



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

# SPIRITUALISM.

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## SPIRITUAL FULFILMENT OF PROPHECY.

A SERMON.

BY THE VEN. ARCHDEACON COLLEY.

"The desert shall rejoice and blossom as the rose."—

ISAIAH, XXXV., 1.

The Fulfilment of Prophecy used to be a fashionable study; but hope deferred has made many a heart sick of the matter, because, as some men count slackness, the Almighty has seemed slack touching His promise in many a part of Scripture, if this view of its purpose be the correct one, i.e., its baldly literal signification. A spiritual fulfilment rather than a literal is to be looked for. Indeed, the most infallible rule to apply to all the dark sayings of old is that given by St. John the Divine, who says, "The testimony of Jesus is the spirit of prophecy." That is the witness of the perfect life of the perfect man, working in us to bring evidence of His example in our lives, is the very essence, aim, purpose, and spirit of prophecy, which we, by communicated power from on high, are daily to fulfil.

The wilderness and the solitary place are to be glad; the desert is to rejoice and blossom as the rose: For when we remember that man gathers within himself the corners of all creation, and stands the embodiment in little of the great world without: When we remember that the Almighty works His high purposes through man, and that, as the instrument is imperfect, the work cannot well be complete; then we may see in figure and in fact how the waste places of the earth will yield to cultivation and lose their sadness, when the waste void of the human soul is repaired. The desert will rejoice and blossom as the rose when the God-deserted, fiend-possessed dwellers in the dark places of the earth are drawn once more into rapport with the humanising, civilising, man-creating, or re-creating powers of Heaven. For all ruin, decay, death, discord, dilapidation, devilry, and damnation that exist in the world, either in the back slums of our cities or the shambles of Ashantee, or the sinks, and sewers, and squalor of life, rotting, offensive, death-dealing, contagion-breathing, plague spots of humanity every-

where are consequent upon the removal from these hideous places of those holy influences that alone keep the world sweet and pure from the corruption and putrefaction of Hell. In plain words, Heaven is lifted up, deported, carried away from these localities; and the angel-hooded virtues that sanctified these places have fled the sickening scene.

Let Heaven now be let down once more, and let the invisible powers of good inspire man to better thoughts and modes of life; let civilisation follow in the wake of virtue; let industry and labour have free scope, and Hell will fall back, and lower life give place to higher, and the mere animal speedily will cease; yea, the brutal will ascend to the animal, and the animal ascend to the man, and the man aspire to the angel. The wilderness then will no more be wild, nor the desert deserted; but the transformation of our text will be fully wrought out; for gladness in the human heart shall make a smiling world. Industry, it is said, has only to tickle the ribs of the earth with the plough, and it will burst out with laughing harvests. The solitary place will echo with the voices of merry children, and the desert rejoice and blossom as the rose. Blossom as the rose—God's favourite flower—for there are more than a hundred varieties of it, and they all root their parentage in the common briar. For thus civilisation, when it is modelled on the pattern of the skies, ever subdues the prickly thorn and develops the princely perfume. Hence literally may be fulfilled, in a horticultural direction, the promise that "it shall blossom abundantly, and rejoice even with joy and singing." For there is language and music in sweet flowers; "yea, truly, they will answer if with gentle words ye woo them, for, believe me, they have voices sweet as any singing bird; but they speak to those who love them, and who lean their souls unto them, and by such and by such only are their gentle voices heard."

And shall I astonish you when I say that not the smallest flower can grow on earth without a far diviner flower in Heaven, whose roots are here, and whose ripe fruits are there upon the spiritual side of things substantial. Why, there's not a daisy peeping forth at spring-time, dying ere the June, but feels itself allied by symbol, and significance, and correspondence to that spirit-world outside the limits of our time and space, whereto we are grossly bound. Nay, more—

Each world created by Almighty power,  
Is symbolised by some particular flower;  
And every flower in its destinies,  
Is governed by some sun-sphere in the skies.

For there are more things in Heaven and earth than are dreamt of in our philosophy. Each world that floats in space is here set forth in some sweet flower, and every flower is wed unto some star. There is a bond, unseen, existing 'twixt the viewless suns that blaze in the deep spaces of cerulean boundlessness, and the gems and jewels of deep ocean caves, and storied treasures that exist in mines. The gold of Ophir and Havilah is but the solidified and genial wealth and happy smiles of the sun—transfixed, transmuted—for gold is solid sunshine. So the lily and the rose are pure and pale, or blush and bloom responsive to the influence floating downwards from the far-off orbs that govern their existence, whose they are, and unto whom they turn. For all things here are simply counterparts of an existing far-off cause—emblems, and representatives, and symbols of things diviner, higher, and infinite.

There had been a weary waiting for the keystone of God's creation—the arch was incomplete without it. Humanity in incredibly distant times, away down the dim vista of primeval days, had been laying the foundation, in rough-cast, of man, for the finished figure that later ages should develop. Up to the time of Christ continual progression, very slow, but very sure had been made. The Christ that was to be had *part* even in the rudest specimen of man, anterior to the mastodon and mammoth, or gigantic elk of early geologic epochs; but the measure of divinity with him, man, was at the time very, very little. Heaven could not expand on such a poor continent of manhood. Virtue by virtue, truth by truth, experience by experience had to be added to the new world of man emerging from the dark void and ocean of nothingness, just as the coral insect builds up through fathoms of water and centuries of time, the first imperfect solid resting place for the foot of man. In such like, gradually through shifting periods, had humanity to emerge through almost brutal states, and broaden out, to afford solid ground for the appearance of the first perfect man that could find standing room among us. The first man, I say, but the second Adam; for the first Adam was made a living soul—the last Adam was made a quickening spirit.

It needed the fulness of time for this. A marvellous change had to be effected. Progressive states were needed through the slow revolving years. The carnal of the first Adam had to be quickened to the spiritual of the second, and the process of the suns was necessarily slow.

Christ came as soon as he could come. Ample warning, or promise, far back in the night of time had been given of his advent. Stratum after stratum of life had fallen down to add to the general mass of the dead-living who had looked and waited for his coming. Types of existence had flourished and ceased. Human zoophites and oolites had passed away and given place to higher forms of humanity. There was an ascending scale that manhood was passing through to lift the species to the moral altitude that should be fitted to receive its crowning grace, and acme of the genus homo, in the person of Christ. The ages were preparing for this.

If Christ was the focal point of all humanity, and the point of contact by which Heaven could get hold of earth, and swing it into a higher life, orbit, and plane in the heavenly ecliptic, then the dark words of the Psalmist answer to an important meaning when we read—"The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it." For I suppose that had humanity become so effete—had the vitality of God not increased in the world, so that the new development from Heaven had had no landing place, or body curiously prepared, no plain of action, sphere of

operation, place of descent, or instrument of incarnation, in other words, had the human Christ been impossible in past or succeeding ages, the organism not forthcoming, why, then, Divine fulfillings must have ceased. No vessel worthy of, or capable of spiritual and divine reception of gifts and graces outpoured, no medium for Godly intromission possible, why, then, truth had perished from the earth for ever; virtue had fled and love and light and all things good had ceased; mankind had perished, and life itself had stopped, and the world in barren solitude depopulated had rolled on in blackness and darkness for ever. For the golden link that weds earth to Heaven had snapped; physical ruin being ever the result of moral. The restitution, therefore, of all things will have to begin from moral reformation; and the fulfilment of the prophecy of our text, if it is ever to be literally accomplished, must first be fulfilled in us.

And how is this to be brought about? It is a question that has many answers. It is the problem that stands for life's working out. It is the enquiry that theologians profess to answer readily, and fall to jangling in so attempting, while unskilled laics not troubling about sects and names, and jots and tittles, and creeds and parties, and conflicting schools, practically oftentimes answer for themselves, and are blessed in their self-taught knowledge. In process of this the prophecy further announces that the eyes of the blind are to be opened; that is, the mental powers of the soul, befogged with fables and errors, are to rejoice in the light of the truth. We are to weigh, reason, investigate and sift things to find the truth, and when we have found it, we are to follow it, no matter where it leads. It will ultimately lead us to the throne of God, though it may be via Hell itself in its first stages. Do right and have no further care—be that our motto. Reck not the consequences of acting according to your lights. "Oh, don't talk in that way," say spiritual weaklings to strong-speaking, robust, muscular Christian souls; "there may in it be danger to truth." But the answer is—truth "is then such an invalid, that it can only take a quiet airing in a close carriage, driven by a gentleman in a black coat and white necktie—'modo clerici'?" Why, 'tis said, "the truth gets well even if she is run over by a bishop's carriage, while error dies of lock-jaw if she only scratches her finger." Nay, nay, let the eyes of the blind be opened, and with your new spiritual sight don't let any parson, priest, prelate, pope, prince, or potentate act the part of Nahash the Ammonite, to put out your right eyes; but hate as a righteous duty all who as blind leaders of the blind decry the truth, and plead the wretched error that Ignorance is the mother of devotion. So let the ears of the deaf be unstopped, and the music of God's love be heard. There are sounds so sweet that they will cure deafness—spiritual deafness.

The "vox humana" of love is the most potent stop in the instrument of life, and the still small voice of God, whispering peace to the discomforted soul, has a quality in it that moves to penitence and a power that work wonders. There are, however, those who are fond of getting hold of the trumpet of the resurrection angel, and making such a horrid din—hellfire, damnation, vengeance, terrors of the law, and all the discordant notes of their unhappy gamut, that they stun poor souls to stupor and bewilder them, and make many deaf, stone-deaf, to the Gospel of Love. But that style of doing things is happily passing away, and the world holds in much disfavour the antiquated barbarism of frightening sinners into Heaven by shaking them over Hell. Love is found more successful than fear, and the winsome affection of Heaven more attractive than the painted horrors of perdition are deterrent. Let the eyes of the blind then be opened to see the loveliness of truth, and love it for the truth's sake, and pay it righteous homage and fearless court. Yea, should pampered error haunt by in her carriage, while truth with poverty's crust creeps into a corner to die,



still let him who can say, "Whereas I was blind, now I see," honestly and bravely choose the right, and do the truth regardless of the cackle of the world. Doubtless they will cast you out of the synagogue—the Pharisees—and say, "Thou wast altogether born in sins." But value the pure white light of truth, and the facility of spiritual sight above all things, and don't wear other people's spectacles. And, O, ye, who having ears to hear, once were deaf, and kenneled not to know the scream of the kite or croak of the frog, from the lay of the nightingale or song of the lark, give heed to the prophet, though he be a minor one who tells you of holier times in the womb of the future than present experiences dare credit.

Christ of a higher humanity shall arise. Pitiless

We hail the near advent of a golden age, when the zealots, proselytising, shall no longer dictate their Sibboleth or Shibolet; but "he who sweareth to his neighbour and disappointeth him not though it were to his own hindrance," who observeth the rule that "a soft answer turneth away wrath, when grievous words stir up anger," shall be counted for one of whom this prophecy speaks, unto whom the Lord God omnipotent hath given to be an inhabitant of one of those "five cities of the land of Egypt"—that is, this world; that hereafter "shall speak the language of Canaan"—that is, Heaven.

So also the highway thither here spoken of—the way of holiness—shall be toll-free to all who live a godly life, no matter from what quarter of the religious world they come, or what their creed. Ah! be it theirs and ours to walk therein, daily advancing step by step away from self and up to God, fulfilling those duties and obligations of life which form the very essence of all true religion. The wayfaring man, though a fool in other respects, need not err therein. He may be a fool in divinity and fail to ken the bearing of many things about which theologians squabble; but, only let him, and only let us, soberly plod along in the daily round of life—honest, plain-spoken, and sincere, doing justly, loving mercy, and walking humbly with our God—and all will be well. The discipline of life accomplished, our weary pilgrimage done, "we shall obtain joy and gladness and sorrow and sighing shall flee away."—"The Church of England Sentinel," (Natal) January, 1882.

#### PLYMOUTH.—RICHMOND HALL, RICHMOND STREET.

We have now reached the close of a year's effort and experience in the cause of Spiritualism in this town and neighbourhood. Our Society was formally established in the house of one of our friends on Wednesday, March 16, 1881. On the corresponding day of the present week we celebrate its Anniversary, and we have the best of grounds for jubilation and rejoicing and mutual congratulation on the occasion. I am glad to say that, from the standpoint of the present moment, the aspect of affairs is calculated to afford unqualified satisfaction, for we have never had a more prosperous week than has been the last of this eventful twelve-months.

Whether we regard the number of circles held, the number of persons attending them, the number and variety of mediums, the number of strangers and new inquirers introduced, or the interest generally manifested in every direction in the subject which is of such profound and incalculable interest to humanity,—we say with thankfulness that the past week has been a striking and worthy climax to the year's memorable experience. To crown the whole we had a most excellent service on Sunday evening. There was a good congregation, a solemn and holy influence, a deep thoughtful interest, and the guides of Mr. H. delivered a most powerful and impressive address. In giving the substance of this address, I am unable to convey

to paper the power and influence which accompanied the delivery.

#### TRANCE ADDRESS.

The guide, "Frank," said,

My friends: To you who are in sympathy with this movement, and to you also who are not, because you don't understand it, we speak this evening.

We look on the past, and review it with pleasure, because we perceive that progress has been made; and we look with much encouragement to the future, because we perceive that a spirit of inquiry is abroad, that will add to your numbers. Our good friend here has been speaking of the Holy Spirit's power descending upon the people in former days; and I would speak to you concerning the object of our meeting here from time to time. Our object is to shew you that you have within you the germ of immortality; that when you leave the earth you will pass as a spiritual man into the spiritual world and enter upon a career of eternal development.

Oh, you say, we have known and believed this. But I would ask, Have you realised the fact that you will thus continue your individual existence, and that after your entrance into the spiritual world you will be able to come and influence mankind for good or for evil? This I know is not orthodox teaching and will be opposed, but we must give you the truth.

We perceive in you a desire to know whither you are going. You read your Bible and find much there to comfort and awaken your faith, but from time to time you desire to establish an assurance concerning this.

That body of yours must be cast aside; it is sown as the seed upon the ground which groweth and bringeth forth fruit. You do not look for the seed which you planted, but for that which shall spring therefrom. So within your body, is a new spiritual being which will be able to come once more and visit the scenes and associations of earth.

Oh, try to realise this to the fullest extent. Come to the study of this subject in a right spirit, not with curiosity, but to know the truth. We know, for we have experienced it, that many are opposed to this teaching. And why? Stop and consider that question why? I will tell you why: you have not given your careful consideration to the matter; you have had preached unto you that if spirits come, they come to lead you astray, to involve you in darkness and error. Oh friends, do you still believe in God your Father, and can you suppose he would permit them to come to lead you astray, and do you harm? Oh banish it is an unworthy thought!

Use the mind, the brains that God has given you, don't be bound by creeds and priestcraft; be men, those who have been made in the image of God. If you will earnestly seek and inquire for yourself, the door will be opened to you, and you will obtain the treasures. What treasures? The treasures are the spiritual gifts which are given through ministering ones, from the Father.

Would you realise the blessedness of Spiritualism? Enter into a Spiritualist family, where one has passed away; you do not see blank despair, but calmness and peace; why? Because their friends are risen, because those called dead, live! On the other hand, look at professing Christians, see how they refuse to be comforted; whilst those they mourn for stand by their side, bending over them to give them comfort; yet this to them is an idle tale, which they refuse to receive.

Come then, and as men, yea, and as children, and give this your prayerful consideration. Touch it with clean hands, not as some who think everybody impostors and tricksters except themselves. Remember that science has had to encounter innumerable difficulties, yet it has triumphed and now you derive much benefit from science. Your forefathers would have buried the knowledge which science has given them.

Go on dear friends, your Cause shall not be buried, nay, you see it in this town constantly rising higher, and extending wider, and shining abroad with ever increasing influence; leading some to give up sin; convincing others that their loved ones still live.

I say again, go on, the light must shine, the truth must prevail, and unbounded blessing will attend you.

#### THE HAUNTED BOARDING SCHOOL.

Since last week I have received three letters from the lady at the troubled boarding school, in Sussex. I give some extracts. She says—

First Letter:—

I cannot tell you how this whole affair is affecting me; I am constantly thinking of it, even when I ought to be giving undivided attention to other things. I have been unable to pursue my investigations since I last wrote, having had one of our ministers staying at the house. I tried to talk Spiritual to my guest, but he assailed me with the statement that Spiritualists deny the gospel. I passed him your sermons: after reading them, he could say no more on that head. Why are persons so prejudiced? This evening I have again been talking with another of our ministers, who informed me that

he pitted me, or should do so if I allow myself to be "led way;" also that Spiritualists are gradually diminishing. Is this so? I thought they were on the increase? You see I know so little of it, I cannot cope with an antagonist, and may I fear do the Cause harm. I do not know whither I am tending; I feel restless and ill at ease. However, I will not doubt that I am doing rightly. The misfortune is I am one alone in the affair here; no one has even sympathy with it. The house has been very quiet these last few days until this morning, when one room was much disturbed for an hour.

#### Second Letter:—

I have a rather remarkable tale to relate. Last evening we had a sitting at the table, but beyond ascertaining it was moved by the agency of the woman who had something to reveal, we could get no satisfactory replies, although I never saw the table so active; it trembled and cracked terribly, and after once well-started kept up even after two had withdrawn; but we failed in eliciting anything satisfactory. But the most exciting relation is to come. My mother is getting aged, and has had someone to sleep with her lately (E., the friend of whom I wrote before). The latter tells me this morning, that sometime during the night, my mother sat up in bed and began praying aloud very earnestly that God would be pleased to reveal the cause of the disturbance. At the same time on the bed, frolicking as it were, she saw a black animal figure, as large as a fowl, but not like one. She tried to rouse mother, but could not, she being (whilst praying) soundly asleep! The "animal" remained some time; mother knows nothing of it this morning.

Is it usual for persons while sitting at the table to experience a sensation as of shivering or cold chills, causing one to shake? I have felt this each time, but more than usual last evening. Under ordinary circumstances I should attribute it to fear, but I really feel no fear, and can now do what I never could before: go into the room whence the noises seem to come.

Now I must thank you most heartily and cordially for your very kind offer [a proposal to visit the family]; it certainly is more than I could have asked or expected, at the same time it is exactly what I wish.

#### Third Letter:—

Thank you for your exceedingly kind letter, which I can assure you has done me much good to read—indeed yours is the only sympathy and encouragement I get. I was speaking to a friend of you yesterday; telling her I hoped you would be coming this way. She at once said, I should think you would not be so wicked; I should be afraid; I think it is raising the devil!! Now she has been cognisant of my trouble through the disturbance, throughout; indeed, her little boy affirmed that he saw a child's figure; and when staying with me she will never be left alone after dark.

I have been thinking much lately about these matters; I have been surprised to find how interwoven they have been—so to speak—with my life throughout. When only nine or ten years of age, while sitting in our garden in this country, I saw a very large animal figure—such as I have never seen—and I am certain it was no hallucination, as persons tried to convince me. Then, several times after, I saw phenomena before I was twenty years of age; and heard noises frequently. This reminds me of a narrative I have been going to send you several times. I heard it from the late Mr. Ching. He came to my house on a missionary deputation.

#### A SEANCE OF MINISTERS AND ITS RESULTS.

Mr. Ching said he was attending a District Meeting at Shebbear, (Devon) of course many years ago now; and one evening the conversation led to "table-turning." The other ministers and himself wished to test it as produced by animal magnetism or electricity. They sat down, and in a short space the table began to move, "so rapidly," said he, "that I got into a corner afraid of my legs." Then it occurred to some of them to question it. The questions and replies were I think as follow:—Are you moved by natural or supernatural agency? Supernatural. Did you ever live in this village or place? Yes. Did you ever live in this house? Yes. Are you happy or unhappy? Unhappy. We should like to know your name? The table rapped out, John Thorne. Mr. James Thorne was present and here ejaculated: "For God's sake stop! that is my father!" and sat down weeping bitterly.

I should like to remark in reference to the lady's narrative here given, that the above-named ministers, Mr. Ching and Mr. James Thorne, were ministers of the denomination from which I was excluded for my faith in Spiritualism; the latter being the venerable founder thereof. Mr. John Thorne, the father, had been the proprietor of Lake Farm, Shebbear, Devon, where the said District Meeting was being held; and there is every reason to believe that this was a bona fide communication from that person. If they had only followed up the subject, how glorious might the results have been! Gladly would I now offer my

services to that—even now much loved—denomination to spread among their people this precious truth, but at present, alas! it is only like "casting pearls before swine which turn again and rend you." As the persons mentioned above are all deceased, no one is compromised by my giving their names. The lady proceeds:—

Mr. Ching said he had often had replies from a table. I heard the above when quite a child, but the memory of it has never been obliterated. We have had no violent noises lately, but gentle sounds, etc. I am persevering as much as circumstances will admit with investigations, but sometimes I get faint hearted.

OMEGA.

## THE SPIRIT-MESSENGER.

### AN HOUR WITH BYRON.

#### A TALK ABOUT SHELLEY.

Mr. J. C. WRIGHT, MEDIUM.

(Reported by Mr. John Fowler.)

Mr. W. P. Adshead, of Belper, being present, asked the Control to give his opinion upon the last phases of Shelley's mind. It will be remembered that this extraordinary man of genius came to an untimely and an unfortunate end by the capsizing of a boat in a squall, near Leghorn. He had much in common with Lord Byron, whom he met for the first time at Genoa, with his friend Hobhouse. This accidental meeting ripened into sincere friendship and mutual admiration.

The control said,—

#### I.

Sweet Soul, I know thy sphere is bright;  
To speak of thee is my delight.  
This bard of fine seraphic lay,  
Had clouds of sorrow on his day:  
Sorrows, dark ravines yawning deep,  
Left him no room for blissful sleep;  
Black angry floods and torrents wild  
Swept his sad soul—a fated child—  
As if a hard malignant fate  
Had formed his plastic life in hate.

#### II.

His brightening soul men have mis-read;  
The Muses bless'd his classic head;  
His soul was touch'd by strains divine  
Of angel music, to combine  
Their notes in verse was his intent,  
And yield the fire the Muses lent;  
Brief were his days of earthly life  
Past in hot passion's direful strife:  
The blissful light of woman's eye  
Raised his full soul to ecstasy.

#### III.

The mazy net of love was strung  
Upon his soul, he sweetly sung  
The lofty strains he deeply felt;  
He did adore and even knelt  
Close to the bosom dear and fair,  
Which gave him throbbings, tears and care.  
This tongue, erratic, did complain  
Of earthly misery and pain;  
Ah! yes, a woman's love did all  
To brighten up his soaring soul.

#### IV.

His Soul, a shining orb of Song,  
Efulgent, clear, electric, strong;  
His lyra, as pure as alpine snow,  
In tumbling avalanche's glow;  
In friendship's clasp we oft have met  
Each other, and have paid the debt  
Due from two souls which sing in praise  
Their unpremeditated lays:  
On Beauty, Worth, and Liberty—  
Of Eloquence and Purity.

#### V.

Alas! his chain of years were done  
Before the bright meridian sun



Had reached the circuit of its space—  
Before his magic powers and grace  
Their highest flights of strength could trace;  
Cut off, the torrent at its flood  
Congealed, in frozen silence stood;  
Perchance to melt in streams again,  
Upon a brighter, dearer plane  
Of life, which has no grief nor pain.

## VI.

Dark hope he had—a beamless day—  
Beyond the tomb he saw no ray;  
Silence unbroken reigned supreme,  
A sleep disturbed not by a dream;  
No “voices” answered to his cry,  
That loving spirits hovered nigh;  
He sank on angry Leghorn’s wave,  
No God or spirit stopped to save;  
The angry blast its work had done,—  
It slacked the fire of Shelley’s sun.

## VII.

Gone! weeping men and maidens knew  
A soul of freedom, bold and true,  
Had gone to sail on other seas,  
Where dimpled wave and gentle breeze  
Ne’er roll in tumult on the shore,  
Nor wildly toss, nor belch, nor roar:  
Immortal calm upon his sphere  
Has given visions bright and clear;  
The doubter doubted not at last,  
As he the watery portal past.

## VIII.

The ripple of thy muse no more  
Will add unto our ample store;  
The tragic touch which laid thee low  
By poignant grief—lamented so—  
Has lent a halo to thy name,  
And a dear pathos to thy fame;  
That even Apollo’s glowing fire  
Could not a higher claim inspire  
In human love and hallowed sense,  
Than this absorbing circumstance.

## IX.

Whate’er thy follies or thy crimes.  
Thy talents or thy virtuous rhymes,  
Humanity laments the vein  
Of all thy sorrows and thy pain;  
No mortal had more grief than thee,  
A wayward child, unhappily,  
Yet I will lean unto thy side,  
And pause when others come to chide;  
Thy follies I will see no more,  
Thy virtues, true, I will adore.

## X.

The loving eye can never see  
The stains upon thy memory;  
The critic may exalt or blast  
Thy name, but thou, my friend, art past  
Where censure’s sting can ever reach,  
Or blinded bigots ever preach;  
Soft sunshine lights upon thy head,  
Sweet odours rise around thy tread,  
Thy soul inhales ambrosian airs,  
And feels no more its earthly cares.

## XI.

Thy lyre a nobler theme inspires,  
Which kindles hope’s exultant fires,  
Than ever touch the mortal brain,  
Or swelled with love the sweet refrain;  
Thy tones invoke an angel’s praise,  
I hear thee warble, as I gaze  
A flood of grand seraphic joy  
O’erwhelms my sense, without alloy  
Thy happy strains in fulness swell,  
To raise the darkest soul from hell.

## XII.

Sing on, sweet bard, thy notes I hear  
Impinging on the earthly sphere;  
Painful and dark, no more thy rhymes  
Awake the memory of times,  
When foes did paint in hateful hue  
Thy life in a most partial view;  
Now justice holds the balance right,  
And thou art blessed in its light,  
I have no wish to hold my praise  
As I upon thy glory gaze.

Shelley had a poetic and sensitive organism. He had a large imagination and a deep susceptibility of temperament. His genius was more effulgent than

solid: he partook more of the spirit of the aurora than the clear, sustained light of the sun. His illuminations came in electric flashes, he had not a steady light. His pictures were produced by a stroke and a contrast. His inspiration was always spontaneous and conditional. He could no more command his powers than he could the rain-cloud. His images were fitted to the quality of the thought, and his temperament, always excitable and erratic, made his inspirations hot and cold, sprightly or sad, according to the mood in which the muses found him. The fibre of his thought naturally was pessimistic; darkness in his mental out-look produced a coldness and a contempt for the things and the associations which clung around him. He had nothing in common with an age of credulity; he sensed error afar off. Theology impressed him unfavourably; he called upon the armoury of his wit for shafts to throw at the lumbering features of the theological mind. Divines railed at his blasphemy, and narrow sectarian bigots called him a mad man. All men are deemed mad who live before their time. The pioneers of to-day are mad, but they will be the philosophers and the heroes of to-morrow. Shelley’s mind had no theological fustian in its composition.

By his immediate family connections he was looked upon as a most despicable, if not even an infernal, representation of human nature. Theological rancour emptied its awful vials upon his sensitive and poetic head. He was looked upon by them as a victim of wild hallucinations and ridiculous chimeras. His free soul had not anything in common with orthodoxy. Dogmas he despised, and the Church he ridiculed. An age of religious servility turned its back upon him. It had no place for him in its definition of liberty; but heaven is too just and free to deny entrance even to the most despised of earth. He has found the felicities of the “better land” ready to open up its indescribable splendours to his eyes. Persecution hallows a great name in the eyes of humanity. The painful reminiscences of his life, the unaffected freedom and generosity of his nature, the pleasurable emotions of his love, his lofty imagination and his unadulterated love of freedom, endear his name to the worthiest minds of the age.

Poor Shelley! what a life of sorrow was thine.

Immortality belongs to the sorrowful and oppressed, as well as to the happy and contented ones of earth. The gloom that hangs over his tragic end is lifted by the sight of him in spirit-life. The medallion of his earthly consciousness is polished under the diviner influences and conditions pertaining to the higher mode of spiritual environment. I see him now happy, soaring in the plenitude of his ecstatic genius. His verse still rings with the divine swell of poetry, through his sphere. Yes, grand and happy now. Yet, there is a sense in which the death of Shelley fills and provokes a deep feeling of gloom and regret at his sad end. The world cannot afford to drop, without marking the loss, a thinker—a dreamer even. The hero on the field of battle, may have a temporary importance, but he with the conditions which made him, will pass off the stage—a true, divinely inspired dreamer never. He articulates something which belongs to humanity in all time, and under all circumstances. The love of the beautiful and the useful are undying in the human soul. He who can make music; he who can speak and make vocable the deep and hidden voices of nature, is the servant of all ages. The influence of true poetry must be felt upon humanity for ever. The beautiful is the companion of happiness.

The gloomy-minded theological bigots attributed the death of Shelley to one of the marked acts of Almighty God, in His special providence, setting forth His vengeance against a daring infidel. Poor, short-sighted creatures! attributing to God their little and narrow views and feelings. There is room enough in the love of God even for poor Shelley; the greatest thinkers will not be damned for their clear and right

thinking. God sent them so to do, that the world might be blest with the light of freedom. Free-thought as opposed to dogmas, is the thought which Almighty God will look upon and bless.

#### QUESTIONS.

*Does the memory of your fierce controversy with the Edinburgh Reviewers still linger with you?*

In part it does, and in part it does not. My malignity I left to sleep in the molecules of my brain, labelled "no resurrection." I retain the recollection, but not the feud. In looking back to the morning of my fame, I am impressed with the same thought that impressed the captive kings, whom Sesostrius, the great king of Egypt, yoked to his chariot. Human fortune, like the spoke of a chariot wheel, is sometimes up and is sometimes down. Let no man boast—the goddess of fortune does not always favour us. But I may say that the early days of the "Edinburgh Review" were marked with a strong partizan recklessness of utterance and unscrupulous rhetoric. The writers were singularly talented, learned, and able; they brought the culture of the College, and the skill of the Bar to bear upon the glaring monopolies of the age. And right hard did they strike them. I belonged to the landed nobility—that was enough to provoke their ire. The unjust critique upon my juvenile effusions merited no such severe chastisement at their hands. When I read it, it made me burning with indignant revenge. I felt my passions glowing in white heat. I felt able to do a desperate act. That effort discovered in me a power of utterance that I little knew of myself. Just satire has a moral province in literature, but the critic may very easily overstep the bounds of propriety and justice.

*Are you happy?*

That is personal: I do not know that that concerns anybody but myself. I am out of debt—I owe nobody a grudge; I am neither a despot, nor a slave. What I am concerns myself only, and if the busy-bodies of the world would mind their own affairs, and keep their own stables clean, it would be better for the community all round. Happiness is a condition. I have it as much as anybody else. Whatever the state of a spirit, there are higher planes of thought above to be hoped for. I know of no absolute happiness. That is not what I want. I want wisdom and action to do the needful and the useful for the hour, and patience to wait for the opportunities to come.

## WHAT CLAIRVOYANTS SEE.

### THE GEOZONIC SPHERES.—VII.

To the Editor.—Sir,—In the due course of Spiritua and Geozonic Investigation, we have now come to the Third Crustation, which is to us at the present time, the most interesting, if not the most important. As the present, when looked upon in its intimate relationship with the future, seems impregnated with interests more closely allied to beings like ourselves, living a kind of compound existence, than anything retrospectively considered. For the present crust is the perfection of its parent crusts; it constitutes the end of one series, and the beginning of another, and still higher.

The present crust has, to some extent, been already probed to a considerable depth. The science claiming this department is called Geology. But, I regret to say, that I am not in a position to dwell upon the merits of this grand science, or to expatiate upon it from a scientific standpoint, for the simple reason, that it is a study I have never followed up; not from any dislike to it, but firstly, because scientific books are dear, and out of my reach; and secondly, my daily calling being laborious, attended with much plodding, I could not avail myself of the requisite amount of time. Under these circumstances, I may not express myself, in these revelations, in the exact verbiage which scientific minds adopt. I, therefore, ask such to bear with these defects, as far as possible, remembering that all such

meagreness must be charged against my ignorance, and not to any wilful disregard to orderly and systematic modes of expression.

The present crust is not now what it once was: this point is already an acknowledged fact. It is upwards of 1000 miles in depth, or thickness, so that all the probings of geologists up to the present time, have not done more than penetrate the outer skin of the orange. In fact, we cannot by the aid of science alone, form an idea of the interior of the present crust. I will, therefore, in the present article, try to convey in words the fittest and choicest at my command, the ideas I have received on this matter. The lower part of this crust is in a state of fluxion. This fluxibility of mineral matter is not the result of heat, but it is the result of spirit-action; yet, in such a way that it would be no misnomer to call it chemical action. This fluxion presents the appearance of red at the lower extremities. The next colour is that of a light green, with a mixture of yellow and white. This state of fluxive matter extends upwards for several miles, how many I cannot say, but the higher the fluxion extends the more it hardens, and becomes more heterogeneous in its constitution, until finally, it assumes the appearance of granite, or something resembling granite; which granite was once in a state of fluxion, and will be so again at some distant period.

Above this granite zone, matter displays a greater diversity in appearance; yet I see nothing resembling earth, in the common acceptation of that term, but some strange mixture of metallic substances, possessing different colours and shapes. Among which metallic substances, I see something resembling crystals and different kinds of precious stones (or something resembling such) the appearance of which would doubtless prove rather fascinating to many, for we children of the surface are naturally fond of such toys, simply, perhaps, that at the present, such toys are rather scarce, and are valued accordingly. This zone extends upwards for several miles, and consists of some very hard metallic substances, with an admixture of brilliants of different hues and shapes. I have no name for the metal which here abounds, but my informants say it is platinum. There is a much grosser substance which constitutes the bulkier portion of this huge zone. This has a brown appearance; its particles form very acute angles; they are pointed as sharply as, and in shape much resemble, the spines upon the stem of that shrub called the briar. I mention these minor matters so that mineralogists may, perchance, classify the same.

I desire to state, at this stage of our subject, that the surface of the different zones, constituting the third crust of the earth, is not even but the contrary. In some places there are sudden or abrupt elevations, and in other parts great or profound depressions.

The next zone of stratified matter consists of iron, metallic iron, not an oxide nor a carbonate, but pure metallic iron, with an admixture of something like sulphur-stone. The general appearance of this zone is dark-gray with streaks of yellow of a dusky hue. This zone is much thicker than any of the preceding ones, and extends upward for nearly one hundred miles in thickness.

I wish it to be clearly understood that each succeeding zone contains a portion of each preceding zone, and that whatever the lowest contains, the same may be found, in small portions and with certain modifications, in the highest.

The next zone consists of some metallic substances mingled with some black material. This zone displays a much greater variety than any of the former, and its porosity is also much greater. Within this zone I find a substance resembling silver or tin. In fact this light and bright substance forms a very great proportion of this entire zone. The other substances are of blue and black colour, with a quantity of refuse of a nondescript nature. This zone is much thicker than the preceding one.

I now come to a zone of a very heterogeneous nature, where the metallic becomes less metallic, and looks more like metal in some modified form,—at least there are strata of such; these lie towards the lower part of the zone. Higher up I find strata of substances with admixture of something resembling the carboniferous and the sulphurous. I confess that this great zone presents a very strange and interesting appearance. A part of this has been penetrated by man, yet only a very small part comparatively speaking. It is within this zone I find the first indications of actual



fire—actual, I say, for it is possible fire may exist latently in other zones, but here I find it in a state of active existence.

Yes, for here exist oceans of smouldering fires ready to explode, and which will explode when the requisite conditions arrive. Several explosions have taken place already, which we call volcanic action. Others are yet destined to explode, some of which occurrences will far exceed or outstrip any that have yet appeared since history began to record such matters.

It is very curious to look upon those regions that lie under and around volcanic mountains, where the lava has long since ceased to flow, and where the sulphurous smoke no longer ascends to darken the azure sky. Beneath those massive mountains I perceive caverns, empty caverns, of many miles in circumference. One would naturally conclude—whilst gazing on those subterranean pillars, that would glisten were there light, and those expansive archways—that such must have been the work of genii. There are scores of miles of other caverns that serve for huge reservoirs, which keep a supply of sulphur-water, the sources of the so-called sulphur springs. These look like subterranean seas, whilst others of these caverns are not exhausted of the state of mineral fire. These fires yet burn, and at uncertain periods belch forth in fury wild, dealing death and destruction to all around.

J. THOMAS.

Kingsley, by Frodsham.

(To be Continued.)

## MEDIUMSHIP—THE SPIRIT-CIRCLE.

SEANCES AT MR. AND MRS. HERNE'S,

8, ALBERT ROAD, FOREST LANE, STRATFORD.

Dear Mr. Editor,—After an absence of nine months, I am happy to tell you that we are back again and attending our loved seances once more. We were received with hearty welcome by all our friends whom we have had the pleasure of sitting with, as well as dear Mr. and Mrs. Herne who we were very pleased to find comfortable and in good health. Our angel friends, also, gave us a cordial greeting, and now that our circle is once more together, and in working order, I am commissioned by our band to report the seances, as I did before, and I need not say this, I do with the greatest pleasure, feeling that in so doing I am only fulfilling my duty to our spiritual friends, as well as to both our kind mediums.

Since our absence, Mr. Herne has passed through a new phase of mediumship, and has suffered much in health while passing through it, but "John King" told us he was pleased that his medium had borne the trial so well, and that we should have grand and mighty effects at each seance. Our kind father, "Mr. Robinson," has spoken to us in his usual loving way, and has told us of the beauties of our eternal home in the spirit-land: that by our own actions in this life we make our home there, and that by doing good to our brothers and sisters, and being kind and charitable to all, we enter the spheres with white and unstained garments.

At the first part of our seance we sit in the dark; generally both mediums are entranced. We are then spoken to by many of our loved friends, and are touched, and our spirit doctors do good work magnetizing those that are sick, doing this in earnest, as you can hear the hands quite plainly rubbing the patients and beating them when necessary. Our dear friend, "Peter," is as kind as ever cheering and comforting us all, and "James Lombard" is the same kind soul. After sitting some little time we are told to go into the front parlour (curtains only being drawn across the arch that divides the two rooms.) We then light a lamp, and wait for Materialization. We sing, and the piano is played to promote harmony, and to help the spirits, and I assure you, dear Mr. Editor, we are not kept waiting long. Last Thursday week, March 2, a female spirit opened the curtains. She was the mother of a gentleman present, and she came and put her face close to the light, and was distinctly seen by us all. Then a splendid tall spirit came right into the room, and walked up to the light, showing us his gorgeous robes, magnificently covered with gold and lace. He came to me and gave me an orange, and another to a lady, and still another to Mrs. Herne, who was sitting in the room with us—not entranced; and here let me remark that there was not at the time a single orange in the house. Here is a nut for sceptics to crack! He stayed some time, and showed us his sandalled feet, and then retired, bowing in Eastern fashion as he passed back through the curtains.

Then a tall black spirit came, grandly made up. We were told by "Sunshine" that this was the attendant on the former spirit, who was, in earth-life, a prince, but is now a spirit doctor, one of Mr. Herne's guides. The little spirit, "Sunshine," is the same that used to speak through Mrs. Olive. She now sees Mrs. Herne, and is a chatty, lively, little darling.

On Sunday, March 5, two extra gentlemen were present,

and a female spirit came, and was recognised by one as his grandmother. She walked into the room, and all saw her plainly. After that the curtains opened quickly, and a sweet child put his face into the room. He was the same gentleman's little son, and announced his name "Ernest." We also had our kind doctor, but the power was not so strong, as Mr. and Mrs. Herne had that morning given a long seance at Goswell Hall, and were both very much fatigued.

Last Thursday, March 9, we commenced our dark seance, and at Mr. Herne's request we sang "Home sweet Home." As soon as we had finished, our kind father, "Mr. Robinson," gave us a splendid oration on the difference of our home here and our spirit home. He said we could form no idea of the lovely homes and the beautiful birds and flowers there, and told us all to work while here to make our own homes bright and happy when we pass over to enjoy them.

We then were ordered into the front room, and soon our dear ones were in our midst. "Peter" is busy chatting in the dark room where the medium is lying, that is chosen to remain while the other one is with us. The first spirit was our doctor grandly made up, he stamped his feet to let us know he was, for the time being, solid. His arms were bare, and his feet in sandals. He is very tall, could put up his arm and reach the ceiling; he salutes us, Eastern fashion. He went to the table and picked blossoms off a hyacinth in a pot, and gave three ladies one each. His embroidered cloak is truly splendid.

After he had passed away, Mrs. Herne's mother came calling her by name; it made Mrs. Herne timid, and she got up and came over to me. The spirit followed her and looked into her face, and did the same to a gentleman present, who knew her in earth life. She was very lively, moved about, and went and sat in Mrs. Herne's chair, she grew gradually smaller, and retired into the dark room.

I fear I am trespassing on your kindness with my long letter, but I feel that I could say much more, but will draw to a close by adding that each of us present felt how blessed we were in being allowed to enjoy such happiness, and heartily did we all thank God for his blessings, and, our dear Medium, will long be spared to give such wonderful seances to those that are capable of receiving them.—I am, yours truly,

2, Tomlin's Grove, Bow, E.

R. W.

## ECHOES FROM THE PEAK.

To the Editor.—Dear Sir,—Seeing in the "Dailies" continual exposures of Spiritualism and its adherents, I determined to see for myself, whether the Spiritualist was an impostor or not. You must understand, Mr. Editor, I was unacquainted with the subject, as also its believers. I fully made up my mind, that if I saw anything approaching deception, I would expose them to the fullest extent. My chief reason for desiring to see one of these so-called mediums, was the pretentious wonders they professed to perform. My first difficulty was to find a genuine article, as the "Dailies" commonly classed all as impostors. However, in course of time I was accidentally introduced to a so-called medium, and being thoroughly sceptical of his powers to call from the "vast deep," the spirits of the dead, I asked him, if he would kindly admit me to a seance, as their meetings are called. He consented to allow me and a few other friends, as sceptical as myself, to sit with him, and we arranged a night at his convenience. When we were seated, the medium began to pour forth poetry on "The Soul" with the greatest ease and fluency, which I admit took me by surprise. As by way of test, I proposed that he should instantaneously discourse upon "The Difference between Soul, Mind and Intellect." This he did, and, in my opinion, handled it in a masterly manner.

The next phase was what was termed "Test giving," which gave me and my friend even greater satisfaction. One of my friends was highly favoured by the "unseen visitors." Just before starting from home, he placed a business letter in his pocket, known only to himself. After delineating persons miles distant from where we were seated, giving their names and ages, and describing their residences—which were all recognised by those present—the medium drew his attention to the letter in his pocket. Not only this, he proceeded to write on a sheet of paper, and when this was handed to my friend, it was found to contain the contents of his letter almost verbatim, the date of its arrival and the writer's profession. I myself compared them, without even allowing the medium to see one word of the original. This friend was also treated to a description of his father, who had been dead many years, going minutely through his affairs when in this life, and assuring him that if he earnestly investigated the matter, he would be convinced of "the Immortality of the soul."

As this was my first adventure among the supposed "impostors," I could not make up my mind as to the pro and con of Spiritualism, but, certainly, instead of exposure in this case, I was bound as an honest, unbiassed enquirer after truth to admit my inability to account for such extraordinary facts except as in words of our Great Poet: There are more things in Heaven and Earth than we dream of. Nevertheless I determined to hear and see without "dark seances" more of this genuine mediumship in the light of day.—For in Light and Truth, I am, yours truly,

OBSERVER.

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

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

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

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

## THE MEDIUM AND DAYBREAK.

FRIDAY, MARCH 17, 1882.

### NOTES AND COMMENTS.

Mr. Colley labours hard to explain away theological idols and yet not "scunner" the "unco guid." Yes, all Scripture Truth has reference to the progress of the individual spirit, but it had to be conveyed to the "children" of men in the form of an heroic narrative.

The Ghosts, God bless them, are labouring nobly. Tyndall, and all the F.R.S.s, and A.S.S.s (!) could not hold a candle to these said ghosts in their "philosophical experiments." Let all enlightened minds not forget that "Our Father is at the Helm" in all such matters, and thus seek to turn them to good account.

We hope the Lady of the Boarding School will be sustained. Let her take things as easily as possible, and with supreme trust in the Power to save and protect, and work out all things to open the eyes of the spiritually blind. There must be some mediums in the Grimsby workshop; some sailors in spirit-life, keeping their hand in their wonted use with ship's cordage. These humble spirits preach more eloquently of the reality of the Unseen than all the pulpits in the land do.

The communication from Mr. Fowler, Liverpool, is an able and interesting one, when it is taken into account, that Mr. Wright gave it off-hand, as soon as the topic was suggested by Mr. Adshead. Some will question the Byronic style of the verse. The prose portion is much more like what would be expected of that poet; especially the answers to questions. In regard to the verses, the mental conditions of the medium must be borne in mind as a factor therein.

We think Shelley is sadly underrated. "Byron" seems to have been speaking of himself. Shelley loved, but not as Byron did and would make it appear Shelley did. It is scarcely fair to ask a poet to give an opinion of another in the same "trade." We wonder what "Shelley" would say if asked to pronounce upon Byron. Shelley's life was one of suffering, but he was philanthropic, a preacher of morality, loved truth above all things, and was such a poet that "Byron" does not seem to have been able to grasp his higher plane of thought.

A well-known spiritual worker writes—"I am getting it hot from a few weak-kneed Spiritualists, for trying to keep the Movement from going into the Orthodox arms of the Church of England. I much appreciate the remarks of A.T.T.P. you publish this week."

In the "Jewish World," March 10th, appears an article on our treatment of Ingersoll. Respecting our views of his re-

ligious principles the Editor says: "On this platform of spiritual religion we join hands with the subject of this memoir, as well as with his reviewer, and cordially endorse the view here taken of Ingersoll's well-known assaults on the dogmatic superstitions of creeds." The article thus concludes: "The breadth of view which characterises the reading of those alarming terms, Infidel, Atheist, and Materialist, on the part of this spiritualistic organ, is such that it may well give a lesson in charity to the many who would, by the application of these terms, thereby damn his neighbour."

There is too much of the talking shop in Spiritualism. Here is what an experienced Spiritualist writes: "I have a sort of impression that all churchism is materialism, and that mere talking does no good." Yes! the talk-market and the "organisations" have been the bane of Spiritualism.

### CIRCLE & PERSONAL MEMORANDA.

Mr. and Mrs. Herne, 8, Albert Road, Forest Lane, Stratford E., are open to give Private Seances; arrange by letter. Spiritualists only admitted on the first Sunday in each month.

Mr. J. C. Wright, of Liverpool, will speak at Belper on Sunday and Monday evening, and on Tuesday evening he will renew the contest at Walsall, with the preaching fraternity.

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

In the case of deafness of Mrs. Dixon's son, cured by Mrs. Davenport, and reported in the MEDIUM, March 3, it should have been printed that the cure was effected six months ago and not six weeks. Thereby indicating that the cure is of a decidedly permanent character.

Two young Gentlemen, Spiritualists, one of whom is a medium, are desirous of joining or aiding in the formation of a Circle for the study of the higher phases of the subject. Within walking distance of Clapham Common preferred—Address, J. C., 66, Bassett Grove, Lavender Hill, S.W.

Mr. T. M. Brown will reach Peterborough by Friday (to-day) or Saturday. Address Letters to care of Mr. J. Heel, Botesdale Villa, New England, Peterborough. Mr. Brown will decide whether he will go on to London or return North, while in Peterborough, and state in next week's MEDIUM.

Mrs. Yarwood, of 10, Hill Street, Heywood, Lancashire, wonderful test and clairvoyant medium, has decided on taking a pioneering tour to various places and towns. Societies wishful to have her services can address as above. The friends who engage her, I am sure, will not be disappointed, but have a great treat.—JAMES WILD.

NEPTUNE, Astrologer, writes from New York to say that he has completed his American tour, and will arrive in London by the end of this month. He hopes to be favoured with the patronage of all his old correspondents and new ones as well. All letters for consultations, etc., should be addressed to him at 24, Walgrave Road, Earl's Court, London, W.

Writes a Correspondent:—"The Cause in Liverpool, if we are to judge from the meetings we get, is very lively and successful. We had over a hundred at the Debating Society on Sunday afternoon. The debate is again adjourned. In the evening the lower Concert Hall was crowded to hear Mr. Wright's reply to Mr. Craigie's lecture on 'An hour with the Spiritualists.'"

On Tuesday evening Mr. Burns again Phrenologised at Quebec Hall. There was no abatement in the supply of heads for examination, fourteen applicants were delineated, which seemed to interest the audience very much. Mediumistic tendencies were discovered. Spiritualism and Phrenology should go hand-in-hand. Each person examined contributed one shilling, which, with collection, was passed to the Funds of the Hall.

It has just come to our knowledge that Mr. George Childs, of Islington, left earth-life in November last. He took great interest in Spiritualism some years ago, and did some wonderful drawings illustrating the pre-natal state of the Soul. Mrs. Childs now advertises for Lodgers, and we hope city men and others who require accommodation will instal themselves as residents in her comfortable home. Her advertisement appears elsewhere.



# MANCHESTER CO-OPERATION WITH THE SPIRITUAL INSTITUTION.

With a very kind and spiritual letter, Mr. Crutchley remits £2 3s. 6d. Collected as follows:—

	s.	d.
Sunday Morning Service, Feb. 26	10	6
Evening Service,	11	0
Monday Circle at Openshaw (Mr. Highfield)	2	6
Wednesday Circle (Mr. Brown)	12	0
Thursday Circle (Mr. Taylor, Pendleton)	7	6

Total ... £2 8 6

It is stated that other friends intend sending their help at another opportunity. Mr. Crutchley writes very touchingly, and worth more to the weary soul than the money, however needful. He says in reference to the principles of the MEDIUM: "Wishing you the continuance of that aid which comes from above, and of which you must have already received good support; otherwise you could not have stood against all the unkind spirit that has been manifested towards you in the past. I feel confident it will soon all die out." This unknown friend is a true prophet; we feel the pressure of the opposition lessening daily. A large section of Spiritualists have been, during the past years, stirred up against us most bitterly, and they scarcely knew why. The self-interest of a few was at the bottom of it, and that section of the spirit-world which acts "from below" took hold of these disaffected persons, and used them as tools to try to break up the Movement.

This is a solemn and yet a scientific fact, that there is in spiritual matters a "below," as well as an "above," and men may be actuated in their Spiritualism by either hemisphere. They are naturally opposed to one another. The one is unselfish and sacrificing, the other is selfish, domineering, and vindictive; but those that suffer always win.

Between these opposing forces, we have these few years held a most painful position. It is utterly impossible to describe that position. It has been too fearful to dwell upon, but the angels of God have seen it, and at every trying moment have put forth the hand of help to sustain the work. We have had to be very firm and enduring, and our greatest anxiety has been to remain faithful unto death if need be. We could leave this Spiritualism any day, and obtain a comfortable living; for we now earn our living independent of it; and when "friends" on every hand taunt one with folly for holding on, and urge one to give it up, it is indeed hard to hold on.

As to those who have persecuted us, we have to feel for them. They have been obsessed by the lower power, and we say of them, as has so often been said in the past: "Father, forgive them, for they know not what they do." We have discovered that to succeed in Spiritual work it must be made the supreme object, otherwise it would be crucified between the "two thieves" of Societary Ambition, and Self-interest.

We could say much on this instructive theme, but forbear. Time is the great teacher. But we have said enough to show that our tenacity has not proceeded from spite at any who may have opposed us, but from a far different motive.

## THE APPROACHING ANNIVERSARY OF MODERN SPIRITUALISM.

On Thursday, March 31, will be the Thirty-fourth Anniversary of Modern Spiritualism. It is the first celebration under the New Spiritual Era. It is proper that it should be fittingly observed. All Spiritualists should endeavour to do so. Even the solitary believer in spirit communion may take part in this celebration. We, as Spiritualists, recognise the fact that there is a relationship between the spirit world and the human mind. And the whole work of Spiritualism is to find out the laws of this relationship, and turn it to good and useful account for the spiritual elevation and betterment of humanity.

Indeed, all must be Spiritualists on their own account. It is the work of each one of us to secure the most eligible relationship between our souls and the great realm of the Unseen. Thus whether alone or in groups we can on this approaching anniversary raise our souls to the God of all souls, and place our services as willing instruments at the disposal of his holy messengers. This glorious consecration, whether in the hidden chambers of the spirit, on the domestic hearth, or in the congregation of the people, is surely our smallest tribute of acknowledgment of the revelation of that most sacred truth—the Immortality of Man.

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

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

# THE THIRTY-FOURTH ANNIVERSARY OF MODERN SPIRITUALISM.

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

On Tuesday evening the Committee again met at 15, Southampton Row, adjourned from Friday evening. Mr. Wootton presented the following correspondence:—

29, Colville Road, Notting Hill, W.  
London, March 11th, 1882.

J. Wootton, Esq.—Dear Sir,—Enclosed a cheque for £1. 1s., as my subscription to the Hudson's fund. Wishing you every success in this good work,—I remain, yours truly.

G. DAMIANI.

My dear Mr. Wootton.—I have much pleasure in forwarding the enclosed half-sovereign entrusted to me by a friend, (whose name is on the other page) towards the fund for Mr. Hudson's benefit.—Believe me, yours truly, GEORGINA HOUGHTON.  
20, Delamere Crescent, Westbourne Grove, W.

Miss Houghton, author of "Chronicles of Spirit-Photography," and who had 250 sittings with Mr. Hudson, in the course of a letter to one of the Committee thus writes:

"I am pleased too, that Neumeyer Hall has been the one selected, for the position is central, and it has many advantages. I have been much struck with the fact that it is my birthday that has been fixed upon for the celebration, for if you have read my book at all, you will have found that I attach much importance to dates and anniversaries. If something splendid should be the result for our dear, good friend Mr. Hudson, it will indeed be a 'happy return of the day' for me; but it seems too good to hope that any sum should be subscribed at all adequate to starting him once again as a spirit-photographer, for I do not think he ought to attempt that, unless he can do it with a free heart, unhampered by the pressure of circumstances. There should be a warm and comfortable studio, with an ample supply of good chemicals and every needful appliance, for at his present age, his health would soon break utterly down if he had to go through anything like his former experiences."

Miss Houghton's remarks were felt to be to the point. All Spiritualists are particular as to the comfort and condition of their circle-rooms, but the obtaining of a spirit-photograph is a spiritual manifestation of the highest order, and ought to teach us a lesson not to sacrifice the photographic medium for the sake of a little worldly pelf.

As to "pelf" the prospect seems encouraging, as the list of subscriptions shows. The Committee agreed to a form of Appeal, which, it is hoped, will cause a flow of subscriptions to come in adequate to the needs of the case. This appeal may be found printed on another page.

The Committee will next meet on Tuesday evening, at 7 o'clock, at 15, Southampton Row, for the distribution of tickets. All who can help in the sale of tickets, are respectfully requested to be present on Tuesday evening, or make a request to the Honorary Secretary, for tickets on sale.

## SUBSCRIPTIONS RECEIVED.

	£.	s.	d.
Mr. H. Wedgwood	2	0	0
Mr. A. Vacher	2	0	0
Mr. J. Wootton	1	0	0
Signor Damiani	1	1	0
Mrs. James—per Miss Houghton	0	10	0
Mr. S. O. Hall	1	0	0
A Friend	1	0	0
Mrs. Towns	0	10	6

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

SUNDERLAND.—"I am Vice-President of the 'Free Associate Church' here, and, of course, speak very often for them. This Church accepts men of all faiths as members, if they are of good moral character. We have Atheists, Secularists, and Spiritualists—a curious mixture, but, of course, the Theists have the sway in the teaching."—J. R.

NOTTINGHAM.—Mrs. Emma Hardinge-Britten has again visited the "good old town." Three highly interesting and most instructive lectures were delivered in her usual oratorical and masterly style to crowded audiences in the Mechanics' Lecture Hall. The subject of the first lecture was, "Man, What, Whence, Whither," which was considered to be a masterpiece of oratory. The subject of the second lecture was, "Spiritualism: What is it, and why do Scientists, Clergymen and Conjurors join its opponents?" The Nottingham Association of Spiritualists inserted in the local papers a Challenge to anyone of the Revds. F. Morse, M. A.; W. Tenor, M.A.; R. A. Armstrong, B.A.; Professor J. B. Paton who supported "the Man with the Squirt" in his alleged exposures of Spiritualism, to a three nights public debate with Mrs. Emma Hardinge-Britten on the "Truth, Morality and Religion of Modern Spiritualism."

## A GHOST STORY FROM GRIMSBY.

The greatest curiosity and wonder is excited in Grimsby in consequence of the occurrence of some marvellous performances which no one as yet can account for by a natural hypothesis. These extraordinary manifestations occur almost daily, it is said, being confined entirely to the work-room of Mr George Allington, sailmaker and smack-owner, Fish Dock Road. They are not restricted to any particular period, but happen at any time during the day. Two men and two boys are generally employed in the room, and they say that their knives or rubbers (instruments used in the trade) are at times suddenly sent whizzing across the room by some unseen agency. Small metal rings called thimbles, which are rove on strings and hung on the walls, have been seen, it is positively declared, to start one after the other from their places and fly across the room, after which the string has been taken from the nail and found to be still tied and unbroken. One of the boys, named Harry Woods, is said to be occasionally subjected to very rough treatment, having been thrown down violently, especially when he has stepped, unconscious of danger, on a particular spot near the fireplace, and now he carefully avoids the spot in question. A correspondent spent an hour in the room on Friday, along with some other curious persons, but nothing unusual then transpired. A gentleman, however, whose veracity could scarcely be doubted, assured him that the day before he saw a knife, to which no one was near, suddenly bound across the room. The foreman, a man named Ward, whose manner indicates that he implicitly believes he is speaking the truth, relates that on returning from dinner the other day he found one of the boys suspended head downwards by a rope attached to one leg, and fastened to a beam above. The boy was almost stupefied, but he afterwards narrated that he was on some planks, which are stretched across the beam, and on which some sails and cordage are stored, when he felt something twine around his leg, which on glancing down he saw was a line with a reef knot, and the next moment he was precipitated below. The distance from the planking to the floor is only about seven feet, and his leg was fast close to the beam, so he did not sustain any injury beyond the fright. The foreman also alleges most positively that he himself one day saw the fire shovel, which was reared against the wall, move slowly round in an erect position to the front of the fender, where it remained until removed. Among other singular occurrences, it is also stated that some 3cwt. of rope fell from the planking before referred to, on to the floor beneath, without any ostensible cause, and on another occasion a coil of rope, one end of which hung through a hole in the planking, suddenly ran out to the length of seven or eight fathoms, and afterwards as mysteriously went up again and recoiled itself. Suspicion has been expressed that the boy, Woods, had been playing tricks, but the men assert that similar events have taken place from time to time during the last ten months, and

Woods has only been there six weeks; moreover both boys have been sent home, and there has not been a cessation of the phenomena. A religious gentleman the other day offered earnest prayer in the room, hoping thereby to exorcise what many people believe are evil spirits, but the manifestations are said still to occur, and scores of persons visit the place daily.—“The Manchester Evening News,” Monday, March 13, 1881.

## HEALING BY LAYING ON OF HANDS.

## MR. MILNER STEPHEN, THE AUSTRALIAN HEALER.

We have received copies of Australian papers, which give an account of work being done by Mr. Milner Stephen. The following letter we take from the Melbourne “Age,” Jan. 25:—

Sir,—Having arrived this morning to pursue my vocation of healing in this city, I am disappointed in finding that the trustees of the Temperance Hall will not permit me to rent it each Wednesday afternoon, as heretofore, for healing the afflicted poor (gratuitously), on the ground that the crowd of eager spectators on the last occasion did some damage by standing on the forms, etc. And such an exorbitant sum is demanded for another hall, that I cannot afford to pay so much for the exercise of any benevolent object, and I know not where to obtain a sufficiently commodious room. Under these circumstances I ask this space from you, in the cause of charity, to prefer my earnest request to the owners or trustees of some public hall to allow me the use of it on any afternoon they may name, either gratuitously, or for such a modest sum as I am willing to give, in addition to bestowing the same blessings of relief from suffering which have hitherto attended my efforts on every occasion, as reported by scores of the public journals in these colonies. I have the pleasure of submitting for your inspection the enclosed certificate of my Sydney secretary that during the last nineteen months 7348 names of patients are recorded in my case books, and of these more than two-thirds were treated gratuitously, and the vast majority successfully. I send you as an advertisement [elsewhere] a few remarkable recent cases, in addition to the hundreds which have already been published. I submit to you also a list of forty-two other cases of legs more or less lengthened during the last four months, some testimonials of which have appeared in the Sydney journals.—Yours, etc.,  
172, Collins Street East. G. MILNER STEPHEN.

## LEG LENGTHENED.

427, Liverpool Street, Sydney, 24th November, 1881.  
G. Milner Stephen, Esq.—Dear Sir,—I have much pleasure in certifying to the wonderful cure which you recently wrought upon my daughter. She was induced to apply to you for relief by another young lady, who had derived great benefit from your treatment. My daughter had been suffering fifteen years from hip disease. The leg affected was weak and attenuated, and two inches shorter than the other leg, and the foot was smaller, necessitating the wearing of a high-heeled boot. She was so very lame that it was painful to see her walk. Now, after being treated by you, the affected limb is growing stronger and the foot larger, and my daughter can wear an ordinary boot and plant her foot firmly on the ground; and she has lately danced at an evening party. I have therefore reason to believe that the improvement in my daughter's case is permanent, and that in course of time she will be perfectly cured by you. Feeling grateful for your success, I am, dear sir, yours faithfully, WALTER D'ARRIETTA, Overseer, Government Printing Office.

## INCURABLE BLINDNESS CURED.

Continental Hotel, Deniliquin, 25th January, 1882.—My little daughter had been suffering from an affection of the eyes for nine years. She could not see in the light. She had been under six doctors. Drs. Gray and ——— were consulted, but they said “it was a hopeless case.” She has also been under Professor Volkmer, of Kiel, Germany; he also said “it was hopeless.” Two years ago, while on circuit at Deniliquin, Mr. Milner Stephen stayed at my hotel, and, seeing my little girl's eyes in such a bad state, said he would cure her. He breathed on them, and from that moment she has been able to see as well as I can, or anyone else. It has been a wonderful cure.

Mr. Stephen, Dear Sir,—At any time, if you wish to show a proof to your friends, or enemies, I shall be most happy to bring my daughter down to town for you.—Yours obediently,  
J. H. SEHESTEDT.

## CANCER CURED.

Coffee Palace, Melbourne, 27th January, 1882.  
G. Milner Stephen, Esq.  
Dear Sir,—It is now nineteen months since you treated me



so successfully for "Internal Cancer." I had been suffering for nine years previous to your seeing me, and had consulted many physicians both in Sydney and elsewhere. They were not able to relieve me, but said I should be dead in six months. I suffered great, I may say intense, pain at times; but after you treated me, the pain and swelling entirely disappeared after the third treatment; and I was quite well at the end of the week, and have so continued.

The ring you magnetised for me I lent to a lady friend, who was suffering from severe headache, and it took the pain quite away, after her wearing it a few minutes.

I think my case ought to convince all that your cures are permanent.—Yours very sincerely,  
M. E. H.

#### SPIRITUALISTS AND THE NEWSPAPERS.

Mr. John Fowler, Liverpool, has a long and eloquent letter in the "Preston Guardian," March 4, on "The Disestablishment of the English Church." He says, "I may say I am not an enemy to the Church as a religious institution. Her doctrines and ceremonies I have nothing to do with. What concerns me is the unjust and anomalous position the Episcopal Church occupies among the British Churches. I am not an enemy to any of the Church's benevolent purposes or aims of public improvement. She is a Church with a long history. She has won the sympathy of veneration. Her ivy-grown towers and crumbling walls bring us into contact with the aspirations of past generations. I would be the last to lay rude and sacrilegious hands upon the Church. I venerate the spirit of her worth. I love her achievements for liberty. I appreciate the greatness of her men of learning; her talent and virtue I adore. But her political position is one totally out of harmony with the spirituality of her work. Admirable in the beginning for missionary work, when men had no printed Bible, and received all their spiritual culture from the pulpit and the altar, the Church was a grand agent of religious instruction. Then the population of this country did no independent thinking; the people accepted the priest as a divine teacher. They believed his words and acted upon his sayings. The rich paid down their money freely to build churches and endow them. The practice was looked upon as most wise and eligible for getting a good ticket to paradise.

Nearly all the triumphs of liberty have been won by the people when opposed or held back by the Church. Divines have always made bad legislators. No doubt it would help the Bishops to relieve them of their duties in Parliament. It certainly would improve the atmosphere of the House of Lords, if it did not make the Establishment work with less friction.

When Disestablishment is an accomplished fact, the sensation of freedom will be so delightful to the Church itself that its energy will be stimulated, and its elasticity of action enlarged so much that its triumphs will be far greater than they have been before. Upon the government itself the change will be even as remarkable. The State will feel that it has settled a troublesome question, and greatly simplified the art of government."

WALSALL.—The discussion still continues in the "Observer." One rev. correspondent cuts the knot by calling those who differ from him liars direct. The Spiritualists do well while they discuss the matter in the newspapers, but when they allow the enemy to sit with mediums they do a very foolish thing. It is not in the nature of Spiritualism to be thus treated. Certain animals will turn round and rend those that cast pearls before them. A medium may give truthful communications to a sympathetic circle and yet act ridiculously when under the psychological influence of an unprincipled opponent who has the noble idea in view of making bread and butter out of antagonism and misrepresentation. Spiritualists should endeavour to refrain from such foolish exhibitions.

In the "Accrington Gazette" of last week Mr. Foster, of Preston, has an article in proof of "Divine Unity"—being almost entirely composed of Scripture declarations, that "the Lord God is one Lord," and "there is none besides Me." On the previous week the same paper had some excellent articles on Spiritualism.

KIRKCALDY.—The newspaper war is being carried on with vigour. The "Fifehire Advertiser" of last week contains two ably written columns in defence of Spiritualism. The "Free Press" of same date gives upwards of a column and a half of small print, being a letter from "A Believer." These are carefully written essays, and must have a marked influence on public opinion.

PETERBOROUGH.—The newspaper discussion of Spiritualism has been continued till quite lately. This form of work is of great importance.

"NEW DISPENSATION."—We regret that your kind offer has not yet received attention. We are quite inundated with matter, we cannot get time even to read all the MS. we receive. We hope to overtake yours soon.

#### THE CLOCK STRUCK FOUR!

On the seventh day of January, 1882, Ira A. Button, aged 71, breathed his last, at Faxton Hospital, Utica. Special notice was taken of the time, by the friends who surrounded his bed. The time was asked for by one, and it was found to be 28 minutes past 1, p.m. A minute or two later, the last faint sign of life was manifested, and, after waiting a minute more, another remarked that life became extinct at half-past one.

Mr. Button had been a highly esteemed merchant in Utica. He had no surviving relatives in the city, and his best friend here was a Mr. H., a gentleman in the same line of business, and not a believer in Spiritualism. On the day of Mr. Button's death, which was sudden and unexpected, although he had for years been an invalid, while Mr. H. and his family were at dinner, the clock in the dining-room, the striking part of which had been silent "for a long time"—in the words of Mr. H.—startled them all by distinctly striking four. Mrs. H. uttered an exclamation. They all looked at the clock, and its hands pointed to half-past one. The clock has not struck since.—The "Olive Branch," Utica, New York, U.S.A. March, 1882.

IPSWICH.—The Cause is finding expression in this town. The visit of a conjurer started the matter. The Rev. Wickham Tozer preached a sermon on it, and quite recently a person calling herself, "The Rev. Mother," late of Claydon Convent, has lectured quite in favour of Spiritualism, and announced that the same lecture will be given in other places. Our friend, Mr. Dowsing though living in Framlingham, feels the impetus of these operations and is busy in his own department of spiritual work.

LEEDS.—To the Editor.—Dear Sir,—We have had Mr. Mahony here on Saturday evening giving Recitals. On Sunday he gave two addresses which were well received, and gave great satisfaction to every one. It was a great treat to us. On Monday night there was another intellectual treat, we had all the principal scenes from "Hamlet," given in such a style that the want of scenery was never felt. The portraying of each character was most truthful, and Mr. Mahony must have felt that he was with those who could appreciate his wonderful gifts, when he heard the loud applause after each scene.—I am, yours truly,  
J. EDDISON.

14, Beeston Road, Mar. 7th, 1882.

YORK.—The conjuring performer's recent visit to this city has given great prominence to Spiritualism. The subject is one of conversation in almost every house. A Church Clergyman of the Evangelical School, has thought it worth his while to preach on the matter, and he attributes the phenomena to satanic agency. A lecture by an Independent Minister, has been delivered in the York Institute, but he confessed to knowing nothing experimentally of the matter. He does not believe in spirit manifestations, but admitted the existence of a force which scientists should explain. His ignorance of the phenomena is proof of his unfitness to lecture on the subject. We might just as well go to hear a lecture on Botany, from a man who had never seen a herb or flower, as waste time by going to hear such a lecture as that given in York Institute.

QUEBEC HALL, MARYLEBONE ROAD.—A very refreshing kind of lecture was given in this Hall on Sunday evening by Mr. I. MacDonald, on the Miracles of Jesus Christ, which were explained as mesmeric and spiritualistic in their nature. Many cases of miracle-workers, well-known in history, were quoted to show that Christ's wonders were not peculiar to him, but were common to such men as either were peculiarly constituted as mesmerists, or whose lives were in sympathy with high spiritual relations. The audience was much pleased, and an interesting conversation followed.

A SINGULAR CONVERSION.—"Workmen are now busily engaged," says the "Warrington Guardian," "in converting the late Penketh brewery into a tannery. Pits are being dug, and other alterations requisite for the business are being made. The movable brewing plant was sold by auction. The various public-houses once held by the firm were also sold; and the brewery, house, and land were bought by Mr. Robert Garnett, cabinet manufacturer, of Hall Nook, Penketh, who subsequently purchased the land contiguous. The brewery, house, sheds, and out-offices have for nearly a couple of years presented a dull and desolate appearance, they having been unoccupied for that time. The firm about to commence, when the premises are ready, are Messrs. Walker, of Whitehaven and Liverpool." Should the good example of turning breweries into tanneries be followed, we shall begin to think there is nothing like leather. We much prefer the tannery. Our correspondent adds: "the most remarkable feature of this case is, that we shall have Mrs. Margaret Parker, formerly of Dundee and Tay Villa, Brockley, London, living in what used to be called 'The Brewery House,' as her husband and son are coming to manage the tannery." We are glad to find that the Women's Temperance Society will be so well represented on the spot.—"Alliance News." [The house where Mr. and Mrs. Parker will reside, which was the Brewery House, will henceforth be called "The Home Lea," Penketh, Warrington.]

## PROGRESS OF SPIRITUAL WORK.

### DULWICH:—IMPROVED METHODS OF CIRCLE HOLDING.

To the Editor.—Sir,—On Sunday night last, Mr. Dales, of East Dulwich, held his usual bi-weekly spiritual reception at his residence. The medium on this occasion was Miss Young, whose beautiful and graceful powers of trance-mediumship are well-known to the London Spiritualists. The presence of two children, one the dear son of Mr. Dales, the other the son of the late Hannah Naomi Lane, and a noble-looking youth, the son of a person present, appeared to have a strong influence upon the medium, for, in the opening of her address, which took for its title: "The Teachings of the Old Book," she dealt very emphatically on the growth and education of children in the truths and teachings of Spiritualism. The address was listened to with deep attention by all present, and I have no doubt that not a person present left that meeting without taking with them a deep sense that the service had been a time of spiritual refreshment—an hour passed by the still waters of spiritual guidance. Some of Miss Young's poetical inspirations were truly elegant, and impressed me, as I suppose they did all present, with their truthful teachings. One remarkable incident occurred in the course of the evening, which, I think, it will not be going away from the intention of this letter to mention. On the last occasion of Miss Young's visit to Mr. Dales, she dedicated his little boy to the service of his heavenly Father. I was so impressed with this little spiritual episode, that I thought I would take my grandchild, a boy of five years of age, to this meeting, thinking that haply he might partake of the same blessing, and I was not disappointed; but this is not the incident I allude to. Before Miss Young left the room, she asked for the child to be handed over to her. When her request was complied with, she caught the child in her arms, became suddenly entranced, fell back on the back of her chair, and called out "Hannah!" the name of the child's departed mother; of which name Miss Young could have had no knowledge.

There were two other mediums present, one of whom, Mr. Butcher, gave an entranced address with very marked affect. The subject he selected was, "Perseverance against the Obstructiveness of the Enemies of Spiritualism."

Another incident of the evening I cannot pass by without offering it to the notice of all Spiritualists. After Miss Young's first oration, Mr. Dales addressed the meeting, and asked them to pass two or three minutes in silent prayer for a blessing on the medium, and the service of the evening. The occurrence was very impressive, and added a gentle and devotional tone to the whole evening's service, which was governed throughout with much thoughtfulness and spiritual gravity. It strikes me that Mr. Dales at these services supplies a want that I have found at many spiritual meetings; and that is a directorship by the means of which a nice quiet order governs and regulates the whole meeting. It would be as well if Spiritualists turned their attention to this important matter. They would find that it imparts a dignity to the meeting, and prevents many of those degressive incidents which often embarrass a medium. In conclusion the whole seance was a spiritual benefit. Did not our hearts burn within us while he talked with us by the way.

JOSEPH CARTWRIGHT.

Atwell House, Atwell Road, Peckham.  
March, 13, 1882.

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

Sunday, Mar. 19th, at 7 p.m. prompt, Mr. MacDonnell, on The Philosophy of Attachment, Liking and Love.

Tuesday at 8.30, a Social Evening with Songs, Solos, Duets, Recitations, etc. Doors open at 8, admission Free, Collection at close, which will be appropriated to formation of Fund for Sick Visiting.

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

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

Friday, at 8.30, the Comprehensionists meet. Mr. Wilson will again begin at the Beginning of the subject and explain the Pictures in the Hall.

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

N.B.—The Seances will commence at 8.15 prompt, close at 10.  
J. M. DALE, Hon. Sec.

### LEICESTER.—SILVER STREET, LECTURE HALL.

On Sunday evening last, Mr. Holmes gave a Lecture to a large audience. The subject was, "Can Spirits Materialise, Speak, and Sing, being four evenings recent Investigation in Leicester with a medium." At the close of the address, a vote of thanks was given to the lecturer.

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

### GOSWELL HALL SUNDAY SERVICES.

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

The resumed discussion on "Free-Will," at the morning Conference, proved so interesting that it was proposed to carry it on next Sunday morning, when Mr. Howard will read a paper on the subject. At the evening seance some little disturbance was created by a gentleman present protesting against the proceedings as "wicked assumptions" and a burlesque of religion." He was however, induced to sit at the table with Mr. Wortley, who was controlled to write him a message, which was evidently very much to the purpose, for he remained quietly in the Hall till the close of the service.

Next Sunday, Mr. Goss will lecture on "Words and Warnings of our Spiritual Pioneers." Commence at 7 o'clock.

R. W. LISHMAN, Corres. Sec.

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

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

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

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

W. LANG, Sec. West London Spiritual Evidence Society

### MRS. HARDINGE-BRITTEN'S WORK.

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

Sundays of March and April—Manchester.

#### WHAT IS SPIRITUALISM?

Spiritualism needs no studied phrases,

Polished face or winning wiles;

Spiritualism deals no lavish praises—

Does no superficial smiles.

Spiritualism follows Nature's diction,

Shuns the blandishments of art,

Boldly severs Truth from Fiction,

Speaks the language of the heart.

Spiritualism favours good conditions,

Scorns a narrow-minded creed,

Lovingly fulfills its mission,

Be it word or be it deed.

Spiritualism—pure, good, unselfish—

All through life's allotted span,

Nurtures, strengthens, widens, lengthens

Man's affinity to Man.

Spiritualism cheers the faint and weary,

Makes the timid spirit brave,

Warns the erring, lights the dreary,

Smooths the pathway to the Grave!

Accorington.

#### RAGS AND TATTERS.

Once we thought that Power Eternal had decreed the woes of man;

That the human heart was wicked since its throbbing first began;

That the earth was but a prison, dark and joyless at the best, And, that men were born for evil, and imbibed it from the breast;

That 'twas vain to think of urging any human progress on— Old opinions! Rags and Tatters! Get you gone! Get you gone!

Once we thought all human sorrows were predestined to endure;

That as man had never made them, men were impotent to cure;

That the few were born superior, though the many might rebel—

These to find their way to heaven—those to find their road to hell;

These to live in wealth and fatness—those, those starvings weak and wan—

Old opinions! Rags and Tatters! Get you gone! Get you gone!

—Archdeacon Colley's "Church of England Sentinel."

WANTED.—Can any Lady recommend a respectable trustworthy Girl from the Country, about 18 years of age, to help in House duties in a Spiritualist's family, (Medium preferred). A good Home. Wages £12 per annum. Address, Mr. J. Burns, 15, Southampton Row, W.C.

APARTMENTS for City men, close to Tram and Bus. A comfortable home for one or a party. Mrs. Childs, 21, Offord Road, Barnsbury Park, N.



# MR. HUDSON, SPIRIT PHOTOGRAPHS,

AND THE

## CELEBRATION OF THE THIRTY-FOURTH ANNIVERSARY OF SPIRITUALISM.

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

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

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

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

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

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

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