



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

SPIRITUALISM.

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THE SPIRIT-MESSENGER.

LIFE :

HERE AND HEREAFTER.

BY "HUMNER STAFFORD."

I have been asked to explain many matters incomprehensible to you respecting the situation of our world, its relation to the earth, and the influence exercised upon it by material bodies; the nature of thoughts, and their subsequent use in the spirit-world, their influence upon the well-being or prosperity of the man after death,—and of other matters difficult for you to understand, and for me to explain.

THE EARTH AND ITS ATMOSPHERE.

In the first place, before a comprehensible idea of the Spheres can be obtained, you must perfectly recognise the fact that the earth, the planet on which you live, is not only a comparatively solid globe, 8000 miles in diameter, composed of land and water alone, but a body at least 3000 miles in diameter.

The atmosphere, which extends over 500 miles above and around the material nucleus, is simply the solid earth in a fluidic condition, composed of the same elements, neither more nor less, than the earth itself, bearing precisely the same resemblance to the earth, so far as its structure is concerned, as steam does to water.

This atmosphere is, of course, densest near the surface of the earth's crust, becoming more rarefied as its distance increases, until at the height of between two and three miles it ceases to support animal life. At forty miles it has been supposed to cease altogether, but this is a mistake.

You must bear in mind, that this atmosphere is part of the veritable earth, in order to understand me.

Above this 500 miles there is still an atmosphere, but it is not necessary for me to deal with that in this.

It is easy to understand how this fluidic sphere exists, when you consider the constant exhalations of

the gases caused by the native internal heat of the earth.

This heat is growing less in a constant ratio, less gas is given off, and the atmosphere consequently diminishing, but of this hereafter.

The solid earth, then, is surrounded by an envelope of the self-same elements in a fluidic condition. This being true of the earth itself, it is also true of every creature, and every object formed of earthly materials; the material creature or object is but the nucleus of a fluidic or spiritual body, which is supported by the constant emanation from the material body. Now you can understand, from your knowledge of the atmosphere, that to the material body, the spiritual, atmospherical, or fluidic body, whichever you choose to call it, is as impalpable, intangible, as the atmospheric fluid is to the solid rocks. The material can only recognise matter, the spiritual only that which is spiritual.

MATERIAL SUBSTANCES: SPIRITUAL SUBSTANCES.

Spiritual matter is not subject to material laws, except in so far as its near proximity to the earth causes it to partake in a measure of the conditions of the more solid substance of the earth. For instance: Near the earth's surface, the atmosphere and all which it contains, is subject to disturbances, caused by attraction of material bodies, the sun, the moon, and other planets. This disturbance only takes place within a very limited distance of the earth's surface, where the atmosphere is densest and most material. The solid earth itself cannot be affected to any great extent, and it is only in its fluidic portions that any change is visible; for example, the tidal wave caused by the attractive power of the moon.

The sphere which, as I have said, extends for so many miles around the earth, is held in suspension by the same magnetic laws which govern all bodies, the spiritual worlds exercising the same influence over spiritual substances as material does over material substances, on the well-known law that like attracts like. Matter cannot exist without its spiritual counterpart; every particle of matter has a spiritual or fluidic counterpart, whether this matter be on or off your world, or is part of any of the innumerable worlds around you.

PHYSICAL SENSES: SPIRITUAL PERCEPTIONS.

Speaking of man's inability to recognise spirit with his perceptive faculties, it is easy to understand, when you consider that being formed of the earth on which he lives, he can only be endowed with the faculties which earth affords, it is a perfectly natural and simple law, which blinds him to the clear understanding of spiritual existence.

Man has a body admirably adapted for every purpose; he has a nervous organization for the purpose of conveying impressions to the brain, thereby increasing and developing, or educating, the mind or spiritual body. Beyond these forms so beautifully constructed, he is also endowed with what is termed soul, or life-principle, which is the great centre from which his spiritual and material bodies were evolved. Thus man is a three-fold being.

During the existence of the material body, the mind or spirit-body is held down by the connecting chain between the two; but, so soon as this chain is broken by the death of the material body, the spirit no longer bound, rises through the atmosphere until it reaches that particular stratum whose materiality, or immateriality, corresponds with that of his body or organization, just as according to the specific gravity of a given substance will it rise to an elevation, where its surroundings are of equal weight and density with itself.

I am not speaking figuratively when I say that a mind of material inclinations and sensuous desires and thoughts, cannot rise above the earth and the lower atmosphere; the ordinary laws of gravitation keep him within a given space, because although a spiritual being, he is so encumbered by matter as to be governed by the material laws of the earth.

It is as well here to explain that those laws which govern the spiritual world, are precisely the same as those which govern the material world; the different conditions of existence shaping them to the required purpose and ends. The similarity between the two stages of existence is almost complete, the natural laws of one being the reflex of the natural laws of the other.

To the ordinary man it appears that the spiritual world is the outcome and result of a material creation. To us who are free from the bonds of earth, it is plainly and clearly demonstrated that the material worlds are the simple and natural results of a spiritual existence; but in order to avoid metaphysical argument, I speak from your own views and standpoint.

THE NATURE OF THOUGHT.

I have been asked to explain, as clearly as possible the little-understood subject of thoughts, and have been accused of using figurative language when I have previously attempted the explanation.

I here distinctly and emphatically state, that in trying to make such matters clear, I avoid in every possible manner, figurative expressions; if you cannot grasp my meaning, you must blame my imperfect mode of expressing my ideas, and not jump to the conclusion, that because I may state some fact hitherto unknown to you, I must be using figurative language to express another idea.

I have said thoughts are material substances, but I do not say they are so to your earthly senses. To the spiritual man, thoughts are solid and material as his own body.

Constantly being evolved by the brain, surrounding the spirit-body, clothing him, covering him, belonging to him, and him alone, they constitute in the spirit-world his property, his riches, or in very many cases, his poverty.

SPIRITUAL POVERTY AND RICHES.

When the earthly existence is over, his first and natural duty is to collect these materials, and literally set his house in order. As it is the disorderly,

miscellaneous, heterogenous heap is unsightly to look upon, and none of us, even the best of us, care to expose our ill-deeds, weaknesses and failings to the public gaze.

We have ourselves to clothe, our habitations to erect, out of the materials we have gathered through our earthly organism.

It is needless to say how very many poor souls there are, who when they turn over the material for which they have paid so dearly, they find very little more than rough, unshapen, useless lumber, that will take hard laborious work to render fit for use. It is needless for me to picture the despairing agony of the hundreds who have passed through a long, painful existence, come here, joyfully thinking their troubles for ever ended, when they first see the wretched heap that they themselves have gathered together, and only they can reduce to anything like order and beauty.

There are some, who despairing of success, do not attempt the work, till constant contact with more hopeful and industrious workers shame them into making a beginning, and a beginning once made, there is too much encouragement to allow them to stop till the work is complete.

Beautiful thoughts; beautiful ideas of all that is grand in nature, of music, of poetry, of love, of charity, of bravery and self-sacrifice, are the brightest jewels and ornaments with which we decorate our dwellings and our persons. We are proud of these riches, because we have honestly earned them.

Passing from thoughts to memory is an easy step; memory is easily understood, when you realise the fact that thoughts are material substances, palpable to the mind or spiritual man, and surrounding him on all sides.

THE ORIGIN OF THOUGHTS: MEMORY.

In order to manufacture a thought, the nerves of special sense must be set in motion by some object impinging upon them, a vibratory action set up communicates with the brain, which takes up the action, and from the substance of the brain an emanation is evolved, which is the thought proper; this thought takes up a certain shape or form, recognisable by the mind.

To recall this thought an effort of the will is made. The mind or spirit picks out the particular sign, presents it to the brain, causing an action to be set up in its molecules, and thence communicated to the nerves, in a precisely similar fashion to that which originated the thought.

I have touched lightly on these several matters, and have used simple language to render the subject as understandable as possible. To go deeply into any of these matters, would take considerable time and forethought, and I am doubtful of even then conveying these facts more clearly, because of the limited means at my disposal for expression.

!THE MEDIUM AND CONTROLLING SPIRIT.

I have been asked so often respecting the relationship between a medium and a spirit-control, that I will once more repeat my previous answers to the question.

A medium must be of the same mental calibre as the controlling spirit, not necessarily so high in the scale of intelligence, nor yet so low as many who may control; but whether the spirit be higher or lower, there must be a similarity. No spirit could speak through a dumb medium; no spirit could paint a picture through a medium destitute of artistic ability; nor could a spirit display any intelligence, unless the mind of the medium had latent capabilities for development up to the standard displayed while under the control of the spirit.

Spirits can only manifest themselves according to the means provided by the medium they use, much in the same manner in which a musician can only produce music according to the compass of the instrument he

uses. If you gave a clever musician an instrument of one octave compass, his hearers would consider his ability overrated, because his performance would fall short of what might be expected from him; but, increase the compass of his instrument, and the musician would prove himself worthy of his reputation. He would, probably, do his best on both instruments, but it would not be his fault if he could not produce the same sounds from one octave, as from seven.

A medium is simply an instrument in the hands of a workman; if he be a skilful worker he may use his tools to produce results that no one dreamed of such an instrument being capable.

It is often said that a manifesting spirit is not recognised to be the person he purports to be, or he has retrograded very considerably in the spirit-world; or, perhaps, you consider yourselves victims of an imposition. I have shown you one difficulty with which a spirit has to contend, and, by a simile, I will explain another.

Considering a medium as an instrument in the hands of a workman, much depends on the knowledge and skill of the worker. He may be skilful and understand the nature and capabilities of the tools he uses, and produce extraordinary results.

Another person using the same tool, it may be the work he performs is clumsy, awkward and unsightly, not because he is himself without ingenuity, nor because he is ignorant, but simply because he does not understand of what the instrument is capable. For example: Give one man a knife and a log of wood, tell him that he is now furnished with materials to manufacture a certain article, and he is to do his best with these implements, to produce that article according to his ideas of the beautiful.

He has an idea of the shape and fashion of the article he wishes to produce, and does his best to reproduce the idea in the material placed in his hands; but, somehow, his knife is clumsy and awkward, his log of wood unmanageable, and he loses both interest and patience in his work; he has struggled hard and endeavoured to perform his work creditably but the results are a wretched failure. But give the same tools to another man—this time to a Swiss or Norwegian peasant, and the result will be a masterpiece of the carver's art, ornamental and artistic in the highest degree, the admiration of beholders, who cry out in astonishment when they see the clumsy tools used to produce the delicate scrolls and tracery.

The ideas and intentions of these two workers may have been equally beautiful, equally artistic, indeed the one may be an educated, accomplished artist in some branches, the other, an ignorant peasant; but the latter understands his tools, knows the uses to which they may be put, brings out latent powers by his own ingenuity, to re-model his idea of the beautiful, in a material substance.

It is no wonder you do not recognise the artist by the result of his labours; nor do we wonder you fail to recognise your friends when they manifest themselves through a medium they do not understand. They are like the artist with the strange tool.

THE DIFFICULTIES OF SPIRIT COMMUNION.

Another great difficulty, but one which for several reasons affects you less, is caused by the inability of some spirits to convey their thoughts or ideas personally to an embodied medium. Should the medium be of the same calibre, but of a much lower tone, or less spiritually-minded as it is commonly termed, a spirit in order to communicate, must employ an agent, or two agents, because he himself finds great difficulty in descending to the level of the medium's surroundings, and, as is well-known among embodied spirits, a communication becomes variously coloured by the different agents employed in its conveyance, till eventually it bears little or no semblance to the original intention.

However, this is of less importance than the first two

difficulties, from the fact that in attaining a position high enough for these difficulties to have any weight, he loses much of his interest in mundane affairs, and is sufficiently occupied in helping others, in the spirit like himself, who require assistance as much as yourselves; even should he be disposed to communicate the physical difficulties he must experience in penetrating so many and various strata, as it were, till he reaches an earthly medium.

And the questionable advantage to be obtained by employing agents, deters him from attempting to communicate.

Of course it is often attempted, and successfully, where the medium is an exceptionally good one.

But when you doubt the identity of a controlling spirit, you must take these difficulties into consideration, and make allowance for the different media through which these communications come. And at all times remember that the higher natural abilities of the medium, and the greater attention paid to the development of these abilities, the better chance you have of obtaining higher manifestations. The more perfect the instrument, the better the work.

LITERARY NOTICES.

"RELIGION AS REVEALED BY THE NATURAL AND SPIRITUAL UNIVERSE."

(New York: Babbitt & Co; London: J. Burns.)

Truth is ever manifested as Unity; Error, as Disunity. Nature never conceals the character of her forces and powers, whether visible or invisible, tangible or intangible, for not only do they declare, when properly examined and interrogated, their peculiar qualities, but the duties assigned them by the Supreme Source. Truth herself is not exempt from this law; her physiognomy, so to speak, truly indicates her soul: purity, wisdom, perfection; and, like a charming and beautiful maid, she irresistibly wins those capable and worthy of her love. Truth's physiognomical signs are harmony, congruity, balance, proportion; those of error, incongruity, absence of balance, disproportion. Anything simpler than this one cannot imagine; it is the essence of all logic and of mathematics, and, to discover truth, all that is needed is a pure heart and a discerning eye. And although truth is thus robed in simplicity, it is not a little singular that there should exist antagonism between the scientific and the theological worlds. When we see that truth is unity, is harmony, there must indeed be error on one side or the other, or this unfriendliness could not exist. Amidst this struggle we are certain of one thing, viz., that in a universe whose Author is Infinite Perfection, a real truth in science cannot possibly conflict with a truth in theology. Principles never clash. The war, therefore, must—as in the case of nearly all wars—be about something superficial; must be about opinions—opinions founded on no basic principles of nature. Colridge, the poet, spoke truly when he said that opinions formed from opinions were but clouds sailing under clouds which impressed shadows upon shadows. The error lies, then, with orthodox theologians, who, instead of obtaining an acquaintance with basic or fundamental principles, possess a knowledge only of the mere opinions of ancient writers, and having only a knowledge of opinions, how can they meet scientists armed with somewhat exact knowledge of Nature's laws, fittingly described by Mr. A. J. Davis—"the life lines of the Creator." It serves, at this day, no useful purpose to tell us what somebody has said in times past about the Creation, when science presents more glorious truths to man's greatly more expanded mind. As all are aware, certain well-known legends have at various times been pitted against God's Word, as revealed by Geology; it is needless to add with what result; the legends simply have received the honour due them as legends, and to have given them more honour than they deserved would have been to commit a sin. Only minds in undeveloped states fear the result of new and advanced knowledge. Theology or religious science will shine the brighter by the destruction of the accretion of error and superstition around it. Mahomet said faith would remove mountains. The mountains of superstition are, however, decidedly harder to remove than those of granite. Science—physical and spiritual—however, is destined to accomplish this mighty and glorious work.

Each group of the human faculties relates to orders of truth in the natural and spiritual world; and the wondrous achievements of all these powers in science, art, literature, attest their reliability and divinity. Belief in these sublime faculties is nothing more nor less than faith—and faith of the highest order—in the Supreme Mind. "Except the element of infinity,

any given quality is the same in its infinite as in its finite development." Man has thus the attributes of the Father in a finite degree; and those, therefore, who assert that we, who follow the light as revealed in nature, and in the soul, are deceived and led astray, suffer from a malady pretty much akin to atheism—a malady which experience has shown to be very difficult indeed to cure, and all we can do is to pray that healing influences may descend and purge them of their evils. Spiritual faith accepts pure intuition as the voice of God in the soul; and consequently worthy of implicit confidence, while materialists of the Church and Chapel going order, lacking this primal faith, establish their creeds upon sensuous and tangible products: as documents, bibles, etc. No wonder, then, that without the scientific, philosophical and spiritual knowledge of the day, and with only the Jewish Scriptures—and even without insight to rise above the letter and comprehend the spirit of the said Scriptures—no wonder, we say, that sects should arise and pay men to teach the most irrational notions concerning God and his dealings with His children in a future state. Another thing we are sure of, and that is: untruth cannot but be pernicious. Virtue is not transmissible like earthly property; it is the principles that Jesus of Nazareth, in common with other reformers, taught, that can help us, but these principles must be out-wrought in the life, that is, in the development of the soul; and as there is no royal road to health, when disease establishes itself, so there is no royal road to salvation, when the soul has been battered by a wicked life; and as we wisely seek by the spread of physiological knowledge to sweep away the occupation of the quack, so, in like manner, by the dissemination of spiritual truth must we render the position of the preaching quack untenable. It would indeed be difficult to exaggerate the evils which false theories of religion have produced; they have been the cause of horrid wars and butcheries; millions have, through brooding on future torments, as portrayed by poor benighted creatures in pulpits, been rendered miserable for life; while a mighty host, driven to insanity and despair, have, by their own hands, quitted this mortal sphere. It is not, however, asserted that Religion has produced these disastrous results. Religion is not alone a belief; is not the worship of sacred literature; is not the veneration of priests and temples; is not bowing and scraping,—is not any of these things, but is the manifestation, in our outward lives, of the divine element in the soul. It cannot, therefore, possibly be the parent of war, of despair, of insanity, and of self-destruction; but these dark and fearful results have been and are caused by false theories of religion, promulgated by ignorant teachers. The following cuttings from American papers for 1874 speak for themselves:—

"On Sunday evening, the Rev. T. De Witt Talmage, of Brooklyn, preached a terrific sermon on Future Punishment. Many of the Congregation were deeply affected. Among those present was Miss Mary Lincoln, a young lady whose home was in Rhode Island, but who was visiting her friends in Brooklyn. When she went to the Church she was apparently in her usual good health. At the conclusion of the discourse she fainted and was carried out of Church. Before her friends could get her home she died. The young lady was the daughter of highly respectable parents who were overwhelmed with grief at the news of her death. Coroner Jones held an inquest, which resulted in showing that death was caused by heart disease hastened by mental excitement."

"Nellie Newman has killed herself, at Springfield, at the age of seventeen, because she believed she could not become a Christian. She had attended several revival meetings in the Methodist Church, and the dread of eternal punishment there aroused had affected her mind. She was a bright intellectual girl, but very sensitive and impressible."

"In Mr. Talmage's tabernacle, under the preaching of the Rev. Mr. Harrison, sometimes called the "boy preacher," a young lady became insane, being convinced that she is to be eternally lost."

"A young girl in Owensboro' Ky., listened to a sermon on the horrors of hell, and was made a raving maniac. She imagines that she is enduring the horrors of the damned, and it is necessary to keep her tied."

"In Pennsylvania, an Irish Catholic, reared in his religion of terror, declared that he could never reach heaven until his body had become purified by fire, and soon after plunged into a fearful hot furnace, throwing his face into the white hot coal, as if to make his death as horrible as possible."

In the words of the Psalmist we may ask, why do the heathen (Talmage type of preachers) rage, and the people imagine a vain thing; and as suitable institutions are provided for "ragers" in order that they may neither harm themselves nor their neighbours, we may further ask why they are not looked after. If a quack in physio produced results similar to those caused by Talmage, he would soon find himself in "durance vile;" and if those in authority possessed a properly developed sense of justice, a quack in the theological line would be held equally responsible for his conduct.

Happily, nature has determined that all things on this earth shall not stand still, even the rocks—the symbols of strength and endurance—change; every mountain and hill exhibits the effects of denudation. Our Skiddaw has, according to the calculations of Geologists, lost 30,000 feet of solid rock; the

Western Highlands, and many Cornish moors, strata from 30,000 to 50,000 feet; while the Laurentian and Cambrian rocks of the North West of Scotland—once buried beneath thousands of feet—are now visible. If the merely physical forces of nature can produce such great effects, what may we expect from the higher forces—the waves of mind rolling through all space, and impinging on the rocks of superstition and bigotry? This: we see that they are being gradually denuded, and there cannot be a doubt but that ultimately the invisible, but all-potent, power of truth will split them to shivers.

Many grand thinkers have been and are now engaged in evolving God's Word, not from the dry bones of tradition, but direct from Nature and the Soul, aided by inspiration from the Spiritual World. One of these thinkers is Edwin D. Babbitt, of New York, who is not unknown to the readers of this Journal. United to a comprehensive and harmoniously developed mind, he has fine natural spiritual insight, and also superior clairvoyant ability. Two or three facts concerning his early history may be interesting. He was born at Hamden, New York, on Feb. 1, 1828. His father was a congregational minister and studied theology at Yale College, New Haven; and his mother, who was a religious and spiritually minded woman, was the daughter of the Rev. Abner Smith. This gentleman was a graduate of Harvard University, and was also a congregational clergyman of thorough scholarship. Mr. Babbitt may be said to have been thus a born theologian, and from his youth until he was 40 years of age, he was a zealous worker in the Congregational Church. Possessing large organs of Causality and Comparison, some readers may wonder why he was so long before allying himself with the cause of advanced religion. When we consider, however, that he was so thoroughly dipped in the waves of sectarian thought, and by pre-natal influences almost, as it were, destined to swim in harmony with them, one cannot be surprised that he did not exhibit alacrity in taking to purer and more health-giving waters. In a note to the writer, Mr. Babbitt gives his mental experience, and explains the causes which lead to his emancipation. He says:—

MR. E. D. BABBITT'S ACCOUNT OF HIMSELF.

"I had fought Spiritualism, believing it to be dangerous in its teachings, more or less founded on delusion, and inimical to all true religion, and supposed I had sufficiently investigated its claims. I often wondered why the Bible, if it is the only message of God to man, the only light shed down directly from the other world, did not tell us more of the everlasting life, and give us those glimpses of our sublime destiny hereafter which would so ennoble our aspirations and our lives here when we properly realize it. Under the influence of a lovely and scholarly man I was induced to visit a medium in New York, and through her received a multitude of tests of the power of my spirit friends to return and hold communion with me. It gave me a new thrill of joy to hear thus from my dear ones, to know of their continued and increased love, and to be in the way of learning about the truths of the diviner life. But alas! none of my friends gone before had seen anything of a personal devil, or an everlasting hell; some had not even seen Jesus, none had stood before the Infinite God, or discovered his great white throne. It began to be stated to me also that the being whose presence fills a universe of suns and worlds, was not all concentrated in so minute a being as Jesus of Nazareth. How it did agonize me to have to drop all of these dearly cherished beliefs and many of the other commonly received absurdities. But when I studied nature under the light of science aided by inspiration, I found that these foolish and narrow dogmas were scattered to the winds, while a vaster, happier, and diviner universe, rose upon my vision. My ideas of Deity and Infinity became magnified a hundred fold, and when I came to look into the eternal principles of things, I found myself acting in harmony with the teachings of the spirit world. Being once established in this grander cosmic religion, I became happier than ever before, and I received a new power to bless others by means of this spiritual baptism and development, so that I was able to go forth on the true Christ principle of healing bodies and elevating souls simultaneously. The fact that I have been able to save many lives, heal many diseases, and turn many souls upward, and especially the fact that I have new and more burning desires to lift humanity heavenward prove to me that I have not been acted upon by any supposed world of evil spirits, as our orthodox friends so kindly suggest with reference to all mediums. My good father in alarm declared I had thrown away my chart and compass. I answered him by saying that I had taken all charts and all compasses, reaching out with redoubled earnestness after all that is true and divine. For a year or more an invisible developing power was put upon me, my brain was electrified by an unseen influence, some old elements of disease were eradicated from my body, breathings and touches were felt over my forehead, temples and elsewhere several times a day. Glorious lights and colours made their appearance when my outer-vision was closed, while flowers, landscapes, palaces and occasionally spirit-forms, some of which were beyond all earthly conception, were presented. My brain was kindled with a new fire, by means of which I was seemingly able to

crystallise all principles into a definite system, while my hands were turned into a kind of a telegraph, worked by angel telegraphers, to correct or confirm my impressions. I have always been a somewhat close student, though I never completed but part of a college course. By my invisible helpers I was led on far beyond the ordinary range of our scientists, many of whom seem very acute in pursuing some narrow field of scientific research, but lack in the philosophical power of systematising their discoveries and placing them in the proper place in the temple of knowledge. In a somewhat extensive examination of the best authorities of Europe and America, I learned that even so-called scientists were, in spite of all their marvellous achievements, quite unscientific, and were quite as conspicuous by what they did not know, as by what they did know. They do not know what electricity is, or light, or colour, or chemical force, or magnetism, or heat, or the laws of muscular, nervous, mental or psychic action; or to tell the full truth in a nutshell, they have not reached the basic principles of any one phenomenon in all nature, outside of pure mathematics, and this arises from their having mistaken the true philosophy of force, as revealed in nature and in spiritual dynamics. This seems like a sweeping assertion, but take the single matter of electricity as a proof. They do not know whether electricity is a hot or cold principle—whether it is one fluid or several fluids, or no fluid at all, but simply a motion: cannot explain induction, conduction, repulsion, attraction, positive and negative electricities, electricity in the form of magnetism, frictional electricity, galvanic electricity, vital electricity, chromatic electricity, psychic electricity, thermo electricity, or any other grade of electricity. They have learned many things about atoms, but are quite ignorant of atomic forms and atomic laws. When my unseen guides helped me to know the very form of atoms, and the working of ethereal forces, I leaped for joy, for a whole world of mysteries became clear to me at once. I announced some of these discoveries in a New York paper, in 1876; published my Principles of Light and Colour, containing a somewhat full explanation of these discoveries, including many laws of spiritual and mental, as well as chemical and chromatic, action, in the year 1878. Some time after this publication, Prof. Crookes, before the Royal Society, demonstrated the truth of some of my leading positions, and Lockyer corroborated others. A hundred other discoveries still remain therein revealed for the scientists to examine and consider, before they can arrive at the exactness of the spiritual perception of things, for these subtle, invisible forces underlie all the phenomena of nature. The wonderful healing power of light and colour, as explained in that work, has been tested in hundreds of cases by physicians and others since its publication, and the principles of this new science of Chromopathy, therein developed, have been thoroughly demonstrated.

“Having been conducted into these great discoveries, with reference to the underlying principles by which the universe is governed, while writing my Principles of Light and Colour, and seeing how the multitudinous sects of the religious world were building on some superstition, or on some good man, or on inspirations of several thousand years since, my invisible counsellors urged me to prepare a work on Religion, which should aim to build upon immutable principles as revealed by nature, and the inspirations of the present as well as the past! This work which was published in 1881, and which proclaims a gospel of joy instead of the discouraging dogmas of the old religion; treats of the scheme of the universe and the deific method of governing it; the philosophy of moral and physical evil; the religions of the world; life under the Old Religions contrasted with life under a Spiritual Religion; Death under the Old Religions as contrasted with Death under a Spiritual Religion; the Futuro Life and the Basic Principles of a Universal Philosophy and a Universal Religion. I have aimed to show the difference between false and true religions, by means of facts and principles and pictorial illustrations placed side by side, thus appealing to the eye as well as to the reason.

“Is it not time for us to found our religious conceptions on God's Book of Nature as well as upon inspiration? Is it not time for us to rise above the tyranny of creeds, and build more upon the divine element in our own souls?”

“So far as my discoveries shall bless mankind, England shall have the glory as much as America, for it has been proved in all kinds of ways that one of your grand-souled Englishmen, Dr. D. J. Elliotson, once President of the Royal Chirurgical College of London, has been for years my constant guide, helping me thousands of times with a love and a patience that belongs more to angels than to mortals, and shedding down upon my longing soul ‘the light that never was on land or sea,’ even the radiance of celestial worlds.”

(To be Continued.)

Mr. Leymarie, Paris, has sent us the first number of Camille Flammarion's “Astronomy,” now being published in monthly parts, post free, 11 francs per annum. It is a large octavo of 32 to 40 pages, beautifully printed on the finest paper. It is profusely illustrated, and its matter is of such a varied kind as to interest all minds who take pleasure in astronomical studies. Some articles are historical, showing the progress

of the Science and institutions devoted to its unfoldment; other articles are of current interest, pointing out the celestial phenomena of the month; while much space is devoted to the consideration of the more profound aspects of the Science. Comets, so mysteriously attractive to most minds, come in for a full share of treatment. Mr. Flammarion is a Spiritualist, and in addition one of the most eminent of Modern Astronomers, so that Spiritualists may find it very congenial to their views to participate in the good things furnished by this new periodical. Students of the French language would find it a suitable reading book.

SPIRITUALISM AND ECCLESIASTICISM.

SPIRITUALISM: PAST AND PRESENT.

REPLY TO THE REV. T. E. S. CATTERNS.

(From the “Accrington Gazette,” March 4th, 1882.)

ETHICS.

And behold a certain lawyer stood up and tempted him, saying, Master, what shall I do to inherit eternal life?
He said unto him, what is written in the law? How readest thou?
And he answering said, Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.
And he said unto him, Thou hast answered right: this do and thou shalt live.—Luke x., verses 25, 26, 27, 28.

PHENOMENA.

And it came to pass when the devil was gone out, the dumb spake, and the people wondered.
But some of them said, He casteth out devils through Beelzebub the chief of devils.
Jesus answered: If I by Beelzebub cast out devils, by whom do your sons cast them out? Therefore shall they be your judges.
But if I, with the finger of God, cast out devils, no doubt the kingdom of God is upon you.—Luke xi., verses 14, 15, 19, 20.

INSPIRATION.

And the Jews marvelled, saying, How knoweth this man letters, having never learned?
Jesus answered them and said, My doctrine is not mine, but His that sent me.
The people answered, Thou hast a devil, who goest about to kill thee.—John vii., verses 15, 16, 20.

DIVERSE OPINIONS OF JESUS' CONTEMPORARIES.

There was a division, therefore, again among the Jews.
And many of them said, He hath a devil, and is mad: Why hear ye him?
Others said, These are not the words of him that hath a devil, can a devil open the eyes of the blind?—John x., verses 19, 20, 21.

PAUL'S VIEW OF THE RESURRECTION.

If . . . Christ rose from the dead, how say some of you that there is no resurrection of the dead?
If there be no resurrection of the dead, then is Christ not risen. . . .
And our preaching is vain, and your faith is vain also.—1 Corinthians xv., verses 12, 13, 14.

THE RELIGION OF JESUS AND HIS FOLLOWERS.

Pure religion and undefiled before our God and Father is this: To visit the fatherless and widows in their afflictions, and to keep himself unspotted from the world.—James i., verse 27.

To the Editor of the “Accrington Gazette.”

Sir,—Some kind friend has regularly sent me the Saturday's issue of your paper for months past, and I am extremely obliged to my unknown benefactor. I have attentively read the many letters on Spiritualism and Christianity, which you have been good enough to publish, and I have no doubt that much good will result from a free and not unfriendly interchange of ideas. Occasionally, I have felt tempted to offer an opinion, but refrained out of consideration for your columns, and the patience of your readers, who may not be interested as to “Where are the mighty dead?” If, however, these opinions be deemed worthy a place in your correspondence columns, I shall feel obliged if you will insert them.

It is a difficult thing to convince a man wedded to orthodox theological opinions that any good can come out of Nazareth. A Presbyterian of the rigid type, most thoroughly hates and despises a Roman Catholic, and the Roman Catholic, if obedient to the mandates of Rome, can do no other than look upon the other sects of Christendom with horror and pity. In his eyes they are heretics, and irretrievably doomed to perdition. Amongst themselves, Christians (modern Christians) hate each other heartily—but, with the instinct of self-preservation, they band themselves together to resist the onslaught of the common foe. Thus—all Christendom will assert that no Divine Inspiration was poured out upon the several Messiahs who preached the gospel of peace and goodwill to the natives of India, nor was Zoroaster any other than a deluded man. Plato was merely a philosopher, and the divine voice which guided Socrates was only the voice of conscience. The spiritual knowledge and miraculous power ascribed to Pythagoras, are, of course, historical fallacies, and the followers of Pythagoras must have been very superstitious indeed to believe that their great master really communed with angels. Numa Pompilius, the second King of Rome, might have been a virtuous monarch, but the legends which relate to the Angel of the Grotto, and to the marvellous transformations which

took place in his palace by spirit-power, all these are relegated to the domain of mythdom. Untutored minds may believe these idle stories, but the cultured, scientific mind of the Nineteenth Century can but listen, and deplore, and pity. This, I think, sir, fairly represents Christendom when viewing ancient records other than Biblical ones. The sceptical inquirer is told to disbelieve the one and believe the other. He must believe that Enoch and Elijah were translated, because the account of the phenomena is given in what is called "the Bible." He must receive with amused pity the statement in Plutarch that Romulus never saw, what is called, death, but was taken direct into heaven from the midst of an assembly of the people of Rome. He must accept without question the tale which is told in the Jews' History of their nation, that a big fish swallowed a man, and expelled him after three days; and this story is tenaciously clung to in spite of its inharmony with known laws, because it can be pointed at as prophetic of another three days and three nights. Yet who but a Spiritualist will dare believe that Epimenides, a Greek prophet, poet, and healer, performed a lustration, and healed the physical and spiritual life of Athens, when the city seemed doomed to the terrors of the damned.

Spiritualists would be the last to say one word that should detract from the beauty and holiness of true religion, but they fail to see the identity of true religion with Modern Christianity. True religion can be found shining more or less brightly in every denomination under the sun, and the man is wanting in true spiritual discernment who can even think that Mahomet was an impostor. To the fulness of his being he was divinely inspired, and his mission was, no doubt, in its inception, a Christian protest against the heresy of that age and this, viz., the belief in an impossible Trinity. This is the stumbling block of the ages, and must be removed before the human mind can know peace, and look forward without apprehension to the last day, the day of the decease of the physical body.

If Jesus (a man like myself) rose from the dead, how say some of you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Jesus not risen (he is annihilated), and our preaching is in vain, and your faith (and hope) is vain also.

Most of your readers are aware that the human body (physical) is composed of millions of animalcules, now termed "bioplasts." These countless millions, each having its special function, flourish and decay, just as the leaves of the forest do, and they are nourished and multiplied by assimilating the food which has been prepared for them in the stomach. When prepared, the food is emptied into the blood channels, and is seized upon by the bioplasts and absorbed by them; and after a time these bioplasts subdivide themselves, and their number is thus doubled, etc. Then coursing through every square inch of the body, by means of the arteries, they build up the tissues which have wasted by the exercise of physical and mental power; and thus the body physical is never the same for any two moments of time.

Now it is apparent that a something must exist within us, independent of the changes which are incessantly being made in our physical constitution; and this intelligent something Spiritualists call Man. This man, at the decease of the physical body, continues to think, and live, and move, and have his being as assuredly as he did before the decease of the body. Therefore, Man is immortal by virtue of spiritual organisation, which can never die; nor by virtue of his belief—and it is here that modern Christianity must correct itself, or lose its influence. A chrysalis becomes a butterfly, quite irrespective of its theological and political views, and whatever may be the dogmatic utterances of some onlightened caterpillars, the law of nature will not be broken. And thus from a lofty standpoint Spiritualists apprehend an Omnipresent Deity, and a future life for all humanity of progression in knowledge, love, and power. And whilst churches and chapels insist that in them only can God be heard of and worshipped, Spiritualism declares in trumpet-tones that God is a spirit, and should be worshipped in spirit, in truth, and in love. Look within, and behold the message of Divinity written upon the constitution of your soul, and heed the voice of reason.

The reason why the teachings of Jesus are so much misunderstood to-day is, that his work lay rather with the spirits in prison (the earth-bound spirits) than with men in the flesh, and he knew this. The normally unseen, was to him as visible as the material world, and this fact should always be borne in mind when endeavouring to catch the meaning of some apparently contradictory saying.

No, sir, Spiritualists do not wish to destroy the good. Spiritualism to-day, like Spiritualism eighteen hundred years ago, comes to fulfil and amplify; and if any of its devotees should occasionally be betrayed into using expressions of bruterly unkindness, I would ask your readers to remember that we have much to bear. The remarks of your correspondent, the Rev. T. E. S. Catterns, are not all lucid, and where lucid, not particularly valuable to his argument. The old dispensation taught belief in one God. Mr. Catterns's dispensation teaches belief in three. Abraham held orthodox views; Mr. Catterns must be evidently in error.

Mr. Catterns states that "he has seen many Christians die

gloriously, with sure and certain hope." I am truly and unfeignedly glad to hear this; but do not Jews and Buddhists and Mahomedans, and even our poor untaught, uncared for, social Arabs, die daily with a peace of mind unknown to millions of well-clothed believers in the creed of Athanasius?

Socrates lived five hundred years before Jesus taught, and how did he meet his death? A poor Pagan, in the eyes of men like Mr. Catterns, having drunk the poison that his benighted countrymen sentenced him to take, Socrates lovingly counselled his disciples as to their duty in this life, and their hopes of a life beyond, and then composing his limbs as the poison permeated his frame, he passed from earth-life as peacefully as would a little child. He did not hope—he KNEW by daily communion with those whom he called "gods," and whom we call archangels, that life beyond the grave was an inevitable law of nature, and when Mr. Catterns and his flock learn this wondrous and beautiful truth, they will realise with Spiritualists that the only thing to apprehend and avoid in nature is—sin. For the wages of sin is spiritual darkness, and consequent misery. With a fervent hope for Mr. Catterns's enlightenment, I am, sir, yours obediently,

North Shields, Feb. 28th, 1881.

THE CORNISH EXILE.

CONJURING V. SPIRITUALISM.

To the Editor,—Sir,—Will you allow me in your columns to make a few observations upon Spiritualism and conjuring, and at starting I would say that I am neither a Spiritualist nor a conjurer, but I understand that there are in Peterborough a number of persons who do believe that they can and do hold converse with spirits, and knowing those individuals I am bound to say that they are by no means deficient in intellect, not persons likely to be easily deceived, much less do I think that they are all likely to lend themselves to trickery and deception.

In the early days of Spiritualism some of the conjuring fraternity insisted that the tricks they performed and appearances they produced were in reality spirit manifestations, and when those impostors got bowled out at that, they altered their tactics and started to show just the reverse viz., that Spiritualism was an imposture, and that what were called spirit manifestations was simply conjuring. One of the latter class paid Peterborough a visit a short time since, and he undertook to produce the exact same appearances by conjuring as those produced at what are called spiritualistic seances, and thus show that Spiritualism is a rank imposture. This conjuring gentleman induced the Dean to take the chair at his performance, and at the close to declare that the conjurer had successfully carried out what he undertook to accomplish. I venture to say, however, that, although he had converted his chairman, the conjurer himself did not believe in his success.

The Dean, of course, will admit that there are innumerable spirits, both good and bad, that promenade this earth, and that the wicked spirits visit every individual, not one person upon this earth escapes their visitations, and it appears that some persons are not only visited by one of those unwelcome guests, but they are taken possession of by large numbers. For instance, we read when the Messiah was upon earth a poor man who applied for assistance had a legion (6,000) of those intruders cast out of him, and they were found to be sufficient in number for one or more of them to enter into each of a herd of swine, numbering 2,000, which were all driven into the sea and drowned. As to good spirits, there is no reason to believe that they are less numerous than the bad ones, and we read that they are "sent forth to be ministering spirits" to man on earth.

Our theological teachers say that all human beings are possessed of a spirit, which is immortal and imperishable, and at death this spirit leaves the body; all, however, are not agreed as to where the disembodied spirits take up their abode previous to the end of time, when they are each to be again united to the body formerly occupied by them and come up for final judgment. May it not be, in this interim, that spirits, once occupants of man, may visit this earth? And if so, has the Dean anything to show that they do not, in some way or other, communicate with those still living? To say that I don't believe it, or it is impossible, is not proof. I have seen such startling things brought about that I scarcely dare say I disbelieve anything, and as to the word impossible, it cannot be properly applied to any matter or thing, certainly not where some other words would not be more appropriate. The word impossible, in my opinion, ought to be obliterated from the English language. I certainly should like to know upon what the Dean grounds his belief that Spiritualism is an imposture, and that conjuring thoroughly proves it to be so, because if I believed that, I must say those of our townspeople who believe in spirit manifestations are either ignoramuses or tricksters, and without proof I am unwilling to brand them as being one or the other.—Yours obediently,

Oriel House, March 7th, 1882.

B. TAYLOR.

[The above letter from the Peterborough "Standard" is by a town councillor, and one of the best known and most highly respected men in the city. The friends and enemies of Spiritualism are very different classes of men. Ed. M.]

MR. HUDSON, SPIRIT PHOTOGRAPHS,

AND THE

CELEBRATION OF THE THIRTY-FOURTH ANNIVERSARY OF SPIRITUALISM.

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

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

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

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

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

- (1) By contributing a Donation;
- (2) By the purchase of Tickets;
- (3) or, by both?

Much good may be done by naming the matter to all friends favourable to the Cause, and taking steps to secure their kind help.

All Contributions should be sent to the Honorary Treasurer, J. WOOTTON, Esq., 33, Little Earl Street, Soho, W.

TICKETS: Special Seats, 5/-; Reserved Seats, 2/6; Body of the Hall, 1/- are now ready, and may be obtained of the Honorary Secretary,

AMY IVY BURNS,

15, SOUTHAMPTON ROW, W.C.

THE THIRTY-FOURTH ANNIVERSARY OF MODERN SPIRITUALISM.

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

The Committee meeting on Tuesday evening, afforded substantial indications of progress, as the subscription list will show. Amongst the correspondence, the following letter from Rev. W. R. Tomlinson was read:—

Dear Sir.—I send a cheque for two guineas for my esteemed friend, Mr. Hudson. I only wish it were for a hundred, for I do not believe that any man in England has done so much to prove a future life as he has. I most earnestly hope that there will be sufficient subscriptions to procure him a good studio.—I am, dear Sir, yours truly,
W. R. TOMLINSON.

Mr. J. Wootton, Treasurer, 33, Little Earl Street, Soho, W.C.

Mr. Dales, East Dulwich, writes:—"If you know of a medium suitable for our Sunday night services, I should be pleased to give the proceeds to the Hudson's fund."

The Committee accepted the offer, and would be glad if others helped in the same way.

All the classes of tickets—5s., 2s. 6d., and 1s.—are already selling freely. The two higher-priced tickets are numbered and reserved, and places can be selected on early application.

The Committee directed that a public invitation be given to eminent provincial Spiritualists to attend the celebration; and that they favour their London brethren, by saying a few words from the platform. Intending visitors are respectfully requested to report themselves to the Secretary as early as possible.

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

SUBSCRIPTIONS RECEIVED.

	£.	s.	d.
Mr. H. Wedgwood	2	0	0
Mr. A. Vacher	2	0	0
Mr. J. Wootton	1	0	0
Signor Damiani	1	1	0
Mrs. James—per Miss Houghton	0	10	0
Mr. S. C. Hall	1	0	0
A Friend	1	0	0
Mrs. Towns	0	10	6
"Nicodemus"	5	0	0
Miss Douglas	1	0	0
Sir Charles Isham, Bart.	0	5	0
Rev. W. R. Tomlinson	2	2	0
Mr. Percy Wyndham	1	0	0
Mr. J. Bowring Sloman	0	5	0

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

HUMAN IMMORTALITY PROVED BY FACTS.

Report of a Two-nights' Debate on Spiritualism, in the Hall of Science, London, between C. Bradlaugh, Secularist, and J. Burns, Spiritualist. Price 6d.

Man, and his Relationship to God. An Inspirational Discourse, Delivered at Walsall, by Walter Howell. Price 1d.
London: J. BURNS, 15, Southampton Row, W.C.

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The MEDIUM is sold by all newsvendors, and supplied by the wholesale trade generally.

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

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

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, MARCH 24, 1882.

NOTES AND COMMENTS.

Arohdeacon Colley thus defines a perfect Churchman:—

Broad without Scepticism,
Low without Calvinism,
High without Romanism.

The first with liberty of thought, not license.
The second with quietude of life, non-Pharasaic.
The third with development of taste, non-Sacerdotal.

Mr. Solomon W. Jewett, in Miller's "Psychometric Circular," reports that he obtained some time ago, through the mediumship of Mr. Wella Anderson, portraits of Hiram, King of Tyre' and King Solomon, founders of Freemasonry. They appear in Masonic Regalia. One hundred hieroglyphics or characters cover the robes of Hiram Abiff, the widow's son.

MAGNETISING MEDDLERS.—A correspondent mentions certain "Spiritualists who have belonged to several circles at various times which have broken up, and the one they are in connection with now is fast going to nothing. They are continually using passes in the developing circle, and I have taken a bold stand against it. I tell them it is Magnetism and not Spiritualism; and without a thorough knowledge of the science they may do a great deal of harm." Quite right. All officiousness in such matters is to be deprecated. Developing circles are a nuisance. A number of persons not at all adapted for mediumship sit in such circles, and any sensitive amongst them is sure to suffer.

CIRCLE & PERSONAL MEMORANDA.

Miss Godfrey has gone to the Lakes for a few weeks. Seances suspended till further notice.

LIVERPOOL.—Mr. J. C. Wright will speak in the Concert Hall, Lord Nelson Street, on Sunday next. On the following Sunday, Mrs. Hardinge-Britten will occupy the platform.

EAST DULWICH.—Miss Keeves will give a seance at Mr. Dales', 287, Crystal Palace road, on Sunday evening next, at 6 15, no admission after 6.30. Spiritualists only are invited.

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

Mr. T. M. Brown has decided to return Northward to fulfil his engagements. Friends in London who have invited him

will please excuse. If permitted he will take another journey South this season. Mr. Brown will call at Nottingham, Belper, and Manchester en route North. Address till Wednesday, care of Mrs. E. Mills, 14, Victoria Street, off Stockport Road, Ardwick, Manchester.

Miss Lottie Fowler has removed to 7, Gower Street, close to Bedford Square, which she hopes will be an eligible location to receive visits from her numerous friends. She is in the exercise of marvellous powers. The attempt on the life of Her Majesty was foretold by her months ago.

OLDHAM.—On Sunday, March 26, Mrs. Yarwood, of Heywood, will occupy our platform in the evening at 6 o'clock, and give clairvoyant descriptions. J. MURRAY, Sec. 7, Eden Street, Frankhill.

The Anniversary of Modern Spiritualism will be celebrated at the Spiritual Institution, 15, Southampton Row, on Thursday evening, March 31, by special exercises. A few friends will be made welcome. To commence at 8 o'clock.

MANCHESTER.—Anniversary of Modern Spiritualism. On Sunday, March 26, at the Mechanics' Institution: District Conference in the morning at 10 a.m. Afternoon 2.30, and evening at 6.30., Mrs. E. H. Britten. Refreshments can be had if required. The half-yearly meeting will be held on Sunday morning, April 2nd, and on Good-Friday a public tea-party.—W. CRUTCHLEY, Sec.

Mr. Towns had nineteen sitters at 15, Southampton Row, on Tuesday evening. The proceedings were to the satisfaction of an harmonious meeting.

Respecting Mr. and Mrs. Hawkini, 26, Mansfield Place, Kentish Town, Mrs. Piper, 103, Isleip Street, writes: "For a long time I have desired that my husband should witness some spiritual manifestations, and on Thursday evening I invited Mr. and Mrs. Hawkini for a home circle. We had not sat three minutes before the table began to dance; then we joined hands above, without contact, and it was raised fourteen inches from the floor. At the same time loud knocks were heard all over the room. The medium was then entranced, and we were quite satisfied with the results. Again, on Sunday my husband sat with the same mediums, whose guide is a lawyer, and was able to impart most useful advice on business matters; but, as it was of a private nature, I need not attempt to explain. All I can say is—the manifestations were grand."

Mr. Freeman begs to acknowledge with thanks the following contributions to the fund being raised for Mr. W. G. Haxby, who still needs friendly aid:—

	£	s.	d.
A few friends previous to the opening of this list	...	2	0 0
Captain James	...	1	0 0
Signor Damiani	...	1	1 0
H. G. Hellier	...	0	10 6
Percy Wyndham	...	5	0 0
Robt. Carter	...	0	10 0
		£10	1 6

74, Acre Lane, Brixton, S.W., Mar. 22, 1882.

Mr. and Mrs. Hawkins celebrated their first anniversary of work at 15, Red Lion Street, Clerkenwell, on Sunday evening, by a most cosy and friendly tea meeting. Later on Mrs. Hawkins opened the proceedings with an invocation under control, after which another control addressed the meeting and requested Mr. Burns to make a short speech, which he did, narrating much that he knew had been accomplished in these rooms during the year. Mrs. Hawkins was then controlled to describe spirits, which she did most successfully, to our knowledge, in the case of a friend, who gave us particulars afterwards of name and features accurately given. Mr. Hawkins had to leave early to visit his patients.

THE LEEDS SPIRITUALISTS' ASSOCIATION.

To the Editor.—Sir,—Will you please give me space in your columns to announce to our friends, that we are going to hold our First Tea and Entertainment on Good Friday next, consisting of Songs, Recitations, Readings, etc. Our Bradford and District Friends are earnestly invited to pay us a visit, as this is our First Tea Party, we are desirous to make it a success. If any of our friends are wishful to assist us the smallest contribution will be thankfully received.—I remain, yours respectfully, JOHN MENMUIR.

38, Well Street, West Street, Leeds, March 21st, 1882.

On Friday the 24th, and following Fridays at Quebec Hall, 25, Great Quebec Street, at 8.30, Mr. Wilson will give a series of Popular Conversational Discourses on Social Progress as Demonstrating Comprehensionism.

THE LILY OF THE VALLEY, OR THE DONNA-LYS,
THE LADY LILY.

I know a flower growing in lonely glades,
Where the cool streamlets flow,
High up along the marge of forest shades,
Where leafy twilight mingles with sun-glow :
There these sweet flowers in modest beauty grow.
Pale are their faces, oh! so very pale,
That, gazing on them, oft upwell hot tears,
That not even beauty can at all avail
To banish from my heart its tender fears
Of some great grief, to come in future years.
These Lilies of the Valley come in spring—
“Our Ladie” sends them, as her first sweet smile ;
Their odorous breaths most subtle fragrance bring,
Mingled with fervent passion's secret wiles.
Which our weak hearts to fondest love beguile.
Whene'er I breathe the odours of these flowers,—
Balmier than clover-fields in sultry June,
Richer than heliotropes in Eastern bowers
Gathering from summer's sun his rich perfume—
My heart is faint with love's too glowing noon.
'Tis said that from the bells of these pale flowers
Celestial notes fall down from morn till eve,—
As low, as sweet, as soft as April showers,—
And round the heart love's magic spell aye weave,
Making love stronger every breath we breathe.
Most blest are those who hear this music, sweet,
Borne on the odorous breath of virgin flowers,
But few there be for such high honours meet,
Those only hear who live calm, sacred hours,
And with the Muses sing in bright Apollo's bowers
Some say that those chosen, elect, of Fate,
Who hear the music of this Lily voice,
Are consecrate to Love, redeemed from hate,
And mid that white-robed choir shall aye rejoice,
Who live a noble life, and make true love their choice.
Alas for me! not yet I've heard their lyre,
Not yet have felt that mystery sublime ;
Nor gathered in my heart that vestal fire,
Which once lit up endures throughout all time :
Unending glory for the eternal clime.
Friend! wouldst thou know the name by which we greet
The loved appearance of this fragrant flower,
When first she meets us in the springtime sweet?
Here, where Provençal speech has yet some power,
Our “Donna-Lys,” we call this graceful flower.

Nice, 1876.

A. J. C.

ANALOGY BETWEEN FOOD OF BODY AND MIND.

Air : The Elements of Language.
The Vegetable Kingdom : Abstract Language.
The Animal Kingdom : Concrete Expression.
Coal Strata : Archives and Museums.
Farmers and Gardeners : Philosophers and Poets.
Butchers and Millers : Journalists and Reviewers.
Bakers : Book Makers.
Cooks and Boarding House Keepers : Authors and School-
masters.
Confectioners and Wine Merchants : Poetasters and Novelists.
Epicures : Bookworms.
Spices and Pickles : Wit and Satire.
Liebig's Extract and Meat Biscuits : Compendiums and so forth.
Ardent Spirits : Sensational Stories.
Asses Milk : Didactic Poetry.
Physicians : Priests.
Revalenta Arabica and Water Gruel : Sermons and Tracts.

S. E. B.

QUEBEC HALL, Marylebone Road.—An interesting change which met with much approval, took place in this hall on Sunday evening, when Mr. MacDonnell varied the character of his address from theological to philosophical, giving the room a most interesting lecture on the “Philosophy of Liking, Attraction, and Love,” seeking to unravel the mystery by referring the activity of our feelings to the Odic Force, and Mesmeric influences. His sketch of the fashionable ball was well given, showing how such gatherings were matrimonial markets for sale of young ladies; and how they utterly fail to produce happiness, except in cases of sympathy irrespective of all interested motives; and he urged that sympathy of feeling originated in the congeniality of those invisible emanations. Several speakers followed, approving of and inquiring into many points touched on.—[We thank our reporter for his diligence in giving us these particulars—they have given rise to a “train of thought,” composed, unfortunately, of empty waggons: for we want to know how it comes to pass that dancing, having such pernicious associations, should have become the only accepted and sacred rite at some of our Spiritualistic halls?—Ed. M.]

MAN'S PHYSICAL CONDITIONS.

A NEWLY-INVENTED ILLUMINATED GAS.

LIGHT, MORE LIGHT, AND BETTER LIGHT.

In this paper of August 20, 1880, appeared an Article with these headings, only that the last was placed first. We begin on the present occasion, by alluding to the closing sentences of that Article, the prediction contained in which, is now literally fulfilled, as the following extract from the “Whitehall Review” of March 9, 1882, will show :—

There has been a private exhibition of the new light to which reference was made a fortnight ago, and among the visitors were the Duke of Teck, the Earl and Countess of Roden, Lady Alexander Gordon Lennox, Lady William Lennox, Sir Reginald and Lady Violet Beauchamp, the Hon. C. Duncombe, Colonel the Hon. H. Legge, the Hon. Mrs. Arbuthnot, Colonel and the Hon. Mrs. Armytage, General Sir Hastings Doyle, Sir Alfred Slade, Sir David Salomans, Mr. and Mrs. Leland Noel, Mr. Charles Brandling, the Rev. C. Bowden, Mr. and Mr. Wedd, Dr. Vincent Ambler, Dr. Hogg, Mr. Keats (of the Metropolitan Board of Works), Mr. Charles Hemeley, Mr. Scott, etc. All expressed their delight with the new illuminator. The public will shortly be able to judge for themselves of the excellence of this light in several places of public amusement where it is to be used, as well as in several private houses.

From our first intimation of the New Discovery, the fact has indeed spread abroad, as these and other eminent names inscribed on the Visitor's Book show; our party had the pleasure of adding theirs on Thursday evening of last week.

The Professor was again in his Laboratory, and extended to us a smiling welcome. But what a Laboratory! Who ever imagined, even in this æsthetic age, to have a gas factory in a drawing-room, with the retort projecting out into the conservatory, the petroleum cistern wreathed in dracenas and delicate ferns? But so it is in this Great City of London, at this present moment. The Professor is a man of stern fact, not a vocabulary of descriptive phrases. He does not write massive volumes (for it would take a whole library to set forth the merits of this Gas) to “prove” that his Light is innocuous to plant and animal life; is equal to the best (not London) daylight for artistic purposes; does not blacken the ceilings, injure the picture frames, or begrime the delicate curtains, furnishings, drapery and dresses. He says not a word about these important points, but he invites such as are worthy, and armed with a proper introduction, to “walk into his parlour” where he has erected his gas-works. And there, as you stand on the hearth-rug and gaze around, you require no book to set forth the merits of the invention before you. There it is: all in practical action, and you straightway go forth, filled with an enlightened enthusiasm, and proclaim the truth to all in whom you have the slightest interest. The Professor sticks to his invention: others do the writing. “Good wine needs no bush.”

The reception room is lighted with the new agent. Sit and gaze at it, when at full blaze, for half-an-hour, and the eyes are not dazzled in the least; forms and colours are distinguished perfectly, after looking thus, full into the flame. Even when the large argand is turned on, the effect on the eyes is little augmented. Instead of the power of the light concentrating itself in the flame, it seems to diffuse itself equally through the whole apartment. In this respect it is the very opposite of the wiry, blinding, flickering electric light.

“Now, ladies,” said the Professor, “we will descend to the basement, and see the gas being made; walk this way, please.”

On leaving the reception room, the view through the office window revealed plants of fine foliage clustering round the New Light burning within a globe, as if it had been their native sunshine.

“Oh, how lovely! It is altogether too too!” sighed the ladies. “Is this the conservatory?”

"No," said the Professor, "that is a part of the apparatus; you will observe the cistern containing the Fluids. The retort is just underneath."

"But there is no bad smell! It ought to come up strongly from below if there were any: the air is warm and fragrant. I like this," said a celebrated sensitive, second to none at guaging "influences."

We then descended into an apartment furnished with floorcloth, hangings, pictures, flowers and other decorations. It was abundantly illuminated with the New Gas, and one burner of the City gas to be used occasionally as a contrast; but the old article has to be employed sparingly, or the ceiling would get blackened, and other havoc would be wrought, which coal gas is so famous for accomplishing.

A retort, some 2 feet in length and encased in brick-work about 3 by 4 feet, was set to work. It was capable of producing 1000 feet in one hour. The gas-holder began to rise at once as the gas rushed in from underneath; 1 foot having been produced, 4 feet of atmospheric air was pumped in, then the gas was almost too rich for use.

The residue left from washing the gas is worth nearly as much as the oil from which it is made. When properly treated in the Laboratory, it will be found to furnish valuable medicinal, chemical, aromatic, and industrial substances, notably colours; in short, the possibilities of its use will not be fully arrived at for years to come.

The water in which the gas is washed will become a valuable fertiliser.

More astonishing still: this gas may be burned almost in vacuo! Its combination is so perfect that it uses up no material substances, and, therefore, produces no material waste in combustion. Hence the washings contain all the material elements used in its manufacture.

This is one of the most astounding propositions which modern Science has yet put before the human mind!

There is simply a transference of atmospheric elements into Light and Heat, and back into atmosphere again: hence, there is no bad smell, no dirt, no evil effects of any kind. It is Art working in accordance with the requirements of Nature.

We have not space to say all that the subject will bear, nor is it necessary. All we have to do is to record our visit. Soon the Light will be seen everywhere; soon its merits will form the theme of many pens.

As a demonstration, the gas-factory in a drawing-room is complete: it only requires to be seen.

Once again in the Reception room, we had a quiet hour, with guests that may be entertained unawares. Light, thus produced, is the best idea man possesses of the Spiritual side of Matter: it is the Invisible, becoming visible, and rendering all things visible. And yet there is no decay, no waste of material.

What fool was it that said the sun was burning up so many millions of tons of material annually? The Discovery of the Professor shows what the Great Chemist of the Universe can accomplish. He does not use "material" to make light: He uses Spirit!

And "Spirit" is at the bottom of this New Discovery. From whom doth "every good and perfect gift" come?

We hope to visit the Professor again: till then, this must suffice.

Price Threepence.

THE ATONEMENT:

OLD TRUTHS as SEEN UNDER A NEW LIGHT.

INSPIRATIONALLY WRITTEN

By C. P. B. ALSOP

(LATE BAPTIST MINISTER)

London: J. BURNS, 15, Southampton Row, High Holborn, W.O

MEDIUMSHIP—THE SPIRIT-CIRCLE.

CIRCLE FOR THE ELEVATION OF EARTH-BOUND SPIRITS.

To the Editor.—Sir,—Permit me to make known to the numerous readers of your valuable paper, that a very important movement is just now being organised in the spirit-world, for the special purpose of releasing earth-bound spirits from their miserable state of existence; chained down by deeds done in the body or other causes, they are quite unable to free themselves without assistance; they form a dark cloud round the earth-plane, and their baneful influence is felt by those still in the body. This has been communicated to me by high and bright spirits speaking to me through a private medium.

They are most anxious to carry out their great work of charity and love, but can only do so by the aid of those still in earth-life who sympathise with them and the great object they have in view.

Hoping this may meet the eye of some earnest workers for spiritual truth, I write to the MEDIUM, being desirous of forming a small select circle at my house, for the purpose of aiding and assisting good spirits in this their labour of love, and for the observation of any phenomena, trance or otherwise, that may be presented.

Trusting, Sir, you will find room for this letter in your next issue,—I am, truly yours, HESTER MICHELL.

P.S. Mr. Burns will kindly receive any letters.

MR. J. THOMAS' MEDIUMSHIP.

The series of articles on the "Geozonic Spheres" is attracting an amount of attention, which accumulates with each issue. We are glad to hear that Mr. Thomas is gathering around him a large and intelligent circle of correspondents. The following letter is from a neighbour of his who has been his consistent friend, and has encouraged him to come forward with the results of his extraordinary gifts:

"To the Editor.—Dear Sir,—In respect of Mr. J. Thomas, of Kingsley, Frodsham, I can fully endorse all that Mr. J. W. Fisher says of him (in the MEDIUM for March 10th), and more, for I have known him personally for nearly ten years, being a near neighbour of mine. Having experienced much good from his advice both to myself and family, also as a healer and spiritual seer, I have spent many a pleasant hour with him, and can testify to his ability to render good advice to the spiritual inquirer.—J. HALL."

Mr. Thomas has in his various letters to us, truthfully alluded to our spiritual surroundings, describing spirits distinctly that have not been spoken of in public at any time. He must have excellent powers of clairvoyance thus to see what is in the immediate sphere of persons whom he never saw and who are nearly two hundred miles distant from him. We hope our readers will avail themselves of Mr. Thomas's correspondence.

FAITH.

"Faith," says the Bible, "is the substance of things hoped for, but not seen."

Faith is a grand thing—it keeps us from despair—it lifts us up, makes us look beyond, and hope for better things.

When we are downcast, when we are troubled it says, "Fear not, all will yet be well."

It is a star which like its brother, Love, shines the brightest of them all. When clouds gather around us, and happiness seems to have bidden us farewell, when we are disappointed, and everyone seems to be against us, when there is no break in the clouds, when the sunshine of our life seems to have fled, and black dismal night sets in without one ray of sunshine to disperse the sorrow clouds that have gathered themselves around us, then, oh then, what a blessed thing is faith—how much we need it then. How much we need faith—faith that will keep us up, and bear us through our trials—faith that will draw our minds away from earthly things to spiritual things—faith that makes even the grave our friend, and sheds a ray of light from on high around the tomb of our loved one.

May we all strive for a brighter faith and trust in God; then our sorrow will be turned into joy, and darkness will no more encompass us.

G. HENRY NEWTON.

WANTED by 21st April, a young person as Servant, a Spiritualist and abstainer preferred, wages £10. M. B., 21, London Road, Brentford, Middx.

A Lady Medium is anxious to meet with a situation, either as house-keeper to a gentleman, or useful companion to a lady, is well-educated, and thoroughly domesticated, and can furnish good references.—Apply by letter, 108, Ifield Road, West Brompton, London.

[ADVERTISEMENT.]

If the Rev. Doctor Henry Hughes, Lecturer in 1881 to the Melbourne Association of Spiritualists, is alive, he is earnestly requested to write at once to E. B., 35, Essex Road, Acton, London, W.

SPIRITUAL POLITY.

TRUE AND FALSE SPIRITUAL POLITY.

"T. H." suggests a Select Circle for London, also that it should take the form of a Society, and be like Dr. Davies' "Guild of the Holy Spirit." These three points are not compatible with one another, nor with the obtaining of the higher phenomena, and communion with elevated spirits. It is also suggested that the sitters should be vegetarians and teetotalers and abstain from tea and coffee.

The object thus sought for is accomplished daily in London and elsewhere, but not in the manner thus detailed. A medium with the proper qualifications is the one essential thing, and such a medium would avoid as much as possible any such Guild, Circle or Society. Vegetarians and others possessed of "notions" would be the very worst class of sitters, because their active brains and wiry temperaments would prove most unfavourable conditions. Isolation, not association, is the mode of getting this higher spiritual result, the very highest form of which is that light which comes within the individual spirit, and which can be best obtained and enjoyed where a man or a woman follows the dictates of conscience, and leads a useful life. No circles, guilds, or societies are needed to secure this priceless treasure, nor does its possession hinge on phenomenal achievements.

We must remember that all life is a mode of spiritual influx and participation, and that this world of humanity is one vast spirit-circle; each individual being a circling, which in an extended form appears in man and wife, and wider still in the family group. The true "Home" is a unified spiritual sphere, in which all who are in sympathy with it, feel comfortable, happy, enlightened, and able to endure the ills and bear the unavoidable burdens of life. Such a home makes every member of it the recipient of elevated spirit-influence, and in many homes that we know of, the spirits move about as beloved members of the family compact.

The Guild, Society and big Circle business is the outcome of minds that know not as yet the alphabet of Spiritualism. Do we want ecclesiastical humbug, social disorder, and political ascendancy?—then let us form these artificial combinations. But if we desire to follow the voice of God, then let us be guided by the arrangements of nature, and we will have heaven on earth, and the angels in our midst.

METHODS OF RAISING THE (SPIRITUAL) WIND.

We cull the following paragraph from "The Olive Branch," a Spiritual Paper published at Utica, New York, U.S.A.:—

"A North Adams clergyman commenting in his sermon upon the way in which churches raise money in these degenerate days, by means of festivals, fancy fairs, and the like, made the remark that in Bible times 'Jesus Christ didn't dish out ice-cream a fifteen cents a plate, and have the twelve apostles act as waiters, nor did St. Paul tend door at ten cents a head.' He might have added, that it is not known that St. John ever condescended to a grab-bag, and Judas Iscariot was not mean enough to put two oysters in a stew, and sell it for twenty-five cents."

All honour to this North Adams divine for his brave, honest, outspoken words. If all preachers were like him, religion would not be such a mercenary matter. The same principle is wanted in Spiritualism. It is not our particular business to correct or direct the conduct of others; and those who stand in need of such service generally return abuse for duty conscientiously performed. We say—Let all parties be free to take their own course. Those who think they can commemorate and help Spiritualism by a "shilling hop," for the "benefit of the funds," let them do so; we offer no obstruction, but, at the same time, we most certainly claim non-participation in matters which we hold to be inappropriate and calculated to injure the Cause. To infringe upon our liberty in this respect would be an impertinence.

Funds must be had, but why enter into the casino business for the sake of the profits? It is not money, by any means, that brings favouring breezes to the sails of the Spiritual Ship. Judas, who carried the bag, was not the most eminent and trustworthy apostle. In this Cause our sole effort should be spiritual, and if we lack funds ask for help honestly and openly.

PROGRESS AT BLACKBURN.

Spiritualism is looking up at present in Blackburn. During the last few months we have had Mrs. Britten two Sundays occupying the platform of the Exchange; afternoon and evening each visit. The room will hold 11 or 1200 people, and was packed at each of the four lectures. A few weeks ago, as Mr. Foster informed you, we had Mr. Swindlehurst here from Preston. His brother, who is not a Spiritualist, got up and told the meeting of a seance he came to a while ago, that we invited him to, and got a message from a boy that he buried some time since. The message related to a narrow escape the father and son had on board ship off the coast of Ireland. The test to Mr. Swindlehurst was that while he thought the escape happened on the 12th of July, the spirit said it was the 18th. This Mr. Swindlehurst denied, but when

he got home and spoke to his wife about it, she proved that the spirit-message was correct, while the father's opinion was wrong. Mr. Swindlehurst said, "Still I am not a Spiritualist, but if it was not the spirit of my boy who conveyed the information to me that night, what was it? No one in Blackburn knew of the occurrence, only his own family."

Last Sunday we had Mrs. Yarwood, the clairvoyant from Heywood, she gave some very good-tests in the Co-operative Hall; the room was crowded almost to suffocation, in spite of the drenching rain.

We have also opened Rooms for Sunday Evening Lectures, at 88a, Darwin Street. There seems to be plenty of fresh faces every Sunday come to listen to what is said. We have a very nice Meeting Room, and best of all is, that everything is paid for; we mind that, whatever comes or goes not to run in debt. We are very strong Trinitarians, the Trinity we believe in is, "One God, and no Devil, and twenty shillings to the pound."

We have written to several mediums to come and address the people here. We feel confident if we only had real good speakers like Mrs. Britten, we could without any fear take the Exchange every Sunday. We make no charge for tickets or admission, but trust to the voluntary offerings of the people, and strange to say that although not making much more than bare expenses, we have never come short of meeting the expenses. The people are thirsting for more knowledge on the subject, the pity is we have no one to give them the knowledge.—Yours, etc.—
R. WOLSTENHOLME.

SPIRITUALISM IN BELPER.

On Sunday and Monday evening last, the guides of Mr. J. C. Wright, delivered trance addresses to very large and crowded audiences. On Sunday evening the subject was "Death and Resurrection." Through the illness of Mr. W. P. Adshead, Mr. A. Smedley occupied the chair. On Monday evening the Hall was crowded before the time, the subject being, "Charles Bradlaugh and the House of Commons." The lecture was received with enthusiasm. These are the largest meetings ever yet held in connection with Spiritualism in Belper. The meetings have got hold of the public, and the Cause is making rapid progress in the town. We hope that soon Mr. Adshead will be restored to health and strength again, for the success of these meetings, and the possession of fine meeting room are due to him.

A CONGREGATION LOCKED OUT AT CAMELFORD.

A singular story reaches us from Camelford, a story, moreover, which is not without its amusing side. Lanteglos-by-Camelford is presided over by a pastor who conducts services in two parishes. The rev. gentleman is possessed of remarkable energy, such energy, indeed, that although he receives £800 a-year, he disdains—or does without—the support which an eligible curate can always render. The afternoon service last Sunday should have been held in the Lanteglos Church. When the rector arrived he contemplated a scene of pastoral enjoyment, the beauty of which it was almost sacrilegious to disturb. The churchyard was stocked with cattle, which were occupied in peacefully grazing amid the traditions of the departed. The rev. gentleman, for the nonce, became his own drover, and cleared the animals out. Whilst engaged in discharging this irreverent function, the sexton arrived, and addressing his superior officer exclaimed, "There'll be no sarvice here this afternoon, sir, for I've bin and lost the key of the church, sir." The congregation waiting around the tombs of their ancestors heard the news with dismay. The rector placidly asked, "How came you to lose the key, James?" "James," stricken with a sense of original sin, at once resorted to the almost pre-Adamite device of shifting the responsibility on to female shoulders. "Me missus," he apologetically explained, "did not come down to clean the church last Friday, sir; for as there was so few here last time she thought it worst so very beastly. And now we've bin an' lost the key, and have looked on the dresser for 'em, but can't find 'em anywhere." The rector was equal to the occasion. Let a pane of glass be broken, and admission thus obtained. The churchwarden, however, protested. The church could not afford to stand the expense of putting in another pane. A happy idea struck some one present. The day was fine, and the assembly in the mood devout. Let the service be conducted in the open air. The parson, however, proved to have no book in his bag. Offers of books were freely forthcoming, but, after due deliberation, the open air was abandoned, and the disappointed Churchmen dismissed without so much as a blessing. This omission they seem to most grievously deplore.—"Western Daily Mercury."

TROUBLE IN THE TABERNACLE.—New York, Feb. 25th.—There seems to be grave financial trouble in Talmage's church. The pew rents fall short more than 10,000 dollars of the amount necessary to support the church, and the result of the shortage is looked forward to with grave fears. Mr. Talmage, it is rumoured, has again announced his intention of resigning his pastorate.—Newspaper Extract.

PROGRESS OF SPIRITUAL WORK.

PLYMOUTH.—RICHMOND HALL, RICHMOND STREET.
THE ANNIVERSARY.

I am glad to say that our Anniversary celebration of last week was, in every sense of the word, a grand success. The tea was got up for us, chiefly by a certain gentleman in Old Town Street, whose name of course I must not make too free with, but who is a splendid ideal of a Spiritualist; being apparently a combination in one of twenty ordinary specimens; always full and overflowing with intelligent, devout, cheerful, exuberant, benevolent, practical, enthusiastic Spiritualism. Such examples reflect in themselves the highest credit upon any cause with which they may be identified. Everybody said that the tea was excellent.

The meeting in the evening was a splendid affair, the Hall was well filled, and the meeting was characterised throughout by sustained interest, great power, and overflowing enthusiasm. Without being unduly eulogistic, I would say that the personnel of the audience would have been a credit to any religious meeting in the town. The chair was occupied by the right man in the right place, our dear friend, Mr. Rossiter, of Torquay, whose qualities it would be superfluous and impertinent for me to describe. Suffice it to say that he is the worthy counterpart of the gentleman delineated above; and I do not know where Spiritualism can find a more beautiful illustration of its truth and power, or a higher recommendation of itself, than is exemplified in these two.

There was no cut and dried programme, but consistently with the freedom we claim, the proceedings were simply the spontaneous, unfettered expression of the thoughts and feelings, the enthusiasm, emotion and joy, of the friends both visible and invisible. With regard to the latter we could perceive their presence manifested in all parts of the audience through their sensitives, and some present being possessed of clairvoyant gifts could plainly see the glorious host gathered around us. What a glorious reality is Spiritualism to those who are enlightened and influenced thereby; what objects of pity and commiseration are those who are in antagonism to the great truth, for they thus show that they are yet in Egyptian bondage, or wandering in the wilderness, instead of being as Spiritualists claim to be, living and revelling in the promised land. "Thou hast spread a table for us in the wilderness; thy cup runneth over. He maketh me to lie down in green pastures: he leadeth me besides the still waters; he restoreth my soul; he leadeth me in the paths of righteousness for his name's sake. Goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever." All true Spiritualists herein find their experience expressed, especially on these occasions of jubilation. At our meeting then, we had a variety; normal and trance addresses were given by Messrs. Husson and Clarke; sublime and touching testimonies from our venerable and revered friends, Messrs. Pine and Stidston; an exhibition of spirit photographs by our honoured and beloved brother Stentiford, stirring addresses from our respected Saltash friends, Messrs. Wood and Snell; and last, but not least, we would make honourable mention of our hearty friend, Mr. James, who ably presided at the harmonium. There is another item we must not omit to mention, viz., the following hearty, appreciative, encouraging words, from Mr. Burns, the editor of the MEDIUM, whom we should like to have had with us:—

"My love be with you. You have done a work in Plymouth the most marked in the Movement; and its effect has been noted throughout the world."

These words on being read to the audience excited much applause. Testimony was also borne to the invaluable aid rendered to this local Movement by the MEDIUM with which the Editor had so liberally supplied us for gratuitous distribution.

Well, we found bye and bye that ten o'clock had come, but as is not unusual with Spiritualists, the resources of thought, testimony and feeling, were anything but exhausted when we united in singing the doxology. A beautiful feature of this Anniversary celebration was the spirit of unity and sympathy and harmony that prevailed among our friends—just at this juncture I don't know of a discordant note; and all co-operated heartily in making the Anniversary a success. In the interests of our beloved cause, may this placid calm never be ruffled by any storms of dissention or dispute!

CIRCLES, SERVICES, AND MEDIUMS.

Saturday evening: we held our first circle in the Hall, commencing the second year of our existence as a public movement, and it was a most enjoyable time. Through Mr. K. addresses were given, and friendly communications from his mother's uncle, "Harry Cornish," his bosom friend "Lillie," and his father's brother "Fred K." The Sunday evening service was a worthy inauguration of our second year's work, there was a large congregation, and after the usual discourse the spirit friends gave addresses through our dear brethren, Mr. P. and Mr. K. We are just now favoured with the presence amongst us of Mrs. C., the much beloved medium, of the

Ashford circle, Newton St. Cyres. Her presence in our circle has already been mutually beneficial to herself and our friends the latter are delighted with both the medium and her guides. On Saturday I shall return with her to our home, and shall spend a Sunday with the dear friends there, being the first Sunday that I shall have been away from Plymouth since this Movement commenced. The increased attendance at the circle at home requires an occasional visit from some one to explain the principles of Spiritualism to the people.

THE HAUNTED BOARDING SCHOOL.

As soon as the Vacation arrives a visit will be paid to this school on the part of some of us; the lady is eagerly anticipating such visits. The sympathy and counsel she is receiving from experienced Spiritualists, is affording her great relief, and possessing an independent mind, a devout spirit, and great natural courage, she is becoming deeply interested in Spiritualism, and is earnestly investigating the subject. She now finds that those to whom she has looked, and whom she has welcomed to her house as her "spiritual advisers," are utterly unable to advise her; they can only scoff, and ridicule, and taunt, or turn their backs upon her with silent contempt; and it is a suggestive fact that though I do not feel worthy of it, she is relying upon my counsel and aid with implicit confidence. She says—first letter:—

"I thoroughly enjoyed the perusal of your letter, and read the MEDIUM with great interest—noting the paragraph by the Editor relating to myself. Believe me I am grateful to any and all who take an interest in my case. I read your sermon aloud to a few friends; we were all pleased. I can assure you I am anticipating meeting you with great pleasure for many reasons; and am hoping for great results, I must tell you now of our experiences these last few days. On Thursday, or rather Friday morning, about two o'clock; I was awakened by a voice like thunder on the floor, and it really shook the room. On Friday I had a sick girl whom I took to share my room. Just before one o'clock we were roused by a loud noise in the room, and after waiting a short time we heard it in the room above, in the passage, shaking the door, and also in the room below; this continued for quite half an hour. After that at intervals. My governess has generally something to relate in the morning. On Saturday, I heard a commotion in the kitchen; I went down and found the two maids very much frightened, one crying.

"They had come in from the garden, one carrying a pail; they heard some noise in the laurels, and looking, saw a man's figure following, and distinctly heard his heavy tread. One threw down the pail, the other the lamp, and rushed to the house; I went out at once, saw the *melée*, but nothing else. My youngest boarder, a child of nine years, told my mother a man came to her in bed, and she heard him breathing. I have tried to induce her to think she was mistaken, or dreaming, but she persists in affirming she was not. I may say she knows nothing of the trouble we have had. I intend sitting at the table again this evening, if possible, but my friends are so frightened, I cannot induce them to join me now; indeed, the sight of the table only is enough for them. I am reading the 'Basis of Belief,' but I must tell you I am learning more of Spiritualism from your sermons than from any other source; many of my preconceived ideas are, as you will be aware, turned about, and I feel very much in the dark still. I cannot yet understand the heaven and hell subject (please believe I write this reverently); when I see you I shall hope to be considerably enlightened. Some time ago, I read Baldwin Brown's 'Divine Treatment of Sin,' since when, my ideas of eternal punishment have been somewhat revolutionised. As I have before stated, I want to be guided aright; I can see that Spiritualism, if thoroughly endorsed and its teachings acted upon, must cause one to live a better life, and God helping me, it shall be so with me. I know I shall meet with ridicule and contumely, especially from my friends the ministers, with several of whom I have been in high favour."

I should like to commend the above beautiful and striking testimony to the practical influence of Spiritualism to all those who so gratuitously stigmatise it as from the devil, and of evil tendency.

The lady proceeds, "whilst sitting at the piano giving a singing lesson, a weight seemed to roll from the instrument and fall with a thud on the floor; my pupil (a young lady from the town) was very much startled."

In her second letter, she says, "I have no one else competent nor interested enough to advise me, and your ready sympathy and prompt response to my appeals, emboldens me to write you so frequently. I think I have read every item contained in the MEDIUMS; some of the matter in the back numbers you sent, lead me almost to exclaim, Can these things be? Our house has been rather quiet lately."

I would like to call special notice to the following:—She says, "I was thinking this morning, May not our disturbances and manifestations here be God's way of introducing Spiritualism into C—and the neighbourhood; there may be nothing really to be revealed."

It may not be out of place to remark here, that Modern Spiritualism was originally inaugurated by means of similar phenomena, at Hydesville, New York, on March 31st, 1818 the communications purporting ostensibly to bring to light a

murder committed there; but really designed to open up general communication between earth and the world of spirits, from which such marvellous results have accrued; and it is not impossible that this courageous lady, and sagacious and intelligent observer, has guessed rightly; at any rate, the matter cannot now be lost sight of. May the fervent aspiration of the Editor in last week's MEDIUM be realised, and may this good lady be sustained, aye, by sympathy and help, and our earnest prayers!

OMEGA.

THE FREE SPIRITUAL SOCIETY OF PLYMOUTH.

The Free Spiritual Society of Plymouth last evening celebrated its anniversary at Richmond Hall, Richmond Street, it being exactly twelve months since its origin. The Rev. C. Ware, having laboured for two years in these towns as a minister of one of the Methodist bodies, was suspended in January of last year on account of his belief in Spiritualism; but a number of persons holding similar views, have formed themselves into a society, invited him to become their minister, in which capacity he has since acted. The society during the year has considerably increased its membership and extended its operations, and now claim to enjoy the patronage, sympathy, and support of many influential friends beyond its formal membership. The proceedings last evening afforded a fair indication that the community is in a flourishing condition; about eighty sat down to tea, and at the public meeting that followed, presided over by Mr. W. T. Rossiter, of Torquay, addresses were delivered by several gentlemen from the town and neighbourhood. Several mediums also took part in the meeting.

The Rev. C. Ware then delivered an address. After making reference to the general aspects of Spiritualism, the Rev. Gentleman said the history of this local movement was wonderful to him, and so crowded with incident that he found it difficult to make a selection. It was pretty well known that he had laboured in these towns for two years as a Minister of the Methodist bodies. During that time he became acquainted with Spiritualism, and at the outset it presented itself to him as an astounding, and, at the same time, a glorious reality. Because he would not deny what he knew to be the truth, and forego the study of the profoundest subject that could occupy the mind of man, he was suspended from the denominational pulpit. There were those, however, who refused to submit ecclesiastical tyranny, which would keep them in mental slavery, and these formed themselves into a Free Spiritual Society, and invited him to become their minister. The society was formed exactly twelve months ago that day in the house of one of their friends; a few days afterwards they secured a room at the Octagon, and took their public stand as a religious body in the town. Soon after this they removed to their present hall. They had had to encounter great difficulties and various forms of opposition. In June last they held a social tea and meeting, and a report appearing in the "Western Daily Mercury," a person signing himself "Isipingo" furiously attacked their cause. But that scribe betrayed such utter ignorance respecting their work that he was only worthy of their pity. They levelled one broadside at him, and he had not since crossed their path. In September, a conjurer came to Plymouth to give the "death blow to Spiritualism." For a time the subject was in everybody's mouth, and of course "everybody" went to hear him; for a time Spiritualists seemed to be the objects of much commiseration; but, lo and behold! the conjurer proved himself a cheat, by failing to exhibit a single phrase of Spiritualism. A correspondence thereupon commenced in the "Western Daily Mercury," in which a whole galaxy of writers took part; for a time the battle was tremendous, but he thought they could say without boasting that they poured into the enemy's ranks such a fire of stubborn facts as to leave their opponents "without a leg to stand upon." It was impossible for him to give them an idea of the advantage their cause derived from this controversy; it was certainly the best thing ever done for it. He did most heartily congratulate them on their present status and prosperity. Since the year commenced they had placed a splendid harmonium in the hall, and he was pleased to tell them that the past week was a worthy climax to the year's work, for he had not seen such vitality manifested at any time during the year; whether they regarded the number of circles held, or persons attending them; the number of mediums of various kinds, the number of strangers and new inquirers introduced, or the interest generally displayed,—they had never had a better Sunday evening service than the last, and he would like to tell them that he had attended a circle on Monday at which were represented nine families of the highest respectability, and communications were received in that circle through three trance and two writing mediums, and there were other striking manifestations of spirit-power. The fact was, that no cause ever had a brighter outlook than theirs, they had no creed, except the Fatherhood of God and the Brotherhood of Humanity; and they enjoyed perfect liberty, their motto being to think and allow others to think; and their aim being simply the natural development of each individual human soul. They could reckon amongst their company that evening some ten mediums, and ere the meeting closed they would, no doubt,

hear some of them speak in the trance-state, expressing the thoughts of their invisible friends.—"Western Daily Mercury," March 16.

GOSWELL HALL SUNDAY SERVICES.

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

Last Sunday, Mr. Goss delivered a very interesting and instructive lecture, the subject being—"Words and Warnings of our Spiritual Pioneers." Those who have heard Mr. Goss will be glad to learn that he will again lecture at this hall on the Sunday after next.

Next Sunday, Dr. T. L. Nichols will occupy the platform, subject—"Evidences of Immortality." We hope to see a large gathering. Commence at 7 o'clock.

R. W. LISHMAN, Corres. Sec.

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

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

Tuesday and Thursday evenings, developing circle for members and friends at 7.30.

Subscriptions, sixpence per week, admits to all meetings. Spirit-mediums and friends are invited to assist in the work. All information may be obtained of

W. LANG, Sec. West London Spiritual Evidence Society

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

Sunday, Mar. 26th, at 7 p.m. prompt, Mr. MacDonnell, on "The Atonement."

Tuesday at 8.30, Experiments in Mesmerism.

Wednesday, at 8.30, a Developing Circle,—Mrs. Treadwell.

Thursday, at 8, a Physical Seance; Mrs. Cannon, medium. Previous arrangement with Sec. is requisite to be present.

Friday, at 8.30, Mr. Wilson will commence a social conversation on interesting matters of the day.

Saturday, at 8 p.m., a seance; Mrs. Treadwell medium. Mr. Hancock attends half an hour previous to speak with strangers. A charge of 6d. is made at this Seance. All others Voluntary Contribution.

N.B.—The Seances will commence at 8.15 prompt, close at 10.

We propose holding a Breakfast in Quebec Hall, on Good Friday morning, at 10 o'clock; after which some good singing, addresses, and followed by a seance. We shall be glad to receive intimation from friends who will favour us with their presence. The object of the breakfast is the formation of a fund for comforting and relieving the sick and distressed amongst us, by profits, if any, arising therefrom.

J. M. DALE, Hon. Sec.

LEICESTER.—SILVER STREET, LECTURE HALL.

On Sunday evening last, Mr. Bent gave a trance address, subject—"Create in me a clean heart, O God, and renew a right spirit within me." There was a fair attendance, and the address was much appreciated.

There will be a Tea Meeting held in the above hall on Easter Tuesday; Tickets, sixpence each.

££, Cranbourne Street, Leicester.

R. WIGHTMAN, Sec.

MRS. HARDINGE-BRITTEN'S WORK.

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

Sundays of March and April—Manchester.

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Mar. 26.—T. SPENCER COBBOLD, Esq., M.D., F.R.S., F.L.S., Vice-Pres. Birmingham Nat. Hist. and Microscop. Soc., on "Parasites infesting the Heart, Blood, and Blood-vessels of Man and Animals; with a reference to the rôle of the Mosquito."

April 2.—E. B. AVELING, Esq., D.Sc., on "The Telephone, Microphone, and Photophone." (Illustrated by Experiments and the Oxy-hydrogen Lantern.)

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

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

The Society's Lectures will be resumed in November.

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