



**DAYBREAK.**

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

# SPIRITUALISM.

[REGISTERED AS A NEWSPAPER FOR TRANSMISSION IN THE UNITED KINGDOM AND ABROAD.]

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## TRANCE ADDRESS.

### “CHRIST THE CORNER STONE OF SPIRITUALISM.”

THROUGH MRS. DONSON, OF BATLEY: GIVEN AT THE  
BARROW-IN-FURNESS SPIRITUALISTS’ MEETING ROOM,  
AT 2.30 P.M., ON SUNDAY, JANUARY 21, 1883.

(Reported by G. A. H.)

#### INVOCATION.

O! Thou Eternal Spirit; Thou that art the first great Cause of all things; Thou that givest light to all that be on the earth; Thou who art the giver of all good things; Thou whom we call Father, and God: It is unto Thee our hearts would ascend—unto Thee our incense would arise—unto Thee that our souls’ prayers would come! We come this afternoon unto Thee, our Father, the Fount of Love and Wisdom, knowing that Thou art all goodness. We know Thou art a spirit of purity; that Thou art He who doth sustain the world. Unto whom can we come but unto Thee. Grant that the prayer of each heart may be for more light and wisdom. Bless all Thy people: not only those who are gathered here, but in every other place of worship. Thou art the Father of all life—all must come unto Thee. Do Thou lighten their darkness. Hasten the time when all shall know Thee, when evil shall flee away and Thou shalt be worshipped in spirit and in truth. Grant each one may feel that Thou art a temple for Thy children to dwell in. Do Thou help them to be purified, that Thy light may shine through them. Bless all the poor. Many there are with pale and wan faces. Oh! that the time may come when these shall be unknown, and when all shall know that each one is a member of Thy family. Thou art the God of the black and of the white: Thou art the God of all that dwell on the earth. We pray for all conditions of life: for the wayfaring sons and daughters of earth, and those who are unfortunately launched on the ocean of life in the wrong direction. Oh! that the time may come when Thy light shall shine in those places, and all error shall be removed.

#### ADDRESS.

We are, indeed, very glad to be with you this afternoon. We bring our kind greetings unto you from the realms of spirit. We are not in the grave: we can come back unto you. We have been individual spirits, in bodies, like you are, and we have travelled through this earth-plane. We have had trials and troubles and passed through the gateway called death, but which is an angel of light that comes unto poor humanity, and so we have come back unto you with our experience.

We look around us and we see from the lesson you have been reading, that our subject this afternoon should be, “Christ the chief corner stone of Spiritualism.”

Looking back unto the days of Christ, and looking at his gifts, we find that Christ was a medium. You will find that Christ was a Spiritualist. You will find that he lived a life of purity, and so far as you have indications of that life from the pages of your Bible, you will see that he was a Spiritualist and a medium; that he healed the sick, read the thoughts of those around him, and that he spoke good and noble truths. But it is said of that Spiritualist, that they denounced him, and did not hold him up as an example. We say that we love the name of Christ. The spirit of Christ manifested through Jesus—the Christ principle that shone through him was the principle of a good life, of love unto his fellow man. Looking back upon the life of Christ, we find he had a superior organization, that he was purified, rarefied; that he came from ancestors that were pure and good in their way, in their day and generation.

Of course Spiritualism teaches you that life is progressive, that in all ages of the world spirits have come back unto humanity; long before Christ appeared spirits came back and spoke unto their fellow men according to their conditions and surroundings. Modern Spiritualism is the same as in olden times. Life is progressive: the spirit of man cannot stand still, it must ever be progressing, and so it is to-day.

The spirit of Christ was a noble spirit. It is said that he was the Saviour of the world: so say we, “a Saviour”—but not to believe in him alone. If you read his life and career, you will find you must not be believers only but doers: no special creed nor ceremony. What was his doctrine? “Love your neighbours as



yourself. Do unto others as you would they should do unto you." This doctrine was taught you 1800 years ago. Are you saved to-day? Ye have believed, ye have praised the Father, you love the spirit of Christ, but we come to tell you, you have misunderstood Christ in many ways. The atonement has led many away, who thought they could cast their cross on Christ and be ushered into heaven at any time. If you have on earth one who breaks the law, you search for this offender to punish him as he deserves. Do you make an innocent person suffer? No: that would be unjust, for God is a just God. He does not punish like that.

You believe that Jesus shed his blood for you, but let us tell you that the blood shed was not that which the Jews crucified, not his life blood, not that which coursed through his system day by day. You say he was tempted in the wilderness. He taught those who were in error. We think that had Christ to come to your fine temples to-day he would have to cast out money changers. The doctrine that he taught was "Love ye one another" (your neighbour as yourself), and if you do that you will not rob him, you will not take undue advantage of him, nor speak unkindly behind his back.

"Love your neighbour as yourself." But do your leaders of the country do that? We look and see that murders are committed in many ways, and countries taken which do not belong to them;—pale wan faces, widows and orphans are made thereby. What devastation—what waste of vegetation! Where is your peace and happiness? Are you saved yet? We think not, dear friends. God is a spirit, and Christ the chief corner stone of Spiritualism. We do indeed teach the Gospel of Christ. The pure Gospel—practice, and NOT BELIEF. It does not matter whether ye go to church or chapel; it is not your creed nor belief—it is your practice. We know that even a Catholic may be Christian; a Churchman may be a Christian; but is it his church? No! He may have peace of mind, but what gave it him? God gave it him because he has done that which is right and just, loved his neighbour as himself, not taken undue advantage of him, not robbed him, not done in the dark what he would not do in the light. His face tells the spiritual man. This is the Spiritualism we teach unto you; this is the Christ doctrine.

We look to your churches, to your many religions, and we see you are tearing each other to pieces. The Christ principle will make the lion into the lamb. If he will but love his neighbour as himself, and act the Christ principle, he may worship God in his own way. Christ is the chief corner stone of Spiritualism: He said, "No man cometh unto the Father but by me." What did he mean? Did he mean that everyone should be saved by his life blood? No: but by the principles that he taught. There are only two roads: good and bad. You bring up your creeds and Bibles and find in them these two powers. Who is a Christian? He that loveth his neighbour as himself—he that liveth up to the Christ spirit. Then there is organization. Many people have started their barques on the sea of life that were unsafe. What would you think of a man who sent ships out to sea knowing them to be unseaworthy—would it not be unfaithful to his fellow man and also to his God? We find fathers and mothers are very responsible people; they launch out angels in barques that are faulty, yea, ye sing, "I want to be an angel," but how much do you want it? Fathers and mothers, you must have the angel spirit; you must be angels on earth if you would sing the angel songs in the spirit land. "What ye sow that shall ye reap." You know in your garden if you sow one seed you can't reap the fruit of another. Just so, dear friends, in the garden of life. If you must come into the realms of the blest you must sow good seed; not wait to perform great things, but do the smaller ones.

No two things are alike. Look to nature; you see rocks, you see small pebbles, you see the tiny daisy, you see the towering oak, waving its branches, overspreading and protecting the daisy—would to God humanity would take lessons from this that the strong might protect the weak. But looking round what do we find? Those ye term strong, those mighty in pocket, how they do take dues away from the poor. They do not do as they would be done by. The earthly "oaks" do not protect the weak "daisies." The weak vessels are not assisted by stronger ones near which they sail. Is this the Christ spirit? Nay, dear friends, Christ, the chief corner stone, how shall He redeem the world? Go where you will, creeds will not help you; belief is no use. The creed we bring is not new: we bring Christ principles.

Have we not travelled the earth like you? Have we not been crushed and hustled as ye are? Yea, dear friends, we believed in a power outside ourselves, but did not find a saviour waiting to take our burden on entering the other world. No: ye are writing your book of life day by day, page after page, with stains and blots which will indeed have to be answered for. There is no saviour—THE JUDGE IS WITHIN YOU, ye cannot be mistaken; your own conscience must be listened to, dear friends. The oil wherewith to trim your lamps must be worked for, not bought. You must wend your way, step by step, up the ladder of progress. There is no saviour, no redeemer, outside man himself. The Christ principle is laid down for you; will you not follow it? It is no use coming to us on the forms of any book. There is no deception: we come with plain truth, defeat us if you can, defy us if you can. Christ is the chief corner stone. Those who follow his example will lend a helping hand, and protect the weaker, comfort the bereaved, dry the tears of sorrow: in such a soul the rays of heaven will shine out as a guiding light to fellow travellers. He is a Christian who lives for humanity, not he who lives to get more wealth at any cost.

God is a spirit of purity. Ye are judged by what ye are, dear friends, the motives that ye work by. Are there not many wolves in sheep's clothing? When ye come to the gates of death—Can ye get a higher stand by appearing to be what ye are not? Not so; all that will be cast away—your honour, your title—and motives ye have worked by will stand bare and patent. The name you earn on earth is written on your own conscience, and whether ye have been a helper or hinderer to humanity. To follow Christ's lead man must aid man, he must be a light unto the world. Can ye not be saviours of each other? Yes, dear friends—there have been many saviours, and will be many more noble-hearted souls to suffer for fellow creatures. Did not Christ say, "these things shall ye do, and greater."

Looking upon your churches where can we find the Christ gifts? Where do we find the healing power practiced, where do we find teachers coming without scrip, trusting in the spirit they profess to believe in to give them utterance? They must needs write their sermons, and many read them. We are not going to say there are not noble souls among your churchmen. There are varieties, but it matters little. You have trusted in the blood of Christ for forgiveness of your sins at the latter day; but we find your shopkeepers selling adulterated food. Is this a true spirit, is that loving his neighbour as himself? We think not. Then think not to get your sins forgiven, think not they will all be swept away as you pass through the gates of death. No, no, ye are weaving the web of your spiritual clothing now. The motives which ye act by now—the deeds ye perform on this earth, such will ye have and do hereafter. How many have passed away with their selfish and narrow ideas, so that they cannot see the angels flitting by. Some undeveloped have to stay in their filth and pay to the uttermost farthing for the wrongs they have done. So, dear friends, we would

have you know that you are conscious of what you have done while in your bodies.

Looking down the vista of time we see the animal and vegetable kingdoms with all their wonders, and man standing out the noblest of God's creatures. Man has reason and power given him to do right, if he will to say, "Get thee behind me Satan." Yes, behind me—I am marching to the spirit world, to the God who hath made me: and shall God who gave the rain and sunshine, the seasons, the spring flowers, the winter snow; all working in beautiful order and placed me here to enjoy all these good things, shall not he be praised? But we see men getting drunk, and homes made miserable in consequence. Do you do all to the glory of God, dear friends. We think not. This appetite which men have acquired, tampered with, and taken little by little until they were ruined, what are ye to do? Pray for Christ to make them better? Your prayers will not do alone; PRACTICE YOUR PRAYERS. Cease to take that which intoxicates, and the effects will cease. Long prayers, long strings of words, reiterated like a parrot, will not avail; they must be put into practice. We find your dealings with each other are not in accordance with your creed. Prayers will not save you unless you practice them. Many there are who profess a deal but practice little.

We say ye are travelling nearer to the spirit realm; you who protect your health most, when you have done your best, your life is not long here. The stage of life is like a schoolhouse. You did not come into the world by any whim of your own; you were planted there in spite of yourself, and have to win your way. Look ye to it. We have much to say on this point, but have charity on those who run in this wrong direction, and on those who have not been born under good conditions. You launch out the varied organizations into the ocean of life, and you fathers and mothers never look at the fact that ye are sowing the seed that your children must reap. Would you have the angel life of Christ, temperance and true Christianity? Then, fathers and mothers, be that which you would have your descendants to be. Yea, the sins of the fathers are visited upon the children unto the third and fourth generation? If this be so, how shall ye redeem the world. How shall ye be redeemed? Reverse the power. Be angels instead of demons, and in so doing the power will be handed down, the world will be elevated, and it MUST BE DONE BY YOURSELVES. All that is good and pure is of God. But looking round we find now very different the conceptions of God are. He is looked upon as a being seated in Heaven, scoring down everything that happens, as this, that, and the other; but Spiritualism teaches us that God is a spirit of Good. Each must know this and do that which is right. Goodness and truth are part and parcel of God, but no man can comprehend it. As ye have perception of that which is good and as ye live the life as far as ye have perception of that good, so ye are fulfilling the power of God, doing your might to renovate the world. God is a spirit of good, but you must not think him far away from you.

Let the light of purity and love shine out from you, that your fellow man may be blessed by your Christian spirit. The Christ spirit was the spirit of good that dwelt in him, and that he cast out to his fellow man. Oh, what a pleasure to follow Christ! Oh, what a pleasure to work his mission: to love your neighbour as yourself, to leave the evil and strive to do good! Trust no longer to the world. Understand that God is a spirit of good. Every particle of good is part and parcel of God. No finite mind can comprehend Him, but man can so far comprehend as to know how to deal faithfully and honestly with his fellow men. You have the power to accept or reject it at your will. If you will not be and do good, then there is no other way but to do evil. It may do for a time, but, remember, the riches that there are in the spirit world are given to

those that do well here on earth. You are daily making up your book of life. The one that loves his neighbour as himself, in ever so small a degree, even to giving a cup of cold water, shall not be forgotten. That is the true light from Heaven; do not misunderstand it. Every little good you do, every principle of the Christ spirit which you follow out, is a step in the right direction. Each may do something,—some much, some little. Ye are responsible for the talents given unto you. We see to day, persons, fathers and mothers leading immoral lives and living in the back streets of vice and misery surrounded by their children, and they cast these little vessels on the ocean of life, and expect good of them. You are responsible for their training. God is no respecter of persons. Ye are responsible for your actions and deeds. We look at the laws of nature that surround you. We look at all conditions of life, and see the need ye have of more light.

We come unto you in the spirit of Love and Truth. We come to scatter seeds of kindness. We come knowing, fully conscious and persuaded, that there are thousands who want raising up, who want a helping hand to steady them. Many there are who are sunk in depths of shame and misery. It is not your creed, your church, nor belief, that will help you to Heaven. We recognise all as God's children and as one church, with the beautiful canopy of heaven as the dome of such a church. God is the spirit of good, that must guide and govern all things—the great High Priest and Teacher. Each individual is a child of God, and must respond to the influences from the spirit world. Angels will ever come back to minister to men. May the time speedily come when darkness shall flee away, when all shall be recognised as one church. God is a spirit of good ever manifesting himself through each one of you. Do the right; there is then no hell. It is the consciousness of having done right or wrong that makes heaven or hell. How noble and grand to do right! Help and aid each other. Let your fellows see you cheerful and glad—let them see you can smile; love them as yourself, and then indeed yours will be a true and noble Christian religion.

## THE SPIRIT-MESSENGER.

### THE SPIRIT CONTROLLED BY A HIGHER SPIRIT.

CONTROLS BY "C. H. LLOYD."—No. 1.

Recorded by A. T. T. P., January 3, 1883.

#### INTRODUCTION.

The Spirit who gave the following controls, in earth-life was known as Charles Helvetus Lloyd, brought up to the medical profession, which, according to his account, he threw up, and became a professional mesmerist. He is the spirit-guide of the Sensitive, W. L., and was, in fact, the spirit that controlled the Sensitive when I first made his acquaintance accidentally in the early part of January, 1877. Up to the time of my long illness in the Autumn of 1881, I do not suppose he ever missed controlling the Sensitive at the end of the seance. His object, as he said, was to give me strength and keep me en rapport with the Sensitive. Every seance was finished by passes being made, relieving from pain whenever pain existed; but since my attack (until very lately) he ceased controlling, his place being taken by medical men of higher skill. He seems in earth-life to have developed the Sensi-



tive, and never to have left him since he passed away.

This and the following seances were on an entirely new platform. I had long conversations on the subject of his flight. He said he felt himself controlled, the same as he was controlling the Sensitive, and that he found himself carried in space to places he had never before visited, that he was quite helpless in the matter. I asked—Was it mere dreaming? This he indignantly denied, and said he was satisfied it was as real as his controlling the Sensitive.

The Sensitive at once went under control, and spoke as follows:—

Who are all these gathering around? They have permitted me to be an onlooker, and truly I can say, as Paul of old is reported to have said, "I know not whether I am in or out of the body;" but the fact remains, that these many, who are termed the fair-haired angles, or angels, have formed themselves into a court to try a culprit brought before them, a culprit who is called Modern Thought, and his embodiment, or that of Christ or Humanity; and I can hear them now: I can hear words like bright and precious pearls dropping from their lips.

Modern Thought stands before them self-approving, but not approved. He who presides, the Senior Judge, is addressing him. He says:—

"Never, in the endless generations of the past, has there a man been born lacking the belief of a Creator. You pale at the thought, that this old-time crowned creed should be forgotten, and say that then shall all belief be brief, and the lease of morals terminated. This is a remorseless clinging to that which is nearly belonging to the past. Think not, that because of the incoming era, religion will fail; but dwell on this everlasting truth, that this new belief is founded on self-interest in the hearts of men. Salvation only lies in this God's nature. You say, 'Religion will be lost.' Let tens of thousands of echoing Noes deny this possibility. Exalt a man but one step above his animal lusts and you have helped his God-nature; a nature which shall glow, and glare, and stream on him evermore. Why art thou sorrowing, Embodiment of Humanity? Belief is not to be chained down to one idea. You have been the latest amongst the inventions of Western nations; weaving around the belief of the Godhead an imaginary anchor, changing men's fears to hopes. Old forms must wither like the leaves in autumn: this is the fiat of remorseless time. Men will fly from the form and drapery of creed; but from their God they cannot fly. Sects and dogmas are but the crusts and husks: the core is God. Man, who has the beauty which belongs to God within him, will never let it stray from his blood; for God is truth, and truth is real, and the real can never die. He that cares for starry systems, cares more than all for his most loving Creator. Truth and right have their market value; the world is not prepared as yet to bid up for the fair value. You, who are 'embodied humanity,' should not sorrow for this; for the value is fixed in heaven by God, in the lustrous centre of all that is worthy. The value of truth and right is immortality, fixed and unchangeable, and beyond time's influence. Time may change; future centuries may come and go; all that exists in nature is doomed to change, and will change, but the value of truth and right will never change or vanish; therefore, let no immortal believe that man can be divorced from morals, for man is foredoomed to trials, but still there is an angelic future which will never change, nor swerve from that voice, which rings continually at the very centre of life. That voice is the Voice of God.

"Before your advent men acknowledged it. The godly Socrates bowed a reverent knee to its promptings, and good thoughts were produced by Plato for man's guidance, ere the embodiment on earth of your divinely high manhood. You bound the two together: Deism and the belief in your Emanuel vision. Yet you acknowledged the decalogue, where it was said, man spoke with his God face to face, and yet you came and made a sweeping change, and now humanity trembles at another impending one. Your history belongs from thence until now, the days of the present time. To a sea of souls your Emanuel vision has helped to change fear into hope; but what is faith in such a history to that heart-and-soul-belief in the germ of all religious worship? To that one word, which fills the soul with reverence and praise, even to God, the comprehensively Grand. And is not God enough? This has been the question of angels in every era, and the answer, at last, is near; the answer that has been so far off. The time is nearly ready, when man, in his completion, shall answer: 'God is enough for us;' for man is fast arriving at his earth's maturity, to his age of manhood. His day of infancy, childhood, and youth are passed, and each of the periods has had its Emanuel.

"Childhood's days were days of trustfulness; days when he sat contentedly in his pew, Sunday after Sunday, and looked on each duty as an absolute necessity; a very Pharisee amongst Pharisees; none more regular, or obeying arbitrary spiritual rule more willingly. But with youth and early manhood came ringing changes: the former obsequiousness to creed began to weaken; he would con the claims of dogma narrowly, trying to believe but refusing to reason. For then man was taught that it was scarcely rational to probe dogma, and that he must believe blindly in trust, else anathema, stake, and faggot. The gallows and the prison cells were busy in Manhood's early days. Enquiry was a hated name deserving death: yes, the death of the Enquirer. But the receptiveness of the soul became gradually weaker and weaker, and as time sped on in its resistless course, scepticism came ringing out of every layer of rock, and out of every stone, and the stars proclaimed it also. They met this scepticism, and anathematized and damned its receivers, and men looked on in silence. 'This,' the theologist cries, 'is loss of belief;' but we who are judges have moved thought, calling it a change of mood, taking off the old spectacles and doing without them; clearing the brightness of the sun from all obscurity. Tens of thousands are leaving the creed forced on them at birth, and will unmoved thought dare to say that these tens of thousands are without belief, because they dissent from creed? Shall any dare to say that this is a negation of all belief. It matters not what has been the obscurity between the soul and its God: whether it is the obscurity of the Mahomedan, the Parsee, of the great Brahma, or of the Christian, and for no other reason than that humanity was not ready, never has been ready to rest trustingly and lovingly on Him Who proclaims Himself through His works—Him, the Author of life. It has pleased Modern Thought to treat any divergence from creed as something iniquitous and horrible, and to deem those who have departed from creed as falling back from all relief; but they are unaware that the time has nearly come, when there shall be no need of lame disfigured books that poison the main-spring of truth, and some of whose chapters drag their readers through filth and pollution; a heterogeneous mass, composed of spirits of soberness and spirits of wise thought, with those of foolishness, and whose words were crude, discordant, wild, and false. There are men abroad who have got beyond the era of dreaming philosophy; who are unwilling to be longer the victims of pious frauds, and who, in their liberated soul-state, hate all sanctimonious sham. And what have you done to this class of thinkers? What has modern humanity done to them? They have condemned them in an unique mode amongst themselves. They have denied to them political rights, whilst the thinker has retorted:—

"I believe in letting these alone to their opinions. You that can believe, believe him; let man also be counted free; free to waive aside that, which reason compels him to deny; leave him free to weave in imagination the stupendous Creator; do not condemn him to the world, saying, as you have said, that he thrives on husks, refusing the kernel, living on Dead Sea fruit, whilst the theological garden is offering him that which is toothsome, with such liberality. But I must be honest, and hold by that which, although it pains me, yet reason demands me to accept. I dare not shame God: I have an equal dread of shaming myself. If I must go to hell, I will be true to self; I scorn bribing even with affected service. I will go on panoplied in truth; living severely well. You say that I shall throw all bonds of soundness off and riot in animal passions. Were I to do this, I should indeed merit that dark, eternal hell that Christian legends so wordily describe; but God will never leave even the soul that does not love Him."

"Men are learning a fearless, forward mode of thought, which bears the name of God, paralleled with truth; for God is the very heart of truth; the very essence of truth,—men that have not belonged to this age through your reign, O Embodiment of Humanity. They will never abandon this thought—they have but one fear, that they should ever again play the coward's part. They are par excellence the truest of men, and their Bible is the fresh valleys, the fields, and sky. From this book deeper than all forms they learn; and creed flies away and leaves them and their God side by side. You, Modern Thought, may urge that such is a formless faith, and but a poor recompense for your story of the cross, which has forced so many millions to bow at its semi-human shrine. But these men are not found answerless: God gives them an answer. One said: 'I have stood, and seen good Christians answering the dread summons of death, and the certainty of their salvation was wan and pale and flickering. They only hoped that Emanuel would stand between them and an offended God. They tremblingly trusted, but where was their certainty? That if this were so, all men could and would meet the grim spectre without fear; and we trust that these men are liberated. They are spoken of as the liberated or the awakened ones; but awaking means not without agony and pain, to give up all that the soul had thought earnest and infallible truth. Many have nearly collapsed in the task, but the recuperative force of God has upheld them. He who is the spring of all creeds—all books, has helped to give to man, when ready, the detective eye to wither and blast falsehood for ever.

"Man has dared to search the Scripture, as commanded,



and fatal was the issue; for he searched and doubted. The true soul does not make a farce of investigation. Nor does it try to make black white, or twice two five. A true mind, that detects lies and mis-statements, clears them away, that they may not encumber the souls of others. First, nature gave the lie to creedal claims; next, science carried on the charge brought by nature. Nature proclaimed that the sun never stood still in Ajalon, and the written volume of the sky, and the geological layer read by science, proclaimed creedal claims to be false and misleading. Inspired! cried the thinker; are there cultivated souls willing to believe the childish tale of man's fall? Is it possible that it should be rationally accepted, that the whole scheme of the Fall of man had its origin in the plucking and eating an apple; so that God might play out salvation, and that, in the time between, He should plunge the whole of mankind in the deepest woe? Men should realize the Author of Life as a God of love. Such a huge injustice to His love, were there a Hell, would make even devils shudder. Cruel judges have been entrusted with power; judges such as Scrogges and Jefferies, who have, in their cruel way, dispensed justice, but such a ghastly verdict as this, goes far beyond their conception of cruelty. And then a God, who drove them from the Garden and guarded it; for the remedy dwelt therein, viz., the tree of life. This might have been an antidote; they might have eaten and lived for ever: Hence, why drive them forth? Is it possible that there are rational and reasonable men worshipping such a God? Well it is for man, and for angels, that the time for change has come. Science is disputing the origin of humanity; some believing that man, by a separate growth, has reached excellence; others, that there was a separate creation; but although this is a blow past parrying by creed, it does not affect the belief in Thee, O God.

"And then, Embodied Humanity, there is thy vision that thou, His offspring, must be sacrificed to bring back man to God. To whom was the Eternal and Unchangeable married? There are no marriages in heaven; and, again, you convert the Father into the Son, the Son into the Father, and you form a third, a hovering shadow, the echo of the former two, and call him God, equal, also. See what a God of sacrifice your creed has made Him. First, you make Him plunge the world into Hell, and then proclaim the world's forgiveness through your death. Shall we read the riddle of this idle bloody path to happiness, the riddle of this mocking cant? There is a form of preparation to an universal liberty. It is one of the roads that, in the end, lead to everlasting truth: for in the centuries of the past there was a necessity to mask the truth, as there is now a necessity to unmask it, and make it known. Hence, reason, letterless and free, has made truth holy, and does not claim for it any sectarian formation, but claims that truth is holy because it is of God; and truth says, that God is far apart from creed and tradition. God is far yet near; He is here as well as elsewhere. The origin is in the heart of man. On earth man is an alloy: the worst part of man is man; the highest part of man is God. Thoughts that are sublime and thoughts that are base rule side by side; but reason has refused the mysterious God of Christianity, and has accepted the Father God, who holds the systems of starry suns in His Hand. God has no history, nor does He need one. He lives and proclaims Himself as clearly to-day as He did thousands of years ago, through His gigantic creation around, whilst men have been so small and petty in thought for centuries, and have changed a Divine God into a fractional plurality. Happy for men and for angels that God's holiness is being recognised, and soul pæans are ascending towards Him for that liberty and solid peace which has taken the place of froth and fiction; for men have taught for centuries a fictitious tale, and paid superstitious homage to Embodied Humanity. In the time to come, lost faith in Christ will mean a grander faith in God. Too many, and for too long a time, have men found redemption in the hope of intercession by a third, by prayers which should be offered to God Himself.

"When these liberated ones are called on to lay down earthly life; when it comes to their turn, then ask the Christian believer in doctrine, and creed, and a saviour: How will they act, and what will they think? Then listen to the prayer of one of modern thought, who has freed himself from creed, he will say: 'I am peaceful, O God, because I have trusted to Thee alone, believing that Thy will was sufficient to save me.' To God alone, then, he trusts, and not to another. God was enough for him that prayed, and why? For if He who made him cannot save him, then to be hereafter must be an idle dream. God's children can safely slumber on His arm, and when grizzly Death appears, can surely find all soul calmness to meet him. But believers in creed are getting fewer and fewer. Believers in hell and the eternity of punishment is a dominant terror, and is driving hundreds of thousands to the haven of reason; for of all the vague and idle nursery stories, of all the doltish pageantry, that has ever attended any doctrine, there have been none like the practices that have attested the Christian mode of worship.

"All hail! the glorious dawn, when men will neither care for the theologian's heaven nor for his hell. Yet they shall loathe sin because it is sin, and shall love well-doing because it is well: well for earthly peace, and well for the approbation of their Eternal Father. Yes, Modern Thought will ring out

the old creedal form of worship, and inaugurate a new mode of worship, by men valiant and free. Thank the Eternal. These godlike men are few, but they will increase and multiply like the stars in space: those who dare be honest; those who fear not the odium of the creed-bound; those who dare to beat down the antique bann; those who will dare to grasp their freedom straight from the hand of Almighty God.

"Let such a one, or the many, (and please God it be the many) take reason for his or their counsellors. Let them think that they are not now children, but upright moving men. They have no right to move by the aid of a chair, like tottering infants. Let them claim that every man, by birth, is free. Let them stamp down the hell-damnation theory on the one hand, and the salvation theory through another's purity on the other. Let them, indeed, learn the way to their own salvation. Let them arrive at the knowledge that the master of a soul is the soul itself, if only it will undertake the task, and that the soul can and must be its own regenerator; that from man to man all knowledge springs; that God is a spirit, and none has seen Him: supposed to have form, but none has proved it. Men have blindly tried to grasp Him, but in all lands He has vanished. Behind the storm, impalpably, He somewhere sits. We cannot see Him, but we can feel Him. The future may govern man, but man governs the future. Man, then, is all that is gifted. He has power to rise eternally, and improve and grow (if he will) to be divine. Man is to himself his own heaven, and his own hell; his own God, and his own devil; and, in his nature, independent. God sees man's battle of earth life, and on this and no other does He judge. It is no blasphemy. Angelic comfort is thrown across every man's path, and spiritual vision and spiritual knowledge, and yet with all that we know, we really nothing know. We know that final good is the motive soul power; that God exists and makes nature subservient; that He is infused through all processes, and governs all changes. Nature is the precipitated Self-hood of God. This is not Pantheism; for God exists outside of nature, as we exist outside of nature's laws; but God fathered or created all that is in nature. No man hath seen God, but man has seen nature, made holy by His will. They recognise Him. They cannot see Him, and, therefore, go on creeping from good to good, recognising that there is an unpardonable sin, the sin of not improving, but choosing the stolid flow of brutal animal passions. There are many who are all devil, and have but little of their God nature developed. My earnest prayer is, that men will abhor the least religious bribe, and keep clear of pious lying fictions, showing to God alone their homage and their duty. Seal up the pulpit; nail the church door; bid these idolatrous shrines to be deserted, for men are independent of the ante-dated superstition of the past; for man's grandest legacy, next to the gift of reason, is his notion of the Unity of God.

"Open wide the gates of awakened love; the God, that man should believe in, should have no statue form, but should be a God to be recognised in the formation of the starry heavens,—to be recognised within the storm. This God should be preached; there is food in such preaching to last until the decay of time. Such preaching will marshal comforting hosts earthwards, a fostering god-like brotherhood, who shall teach men how to live and teach them how to die. Who will teach them in life to struggle for all that is true; to be thankful to God for life; to be continually aiming to realize the soul's highest grade of good, so as to be enabled to claim the fatherhood of God in the hereafter."

And now I hear the Sage blessing those round, saying: "Let us all unite in praise to God, that all men are not beyond the sphere of His response. Let us pray that He may make man to realize a perfect Self-hood, and to be what is best. And may He extract the natural pang of fear when the soul is but regaining its liberty, by passing through the frowning arch of Death. Let man realize that there is even a better way than loving Thee, O God; it is by obeying Thee: self-subsistently winning, by goodness, a soul's way to perfect rest and light."

Now they are gathering in procession; and, as they disappear from me here, they wave their blessings to you both.

"Dr. Charles Helvetius Lloyd" bids you "good day."

## THEOSOPHY.

### THE ORIGIN OF MAN.

#### SCIENCE AND SPIRITUALISM THEREON.

From a report in the "Fife Advertiser," we observe that Dr. Andrew Wilson, of Edinburgh, lectured a few days ago in the Parish Church, Kirkcaldy, on the "Origin of life." We make the following quotation:—

"The puzzle of the origin of man was no less than the puzzle of the origin of the amoeba animalcule. How life was imparted science could not tell, and he did not know of any other department of human knowledge which could. They might hold it to be a creative act if they liked. Science would not find fault with that. That creative act peopled the world for all time. Of any other form of creation science knew nothing. There was nothing in this phrase inimical to the best and highest interests



of either religion or morality. They were to keep in view that the origin of man might have been different from that with which it was commonly credited. Science still stood in some degree awestruck before that question. That life on the globe had its beginning in a simple protoplasm germ, in which the mystery of life was locked up, in no degree lessened the nobility of the human character or ignored the high place that man held in the animal scale. Man stood at the head of life. No science could detract from his intellectuality, and the best use to which he could put that intellectuality was to solve the riddles of the universe which he was permitted to read, and which enabled him to learn the lessons which nature taught."

In the Commentary on OANSPE, the Editor says:—

"Here, lately, we had a profane eye-opener from Darwin, searching for something he could not find; trying to prove something, which, if proved, proved nothing. He chased the origin of man a little further back, and there left him. He failed utterly to grapple with the cause of different species. Progression was known before his time by some thousands of years. He changed the word creation into evolution, and there left it. The origin of life, he left where it had always been."

A comprehensive statement of man's creation is given in a few verses of Book of Inspiration, vi. :—

17. And when the earth was ripe for man, then I created him; male and female created I those of the second creation.

18. And man was dumb, like other animals; without speech and without understanding, even less than any other creature which I had created.

19. Nevertheless, I had given to man, and thus made him, out of the dissolved elements of every living thing that had preceded him.

20. And man partook of the first and the second creations. After the manner of every animal on the earth, so created I man; with all the characteristics of all of them, so created I him, male and female created I them.

21. And man was unconscious of his creation, not knowing whence he came; nor knew he which was his own species.

22. And I sent angels to man, to teach him who he was, and to rouse him up to his capabilities, for which I created him.

23. And my angels drew, from man's side, substance, and thus took on corporeal forms; and the angels dwelt with man as helpmates, to make man understand.

The Editor continues to remark in the "Commentary":—

"In this bible, however, the same questions purport to be settled. The BOOK OF JEHOVIAH, and BOOK OF SETHANTES, give us no proofs worth mentioning as such. The doctrine of one species of animals being changed into another, is squelched in one single verse. The low condition of the first race of man is stated, but still he was a man, and not a monkey, nor any other animal. The angels coming to him, and dwelling with him, requires of us to understand Spiritualism before we can understand what is in these two books. I have myself seen angels take on corporeal forms, to all appearance, by the side of mortals. But, rather than boast of my own experience, I here introduce two well-known men of indisputable integrity."

He then quotes the experience of Archdeacon Colley with Dr. Monck, as to spirit-forms growing out of that medium's side in the light. In the School of Spiritual Teachers, at the time, this form of materialization was regarded as an explanation of the "rib" taken from Adam's side, as was recorded in the MEDIUM published on the following week.

A similar statement is given in Genesis vi.: "The sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown." The process of crossing seems to have improved the breed.

INGERSOLL AND THE UNIVERSE.—Besides, after all, this is the best possible universe. We cannot conceive of a better justice, or of a sweeter mercifulness, than that which obtains in it. So far as I know there is only one man in the world who thinks he could have introduced any improvement had he been consulted on the matter. That man is Colonel Robert G. Ingersoll. I have a great respect for that gentleman. I wish, however, he had never had anything to do with the star-route swindlers—but let that go! He says he would have made health "catching" instead of disease. The saying is neither witty nor sensible—for nothing is witty that is not also sensible. As a matter of fact health is catching. To make health catching and disease non-catching would be to substitute individual caprice for universal, unbending law;—I do not think that would be an improvement, even though the caprice were Col. Robert Ingersoll's. The Divine acts, as observed in nature, are always such as the highest human morality can sanction and approve. There is no fact in nature which does not commend itself to us as the wisest fact that could possibly exist, and which does not—the more we understand it, the more we study its relationship to other facts—approve itself as agreeing perfectly with our own conceptions of what is just and what is merciful.—J. K. APPLEBEE.

## THE SPIRIT-CIRCLE.

### WATCH-NIGHT WITH THE SPIRITS.

#### LUMINOUS MANIFESTATIONS.

Mr. John Wetherbee, Boston, Mass., U.S.A., sends the "Boston Commonwealth," of January 20th, containing a report of a seance from his own pen. The medium was Mrs. Berry, from whom he hopes great things. "She has great simplicity and is very honest. Many chronic sceptics have knocked under at her fairness and hospitality." Mediums would all be much more reliable if their dealings were only with honest people. Let us be careful of mediums, and teach them to respect themselves.

The circle in question assembled shortly before midnight on the last evening in 1882. There were some fifteen to twenty sitters present, in response to special invitation. The manifestations were such as we have been some time anticipating as the phenomena of the future, when the operating power will be enabled to testify to its own merits without the impertinent intervention of "tests," devised, for the most part, by men with contemptible motives. It is that kind of thing that has spoiled Spiritualism.

The report thus continues:—

"On this occasion the company was of an average high spiritual order, including men of education and general intelligence. One or two mediums were present, some doctors and professors, and one or two sceptics.

"The friends, as we have said, gathered at about eleven o'clock, and at half-past eleven—the hour appointed—the medium took a seat, her back pretty close to the wall, the friends seating themselves along the sides of the small parlour, and also in front of her, in somewhat of horseshoe or semi-circular form, quite near to her, but leaving about twenty or thirty square feet of space for the expected manifestations. What they were to be we did not know, nor the medium, either. There was, however, a general expectation or hope that there would be materializations. When all was ready the lights were extinguished and black darkness prevailed. Soon appeared one or two mellow (what are called in circles electric) lights. They were more or less bright, but shed no light on the surrounding darkness. There were several of them, some more extended than others. In a few minutes one of them, which seemed to be on the floor, extended itself upwards, became about two feet long and two or three inches wide, then seemed to sink into the floor, and all was dark. Then it was repeated, and another, higher up in the room, descended downward, and others of different forms and sizes appeared till the whole together made a full-sized or adult human figure, under the circumstances wonderful to behold. Then suddenly, after a few motions manifesting life, it dropped to the floor in a shapeless lump of mellow light, and then went out as before. Then, in the same way, by degrees it re-appeared, and this time the full form was visible by its fiery outlines and lighted folds and trimmings, and became a thing of life, moving around gracefully and naturally. It would be tedious describing each appearance in its order. During this witching or ghostly hour some twenty of these radiant forms appeared, or forms with radiant outlines. Sometimes two or more appeared at the same time. Once a child, perfect in form, about three feet high, appeared by the side of an adult spirit. Some one said: 'Why don't the adult spirit take it up?' The spirit stooped then and took the spirit-child in its arms and caressed it, and moved about with it some time. These radiant forms were often much nearer some of the friends than they were to the medium, who kept her seat, and by her voice we knew all the time where she was. Some of the friends were so fortunately seated that these forms in moving about would not only come near them, but the sweep of their skirts, trimmed with light, would pass between them and their feet when a little extended, as they were seated. They saw the passage, but felt nothing, it being apparently intangible to the touch, though unmistakably real. The audience, as usual, sang more or less during this session, and, when singing impromptu a rather lively but appropriate tune, the two spirits then in sight danced to its music, keeping time, and were as easy and graceful as human beings would be performing the same terpsichorean motions. During these radiant apparitions there were times when nothing was seen—that is, they appeared for a season, then disappeared, or, as we expressed it, which seemed proper enough, dematerialized; that is, if the material was material. The forms all had the appearance of being jet black, with illuminated outlines and trimmings, folds, belts, caps, and parts of the form glistening with this light, making perceptible the black or illuminated parts of the figure. All these forms seemed to disappear in one way, and 'dematerialize' seems to be the word to express it. When disappearing, the light or figure shrank into a somewhat shapeless mass of light and gradually sank to the floor, growing beautifully less and then going out, or dematerializing as if it sank into the carpet or floor. One of these forms was the mother of the medium, and was recognised; and the medium's sister, seated among the audience, was permitted to draw near, and the brilliantly-trimmed mother and the two daughters embraced and were in



each other's arms some time, and the spirit was visible between the seated and kneeling daughter, and the three could then be perceived by the position of the radiant outlines of the spirit-form.

"During this seance two things occurred, unique and of great interest, in this connection. One was this: At twelve o'clock an illuminated dial appeared in the air, high up in the room; a fine, bright periphery of light formed a circle about a foot in diameter, with the illuminated or gilded hour-figures in their proper circle, and both hands pointing upward to the figure twelve, thus informing us that 1883 had begun. This dial, or clock-face, remained in sight some five or ten minutes. The scribe forgot to notice whether the hands marked the progress of time during its appearance, he was so taken up with noticing that it grew larger; and most of the time it was fifteen or sixteen inches in diameter. While some, perhaps with clairvoyant eyes, were saying that they saw a human face, or something, in the clock, or behind the clock, the scribe only saw some faint appearance of superfluous light in the vacant space below the hands, and while looking at it, there hopped down from that point apparent woolly-looking pieces of light, and formed a pendulum six inches below the dial, which swung to and fro the remaining few minutes that it was in sight as perfectly and regularly as if the clock was a real and not a ghostly one.

"The other unique appearance was very impressive, and will not soon be forgotten by the persons present. A shapeless lump of woolly or fleecy-looking light, about the size of a man's hat, appeared on the floor, a little in front of the medium, and about as near to the lookers-on. While watching it, wondering what would come next, some one started, rather spontaneously, the good old hymn, often sung at religious meetings, beginning "Come, Holy Spirit, heavenly Dove!" and during the singing the lump of shapel-ess light on the floor flew up into the air a perfect dove—flew about the room; wing movements perfect, as if a thing of life. This was no flash; it lasted quite a while. All saw this illuminated bird—saw it sustain itself naturally, fly to and fro, and then descend, again apparently assuming the original mass of formless, fleecy light on the floor, which grew less and less, and, in the usual way with all these radiant apparitions, went out—extinguished itself."

#### QUERIES AS TO "POSSESSION" OR "OBSESSION."

To the Editor.—Sir,—I think Spiritualists will admit that mediums—particularly trance, writing, and drawing mediums, are in the present day "possessed" by spirits as they were in the olden times. If any doubt this, let them read the marvellous papers inserted in your Journal almost weekly, and sent you by A.T.T.P., who informs us, that the Sensitive, or Medium, is an honest working man; and that he has satisfied himself he is not deceiving him. If the Sensitive be an impostor he must be a most accomplished one. Nothing comes amiss to him; he can personate the lowest and the highest, the man of mere animal propensities and the philosopher.

No, he is not an impostor. He is "possessed," for the time being, by spirits who were once in the flesh. I wish one of his controls would tell us what becomes of his own spirit while other spirits have possession of his body. Does it take its departure for a time, or does it still remain in the body?

I should also like to have the opinion of your readers as to the following query. Are not all of us at times in a mediumistic state, and influenced by spirits in our actions?

In my own case, I know I have done many things which my common sense told me was the height of folly, but a power, over which I had no control, has led me on, fighting as it were against my own resolution, until it has conquered. Yes, I have been driven to do such things by this opposing power, whatever that power may be, that my friends have frequently told me I must be mad.

I refrain from entering into particulars, but this much I will say; I have never regretted a single thing that this power has compelled me to do, although one act alone (a kind act) has cost me above £2,000. The worldly-minded will say I must be still mad to write such nonsense. "Do an act that has cost him above £2,000, and not regret it; he must be a lunatic." Not so, my friend, the kind act I did has for eighteen years been the means of giving me that which gold cannot buy, viz.: happiness and health;—the latter, I am of opinion, being the result of the former.

I have met with several persons who have had similar experiences. Perhaps some of your readers will follow up this subject.

From yours truly,  
Kensington, Jan. 30, 1883.

IGNOTUS.

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

Meetings: Sunday mornings, at 11 o'clock; evening at 7. Tuesday evenings, developing circle for members and friends. Thursday evenings, Mrs. Treadwell, trance and test. At 8. Subscriptions, sixpence per week, admits to all meetings. Spirit-mediums and friends are invited to assist in the work. All information may be obtained of

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

## ANTI-VACCINATION.

### THE DESPOTISM OF DOCTORCRAFT.

(From the "Iconoclast," Indianapolis, Indiana, U.S.A., December 16th, 1882.)

To the Editor.—Sir,—I am indebted to a correspondent for a copy of your paper, containing a letter by Dr. Haggart on the recent overthrow of compulsory vaccination in Switzerland. I gather from this that your platform as an "Iconoclast" is broad and impartial, and that you are as ready to break a lance against the idols of Science as of Theology, if indeed that can be called a science which has no basis of fact, reason, or pathology on which to rest. What avails it that we have rid ourselves of ecclesiastical despotism if we are to be handed over, bound hand and foot, to the tender mercies of a hireling, place-hunting, and dollar-worshipping medical priesthood? In one sense we are in a worse plight, for whereas the priests, who professed to hold the keys of regions celestial and infernal, were impotent to enforce their threats of exclusion from the one or consignment to the other, the priests of the new despotism, under the specious plea of the public health, armed with the powers of the law, and marching under the banner "salus populi suprema lex," invade our homes and violate our parental rights in many ways. Under cover of the infamous Vaccination Acts they poison with their virus (equine, vaccine, vituline, or modified variolous) the pure blood of our infants. Our youth, who refuse to bow down and worship at the polluted altar of Jenner and his poxy cow, or at the more recent shrine of Martin and his calf, they with fiendish malignity condemn to perpetual ignorance by excluding from the public schools. Our young men and adults, for similar reasons, are debarred access to situations in the army, navy, police or civil service. So thoroughly have the doctors planted their heels on the necks of the people, so deeply has this curse permeated, like a corroding ulcer, our social life, that many large employers of labour insist on the periodical re-vaccination of their workmen; and in the Peabody Buildings, built for the accommodation of the industrious poor, no man, woman, or child is accepted as a tenant unless provided with a certificate of vaccination. This is but one phase of our abject slavery. Under the provisions of the Contagious Diseases Acts, enacted for maintaining a supply of clean prostitutes for Her Majesty's soldiers, and in force in all our garrison towns, the chastity of no woman who may walk abroad alone is safe from molestation by the hired spies and bloodhounds of this diabolical law. Under the Quarantine Laws, barbarous relics of the dark ages, which physicians, if endowed with honesty, moral courage, and real concern for the public weal, could certainly prove to be useless, what restrictions are imposed on commerce, what cruelties and extortions are practiced on individuals, actually intensifying and creating the very evils they are supposed to prevent. Under the local acts for the compulsory notification and removal of cases of infectious disease, enacted surreptitiously by medical cliques in many of our large towns, children when ill are forcibly taken from their parents, wives are taken from their husbands, and the ties of humanity rent asunder by the carting off to State-endowed hospitals of the patients, whose statistics prove their chance of recovery is diminished fifty per cent., whilst many die on the road.

Let these things arouse us to action, let us boldly and unitedly resist all and every invasion of our liberties, whether attempted in the name of religion or science.

Money! money! is at the root of all this legislation. For every case of infectious disease notified to the sanitary authority by a medical man, the latter receives a fee of two shillings and sixpence; and it is reported that in Edinburgh alone three thousand half crowns thus fell in one year into the pockets of a few doctors. The cost of public vaccination in England and Wales now amounts to £120,000 a-year; whilst it is impossible to calculate the income derived from private vaccinations, many of the better class of doctors charging five shillings to twenty-one shillings for vaccinating. On the occasion of a panic fear of small-pox, a doctor by vaccinating eight hundred scholars at Eton College pocketed £400.

But enough. If the aims and objects of our Society, which is cosmopolitan in its character, commend themselves to your reason and your judgment, I ask you to aid us by inserting in your widely-read journal, extracts from the publications sent herewith.

I am, Sir, yours in the cause of liberty and humanity,  
114, Victoria Street, London,

WILLIAM YOUNG.

It appears that already M. Pasteur's famous system of inoculation, which was to eradicate all disease from the flocks and herds of France, is beginning to be looked upon with disfavour. At the experiments carried on at Nevers there was a death-rate of from nine to twelve per cent. of those inoculated, and the farmers seem to prefer to risk the death-rate of natural diseases the animals may be subject to. M. Pasteur has already created several new diseases, among which is a brand new kind of rabies, and if he goes on inoculating no doubt he will create a gorgeous list that will require another genius, with another system of propagating disease to arrest disease, to get rid of it.—"The Liberal," (Sydney, N.S.W.)



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

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

Tuesday.—Mr. Towns, Clairvoyance, at 8 o'clock.

## THE MEDIUM AND DAYBREAK.

FRIDAY, FEBRUARY 9, 1883.

### NOTES AND COMMENTS.

This week's MEDIUM is truly of extraordinary merit. Though the terms used by some of the writers and speakers seem to be in conflict, yet the utmost harmony of teaching prevails throughout. All of it has occurred spontaneously: one mind working out the same problem unknown to the others, so that the hand of Providence is significantly visible. Surely there could not be a greater proof of the arrival of a new religious dispensation! While superstitious fictions are set aside, a spirit of deep and genuine piety prevails throughout. Who can arrest the progressive footsteps of the All-Powerful!

It says something for the liberality of Scotch theologians to observe the two Kirkcaldy lectures, part of which we have transferred to our columns this week. We hope every one of our readers will at once go to the bookseller and procure a copy of Carlyle's "Sartor Resartus." We can send it post free on receipt of 7d.

There was a very enjoyable and harmonious meeting at the Spiritual Institution on Sunday evening. A. T. T. P. took a leading part. Later on other eminent spiritual workers came into association, to the delight and instruction of all. There will be another meeting on Sunday evening at 7 o'clock.

A few hundred "Seed Corn, No. 4," were circulated by Liverpool Spiritualists recently, from which we have had much correspondence asking for further information. The correspondents have all been persons of intelligence, and some of them of local position. We would be glad to see the whole country systematically "done" with this excellent tract.

We understand an interesting debate on Spiritualism took place in the most unspiritual centre of all London (except in a punning sense), known as the Coger's Discussion Hall, off Fleet Street, on Thursday evening, which was opened by our friend Mr. MacDonnell, and replied to by several present. The opposition was led by an Italian gentleman who regarded Spiritualism as an uninvestigated series of phenomena, which he was assured would in time be found psychological in their character. The Dialectical Society's Report supplied the opener with irrefutable facts, and he carefully avoided offering any theory; thus entrenching his position safely. So great was the interest, that another Spiritualist who was present undertook to re-open the question on the following Thursday evening, when we may expect some impression to be made on such apparently unsusceptible material.

SUNDAY LECTURE SOCIETY, St. George's Hall, Langham Place.—Sunday, February 11th, at 4 o'clock, Mrs. Fenwick Miller, Author of "Readings in Social Economy," etc.; on "Progress and Poverty." Admission 1s.; 6d.; and 1d.

## CIRCLE & PERSONAL MEMORANDA.

Mrs. Hardinge-Britten will lecture at Liverpool, the first and third Sundays of February, March, and April; Rochdale, February 11th; Belper, February 25th; Leeds, March 11 and Bradford, March 25th.—Address: The Limes, Humphrey Street, Cheetham Hill, Manchester.

We are desired to state that Mr. Harry Bastian is now a healing medium, and as such is working in concert with Mrs. and Dr. Nichols, 32, Fopstone Road, Earl's Court, London, S.W. Mr. Bastian will be remembered as a remarkable medium for materialization and other physical phenomena.

Mr. Joseph Cartwright, Atwell House, Atwell Road, Rye Lane, Peckham, is an old friend of Captain Bydder, and kindly invites Mr. and Mrs. Finnemore to attend the Private Circle with Mr. Husk, and witness the most convincing forms of spirit-manifestation. We hope this will meet the eye of Mr. Finnemore.

A Seance will be held on Sunday next, at 146, Maxey Road, Plumstead, near Woolwich, at 7 o'clock p.m. prompt. Arthur Savage and Fabian Cristus, mediums, will be present. A collection will be made at the close for the benefit of an afflicted Spiritualist.—H. PRITCHARD.

Mr. Towns having removed to 21, Hazlewood Terrace, Maxted Road, Peckham, S.E., will be most happy to meet the Spiritualists of South London, on Sunday evenings, at 7 o'clock; as it is his intention to hold a seance at the above time and place.

NEWCASTLE.—On Sunday last, Mr. Thos. Dawson delivered an eloquent and able address on "Some gleanings in the harvest of Spiritualism." He was much appreciated by the fair-sized audience assembled to hear him. On Sunday next, Mr. W. H. Robinson will lecture in Weir's Court Hall on "A few proofs for life after physical decease."

MIDDLESBOROUGH.—We had Mr. De Main on Sunday last. We held an open seance in the morning, and we had a very good meeting in the evening. The guides took for their subject "The Resurrection," and gave entire satisfaction. We held an open seance in the evening: thirty-three friends stayed and formed a circle, and we had a very enjoyable time. A friend from Torquay, who is staying with some friends in Middlesborough, made us out, and came to the service.—H. GOODCHILD, Sec.

MANCHESTER.—Mechanics' Institute, Major Street. On Sunday last, Mr. John Shaw, of Pendleton, occupied the platform in the morning, and gave an extempore address on the subject of "Freedom," followed by an animated discussion on the ideas thrown out by the speaker. Mr. I. Thompson (President of the Society,) occupied the platform in the evening, and was listened to with great attention whilst he spoke on "The Philosophy and Principles of Spiritualism." A few questions were asked at the close of the address, which were very ably answered.—J. E. LIGHTBOWN, Secretary, M.S.S.S.

BATLEY CARR.—On the 4th inst., we had a very fair gathering of friends from Heckmondwike, Earlsheaton, and Batley, to listen to the guides of Mr. Joseph Armitage, who spoke with feeling and warmth for fifty minutes on Revelation xii, verses 7-14: "And there was war in heaven." . . . His guides contested the old notion that this was a literal battle fought in the "Golden City." They showed that it was symbolical of what takes place within every honest man's breast. For Jesus said that "heaven is within you," and not in some far-off region beyond the clouds; and they ventured to say that there was not one in that room but what had experienced that war, when surrounded with temptation. They hoped the good angel would always conquer, and that they would not give way to temptation, but strive always to overcome it.—ALFRED KITSON.

### THE TESTIMONIAL TO MR. TOWNS.

We are desired to acknowledge a contribution of 10s. from R. W.

Mr. Wootton, 33, Little Earl Street, Soho, W., will gladly receive further contributions.

### MISS LOTTIE FOWLER'S TESTIMONIAL.

SUBSCRIPTIONS TOWARDS MISS FOWLER'S FUND.

"Lily," Author of "Golden Thoughts in Quiet Moments." £1 0s. 0d.

Contributions should be remitted to Mr. J. F. Young, Honorary Secretary, Trafalgar House, Llanelly, South Wales.

An Old Subscriber, Sunderland: Write to Mr. Duguid, 13, Oswald's Wynd, Kirkcaldy, and ask his opinion on the matter. We would be glad to know the result.



## A. T. T. P. ON RECENT CONTROLS, THE "MEDIUM," ETC.

In forwarding a batch of Controls, the first of which is given this week, A. T. T. P. sent a letter to the Editor, from which we extract as follows:—

For the last eight or ten weeks all my controls, from different spirits, have all been towards one object: viz., the absurdities of the claims of the priesthood, and they all foreshadow one great event: the disestablishment of the Church, and to giving the Bible no authority but what is consistent with reason. How far your readers will relish these attacks, it is not for me to say. You know best. You are a free agent. Do not on my account insert them, if they are likely to hurt the sale of the MEDIUM. We are all compelled to hold a candle to prejudices, which we inwardly condemn; but the question is: Are we, in so doing, making matters better or worse? I do not believe that a week passes, but what the MEDIUM makes converts, and if not converts, it induces many to think who never thought before. A friend of mine says he gets his MEDIUM from a newsman in the Borough, and that every copy is often sold off before he gets his. Other readers crop up in different quarters, but the question is: Are their digestions strong enough to stand such a great change from old ideas all at once? If any literature can lead them up to the change it will be the MEDIUM. The only paper which has the courage of its convictions; as for all the rest, they are but a sneaking compromise between spirit-communion, which they cannot deny; and a faith which they do not believe, but think it the respectable thing to uphold. According to my line of thought, the word "Christianity" has done more harm to reasonable doubt than any religion that ever existed, and the consequence has been, it has divided men into two classes: those who retain all, and those who reject all; the latter being those who have reasoned themselves out of absurdities, and will not run the risk of believing anything again. My researches and belief, after careful study of the fact of spirit-communion, have taken me from the ranks of those who reject all, and made me believe in a Great First Cause, and the eternity of life. Such a belief can harm no one, and if it teaches others as it has taught me, that the only sin I can commit against God is any sin against my self-hood, or the self-hood of my brother man, the tendency must be better than a belief that others and myself are born sinners and cannot help ourselves, unless we scrape out by believing, or pretending to believe, absurdities. I have long ceased to try to make converts. I do not believe in making converts. Men, to have a real faith in anything, must have had real doubts before they adopted that faith. Self-conversion from the results of doubts is the only sure conversion.

These remarks define the situation so clearly that they might be adopted as editorial. While our readers certainly expect us to spare the feelings of all, yet they, being honest truth-seekers, insist upon an honest performance of duties on our part. To fear the face of man is not the characteristic of the most humble servant of heaven. We do not desire the support of men who, as the price of their patronage, expect us to be dishonest in our duties. Such adherents are the weakness of a cause, not its strength. At the same time we do not necessarily endorse all we print from week to week. Our creed is Freedom, Toleration—not an acceptance of all extreme views which may, from time to time, be placed before our readers. We do not believe there is a more liberal and tolerant community on the face of the earth than the readers of the MEDIUM. What they do not care to read they pass over, and even if they do read it, they are free to exercise their reason upon it, and reject what does not suit their needs.

Mr. Valmsley, in sending Mrs. Dobson's MS. thus writes:—"The lady is a nice genial person, and works for the love of the truth. We had two good meetings: the room was full, and the people listened with very great attention. Her remarks were given in a loving spirit, and her thoughts are exceedingly practical. Her addresses made a good impression. "Mrs. Dobson having lost her husband ten years ago, rather suddenly, felt the loss keenly, being at the time a total stranger to the truths of Spiritualism. Being induced to investigate it, she was soon convinced of its truth, in the fact of her husband communicating often with her. The fact brought joy and consolation to her troubled soul. Turning out to be a medium, she is very willing for the angel world to use her medial powers for the uplifting of humanity from its present state of ignorance and superstition.

"I may say, in conclusion, that we could not induce her to take one penny more than her third-class railway fare. She said that had she to take money for her addresses, her mediumship would soon cease."

## THE SPIRITUAL TEACHER.

### THE INFLUENCE OF SPIRITUAL TEACHING, AND SPIRIT TEACHING, ON RELIGION.

AN ADDRESS BY J. BURNS O.S.T., AT 4, TALBOT GROVE,  
NOTTING HILL, SUNDAY EVENING, FEB. 4th, 1883.

Reading from OAHSPÉ, Book of Eskra, xlv.:—

DOCTRINES OF JOSHU AND HIS DEATH.

1. God said: These were my doctrines, as I taught through Joshu:
2. Thou shalt keep the ten commandments of Moses.
3. Thou shalt not engage in war, nor abet war.
4. Thou shalt eat no flesh of any animal, or fish, or bird, or fowl, or creeping thing which Jehovah created alive.
5. Thou shalt dwell in families [communities.—Ed.], after the manner of the ancient Israelites, who held all things in common.
6. Thou shalt have no king nor queen, nor bow down in worship to any, save thy Creator.
7. Thou shalt not call on the name of angels to worship them, nor to counsel with them on the affairs of earth.
8. Thou shalt love thy neighbour as thyself, and do unto thy fellow man as thou wouldst have him do unto thee.
9. Thou shalt return good for evil, and pity to them that sin.
10. It hath been said: An eye for an eye, a tooth for a tooth; but I say, return good for evil.
11. And if a man smite thee on one cheek, turn the other unto him also.
12. The man shall have but one wife, and the woman but one husband.
13. As the children honour the father, so will the family be blest with peace and plenty.
14. Remember, that all things are of Jehovah, and ye are His servants, to help one another.
15. And as much as ye do these services to one another, so serve ye Jehovah.
16. Behold only the virtues and wisdom in thy neighbour; his faults thou shalt not discover.
17. His matters are with his Creator.
18. Call not on the name of any God or Lord in worship; but worship Jehovah only.
19. And when thou prayest, let it be after this manner:
20. Jehovah, who rulest in heaven and earth, hallowed be Thy name, and reverent amongst men. Sufficient unto me is my daily bread; and, as much as I forgive those that trespass against me, forgive Thou me, and make me steadfast, to shun temptation, for all honour and glory are Thine, worlds without end. Amen!
21. To visit the sick and distressed, the helpless and blind, and to relieve them; to provide for the widow and orphan, and keep thyself unspotted before men; these are the way of redemption.
22. Thou shalt take no part in the governments of men, but observe the will of Jehovah, being obedient unto all governments for His sake.
23. All men are the children of One Father, who is Jehovah; and whosoever chooseth Him, and keepeth His commandments, is His chosen.
24. To preserve the seed of His chosen, thou shalt not wed but with the chosen.
25. Contend not with any man for opinion's sake, nor for any earthly thing.
26. And let thy speech be for other's joy; nor open not thy mouth, if thy words will give pain.
27. Therefore, be considerate of thy speech; teaching others by gentleness and love, to be respectful toward all men.
28. Preserve the sacred days of the rab'bahs; and the rites and ceremonies of emethachavah.
29. For three years, Joshu travelled amongst the Israelites preaching, and restoring the ancient doctrines.
30. And there were gathered in groups, of tens and twenties and fifties, more than two thousand Israelites, of the ancient Order of Moses, who became steadfast followers of the teachings of Joshu.
31. But, because of persecution, by the apostate Jews, they kept themselves aloof from the world, having signs and passwords, whereby they knew one another.
32. First, the God, Baal, and after him, Thoth, inspired the kings and rulers, against these Faithists.
33. And they proved them by commanding them to eat flesh, even swine's flesh, the which, if they refused, was testimony sufficient before the laws, to convict them of being enemies, against the Gods.
34. So, they were scourged, and put to death, whenever found.
35. Now, it came to pass, that Joshu went into Jerusalem to preach, and in not many days thereafter, he was accused of preaching Jehovah.
36. And he was arrested, and whilst being carried to prison, he said.



37. Ye are hypocrites and blasphemers! Ye practice none of the commandments, but all the evils of satan.

38. Behold, the temple shall be rent in twain, and ye shall become vagabonds on the earth.

39. At that, the multitude cast stones upon him, and killed him!

40. And Jehovih sent a chariot of fire, and bore his soul to Paradise.

Texts: Micah, vi., 8; James, i., 27.

We can only give a slight sketch of the discourse.

Spiritual Teaching is infallible, reliable, and always the same, in all ages and places. It is the voice of the Father to his children, and all mankind are, in degree, capable of receiving it and developing the spiritual faculty within themselves. Spirit Teaching is contradictory, unreliable, and misleading. It comes from without, from creatures like ourselves, but who may be greatly in advance of us. It can only be properly discerned and used when Spiritual Teaching within our own souls accompanies it.

The object of all spiritual effort is to enable man to look deeply within his own spirit, and discover the Spiritual Teacher there enshrined— that lofty watch-tower looking out towards the Father's mansion in the Heaven of Heavens.

This inner light once possessed, or even caught occasionally, is the grandest of all possessions: without it all things become worthless, life unsatisfactory, existence dreary.

I place these Bibles before me on the table, and I say: Now I will read a choice selection, and inform myself and my assembled friends. But there is no light in the white paper, nor in the jet-black ink. I am none the wiser for having these valuable and greatly prized books. But I place a lamp so that its rays fall upon the page, and immediately these type marks which are not only black, but were at the time unseen, become radiant with spiritual light and meaning. Thus within us we must have the light of the Father's countenance always shining, to perceive the external means of spiritual education which are crowding around us.

Spirit Teaching may be good—almost divine; it may be utterly bad—devilish. All depends on the source from whence it emanates. An editor wrote, the other day: "This paper was projected in the spirit-world." But let us not forget that Hell is also in the spirit-world. How are we to know the quality of Spirit Teaching? By subjecting it to the light of the spirit within ourselves.

What are the words of the All-Father like? They are expressed in the unchangeable methods of the universe, visible and invisible. They are utterly wise and beneficent, but they leave us free to choose them or reject them. That which is suggestive of self, and all that clings to time and sense, is perceived to be temporary, and opposed to the teachings of the Unchangeable. That which conscience, and the deepest and purest emotions approve of, is the Father's will, and it is of eternal value.

So the world, in all its departments, is full of contradictions. We have in religion the Gospel and Christianity. The first is God's spell—God's speech to us, heard by exalted souls, and placed on paper as plainly as the circumstances will permit. Not that the All-Father writes books; it is not needed—He can speak to all of us direct every moment of our lives; but His advanced children have recorded their experiences to stimulate the spiritual life of those not so highly gifted.

The Gospel is delivered from time to time through many minds, yet its truths change not. Christianity is always on the move, setting its sails to catch the favouring breezes of mundane prosperity. This ungod-like feature is confessed to in the attempt of some to show that there are two Christianities: a Primitive Christianity and a Modern Christianity. If two things be the opposite of one another—Why apply the same term to them?

Christianity, from top to bottom, is altogether Spirit Teaching. It cannot be otherwise, for it sets up that which is outside of man as superior to the Spirit of the Father within him. This is why Christianity becomes the direst enemy of the Gospel. It sets up a spirit, which, it is professed, once possessed an earthly body, as real God, and to whom worship and divine honours are to be paid. This is opposed to the Voice of the Father within, hence it must be thrust down the throat of man as a dogma. We are asked to follow the dictates of man, in place of the Voice of the Eternal. He is placed out of man's reach, and man is blasphemously said to be the child of the devil, and not of God. The Romish Church,—the most perfect type of Christianity, because farthest from the Gospel—places the Pope before its devotees as the vicar of Christ; but that is not enough: there are cardinals and bishops after that, and priests of various grades, till the poor man who desires to catch a glimpse of God's glory, has it altogether shut out by the forest of leafless clothes'-props that are set up between his soul and the Light of the Father's face! But the Protestants are possibly worse off: every man of them is a self-elected pope, and dares you to reject his idols, or he will ruin you if it lie in his power.

Now this Christianity, no doubt, came from the spirit world. It is Spirit Teaching, not Spiritual Teaching. It seems as if certain spirits had set themselves up as God, professed to take God's work out of his hands, and called one of them "Christ," possibly because of some ancient meaning attached to the name. The Father gives us his Light, but demands no servile homage. Those spirits that desire their name to be the only one for man's salvation under heaven; that profess to be able to save souls; that desire to domineer over the souls and mind of their fellows, we may regard as impostors. That sort of thing may have been useful in dark savage ages: it is a religion fit for slaves. We groan over many deplorable disabilities, but till we place ourselves under the All-Father, and reject tyrannical and false substitutes, we can never expect to see the kingdom of heaven come on earth. The one state is an outcome of the other. False religion makes man's life false throughout.

Have you given your soul to Jesus? Have you given your soul to Christ?—it is asked by the Sectarian. Let every true child of the Eternal answer—No! Man's soul is the gift of the Creator; it is His alone, held by us individually in trust. Our mission throughout the unending Future is to develop its powers, and render it more and more like unto that ineffable Source from whence it derived its being!

## LITERARY NOTICES.

### THE ORIGIN OF THE BIBLE.

The volume, "Bible Myths, and their Parallels in Other Religions," (New York, J. W. Bouton) is clearly the result of years of patient and plodding research made over a vast field of reading. It is published anonymously, but the name of the publisher is, of itself, a sufficient guarantee of the importance of its contents. The aim of the book is to show not only that nothing of the miraculous which is to be found in the Old Testament can be considered of Hebrew origin, but also that nothing of the same sort which is to be found in the New Testament can be considered of Christian origin. The author, by an overwhelming amount of evidence, proves his point. We cannot see how his positions are to be gainsaid. It is useless, in the light thrown upon the matter throughout the pages of this book, to argue that the Bible must be of special divine origin because of its contents, for here we have evidence upon evidence that there is no myth, legend, supernatural occurrence, doctrine, rite or ceremony recorded in the Bible which cannot be paralleled in some ancient record centuries older than the page on which the same thing is narrated in the Hebrew and Christian Scriptures. If the existence of such and such things in the Bible is to be accepted as proof that the Bible is of special divine origin, then the existence of the like things in other ancient books of the world must be accepted as proof that they also are of special divine origin. If not, why not? Like effects must everywhere, and at all times, come from like causes. We confess we are curious as to how the orthodoxies of the Christian world will greet this book. We more than suspect that they will not greet it at all, but will be content to pass it by in fearful silence. The great value of



the book, in our estimation, is, for the most part, found in the fact that the author very seldom indulges in any reasoning of his own in the facts he states. He gives his facts, but tresses them up with all sorts of recognised authorities, ancient and modern, and leaves the reader to form therefrom his own conclusions. . . . Containing within its 568 pages the results of years of patient and wide research, it is a perfect encyclopædia of valuable out-of-the-way knowledge. No more searching investigation into the origins of religious rites, dogmas and legends has yet been made. Writers hitherto, who have set out to demonstrate the unhistoric value of certain parts of the Old and New Testament, have quite failed in showing how those stories originated. It is the special merit of this book that it traces the stories to their origin, and so enables us at once to estimate their value and to explain their meaning.—“Boston Commonwealth.”

Justice Higginbottom must surely have been poking fun at the Church Congress at Melbourne when he proposed that there should be introduced into the public schools of Victoria a system of religious instruction which, while without dogma, should yet include the fundamental principles of all sects, or at all events the fundamental principles of Christianity which are common to all sects. Where is the mathematician or logician who could sift out of the conflicting dogmas of the hundreds of Christian sects that which is common to all Christendom? Fancy Cardinal Newman, the Bishop of Manchester, the Bishop of Exeter, Canon Liddon, Principal Caird, Professor Robertson-Smith, Rev. James Martineau, Dr. Berg (not our edition), Dr. Colenso, C. H. Spurgeon, Joseph Cook, John Bright, Ward Beecher, Dr. Talmage, Charles Voys y, Rev. J. F. Green, and General Booth meeting together to define what was meant by Christianity! The thought is positively staggering. If they were locked up like a jury, and not released before they came to a decision, Rip Van Winkle would not be a circumstance to them. The very memory of Christianity would have been lost in the dim past.—“The Liberal,” (Sydney, N.S.W.) December 8th, 1882.

#### LECTURE ON CARLYLE AND “SARTOR RESARTUS.”

The last of the course of lectures for this season in connection with the Dysart Mechanics' Institute was held in the Fitzroy Hall yesterday evening. The lecturer was the Rev. George McHardy, M.A., of Kirkcaldy, who chose as his subject “Thomas Carlyle and Sartor Resartus.” Mr. John Watson, president of the Institute, occupied the chair, and briefly introduced the lecturer.

In his opening remarks, Mr. McHardy referred to the appearance of Carlyle in the streets of Kirkcaldy between eight and nine years ago, with his worn, ancient-looking figure, dressed in brown Highland cloak and old-fashioned hat, at once arresting attention. Speaking of the shadow which had been cast over Carlyle's reputation by the publication of the “Reminiscences” almost immediately after his death, the lecturer said that he believed Professor Tyndall's prediction would come true, and that the mist which, for the time being, obscured his character and fame would gradually clear away, and his real greatness stand out in its true proportions. He described the condition of the literary world during the half century or so before Carlyle appeared, showing how much need there was for the influence of a new mind that should break more effectually through the fetters of artificiality and conventionalism than any writer had yet done.

When the “Sartor Resartus,” his most original and really characteristic work, was published in 1833, a fresh impetus was given to the thought and literary activity of our nation, the effects of which are powerfully felt in all directions down to the present day. A sketch was then given of the chief events in Carlyle's life showing the long and painful discipline which he had to undergo in his training for the work he was to accomplish in literature, special reference being made to his residence in Kirkcaldy as a teacher from 1816 to 1818. It was during his residence in Kirkcaldy that he definitely abandoned his intention of studying for the ministry, his mind having broken loose from many of the doctrines of the old theology. Several restless miserable years followed, years of anxious speculation and hopeless effort, until at length some clearer light dawned on his spirit, and his intellect found a firmer ground on which to rest. Some time after his marriage with Miss Welsh, in 1827, he retired to the small isolated farm of Craigenputtock, a lonely dwelling, standing away up on the moors, fifteen miles from Dumfries, which his wife had inherited from her father.

It was in that wild sequestered spot that “Sartor Resartus” was written, and it bears on its pages almost everywhere traces of its having been produced by a man who had turned aside for a season from the tumult and strife and pomp of life, to brood over it all, and find out if he could what it is all worth and what it means. It is a book in which we see into the inner mind and soul of Carlyle, and which reveals to us the strongest peculiarities of the man, his grim humour, and his most vivid conceptions of life. Its crabbed style and the abstruseness of its subject matter may make it to some people at first a little difficult to read; but the reading of it is a cap-

ital mental discipline, and after a while the style comes to possess a force and charm peculiarly its own. The subject of the book is what Carlyle describes as the philosophy of clothes; and his design in it is to pierce beneath all the surface appearances of life, and to get at the very heart of things. Its governing idea is that the true essence of existence is spirit; that God is spirit, that man is spirit, and that all which is true and lasting is spirit; and that everything else, everything outward, visible, and palpable, is but clothes, a garment in which spirit is robed and decorated, and through which spirit makes its power and presence known. In this comprehensive sense, therefore, not only a man's wollen or other dress, but all the outward arrangements and surroundings of his life—his house, his furniture, money, style, business, position in society—are to be regarded as his clothes, the garment within which his real self acts and works and reveals itself. To understand life aright, therefore, Carlyle maintains that we must look beneath the appearances of things, and get at the things themselves. The beginning of wisdom, he teaches, is to look fixedly on clothes till they become transparent. Then a new world of wonder is opened up to us. Then the whole of creation, human life, and man himself will become full of majesty and mystery to us. Carlyle lays special stress on the greatness of man as a spiritual being, and he claims reverence for every man. It is on this fact of man's greatness that he grounds his ideas of the dignity of labour. Mr. McHardy showed how Carlyle treated the truth of man's greatness, holding it up in different lights, and viewing it in connection with such points as the wonder-working power of thought, the influence of books, the senselessness of war, and the great question of man's unhappiness. Carlyle's views on these points were illustrated by appropriate quotations from the book, and some of the passages read were among the most eloquent to be found in Carlyle's writings.

The lecture ranged over a wide field, and concluded with a statement that “Sartor Resartus” contains truths which were specially needed by this generation—a generation which makes too much of outside appearances, and which measures a man too exclusively by his dress, and house, and style, and position in society. It is an earnest book, a book in which we see a penetrating mind grappling solemnly with some of the deepest problems of life, a book worth reading and pondering intently; and good and even great things may be expected from the young man or young woman who makes of it a bosom friend and frequent companion.—“The Fifehire Advertiser,” Jan. 27th, 1883.

#### PROGRESS OF SPIRITUAL WORK.

##### EXETER—ODDFELLOWS HALL, BAMPFYLDE STREET.

With the opening year and the incipient dawn of the spring season, there is taking place in this city a remarkable awakening of interest and inquiry concerning the subject of Spiritualism—partly through the systematic and continuous efforts of our Spiritual “Church,” but chiefly through the direct influence and instrumentality of the medium, Mr. H.

I am much gratified that since my last reference to my esteemed friend, confirmatory testimonies to his work and merits have come from other sources. Our judicious friends at Plymouth have borne their testimony. Next the medium, like Paul of old, has had an opportunity to speak for himself; and I feel sure that the ingenuous simplicity and artless sincerity of his letter in last week's MEDIUM, must have awakened sympathetic appreciation in the heart of all who are intuitive to the good and the true; and lastly, the unflinching sagacity and discrimination of the Editor, sees no reason why the things reported should be regarded as improbable and unreal.

These judgments then having been given, “Omega” resumes his pleasant duties as the conscientious, appreciative and faithful reporter of the operations of the spirit world, within his allotted department of the great Spiritual Movement.

Mr. H.'s friends will be glad to learn that his mediumship is not lying dormant. We are going on steadily and successfully at our little centre, but Mr. H. is doing a great work in the city generally, making converts to Spiritualism of numbers of prominent and influential citizens. The Christmas party referred to a few weeks since, to whom Spiritualism became so unexpectedly introduced amidst their festivities, through Mr. H., who was their guest, has become a permanent centre of investigation and spiritual communion; widening to a daily increasing circumference, and embracing all classes and creeds.

It was a thrilling story that our beloved friend told us on Saturday evening, respecting the results that had taken place through him during the week. Whilst he was talking with us in the domestic circle, our hearts burned within us, and the writer was led to say, “You talk of Foreign Missions! Why, you are ‘beginning at Jerusalem,’ and you are building up the broken hearted. You are giving sight to the blind, convincing the world of immortality, and bringing light to a dark world from beyond the grave!” The medium had taken up his hat and stick and was standing in the centre of the kitchen ready to depart, when with the quickness of lightning he was controlled, quivering in every nerve, and taking up the word



"Light" I had just uttered, he delivered a thrilling address, thereon, at least, equal in quality to anything I ever heard through a medium. We were all profoundly impressed with a Power here manifested in our midst. What is the world doing that it is ignorant thereof! It was amusing to see the bewilderment of the medium in coming round, at his being thus seized in the midst of domestic operations with hat and stick in hand. I have been much interested to notice in this case, how independent the spirit world is of "circles," "conditions" and other formulae, when they can find the proper instruments.

Leaving Mr. H., I will make a brief reference to our immediate centre of operations. The number of inquirers is greatly increasing; several, chiefly females, are being developed, who display mediumistic powers of a high order. We get quite as many at a time at our Sunday meetings as we know what to do with; and our cause embraces all denominations, from the Church to the Salvation Army.

Here is an unequal cause: we have no president, no committee, no treasurer, no funds, no rules, no recognised system of any kind, and yet the spirit world is doing a mighty work in this city, the like whereof I have never yet seen. OMEGA.

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

SUNDAY EVENING, FEBRUARY 4th, 1883.

This was another trance-service. A very earnest and telling address on "Orthodox Spiritualism," was given through the mediumship of Mr. R. S. Clarke, by one who said that he had been in the spiritual world considerably more than a century. It was heard with deep attention by a large audience, among whom were several visitors. For the first time during many weeks the weather was favourable.

The subject was introduced by stating that the adherents of the Cause had been regarded as roughly divided into two classes—"Spiritualists" and "Christian Spiritualists." The difference between these was more nominal than real, and was clearly and concisely marked by saying that "the one honours the Lord directly; the other, indirectly." The speaker proceeded to touch upon the perplexities caused by conflicting communications from the other world, which he said might be often attributed to the fact that spirits not only carry into the other life the peculiar views they held while here, but many of them retain these for a longer or shorter period; and their statements are thereby coloured. The communicating spirit has found people of all sects and all creeds—Christians, Buddhists, Hindus, Mohammedans, Fire-worshippers, Idolaters—alike equally happy in the Spiritual World, each according to their capacity. He went on to lay down what he regarded as the cardinal doctrines of orthodox Spiritualism:—(1) That man will not be saved by the creed he professes; but on account of the good works which he has done while in the body. (2) That man has an immortal part. He is a tripartite creature, composed of body, soul, and spirit. The natural body is often a prison to the spirit. The body passes away, but man never dies. (3) There is a world prepared for all creatures, wherein man may dwell for evermore. Each takes with him at death his heaven or hell. When you die you do not, as people commonly suppose, meet with the inexorable judge sitting on the eternal throne: you just gravitate to the place for which you have fitted yourself. (4) But "the great cardinal doctrine of Spiritualism is Spiritualism itself," which reaffirms the truth that mortals can communicate with the immortals. (5) There is one other doctrine of Spiritualism—Progress. Our cry ever is "Excelsior!" Finally, imitate Christ, and "Love the Lord thy God with all thine heart; and thy neighbour as thyself." C. W. DYMOND.

Sunday, February 11th, at 6.30 p.m., Mr. O. W. Dymond will lecture, subject: "The Sword of the Spirit."—R. S. CLARKE.

4, Athenæum Terrace, Plymouth.

#### LEICESTER—SILVER STREET LECTURE HALL.

On Monday evening, Jan. 29th, a Public Tea and Entertainment was held in connection with the Anniversary, when there was a goodly gathering of friends. After tea a meeting was held, when a few addresses were given upon the origin and formation of the above society and progress of Spiritualism in the town of Leicester. Mr. Larrad, who occupied the chair for the evening, made a few opening remarks upon the Cause and its progress; and addresses were given by Mrs. Burdett, Mr. Bent, and Mr. Bailey. The following ladies and gentlemen took part in the entertainment, which consisted of Songs, Duets, and Readings: Miss H. Cade, Miss A. Cotterill, Mrs. Shepherd, Miss S. Grundy, Miss E. Grundy, Mr. Marcel, Mr. Kipland, and Miss H. Hannibal; the latter presided at the Piano. The evening's proceedings were highly interesting, and proved to be exceedingly appreciated by all present.

On Sunday evening, Feb. 4th, Mrs. Burdett gave an inspirational address upon "The teachings of Jesus." There was a fair audience present, and it was much appreciated.

R. WIGHTMAN, Sec.

74, Mostyn Street, Hinckley Road, Leicester.

LEEDS.—Mrs. Hardinge-Britten will lecture on Sunday, March 11th. Further particulars in future announcements.

## A COLUMN FOR THE YOUNG.

### FLORRY'S TREE.

BY MRS. RAMSAY LAYE.

She wore an old garden hat, a short neat frock, and no gloves; her face was fresh and intelligent, but had not a pleasant expression.

Such is the description of a little girl who, one afternoon, late in Spring, was wandering alone in a wood not far from her father's house. The trees were bursting into leaf, and the sun glinted through their branches on to the mossy turf, lavishly besprinkled with wild flowers: blue-bells, any amount of primroses, and, here and there, white patches of anemones.

Have you learnt the German names for flowers? Some of them are pretty: the word for primrose signifies the key of Spring; snowdrops are snowbells; lilies of the valley, May-bells; and it is a pretty saying that the bell flowers are among the earliest which bloom, to ring a welcome to Spring.

But instead of writing about flowers, and before relating what took place this afternoon in the wood, I must mention how it happened that this little girl, Florry, found herself there alone, while Freddy, who was her usual companion, had gone with their mama a pleasant long drive to afternoon tea at a friend's house. The truth is, that Florry had been left at home as a punishment for bad behaviour. Was she often naughty? perhaps you may ask. Yes, she was not a good child; she was selfish and quarrelsome with her brother, troublesome to her mama and governess; self-willed, and as far as she dared, disobedient whenever she was thwarted in her own wishes. As to the special misconduct which had led to her being left at home, on the occasion of this long-promised holiday, I need not say much, it is not pleasant to dwell on children's faults, but I believe it was some piece of deceit, which her mama rightly considered such a very serious fault that it was necessary to notice it in a way the child would feel and remember. But Florry was not the least sorry, either for the wrong-doing of which she had been guilty, nor for the distress she had caused her mama; she felt only very angry and out of temper. Freddy was grieved that his sister should lose a pleasure, and while waiting for the carriage to come round, he said: "How I wish you were going, poor Florry." Florry's answer was very ungracious, "I wish you were not going either."

She stood, with her garden hat on, and watched the carriage drive down the avenue, then turned sullenly into the shrubbery and walked along the shady paths without any object in view, or any plan as to how to spend the afternoon. Coming to an iron gate at the end of the shrubbery, she opened it and passed into the adjoining field, and presently climbed a fence which bounded the wood of which I have spoken. She had a suspicion that she was transgressing by going so far alone, but the thought gave her a sort of gloomy satisfaction. Had she been in a humour really to enjoy anything, she could hardly have had a greater pleasure than to spend the afternoon of a spring day in the wood; she would have wandered hither and thither and gathered her fill of primroses, and, when tired, have sat down on the mossy stump of some tree and listened to the chirping of birds. But Florry was indifferent to the sweetness and beauty of nature; the sunshine gave her no gladness, and she did not trouble herself to gather the flowers at her feet.

"What a shame of them to leave me all alone," she muttered, as she kicked viciously at a clump of primroses.

"You are not alone," a voice said beside her.

Florry started and turned quickly, but saw no one.

"Who spoke?" she called out; "Where are you?"

There was no answer.

Florry stood still with a perplexed and uncomfortable feeling for a moment, then settled in her own mind, "Oh, it was some boy or nursery maid on the other side of that hedge," and satisfied with this explanation, her thoughts went back into their former channel. She stooped and gathered roughly a handful of primroses, but only to pull them to pieces, muttering, "Yes! it was too bad; what am I to do with myself all the afternoon in this stupid wood?"

"It is not a stupid wood. Don't do that," as she crushed and scattered the delicate flowers, was uttered distinctly by more than one voice.

Florry felt now really frightened, the voices sounded close beside her.

"Where are you?" she demanded, in a loud, angry tone.

"Why are you hiding, whoever you are, in this stupid way?"

She ran to the top of a bank and looked over the hedge, but a wide open field lay beyond, and not a person was in sight. Next, she ran round some of the trees, thinking some one was hiding, but no trace of any person could she find.

"Where are you? Why can't you show yourself?" she asked aloud. "You have no right to tease me in this way. I'll tell mama."

This threat was answered by a peal of light but clear and derisive laughter.

Florry burst into a flood of frightened tears. Next instant, however, they were checked, and she stood spellbound by the sight before her.

This is what she saw:—

A few paces from where she stood the turf was thickly stud-



ded with ferns, bluebells and other flowers. Among them was visible a crowd of little creatures, airy and frolicsome; some were lovely in appearance, others grotesque rather than pretty; they were of various sizes, and in all sorts of attitudes. Florry dropped down on the projecting stump of a tree, her fear vanished, for there was nothing alarming in the sight, she felt only astonishment and intense interest.

"Oh, how pretty! Oh, how wonderful!" she exclaimed aloud; "What are you? Are you fairies? Then there really are fairies?"

In reply to these disjointed questions the company gave no answer in words, but several stopped their frolics, and, turning to face her, bowed their little bodies with a mocking, though not ill-natured air towards her. One little fellow, who was performing gymnastics on the stalk of a blue hyacinth, suspended himself by one arm from the top, while the flower swayed beneath his weight, and made grimaces at her.

"Oh, do go on dancing," said Florry, "I like so much to watch you. May I see you nearer?"

On this question, the gravest and handsomest of the group stepped out from amongst the others, and advanced to Florry, and, as she did so, wonderful to relate, she grew and expanded, until, as she stood by Florry, she was in stature as tall, or even taller than she was, only she looked different—ethereal, not so substantial.

Florry's fear somewhat returned, though she felt unable, and, indeed, unwilling to move; she said nervously,—

"You won't hurt me, will you?"

"We hurt no one," was the reply. "What do you want?"

"I can hardly speak," gasped Florry, "I am so astonished, but if you will talk to me, or play with me, I shall be so glad, I am all alone to-day."

"You always are alone," was the reply.

"No, that I am not," said Florry, "Freddy is almost always with me."

"I know that well enough; he and you often come with your governess into this wood."

"Oh, then you live here," said Florry.

The other nodded.

"Then you must know," pursued Florry, "that this is the very first time I have ever been here without him, and nurse or the governess."

"For all that, you always are alone," repeated the other.

"I don't know what you mean," said Florry, rather crossly; "besides, you said just now, or some of them said, that I was not alone even when I believed I was."

"Oh, that was in another sense; we meant there were plenty seeing and observing you."

"I don't understand your distinctions," replied Florry, pettishly; not, however, without a suspicion that the meaning was—that she was alone because she was selfish, living only for herself, and not caring to share either the joys or sorrows of others.

Her visitor made no answer to her last words, but standing before the little girl looked at her steadily and gravely.

Florry spoke first.

"So you have seen Freddy as well as me,—Do you like him?"

"He has a great deal to learn," was the reply, "as all children have, but yes, we all like Freddy."

"Do you like him or me best?" Florry wished to ask, but she hesitated, and before she had put the question the other went on:

"Now I am going to give you a present."

"Are you," said Florry, brightening; "a real present! something that I can keep?"

"Something that you can not only keep, but that will grow."

"Oh, perhaps it is a plant for my garden?"

"Yes, it is a plant, and will be a tree."

"How nice! Is it pretty?"

"It ought to be."

"Is it quite different from any I have, or that Freddy has?"

"Quite different. I am going to send one to Freddy also."

"Oh, I don't think I can carry two plants," said Florry hastily. She felt a sudden disappointment, for to her selfish little soul half the value of any gift consisted in its being better than what others, and especially Freddy, possessed.

"You will not have to carry them," was the reply.

"Then how will you get them to our garden?" Florry asked, "Will you send them?"

"They will be sent, never mind by what means. I don't think I could make you understand, even if I wished; but when you go home pay a visit to your own garden."

"That I will," exclaimed Florry, "but will these trees grow fast?"

"That depends entirely on the care you take of them."

"Oh, I will take the greatest care of mine," said Florry, earnestly; "and now I should like to go home, before there is any chance of the carriage coming back. Thank you so much! I have been so happy, will you shake hands?"

In a moment Florry felt her bare hands touched as if by several; the fingers which for an instant held hers, were warm and soft, but were unseen, for the whole company had disappeared as suddenly as they had become visible, and as she

looked round, she saw nothing but the trees of the wood and the wild flowers.

She jumped up and ran homeward, thinking as she ran, "Well, how lucky it is, after all, that I was left at home. I have seen something wonderful to-day, and more than Freddy has ever seen: it is better to be naughty than good." She did not linger even to think. How quickly she cleared the wood, how fast, in her excitement, she tumbled over the fence which it had cost her some trouble to climb in coming, I need not say; she ran across the field, and through the shrubbery, all impatience to reach her own garden.

(To be continued.)

QUEBEC HALL, 25, GREAT QUEBEC ST., MARLBOROUGH ROAD. Sunday, Feb. 11, at 11 a.m., a Seance, Mr. Savage, medium, Mr. Fabian Cristus. Healing Medium; Evening, at 7 prompt, Mr. MacDonnell on "Our Moral Nature."—Monday, at 8.30, An Address by Mr. Wilson.—Tuesday, at 8.30: Conversational explanation of Diagrams in Hall.—Thursday, at 8.30, a Discussion on "Social Questions."—Friday, 3 to 5, Mrs. Hagon attends to see Women and Children Free for healing treatment; at 8, prompt, a Seance, Mr. Hagon, medium.—Saturday, at 8.30, a Seance, a good Clairvoyant medium attends. Mr. Hancock is present half-an-hour previous to speak with strangers.

Sunday, Feb. 18th, Mr. MacDonnell will deliver an address on "Mesmerism," and illustrate it with experiments on a subject.

QUEBEC HALL, MARY-LE-BONE ROAD.—On Sunday evening, January 28, our friend Mr. MacDonnell appeared in the character of a magician, at least, so far as a very instructive lecture went, in which he related some of his own experiences. He considered magic to be a practice of spirit intercourse, and presented it in three phases, the red, white, and black; or, as we would say, holy spirit association, good spirit invocation, and undeveloped or bad spirit sympathy and encouragement. His position was strong, as far as we know of this mysterious subject; and the cases he referred to of his own knowledge and practice in the black department were curious and interesting.

As usual, the lecturer had not everything his own way, and had to reply to the room, which raised a debate which still further added to the pleasure of the evening. We are much pleased to see the strong combination of the lecturer and Mr. Dale in the Sunday evening work so fairly recognised by the neighbours.

#### PIANOFORTE TEACHING.

A lady who lives a considerable distance from London, seeing the advertisement which appears in the MEDIUM weekly—"The Highest Development of Pianoforte Playing," engaged the gentleman, therein alluded to, to pay her a professional visit. In a subsequent letter she thus expressed herself:—

"I must now tell you how very pleased we have been with the Professor of Music, who advertises in your paper. After inquiry as to his musical talents from those who had experience of them, I engaged him to come and give some lessons here in his Christmas holidays, and he has now been here for ten days, and returns to London on Saturday. I am exceedingly pleased with his teaching: it is the best I have ever known, both for beginners and finishing pupils, who will follow his excellent method. He is also a very agreeable gentlemanly man, and a most enthusiastic Spiritualist. I am just going to take a lesson myself."

On our asking the lady whether we might make use of her kind expressions, she grants her permission and adds:—

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PLAN OF SPEAKERS FOR FEBRUARY.

February 11th—Mr. R. A. Brown, of Manchester.

" 18th—Mr. W. Johnson, of Hyde.

" 25th—Mrs. Groom, of Birmingham.

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MR. J. J. MORSE'S APPOINTMENTS.

LONDON, Sunday, February 11th, St. Andrew's Hall, 14, Newman Street, Oxford Street, W. Evening At 7 p.m., subject: "Humanity, its Life."

Mr Morse accepts engagements for Sunday Lectures in London, or the provinces. For terms and dates, direct him at 53, Sigdon Road, Dalston, London.

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