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WHAT IS HELL?—ARE ITS PUNISHMENTS ETERNAL?

A DISCOURSE BY J. F. GEDDES.

Nature consists in a duality of contrasts; light is only light by its contrast with darkness, good by its contrast with evil, sweetness by its contrast with bitterness, the male sex by its contrast with the female, so hell by its contrast with heaven. And as each of these contrasts are in a measure similar to one another, so with hell and heaven; yet as each differ, so does hell and heaven. Yet, as in each of those contrasts, we find always some debateable ground which belongs to neither one nor the other, so we find an intermediate position between hell and heaven. As in the twilight, a little more light would be a state of light, or a little more darkness would be a state of darkness; so with this world, a little more happiness and we would be in heaven, a little more wickedness and we would be in hell. Yet again, as in each of those contrasts it is impossible to draw a severe mathematical boundary, and to say here the one state ends and the other begins, so it is impossible to mark the boundaries of heaven and hell. Philosophy has of late led its followers to see Nature as a widely-spreading tree, whose leaves, each different yet similar, may be traced, uniting in and springing from a different form, viz., twigs—trace these back and they blend into branches—branches emanate from boughs, and the boughs can be followed up till they blend into one common trunk. Thus each type, however dissimilar, is united with the other, is blent with the other, merges into the other; one cannot be wholly destroyed without damaging the other, since the several and certain portions of the one are so intimately connected or interwoven with the several and certain portions of the other. We say, philosophy has of late led its followers to see this wonderful correspondence in nature, but how dimly is the truth perceived even by such pioneers of progress as Darwin, Huxley, and Tyndall? They, however, perceived this common ground in all contrasts, and pointed to the process of evolution, by which God has created, and is still creating, the world. But this mergent process goes on also in the spiritual life; this active principle of evolution will still continue in the next existence.

To approach our subject a little more closely. What is hell? All systems of religion, ancient and modern, unite in describing it as the place, scene, or condition of the punishment of the wicked, and in this it corresponds with the description of heaven as the place, scene, or condition of the happiness of the just. While good exists in contradistinction to evil, then heaven must exist in contradistinction to hell; and so intimate are these conditions that one cannot cease to exist without the other, because evil is only a deprivation of good, and if good ceased to exist, then would evil cease also, since we would have no good to contrast or compare it with; so also with light and darkness, were the one to disappear from existence, the other must necessarily cease to be also, having no contrast; in like manner, therefore, we say heaven cannot exist without hell, nor hell without heaven. Plato in his *Phædrus*, Virgil in his *Æneid*, Mahomet in his *Koran*, all taught the existence of a place of punishment; the disintombed hieroglyphs of ancient Egypt, of Nineveh, of Babylon, of Mexico, all prove a universal belief in this state. Of the *locus*, or place of these states, we decline to give any opinion, further than to take up the words of the poet, who exclaimed—

"The mind is in its own place, and in itself
 Can make a heav'n of hell, a hell of heav'n."

When man has found the exact *locale* of the human soul, the throne of life, or the seat of the mind, then may he attempt to fix the whereabouts of hell and the geographical position of heaven. Neither is it our desire to define its component parts in this paper; they may be boiling oil, boiling pitch, melted brimstone; or they may be mental, and consist of evil companionship, deprivation of God's favour, unrest and mental agony. To fix the ideas of others on these points we decline at present attempting, but it is requisite for a proper understanding of our position and the following remarks, that we define the phase of our belief in carrying out our argument. Inasmuch as at the resurrection we are to arise with material bodies* to see and meet a material Judge seated on a material throne, surrounded with multitudes of material angels, carrying tangible harps, waving tangible palm-branches, wearing tangible crowns; then so far, but no further, shall we be called on to endure physical torments from burning brimstone, boiling oil, melted pitch, &c. If only our spirits are to enter into this disembodied state, then are the various descriptions of heaven contained in the Scriptures or given by other authors mere allegories, those of hell only mythical fancies; the one only consisting when stripped of these gewgaws and trappings, in an infinite (as far as period of time is concerned) happiness in the presence of God and the fellowship of the saints; the other in as infinite (but no more) a misery in the deprivation of God's favour and the fellowship of the lost. These correlative and similar descriptions of heaven and hell are a necessary consequence on the duality of nature. Either of these positions, materialistic or ethereal, is perfectly suited to the purposes of the following remarks, therefore we would rather decline discussing the respective theories at present.

Turn we now to the social position of the inhabitants of these states, and here we have to reason by deduction in consequence of our premises. Of all the theories connected with heaven the most general is one of a gradation of states and of evolution or progression from one of these states to a higher. Buddhism teaches a purgation of transmigration; Mohammedanism inculcates a belief in seven heavens, and this theory we find countenanced also by the Scriptures. This is done in clear terms, and by symbols or metaphors. The clear terms speak of the plurality of this abode or state of bliss: "For thus saith God the Lord, he that created the heavens."† "When I consider the heavens, the work of thy fingers."‡ "Angels, which left their own habitations."§ "Mine hand hath laid the foundation of the earth, and my right hand hath spanned the heavens."|| "Hear, O heavens! and give ear, O earth!"** Now, did this plurality of speech signify nothing? why do we never find this earth spoken of in the same way? But the Scriptures warrant us in going further, and in saying that these heavens are not on the same plane, but superior to one another. We have the foundations in the words—"Who layeth the beams of his chambers in the waters."†† We have the superstructure—"It is he that buildeth his stories in the heaven."‡‡ We find St. Paul distinctly specifying a third heaven—"Such an one caught up to the third heaven"§§. Again, by correspondence, we have these gradations

* Rev. vii. 9 to end. John xiv. 2.

† Isaiah xliii. 5.

‡ Psalm viii. 3.

§ Jude, 6. The original here demands the plural term.

|| Isaiah xlviii. 13.

** Isaiah i. 2.

†† Psalm civ. 3.

‡‡ Amos ix. 6. The Hebrew word is "ascensions," and would have served our purpose better, but we have retained the common usage.

§§ 2 Cor. xii. 2.

symbolically typified in the construction of the tabernacle in the wilderness. The Outer Court into which ought clean might enter, corresponding to the outer courts of heaven; the Inner Court or Holy Place reserved for the priests, corresponding to a more exalted sphere; and the Holy of Holies, where the Shekinah abode, and only the High Priest was allowed to enter, agree with our conception of the heaven of heavens. Then again, we have these gradations metaphorically expressed in the terms "Abraham's bosom," "The right hand of the throne of God," "The Throne," &c. And as the heavens differ in superposition, so necessarily must their inhabitants differ in grade. In the Scriptures we have angel and archangel, cherubim and seraphim spoken of,—we have one angel declaring "I am Gabriel, that stand in the presence of God;"* we have Ezekiel's wonderful vision,† the various gradations in the angelic societies described by John in his Revelations; and thus are we warranted in saying the inhabitants of the respective spheres or heavens differ in gradation of exaltation, even as the stars differ in magnitude.

Having thus shown that the heavens are a succession of spheres, the inhabitants of which are each superior in social status to the lower, we now seek to determine their works, actions, aims, or duties. The popular opinions on this point are well handled with the ridicule they deserve, by a celebrated writer; thus:—"They tell us, that the righteous shall feel neither pain nor sorrow any more; and that all tears shall be wiped from their eyes. So far it is well; this however is only a negative happiness, such as may be found in annihilation; but what actual enjoyments are they to have? Why, they shall sing psalms all day long and every day. This may be a vast pleasure to a mind rightly tuned, but as our minds are strung at present, I believe there is hardly anybody who would not be tired of singing psalms before half the day was out, or, after having sung out the whole week, would have much stomach to begin again on Sunday. But then they shall sit in white robes, with crowns on their heads, and all be kings. This may have great weight with such as are fond of fine clothes, and would be delighted to hear themselves called, 'Your Majesty'; but if we are all to be kings, where are our subjects? Oh! the toils of government would be troublesome: but we shall be called to judge the wicked, and triumph over all our enemies. This may be pleasant to persons of an ill-natured religion; but for my part, I should esteem the condemnation of malefactors a burden rather than an amusement. Besides, all this will furnish employment only for the day of judgment; when that is ended, there will be nothing further to do. Well, but their enjoyment of the beatific vision will not cease. Now, though I can conceive, that to be able to see God as He is, may afford the highest delight to a rational soul, yet the expectation of this can touch us but faintly at present, so little do we know of the matter; and besides, will furnish employment but for one of our faculties, and will end in speculation merely. In short, the common notion upon this subject seems to go no further than an Epicurean heaven, a monastic happiness, an undisturbed, pious, idleness."

Need more be said to show the unsatisfactory state of such an existence? Can we blame the old Dane who preferred drinking wine and chorusing scalds in the Valhalla of his fathers, to floating about on a cloud and singing Tujahs to all eternity? or the child who dreaded to go to heaven lest she should catch cold from sitting on damp clouds? Such descriptions of the heavenly occupations are utterly abhorrent to cultivated and enlightened minds, are only suited for carnal and debased natures; and from such distorted views of heaven arose the perverted ideas of hell in general acceptation. We say the one arose from the other in natural obedience to Nature's laws of correspondence and contrast. Does a heaven exist? Correspondence says there must be a hell. Is that heaven happy? Contrast says that hell must be miserable. Is heaven all light? Contrast says hell must be all dark. In short, the characteristics of both of these states we, in obedience to these laws, can arrange thus in a tabulated form:—

Heaven	Correspondence	Hell
	Contrast	
Glory ..	"	Disgrace
Pleasure ..	"	Pain
Music ..	"	Groans
Clouds ..	"	Fiery Lake
Thrones ..	"	A Bottomless Pit
Freedom ..	"	Chains and Bonds
River of Life ..	"	Burning Flames
The fellowship of Angels	"	The companionship of Devils.

If we attribute ought to the one we must add in correspondence its contrast to the other, what we despoil the one of we must therefore take its contrast away from the other. But we have allowed ourselves to be carried on a little too quickly; we have not yet distinguished the occupations or aims of the inhabitants of the spheres in heaven. Here we pause a moment to crave the reader's patience, if he thinks us too prolix and wandering from the subject; it is requisite that we carefully establish each of these steps in order that we may thereon found our conceptions of hell and its punishments.

To proceed. Man is progressive,—nay, we go further and affirm all nature is progressive. Nothing exists but God alone immutable, but change of state is taking place all around and within us.

Each moment finds us different to what the preceding one did. And correspondence tells us this is no less true of our spiritual nature than of our bodily frame. Seeing, then, we are the subject of change, and that a change of progression, let us examine how the mind or soul of man is employed in this world. It enters life conscious of nothing but its own existence, and by a gradual expansion of its powers it increases in knowledge. It cannot cease this accretion of knowledge, else it would cease to be; and while the soul exists, it is adding to its stores of knowledge by reasoning, by observation, by experience. The source of all knowledge is God: He alone being infinite, therefore is His knowledge infinite; and till the soul of man shall cease to exist, it can never discover God. It was the desire for this infinity of knowledge which led to the fall of our first parents.* This is man's chief happiness; "The desire of our soul is to Thy name."†

Need we go on multiplying quotations from the Scriptures to show this is the soul's aim? Whence sprang the Mystics, the Gnostics, the Hermits of the Middle Ages, but from this all-absorbent desire to know God? Plato taught it in his school. Call Him God, Zeus, Jove, Deos, Theos, Deus, Jehovah, Brahma,—call Him by what name you will, the yearning of the soul in all ages of the world has been for a further manifestation of His majesty. The untutored Indian seeking his medicine alone in the depth of his native forest, the wild New Zealander in his Pah, the Negro worshipping his Fetish, the Chinaman in his Joss-house, and the Biblical student in the retired cloister, are all actuated by the same motive—to know God. That alone is soul-satisfying, though no soul can experience it and yet remain a soul finite and mutable. The wisest men who have ever lived have testified that all else is vanity. Zeno, Crates, Isocrates, Pythagoras, Solomon, Confucius, Solon, have all looked upon this knowledge of God as the greatest aim of man.

That point conceded, then we have the soul, as it were, setting forth on its travels through the world in search of God. It sees Him manifested in the flowers of the field; it marks His design in the starry world; it traces His wonderful working in the animal kingdom, and is not satisfied. The microscope and the telescope are called into play to probe deeper into these mysteries, and thus the soul goes on acquiring knowledge, till death at last puts an end to its sojourn in this world. Well, has it consummated its search? Are there not millions of worlds left unexplored?—millions of types of life in the vegetable and animal kingdoms uninvestigated? Then, with this incomplete task, is the soul to rest? We have shown that this state of rest is incompatible with the being of a soul as a soul, therefore rest is not attained yet. Now, what prospect is there of this rest being gained? Zophar asks, "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know? The measure thereof is longer than the earth, and broader than the sea."‡ And thus the soul goes into the next existence with its quest unfinished, and, till its desire is attained, can know no rest.

Nature abhors a vacuum, and in like manner discourages a hiatus. 'Tis against all nature's revealed laws for the soul to leap into this state of rest at once with its desires unfulfilled, therefore the work of progression must go on and the soul stage by stage ascends from glory to glory, from sphere to sphere; becoming more and more enlightened and perfected in holiness and likeness, therefore nearness to God.

But yet there are other occupations. Selfish conservation of benefits has no place in Heaven. Christ came into this world to bring the offer of salvation; he descended into hell to tell the glad message there.§ Angelic forms appeared in glorious vision to comfort Jacob.¶ They ministered to Christ in the moments of temptation and agony.** The spirits of Moses and Elias talked with him on the Mount of Transfiguration.†† Samuel came to warn Saul.‡‡ And many other instances might be drawn, not alone from the Scriptures, but from daily life, of the comforting ministration or warning monition of these inhabitants of the celestial spheres.

But now we will pause to collect the several positions we have laid down, that from the platform they present we may start afresh.

In the first place then, there is a heaven, and by correspondence there must be a hell, the one a place of happiness and the other by contrast an abode of misery,—happiness in the knowledge of the love of God and his favour; misery arising from ignorance of that love and a deprivation of that favour, happy in the exercise of charity and love, miserably jealous in selfish desire for good. Heaven is a gradation of spheres, each of which is a separate heaven to the sphere beneath and a hell to the sphere above; so by correspondence hell is a series of gradations, the outermost or superior sphere of hell being the outermost or inferior sphere of heaven; and as the inhabitants of the heavenly spheres ascend or progress from glory to glory, so by correspondence must the inhabitants of the lower spheres progress upwards.

Having now arrived at the second part of our inquiry, let us see what we are to understand by the terms Infinite, Eternal. A writer we have already quoted from supplies a few remarks on this point:—§§ "There seems no occasion to suppose that the word everlasting, as applied in Scripture to future punishments, was used in a strict philosophical sense (for the generality of mankind to whom it was preached, knew nothing of any such refine-

* Luke i. 19.

† Ezek. i.

‡ Abraham Tucker's "Light of Nature Pursued."—Chapter on Future Punishment.

* Gen. iii. 5.

† Isa. xvi. 8.

‡ Job xi. 7-9.

§ 1 Pet. iii. 19, 20. || Gen. xxviii. 12. ** Matt. iv. 11. Luke xiii. 43.

†† Matt. xvii. 3.

‡‡ 1 Sam. xxviii. 14.

§§ Abraham Tucker's "Light of Nature Pursued."

ment), but meant merely to convey an idea of a very long duration, without seeing any limitation to it, or thinking of anything beyond. So in common discourse we speak of an immense desert, the boundless ocean, an endless prospect; and we talk of a man purchasing an estate for him and his heirs for ever; not that we believe the estate or his property in it will be eternal, but because no limitation is set to the possession. In like manner we use the term For Ever, to express any length of time to which we can set no bounds, and which has no end in our imaginations." Again, the same author asks:—"What else is eternity but an infinite length of time? Now the idea of infinity is, that of being able to add perpetually without ever coming or approaching to an end. So that the infinitude of a quantity is its exceeding all our methods of computation, a circumstance we can easily conceive belonging to it; but what does so exceed them cannot be the object of our comprehension for that very reason; therefore, we have no right to say there can be nothing beyond what is infinite, or that all infinities must be equal." In another place:—"The Divine Mathematician proceeds not by our arithmetic; He wants not comprehension to grasp the immensity of space, nor line of intelligence to measure the abyss of eternity. He sees distinctly what varieties of infinities lie contained within one another, and what proportion each bears to the other. Nor can we take upon us to deny that He may know there have been many eternities already past, and many still reserved in the bosom of futurity, whereof He may assign one for the distribution of rewards and punishments, leaving ample room beyond for restoring equality, by provision made to bring the balance even among His creatures. If we cannot comprehend this, tell me what there is we can comprehend upon the article of infinities? and then I shall admit our not comprehending it to be an argument of the thing not being so." Thus Tucker reasons, and very ably; and expresses the only feasible meaning which can be attached to the original Greek words "*eis alōwa*," rendered by our translators "For Ever," but which are simply capable of the meaning "For an Age," thus implying a manifest cessation or termination of the period of time therein expressed. Indeed, our translators have adopted in several instances this meaning, while with a strange inconsistency they have chosen in others to translate the terms "For Ever."

Thus they take it in its definitive sense to signify the whole of man's life, the whole course of the world, the whole of a dispensation. And now a series of common-sense questions arise. Why did they translate these words differently in different places? or who gave them authority so to mistranslate the original? or why, but for their own ends, have they so mutilated the sense, especially when the context does not call for it? Till these questions are properly solved, what guarantee have we that the remaining portions of the Canon of Scripture are pure and worthy to be received? What becomes of the boasted inspiration of the Scriptures? What is it to us that the streams flow pure among the hills, if the water is conducted to our dwellings by foul and poisonous pipes? Are we not justified in rejecting the infected malarious supply, and revelling in the rain-fall as it descends from the hand of God? Search Nature for Nature's God, and there learn of Him; go to and study the book which man could not interpolate; let the world around teach wisdom, the plants and minerals show forth God's providence, animated nature set us the example of prayer and praise, the sea manifest the depth and extent of his love. Find:

"Tongues in trees,
Books in the running brooks,
Sermons in stones, and
Good in everything."

Or, as Allan Cunningham observes:—

"There is a lesson in each flower,
A story in each stream and bower;
On every herb o'er which we tread
Are written words which, rightly read,
Will lead us from earth's fragrant sod,
To hope, and holiness, and God!"

We do not say reject the Bible teaching *in toto*, but where the Scriptural teaching runs contra to the evidences of nature, or tends to give us harsh and distorted views of truth, of God, or of the higher and holier instincts of man's feelings, then we claim the right of self-interpretation. And on this point more than on any other do we find the Scriptures lead us to form a harsh idea, yes, an unjust conception, of God. All nature teems with evidences of God's love; with this Biblical teaching corresponds, and so far well. God is love, love concentrated, love essential, love in everything; but if we are to accept this doctrine of Eternal Punishment, this conception of God receives such a shock as to shatter it to the very foundations, and proclaim God as harsh, unyielding, revengeful, and tyrannical. Let us look the matter boldly in the face, and if we attempt to clothe the picture in its sternest colours, it is to lead others to see it in its most forbidding aspect, and induce, if possible, an abhorrence of this vile, misleading doctrine.

First, then, God is love, love essential, love in everything. Love is a part and parcel of God. Without God, love degenerates into lust, unhallowed, bestial. We need scarcely, one would suppose, insist on the truth of this dogma, but our argument demands it, that we should have a reality in our minds of God. Next, then, we are taught both in Nature and the Scriptures that God has created all things, that He cares for all things, that He provides for all things, and, therefore, that He loves all things.

Next, God is unchangeable, therefore, His love is unchangeable and co-existent. So far Nature and the Scriptures agree, and we accept the Scriptural teaching. But when we are called upon to believe that this God, our God, the God of unchangeable love—who is all love—will sit on His throne in heaven to all eternity, puffed up with the plaudits of the hosts of heaven, and gloat over the groans, cries, anguish, and tears of millions of his creatures suffering unutterable torments, with the knowledge that these torments are unending and eternal, we do not hesitate to pronounce it an outrageous libel on God's love—an unmitigated lie. We acknowledge we use strong language, but the exigencies of the case demand it, and the language is scarcely strong enough to mark how utterly abhorrent the doctrine is to us.

Further than this, the Scriptures inform us that our Lord and Saviour Jesus Christ "went and preached unto the spirits in prison,"* "that they might be judged according to men in the flesh, but live according to God in the spirit;"† "to bring out the prisoners from the prison, and them that sit in darkness out of the prison house,"‡ "to proclaim liberty to the captives, and the opening of the prison to them that are bound."§

Now we are bound to believe that Jesus, who was God incarnate, therefore love personified, who left his throne in the heavens to bring the glad tidings of love and mercy to a lost world, having finished his mission upon earth, would be possessed of such a fiendish spirit (for the proceeding was one worthy of an arch-fiend alone) as to go to the abodes of the tortured damned, and tantalise them with the story of that redemption he had wrought out, all the while knowing they would never have the opportunity of accepting it. Where, then, was his love, where his mercy? Yet the orthodox (as they call themselves) would have us believe it. No, we say, let us believe God true though all men be false. Isaiah, in the passages we have quoted, clearly specifies the purpose of our Lord in doing so: the doctrine is utterly foreign to God's nature. If we believe these dogmas, we cannot believe in God's love and mercy, and we would far rather hold to the latter than accept this doctrine. Alarmists tell us that by so doing we destroy God's justice. In reply, we affirm that as God is love, so God is justice, but justice tempered with mercy. The wicked shall be cast into hell; but are we to suppose that the hell of the adulterer, the murderer, the life-long blasphemer, the sinner grown grey in his sins, is the same as that of the infant of a few years old, whose highest conception of sin was a lie of excuse? Justice demands differential punishments proportionate to the offence, yet our exponents of Biblical teachings say all shall be punished alike. On whose side is justice, then, ours or theirs? Then if hell's punishments are differential, hell, like heaven, must be a gradation of spheres, each in itself a heaven to those inferior, inasmuch as it is nearer God than they, and a hell to those superior since further removed from God's face and favour.

The aspirations of the condemned we have already shown are a selfish aggrandisement, each desirous of their own good, until, by their ascension into the superior spheres, they become so filled with a sense of the love of God as to be desirous to communicate it to others. That this is the case Jesus plainly taught in the parable of the rich man and Lazarus. Many would have us believe that the spirits of the lost seek to drag others down to their own level, but this parable was spoken to combat that theory. The rich man sought the safety and not the evil of his brothers. Then the question is asked, How is this ascension or elevation of the lost accomplished? To answer it let us see how the salvation of man is wrought out in this world. Induced by the love of God, constrained by his own demerits, and compelled by reaping the wages of sin, man cries aloud for mercy. All these circumstances, but with added force, operate in the next existence, and the soul in its awful agony cries to its God for release. And as the mere exercise of prayer with faith brings a sense of rest and relief in this life, so will it then; for our God is the hearer and answerer of prayer, and our God cannot change. Thus as the soul is engaged in this exercise it gradually rises nearer and nearer to the throne of grace, ascending into the superior spheres.

It has been objected to this theory that it is visionary and unscriptural, that hell degenerates into a purgatory, that it offers an inducement to sin by holding forth a promise of release at last. As we shall show that the first two of these charges merge into one another, we will take up the third first. Scripture tells us that the punishments of the wicked shall endure *eis alōwa*, "for an age," and *alōwas tōn alōwōn*, "for ages of ages;" and who is there would choose to live the prescribed three-score years and ten in sinful pleasure with the knowledge that they are thereby storing up for themselves ages of ages, or even an age, of unutterable anguish? If such knowledge is not deterrent, then neither will everlasting nor eternal torments terrify. To those who say our theory is visionary and unscriptural, as well as those sticklers for terms, we refer them to the Scriptures. In the Second Book of Maccabees, ch. xii. ver. 43, we find it recorded that Judas "sent twelve thousand drachmas of silver to Jerusalem for sacrifice, to be offered for the sins of the dead," thus showing the belief in posthumous redemption prevailed among the Jews. Some may object to this evidence as apocryphal and uncanonical; but it is yet an open question as to whether it has the same right to be included in the canon or not. Again, many of the ancient fathers quote it as having like weight, and the Church of England, in the 4th Article, recommends its use "for example of life and instruc-

* 1 Peter iii. 19.

† Isaiah xlii. 7.

‡ 1 Peter iv. 6.

§ Isaiah lxi. 1.

tion of manners." This practice of praying for the dead is still in vogue in the Jewish Church, there being special forms of prayer appointed: hence we may reasonably conclude the same practice existed in our Lord's time; yet we have no record that he disapproved of it, which he most assuredly would have done had the custom been wrong or misleading. But we do not need to depend on the negative testimony of our Lord alone; we have corroborative proof. In the Sermon on the Mount* he implies redemption and release on payment of the "uttermost farthing;" in another† he implies that sins will be forgiven after this life. In a parable of the rich man,‡ by "Abraham's bosom" Archbishop Usher understood the paradise of the repentant thief, the outskirts of hell.§ Come we now to apostolic times, and what do we find? The idea of "purgation" is expressly used, καθαρων,|| it being rendered in our version by "fire." So much for the unscriptural objection. And now let us, before bringing our remarks to a close, examine into the belief of the early Church. Origen, who lived 200 years after Christ, taught it; St. Chrysostom, 300 A.D., taught it;¶ St. Cyprian taught it; ** St. Cyril of Jerusalem, Eusebius, Jerome, Tertullian, Augustine, Ambrose, Epiphanius, Basil, were all exponents of redemption after death. Luther admitted the doctrine as founded on Scripture.†† Melancthon agreed with it.‡‡ Cranmer's Liturgy, declared by Act of Parliament to have been inspired by the Holy Ghost, contained prayers for the dead. §§ Bishops Andrews, Usher, Montague, Taylor, Forbes, Sheldon, and many others, authorised public prayer for the departed.

To conclude, we take no umbrage at terms. The great and vital question, as it stands, is this: Is there hope for the departed who have died unrepentant? We have sought to solve this difficulty, and have based our arguments on the economy of the future life—on the certain attributes of Jehovah, even showing how it is consistent with his justice—on the ministry and teachings of our Blessed Lord—on the Scriptures—on the usage of the early Church. And what more evidence can be required? Agreeing with our Father's love, conformable to our Saviour's teachings, for "HE DIED FOR ALL," and commended by godly men. Need we say more in support of our theory? Dr. Wiseman's words will form a fitting close: "It prolongs the tenderest affections beyond the gloom of the grave, and it infuses the inspiring hope that the assistance which we on earth can afford to our suffering brethren will be amply repaid when they have reached their place of rest, and make of them friends who, when we in our turns fail, shall receive us into everlasting mansions."

BIBLE TEXTS NOT GENERALLY QUOTED.

[These texts are suggested as suitable for displaying in public rooms devoted to unsectarian purposes.]

JESUS said—

"The kingdom of God cometh not with observation—Neither shall they say, Lo here! or lo there! for, behold, the kingdom of God is within you."—Luke xvii. 20, 21.

"Suffer little children to come unto me, for of such is the kingdom of heaven."—Matt. xix. 14.

"Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven."—Matt. xviii. 3.

"Blessed are the pure in heart, for they shall see God."—Matt. v. 8.

"As ye would that men should do to you, do ye also to them likewise."—Luke vi. 31.

"Thou shalt love thy neighbour as thyself."—Matt. xxii. 39.

"Why call ye me Lord, Lord, and do not the things which I say?"—Luke vi. 46.

"Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."—Matt. vii. 21.

"Beloved, follow not that which is evil, but that which is good. He that doeth good is of God; but he that doeth evil hath not seen God."—3 John 11.

"The Lord is merciful and gracious, slow to anger, and plentiful in mercy."—Psalm ciii. 8.

"God is no respecter of persons; but in every nation he that feareth Him, and worketh righteousness, is accepted with Him."—Acts x. 34, 35.

"God our Saviour, who will have all men to be saved, and to come unto the knowledge of the truth."—1 Tim. ii. 3, 4.

"The Lord is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance."—2 Peter iii. 9.

"Be ye doers of the word, and not hearers only, deceiving your own selves."—James i. 22.

"What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?"—James ii. 14.

"Even so faith, if it hath not works, is dead, being alone."—James ii. 17.

"When the wicked man turneth away from his wickedness

that he hath committed, and doeth that which is lawful and right, he shall save his soul alive."—Ezek. xviii. 27.

Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour. In whose eyes a vile person is contemned; but he honoureth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.—Psalm xv.

"He that walketh in a perfect way, he shall serve me. He that worketh deceit shall not dwell within my house; he that telleth lies shall not tarry in my sight."—Psalm ci. 6, 7.

"The wicked borroweth, and payeth not again."—Psalm xxxvii. 21.

"To be carnally-minded is death, but to be spiritually-minded is life and peace."—Rom. viii. 6.

"The works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you that they which do such things shall not inherit the kingdom of God."—Gal. v. 19-21.

"Follow after righteousness, godliness, faith, love, patience, and meekness."—1 Tim. vi. 11.

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

"Add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. . . . But he that lacketh these things is blind. . . . If ye do these things ye shall never fall."—2 Peter i. 5-10.

"Follow after charity."—1 Cor. xiv. 1.

"Though I have all faith, so that I could remove mountains, and have not charity, I am nothing."—1 Cor. xiii. 2.

"Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth."—1 Cor. xiii. 4-6.

"Speak not evil one of another."—James iv. 11.

"Wherefore putting away lying, speak every man truth with his neighbour."—Eph. iv. 25.

"That no man go beyond and defraud his brother in any matter."—1 Thess. iv. 6.

"Be ye kind one to another, tender-hearted, forgiving one another."—Eph. iv. 32.

"Recompense to no man evil for evil."—Rom. xii. 17.

"Live peaceably with all men."—Rom. xii. 18.

"Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice."—Eph. iv. 31.

"If any man would not work, neither should he eat."—2 Thess. iii. 10.

"In lowliness of mind let each esteem other better than themselves."—Phil. ii. 3.

"He that doeth wrong shall receive for the wrong which he hath done; and there is no respect of persons."—Col. iii. 25.

"Let us not love in word, neither in tongue; but in deed and in truth."—1 John iii. 18.

"Whatsoever things are true, honest, just, pure, lovely, of good report; if there be any virtue, and if there be any praise, think on these things."—Phil. iv. 8.

"He is kind unto the unthankful and to the evil."—Luke vi. 35.

"Jesus said, Father, forgive them; for they know not what they do."—Luke xxiii. 34.

St. Paul said, "I obtained mercy because I did it ignorantly in unbelief."—1 Tim. i. 13.

"Is any among you afflicted? let him pray."—James v. 13.

"The effectual fervent prayer of a righteous man availeth much."—James v. 16.

SPRIT-DRAWINGS and paintings are now, strange to say, "Psychographic Pictures." Wonders in connection with Spiritualism will never cease while human ingenuity is so fertile.

WORK IN COUNTY DURHAM.—There is much work going on in County Durham, and it seems a pity that no person reports it. This want must be my excuse for this letter. On the evening of the last day of the Old Year, there was a good meeting at New Shildon, at the house of our old and well-tried friend Mr. John Mensforth. The speakers were—Mr. J. Dunn, Mr. John Mansfield, Mr. William Mensforth, Mr. Brass, and Mr. John Barker. The subject considered, it is hoped, will have a distinct influence on the work of the future. Next day we found ourselves at Sunny Brow, and commenced the New Year with a meeting in the evening, which lasted from 6 o'clock till 9 o'clock. Mr. Lobley of Crook, Mr. Archer, Mr. Binns, Mr. Oyston, Mr. Dunn, Mr. Hopwood, Mr. Hills, and Mr. John Barker took part in the proceedings. It was an excellent meeting, and again the grand work before us was carefully viewed, and the best course of action discussed.—JOHN BARKER, *Binchester Colliery, Bishop Auckland.*

* Matt. v. 26.

† Matt. xii. 32.

‡ Luke xvi. 22.

§ Appendix to the Life of Usher, by Dr. Parr, p. 26.

|| 1 Cor. iii. 15.

¶ Cap. i. Philip. Hom. 3.

** Ep. xlv. p. 114.

†† Assertiones, Disput. Leipzig. Art. 27.

‡‡ Apolog. Conf. Aug.

§§ Collier's Eccl. Hist., vol. ii. p. 257.

HISTORICAL CONTROLS.

(Reported and communicated by A. T. T. P.)

DANIEL DEFOE.

"Poor lad; poor lad, he, too, has been imprisoned for the truth, like me; has listened to the advancing and retiring footsteps of the warders echoing along the gloomy corridor. Unlike me, debarred the power of mind, a sufficient consolation for man's injustice; unlike me, he was not allowed the materials for recording passing thoughts. I can realise every passing instant of time; I can realise every thought of his mind during that imprisonment, and I pity him, yes, I pity him, for humble as he is—and it is the medium I am now using I am referring to—humble as he is, and as he was during his unjust imprisonment, yet his cause was as holy a one as mine—the cause of Truth. I bid you good evening, good sir; may God in heaven bless you. Oh, how strange to me it seems the realisation of once more controlling brain fibre, of controlling with active motion the human body; words fail me in describing my astonishment, words fail me in describing the reverie with which my whole spirit was filled to that loving Father that has unfolded such a subtle mystery to spirits disembodied as to those embodied. Bless His holy name for ever.

"In the next order of related matter should come my name—Daniel Defoe."

I here remarked, "The author of 'Robinson Crusoe,' the reading of which, as a boy, sent me to sea as a sailor." He resumed—

"Not only the author of 'Robinson Crusoe,' but also the author of over one hundred and fifty publications, which brought misfortunes on my head, and but a very few bringing any compensation. The spirit of Daniel Defoe, who, when earth-life was closing, saw not through the veil of the spirits' future prospects, and doubted of the all-preserving love of his God. Misfortunes of every kind were pressed hardly on me, forgotten by those to whom I had rendered services and right loyal allegiance, leaving the earth with a bruised, crushed, and fallen spirit, to receive the consolation of those whom my Father had commissioned to meet me. Oh, my spirit swells with the loudest acclaims to His gracious love! Yes, Daniel Defoe, the hosier, the Londoner, the butcher's son, the dissenter, the man whom scurrilous writers have termed the 'Grub-Street Author,' 'the time and party server,' so history proclaims. It is my turn now. Now, you would say, praise God, for it is my turn. It is my opportunity now, and the all-searching eye of the Creator witnesses my controlling spirit at this instant of time. Unseen by you, yet seen by me, are witnesses of my actions and listeners to my words, and I mention God overlooking and His witnesses surrounding as tests to the veracity of my statements to-night. If, then, I deviate from what history proclaims,—if, then, I present myself under a different aspect bear always in remembrance: He that sees, they that witness and believe in my truth.

"My father was a tradesman, and in easy circumstances, a Dissenter, and of the sect denominated Independents. His only aim was to keep his son free from doctrinal change, and by so doing, shut the gates of those great colleges on the Isis and Cam against his son's entry."

I said, "You were no great loser if he did."

He resumed:—"Well, if he did, was I much a loser? Your opinion differs from many whom I could by no means number among my friends. The charge of ignorance, stupidity, non-knowledge of classical or of any scholastic attainments of the higher class was laid to this hosier. I learnt both Latin and Greek, and offered out a challenge to translate into English any two given volumes for any amount within my means. Further, to translate them crossways, and the arbitrator of the best translation to be one of the learned Professors; but this challenge was taken no notice of. I made no parade of my classical attainments; I spoke and wrote as pure an English as any mind living in my day. I wrote for Englishmen, and I used Englishman's language. My first idea of an onward course in life was entrance into the ministry, hence the needfulness of my classical studies; but when the searching questions into my conscientious thoughts were put to me I found, being in the possession of a sensitive mind, though not credited with it, that I could not in good faith answer them. I loved my God; I loved the moral precepts taught in that grand old volume; I loved the sacredness of Jesus the Nazarene's services to mankind, but I could not in my heart, when on earth, realise the truthfulness of the Atonement. I could not realise that any form of man could take upon himself the responsibility of another soul's actions; so that although set apart for the ministry I found myself set apart from the ministry, in other words, rejected. I had been found wanting in the all-sufficient call for so holy an office.

"But though rejected, still I took not more kindly to the church as established or to its forms, and I fully made up my mind to enter the vast arena of politics, and every step that I took added an extra misfortune, for I had erected a standard, and emblazoned on it was the word Truth, and from that I would not deviate. I found friends leaving me and taking the place of enemies; with all it is a hard task to have an original mind and publish original thoughts. I would have you carry your remembrance back to the era of my time on earth. Some five years previous to the Great Plague I was born, and after advancing to manhood came the commencement of the Hanoverian dynasty, whose worthy descendant now fills the throne of your and my country. To proceed, an amount of false patriotism sprang up on every side to be ruled by one to whom they applied every loathsome vice, every species of villany, and whom they branded as an alien foreigner. Well may you

say the pen is a mighty weapon, and the recorded utterances of others and the thoughts of myself found longer journeys and more readers than the mind can realise. I hastily wrote an answer to those wicked calumniators. I personally realised the fitness of William as a man and a truthful one to reign, and acting from these two impulses of my heart I wrote the pamphlet of 'The True Englishman.' My writing seemed to take precedence of my thoughts. I mention this as an earth-remembrance of my spirit. I traced the true birth of these false patriots, their true pedigree from the ancient Britons, their intermixture with the Danes, the Normans, the Saxons, naming in fact every race that had been the progenitor of the true-born Englishman, that the intermarriage of these numerous races into one blood had formed a being freed from their virtues and loaded with their vices. With such a mixed pedigree I satirically asked why they cried out against William of Dutch blood. This pamphlet was the means of introducing me to the notice of England's king, and those who firmly believed that no virtue abided in me say that the pamphlet was written alone for that purpose, proving that if it was so they were envious of my ability to commit this crime, conscious of their own inability perhaps to commit the same; but I had no thought beyond the writing of the feeling of my heart, neither fearing nor caring for the results; so that that charge amongst many others, falls harmlessly to the ground.

"I was received into special office, secret diplomatic service, for which I was well paid. Of the nature of that service more anon; but he of whom you have judged so rightly, King William, passed the way of all flesh, and succeeding him in his power came the weak Queen Anne, the bigoted Tory, one whose whole and sole interest was in Church formation and rule. My writing propensity had gained me more enemies than friends, and more especially amongst the churchmen. During Queen Anne's reign they took a right royal road to arbitrary power, and Nonconformists began to see before them a very cloudy horizon. I wrote a pamphlet called 'The Shortest Way with the Dissenters.' Their are some minds, dear sir, so far in advance of their fellow-men that the ways and means followed by them are misunderstood by those whom they earnestly seek to benefit. Both parties misunderstood, for a time, the object of my pamphlet—the churchmen glorying in it, the dissenters being affrighted and filled with terror. I advocated in the pamphlet the making a stringent law; no milk-and-water measures with these seditious outragers of Church dignity that, fining those who entered, conventicles was their glory, that they even were so misguided as to glory in mulets and imprisonment, but that the author of the pamphlet doubted not that in the event of a more stringent law, a law of hanging, there would be fewer attendances at conventicles, that some would say this is the fire and faggot system once more amongst us. Yes, answered the author of the pamphlet, at first sight it would seem so, but we are not advocating wholesale hangings, but only that of a few of the misguided leaders of each conventicle. By doing so it would crush beneath the heel a few dangerous poisonous reptiles. Men could not realise its object; it was working out its result unknown to them. Thousands of my fellow-countrymen viewed, for the first time, what had been a veiled danger—tyrannical conformity, but the dissenters misunderstood its labour and the work it had to perform, until, like a sudden springing of a mine, came the truth to both, and in that highest assembly of Englishmen it was deemed by those who had formerly triumphed in it as a seditious and dangerous pamphlet.

"Why are you here, Sir Simon Harcourt—here upon earth, where you wronged me? I forgive you: we meet for the first time, I forgive you. How they crowd round all those that have wronged me! Gay stands there, and side by side with him is Pope. Hutchins, there are others also—why name them? I forgive them all."

Here the medium seemed as if he were addressing some persons standing round about him.

"Earth's memories are like a flood; we must not withstand them, but let them carry us along. I had to hide myself in consequence of the publication of this and of other of my previous works, and others that followed. That assembly deemed it necessary to offer a reward of fifty pounds to whoever would surrender me to their keeping, with a full description of my form and features satirically described. Satire and Truth side by side! I had now reached the period of middle age, and I was surrendered into their power, and he whom I have forgiven was then the highest in the legal profession, and tried me, and, with unparalleled brutality, fined me 200 marks—an impossible fine to a ruined man. Why ruined? I will tell you. With all the feeling of high, strong patriotism, I regretted the want of manufactures felt in England, and picked out as a start in a new manufacture the making of pantiles in lieu of the Dutch tiles that were then imported, employing 170 poor men. My manufacturing premises were near to Tilbury Fort. I had to suffer in purse and reputation, the English thinking the imported manufactured tiles superior to any that could be made by English hands. The consequences to me—bankruptcy, an honourable composition, and a fixed resolution to pay to the utmost farthing, though relieved from liability according to the legal fiat. It was at that time I was just tiding over my difficulties that I found myself imprisoned during her Majesty's pleasure in Newgate, and further doomed to silence in respect to writing for several years after my release, with the additional degradation that Sir Simon Harcourt's kindness added, to sit in the pillory. Pope repeats his verses on me, whilst all unabashed Daniel Defoe stands. Multitudes gathered round me. They had awoke to the truth of my pamphlet; they had awoke to the realisation of its meaning; they had looked between its satirical lines, and had enjoyed a

glance at the desired result, and they looked silently on me, and from thousands that passed came tender words of condolence. The authorities were cowed; they did not repeat that punishment, although I was sentenced to its repetition. I was not denied during my imprisonment writing materials. The first use I made of them was the dedication of a hymn to the pillory, in which you may be well assured I did not spare the ministry, nor him who had sent me there."

I asked whether that took place in Godolphin's time.

He said "Yes, and I was released by Godolphin's successor, Harley. Oh, well I remember, though his name has been brought up accidentally, obtained through the question put by you. He sent to me a verbal message, What could he do for me? He had then just succeeded Godolphin. I made answer, 'When he that was blind sat at the gate of the Temple, when in answer to his loud and reiterated entreaties Jesus' walk was stayed and his attention arrested, looking at the blinded one, he asked, "What would you that I should do to you?" "Restore my sight, for I am blind," was his answer.' I said 'Repeat this parable to him that sent you.' I pity any active mind confined within a prison's walls, though whilst there I performed numerous tasks, commencing one which lasted nine years to complete it, having begun and finished it within the walls of Newgate. I am speaking of the Review. I commenced it in Newgate, and I also wrote its last number nine years afterwards in Newgate. But I was not confined there all the time. I was released four months after Harley's message by his demand, and again received office to busy myself in the affairs of the union of the two countries, England and Scotland, residing in Edinburgh: in fact, I resided in several parts of Scotland. I was by no means a favourite there. I was mobbed on several occasions. The Scots were much against the Union, although I told them they would be the greatest gainers by it.

"Why go through a long life of various vicissitudes? Let me hasten to the most memorable part of my earth's experience. You have, no doubt, heard of the work, 'Drelincourt on Death'; it is heavy, dry reading, although it grasps many fundamental truths. I am falsely accused of inventing the 'Confession of Mrs. Veal,' its purpose being to forward the interest of the publishers of the volume. I did not invent; it was the first intimation to me of a Power beyond, of a power which my will was compelled to acknowledge exhibiting systematic intellectuality. The whole of that account was written not by me, but through my hand. I called it willless writing, for the want of better knowledge. It answered the purpose of selling an otherwise unsaleable volume, far beyond what any invention of mine could have obtained, and I afterwards read the authentication of the case for the first time. This led me into the same journey as you are travelling. The doubts of a general resurrection had always been with me, and a re-formed body and a re-habiting spirit I never could grasp, and I began gradually to search into the authenticity of anything of a spiritual nature, no more ridiculing it, and no sooner had I laid the foundation of faith than cases multiplied themselves, and what seemed far beyond the reach came easily to my hands, and I published my 'Researches into the Truth of Apparitions,' and their visiting; and this power which had made itself known so suddenly to me abided with me during my stay on earth. Under this direct influence I gave to the world that volume which gave form to your youthful aspirations and notions, longing for a sea-faring life, afterwards publishing a second part under the name of 'The Moral Thoughts of Robinson Crusoe.' I also published 'The Life of Moll Flanders,' other pamphlets, and also other poems and books, altogether publishing one hundred and seventy-six in all. Mine was indeed a ready pen until misfortunes on misfortunes heaped themselves upon me, and in poverty and heart-broken I surrendered my body, meeting with willing ministers of God's love and their condolence. I have not referred to the Pretender; only it was by and through his means I suffered my second incarceration in Newgate—a misunderstood pamphlet, as in the first case. In this pamphlet I strictly upheld the Pretender's pretensions, bringing on myself a storm of rage from the reigning power.

"I have been in the Next World, in my proper sphere, teaching: not absolutely the same as a teacher surrounded by pupils on earth, not dictatorial teaching, but engaging in conversation always, at all times, with all I meet; speaking of the deep philosophy of the spirit's immortality, speaking always of the soul's aspirations further onwards, speaking of a progressive onwards without limits, unconsciously and unknowingly preparing myself for the great change, preparing myself for one of the leaders in that change, for an unit in that vast multitude of unexpected visitants to spirits still in the form, helping now to pave the way: how helping I know not, but feeling assured that God's will is being obeyed by my controlling. Good bye, God bless you."

I asked whether he had ever before controlled. He said, "I have not taken possession of a body like this before, but I have impressed thoughts into the minds of several, among the rest Charles Dickens. I impressed him with many parts in his 'Little Nell,' and also in 'Bleak House,' and some of the pathetic scenes in the 'Pickwick Papers.' I also impressed him who on earth battled against his reason; he who envied the simple faith of country clown who could believe and be satisfied; he who was so fond of dumb pets, and whose favourite poems were written, with his bunny on his shoulder,—I mean Cowper."

I then began discussing the political position. He said, "Record what I am about to say. Petty differences are now as then. They exist, and they exist only for one purpose, the detriment of the nation's interest. To-day they exist, and they existed in my day;

I risked my life to set them aside. The Duke of Marlborough, as you know, was busy in his wars, as you also well know, party-differences were ruining the best interests of the country, when I, with my own hands, disguised in female apparel, placed a packet in the hands of the Speaker and left him ere he opened it, fifteen men of quality guarded me had he opened it too soon. It commenced, 'Our name is Legion. In the name, and by the command of two hundred thousand Englishmen, you are commanded to read this Memorial to the House; to set aside your party-differences which tend to the disregard of public business, else we will take into our own hands the remedy. Further, we demand the release of the presenters of the Kentish Memorial, maintaining that the English people have a right to memorialise when, how, and where they like, their representatives; they have a right for their voice to be heard and to be obeyed. Peril be to those that attempt to disobey this their command. Signed, Legion.' Every member of county, city, and borough was summoned to immediate consideration of this packet. General consternation prevailed amongst the members. They feared assassination; some fled back again to their country seats; but, to end it, the ruse had the desired effect, and the country's interest held the first place, and so it will again to-day."

Here ends a control about the most singular one I have had. Beyond "Robinson Crusoe" and "Moll Flanders," I had read none of Defoe's works. A reference to the Biographical Dictionary satisfied me that the control had cleared up more than one doubtful point in Defoe's favour.

AN EVENING WITH "MOTHER SHIPTON."

I had heard much of the "No. 1 Institution Seances" held at 15, Southampton Row, on Tuesday evenings, Mr. W. Towns, medium, and the chief control the redoubtable Mother Shipton, of prophetic fame. On Tuesday last I so arranged affairs that I was able to be present, and I now give the readers of the Medium the benefit of my observations.

The circle has been in existence about a year. The regular sitters, about fourteen in number, sit at a square table which just accommodates them all. During the gathering of the company the conversation is enjoyable and animated. The room at the Spiritual Institution was well warmed and lighted, and as the sitters entered the friendly greetings were hearty, and all were at their ease, pleasantly engaged in conversation with valued friends. I was struck with the harmony and affection that pervaded the little assembly; it is, no doubt, an important element in the success of the circle.

The large mahogany table is uncovered and placed in the middle of the room; Mr. Towns sits at the one end with his back towards the east, with a lady on each side of him towards the corners of the table. These ladies sit nearly facing one another across the end of the table, and not quite close to the medium. Mr. Swindin, chairman, sits next with his back to the north, and on the opposite side Mr. J. King, with his back to the south. Mrs. Swindin occupies the other end of the table opposite to the medium. The other sitters do not appear to occupy cardinal positions.

A preliminary conversation ensued connected with the advancement of the Cause of Spiritualism, but as I was in the outer circle with a few more visitors I did not catch its purport. The circle was in no hurry to get under weigh, but in the easiest manner possible chatted away about the progress of Spiritualism, and seemed, for the moment, to forget the real object of the meeting. Perhaps this was well, as it directed the minds of all into a general channel. This, thought I, is a hint for other circles.

Mr. King, who is an O.S.T., seems to act as chaplain, but I understand his recognised official designation is that of secretary. He opened the sitting by remarking that, being the first meeting of the new year, he would read part of the history of "Mother Shipton," in recognition of her kindness towards the circle and also in that she had introduced other spirits who had been of great use in the work. The reading given had reference to the authenticity and ancient claims of the prophecies attributed to Mother Shipton. Mr. King then delivered a short address to the circle on the duties of the several sitters, whose conduct he commended, and concluded with an invocation, of which the Lord's Prayer formed a part. A hymn was sung by the circle.

The medium, Mr. Towns, was then quietly entranced by "Mother Shipton," who commenced a familiar address on the events anticipated in 1881. She deprecated the narrowness of the clerical mind, which she regarded as a stumbling-block to the progress of the country. Looking back to her time, upwards of 400 years ago, the intellectual capacity of the mass of the people had wonderfully increased. They were then complete serfs, goods and chattels, without individuality and freedom to think, and if a man did think he dared not to speak or act, otherwise the very good and Christian ministers of that time would lay hold of him, lead him to the stake and burn him to ashes. There were good men in that day, but they were ignorant. A few who were instructed were bold, and dared to think and act. She herself was looked on by the gentry with great suspicion, but her superior insight conquered them; for when they called on her she had the ability to tell them spontaneously their faults, and reveal to them their secrets, so that they went away with fear and trembling. One good man thought she required to be taken care of, and have her body reduced to ashes, but Providence saved her from that fate, and her enemy soon afterwards lost a limb. Often the round-faced priests would entice her to go and have a look round that old castle, but she thought it best to remain outside. They were polite, pleasant men these priests, but she had no confidence in them, though they had many conversations together.

She then gave a dissertation on disease as being caused by ignorance, and then alluded to the end of the world in 1881. She said the world in which she existed when on earth would be all past away—there would not be a vestige of it left in 1881. Were they to look at this question in a spiritual or a material sense? Materially speaking, any man's world only lasted as long as his body lasted. Every man leaves in the world the results of his life, either good or bad; and as man creates light, so is the march of intellect hastened on till now men

travelled by land and by sea, as prophesied by her, but in a manner which was quite incredible in her day. But she had also said that man would fly through the air. This would be fulfilled, and man would require no mechanical agencies to carry him. By compressing electricity equal to the weight of his body, and by computing distances, he could rise aloft, and by his calculations, alight just at the place he intended, and without mechanical effort. Science, she said, was as yet in its infancy, and if men would leave books aside and study in other directions they would attain to far greater results. The mysteries of Nature were not yet unlocked; but the greatest scientific principles will yet be discovered by a simple child.

The spirit then took up another phase of modern life—the war mania. Priests, people, and princes to-day, pray “Lord, have mercy upon us,” but the “Bible” manufactured by them is so murderously powerful, that at a single blow, almost, it can knock down a city, and kill thousands. Men pray for the love and goodness of God, and yet they go on manufacturing these instruments of death. The crowned heads of Europe, she said, are like rotten eggs, they might pass laws, but they could not prevent men thinking and realising their right to that which the earth produces. God, ever good and merciful, has provided for all, but with the tyrannical classes, it is—Lord, have mercy on themselves, but not for anyone else. What has this got to do with the end of the world? Very much; for when the science of humanity is so studied that the god of murder is alone worshipped, it is time that such a cruel and savage system should pass away, and allow the bright sunlight of God’s goodness and truth to shine for the benefit of all.

She then spoke of cycles of 1,000 and 7,000 years, and of the decay and growth of planets, the gross life, of the new drawing off refinement from the old. A good old man, though uneducated, might do for his time, but his sons must be educated, because circumstances changed so. The old man attends a public meeting, the better educated son is addressing it. The old lamp has given out all its oil, but the new one is burning all the more brightly.

The new world of to-day, she said, was more effective in turning up the sod than in her time with seven horses in the plough. The light of to-day eclipsed that of her time, derived from scraps of fat saved and with a little wick stuck in a round mass of it. Nowadays a man may travel many thousands of miles, but in her time a hundred miles was a journey that few attempted. Young men in her time walked at a snail’s pace, and required something to lean on. Ten miles an hour was an extraordinary feat. The forces were not in a condition to do better; but now the light of a new world is dawning on earth, and Spiritualists should be prepared to take advantage of the new inspiration. The old order of things, such as she knew them, is almost passed away, and a new dispensation is at hand. The earth must be brought to its new condition, when men will live in happiness and peace in communities, and follow occupations of usefulness according to their tastes: not for the love of gain, but that they may be of advantage to their fellows. This would, indeed, be a new world. Woe be to the man that throws his talents into the dust; as he uses these talents, so will his position be in the coming time.

In speaking of the agencies bringing in the new world, the spirit alluded to the Spiritual Institution. It was a noble star, like that of Bethlehem. Every change has its star as a forerunner; they operate on the earthly, selfish conditions of men, and keep progress alive in the country. Fifty years ago men would not have dared to meet in this way for spiritual purposes. God be thanked that the “good old time” is gone never to return. The end of the world is the end of the old ways and customs, and the beginning of a more spiritual age. She would like to see them trim their lamps and combine together to work out the purposes of the Creator. Let woman understand herself; let her be put in her place, and if the men of two hundred years ago could come again on earth, they would exclaim, “Surely this is not the world I was born in, things are so much changed.”

She said somewhere in her prophecies it was stated that the Eagle would be in the mouth of the Lion. That prophecy was being fulfilled to-day. Russia is met in her designs by this dear old country, in which she was born. The old British Lion had been the educator and the sustainer of the world, and his influence had been great and good over millions. He would still continue to do his part. The Eagle fears the Lion. If she got the Lion under her claws she would do with the others as she pleased. Russia will not become the tyrant of the world. For 200 years the Lion will have its sway, and the English tongue will extend from pole to pole, and unite mankind in the arts of peace and spiritual progress. The Lion runs from wood to wood, from continent to continent, and as he runs he roars. He has been wonderfully tame of late. He has lain down with his tail between his paws, and licked the end of it. This condition of the Lion the spirit attributed to planetary influences, and said there was not one real astrologer on earth at the present time.

The spirit concluded by holding conversation with a visitor who frequently passed Shipton, near York. The spirit’s husband was a carpenter, and she thinks built some houses which gave the name to the place. She was disgusted to find that her old residence had been turned into a public house. She also spoke of Beverley Castle and the dripping well, which had three steps down to it in her time. The control then ceased.

Raps loud and distinct were now heard on the table, and “Sam” was supposed to be present. This spirit answered many mental questions truthfully by the raps, and also moved the table in a lively manner. Mr. Towns described the sister of a gentleman, who was an entire stranger, and attended for the first time. Mr. Towns was asked to give the age. He replied, five or six years. The gentleman said it was seven years, and so the description was satisfactory. Mr. Towns was then controlled by another spirit, who gave instructions respecting future development, and that the circle was to be kept strictly select. It was thrown out that the materialisation of animal forms that could speak would be a better test of the genuineness of the phenomena than any that had yet been put forth.

Mr. Towns, under influence, gave a lengthy and eloquent exhortation on the personal conduct of the sitters, closing with a benediction. The Doxology was sung and the proceedings terminated. Mr. Towns suffered from a severe cough and pain in the head, and was controlled

with difficulty. The spirit apologised for the manner in which she was able to speak. I have rendered the statements given as nearly as I can, but have no means of judging of their truthfulness; I simply report what I heard.

“A VISITOR.”

MRS. WELDON’S LECTURE.

Dear Mr. Burns.—This lecture last night, at St. James’s Hall, was truly an intellectual and artistic treat, for with evident reluctance the audience made for the doors after the charming songs which terminated the evening, and which the more fascinated the listeners coming as they did from the same lips through which a glimpse of stern ghastly reality reminded us that all things are not bright. The frequent “Hear, hear,” and “Shame” at proper points developed into a hearty climax when the fair lecturer expressed confidence in the protection of the public, should she have to face another attack: the very prompt voice, “We shall take care of it” assured all of more than empty words. Her allusions to the unfairness of the press were received with unmistakable appreciation, hopeful, indeed, as a foreboding of the surprise when it shall come to light how Spiritualism, with its blessed attendants, lunacy law reform, vaccination dabbling disclosures, &c., has been pulled down, probably out of fear that it will, in due course, “show up” more of the filthy “carbuncles” of modern civilisation, or “syphilisation,” as a sarcastic German professor called it in an opening address to his medical students. Mrs. Weldon may rest assured that she has cleverly driven a wedge into the hard block of lunacy laws, and masculine hands will be tempted to hammer it further in until it splits; and what a nice swarm of nasty worms and parasites will creep out of the nest! These lawyers are so difficult to handle, for it requires one of them to try it. As to the slowness of the press to give a chance to hidden truth, let me state that, some years ago, I asked an editor in Manchester who fairly investigated (consequently believed in the spiritual phenomena), “Don’t you think it is time now to present to the public the genuine side of it?” “Oh, dear, no,” he replied; “they would smash our shop, and cry ‘we had gone mad!’”

Thus the few paltry cases of clearly proven cheatings, and sweeping numbers of supposed frauds, with no mention at all of conspiracies against helpless mediums, have wrought such an amount of ignorance and spite among people that the cleverest scientific scholars have no stand against these “know nothings.”

I have been sadly impressed of this state of “enlightenment” among my own countrymen, in a little German Hotel in Soho, although the occasionally fair remarks make up for the clumsy (lünmelhafte) allusions quickly following after a newspaper “exposure.” How degrading to logic that the “royal mint” should be insulted because base coin is tossing about! If Mrs. Weldon undoubtedly succeeded in giving proof of her “sound intellect,” the very fact that it escaped untouched from the “gang of conspiring mad doctors,” should convince of its resisting force too. In conclusion, we Spiritualists are bound in gratitude for her work, should the mad doctors insist on making a raid on Spiritualists generally.—Yours truly,

C. REIMERS.

London, 8 Jan. 1879.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, W.

On Sunday afternoon, Jan. 5, Mr. W. H. Lambelle, gave an excellent exhortation to Spiritualists, in reference to the importance of allowing the principles of their faith to act and influence the duties of their daily life, thereby showing the probable effect it would have in reference to the success of the Cause in the future.

On Tuesday, Jan. 7, Mr. Lambelle, again occupied our platform, taking for his subject, “The Mission of ‘Spiritualism.’” In the course of his address he pointed out what was the mission of Spiritualism from a social, political, and religious aspect. While treating the above subjects, he pointed out, in a most effectual manner, existing evils, and then gave a most excellent remedy whereby those evils might be eradicated.

On Tuesday next, Jan. 14, Mr. J. Hocker will re-open the discussion upon the subject: “If Spiritualism be true, What do we learn therefrom?” this being the adjourned discussion on the lecture delivered by W. O. Drake a few weeks back.

On Sunday evening, Jan. 12, at 7.30 for 8, Mr. Harby, clairvoyant test medium, will attend, who has again offered his services for the benefit of the Association.

The Committee request that all books now out belonging to the library of the above Association, be sent in forthwith, in order to correct the list and make a new catalogue.

W. O. DRAKE, Hon. Sec.

SUNDAY LECTURE SOCIETY.

The Society’s lectures at St. George’s Hall, Langham Place, on Sundays, commence each afternoon at four o’clock precisely.

January 12, Richard A. Proctor, Esq., B.A., F.R.A.S. (author of “Other Worlds,” &c.), on “Sabbath Superstitions: the Human and Astronomical Origin of the Week.”

January 19, T. W. Rhys Davids, Esq., on “Is Life worth having? and the Eternal Hope: an answer from Buddha’s first sermon to some questions of to-day.”

January 26, Rev. J. F. Blake, M.A., F.G.S., on “The Microscope in Geology.” With Oxyhydrogen Lantern Illustrations.

February 2, Matthew Macfie, Esq., on “Religious Analogies, Ancient and Modern; with special reference to the Cross and its connection with Phallic Symbolism.”

February 9, Lawson Tait, Esq., on “The Method employed for the Fertilisation of Flowers, and the relation of Insects to Plants.” With Oxyhydrogen Lantern Illustrations.

February 16, A. Elley Finch, Esq., on “The English Freethinkers of the Eighteenth Century.”

Admission: One Penny, Sixpence, and Reserved Seats, 1s.

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

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

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

SUNDAY, JAN. 12.—Mr. E. W. Wallis at Doughty Hall, 14, Bedford Row, at 7.

TUESDAY, JAN. 14.—Select Meeting for the Exercise of Spiritual Gifts.

WEDNESDAY, JAN. 15.—Lecture on Phrenology by Mr. Burns, at 8. 1s.

THURSDAY, JAN. 16.—School of Spiritual Teachers at 8 o'clock.

FRIDAY, JAN. 17.—Social Sitzings, Clairvoyance, &c., at 8. 1s.

THE MEDIUM AND DAYBREAK.

FRIDAY, JANUARY 3, 1879.

NOTES AND COMMENTS.

It is with great pleasure that we print the letter of Mr. Tyerman, who is at present in Boston, U.S.A., and will be amongst us in about three weeks time. Mr. Tyerman was a clergyman of the Church of England, in Australia, but left that position that he might engage in the work of Spiritualism. He has done unspeakable service to the Cause in Australia, published several works, and may be regarded as the apostle of Spiritualism in that distant empire of colonies. Mr. Tyerman is not a partisan in any way, so that he can grasp with fraternal feelings the hand of every worker. We hope friends all over the country will make up their minds to get up meetings for our distinguished visitor, and keep him busy while he is with us.

We are delighted to hear of the activity of our friends in county Durham. Let them go on in the old apostolic course, and they will succeed. Keep clear of officialism, and the mere task of toiling for the employment of professional speakers. Secure a visit from worthy strangers when convenient; but let that be altogether subservient to the home circle and brotherly interchange of advice and experience. Mr. John Barker, Binchester Colliery, *via* Bishop Auckland, is willing to assist any friend requiring help in the Cause of Spiritualism. We hope to be amongst our county Durham friends again at an early date.

The multiplicity of Sunday meetings in London is a matter for sincere congratulation. There is room for dozens of them. Let each hall endeavour to gather into it the truth-seekers of the district, and, above all, cultivate the acquaintance of those who are possibly in a position to profit by a lecture, but who are not prepared to join in a circle.

We publish again this week one of Mr. Geddes's able discourses. The subject has been very frequently treated of late, nevertheless Mr. Geddes's effort is fresh, original, and instructive, though somewhat adapted to orthodox views.

THERE is a continuous demand that A. T. T. P. collect and publish a volume of his "Historical Controls." From the numerous letters we have received we should think an edition would be very soon exhausted.

A WELL-KNOWN pen thus writes:—"I enjoyed reading your letter in the MEDIUM this week, there is such a hearty ring about it. It is as you say, people confuse you and your work. Your work makes demands upon others for them to help to sustain it, while you bear the actual labour of keeping the Institution going pretty well single-handed and alone. A. T. T. P.'s communication 'Olla Podrida' is most instructive; in fact, were the Controls to say what people say they ought to say, the unhappy sceptics would still be disappointed, and call it a clear case of misunderstanding. As a reader and admirer of the Phædo I should much like to know why 'Plato' now regrets his account of Socrates' death given therein."

ANOTHER friend writes: "I hope you will do all in your power to give us one lecture per week from some source or another; it is so useful to read to the family on Sunday evenings, when, owing to the weather, we can get nowhere else; and they are more valuable than we can hear elsewhere as a rule." Thus the MEDIUM weekly instructs many thousands, which good might be infinitely extended by enlarging the circulation. Will every true friend of the Cause do all that is possible towards this desirable end?

FROM THE AUTHOR OF "THE OLD MAN'S CHRISTMAS BOX."

It is always pleasant for an author to know that a work has been appreciated, and that the characters depicted therein have appeared so life-like as to strike the reader with matter-of-fact reality. This might be allowed to pass, but as offers of money have been made for the benefit of poor old Lizzie, I think it proper to say that, though the facts are true, yet this character has no individual existence. Any generous feelings that the narrative may have prompted may be with good grace employed in ministering to the present requirements of those engaged in promoting the Cause, and thus prevent possibly in the future that destitution and suffering which the story sets before the reader.

The object of the tale is to show that spiritual development may secure to man supreme happiness in the midst of the poorest physical conditions. Other points have been noticed which I may further explain next week. A reprint of the little work has been demanded, and I can only say that the publisher has my full consent if he can see his way clear to undertake it. Though I was used in writing it, the tale is not mine, and I freely give that which I freely received.

THE AUTHOR.

The Christmas number of the MEDIUM sells steadily, but there is yet considerable stock on hand. The reprint will be undertaken at once if a sufficient number is subscribed for in advance to warrant the undertaking.

THE PUBLISHER.

HIGH ART.

MR. WATSON CONTROLLED BY "TITIAN" AND "CORREGGIO."

To the Editor.—Sir,—This new phase of mediumship is now being developed. After three sittings the medium produced two very fine paintings in oil, representing "Ministering Guides in the 3rd Sphere." They contain some 200 figures, which have quite an original degree of finish and composition, and have been pronounced to be painted by the hand of a master, the colouring being delicate and harmonious; to accompany the paintings are two drawings in crayon, with notes describing the various groups and incidents which are seen by the spectator.

I invite all investigators and friends to come and inspect those works of art at my consulting room, No. 22, New Bridge Street. And am Sir, yours faithfully,

Newcastle-on-Tyne, January 6, 1879.

W. T. SMITH.

MR. CONNOR, CLAIRVOYANT.

Mr. Editor.—Will you allow me, through the MEDIUM, to call the attention of your readers to a clairvoyant who, for the last seven years, has been giving most undeniable proofs of mediumship. I allude to Mr. Connor, who, as a test medium, would be highly appreciated if he would allow himself to be introduced to the public.

Amongst the tests which I can myself speak of, I may include absent or departed friends, incidents of 'past life' and guidance in future pursuits, both as to private and business matters.

L. de CAUX.

SPIRITS ON POLITICAL QUESTIONS.

Dear MEDIUM,—I am glad to see by your reply to Baron Dirckinck Holmfeld, that you consider the MEDIUM in no sense a political organ; but as you have already published the opinion given by "Marcus Maullius Capitolinus" (a spirit who is certainly no authority on the subject in question [why not?—Ed. M.]), and as you admit that the Baron is on the same side, you will in fairness, I think, allow me to say there is another side and a very different view given by spirits far more likely to understand the subject and who undoubtedly do know the men they are talking about.

I need do no more than give the names of a few of the spirits I refer to: they are Richard Cobden, Abraham Lincoln, George Wilson, George Thompson, Robert Owen, R. D. Owen, John Russell, Henry Brougham, Charles Dickens, and J. Stuart Mill.

Our communications were all carefully written down and dated.—Ever yours sincerely,

A. WILSON.

[In publishing mediumistic statements, we do not recognise any "side." We are attached to no party. They are all somewhat right, but as partizans, most certainly wrong.—Ed. M.]

RELIGION of Spiritualism at Cavendish Rooms, by J. William Fletcher. Music by Miss C. Leslie Younge. Mr. E. H. Greene in the chair.

BETHNAL GREEN ROAD, No. 407.—A seance will be held this evening at 8 o'clock by Arthur Savage.

We have two applications for domestic servants. Those in want of a situation should write to the publisher, 15, Southampton Row, London, W.C.

A WIDOWER has a little girl, eight years of age. He would like to place her in a family, to be cared for and educated. Apply to the publisher, 15, Southampton Row, London, W.C.

MR. T. M. BROWN expects to be in Chesterfield for a few days, and to reach Derby on January 10. Address—Care of Mr. G. H. Adshead, Victoria Street, Derby.

MANCHESTER.—Mr. Alex. Duguid, of Kirkcaldy, has kindly offered to give a trance address, in Grosvenor Street Temperance Hall, on Sunday, January 12, at 2.30, Mr. William Oxley in the chair.—GEORGE DAWSON, January 6, 1879.

In reply to the suggestion of Baron Dirckinck Holmfeld that vaccination is the cause of diphtheria, a correspondent observes that it only weakens a good cause to endeavour to sustain it by inappropriate arguments, and states that diphtheria rages amongst South Sea islanders, where vaccination is unknown.

AN AUSTRALIAN VISITOR AND SPIRITUAL WORKER.

James Burns, Esq.,—My dear Sir and Brother.—I send you a few lines to inform you that I have nearly finished my trip through America, and intend being in England in a few weeks' time, all going well. Since I last wrote to you, I have crossed the continent from San Francisco, a distance of nearly three thousand miles, and lectured at most of the principal cities on the way. In my travels I have, of course, seen a good deal of America and its people; but I have been most interested in observing the condition of Spiritualism in this country. It has been my good fortune to have sittings with several excellent mediums, and to witness a variety of phenomena, under conditions which compelled me to accept them as of spirit-origin. I may possibly, when over in England, relate some of my experiences. I have also met a number of fine workers in the Cause, who are doing their best in their several spheres to diffuse the new light far and wide; and I find that, as a matter of fact, Spiritualism in some form or other is already much more extensively believed in than its opponents are aware of, or would like to admit. Indeed, I am quite prepared, as the result of my inquiries and observations, to endorse the estimate which makes American Spiritualists alone, several millions in number. Still, as a *public* Movement, Spiritualism is not in such a healthy and flourishing condition as could be desired. Many believers in it have not the courage to openly avow their belief; while numbers of others, who are not afraid of showing their true colours at times, manifest an indifference to the welfare of the Cause, which is difficult to reconcile with a clear perception of its importance to the world, and of the obligations its grand truths impose on its believers. I cannot but hope, however, that better days are at hand, and think that signs of a Spiritualistic revival are already discernable in several places.

But I will not extend these remarks. My chief object in writing is to inform the friends in England of my intended visit shortly, and of my desire to deliver a few lectures there, before I return to Australia. I am engaged to lecture in Boston on the first and second Sundays in January, and purpose leaving for England immediately after. Hence, I am likely to be in England about the end of January; and as I only intend remaining a few weeks in Fatherland, I want to make the most of my short stay; and shall therefore be glad if any societies that I may be likely to speak for will bear this in mind. Letters on the subject can be addressed to me at the office of the MEDIUM, London.—With kind regards, I remain, yours fraternally,

J. TYERMAN.

Buffalo, New York, U.S.A., Dec. 24, 1878.

A PRAYER FOR THE NEW YEAR, AND FOR ALL TIME.

God! keep me in Thy bosom close!
That holy state of perfect peace
Wherein Thine angels e'er repose;
That love wherein they ever live;
That innocence of wisdom, high;
And purity, I pray Thee give!
O Father! grant that I may be,
As humble dewdrops, clear to Thee!
Too great art Thou for poor, small me;
But through the lowly drops of dew,
The great Sun's brightness shineth forth
In glinting rays of rainbow hue.
O Father! cleanse me, and permit
My soul to hold Thee, clearly, thus;
And, humbly, some sweet rays transmit
Of Thy dear love and purity;—
Some innocence of angels, wise;
More faith, and true humility!

Jan. 1, 1879.

CATHERINE WOODFORDE.

MR. BURNS AT DOUGHTY HALL.

On Sunday evening Mr. Burns will lecture at Doughty Hall, on "Spiritualism in Harmony with Man's Nature." To commence at 7 o'clock. Doughty Hall, 14, Bedford Row, Holborn.

FRIENDLY VISITS FROM J. BURNS, O.S.T.

I have not yet ventured to fix any appointments. My first meeting was at Doughty Hall, on Sunday evening. I was astonished to find how shattered my nerves were, and how much the meeting debilitated me. It is almost impossible to gain strength, hard at work, and saddled with crushing responsibilities. It is possible that my first trip will be to Ipswich. I expect the debate with Mr. Baitey to come off soon. The throat affection is liable to return when weariness or chill is experienced.

J. BURNS, O.S.T.

A SEANCE BY A NEW MEDIUM.

On Monday, Jan. 20, Mr. J. C. Husk will give a seance at the Spiritual Institution; to commence at 8 o'clock. Though he has been for some time developed as a physical medium, Mr. Husk has not put himself forward, and has been better known for his fine singing, which has so long been a feature at the seances of Mr. Williams, at Lamb's Conduit Street. The admission will be 5s. each sitter. The proceeds to go towards the Spiritual Institution Fund, to help the deficiency that remains on the expenses of last year. Mr. Husk has kindly offered his services for that purpose.

Contents of the "Medium" for this week.

	Page		Page
Hell and Eternal Punishments.—		Friendly Visits	25
J. F. Geddes...	17	Poetry—Prayer for the New Year	25
Bible Texts not generally quoted...	20	New Year Thoughts by "M.A. (Oxon.)"	25
Historical Controls—Daniel Defoe.		Questions and Answers—	
By A. T. T. P.	21	The Bible, God's Word	27
An Evening with "Mother Ship-		Midland District Spiritualists' Com-	
ton"	22	mittee	27
Mrs. Weldon's Lecture on Lunacy		Mr. Fletcher at Cavendish Rooms—	
St. James's Hall	23	Opening Lecture	27
Marylebone Association	23	Spiritualism at Newcastle	27
Spirits on Political Questions	24	Johann v. Leiden and Christian	
Notes and Comments	24	Heinrich Heinecke	27
Letter from the Author of "The Old		Appointments	28
Man's Christmas Box"	24	Advertisements	29-32
Mr. Connor's Clairvoyance	24		

NEW YEAR THOUGHTS.

By "M.A. (OXON.)"

A two days' interval in the midst of work that knows with me neither beginning nor end, but goes on uninterruptedly through the years, gives me an opportunity of saying a word of greeting to the MEDIUM and its readers. To all a happy New Year! Happy, in the conventional sense, it will not be. For all round and about us are surging forces that will mould and make us on the anvil of Destiny. As well ask for quiet in a blacksmith's shop as for peace in 1879. It is our lot to live in the transition time between one age and its successor. "The old order changeth, giving place to new," and the time of change is a time of heart-searching and distress, of perplexity and bewilderment. It is not at such times that we look for unanimity, peace, and the harmony of settled work. We expect other fruits from the spirit of such an age: keen incisive searching out of fact and truth: the gathering of the grain, the thrashing and the winnowing of the corn, each stout arm wielding its own flail. These are the works of to-day; for a time of peace and harmony, when the rude work has been done, remain other fruits of a gentler spirit—love, joy, peace, wisdom, and righteousness. That day will not dawn yet; and meantime, looking to our Sabbath rest, we toilers must labour on.

And yet my wish does not seem to me out of place. There is as much happiness in the consciousness of a good day's work honestly done as in any state with which I am acquainted. I can understand a poor half-starved labourer thanking God from his stone-heap by the road side as he sees his work before him done, and well done, and going to bed with a heart of satisfaction. And that satisfaction is within the reach of us all, no matter what drawbacks there may be. That, at least, we can get.

And more than this. Each worker ought to derive comfort and consolation from the sympathy of his fellows. We want, if we can, to find out how to work so as not to elbow our next neighbour, tread on his toes, and generally "rub him the wrong way." A very hard thing to do. An impossible thing to do, in some cases and with some people. An undesirable thing to do if it leads to the blinking of truth, to time-serving, truckling, or half-hearted namby-pamby lukewarmness in belief. But a very rare and cultured virtue when it leads to sympathy with varied forms of truth; to respect for honest work in any direction whatever, so it be *honest*: to a desire to so speak always as to wound none: to the gentleness and meekness and long-suffering of the Christ.

All this and more is well put in the paper on "The Heart and Soul of Spiritualism." "We have not yet got to the heart of Spiritualism." I hear the complaint in many shapes and ways. A very large correspondence with Spiritualists, most of whom I have never seen in the flesh, and probably never shall see, but whom I know in the spirit, puts this complaint before me in divers forms.

"We have not got the clue yet." "We want more religion in Spiritualism." "We are too scientific." "We want something that will bind us together more." These, and such as these complaints lie on my breakfast table day by day. True enough. Quite true. We have not got to the heart, we do want cohesion, we do need that which is roughly called religion to bind us. I know it well. But I don't expect to get to the heart of Spiritualism either this year or next, or at any time while I am prisoned in this body, a prey to its ills, caprices, and passions; susceptible of all the manifold influences that blow on me like the winds from every quarter under heaven. Spiritualism is a term that embraces within it all or nearly all that concerns me in the most far-reaching interpretation of my eternal interests. And if I had fathomed them by this, I should begin to think that I am a very much smaller creature than I know myself to be.

No doubt we seem to ourselves to be beating the air, to waste force, to loose time, and to make less progress than we ought. It is a very good sign that some of us feel that! We are not the best judges, and those who fight in the thick of the conflict are not the persons to appeal to for information as to the result of the battle. They can tell how they themselves have fared; they can relate individual deeds of prowess, perhaps they can tell how a wing has been routed, or a position captured. But it is the silent man, on the hill away from the smoke and din who takes in through his telescope the whole situation, and can tell how things will go. It is his business to direct the blows of which those who deal them can hardly estimate either

the force or the result. They have simply to fight, and to see that they obey orders.

No, we have not got to the heart yet. To drop the metaphor, and take another view. We have not yet got hold of the binding power which will cause us to sink selfish ends in view of the common cause. We have not *heart* enough, in the sense of affection and sympathy. We are too much "for our own hand," each for himself. We do not get that religious force at work in us, that we find in the smallest sects, and which provides them with means of subsistence and even of propagandism, as well as with a fund of brotherly sympathy and support. There is not a little Bethel in any back end of this Kingdom, but will undertake to convert me to its peculiar tenets—and some of them are *very peculiar*—and when it has done so, will assimilate me into its body, and make me a member of itself. Nothing is more surprising than the way such little bodies—and some of them are *very small*—stick together. Instead of it being "Every man for himself," it is "Every man for the Chapel." It is a point of honour to cohere, and if there be divisions they are rarely heard of outside of Chapel walls. The dirty linen is religiously washed at home. They have got at the *heart* somehow.

But we conduct our business on other principles. Possessors, if we only knew it, of the great central truth that underlies all others religious truths;—of that which "is the pearl of great price," of all that can make us work out our own salvation, live decent lives, and die happy deaths, when our time comes—we are occupied in any insane way rather than in doing what we ought as a body. Some are labouring to prove that the Truth is no truth at all but a queer delusion. Some that it is a phenomenal fact destitute of any particular significance: a curious toy, an odd freak of nature, a really good amusement for a winter's evening, the last new thing in round games! Some have got so far hold of one corner of the Truth that they have no eyes for any other part of it, and so the fair symmetry is spoiled. And some, alas! are so jealous of their neighbours that they can spare them no share of what the good God has sent for all, and snap and snarl till they drop what they have got themselves, and go on snapping in unconsciousness that their mouths are empty.

But these are few: and it is fair to say that the divisions that disfigure our ranks are the result in many cases of personal absorption in a particular line of enquiry or investigation. Spiritualism attracts to it minds of very varied order, and they are by no means disciplined yet. I don't want them dragooned into uniformity: but I wish they would always make sure that their rifles were pointed at the enemy, and not at some of those who are fighting on the same side as themselves.

Now this condition of things will last some time yet. Not for the next two years at any rate will the din of strife be hushed, and those years will be, unless I greatly err, times of searching of heart to many a faint believer; times of sore temptation to those who suffer for the possession of truth; times of hard conflict to those who fight in the front rank. What we have to do is to see that we keep our powder dry and our heads clear, and if we can manage to stand shoulder to shoulder, why, we shall gain so much more strength.

The opening number of the *MEDIUM* is so improved in type, and form generally: it is so well filled with good words that I hope it may continue as it has begun. I am glad to see my old friend, and indefatigable co-worker, Epes Sargent, to the front. He always has a seasonable word worth hearing, and few, very few are able to do for Spiritualism work either so good or so extensive.

I have had no means of preparing myself to express an opinion on the extraordinary series of Historical Controls that A. T. T. P. has furnished us with during the past year, and I have too much respect for him to express any crude opinion about what is a profound mystery. Certainly these remarkable controls are one of the most phenomenal facts in Spiritualism, however they may be explained. I have met with nothing, in a wide experience and still wider study of the subject, that presents such far-reaching problems. All students are indebted to him for furnishing these materials for investigation of some of the deepest mysteries of our being.

A word of final advice, if I may venture.

Naturalists tell us that in face of a common enemy the beasts of the forest will sink their natural antipathies, and lie down in peace with one another. So when the floods come, and the various beasts are driven from their lairs, on some high knoll that rises above the encroaching waters, may be seen the cowering denizens of the forest and the plains, huddled together in temporary harmony by instinct of a common danger.

Shall we take a lesson from this instinct of self-preservation? We have within our wide range many different types of character; some timid, some savage; some who prey, some, perhaps, who are preyed upon; some lurking away in metaphorical dens and caves, whence they come now and then blinking into light; some who live in the sunlight, and shift readily for themselves. As the seething floods of Materialism, Nihilism, and Agnosticism rise steadily around us; as the scenes of Scientific and Theological rancour, fanned by Bigotry and Prejudice, whistle about our ears, shall we not try to find some spot safe from the incursion of the waters, where, without their fear, we may at least emulate the harmony of the forest-beasts?

Questions and Answers.

In this department we desire to present from week to week those queries for information which may occur to our readers. In the following or other succeeding weeks we will give the replies, if any such are sent us. We invite answers from spirit-controls in any part of the country, and thus may various views on the same subject be presented.

ANSWERS.

1. Answer to Question 1, 1879.

The book called the Bible does not profess to be God's word. Nor does it claim for itself what Bibliolaters claim for it, infallibility, and to be the *ne plus ultra* of revelation. This seems to be the real difficulty of "One in Perplexity." The Bible is, after all, but a collection of works, written by different authors, and from different spiritual standpoints. Some of the authors of the Old Testament, *e.g.*, the prophets, thought themselves inspired by the Lord (such was, perhaps, the name assumed by the leader of their band of spirits). But the Lord, Yahweh, or (as he is perversely called by the translator of the authorised version) Jehovah, was, to most Israelites, a being very different in attributes and character to the Christian God. Others, *e.g.*, the priests, thought it would be the best way, and, in their eyes, a perfectly justifiable one, adopting the false principle that the end justifies the means, to stamp all their own commands with an authority against which there would be no appeal, by asserting that these priestly ordinances were, in all cases, the words of the Lord to Moses.

"All scripture is given by inspiration of God, and is profitable," &c., is a wrong translation, for the best MSS. insert the relative pronoun "which," and the text then reads, "All scripture which is given by inspiration of God is profitable," &c., and few will deny assent to this statement, which is far more restricted than the former one, which might include all writings, accounted divine or otherwise.

"Holy men of old spake as they were moved by the Holy Ghost." This is true; but it is also true that everything human is liable to error and fallible, and we are fully aware that mediums cannot be used by their guides so well at sometimes as at others. Inspiration is always in proportion to man's receptivity and man's spiritual need. Mistakes may at times creep into even inspired utterances, and we cannot consider any teaching we receive on earth as final. Therefore, while we "despise not prophesyings," we deem it right to test all things by the light we possess.

"Search the Scriptures, for in them ye think ye have eternal life," is a very fair statement of Jesus' position in respect to Jewish worship and traditions. "Ye think ye have," that is, I will not treat your most sacred convictions and cherished traditions with scorn, though I myself show you a more excellent way. Meanwhile search the Scriptures, and see how they testify of me.

"I am not come to destroy but to fulfil." Accordingly Jesus adapted his language to the people of his time, and spoke of the devil and being saved. But he nowhere declared that people would be saved from wrath to come by any suffering which he was himself to undergo. The nearest approach to such a doctrine in the gospels is, as might be expected, in St. John's Gospel, a late work, tinged of course by the later developments of doctrine. In the third synoptic (Luke) we read, "The son of man is come to seek and to save that which is lost," but no mention is there made that it was to be by his death.

The doctrine of atonement by the blood of Christ sprang naturally enough from the teaching of Jewish Christians, who thus strove to bring Jews into the Christian fold by incorporating in the new religion the old ideas of priesthood and sacrifice. The epistle to the Hebrews is an elaborate and ingenious attempt to reconcile Jew and Christian, the Jewish notions modifying the Christian, so that original Christianity soon became unrecognisable under its new dogmatic accretions.

The doctrine of atonement has not obtained the general consensus of the church for eighteen centuries. It has been held by most, it is true, but more or less loosely, and those who have rightly earned the name of "saints," have been far more conspicuous by their good works, than by their blind devotion to creed. Their hope of heaven rested on no such shallow foundations as creed; in fact, they were independent of it, for "they had worked out their own salvation with fear and trembling." Thus I cannot see how the matter of their creed, being true or not, could have any effect upon their state after death. All creeds embody some truth, and revolting as the creed of the atonement is when taken in a gross and material sense, it may be capable of a hidden and spiritual signification. I prefer, however, to consider it as an old idea, essentially pagan, that "without shedding of blood there is no remission."

I would mention, in conclusion, that the devil is a being of Persian importation, and not properly belonging to the Jewish theology. Genesis iii. must not be read according to the interpretation of later writers, for the allegorical character of the whole chapter shows it to be only one of those phallic legends so common in early times.

A. E. H.

W. Gardner, Brown's Buildings, sent a reply, but before it was received the foregoing was already in type.

MIDLAND DISTRICT SPIRITUALISTS' COMMITTEE.

The Second Quarterly Conference of the above will be held on Sunday, Jan. 19, in the Spiritualists' Hall, Churchgate, Lowpavement, Nottingham. The Executive will meet at 11 a.m. A public conference will be held at 2.30 p.m., at which the report of the Committees' quarter's work will be presented, officers for the next three months elected, and various matters pertaining to Spiritualism in the district will be considered. At 6.30 p.m. a public meeting will be held, when a trance address will be delivered through Mr. Morse the medium.

Any friends desiring dinner, or sleeping accommodation, are requested to write Mr. A. W. Taylor, who will make arrangements. Tea will be provided at 5.30. Tickets 8d. each. A cordial invitation is extended to all Spiritualists.

Mr. J. Hartley has promised to attend on behalf of the Committee.

R. HARPER, President.

J. J. MORSE, Hon. Sec.

LAST SUNDAY AT DOUGHTY HALL.

On Sunday evening, Mr. E. W. Wallis, gave his third lecture during his present visit. Mr. J. Burns presided. Mr. Wallis's guides discoursed upon "Faith: False and True." They showed the need of faith as an indispensable part of man's mental processes, and thus defined its legitimate scope. Then the false faith founded upon theological dogma was exposed, the latter, and most valuable part of the discourse being devoted to a definition of true faith founded on man's spiritual nature, and having strict reference to intellectual congruity, moral purposes, and man's spiritual destiny. The lecture was listened to with great interest, and warmly commended by the chairman at the close.

J. King, O.S.T., made a proposition that a preliminary meeting should take place in Doughty Hall, on Sunday evening, at 6.30., to take into consideration some practical steps for the promotion of the Cause. He gave an open invitation for all to attend.

T. H. Rowley, O.S.T., said he hoped to see Spiritualists make a special matter of increasing the circulation of the MEDIUM. In the course of the year, he hoped to see it much enlarged in usefulness. Even doubled or trebled in circulation.

J. Burns, O.S.T., thought the first question to take up by that audience was, how to fill the hall with non-Spiritualists. The district was densely populated, and he recommended that steps should be taken to let the inhabitants know of the nature of these meetings.

T. Dowsing, O.S.T., of Framlingham, spoke under influence in a very impressive and spiritual manner. He said the body of Spiritualism had been formed of the physical phenomena, and now the soul-atoms were being gathered from various parts to give it life.

A. T. P. favoured the meeting with a few words, in which he indicated that much of the work in the immediate future would have to be performed by special agents, and in a more private manner than has been hitherto pursued.

Notwithstanding the severity of the weather, the meeting was very hearty.

THE OPENING LECTURE AT CAVENDISH ROOMS.

Was delivered on Sunday evening, Jan. 5th, by Mr. J. W. Fletcher, the American clairvoyant. Before the hour for the lecture the hall was completely filled by a highly intelligent and fashionable audience. At 7.45 Mr. Fletcher, accompanied by Mr. E. Harrison Green, took his place on the platform. Mr. Green, in a neat and forcible speech, alluded to the object of the meeting, and the desire expressed to hear and know more of the higher teachings of Spiritualism. After addressing the audience in an eloquent manner, and some choice music by Mrs. Weldon, he introduced Mr. Fletcher, who addressed the audience in a highly interesting manner for about an hour. The following is only a sketch of the lecture, which may interest your numerous readers.

E. RONDİ.

[Mr. Wallis spoke on the very same subject at Doughty Hall, and in a truly philosophical and exhaustive manner. We regret that our space would not permit of our giving place to Mr. Wallis's lecture, which must be an excuse for omitting the notes sent by Mr. Rondı.—Ed. M.]

SPIRITUALISM AT NEWCASTLE.

On Sunday evening, December 29, 1878, Mr. A. Duguid of Kirkcaldy, delivered a trance address in the hall of the Newcastle Psychological Society, before a large audience. His address, which was on "Spiritualism and Theology," was treated in a remarkable manner. On the Monday evening he delivered his second and last address. There was a very small audience, but the address was very good. At the conclusion of the address he answered several questions put to him to the satisfaction of all.

On Monday evening, after the conclusion of the address, a seance was held, at which a great number remained. Mr. Duguid, who is a good clairvoyant, described several spirits that were standing beside some of the sitters, which were identified. The results were, on the whole, very satisfactory, but there is no doubt they would have been more so had the sitters been fewer in number.

The seances in connection with the Society continue to progress. The Tuesday evenings are given to dark seances, at which the usual phenomena take place. The Thursday evening's seance is now private—it is said, for the further development of Miss Wood's mediumship. On Sunday morning, Jan. 5, 1879, the usual seance for materialisation was held, the medium (Miss Kate Wood) sitting outside the cabinet, wearing a white jacket, and in a good light. A form appeared and walked to the centre of the room, whilst inside the cabinet the chair and instruments were moved about for a considerable time, and the medium plainly visible to the view of all the sitters. The chair was found placed in the corner of the cabinet, a distance of several feet from the medium, at the conclusion of the seance.

At the "Royal" Pantomime here a Spiritualist seance takes place in one of the scenes, at which the usual phenomena of table-rappings, slate-writings, &c., are attempted to be explained and ridiculed.

"HAPPY EVENING" AT NEWCASTLE.

On account of the great success which attended the "Happy Evening" held a few weeks previously, the Committee of the Newcastle-on-Tyne Psychological Society decided upon holding another such meeting at as early a date as convenient, and they very wisely decided upon holding it on New Year's Eve. The large hall of the Society was tastefully decorated for the occasion by a few young members, and all who went into the hall were met with a "Happy New Year" and other mottoes, which were prominently shown over the platform. Tea was provided at 6 o'clock prompt, and above a hundred persons sat down, and partook of the good things provided for them.

After tea was finished, and all tables cleared, a meeting was held, presided over by Mr. John Mould (President), before a large company, which was now considerably augmented. He was supported on the platform by Mr. W. C. Robson (Vice-President), Mr. A. Duguid (Kirkcaldy), and Mr. W. Westgarth (Sheriff Hill). The meeting commenced with a brilliant overture by Miss Colman, which was well received. After a serio-comic song by Mr. Compton, and a recitation, entitled, "People Will Talk," by Mr. M. Patterson, a duet, "I Know a Bank,"

was sung in good style by Miss Colman and Mr. Compton. A recitation, given by Mr. Johnson, from the play of "Hamlet," was greeted with loud applause.

Mr. W. Westgarth, in the trance condition, delivered a short address appropriate to the occasion.

Mr. L. Bristol next played a solo on the violin, after which a recitation was given by Mr. Dawson. Messrs. Kigg and Robson quite electrified the audience in their nigger entertainment. After songs from Mr. Young and Master and Miss —, we were favoured with a few short remarks from the guides of Mr. Duguid. A song and recitation were afterwards given by Miss Martin and Mr. Burton respectively, after which "Visitor" controlled Miss Brown and favoured the company with a song entitled "The Missing Boat." This concluded the first part of the entertainment.

The second part commenced with a comic song by Messrs. Kegg and Robson, entitled "Tapoca." The rest of the meeting was enlivened with songs by Messrs. Compton and Young, and "Pocka," the control of Miss Wood, and recitations by Messrs. Johnson, Burton, and M. Patterson, all of which received well-merited applause.

Mr. Gibson, under control, kept the company in roars of laughter with his very humorous anecdotes, and concluded his remarks with a few well-chosen words.

Mr. G. Wilson moved a vote of thanks to the ladies and those who had taken part in the programme for the amusement and benefit of all. This was seconded by Mr. Pickering, under the control of one of his guides. The motion, on being put to the meeting by the chairman, was carried with enthusiastic cheers. It was now after eleven o'clock, and the chairman concluded the meeting with a few words on the year that was approaching.

A large number, chiefly the younger portion, remained behind in order to welcome the incoming year. On the conclusion of the seance, at which nothing very remarkable occurred, the company adjourned to the hall, where they remained until an early hour, partaking freely in the recreation provided.

Thus ended one of the most happy and enjoyable evenings that have taken place here, and I am glad to hear that a movement is on foot to have these "Happy Evenings" much more frequently, and there is not the slightest doubt but they will be a great success.

If other towns and cities in the country would follow the example set them by their brothers at Newcastle and hold "Happy Evenings" like these at frequent periods, they would tend to create more harmony amongst Spiritualists generally, besides creating a good feeling to the world outside.

R. H. M.

Newcastle-on-Tyne, Jan. 1st, 1879.

THE CAUSE IN THE WEST OF ENGLAND.

To the Editor.—Dear Sir,—Allow me to congratulate the friends of Spiritualism on the prosperity of our Cause at this new year time. Whilst schism is shattering the churches and empires are tottering to their foundations, and the commercial world passing through a crisis of lack of confidence and insecurity, Spiritualism still holds on and makes steady progress where the seed has once been sown. I have been much pleased with my reception among the people I have come in contact with during the last month. I have found brave hearts and truth-loving persons, but in many places a good leader is wanting,—many are afraid to acknowledge themselves Spiritualists.

I found true-hearted people in Portsmouth, Sturminster, Sherbourn; and in Torquay I found a little society, lately formed it is true. They are a little united body, that can bare and forbare with each others' infirmities. In my twenty-five years' experiences I have never met with a more united little band. I expect great things from them as soon as their mediums are a little more developed. At Dittisham I found old friends that attended my circle twenty-four years since. A parson, poor man, spent three and a half hours of his valuable time trying to reconvert me from Spiritualism, but I left one of his friends a convert to the fact of spirit-communion.

The friends at Plymouth are just entering on a united mode of action. They have my best wishes for their success.

W. WALLACE.

JOHANN V. LEIDEN AND CHRISTIAN HEINRICH HEINECKE.

BY C. REIMERS.

These startling "Historical Controls" enter our scene with a step which will resound in all corners of our Movement, particularly where the problem of re-incarnation takes hold in its advance. Hitherto the question has been treated as a matter of speculation and imaginative faith on this side of the river, but the actual entry of spirits confirming the doctrine as we have to understand, seems to start a different line of argument. Like the moon, presenting only one half of its body to us, but occasionally showing a little more of the edge, so the re-incarnationists were placed on the hidden side by those who claim experimental proof of a theory. Consequently these vastly important communications will be the signal for shifting the doctrine nearer to our consideration. The strong antagonism amounts to fanatical bitterness where its advocates, with equal enthusiasm, advance their belief, as shown in a blunderous attack on Baroness von Vay and Ch. de Rappard, in last *Psychic Studies*, outstepping even literary etiquette. By such signs we may be prepared for coming sharp encounters, inasmuch as this somewhat sensational doctrine stands about as far from the acceptance of the ordinary Spiritualist as the lifting of a table without contact does that of the materialist, and my warning to a re-incarnationist friend, that in Germany Spiritualism might be ground to powder between the mighty stones of materialism and re-incarnation, seems about to be put to the test.

A wise policy seems imperative to avoid a dangerous split; and on the basis of tolerance, let us prepare a tone of expression, free from personal wrath and irritation. The opposition to the problem involving the question of true, legal individuality, and, who is who? is only natural, and especially loving mothers have to be hushed back with their babies until silence is secured to hear what further returning spirits have to say on the matter.

[The cases cited above are not re-incarnation at all, but possession. The re-incarnation doctrine is a different matter altogether.—Ed. M.]

MY OWN TEMPERANCE SOCIETY.

By the Rev. J. H. HARTER, Auburn, N.Y.

And located wherever the Signer exists.

CONSTITUTION.

Article 1st.—This society shall be called "My Own Temperance Society," and shall be composed of all the noble attributes possessed by the signer.

Article 2nd.—The officers of this society shall consist of a President, Vice-President, Secretary, Treasurer, and twelve trustees, all of whom shall hold their respective offices until others are elected, and they shall faithfully perform the duties usually assigned to officials holding such elevated positions.

Article 3rd.—This constitution may be altered or amended by a two-third vote of the officers present at any time.

DECLARATION OF SENTIMENTS.

First.—I believe that the Apostle Paul made an important statement when he said, "That your body is the temple of the Holy Ghost which is in you, which ye have of God."—1 Cor. vi. 19.

Second.—And still again when the same author said, "That ye are the temple of God, and that the spirit of God dwelleth in you."—1 Cor. iii. 16.

Third.—And that "The temple of God is holy, which temple ye are."—1 Cor. iii. 17.

Fourth.—I agree with the Psalmist when he said, "I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness."—Ps. lxxxiv. 10.

OBJECT AND PLEDGE.

My object therefore, shall be, wisely and judiciously to guard and protect, as far as in me lies, my body, house, or temple, in which I exist, and in order to be more useful to my God, to myself, and to the world of mankind, I hereby, and in the presence of the officers of this society, solemnly promise, pledge, and agree that I will in this manner be installed or ordained to be a faithful door-keeper in the house of my God, which house is my body, and that I will keep the front door (my mouth) of the house, sanctuary, or temple, in which I exist, so guarded that nothing immodest, impure, or vicious shall pass out or in, and that I will especially keep the door closed against all "intoxicating liquors, as a beverage, and that I will not traffic in them, and that in all honourable ways I will discountenance their use as a beverage in the community and in the world."

Signed in the presence of the following officers, viz :

REAL SELF, President.
NATURAL LAWS, Vice-President.
FAITHFUL MEMORY, Secretary.
GENERAL WELFARE, Treasurer.

Trustees.—Active Monitor, Daily Accountability, Self Control, Cheerful Disposition, Excellent Character, Physical Culture, Intellectual Advancement, Moral Progress, Spiritual Growth, Universal Harmony, Certain Victory, Sure Happiness.

Dated.....187

Signed by.....

[The author has the above printed as a hand-bill, one of which he enclosed in the letter to Dr. Peebles, containing the public epistle which was printed in the Anniversary Number of the MEDIUM.—ED. M.]

NEWCASTLE-ON-TYNE PSYCHOLOGICAL SOCIETY.

WEIR'S COURT, NEWGATE STREET.

(President: John Mould. Hon. Sec. H. A. Kersey, 4, Eslington Terrace, Jesmond Road.)

LECTURES FOR JANUARY.

Sunday, 12, at 2.30 p.m. "The many Mansions in our Father's House," Mrs. H. L. Batie (farewell visit).

" 12, at 6.30 p.m. "What Advantages has the Spiritualist over the Christian?" Mrs. H. L. Batie.

" 19, at 2.30 p.m. "The Spiritualist, his Claims and Duties," Mr. E. W. Wallis.

" 19, at 6.30 p.m. "Salvation by Grace or Growth," "

Monday, 20, at 8.0 p.m. "Man: his Nature, Needs, and Destiny," Mr. E. W. Wallis.

Sunday, 26, at 6.30 p.m. Trance Address. Miss E. A. Brown.

Admission free. A collection to defray expenses.

WEEKLY SEANCES AND MEETINGS.

Sunday, Seance at 10.30 a.m.—Form Manifestations. Spiritualists only.

Tuesday, " at 8 p.m.—Physical Manifestations. Members only.

Wednesday, at 7.45 p.m.—Spiritualists' Improvement Class.

Thursday, Seance at 8 p.m.—Private Circle.

Friday and Saturday at 8 p.m.—Developing Circles for Members and Friends (free).

The Library of the Society is opened every Wednesday evening from 8 to 9 p.m. for the issue of Books to Members.

A New Book for Everybody.

Now ready, in neat cloth, eighty pages, price 1s.

HEALTH HINTS;

SHOWING HOW TO ACQUIRE AND RETAIN BODILY SYMMETRY, HEALTH, VIGOR, AND BEAUTY.

TABLE OF CONTENTS:

- | | |
|-------------------------------------|--|
| I.—Laws of Beauty | VIII.—The Mouth |
| II.—Hereditary Transmission | IX.—The Eyes, Ears, and Nose |
| III.—Air, Sunshine, Water, and Food | X.—The Neck, Hands, and Feet |
| IV.—Work and Rest | XI.—Growth, Marks, &c., that are Enemies to Beauty |
| V.—Dress and Ornament | XII.—Cosmetics and Perfumery |
| VI.—The Hair and its Management | |
| VII.—The Skin and Complexion | |

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

MR. MORSE'S APPOINTMENTS.

LIVERPOOL.—Sunday, Jan. 12. Perth Street Hall, West Derby Road. Afternoon at 3. Evening at 7. Monday, Jan. 13. Same place at 8.
MANCHESTER.—Tuesday, Jan. 14.
HEIWOOD.—Wednesday, Jan. 15.
MACCLESFIELD.—Thursday, Jan. 16.
MATLOCK.—Saturday, Jan. 18.
NOTTINGHAM.—Sunday, Jan. 19.
KEIGHLEY.—Sunday, Jan. 26.
GATESHEAD.—Saturday, Feb. 1.
NEWCASTLE-ON-TYNE.—Sunday and Monday, Feb. 2 and 3.
GLASGOW.—Sunday and Monday, Feb. 9 and 10.
CARDIFF.—Sunday and Monday, March 30 and 31.

Special terms offered to societies and circles for week-night private meetings for Spiritualists and others; an excellent opportunity for becoming better acquainted with the teachings of the spirit-world. Mr. Morse has held hundreds of such meetings, that have been attended with the best results. All letters to be directed to Mr. Morse, at Elm-Tree Terrace, Uttoxeter Road, Derby.

MR. E. W. WALLIS'S APPOINTMENTS.

(Address, 1, Englefield Road, Kingsland, N.)

ASHINGTON.—Jan. 18. KEIGHLEY LYCEUM.—Feb. 2.
NEWCASTLE.—Jan. 19 and 20. WEIR'S COURT.—See Society's notice.
NORTHAMPTON.—At Mr. Ward's, Cowper Cottage, Jan. 10, at 7 p.m. Friends invited.
BIRMINGHAM.—Sunday, Jan. 12, Templar Hall, Ladywood, at 2.30 and 7 p.m.
WEST PELTON and BEWICK MAIN, CO. DURHAM.—Jan. 21 and 22.
GLASGOW.—164, Trongate, Jan. 26 and 27, at 2.30 and 6.30 p.m.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

MONDAY, JAN. 13.—6, Field View Terrace, London Fields, E. Seance at 8.
TUESDAY, JAN. 14.—Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8.
WEDNESDAY, JAN. 15.—Mr. W. Wallace, 329, Kentish Town Road, at 8.
THURSDAY, JAN. 16.—Dalston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, at the rooms, 53, Sigdon Road, Dalston Lane, E. Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8.
FRIDAY, JAN. 17.—Mr. J. Brain's Tests and Clairvoyance, 29, Duke Street Bloomsbury, at 8.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, JAN. 12. ASHTON-UNDER-LYNE, 185, Fleet Street. Public, at 6 p.m.
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street. Hockley, at 6.30 for 7, free, for Spiritualists and friends.
BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.
BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.
CARDIFF, Intellectual Seance at Mr. Daly's, Osborne Villa, Cowbridge Road, Canton, at 6.30.
DARLINGTON, Mr. J. Hodge's Rooms, Herbalist, High Northgate. Public Meetings at 10.30 a.m. and 6 p.m.
GRIMSBY, S. J. Herzberg, No. 7, Corporation Road, at 8.
GLASGOW, 164, Trongate, at 6.30 p.m.
HALIFAX, Spiritual Institution, Union Street Yard, at 2.30 and 6.30.
KEIGHLEY, 2 p.m. and 5.30 p.m.
LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.
LIVERPOOL, Perth Street Hall, West Derby Road, at 3 and 7 p.m.
MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.
MIDDLESBRO', 23, High Duncombe Street, at 2.30 p.m.
NOTTINGHAM, Churchgate Low Pavement. Public Meeting at 6.30 p.m.
OLDHAM, 186, Union Street, at 6.
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Spirits—Their Locality—Prophecy—Spirits in Animal Forms—Luck and Ill-luck—The Spiritual and the Natural Body—How far Spirits are Trustworthy—Body, Soul, and Spirit—Struggles in Spirit-life—The Art of Materialising—Inspiration Explained—The Cause of House-Hauntings.

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Chapter XI: Mrs. Olive, Trance-Medium—The Spirits of "Marie Stuart," "Sir John Forbes," "Dr. Mesmer"—A Letter from a Lieutenant in the Royal Artillery Describing a Sitting with Mrs. Olive—Addresses from the Spirits of "John Knox," "John of Arc," "Dr. Forbes," "Queen Elizabeth," and others—A London Spirit Visits a Patient in Australia—Miss Hudson's Clairvoyance—Letters from Investigators—Miss Fowler's Clairvoyance—Letters from Investigators—Clair Audience—Hearing Spirit-voices—A Medium Confined as a Lunatic—Mrs. Dickinson's Mediumship.

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Chapter XIII: Another Clerical Objection—Uncertainty of the Communications and the Means of Testing their Truthfulness—The Danger of too much Credulity—Mr. Coleman's Opinion on Believing Spirits—The Cause of Frivolous Communications—Specimen of a Lying Message—Contradictory Messages through various Mediums from the Spirit of Edward N. Denny, the author of "Alpha"—The Cause of these Contradictions Explained—Creeds in Spirit Life—The Theological Aspect of Spiritualism—Reincarnation—Valuable Remarks and Advice upon Mediums and Mediumship, by the Editor of the *Spiritualist*—Mr. Varley, C.E., F.R.S., on the Conditions of Spirit Manifestations.

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