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AND TEACHINGS OF

SPIRITUALISM.

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WHAT SPIRITUALISM TEACHES CONCERN- ING LIFE, DEATH, THE FUTURE STATE, AND IMMORTALITY.

A SERMON PREACHED AT RICHMOND HALL, PLYMOUTH,
BY THE REV. C. WARE.

"But man dieth and wasteth away; yea, man giveth up the ghost, and where is he?"—JOB, xiv., 10.

There is no question more interesting or more important to humanity than this which is here propounded; man has no interest so important or so precious to him as that which relates to his spiritual life and his immortality.

There is one thing more important to you than your business, your education, your social position, your influence or reputation among men, and that is your relation to a spiritual world, and your destiny in the life which is beyond death. If you are thoughtful many questions will, from time to time, press upon your mind, and you will be the subject of many anxious, earnest thoughts about these matters. Such questions as these:—What am I? What is the meaning, what the origin, nature, possibilities, purpose, and future destiny of this life which I am living? Whither am I going? I find myself here, but shall not be here long; I am but "a stranger and a sojourner as all my fathers were;" I know that in a little time I shall pass away from these earthly scenes as all my forefathers have done: WHITHER AM I GOING? Does existence continue after what is called death? and, if so, what kind of an existence is it? When man giveth up the ghost where is he?

These questions are specially interesting to the aged ones; the thoughts that pass through your minds are these: I have nearly completed my course here; I shall soon go the way of all flesh; I shall lie down with more or less of physical pain, and all that is visible of me will die; my eyes will close, my breath will cease, my life will waste away, my body will be buried, and—What then? What is to follow? DOES DEATH END ALL? Or, does it usher me into a new world, and into new relations, to begin a new chapter on a higher plane of existence; to enter upon a new phase in an endless career? We say these questions are specially interesting to the aged, because, to them, they have an

immediate practical importance; but they no less claim the present and earnest consideration of the young.

It is the opinion of many that death does *end all*, that life is the result of physical organisation, and that when that organisation is dissolved, life will cease. This is the dreary doctrine of MATERIALISM—the belief of the Sadducees of to-day; this is their answer to the question here propounded.

Then there are those who, whilst holding and enunciating the doctrine that after death we shall continue to exist, offer a theory of the future life that is anything but rational or attractive. According to this theory mankind are divided into two classes, the good and the bad, the righteous and the wicked; who all pass to one of two states called Heaven and Hell; states which are eternally and irrevocably fixed—

"A point of time, a moment's space,
Removes me to yon heavenly place,
Or shuts me up in hell."

States of unspeakable happiness or unutterable misery; no middle position, no change, but final fixed condition. This is THE ORTHODOX THEORY OF A FUTURE EXISTENCE, or what is generally taught. It is, however, simply the teaching of Protestant theology; the interpretation which the Protestant Reformers chose to put upon the words of the New Testament, when they revolted from the Roman Catholic Church. This is their answer to this great question: "Man dieth and wasteth away, man giveth up the ghost and where is he?"

We repeat that there is no question more deeply interesting to us than this: Does man live after death?—if so, Where? What becomes of the human being after the change called death? There are those who will say that you must not pry into these questions; but what authority have they for saying this; who has forbidden? We beg to differ; we say that we are entitled to inquire into everything that concerns us; everything that relates to our material or spiritual interests. God has given us an instinctive desire to know, and it is our prerogative to know whatever is to be known. For this reason we welcome with all our hearts THE REVELATIONS OF SPIRITUALISM; and inquire with eager zeal and enthusiasm into its facts and teachings.

And we say that Spiritualism gives a prompt, clear, rational, and satisfactory reply to the question propounded in the text. It demonstrates immortality; it

explains the meaning of death; it defines exactly the condition of the human being in the world beyond; and sets clearly before us the practical bearing of these things.

First, then—

I.—IT DEMONSTRATES IMMORTALITY; MAKES MAN'S CONTINUED EXISTENCE AN ABSOLUTE CERTAINTY.

The question with this ancient writer was whether life continued; whether it survived physical dissolution; what became of the person after he had passed from mortal sight? He perceived that in the lower forms of organic life, in the vegetable kingdom, that VITALITY CONTINUED after the removal of the original growth. "There is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground, yet, through the scent of water, it will bud and bring forth boughs like a plant." Was it so with man? Was there anything subsequent to dissolution? Was there a continuation of life? Was there a living and an imperishable entity that became the germ of a new and more refined and exalted individual existence in another realm?

The Spiritualist can afford to smile at these questions and speculations, because the continuation of individual life is an absolute certainty to him. He KNOWS that human beings live again; he is in constant communication with them; many of them his own beloved relatives and respected acquaintances, and historical characters esteemed and honoured. It was not such a certainty to this ancient writer. There were times when he was disposed to come to a gloomy conclusion concerning this matter. From his observations of the vegetable kingdom, he turned to the fate of animals, and then concluded: "Man abideth not, but is like the beasts that perish." We ought to be careful what we say about the infallible inspiration of these ancient philosophers and writers, when we read such reflections as these. We ought to hesitate before we say that God inspired him to say this. This writer was like many writers and philosophers of modern times—simply groping in the dark.

In his better moods he had, it is true, brighter thoughts, as when he said, "I know that my redeemer liveth, and that I shall stand at the latter day upon the earth, and though worms destroy this body yet I shall see God, &c."

"Thou wilt not leave us in the dust,
Thou madest man, he knows not why,
He thinks he was not made to die;
Thou hast made him, Thou art just."

But his ideas about immortality and man's condition in the spirit-world were very vague and dubious at the best, as is the case with multitudes of religious professors to-day. The fact is, the ancients had very little knowledge respecting this, and whatever belief existed among the Jews had very little practical influence.

We do not overlook the fact that Jesus brought life and immortality to light, and that in his resurrection from the physical life we have an earnest and a promise of our own. "Because I live ye shall live also." "In my Father's house are many mansions, I go to prepare a place for you, &c." But as J. S. Farmer eloquently says, ("Spiritualism as a new basis of belief"): "The testimony of the past fails to bring conviction to-day. The cry from thousands of hearts is,—We have no knowledge, only faith, and when most needed our faith has failed us. At the open grave, notwithstanding the 'sure and certain hope,' the crushing fear has come to many serious, thoughtful hearts, that, in reality, they know nothing, hope and believe as they may; and the question will come from their yearning hearts, 'Where are our loved ones gone?'"

It is all very well for a stern theology, as expounded by its not too gentle teachers, to say, "You must be resigned, you must have faith," &c. Love is deeper

than theology, and the tenderest instincts of our nature cannot be thus summarily satisfied. But what does Spiritualism tell us concerning this? It not only declares, but absolutely proves that man lives after death, thus affording, at least, the strongest presumption of his immortality; it not only demonstrates the continued existence of our loved ones who have passed from earth, but proves, also, that they are OURS AS MUCH AS EVER; that the real bond that unites them to us, the bond of affection and love, has not been broken; that everything continues except the outer form that was visible to the bodily eye. Thank God for the teaching of Jesus and his apostles, and the ~~pleasant~~ ^{pleasant} hope that is based thereon. We thank God more for the revelations of Spiritualism and the KNOWLEDGE AND CERTAINTY therein afforded.

II.—SPIRITUALISM ALSO EXPLAINS THE NATURE OF DEATH.

"Man dieth and wasteth away, man giveth up the ghost," &c.

This is according to appearance; the fact is that man does not give up the ghost at all, he gives up the body. Man has a threefold nature: the divine principle of life called the spirit; then the refined spiritual form consisting of subtle elements, which for want of a better name we call magnetism, called by Judge Edmonds the electrical body; lastly the gross outer physical system. The purpose of the physical body, is to be a basis for the development and growth of the inner life from babyhood to manhood; it is merely the husk to protect the real being whilst it is ripening for the spiritual kingdom; and the meaning of death is that the material form has served its purpose and drops off, ushering the spiritual man, into a spiritual world,—opening his eyes to a world of realities which surrounded him though unseen whilst living the earthly life.

Death then, is a simple transition, a natural change, an event taking place in the order of Nature; in analogy with what we see taking place in the lower forms of organic life; such as the dropping of the husk from the ripened fruit, the liberation of the beautiful butterfly from its chrysalis form. When the person has lived rightly, this event is anything but dreadful. The change is usually accompanied with the most agreeable and delightful sensations; our information on this matter being received from spirits themselves, and this being their uniform testimony. They compare it to the passing from a dark room into a bright one; awakening from a troubled dream to the realities of life; emerging from a dark tunnel into the splendour of day. The death of the body is neither a king of terrors, nor the penalty of sin; these terms are only applicable to the condition of the spirit, when degraded by a coarse and vicious life. Physical dissolution is a natural event in the economy of existence, the throwing off of the outer covering, to set the spirit free to enter its own proper realm.

III.—SPIRITUALISM DEFINES CLEARLY THE CONDITION OF EVERY HUMAN BEING IN THE SPIRITUAL WORLD.

"Where is he?" We are satisfied that he is alive, but—Where is he? I cannot help remarking here how utterly incapable are the whole army of religious teachers to answer this question. So far as they are concerned, notwithstanding the vast and costly system which exists ostensibly to give the people all necessary knowledge concerning this very point, "Echo answers—Where!" Concerning the vast bulk of human souls, who are yearly crossing the frontier between earth and the world of spirits, it cannot be gainsaid that the entire body of clergymen and ministers with their congregations are floundering and groping in hopeless perplexity between the two points of this dilemma:

"Too bad for Heaven,
Too good for Hell,
So where they're gone we cannot tell."

How different is the case when by actual communication with the spirits of the departed themselves, the question becomes fully answered; and surely however extravagant and improbable such an hypothesis may at first sight seem, the question is worthy of consideration by every thinking mind: "Is there a possibility of communication with the spirits of the departed?"

Where is he? Spiritualism answers: In the spiritual world; call it heaven, call it hell, or call it what you like, the simple fact is that he is in the world of disembodied spirits. The English word "hell" comes from the Angel-Saxon and Teutonic "heli" or "helan," a hidden place, a place covered up; thus, the grave, the unseen world, the place of departed souls. The word "hell" never meant originally what theologians have made it mean—a place of torment—but meant something covered up, a hidden place, and thus correspond with the Greek "Hades" meaning the invisible spiritual world.

But where is he; what is his personal individual condition? That entirely depends upon another question: WHAT WAS HE? Not what did he believe, nor what Church did he belong to; nor what form did he observe? Nay, but—What was he? What was he in intelligence, in moral purity, in benevolence of disposition, in active energy of soul to do good? What was he in spiritual development, in likeness to God? What spirit was he of? This determines his status in that kingdom.

Where is he? In that spiritual world there are SPHERES from the deepest darkness and misery to the highest happiness and glory, and somewhere between these two extremes he will be found. Every person passes into that sphere FOR WHICH HE HAS PREPARED HIMSELF by his moral character and spiritual development. Was he Christ-like in spirit, pure in life, full of gentleness, love, goodness, loving God and having goodwill towards men,—a holy spirit? Then he will pass into an elevated sphere, and into associations that will be congenial and blessed. Was he a person of a harsh, selfish, cruel, disposition,—a vicious spirit? Then he will pass into a sphere and into associations with which his nature corresponds. By an immutable law every individual spirit passes into a sphere for which it is fitted, and into associations that are exactly like itself, with the possibility however of unlimited advancement and improvement. Let everyone ask himself: "For what place and society should I be adapted," and don't let us try to appear what we are not; for, AS WE ARE, so will be our sphere and our company.

Don't talk about going to heaven until you are sure you are pure and holy, and good. Where is he? The dark soul will find itself in darkness; the demoralised and degraded soul will find itself among those who are like itself; the soul that is enlightened and pure, will find itself in congenial society. What is the principle that determines association here on earth? The principle of affinity. Birds of a feather flock together. This is so in social relations, intellectual pursuits, &c. So there; do you say Heaven or Hell? There are a great many heavens, a great many hells; you are making your own heaven or hell; MAKE YOURSELF FIT FOR THE COMPANY YOU WOULD LIKE TO BE IN. All your talk about the Saviour will avail nothing unless you are like him.

Where is he? Not necessarily far away from you; they have infinite liberty, but they love to be near their friends who are still on earth. If you could hear spiritually, you would hear a mighty host reply: "Here in this room." They are around us, thronging your household, your haunts, and your thoroughfares, for they still act an important part upon the theatre of life.

The practical bearing of all this may be stated in a word. In the spiritual world there are spheres of love, and glory, and happiness: Live for them; get enlightened; live a life of love, purity and goodness. Then will a satisfactory answer be given in your case to the question: Where is he!

THE PHILOSOPHER'S STONE,

OR,

THE LOST KEY FOUND.

"What think ye of Christ, whose Son is He?"—MATT., XX., 42.

(Continued from page 19.)

Our mother Eve was Adam's counterpart, and had they remained in the bi-sexual relationship in the interior order—by the law of evolution from the interior to the exterior—they would have had offspring after the order and pattern of the heavens, and she would have evolved, with her offspring, from the within, from the subjective to the objective. Hence, there would not have been any need of the words said unto her: I will greatly multiply thy sorrow and thy conception. In sorrow shalt thou bring forth children, and thy desire shall be to thy husband and he shall rule over thee. There had been, previous to this, no ruling over each other, for they were made two-in-one. It was after the Fall that they knew that they were naked. What need had they to cover themselves with fig-leaves, but to hide the place of their shame, and the cause of their sin? It was not needful that in order to have offspring they should follow the example of the beast of the field, and thus put themselves on a level with them in that particular; for, in so far as they followed their example, they were in sympathy with them, and, therefore, put themselves on that plane. Certainly Adam and Eve were put into that interior garden of Paradise to dress it and keep it. The intellectual faculties must be cultivated; the devotional and spiritual organs were to be developed; and they were to listen to the voice of the Lord God in the garden of their Soul, and not to the Serpent or Animal Nature. It was their place to wait patiently on him, who would have given them a spiritual offspring from the within, for they were both spiritual mediums before the fall, as is proved. Eve came out of Adam, who recognised her, as he said, when the Lord presented her to him, (Gen., xxii., 23): This is now bone of my bone, and flesh of my flesh, and she shall be called woman, because she was taken out of man. And it would have been just as easy for the Lord to have produced offspring from them on a higher plane than the outside animal plane, as it was for him to produce Woman from the side of Adam at the first.

I presume there were evil spirits from other worlds on the alert to lead this innocent pair out into the wilderness of sin or disobedience, who led the woman to look out upon the surrounding animal world, where there were plenty of opportunities of beholding the animal plane of pro-creation. And thus from the Serpent nature in the Animal Magnetism of creation it settled upon the back brain of Woman, and nothing would satisfy the cravings of this obsessing devil but lust, at any price. Once being saturated with the magnetism of the beastly passion she had no more control, and thus led her husband into the same temptation. Both fell, and great was their fall, for God said unto them after this: Dust thou art, and to dust thou shalt return. Had not this happened they might have lived on, evolving spiritual offspring from the within to the without, and all their unfallen posterity would have inherited pure bodies and pure souls; would not have experienced death, but would have passed away to fairer regions by the law of translation from the lower to the higher realms of bliss.

Instead of this, when her first child was born she said: I have gotten a man from the Lord. But sad experience proved otherwise, for the child was begotten in disobedience, and he turned out to be a disobedient child. Instead of it being a man from the Lord, they begot one in their own fallen likeness and image, and he turned out to be the murderer of Abel, his brother, who was a type of the true Abel who was to follow, and was murdered on the cross by the same perverse animal race. But having a resurrection body—which he evolved first by the law of involution and from thence evolution, he could lay down the outward life, and by the latent powers of his resurrection body, which could not die or be put to death—thus resting with his outward body in Joseph's new tomb, wherein never man slept before—that interior resurrection body resuscitated the molecular structure of the outward form, and glorified it with the glory which he had with the Father before the world was. Thus the same body arose with him, resuscitated, bringing back with him the scars honourably borne on the battle-field of a bloodless victory on his own part. The same animal in man which slew Abel, persecuted the Christ all through the history of the Prophets, of whose faith and courage the apostle tells us that Moses chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, esteeming the reproach of the inner Christ greater riches than the treasures of Egypt, (Heb., xi.). And he was not the only one who believed and rejoiced in this inner Christ, for he speaks of Abraham, Rahab, Gideon, Barak, Samson, Jephtha, and of David also, and of Samuel, and of the Prophets.

These were souls of faith and not of worldly reason; not that they were void of true reason, but they reasoned from a spiritual plane, and could see from such spiritual bases the reasonableness of God coming in the flesh, and as man's only redemption from the animal proclivities which all inherit as a natural consequence from the animal plane of our forefathers. They could reason from cause to effect, as well as the men of science of the present day, and could come to no other conclusion than that the Ethiopian could not change his skin, neither could the Leopard change his spots; they could reason, that all the wickedness in the world was traceable to one source, and that to the animal nature in man. Therefore, they saw no hope of producing grapes from thorns, or figs from thistles. They knew that that which is flesh is flesh, and can be nothing else, and that that which is spirit is spirit. They knew also that there was a natural man, which was the outward one, and that there was a spiritual man, whom these ancient mediums called by different names, and gave different titles to. For they knew that it was the Christ in them, by his spirit assuming their nature and imparting to them his divine human nature; being a spiritual personage within them they felt that they could never speak too highly of him, nor find words nor titles too sublime for his glorious advent. They were spiritual mediums, and, therefore, spoke from a spiritual plane when they prophesied as is written, (Heb., i., 2): God, at sundry times and in diverse places, spake, in times past, unto the Fathers by or through Mediums called Prophets, but hath in these last days, or latter days, spoken unto us by his Son, whom he hath appointed heir of all things, by whom he also made the worlds. Who, being the brightness of his glory and the express image of His person, and upholding all things by the word of his power, when he had, by HIMSELF, removed or put away our sins, he sat down on the right hand of the majesty on high. God's well-beloved Son took our nature with all its evil proclivities; if he had not taken the same nature he could not have been tempted in all points as we are. The Christ, the spiritual innermost, takes hold of nature, just where it is in all its filth and sin, and he subdues and conquers all the animal and evil tendencies, till there is not one evil or inordinate wicked proclivity left. All the enemies of his moral nature being conquered, the field being cleared, he stood like a mighty hero as the captain of our salvation, victor over every passion and lust. He stood in the midst of the Garden of Eden in his own soul, the complete and perfect man, Two-in-one, Saviour and Saviouress, the voice of the Lord God walking in the midst of the garden of that perfect soul, not saying—Adam, where art thou? but rather calling upon all the angels of God to worship him, (Heb., i., 6), saying: This is my beloved Son, in whom I am well pleased: Hear ye him, the perfect, spiritual Man: Two-in-one, male and female in one person. The female element was seen in his life in all the tender affection of his soul. It is written that David said of Jonathan: Very pleasant hast thou been unto me, thy love to me was wonderful, passing the love of woman, (2 Sam., i., 26). How much more can it be said of the love of God as seen in Christ Jesus, our Lord, towards a fallen race? He came to restore the image—the image we lost in our first father, Adam—namely, to give us back our internal, counterpartial life, which is the spiritual feminine of man in the subjective form. But this will not be accomplished until man is restored again unto the image of the perfect one, which is the work of the Christ, the LAST Adam. He is the coming Perfect Man in Divine Humanity, and he will appear in the brightness of his Father's glory, and the express image of his person; for this perfect man is the image and glory of God, and the woman is the crowning glory of the man, as she issues from his side. Just as the glory of true spiritual manifestation culminates in true materialisations in the broad light, where all may see for themselves—not only one person—issue from the side of a true and honest medium, and such there are, thank God.

All such manifestations are only a crude and coarse affair to what is about to be revealed in God's own order and time. All true spirit manifestations, at the present day, are only to represent John the Baptist, clothed with his rough camel's hair, crying—Repent ye! repent ye! for the Kingdom of Heaven is at hand. True Spiritualism says: There is one that cometh after me that is preferred before me, for he was before, whose shoes' latchet I am not worthy to unloose. True Spiritualism is the Elias raised from the dead past, saying: I am the voice of one crying in the wilderness of the materialistic age: Prepare ye! prepare ye the way of the Lord, and make straight in the desert of your hearts a highway for your God! For, mark, the Kingdom of the New Heavens, the New Age is at hand! (Isaiah, xlii., 9): Behold, the former things are come to pass, and new things do I declare; before they spring forth I tell you of them. What are these new things but former things brought to light; things purposely hidden for a time, till the age is ripe for a higher Revelation. Remember ye not the former things, neither consider the things of old? Behold I do a new thing, and now it shall spring forth, shall ye not know it, I will even make a way in the wilderness and rivers in the desert. Men's souls are both a wilderness and a desert at the present day; but these wildernesses and deserts shall be visited by the outpouring of the spirit, when this new thing, purposely hidden, as a pearl, in scripture shall appear. It is

as old as creation itself, yet it will be a new thing to this age.

Then, at the time of this manifestation, shall the beast of the field of this world honour me, saith the Lord. The natural, animal man, is designated a beast in scripture language, as he is on the same plane and in sympathy with them. So long as he propagates his species, he propagates so many animals impregnated with his own invisible magnetism; and in so far perpetuates an earthly and not a heavenly race.

We say not this by way of finding fault with anyone, as while a man or woman reasons from the animal and physical plane, and sees nothing beyond that plane, there is no sin; but to him that knoweth his master's will, and doeth it not, shall be beaten with many stripes. Every one to his own master.

We are told in the Resurrection they neither marry nor are given in marriage, but are as the angels of God; and the great seer, A. S., tells us that angels are two-in-one, fold-in-fold, as Adam and Eve were made at first. For remember, that man originally was the image and glory of God, but woman is the glory of the man, for God took woman out of ADAM'S SIDE. Thus she became his glory; and Adam said: This is now bone of my bone, and flesh of my flesh, and she shall be called woman, because she was taken out of MAN, (Gen., ii., 23). Paul tells us that: Man was not of woman, but the woman of the man. Neither was the man created for the woman, but the woman for the man. Nevertheless, neither is the man without the woman, and neither the woman without the man IN THE LORD. (1 Cor., xi., 8—11.)

So we say from this, scripture bears us out in our conclusions that Jesus had within him his divine counterpart in the subjective form, the divine two-in-one, the last Adam with his true Eve, bearing with him and suffering with him all the ills of a fallen humanity, and resting that humanity in its divine two-in-one-ness as it was at the first. For as the woman is of the man, even so is the man also by the woman, and Paul sets his seal to this truth by saying: But all things are of God. And he also tells us that he speaks this wisdom of God in a mystery: God having made known unto us the mystery of his will according to his good pleasure, which he hath purposed in himself, that in the dispensation of the fulness of times, which are now gathering to a close, he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him, (Eph., i., 9, 10).

Now we say in conclusion, to our mind there is nothing unreasonable in all the aforesaid, for God is able to do far more than we can ask or think. It was thought at one time the most unlikely and impossible thing in the world to converse with the so-called dead, but now it is an acknowledged fact. It was thought most impossible for our departed ones to appear in an earthly form, as when seen before they passed away, with flesh and bone tangible, and materialised, and real as that of the Saviour's who said to the astonished disciples: Behold it is I, be not afraid but handle me, for a spirit hath not flesh and bone as ye see me have. To talk about spirits issuing out of a man's side, all materialised with flesh and bone, as large every way in bulk as the medium, is only to put ourselves in a position to call forth the contempt of the worldly voice, who know nothing at all about the matter. But to the enlightened Spiritualists, who are spiritual, they will hail the coming era and the coming divine man, two-in-one, with more than joy.

Waiting his glorious appearing whose right it is to reign, I remain yours faithfully, till he come,
C. P. B. ALSOP.
4, Coburg Place, Bayswater.

HUMAN BROTHERHOOD.

ARCHDEACON COLLEY AND FREEMASONRY

A report has been communicated to us by Bro. Colley of the banquet attending the laying of the foundation stone of a Freemason Lodge in his parish, in Natal. We extract his speech, with the toast to which it was in response:—

Bro. Russell, in proposing the toast of "The newly-installed W.M. of the Addington Lodge, Bro. the Ven. Archdeacon Colley," said that Bro. Colley entered upon his duties under most favourable auspices. Although a young Mason, and with comparatively little experience, yet he entered the Lodge with considerable prestige, first because it was a new lodge and everyone was interested in it, and secondly, because every member joining it was a member of some other Lodge, but thought it was desirable to form a new Lodge nearer his home—and it showed that they were willing to support the new Lodge by their desire to have it nearer their homes—and lastly, all those who formed the new Lodge were zealous Masons, and not finding employment for their talents in their own Lodges had therefore formed a new Lodge. Accordingly the W.M. entered upon his career with flying colours, and he (the speaker) had not the slightest doubt but that the g.

wishes of everyone would carry the new Lodge forward to prosperity under the auspices of the newly installed W.M. (applause.)

In response, the W.M., the Ven. Archdeacon Colley, said:— I thank you, brethren, for the very kind way in which you have received my name this evening. The position I occupy to-day is one which I have been disinterested enough to covet for some time. Disinterested, I say, for it entails a considerable amount of labour, and the honour (though I appreciate it greatly and prize it most highly) I could better dispense with than the duty connected therewith, to which I feel a native attachment, yet which nevertheless necessitates, as all Masons know, very close application and real hard work. Still, in the heat of the toil, mental and bodily, there is by the way of compensation the proud feeling that any man may lawfully indulge when he stands before such an assembly as I stand to-day, the chosen leader of a fraternity so ancient and honourable, and, next to religion (of which it is the best part, and thank heaven, creedless) so wise, and beneficent, and useful, and good as Freemasonry. Amid the sad divisions of mankind, and the opposing parts we have to take from conscious feeling and individual principle in politics and religion, often man against man, is it not a blessed thing that there should be common ground where on an equality we all can meet? Wide as the poles asunder on many things, here is one object and the chiefest, round which we all can cluster and rally and cohere, and in which we all can unite:— neighbourly friendship, benevolence of thought and feelings towards our fellows, in a word, the Brotherhood of Man, that highest and most practical proof of the Fatherhood of God, the great Architect of the Universe, in whose service we, as Speculative Masons, Free and Accepted, are charged from our initiation as entered apprentices to assist in building up the temple of humanity. Blundering, it may be, a little in our first steps and endeavours as apprentice hands, we commence with the rough ashlar, to work, mark, and ident on; but soon it is our privilege, more skilful now on the perfect ashlar, to try and adjust our jewels. And so on and on through this degree and that, step by step do we make real progress in life, and fulfil (though it may take some of us three score years and ten in the process) life's solemn contract, emulating throughout all our mortal years the labour of the Great Architect when he said, "Let us make man."

For rough ashlar we are quarried,
But the gavel of life's shocks,
With the chisel's point to dress us,
The nonsense from us knocks.
In wisdom, strength, and beauty,
It is our aim to grow;
And by doing well his duty.
A Mason you shall know.

For true to the Plummets
All our doings are,
If we act on the Level
And work on the Square.

When, as instrumental with others in the institution of this Lodge, we set about the work that has this day seen fruition, I had no idea whatever of being made its first Master. At the time I was only as a temporary resident in the parish, a bird of passage as it were, a simple stop-gap, expecting weekly the arrival of a clergyman for Christ Church, whose coming would have been the signal for my immediate departure for England. I had, therefore, no ulterior motive to serve in the interest I took in founding this Lodge. I saw the advantage that would accrue to the Craft in having Masonry corporately represented at Addington, where I found so many of the brethren. And I saw the greater advantage that my parish would reap from having Masonry as one of its institutions. A good text here occurs to me; but there is a wise law in our order that forbids allusion to religious as to political matters, with discussion thereon, else, as a clergyman, I should at this juncture be able to announce a very apt text in support of my remarks. But this I may say, that the Great Grand Master and Great Architect of the Universe, has caused it to be transcribed on the Tracing Board written in the Volume of the Sacred Law that "He maketh men to be of one mind in the same house." And while these two important things, religion and politics, still divide mankind into opposing camps, Masonry is as a city of refuge to flee unto from the noise of the archers—the clangour

of the creeds, the wrangle of the sects and the party cries of State. It is a blessed retreat where the best part of our manhood can get a new lease of hope, to enable us to keep down the heart's cynicism, and doubt that looms so darkly often and clouds the future adverse to our rosy view of life; yea the sacred refuge where tyled from the intrusion of outer baneful influences we can gather strength to go out into the world-battle with the sophisms and shams that daily surround us. "O for a Lodge in some vast wilderness," was the aspiration of one of the prophets of old, when feeling the need of such a retreat as this from the strife of daily life; and not in a wilderness indeed, by any means, as we Addingtonians think, but a paradise as it may be with a little tree-planting and path-cutting through the bush, and undoubtedly the future centre of the commerce of the Colony, have we established our Lodge. And diverse as may be the sentiments and opinions of men on matters political and religious and what not, we welcome all. For here, will benevolence in thought, and charity in word and act and deed (the distinguishing characteristics of the craft) under the directing providence of the Supreme Grand Master and Great Architect of the Universe, make men to be of one mind in the same house, where as brothers all we may dwell together in unity within the walls now rearing and our heart's common home, situated mystically due east towards the warm skies of the glorious sunrising, in length from east to west, in breadth between north and south, in depth from the surface of the earth to its centre, commensurate with its altitude high as the heavens. For a Masonic Lodge is ever of this vast extent to signify the universality of the science, and suggest that a Mason's charity should know no bounds save those of prudence, and his benevolent thought and neighbourly feeling no limit or bound whatsoever. Hence Masonry may be looked upon as a religion—the religion of common-life and common-sense, and, therefore, as I have said, creedless; no jots and tittles to annoy—no straw of doctrine to stumble at—no heresy to dread—no orthodoxy to be ashamed of. In politics it is a committee of the whole house—the Government party, together with Her Majesty's opposition concurrent to legislate for the public good—the public good in the private bettering of each individual, according to the obligation required of us from initiation upwards to be good and true men and quiet citizens. These are the practical ethics of Masonry. As an intellectual system, its depths, even by many experienced Masons, are but little suspected: as we all in our turn have described it, it is "a peculiar system of morality, veiled in allegory and illustrated by symbols." And only a close study of the Science of Correspondences, the grammar of sacred symbols, the lexicon of divine allegory, can fully discover to us all the mental wealth esoterically hidden in Ancient Freemasonry. The Rosicrucians, the Gnostics, the Essenians, and, in modern times the new order of Theosophists, seem to be the only adepts as outsiders capable of estimating rightly the profound depths of our system. And these err in dividing the moral from the intellectual part of our philosophy. Intelligent and worthy Freemasons alone, except the spiritually initiate, have the material in its virgin state and rich profusion, to combine the knowledge of the good and true (as expressed in our mysteries) with the humble endeavour to practise it. But I must not allow myself to be drawn into anticipating a lecture on Masonry; this will be a pleasing duty for me some day in Lodge as Master. The festivities of the occasion, now that the great work of the day is accomplished, require the flow of soul rather than any poor apology I can offer for the feast of reason; and, indeed, it would be unkind to expect much reason after a dinner of so many courses. Let us, therefore, be content to be merry for the rest of the day, and wise if we can be to-morrow and all our morrows. Yet with the wisdom of fraternal love let us not forget to cement this our first Masonic feast, for—

What might be done if men were wise,
What glorious deeds, my suffering brother;
Would they unite in love and right,
And cease the scorn of one another?

Oppression's arm might be embued
With kindling drops of loving-kindness;
And knowledge pour from shore to shore
Light on the eyes of mental blindness.

All slavery, warfare, lies, and wrong,
All vice and crime might die together;
And milk and corn, to each man born,
Be free as warmth in summer weather.

The meanest wretch that ever trod,
The deepest sunk in guilt and sorrow,
Might stand erect in self-respect
And share a teeming world to-morrow.

What might be done? This might be done,
And more than this, my suffering brother;
More than the tongue ere said or sung,
If men were wise and loved each other.

This wisdom I trust we shall learn, and, as required of us by the Craft, never forget to practise at the Addington Lodge No. 1937. (Loud applause.)

PRESENTATION TO A MANCHESTER MARTYR AND MEDIUM.

A tea meeting was held at the Trinity Coffee Tavern, Salford, on the evening of the 11th inst., by the Spiritualists of Manchester and Salford, the object of which was to present to Mr. R. A. Brown, president of the Manchester Society (who has lately undergone a term of imprisonment, rather than risk the well-being of his child, by submitting to the unjust law of Compulsory Vaccination), a testimonial expressing their esteem and admiration for the courage and devotion which he has shown in the Cause of Truth and Right.

After tea, Mr. Crutchley, chairman of the evening, made known to Mr. and Mrs. Brown the purpose of the meeting, and presented to the lady a large and handsomely framed photograph of her little daughter.

Mr. Thompson then made a short and appropriate speech for the occasion, impressing upon the minds of all present the duties which devolved upon them as Spiritualists and workers in the Cause of Progress. Afterwards he presented to Mr. Brown an address, beautifully illuminated and mounted in a handsome gilt frame, which was worded as follows:—

PRESENTED TO MR. R. A. BROWN

"As a mark of sympathy and esteem by a circle of admiring friends in acknowledgment of the self-sacrifice, devotion to principle, and his unassuming labours in the Cause of Human Freedom and Progressive Development.

"We would also acknowledge a debt of gratitude to him for his usefulness, unwearied and self-denying services, week after week, in his Home Circle.

We commend him for his indomitable pluck, in fighting the higher powers in our land, and willingness to suffer an unjust punishment rather than risk the injury to his offspring by submitting to what his conscience declared was unwise, injudicious and sinful, viz., the law of Vaccination.

"We trust his future days may be more prosperous, more sunny and more comforting, finding the power of good thoughts and noble principles bestrewn his path amid the wise impulses which operate upon his judicious brain-power from the Higher Spheres of Intelligence and Light."

Mr. Brown, who was quite overcome by this mark of respect and esteem, stated in reply, that he thought his friends were giving him too much credit for simply following the dictates of duty, and that his spirit-friends had counselled and assisted him to overcome the trials which beset his path, therefore, if what he had done commanded notice, he was but the medium in the hands of a higher power, and to that power should praise be given?

The meeting consisted chiefly of the members of Mr. Brown's home circle, many of whom were new in the Cause of Spiritualism, and who had been brought to recognise its truths, through the indefatigable efforts of Mr. and Mrs. Brown.

Most of the ladies and gentlemen present, among whom were Messrs. Braham, Campion and Shaw, had something to say, which conduced to the harmony of the meeting, and a very pleasant evening was brought to a close, with a trance address from the guides of Mr. Brown.

Such actions as Mr. Brown's show that the principles of reform must be put into practice, in order to become efficient in the Cause of Progress, and as Spiritualism embraces everything of a moral and progressive character, all who believe in its higher teachings, might take a lesson from this gentleman's conduct, and apply it to the many social evils of the day. By so doing, we shall gain the respect and admiration of the broader thinking class of humanity, who will perceive that Spiritualism is built on the grand basis of Truth and Love, since it seeks to awaken the nobler instincts and aspirations of the soul.

True, the struggle may be long and hard, the clouds of adversity may seem to gather thick around us, yet we know that the bright Sun of Spiritual Power is shining brightly over all, and that if we act nobly the part which Providence has assigned to us as our lot, those higher intelligences will assist us to

dispel the gloom, and will lighten our burden, as we journey onward to Life's goal. Already we are emerging from the darkness and despotism of ages, which have left their cruel mark upon the children of God, and which time only, and noble deeds can eradicate from our natures. Therefore, let us prove ourselves worthy of the liberties which we possess to-day, by remembering that they were born and nurtured on the graves of martyrs in the dark days gone by. Then will the voice of duty guide us onward to achieve a work, which future generations of the world shall bless.—Signed on behalf of the Committee, by

WM. CRUTCHLEY, (Chairman),
F. THOMASSEN, (Secretary).

MEDIUMSHIP—THE SPIRIT-CIRCLE.

SPIRIT-IDENTITY.

One of the most difficult and important problems in connection with Modern Spiritualism is that of individual spirit-identity. It is a problem very difficult of solution, from the method by which spirits must necessarily communicate; also, from the vast fund of knowledge that exists at the command of the spirits. It is an intensely difficult thing for a spirit to find a body similar to its own earthly one—if it can, then it is well so far, but the difficulty of gaining full control of a spirit-embodied—and that spirit to readily and fully respond to the controlling spirit's wishes, is intensely great. Hence the difficulties of spirit-communication are innumerable. From our present outlook we have two difficulties of vast importance: those of body, and those of mind.

It is an acknowledged fact that there does not exist two bodies exactly alike. There are differences of physical outline, magnetic and electric influences, also of mental and moral capabilities and attainments. These differences are the basis, if not the actuality, of individuality. It will be seen that there is nothing about which to be surprised, when it is asserted, that the problem of spirit-identity is a difficult one.

Again, spirits have access to extensive reservoirs of knowledge in reference to departed spirit-beings. Spirit is permanent, real, its work of the like character, when in its own special domain; hence, life's record is written upon the atmosphere of our homes, stamped upon the walls, enswathing our constitution, overlapping our spirit-being. These records, are, no doubt, visible to many, very many spirits, they read them, and thus can communicate the facts of earth's experiences of those dear to us, who have passed on before; or, mayhap, they have crossed each others' path in spirit-world, had conversations with them, and watched the unfolding of memory's record, and are, therefore, able to communicate the tale unto us. False spirits may and are able to dupe us on every hand, whether by communicating through the organism of a medium or appearing in the materialised form.

Spirit-identity is a difficult problem to solve. The more we reflect upon it, and gain information of spirit-communication, the more are we lost in the labyrinth of mystery. How are we to crack the nut and gain the kernel of truth? Not by sitting idle, and swallowing every story that comes from the lips of mediums. There is no royal road to Truth, nor spell-bound bucket to draw it from the deep well, in which it is proverbially asserted to be. Still there appears to us a pretty safe road to travel: viz., believing all to be honest until we prove them to be false. Are we then to subject ourselves to the knaves of dupedom? We reply, "He that is robbed and knows it not, he is not robbed at all." Of course this may be objected to on the grounds of morality. But what course otherwise are we to pursue? Here we are, no physical organism with its specialities and peculiarities to gaze upon. We have simply the spirits own word. Spirit is invisible, therefore, memory's record is alone the stone of proof upon which we can build. If life's story is told to us faithfully and truly, are we not to believe that he, or she, who tells it is he, or she, who has lived the same? I think so. But what if it is proved afterwards that the person is still existing in this "waste howling wilderness."—What then? Do not wholly reject the story, as there is such a thing as a living individual being able to control a medium, and thus give information, that none but such persons could impart. I have over and over again seen and felt the presence of the spirits of living individuals, so have other people. This being so, it is possible that, were they disembodied they could control some mediums and by that means communicate with friends at a distance. (See Judge Edmond's "Letters and Tracts on Spiritualism.")

Personal identity is somewhat obscured, no doubt, by medial influences, as well as by those present. In our letters on "Mediumship" we have tried to show that mediums and sitters can influence the matter expressed by mediums under control. Clairvoyance is a gift to mediums as well as to controlling spirits, hence, many facts uttered in reference to persons passed on to the "silent land" may simply be the outgrowth of clairvoyance, and the actual presence of the person supposed to be speaking be not there at all; or, the medium may, to a certain extent, be psychologised by a sitter; that person, unintentionally, may from his own knowledge of the individual spoken about, be supplying the information expressed. We cannot be too careful in our dealings with mediums or

spirits. The conditions necessary are fine, etherial, subtle. The web of thought is immense; the pictures written thereon truly striking. Who shall measure its influence, or declare its limits? The more sensitive mediums are, the more do they reciprocate our influences and express our thought. Calmness, silence, patience, watchfulness, prudence, are the necessary adjuncts to the obtaining faithful and truthful spirit-communications.

The record of facts given through mediums is somewhat startling. I have personally, under control, given expression to hundreds of facts in reference to personality: Shall we reject these facts and say spirit-identity is not proved? Yes, we must reject this so-called proof, it is only evidence, not proof. Spirit-identity is not a proved fact, we have only lines of evidence leading in the direction of proof. Some day we may find the proof. Let us go on searching closely, weighing every bit of evidence that comes to hand, that we may gain some "method in our madness," and thus be able ultimately to place such evidence before the world, of the proof of individual identity, as cannot be doubted. These facts can be gathered from public and private sources. But be "harmless as doves, and wise as serpents." Do not take for granted what is said unto you. Questions are useful methods by which to obtain information; therefore, try the spirits. If you are not answered readily that is no proof the individual claiming to be present is not so. What must be done is to wait, keep yourselves as calm as possible, and you will ultimately prove whether a cheat or a friend is at hand. Labour on in this grand field, truth is worth much; with patience and perseverance to the bottom of the well we may go, and then drink of the nectar, gaining eternal peace, joy, and gladness. PERICLES.

THE SPIRIT-MESSENGER.

SPIRIT WHISPERS.*

COUNSEL AND COMMUNION.

XI.

We would convey a message, which
Perchance may help each being present here
To judge and wait with patience full of hope
And pure desires; for failing these our thoughts
Can find no mortal channel to transform
The essence of them into human speech.
In this our realm all Thought is utterance,
And far removed are we from all the forms
Familiar in our earth-life. Knowledge, too,
Has known expansion in our souls, and things
Once cherished now no longer charm, although
Some were the lower steps by which we rose
To loftier heights from, whence to penetrate
The solemn and immortal truths of Life.

XII.

The complex workings of the human heart,
The purposeless desires, the varied hopes,
The groundless fears, engendered here, are such
As to destroy the leading-strings of love.
Doubt, doubt, doubt! when from the skies are heard
Thoughts clothed in words which well might raise you
Above the cares and trials of this life. [souls]
The tendency of earth is toward the earth,
Yet man must either rise above, or sink below,
The plastic level of Creation! We
Perceive alike his attributes, and all
His moral duties, and the things which draw
His being downward, and we wait to guide.

XIII.

Surely the things of life are not so mean that ye
Persuade yourself that they are heedless seen
By your Creator, or His messengers
Who wait to do His bidding. Know ye that
As no one particle of matter is
Ever lost, so no thought or action falls
Into oblivion, else would the poise
Set to the Universe no longer be
The registrar of God's eternal laws!
But vain are these poor words, if the pure thoughts,
So late transmitted to you, have not fixed
Your hearts upon a firmer rock of Hope;
For how can we unfold God's will to you
If ye have lost the key to understand?

XIV.

Yet something we would say to each, to all!
Fain would we breathe a message to each heart,
For there are thoughts—the sweet communings held
Twixt earth and heaven—which cannot be expressed
Unto the general ear, for they belong

* These inspirational utterances, and others which have preceded them, were delivered at a private circle. Many similar communications now live only in the memories of those who heard them, as they were not put to paper. The series commenced in No. 614.

To individual hearts. Truths which can bind
Uplift and strengthen mortals, must be felt
In their impressive fullness, unalloyed,
As if they were for those alone who felt
Their buoyant stirrings, and in part 'tis so.
Hence if ye would hear the teachings of pure love,
The ever swelling voice of rising Hope,
The guiding word of wisdom from all Truth,
Ye must submit more lovingly to Love.

XV.

Love to each other, charity to all,
Then nothing in this life shall seem so mean,
Nor yet so great, as to mislead your thoughts.
If ye in Truth believe that there remains
A life beyond; and if ye, too, embrace
The message we bestow, the love we bring,
Then would the star of Hope before you shine
Undimmed by ought that can molest or harm;
All jealousies, distempers of the will,
All hate, all fear would then be drowned, and love
Rule every action that the world might see
The light of goodness and be charmed thereby—
Hope still the beacon—Conscience still the guide
To realms of peace which shall for aye abide.

XVI.

If light and joyous music is not heard
'Tis that your hearts are not attuned to hear;
For now the tongue is influenced by the heart,
And draws its inspiration partly from
The pure uprising of intense desire.
Ye must cement your hearts together, and
No longer doubt, for doubt may be a sin;
Humble yourselves, not sadly but in joy,
That ye approach nearer to Him who sits
Enthroned to judge the Universe with love:
Say not that this ye will believe, this not,
For what ye will and will not is but chaff,
And lo the wind of Truth will surely sweep
Away the tinsel hopes ye fain would keep.

XVII.

"Believe and live!" and living ye shall see
The wondrous mystery now hid from view
Pertaining to the past and future life
Encompassed in man's being. What shall be
His final state can never be revealed
While Time rolls on its course; stray gleams may come,
Brighter and clearer to those souls which yearn
With a pure joy; for knowledge of such things
Comes not so much by deep research as by
The calm reliance—the unfettered hope!
Be happy and be loving!—love gives strength;
Nor let the frowns of earth becloud the light
That streams from Heaven—then ye shall be free,
Beholding wonders in life's mystery.

KEFTTOS.

CIRCLE & PERSONAL MEMORANDA.

NOTTINGHAM.—Thanks for your good wishes. The letter has been forwarded.

THOMAS ALLIN (Devonport). Thank you for your kind information and faithful support. The Society has been placed on the list to which the MEDIUM is being sent.

On Tuesday evening, January 22, a meeting will be held at 70, Mark Lane, at which several well-known mediums will be present. Spiritualists only invited at 7 o'clock for 7.30. A collection at the close.—J. CHANDLER.

Mr. T. M. Brown is making arrangements for an early start on his journey South. Address letters next week, Howden-le-Wear, R.S.O., Durham. Mr. Brown has recently laboured for over a week in Middlesborough. He gave two public lectures. At the first Mr. Charlton presided, a useful gentleman who has recently come into the Movement, and is doing a good work. The Rev. W. Stoddart presided at the second meeting, and nobly avowed himself a real Spiritualist. He explained to an attentive audience his true position in reference to Spiritualism and Unitarianism. Mr. Stoddart is an able man and will be a boon to our Cause. Mr. Brown has held many private seances in Middlesborough without one failure, and no doubt much good will result.

PETERBOROUGH.—The Spiritualists got by far the best of it in the newspaper warfare following the poorly attended performance of a conjurer. Mr. Catling and Mr. McKinney wrote excellent letters, the last of which shut the opposition up completely, no reply being forthcoming. We delight in seeing Spiritualists do their own local work. It does more good than much money spent in hiring champions, who, after all, may simply be champions of Self. The Peterborough friends have, in addition, made liberal distributions of literature.

SUBSCRIPTION PRICE OF THE MEDIUM For the year 1882 in Great Britain.

As there will be 52 Numbers of the MEDIUM issued in 1882, the price will be—

One copy, post free, weekly	0 2	...	per annum	0 8 8
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One copy will be sent weekly to all parts of Europe, United States, and British North America, for 8s. 8d.

To India, South Africa, Australia, New Zealand, and nearly all other countries, for 10s. 10d.

Money Orders may now be sent from nearly every country and colony to London through the Post Office. In other cases a draft on London, or paper currency, may be remitted.

All orders for copies, and communications for the Editor, should be addressed to Mr. JAMES BURNS, Office of the MEDIUM, 15, Southampton Row, Holborn, London, W.C.

The MEDIUM is sold by all news-vendors, and supplied by the wholesale trade generally.

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

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

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, JANUARY 20, 1882.

AN APPEAL.

Dear Mr. Burns,—We have purchased an excellent harmonium for our Hall at Plymouth; it is quite a bargain, but will cost us about £10.

Though a bold and an unusual course, I thought I would venture to appeal through the MEDIUM to any friends who might be so disposed, to help us a little in this matter. Our work has been before them some time, and if any feel impressed to respond to this, we shall be very grateful.—I am, sir, yours truly,

12, Stanley Terrace, Albert Road, C. WARE.
Plymouth.

NOTES AND COMMENTS.

Every article in this week's MEDIUM is of such special interest that we need not extend our comments, as the suggestive matter will give rise to numerous rich thoughts in the minds of all readers. Articles of great importance are on hand for next week, which may be looked forward to with pleasant anticipations.

The "Walsall Observer" of last week contains three columns of matter on Spiritualism. One column is devoted to report of Rev. A. F. Barfield's lecture on "Spiritualism and Spiritualists." He ransacked creation to find mud wherewith to plaster his temple, and then he sketched a fancy structure which he said was the proper kind of Spiritualism. He did not allow discussion, but there was a large party of Spiritualists present who listened with polite attention to the abuse of their Cause, and of themselves by implication, but the Rev. gentleman's flock were ready to hiss like geese when a Spiritualist would dare open his mouth in self-defence. Mr. Bailey, however, did the thing neatly by rising to propose a vote of thanks to the Lecturer. He said the naughty ways the Lecturer had dwelt on with so much zest were altogether avoided by the Walsall Spiritualists, while they practised that kind of Spiritualism so strongly recommended by Mr. Barfield.

Two columns of well-written letters, in the same paper, seem to extinguish the opponents of Spiritualism completely. Mr. Tibbitt heaves Mr. Fowler's Challenge at Mr. Barfield's Christian Conjurer. One writer puts forward the thought that Spiritualism is not simply a matter of phenomena, and that the preachers would stand in a much better light if they came forward and answered Mr. Wright's recent Lecture, instead of flinging dust in the eyes of the people by bringing forward a few paltry conjuring tricks.

OBITUARY.

LUCY ELLEN BROWN.

In affectionate remembrance of Lucy Ellen Brown, of Burnley, who departed this life January 11th, 1882, in the 23rd year of her age, and was interred at Burnley Cemetery, January 15th

Weep not for me, I crave,
For I know there's life beyond the grave;
And that life I shall enjoy,
So, to all on earth I bid good-bye.

For many months we have been cognizant of the fact that our dear, good friend, Dr. Brown, of Burnley, and his faithful wife, have been completely worn out by patient watching by the sick-bed of their daughter-in-law. How Dr. Brown could find the strength and courage to do the great work he accomplished for Institution Week, when in the midst of sorrow and weariness himself, has very much astonished us. We sincerely hope Mr. and Mrs. Brown will soon recuperate from the serious illness that now threatens them, and find in the New Life their spiritual garments all the brighter for the tribulation passed through.

THE "MEDIUM" IN PUBLIC READING ROOMS.

The kind friend who has put forward this matter, has resolved to devote £50 for the purpose of sending the MEDIUM to Reading Rooms in 1882. We will give a list of places next week. The Equitable Pioneers' Society, of Rochdale, have by resolution passed in the Educational Department, thankfully accepted the offer of the MEDIUM in the eighteen Reading Rooms, connected with the Co-operative system in the Rochdale district. Liberal Clubs and other institutions have applied for the boon of the MEDIUM weekly; altogether a warm interest is being manifested. In one instance already it has been refused. It would not be difficult to find 1000 Reading Rooms, so, when refused or misused at one place, the copy can be sent to another. We shall be glad to know of 100 more Reading Rooms at once. We hope our friends will look alive and see that this £50, so kindly donated, will bear as much fruit as possible.

PROGRESSIVE HALL, Johnson St., High St., Notting Hill Gate.—On Sunday evening, January 22nd, 1882, an address will be given by Mr. Whitley, on his "Experiences in Spiritualism," the address will be followed by open debate. Doors open at 7.30, Chair taken at 8 p.m., admission free.

The sitting at the Spiritual Institution on Tuesday evening, Mr. Towns, Medium, was attended by 25 persons. Each sitter received responses to mental questions, which they recognised as appropriate to their unexpressed thoughts. It was stated to a lady, who had not attended the circle before, that her child suffered from pains in the glands near the ear, and that her husband had shooting pains in the head. The lady went into particulars corroborating the description given through Mr. Towns.
J. KING, O.S.T.

MANCHESTER AND SALFORD SPIRITUALISTS' SOCIETY.—On Sunday last it was decided to amalgamate with the "Manchester Association of Spiritualists." The uniting service to take place on the 5th February next at the opening of new room at the Mechanics' Institution, Princess Street, Manchester.—J CAMPION, Secretary.

THE PAIN AND WASTE OF FOLLY.

Cease, man, to make thyself a charnel-house,
Thy frame a writhing mass of dread disease,
Inwrought by dieting on flesh and blood.
Fill not thy temple with slain creatures' bones,
More like a lion's den than home of God's Image.
Unnatural conditions such as these,
Nor health, nor peace to their possessors give;
Death dogs the steps of sensual luxury
Through this besotted, pain-enduring land,
Where vainly Æsculapius tends disease,
But doth he ever cure his customers?
He bids his patients eat and drink foul food,
Then purges out the vile surcharge by minerals!
Leaving the body, mind, and soul unrest,
And foolish man much nearer to the grave;
Like unripe fruit, uncultured, harshly pluckt,
Not full of years, soul-growth, or honours fair,
But the dwarfed victim of a vicious life—
His passion's slave, unguardian'd by good angels.

B. S. H.

Nature's Reply to the Believer in an Arch-Fiend or Devil, illustrated with a plate showing the Original Fiend, with varieties and modern development. By J. Croucher. Second Edition, Price 1d.

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

WHAT CLAIRVOYANTS SEE.

PREMONITIONS OF A CALAMITOUS FIRE.

On Tuesday morning at four o'clock, a fire broke out a few doors from the Spiritual Institution. The building was a place for putting up chemicals and medicines, and contained vessels of highly inflammable fluids, which exploded from time to time, and caused the fire to rage with great fierceness. In three hours the fire had burned out, the efforts of the fire-engines, happily, protecting the adjoining premises. Two young men, the only inmates, who slept in an upper room, perished. It is supposed that they were suffocated in their sleep by the fumes; their bodies were badly scorched.

We mention the matter to state that some two months ago, Miss Lottie Fowler while in the trance, stated to a member of our family that there would be a fire quite close to us, but that we would not suffer from it. The statement altogether escaped the memory, till the above-stated fatal occurrence, when Miss Fowler's prediction was brought to mind.

A highly sensitive neighbour felt for the two previous days as if a doom were hanging over the street; on the morning of the fire she was awakened by the first explosion, and looking from the bed to the window saw that the whole area behind Southampton Row was illuminated. An almost irresistible impulse possessed her to fly to the back windows of the burning house, where she felt she could accomplish great good. This was no doubt the fatal moment for the two young men. It was not known that any one was on the premises till the fire had considerably exhausted itself, and the bodies could not be got at till it was quite subdued. This neighbour who was so moved, had a most painful interior experience all the while the fire was going on, as if her feelings were centred on some important matter of which the external intellect knew nothing.

This occurrence and the psychological experiences attending it, suggest a series of profound considerations. Why should a fire be foreseen weeks in advance? Why should the atmosphere of the neighbourhood be filled with the feeling of calamity some days in advance? Why could not these premonitions and experiences have been turned to account to prevent such a calamity? Why did the fire occur at all—what perverse inaptitude is it that causes human beings oftentimes to be the instruments of their own destruction? Is there an unseen spiritual conflict going on around and within us: the one side endeavouring to work evil, the other trying to prevent it? Are there not organic and moral conditions within human beings to favour the success of the evil or the good influences? Though the evil powers succeed occasionally, are there not thousands of compensating victories won by the good? If man's spiritual faculties were more highly developed, and used for beneficent purposes, would not all such calamities be avoided?

Who can answer such questions? Yet there are many incidents occurring which could be made useful in their solution. Almost every serious accident is foreshadowed in some way to some one interested. The newspapers report that a lady on the Continent was saved from being burned in the Vienna Theatre recently, and previously at the Nice Theatre, by her coachman getting tipsy, and getting the horses out too late, or driving the wrong way. The man has been highly rewarded for his perversity, but no doubt the thanks are due to a higher power, which took an advantage of his weakness, and turned it as a means of safety to the family. Do not let us forget that we are surrounded with the spiritual world,—its good and evil sides, just as we are surrounded by physical conditions.

CLAIRVOYANCE AND CLAIRAUDIENCE.

To the Editor.—Dear Sir,—With many more of your readers, I am glad to observe that Clairvoyance and the more spiritual phases of mediumship are coming more and more up for discussion. This is a desideratum, which long ago you pointed out, and I have no doubt your prognostication will be realised—that when the spiritual faculties are more fully developed, materialisation, and the external phenomena generally, will be comprehended and the veil of mystery will be lifted up.

It has been asked, by "Pericles," I think—How do clairvoyants see? I could go into a long chapter of experiences on these matters, as, though not a clairvoyant myself, I have studied the subject much, and have been associated with clairvoyants continually for many years.

There are many more clairvoyants in London than the public have any idea of; they are continually seeing for friends; but they do not sit to please themselves, or for personal emolument. Their method is to allow their spiritual gifts to operate when spirit friends have a desire to do a kind and beneficent act to serve mortals who stand in need of their services. If this glorious and God-like impulse were always followed in mediumship, there would be no dread of evil spirits or deception.

One illustration: I had the pleasure of a short conversation the other evening with a very remarkable clairvoyant and trance medium. It was by her own fireside. She is the mother in a busy household, and was weary with the toil and worry of a trying day. Our conversation fell off. I took up a newspaper; and the lady, who was reclining on a couch, fell off in what appeared to me a kind of drowsy sleep. In a short time she woke up, and declared that she had been conscious all the time; a number of historical pictures had passed before her spirit vision. The living characters and surroundings were such, that every detail was perfect as in real life. From her childhood, she says, she has had this power of seeing panoramic views, almost at will, but particularly when weary, when the vital forces are in an exhausted state, and perhaps when recovering from an attack of illness.

Since that evening—in fact, only a night or two ago—I was again in the presence of the same lady. She passed under control of a spirit friend, and was in that state quite unconscious of what she said. The controlling spirit informed me that these pictures were ministered to the clairvoyant vision of the medium by spirit friends, who could thus communicate to her knowledge, in the same way as we do in earth-life by picture books. In her waking state, she confirmed this statement, by describing her experience of spirit-operation while these pictures were being presented.

When this process is understood, there is no chance of its leading to deception. Spiritually speaking, all objective presentations are unreal, even the tumultuous groupings of our everyday life. There is a spiritual thought underlying it all, and that is the only reality. Thus considered, let a man think of a medium, or sensitive, and that medium may be controlled by the thought, and declare that a certain spirit is controlling; but the "spirit" is afterwards found to be a living person. Many mediums now are so far developed as to distinguish a living control from a spirit control; and more strange still—a living person may appear to a clairvoyant, and yet be unconscious of the act, but if well investigated, there is some psychological cause for the appearance; with some it may be merely the psychometry of a past act on the part of the person seen.

On a certain interior plane, all persons in sympathy are actually together, though their bodies may be separated by many miles. Let two or more merge into that inner plane, common to all, and they will become aware of each others presence. This is how

spirits appear to seers—not by travelling to them from "heaven," but by entering their state.

I will narrate another little incident which more particularly indicates the operation of a disembodied spirit. The lady who was the subject of it has similar experiences, sometimes more than once daily, though occasionally it may be several days before a recurrence of spirit-communion in the manner described takes place. She is both clairaudient and clairvoyant, that is, she hears spirits speak in addition to seeing them.

A few days ago she said she went out into the back streets in her neighbourhood, where she understood a woman lived who caned the bottoms of chairs. She came to a crossing where she could turn either to the right or to the left. In an undecided way she turned one of the corners, when her spirit-friend somewhat laconically addressed her—"Why do you not turn the other corner." "Well," she said, speaking mentally, "it matters not to me which corner I take," as she has learned to profit from such hints. She had not gone far when she met a woman carrying a baby and a handful of split cane, and her spirit-friend said to her, "That's the woman." "Do you cane chairs," she asked. "Yes, mum, and very glad I would be of some to do. My husband has been down with rheumatic fever for three months; the earning of a living for five of us comes upon me." A bargain was struck with this poor woman to go to the house and do the chairs, and they were done well, and a deserving woman and suffering family helped. As soon as the engagement had been completed with the poor woman, the spirit said: "Now you can go any way you like." It may be added that this poor woman did not live in that neighbourhood, but two miles distant.

Now this is not a case of clairvoyance, for the lady, though clairvoyant, did not see the poor woman, and when told to turn the other corner she had no idea as to the reason for her doing so. It is evident that the spirit-friend was altogether an independent mental entity, saw the woman, knew she could do the work, and directed her medium in such a manner as to bring the two into contact.

If I can find a little time I will give some more examples, as I could fill volumes with varied experiences which have befallen a great number of seers. It is impossible to judge of the certainty of Spiritual life and identity from external evidences alone. We must mount up to the spiritual plane, and there we may enter into the life of the spirit, and know spirits to be as truly human beings, but devoid of the mortal body, as we know one another in the flesh to be men and women. I am, very truly yours,

J. R.

London, Jan. 16, 1882.

THE GEOZONIC SPHERES.—III.

To the Editor.—Sir,—Upon retrospection, and being also impressed, I find it necessary to be a little more definite upon a point connected with the above subject, which I have passed over with too much vagueness. That item is: That in writing of the diameter of crust and space I use the word "about," whereas I should have used the word UPWARDS. Thus, in writing of the first crust, I say that it is "about" 250 miles thick, whereas it contains a considerable fraction over and above that quantity. The same is to be observed in all the other spheres, consisting of spaces and crustations. This rule will be observed in the future, for although I am not a geometer, having never advanced that far in my scholastic training, I am nevertheless informed that a sphere cannot be measured by an exact number, that in every measurement there remains a fraction, and so on, ad infinitum.

My next point is, that I have passed over the subject of the Primal Globe with too much precipitation, and I am impressed there are items I should have noticed more minutely, and that for the sake of giving satisfaction to your readers. First, then, it might be asked by some of those advanced minds, who have soared to the heights, and who have, by their far-seeing eye, scanned the land of the celestials—Why I was not more particular in my description of the first space, including the interior of the Primal Globe. The reason to some may be obvious enough, which is, that such is the mystery with which this region is shrouded, that I felt, at the time, it would only be waste of energy on my part to dwell more upon a subject so

profound. And here I will venture to give vent to some thoughts and feelings which come in as my second reason, viz.: I really felt too much awe to attempt one step further. It seemed to me what the "burning bush" was to Moses, only more sublime and much more terrible; and to have attempted an advance upon such "holy ground," and in the presence of that "excellent glory," appeared to me at the time like unholy and wilful presumption. Call this weakness who may, but such are the facts of the case.

Further, I wish to inform your learned readers of a fact somewhat curious to myself, that when I am writing upon this subject, viz.: Any part of the subject connected with the Geozonic Spheres, when I continue doing so for some time, that is, as long as it takes me to write what I send to the MEDIUM, I become quite exhausted. This is not the case when writing upon any other subject requiring the aid of clairvoyant powers, but such is the case on this peculiar subject. Another strange point is that although I have seen the whole of the subject which I am now writing, for the last three years, yet, when I come to write of it now, I have to travel every inch, so to speak, afresh, and it appears to me now as strange and as new as at the first.

Had I written the whole at the time, carefully, much of which I did by way of correspondence with private friends, yet those writings would have been of no use to me at present, for I cannot copy from former manuscripts, nor do I write but once over for the MEDIUM. Everything I have to write, I see arranged such as your readers find it, with the exception of an error now and again in my orthography, and it may be a slight grammatical mistake now and again. Of course I refer the readers to the Editor as to these minor matters. I mention these points for the purpose, not of self-exaltation, but that the glory, and the honour, and the majesty, might be given to the God and Father of our Lord Jesus Christ, who has condescended to make known such mysteries through such an imperfect instrument.

Indeed, Sir, such are my feelings at the present, that I have to lay down my pen and weep like a child. Believe me, dear readers, what I write is no mimicry: it is not mimicking a feeling I do not possess. No, a thousand Noes, the spirits of the just know better; the angels know better; yes, God knows I lie not. I am humbled, yes, this is a fact, I am subdued. My philosophy and my religion are one. I have attained the present standpoint through suffering, yes, intense suffering. Being possessed with strong natural passions that waged war with my higher nature, the ordeal has been terrible. The next point from whence I have been made to feel is persecution from all quarters, and vile misrepresentation. I and my family have suffered loss through this, and do yet suffer. But it now begins to appear that it was needful.

I have been induced to wander, in the present Article, into what might be termed a digression. But to return to our subject, viz., the Primal Globe, I am forcibly impressed that Milton was inspired when he made use of the following words in addressing the Divine Spirit, which—

"Dove-like, stands brooding o'er the vast abyss and made it pregnant."

Even so do I see something in this first space resembling a divine incubation—AN ETERNAL INCUBATION, impregnating that incomprehensible brilliancy and glory with every possibility of existence that ever was, is, or ever will be on this globe. He sits there, not simply as a great Chemist superintending his great Laboratory, but as the Omnipotent Creator, the Divine Magician.—Yours obediently,

J. THOMAS.

Kingsley, by Frodsham.

(To be Continued.)

MAN'S PHYSICAL CONDITIONS.

THE WOOD SORREL CURE FOR CANCER.

In the October No. of the "Phrenological Journal" a statement was given of the successful treatment of a case of epithelial cancer of many years' standing with a preparation of oxalis acetosella, or wood sorrel. The subject of the treatment, a Brooklyn physician of high reputation, reported the case fully to the County Society, and the incontrovertible fact, as set forth in that report, was given to the "Journal" readers. There have been several inquiries made, and much doubt expressed, concerning the case, which could be answered only by referring correspondents to Dr. Eltinge himself; but since the October Number was issued fresh testimony has accumulated in the shape of two cases of cancer, successfully treated, as the following extracts from letters sent to the doctor will show.

S. G. Culbrett, of Henderson, Md., writes: "I went exactly as you directed, and the charred mass fell out the following Monday. It is about as large as a medium-sized chestnut. I preserved it in alcohol. It is whitish in colour. It left a place larger than a twenty five-cent piece, and in five days it came down to its original size of a ten-cent piece, and then remained that size for several days. I was a little uneasy, though it is healing slowly—A little

smaller every day. It is not larger than the nail of my little finger now. It is three weeks since I put the first plaster on, and I think in another week it will be entirely well."

An officer of the regular army stationed at Fort Fred Steele, Wyoming, writes: "The seared portion dropped off yesterday, just eight days and five hours after the first application, and my lip is about well, and I am so very thankful to you. I send you the seared part, so that you may judge of the original disease. . . . Three army surgeons pronounced it epithelioma, or cancer."

The editor of the "Journal" is so favorably impressed by the method of treatment introduced by Dr. Eltinge, that he will communicate with those who may be afflicted by the dread disease with reference to its treatment.—"Phrenological Journal," (New York) Jan. [Dr. Eltinge's case was quoted in MEDIUM, No. 597.]

VEGETARIANISM AND THE "MESSENGERS."

To the Editor.—Dear Sir,—The letter published in your last number under the title "Vegetarianism Questioned" is the fac-simile of one bearing the signature "Charles W. Hillyear" which was sent to me some weeks ago, and of another forwarded from the same quarter to a friend.

I have therefore no difficulty in knowing that I am "the celebrated lady-doctor" so impertinently referred to in that letter.

In reply, I have three statements to make.

First. I do not recognise as in any sense correct, Mr. Hillyear's categorical enumeration of "Messengers," and should certainly never dream of assuming for myself or for Dr. Kenealy, a dignity approaching that of the personages he cites as the "Ninth," or even as the "Third" "Messengers."

Second. I have never asserted that "Dr. Kenealy's mantle has fallen on me." Much as I admire that gentleman's writings in many respects, I think he was often distinctly in error, and never more so than when he made the observation quoted about the "meat-dinners,"—if indeed he made it.

Third. If Mr. Hillyear really writes for information, (apart from his absurd vagaries about "Messengers") he will find his questions answered in my "LETTERS ON PURE DIET," in the October and January numbers of the FOOD REFORM MAGAZINE, to be obtained of Mr. F. P. Doremus, 30, Rochester Road, N.W.—I am Sir, Faithfully Yours, ANNA KINGSFORD, M.D.
Jan. 15, 1882.

THE SPIRITUAL ELEMENT IN FOOD.

To the Editor.—Sir,—Permit me, through the medium of your columns, to thank Miss Chandos Leigh Hunt for her description of the mode of making griddle cakes.

I do not propose to criticise the crude assertions contained in the remainder of Miss Hunt's letter, even if you would grant me space; but I cannot help thinking that if she were to give more attention to the spiritual side of things—food amongst the number—she might possibly be enabled to use her undoubted talents to still greater advantage for the welfare of mankind.
A. BAKER.

Wolverhampton, Jan. 17th, 1882.

MR. FIRMAN'S EXPOSURE OF HIMSELF.

To the Editor.—Dear Sir,—Thanks for your note. Mr. Firman gave his "Exposure of Spiritualism" as advertised, and was introduced to the company by a Rev. gentleman.

Mr. Firman led off by telling us, that from the age of fifteen he had been engaged in working tricks, which he had passed off as spirit manifestations. He then gave some of his history in deceiving his audiences, and finished by a cabinet seance, and the impersonation of "John King," whose spirit lamp he made by filling a flat-sided spirit bottle with water and phosphorus, I suppose. The whole affair was so contemptible that the Rev. gentleman left his protégé to fend for himself, and retired before the close of the Meeting.

Mr. Firman had retired behind the screens when I got up on my feet, and proposed a vote of thanks for the great help the lecturer had been to Spiritualism, by showing how despicable ex-mediums were, etc.

As soon as Mr. Firman heard a vote of thanks mentioned, he stepped before the audience; but what he received was only a recapitulation of his own base life.

This morning the Rev. gentleman came to offer me and others the money we had paid for the lecture, sixpence each. We refused it—only too glad to have a chance to smite the Philistine. The clergyman says that if Mr. F. again shows his face in that neighbourhood, he will meet with a hot reception.

"God moves in a mysterious way,
His wonders to perform."

—Yours respectfully, JOS. CLAYTON.
63, Manchester Road, Bradford, Jan. 12, 1882.

[Poor Firman! a most extraordinary medium, but a wholly unreliable man. We have known him from his youth. Before his mediumship was recognised at all, we held his hands one evening in our family circle, while his waistcoat was taken off—his coat remaining on—and the waistcoat and contents of the pockets were handed to the sitters by the controlling power. This, and many greater manifestations, can be vouched for by sitters, after dozens of experiments conducted under conditions imposed by themselves. According to his own confession, his word is not worth a straw. He was always a great promiser, and a poor performer. Some dozen years ago, when first a medium, he set himself off as a schoolmaster, and that he was eager to give a scriptural discourse on a Sunday evening at Cavendish Rooms. His importunity was accepted, but he broke down after making a few silly remarks. He was unreliable to begin with, but the easy life of a medium in Paris has not improved him. Only the worthy should be sought as mediums, and they should sit little and work hard, earning an honest living, and such a result as Firman's would not be so possible. Unfortunately, dilettante "investigators" are often no better than they should be, and any medium, male or female, that falls into their hands is on a dangerous path. True Spiritualists would bear different fruit.—Ed. M.]

QUEBEC HALL, 25, GREAT QUEBEC STREET. MARYLEBONE ROAD.

Sunday, Jan. 22nd, at 7 p.m. prompt, "The Way, the Truth and the Life," by Mr. MacDonnell.

Monday and Thursday, from 3 till 5, and not 2 to 4 as heretofore, Mrs. Davenport sees persons Free for Magnetic Treatment.

Wednesday, at 8, a Developing Circle. Mrs. Treadwell medium—8.30 punctual.

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

Saturday, at 8 p.m., a seance; Mrs. Treadwell medium. Mr. Hancock attends half an hour previous to speak with strangers.—J. M. DALE, Hon. Sec.

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

A Dedication Service will be held on Sunday, Jan. 29th, at 7 p.m. prompt, when Floral and Human Nature will combine to offer the Hall for the purpose of establishing evidences of Spiritual Life. Short addresses by earnest Spiritualists with Sacred Songs and Solos, preceded by a Tea, at 5 p.m. prompt. Admission to Tea 6d.; meeting free.

LADBROKE HALL, NEAR NOTTING HILL RAILWAY STATION.

Morning Service, at 11 a.m.; Afternoon Service, at 3 p.m;

Evening Service, at 7 p.m.

Next Sunday morning, January 22nd, 1882, a Circle for Trance and Healing.

Afternoon: Circle for Trance and Test; Medium, Mr. W. Wallace.

Evening service, at 7 o'clock, Trance Address; Medium, Mr. Wallace.

The expenses of this Hall, are met by Donations, and Collections after each Service.

All communications to be addressed to the

HON. SEC., W. HARLING.
73, Barnsdale Road, St. Peter's Park, Harrow Road.

LEICESTER.—SILVER STREET, LECTURE HALL.

On Sunday last, Mrs. Groom, of Birmingham, delivered two Trance Addresses. The morning Subject, was an "Hour with Byron." The attendance was good. In the evening, the Hall was crowded in every part; we had to close the doors, and many had to go away. The Subject was "The law of the soul by the Light of the East." The audience paid the greatest attention, and the lecture was much appreciated. The guides also gave at the close of each address, poems, the Subjects of which were chosen by the audience. She also gave Clairvoyant descriptions, of which many were recognised at the time.

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

EVIL HABITS and Vicious Lives may escape Punishment Here, but never Hereafter. Future punishment, however, will not be arbitrarily inflicted by an angry God; it will be the natural and inevitable result of our own misconduct.—Robert Dale Owen.

THE Profession of Medicine seems to belong peculiarly to Woman by Nature,—part of it exclusively. She is a nurse and half a doctor by nature. It is quite encouraging that medical schools are beginning to instruct women, and special schools get founded for the use of women; that sagacious men are beginning to employ women as their physicians. Great good is to be expected from that.—Theodore Parker.

PROGRESS OF SPIRITUAL WORK.

PLYMOUTH.—TRANCE ADDRESSES.

On Tuesday evening, the spirit-friends controlling Mr. K. spoke as follows:—

"I have promised when convenient to give my name, my relationship to the medium, and some account of my earth-life; I will now do so. My name is Harry Cornish, I am an uncle to the medium's mother. I was born at St. German's, Cornwall; I passed away at Torquay. I was a shipwright by trade, and in that capacity I travelled over different parts of the world; I have been gone from earth about eleven years. I knew of Spiritualism at New York, but used to spurn it, as I did every other religion. But since passing away from earth I have known differently, and oh to be able to come and speak a few words to our friends still on earth, concerning the real nature of this great Truth! For it is indeed the portal to the Father's mansion, and every one to enter this portal has to work hard and get developed.

"Every existing religious system is found wanting; this is the only true Cause among them; we are sorry to have to say so much of other churches, but we can say no other. I knew not of this Cause at Plymouth, but have many times tried to control this medium, but on account of his obstinacy I was unable to do so.

"Oh, friends, I would recommend you to live a life of purity and love, and your Heavenly Father will bless you. If the inhabitants of earth could have the joy that we have to-day, for one moment, they would love Him with unbounded love.

"I was a Wesleyan, by religious profession, though as I said before, no religion was seriously thought of by me. But I am glad to say I am improving, and I would earnestly recommend you to do as you are doing; it will save you many years of bitter poverty. When I say poverty, I mean of course poverty of soul; if you fancy yourselves introduced to a brilliantly lighted dwelling clothed in rags, you will realise what I mean.

"I am glad to see the prosperity of this work, and also to perceive as we do its future progress. There are hundreds waiting to receive this truth, but they have not the opportunity. We thank God for the knowledge we have, and for the privilege of speaking through another. It is such a pleasure to speak once more through a body to our brothers and sisters on earth, that we are unable to express our joy; and we have one message to bring, viz., the infinite and unbounded love of the Father to his children. Thousands of spirit-friends are waiting eagerly to communicate, that they might bear this message to mankind. We have been long looking forward to this privilege of speaking through a prepared channel, that we might tell of the joys beyond, and of a loving Father who cares for you.

"The day is not far distant, when this Cause will be as prosperous in England as in America; those who are now its bitterest foes will become its warmest friends. The Cause is still going onward, and it will go onward; there is no going backward. When it once enters the Church, as it is now doing, it will have done its greatest work; it will have got to the top of the hill.

"If you could but see the friends around you, who, though their mortal form has perished, are full of love to you, and are glad and happy to be here. They will bring as much light and power as they can to you, according to the conditions given.

"We can see crowds coming to your Church, it may seem long to you, but you do not know what a day will turn up; consider how small was this Cause a little while ago."

On Sunday evening, after a discourse on "Letting our light shine" a trance address was given through Mr. H. The control said:—

"Brethren and sisters,—I thank God that I once more have the privilege of giving utterance to a few words, which I trust will be instructive and beneficial to you. In the age in which you live, there are many teachers and many theories; there are many teaching and setting forth their pet ideas. Your nation during the past century has made rapid strides in every respect; it has gone as it were from darkness to light. Great scientific results have been brought about. For instance, in the days of your fathers people could only travel very slowly from place to place; by the old stage coach it would take some time for you to reach the metropolis; yet with such locomotion they were no doubt satisfied.

"But since that time, how your nation has progressed in this matter! There came a time when a man was born who was destined to revolutionise locomotion. He brought forth his pet idea, but he had first to bring it before a certain house, to obtain its sanction and authority. And how was it received there? Why, they lifted up their hands in amazement, and wondered what next would be proposed. But with an undaunted spirit, this man persevered with his pet idea, and see the results? Instead of taking days to travel to the metropolis, you can get there in a few hours.

"But remember that great obstacle and opposition had to be overcome before this could be accomplished.

"So it is in everything; the world must be brought out of

darkness into light; the teaching that satisfied your fathers will not satisfy you. No, the times have changed, education is the order of the day; and at the present time you have to do with thinking men and thinking women. You have more light than your forefathers had, but you still want more. The world is waiting for more light, and who shall give it to them? Why you, who have been enlightened; 'Ye are the light of the world.'

"Although you are small in number, you have the light, you have the spirit of truth, and it shall shine forth from you with increased power and influence, until men shall be constrained to recognise it and glorify God therein.

"Oh you do not know what you can do individually. Consider what was done by that great man we have referred to; he was only an individual, yet what great things he accomplished. So each one of you has a lamp to carry, the light has been kindled within you, and wherever you go the people will be enlightened. How solemn are the words, 'If the light that is in thee be darkness how great is that darkness.' Shall this be said of you? To be in darkness is excusable for those who have not received the light, but to hide the light under the cover of your selfishness, how great is the sin!

"Oh do not remain in darkness now, when knowledge can be obtained so cheap. Why should you be afraid of opposition? They may oppose you, but they cannot put you down. Friends, apply your hearts unto wisdom; seek to know more of the Father's nature, purpose and love, let the light of love be in thy soul, then shall men acknowledge that ye have the spirit of truth, because they shall feel your holy influence wherever you go. It matters little what your pet ideas may be, what theories and opinions you have, if you have not love.

"Spiritualism, what is it?" It is light and life, and as ye advance in the knowledge of true Spiritualism, your whole nature shall become assimilated to the likeness of the Father.

"Let the light shine, there are thousands in darkness, oh if every individual did his utmost, what would be done! In many an obscure alley the light is shining amid the surrounding darkness, in many a lowly soul the Kingdom of Heaven is established."

When this control had finished, a few words were spoken through Mr. K.; but the control said that he would not occupy the time, as another wished to speak through the other medium.

The control said:—"We feel proud that there are other mediums; other channels through which messages can come. Oh friend, could you perceive the work that is to be accomplished, you would also rejoice that there are other ways opening up; and that our instruments are improving so that we can convey our thoughts better and better.

"There may be strangers here not familiar with these phenomena; these methods of control. Might say, why speak through mediums, why not speak direct and appear in our midst? We say that we have to adapt ourselves to circumstances, and according to conditions available we offer you our message. We would ask, why do you use the telegraph wire to send your message; why not send it direct to your friends? If we cannot do all we desire, yet we mean it—and as our instruments are developed we shall be able to do more. The telegraph instrument was not perfected all at once, it has improved gradually; so with all machinery. So with the child, it has at first to learn its letters; from having a few ideas it becomes developed into the man of powerful intellect, to influence the world.

"So with ourselves, we give you the messages as best we can; if you will not receive them you are the loser. We challenge you to an honest investigation of this; those who will not honestly investigate had better remain outside, for we only want those who are honest seekers after truth." OMEGA.

One of the mountain-tops of Time
Is left in Africa to climb.

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MANIFESTATIONS.

BIBLICAL AND ANCIENT SPIRITUAL MANIFESTATIONS.

Mr. E. Foster, Preston, thus writes in the course of a long letter in the "Accrington Gazette," in answer to another correspondent:—

We know for a certainty that some of the most important spiritual manifestations related in the Bible occurred in darkness, as the following passages prove. It was in the night that the apostles were released from prison, as we read in the Acts v., ver. 19,—"But the angel of the Lord (a spirit) by night opened the prison doors and brought them forth." Again, Peter was released in the night, for we read, Acts xii., 6, 7,—"The same night Peter was sleeping between two soldiers, bound with two chains, and behold the angel of the Lord came upon him, and a light shined in the prison, and the chains fell off from his hands." This was a spiritual light, and was seen in the night. Once more, "And at midnight Paul and Silas prayed and sang praises unto God, and immediately all the doors were opened, and every one's hands were loosed."—Acts xvi., 25, 26. Mr. Smith writes,—"All Christians know," etc. Yes, Primitive Christians knew that table-rapping and table-moving were practised both by the Hebrews and heathen nations. Various passages in the works of heathen writers plainly refer to the fact. Tertullian, one of the Christian Fathers, who lived in the second century, and who was a convert from Paganism, states in his Apology, when writing about miracles, that they had been imitated by persons, "who, by forming a chain with their hands, obtained by means of divining tables and chairs miraculous manifestations." Besides the above, Dr. Macgowan, the celebrated medical missionary, in China, says that, "Table-moving as I have described it, is an ancient practice, not, as you suppose, modern." In a word, table-moving, etc., was perfectly familiar to the Chinese 44,000 years ago!

A SPONTANEOUS PHENOMENON AND ITS EFFECTS.

Just as it is rare to find a Frenchman of letters on the side of the Church, so it is seldom indeed that one of them fails at the last moment to send for the priest and die a penitent. The case of Patrix is, however, unusual, because his conversion was brought about by a miracle; we relate it for the strengthening and solace of Spiritualists.

One day he was sitting alone in his study, when a heavy wooden chair lifted itself from the floor without any apparent motive cause, and advanced slowly towards him all four legs off the ground. Had it been a chair at a modern seance, two legs at least would have been on the floor. Greatly startled, but instantly convinced of his errors, and recognising on the spot the whole theological system of the Church, the Atheist cried, "M. le diable, les intérêts le Dieu a part, Je suis bien serviteur."

Nothing could be more polite or more definite up to a certain point, only politeness would be extended to the devil. Whether the mover of the furniture was satisfied with the reservation does not appear, because the chair was instantly carried back and moved no more. Patrix, however, received the miracle in a becoming spirit, and became a faithful son of the Church.—From "Literary Clubs in Paris," in "British Quarterly Review," for January.

ANOTHER SPONTANEOUS MANIFESTATION.

At Mr. Town's seance at the Spiritual Institution the other week, Mr. Wootton was in communication with a spirit-friend through the control of Mr. Towns, when the conversation turned on extraordinary manifestations seen at Captain James's, through the mediumship of Mr. Rita. Mr. Wootton was describing how the head and bust of Captain James's son were materialised over the table round which the circle sat, and the hands of sitters were passed under it to show that it was not supported by any physical means. At this juncture a picture hanging on the wall fell to the floor and broke the glass. A

lady present at the same moment declared that she saw a flash of light pass from Mr. Wootton's head and strike the picture at the moment it fell. This is a curious instance of a physical effect being produced by a cause visible only to the clairvoyant. Query—Was there an operating spirit?

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