, we shall have quite a local Spiritual Institution here.

NEWTON ST. CYRES.

Some new developments are taking place at the circle here; there are now six mediums in different stages of development, as the outcome of this circle. OMEGA.

PLYMOUTH, RICHMOND HALL, RICHMOND STREET.

On Sunday evening last, Mons. Brugmann delivered an address. The lecturer pointed out the numberless different effects of the elements and their adaptability to all creatures, as a proof of the existence of God; and showed that the facts of nature demonstrated the continual presence, care and love of the great Parent Spirit. At the conclusion the writer was influenced by "unseen friends" to address the congregation.

On Monday, Tuesday, and Friday evenings, at 7.45 for 8 o'clock p.m., Circles will be held at the Hall. Strangers admitted through the Chairman.

Friday from 7.30 to 8 p.m., the Secretary attends to dis-bute the Medium.

Next Sunday, Nov. 26th, at 6.30, Mr. C. W. Dymond will occupy the rostrum, subject: "A sketch of the History and Principles of the Society of Friends, commonly called Quakers."

ROBERT S. CLARKE, HON. SEC.

4, Athenaeum Terrace, Plymouth.

Dear Mr. Burns.—As the writer of the weekly report from Plymouth is naturally unable to send any account of one incident of last evening's service, I will add some further particulars. I am glad to be able to say that the gap which has been caused in the series of our Sunday evening trance addresses by the removal of our valued brother, Mr. H., is now likely to be frequently filled by the ministrations of the guides of Brother R. S. Clarke, whose mediumship has been a good deal in abeyance for a long time; and who, last evening, was unexpectedly controlled to address, for the first time, the assembled congregation at the close of the regular service. The guides spoke with much facility and force, following up the thread of thought which ran through Mr. Brugmann's address, and enlarging on the nature of the "real" man, his duties and privileges, the blessedness of true spiritual life, and the consolations of continued communion with loved ones "not lost, but gone before."

We were glad to be informed that the new work thus begun is likely to be continued, we hope with profit to those who hear, and with blessing to the Medium.

Plymouth, Nov. 20.

C. W. DYMOND.

A man told a friend he had joined the army. "What regiment?" his friend asked. "Oh, I don't mean that; I mean the army of the Lord." "Ah, what church?" "The Baptist." "Why, that's not the army it's the navy," was the reply.

SPIRITUAL INSTITUTION LECTURES.

Lecture on Monday evening, at 8.15, at 15, Southampton Row.

GOSWELL HALL SUNDAY SERVICES.

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

Mr. Wilson read a very interesting paper last Sunday morning, being an allegory descriptive of the spiritual state of those who hold the old orthodox opinions concerning Christianity and the Bible. It was unanimously hoped that Mr. Wilson would be able to publish the paper, which formed an exceedingly clever satire upon existing errors.

In the evening Mr. Voitch delivered an excellent lecture, treating of "Spiritualism, constructive and destructive." In the course of his remarks the lecturer said, that Spiritualism in its constructive aspect contained many things of a more humanising character than any form of thought preceding it. It enforced the acknowledgment of responsibility, taught the necessity and importance of a natural life, taught how to make the best of the opportunities of life, and was to the true Spiritualist his greatest source of consolation. In its destructive aspect it attacked the Church as a state-endowed Church, together with all the superstructure of prejudice and error connected with it, and advocated absolute freedom for the individual and reformation for the State.

Mr. Wilson being invited to speak, supplemented the lecture by a few remarks on the question of the slow progress of the Spiritual Movement, which he considered had been "marking time" for years. [Mr. Wilson has been "marking time," Spiritualism has gone so far a head of him as to be out of his sight.]

Next Sunday morning Mr. Wilson will read a paper, and in the evening Mr. Morse will occupy the platform.

R. W. LISHMAN, Hon. Sec.

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

Sunday morning, Nov. 26th, at 11.15, doors closed 11.30 prompt, Seance; voluntary contribution.

Sunday, Nov. 26th, at 7 p.m. prompt, Mr. MacDonnell: "Religious Cant."

Monday, at 8.30, Comprehensionists meet to discuss the "Land Question."

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

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

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.

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

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

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

All information may be obtained of

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

LEICESTER—SILVER STREET LECTURE HALL.

On Sunday evening last, Mrs. Burdett gave an Inspirational Address, which was listened to with the greatest attention, and it was a very impressive discourse. The spirit-guides took for their subject, "Our Father who art in Heaven."

Sunday evening next, Nov. 26th, Mr. Holmes; December 3rd, Mrs. Groom, of Birmingham, will occupy the rostrum, morning and evening.

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

SOUTH DURHAM DISTRICT ASSOCIATION OF SPIRITUALISTS.

The usual monthly meeting will be held in the Temperance Hall, Gurney Villa, On Sunday Nov. 26th, 1882. All friends are kindly invited; meetings at 2.30 and 6 p.m. Mr. Thompson, of Hunwick, and Mr. Tewart of Sunny-brow, are expected to speak in the evening.

JAMES DUNN.

MANCHESTER.—Sunday meetings, 19th November, Mechanic's Institute, Major Street entrance. In the morning we had an interesting discussion on "The Perfection of the Human Mind in the Spirit World," which was fairly maintained, but owing to the inclement weather, the attendance was but small. In the evening, our platform was occupied by Mr. W. Johnson, of Hyde, from whose spirit guides we had an excellent discourse on "The Religion of the Future." After reviewing the rise and fall of various religions, the control proceeded to show that Spiritualism was slowly, but surely laying the foundation on which the religion of the future would be reared.—J. E. LIGHTBOWN, Sec., M.S.S.S.

SUNDAY LECTURE SOCIETY.—Rev. H. R. Hawes, M.A., Incumbent of St. James', Marylebone, on "Garibaldi," at St. George's Hall, Langham Place, on Sunday afternoon, Nov. 26th, at 4 o'clock. Admission 1s., 6d., 1d.

MAN'S PHYSICAL CONDITIONS.

A DIFFICULT PROBLEM.

To the Editor of the MEDIUM.—Sir,—In his reply to Mr. Hopwood on Thursday night on vaccine disasters in Algeria, Mr. Dodson said "he was advised that the statement that two children served as vaccinifers for 280 men is so opposed to all experience of vaccination that it cannot possibly be accepted." The Officer of Health for Leicester, in his Annual Report for 1870, quotes the following statement from Professor Huxley's address at the meeting of the British Medical Association:—"A minute cut is made in the skin, and an infinitesimal quantity of vaccine matter is inserted into the wound. Within a certain time a vesicle appears in the place of the wound, and the fluid which distends this vesicle is vaccine matter, in quantity a hundred or a thousand fold that which was originally inserted."—I am, Sir, yours obediently.

Quorndon, Nov. 13.

H. D. DUDGEON.

MEDICAL TESTIMONY.—Dr. Brett, who said he had been in the medical profession for fifty years, announced that he was totally averse to vaccination upon the principle of humanity. He agreed with the immortal poet when he said, "Better to bear with the ills we have, than to fly to others we know not of." Now, what an absurdity it was to suppose that the introduction of lymph into a child's arm could have the wonderful effect of preventing small-pox. He could tell them from his fifty years' experience—and he could prove it—that the people who had been vaccinated had had small-pox more severely than those who had not been vaccinated. He had received emoluments for vaccination, but he vaccinated very much against his will. If he had fifty children he would not have one vaccinated—and if, after fifty years' experience, a man knew nothing he never would know anything.—"Westminster News."

MAGNETISED FLANNEL.—To the Editor.—Sir,—I am of opinion that the following fact, in my experience, may be useful to many persons suffering pain, from any cause whatever. Six weeks ago I met with an accident, which fractured my shoulder bone and some of the sinews of my arm. I was entirely disabled from doing anything, and the pain was incessant. One week since, Mr. Harper, of 90, Princess Road, Birmingham, sent at my request a piece of magnetised flannel, which applied to my shoulder has relieved me from the constant aggravating pain. I did expect relief but not to the extent that I have received it, and believe that it will aid in uniting the fractured parts.

C. NEWMAN.

7, Sydney Street, Brighton, November 19th, 1882.

Mr. C. P. Brown, 3, James Street, Goswell Road, has invented a purse-guard, to prevent ladies from laying down their purses and leaving them, where they may be paying money. It seems to be a very ingenious and well-adapted contrivance.

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SEVERAL of my Correspondents have desired me to publish my Photograph for sale. I will do so; and request all who may want a copy, or copies to send their orders in, with 1s. in stamps for each copy, enclosed, accompanied with a stamped addressed envelope. Thus I shall be in a position to know the number required.—Address, Mr. J. Thomas, Kingsley, by Frodsham. Post office orders on Frodsham

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

Canon Wilberforce declared lately at a temperance meeting that if his wife were dying, and the doctors said brandy would save her, he would not let her have it. The Canon is more fanatical than the poor labourer residing in another county, who refused strong drink when ready to perish. Whilst he lay partly buried, through a fall of earth, and in a fainting condition, the Mayor offered him a little spirit, but he would not accept it. On hearing the refusal, I wondered at the poor fellow's obstinacy; however, I learned that formerly he had been a drunkard, and probably he was afraid the brandy might beget within him a craving for more. But some teetotallers are anything but squeamish. Indeed they like to prove all things, and especially to try the spirits. Of this class was a teetotal (?) acquaintance of mine, who, when dining with friends, consented after a little entreaty to sip some wine, "just to try what it was like." Strangely enough, he discovered that it was "exactly like what he was accustomed to drink at sacraments," which discovery so pleased him that he drank two or three glasses, becoming quite vivacious. Perhaps he thought that if drinking wine at sacraments was not wrong, it could not be wrong to drink wine anywhere. Still his teetotal pretensions are open to question.—"Drus."

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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,

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