



DAYBREAK.

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

SPIRITUALISM.

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OAH SPE.

HOW THE NEW BIBLE WAS PRODUCED.

The meeting at the Spiritual Institution on Sunday evening was conducted by J. Burns, O.S.T., who gave the following facts about OAH SPE, and the manner of its production :—

An attempt has been made more than once by Spiritualists to supply a new Bible. The results, in the past, have not been quite satisfactory, so that a new announcement of the kind does not commend itself to the consideration of careful minds. When, therefore, an exceedingly modest advertisement of OAH SPE appeared in the Spiritualist organs of America, it did not arouse great interest, especially as the existence of the Book appeared to be ignored by the editorial wisdom of the papers in which the advertisement appeared. At last a gentleman in New York, who has been for some years a reader of the MEDIUM, introduced the existence of the book to us, and, ultimately, a box of them arrived. Incidentally we learned some particulars of the method in which the book was produced, from conversations which we had with friends acquainted with the Instrument through whom it was put into words. But all of this left us without any means of forming an idea of the merits of the production. Though a grand volume and highly attractive in appearance, yet a cursory glance at its contents is not quite assuring. The scope of the work is so large, and its subject matter so extraordinary, that the mind is appalled rather than gratified by a passing contemplation of its pages.

It was only on reading the volume carefully that the real merits of its teachings were made manifest. We found that it contained much matter which had already cropped up in our own mind, but had not found expression, or even taken definite form. Evidences of sublime truth, profound inspiration, and a lofty religious feeling wedded to a pure morality appeared so plentiful, that the mind was overjoyed and amazed in contemplating such riches.

As to the mere process of authorship, we cared not a fig. These matters are so frequently put forth as a demand on the credulity and subserviency of the reader, that they repel and create suspicion. That no pretence on this basis appeared in the New Bible greatly en-

hanced it in our estimation. The Book spoke for itself: it needed no apologist. All that was stated for it appeared in the following :—

THE EDITOR'S PREFACE.

When a man holds up a book, and says, "You must believe this, because it says, 'Thus saith the Lord,'" should we not pity that man? Does he comprehend the liberty of man to acquire knowledge?

Any book that imparts knowledge of the life and destiny of man, is a good book. Any book that unfolds the character and person of Jehovah, and the wonder and glory of His creations, is a good book.

When a book gives us information of things we know not of, it should also give us a method of proving that information to be true. This book covers that ground.

The day has arrived, when man will not accept proclamations and assertions; he wants plausible reasons, or substantial proofs, that the authority be not merely a pretense, but a demonstrable fact.

The time of man-worship is at an end; readers no longer accept a book as good and great, merely because any certain one wrote it. The book must have merits of its own, otherwise it will soon pass out of existence.

When a man says, "I heard the voice of Jehovah, saying," that part of his speech is worthless. When he says, "I heard the voice of Jehovah, saying: 'Do unto others as ye would that they should do unto you,'" then the words become valuable. His assertion of his authority is of no avail in this age of the world. The words purporting to be Jehovah's should, therefore, be the only consideration as to merit. And all men have a right to pass judgment thereon. Is it not the light of Jehovah within all men, that makes them conscious of wisdom and truth? If so, then man's expression of any truth or wisdom is Jehovah's expression.

If a book were to fall down from the sky with Jehovah's signature to it, man would not accept the book on that account. Why, then, should anything be said about how this book was written? It blows nobody's horn; it makes no leader. It is not a destroyer of old systems or religions. It reveals a new one, adapted to this age.

This style of introducing the Book was so charming, that we feared a statement of facts would appear and dispel the cloud of delicious uncertainty that hid the native spot of the New Comer. Even a formal business advertisement seemed derogatory to the sacred mission of a high spiritual teacher. Portions of its contents were printed in the MEDIUM, and these extracts proved so magnetic, that at once a keen inquiry sprang up for the book. Though offered at the high price of £1 10s., yet no publication sold so readily. This, to our practical and experienced mind, was, in itself, a wonderful phenomenon. We would have "pushed the sale" somewhat, had the stock in hand warranted the effort,

but the sale was so remarkable that the work seemed to go off without "pushing."

Dr. Newbrough through whose instrumentality, it appears, the work was given to the world, in his correspondence made no revelations respecting it. We were frequently asked how it had been produced, but could give no reply further than what appears in the Editor's Preface, as we thought it best not to quote gossip. It was, therefore, altogether a piece of news when we read the following statement, communicated to us by Dr. Newbrough a few days ago, and which has also appeared elsewhere:—

THE AUTHORSHIP OF OAHSPÉ.

You have observed, no doubt, that in OAHSPÉ no mention is made of the manner in which the book was written, nor by whom. Well, was it not plain to anybody acquainted with such matters, that any statement on my part would not be believed by persons unacquainted with spiritual manifestations? And had I said that I myself wrote it, my own acquaintances would have known better. Had I said that the angels wrote it through my hands, then I would have been denounced as a pretender. Again, if a book have merit, what matters it as to who wrote it? And if it have no merit, then certainly it does not matter whence it came. The time has been when the name of an author clothed his product with some sort of authority. I rejoice that that day is past: that man-worship is at an end, and that all books, including Bibles, are perused, not as authorities, but as pastimes, to lead us nearer and nearer to the Everlasting Light. And if a man turn out a good book, I accord him little more credit than I would a ripe apple for being on the sunny side of the tree. But I rejoice most of all because our Heavenly Father, through His angels co-operating with our forefathers, provided us a government that protects us in publishing our highest conceptions, regardless of creeds or dogmas. Why, to-day we have Protestant preachers in their pulpits denouncing the inspiration of the Old and New Testaments, and only in the slightest possible degree less than Thomas Paine. They begin to judge so called sacred books according to what they are, and not by a supposed authority. This is progress undoubtedly.

On reflecting on these things, it was concluded to publish the first edition of OAHSPÉ without any reference to its authorship. No attempt has been made to conceal the method in which it was written, but most of the particulars have been told from time to time to inquiring friends.

Briefly, then, OAHSPÉ was mechanically written through my hands by some other intelligence than my own. Many Spiritualists are acquainted with this automatic movement of the hands, independent of one's own volition. There are thousands and thousands of persons who have this quality. It can also be educated, or rather, the susceptibility to external power can be increased. In my own case I discovered, a great many years ago, in sitting in circles to obtain spiritual manifestations, that my hands could not lie on the table without flying off into these "tantrums." Often they would write messages, left or right, backward or forward, nor could I control them any other way than by withdrawing from the table. Sometimes, the power thus baffled would attack my tongue, or my eyes, or my ears, and I talked, and saw, and heard differently from my normal state. Then I went to work in earnest to investigate Spiritualism, and I investigated over two hundred mediums, travelling hundreds and hundreds of miles for this purpose. Often I took them to my own house, and experimented with them to my heart's content. I found that nearly all of them were subject to this involuntary movement of the hands, or to entrancement. They told me it was angels controlling them. In the course of time, about ten or fifteen years, I began to believe in Spiritualism. But I was not satisfied with the communications; I was craving

for the light of heaven. I did not desire communications from friends or relatives, or information about earthly things: I wished to learn something about the spirit-world; what the angels did, how they travelled, and the general plan of the universe. So after a while I took it into my head that wise and exalted angels would commune better with us if we purified ourselves physically and spiritually. Then I gave up eating flesh and fish, milk and butter, and took to rising before day, bathing twice a-day, and occupying a small room alone, where I sat every morning half an hour before sunrise, recounting daily to my Creator my shortcomings in governing myself in thought and deed. In six years' training I reduced myself from two hundred and fifty pounds down to one hundred and eighty; my rheumatism was all gone, and I had no more headaches. I became limber and sprightly. A new lease of life came to me.

Then a new condition of control came upon my hands; instead of the angels holding my hands, as formerly, they held their hands over my head (and they were clothed with sufficient materiality for me to see them), and a light fell upon my own hands as they lay on the table. In the meantime I had attained to hear audible angel voices near me. I was directed to get a type-writer, which writes by keys, like a piano. This I did, and I applied myself industriously to learn it, but with only indifferent success. For two years more the angels propounded to me questions relative to heaven and earth, which no mortal could answer very intelligently. I always look back on those two years as an enigma. Perhaps it was to show me that man is but an ignoramus at best; perhaps I was waiting for constitutional growth to be good. Well, one morning the light struck both my hands on the back, and they went for the type-writer, for some fifteen minutes very vigorously. I was told not to read what was printed, and I had worked myself into such a religious fear of losing this new power that I obeyed reverently. The next morning, also, before sunrise, the same power came and wrote, (or printed rather) again. Again I laid the matter away very religiously, saying little about it to anybody. One morning I accidentally (it seemed accidental to me) looked out of the window and beheld the line of light that rested on my hands extending heavenward like a telegraph wire toward the sky. Over my head were three pairs of hands, fully materialized; behind me stood another angel, with her hands on my shoulders. My looking did not disturb the scene; my hands kept right on, printing.

For fifty weeks this continued every morning, half-an-hour or so before sunrise, and then it ceased, and I was told to read and publish the book OAHSPÉ. The peculiar drawings in OAHSPÉ were made with pencil in the same way. A few of the drawings I was told to copy from other books, such as Saturn, the Egyptian ceremonies, etc. But I had no money, for I had previously fulfilled the commandment of giving to the poor all I had, putting my faith in the Father, making myself a servant to Him by doing all the good that I could unto others. In fact, I had thrown myself into His keeping, to do His will, hoping to render some good that might help to raise the nations into a harmonious brotherhood. So when I was told to publish the book, and perceiving it would require several thousand dollars to do it, I kept constantly saying to Jehovah, "I know this is from Thee, through Thy angels, and I have faith Thou wilt provide in due season." Well, one day the postman delivered a small paper box to one of the members of my family, addressed to me. It contained fifteen hundred dollars in bills, with a note for its application to be for publishing the book. I never learned who sent the money. One thousand dollars more, in bills also, were sent to me by an Englishman, a stranger to me. Five hundred dollars, also in bills, were sent to me by an errand boy, who disappeared before we knew what the box contained, and so

I knew not from whom it came. There thus came in all over eleven thousand dollars to me, to publish and engrave the book. Besides this, a few of my own friends threw in a little afterwards, so that I had in all upward of fourteen thousand dollars sent to me, enough to publish the first edition and to provide a splendid printing-press, type, and stereotype machinery besides. Neither did I ever ask anybody for one single dollar for the publication or engraving.

Now, during all the while I have pursued my avocation (dentistry), nor has this matter, nor my diet (vegetables, fruit, and farinaceous food), detracted any from my health or strength, although I have continued this discipline for upwards of ten or more years. I am firmly convinced that there are hundreds of mediums who might attain to marvellous development if they would thus train themselves. A strict integrity to one's highest light is essential to development. Self-abnegation and purity should be the motto and discipline of everyone capable of angel-communion. With this in their practice, we might have enough bibles in a little while to deluge the religious world. But since talking of one's self is the greatest damage one can do his own mediumship, I thus close. Truly yours,

J. B. NEWBROUGH.

P.S.—OAHSPÉ has gone into the churches, reaching a community that most other spiritual productions can not enter. The first edition of three thousand copies is nearly all sold. To the clergy of New York and Brooklyn we have sold about one hundred and fifty copies, and given away about as many more.—J. B. N.

New York, Jan. 21st, 1883.

This statement is really as instructive and valuable as any portion of the Book itself, and the facts are recorded in excellent spirit. It would appear that it had no author, in the sense usually attached to that word. There was a type-writing instrument, there was the human instrument to operate thereon, there were the attendant and operating angels, but the real author or authors—Who and where are they? It is stated on the title-page to be in "The words of Jehovah and his angel ambassadors," and, looking at the matter set forth, truly none other could affect to be the authors.

But it would be very unfortunate if any dogmas arose out of this question. All truth must appeal to the mind as truth, irrespective of the small facts adjudged of by the external intellect. Apart from this, the experience of Dr. Newbrough as a medium introduces considerations of the highest import. His peculiar method of discipline and development seems to stand alone. We are reminded thereby of the earlier operations of Andrew Jackson Davis. Oceans of mediumistic communications have been given, but without that power of truth and grasp of purpose to satisfy the desires of the reader. It is not difficult to see that if we would have lofty and spiritual utterances, we must adopt methods of life and action in conformity therewith. But who has the moral heroism equal to the task? Who can submit to the privations necessary to be the instrument for pure and elevated spirit-teachings? To thus revolutionize the diet, would be as great a punishment to most of us, as to be subjected to the fabled tortures of a place un-nameable. But the stomach, the alimentive appetite, was not the only nook that required clearing out. The whole moral nature had to be subjected to the searching besom of the spirit, and purged from its alien occupants. This, no doubt, is the most severe of all experiences, even more telling on the courage than the racking pains of disease, for it has to be sought voluntarily, whereas disease comes unasked. Then there was the early morning discipline, the factory operative's dreaded six o'clock bell, but in summer rung at a much earlier hour. Like the early-rising feathered songsters, the OAHSPÉAN instrument had to herald the rising sun with the completion of his spiritual task for that day.

Then followed poverty, and abandonment of all, and yet with a stupendous task to perform, requiring a large sum of money, that came in a manner itself phenomenal. We know something of these providential supplies of means during fifteen years of spiritual publishing work, without capital to work with. These last few years our little all has been taken, and yet the work has gone on more vigorously than ever. But we have had to make our wants known in order to secure supplies. Dr. Newbrough had his come to him in overflowing abundance, unasked for. This is no doubt due to the fact that he worked on a much higher spiritual plane than we have as yet been able to assume. His discipline has been of a more spiritual kind, his production of a much higher order of merit, and hence he had greater claim upon the beneficent and all-powerful agencies that control the operations of earth-life. These experiences are, indeed, a lesson to us all, and if we would cast self-conceit aside, and observe that all our shortcomings and difficulties are due to our own spiritual puerility, it would surely prove an incentive to a higher order of life. Yet who knows, but the lower instrument, in its grossness and shadow, performs a rough and painful task for which the more spiritual and lofty man would be utterly unfitted. It would, indeed, be great injustice for Heaven to appoint its more elevated and honourable children to the life of ignominy, toil, and privation that has been our lot these years past. These contrasts and considerations are useful to the spirit, and we thank Dr. Newbrough for having made his experience known.

On the present occasion, it is not intended to give an account of OAHSPÉ, but simply speak of the method of its production. It is at once apparent that that method is eminently spiritualistic. Undeniably OAHSPÉ is a product of Modern Spiritualism. The mind that was used in its production had been a patient and successful investigator of the phenomena, of which he ultimately became convinced. His method of investigation was also such as to be commended to others as the best means of getting at the knowledge of the subject. Then, he proved to be a medium of that phenomenal kind peculiar to this Modern Movement. His organs were subject to control other than that of his own volition. His further experience is valuable testimony as to the best means of attaining a higher development in mediumship. In addition to dieting and moral discipline, he sat alone—not in the circle. In this condition he was controlled by the angel-world, and the production of OAHSPÉ was the result.

Of course these facts would not alone commend the work to the consideration of Spiritualists apart from its intrinsic merits. At the same time it is undeniable that these facts, taken in conjunction with the high merits of the Book, give OAHSPÉ the strongest possible claims on the suffrages of Spiritualists. It is the magnum opus of mediumship, and as a body of spiritual teaching it is declared by competent judges to stand unrivalled in the presence of the world's entire literature of ancient and modern times.

Such being the case, it should be one of the chief duties of Spiritualists to possess this Book, to read it, and promote a knowledge of it amongst mankind in general.

SPIRITUAL POLITY.

ORGANIZATION.

I have been urged by one of the best-known friends of Spiritualism to say a few words on organization and the higher developments of mediumship, as well as the prospective elevation of Spiritualism in particular—three very important subjects for one letter, truly. What I have to say is only my own opinion, as derived from both the seen and unseen worlds and their people. My opinions are not knowledge for

others; all men see things differently. The facts so far show us that man-made organizations for spiritual purposes have not succeeded well. So far as I know, they have not built one orphan asylum, or old ladies' home, or mediums' home, nor any very good or great educational institutions. They may have done so without my knowing it. An organization that will carry out such works will be ministered unto by angels from higher spheres, I verily believe, and vice versa. Where a society is organized solely for mortals to vent themselves in, by good speeches, see no reasonable need of advanced angels assisting them. The preachers can preach good sermons; but few people heed them. Shall we simply do likewise? Arguments cannot prove immortality—only angels can do this. Without signs, as gifts in healing, or in s'is, or sar'gis, what more is a lecturer on Spiritualism than a preacher in a church?

It is a good thing for a society to profess friendship to mediums; but would it not be better to provide the world with more mediums? Is there any organization for such purpose? Without mediums, Spiritualism would be nothing. Without phenomena, it would be nothing in face of a sceptical world. But still, is not that man to be pitied who goes no further than witnessing the phenomena, night after night, for months and even years? How few there are, consulting the spirits, who ask, "What better can I do to make myself a better man and wiser? What better method can I devise for helping the poor and distressed?" And should not such questions be the foundation of an organization?

Some say, "Oh, wait! when we get rich and numerous we will build a great hall, and provide a home with spirit-chambers," etc., etc. But is this not going at it in the very way not to succeed? I am acquainted with a devout Catholic lady (I am not myself a Catholic nor a Christian, I am happy to say) who conceived the idea some years ago of establishing an institution for foundlings and other babes that were in those days, for want of such a place of refuge, often thrown into ash-barrels and sewers. She began with one small room, and without money. In a little while her place was enlarged, and to-day she has constantly on hand some sixteen hundred infants, and some three or four hundred prospective mothers. I have no doubt that she has thus saved the lives of tens of thousands of infants. She did not say, "Wait till I'm rich, and I'll do something." Does any Spiritualist believe she was not assisted by angels? For even infidels and Protestants sent her money, and still send her money to carry on the work.

I believe in such an organization. I belong to a small one now on a similar basis. I have been asked to join others in which I could see no benevolent work, but I have not joined them. I do not believe that exalted angels labour with such. I apply the same rule to mediumship. Whoever will rise an hour before day, take a good bath, and then go and visit the sick and distressed, giving all he has to relieve them, will be protected and assisted by angels from the organic heavens (which were of old named angels of God). The man who has no spiritual gifts will say, "A fool! to give all he has!" Well, has he tried it? No. The man who knows nothing of Spiritualism, cries out, "Oh, fool!" The man in whose presence sar'gis cannot occur, cries out, "Oh, fool!" As for myself I hold that no man shall judge another. And are we not too apt to judge and dictate according to our own gifts and observations? Because I can sit with a medium and get sar'gis, shall another person who cannot do so say I was fooled? Because I declare there are two resurrections in the es worlds—which are the unorganized, or lower spirit-worlds, and the organized spirit-world,—shall a man who has not seen such declare that I have not? To my mind, we should hear and see all things, and read all things, and cease denouncing one another because we see things differently. Would not each behaviour elevate Spiritualists as a people?

One man declares there is sar'gis; another that there is not, and never was. One declares there is no spirit-control (because he has it not), and another declares there is no magnetism (because he cannot impart it). Some of the most foolish of men in Spiritualism, according to my observation, are such as were convinced of its truth thirty years ago; they imagine they know it all, and would like people to worship them. Some men are opposed to organization because they themselves cannot devise an organization with full liberty. As for myself, I am convinced that organization for good works will succeed in this cycle; but I agree, as set forth in OAHSPRE, the new Bible, that the time of preaching is veritably at an end, save where it is accompanied by good works, charitable or educational. I believe all other organizations will come to naught. Were I to publish a spiritual newspaper, I would fill it well with all the reported phenomena, leaving out the philosophy and the denials, suffering the reader to come to his own conclusions. Facts, to me, are greater than all else. So far as communications contain wisdom, they are good also; our enemies can do the expunging. Let us perceive all light, and adopt as much of it as we can hold. Let us steer clear of such as walk on eggs, fearing they may tread on the toes of a Saviour. Let us stand upright before our Creator, gathering up all the light and truth his angels may give us, fearing naught that may come upon us so long as we do his will by elevating man from the bondage of the ancients. Is it not a truth that as we lift up those who are beneath us, his angels will come and lift us up?

Yours truly,

J. B. NEWBROUGH.

—"Banner of Light" (Boston), Jan. 27, 1883.

THE SPIRIT-MESSENGER.

THE SPIRIT CONTROLLED BY A HIGHER SPIRIT.

CONTROLS BY "C. H. LLOYD."—No. 4.

Recorded by A. T. T. P., January 6, 1883.

The Sensitive went under control and said:—

This bright spirit continued:—

"Brighter and fairer is the prospect for humanity, for enquiry has had one result; it has proved that the theologian has no defence; that his only reliance is based on intolerance; brain thought amazes him, and he seeks for defence in the infallibility of authority by and through which (if he dared) he would put his questioner to saggot, axe, gallows, or rack, as in the days of old. There is no animal so dangerous as the sore and wounded lion, which in the malice of its heart, would tear to death the daring hearts surrounding it; so with the rule that has held so long, but which brave and daring spirits are quickly shattering foot by foot. The battle is waging: the aspiration of the one side is to enslave, and the aspiration of the other to enfranchise. It is a battle for freedom. The age has bred noble minds, who are willing to engage in this struggle for freedom, minds which do not fear the fierce hiss of anathematizing priests, but who calmly and serenely pursue their path, every day bringing for them a greater mass of moral truth, which has abated the old superstitious veneration for antiquity. The thinker in the nineteenth century will no longer be bound down to a creed formulated in ignorant and dark ages. He realizes that it is safer even to go alone in the search for truth, than to blindly obey the errors transmitted from an ignorant age.

"All systems of creeds that are not in harmony and sympathy with the age must die. The Hell fire of the Gospel is a subject that no longer obtains credence or commands respect; the advance has been gradual. There has always been, in every age progression from darkness to light; but a little while back the majority of Christians believed that man could change the bread of earth into the flesh of man; and, blasphemous and absurd as this belief surely was then, yet will the children of this generation wonder how their fathers could have held to performances nearly as blasphemous, and nearly as foolish and useless; for the men in the future shall have a God to worship—a God whom they respect in all reason.

"The last resource of priestly rulers has been pantomime mummery, gorgeous displays, professional singing, robing, bowing, scraping, and intoning. Entor at any prayer time during the week, St. Paul's Church, that magnificent building

erected to the honour and worship of God. The priests are there in their appointed number; the vergers or church-minders are there ceremoniously discreet, with their wands in hand; the choir is there, in all its large appointed numbers; the many hundreds of chairs are there, but where are the worshippers? As a rule, the number attending could be counted on the fingers of either hand. Is not this a telling and significant fact? The lament from the pulpit is this: "We are not supported as we ought to be by the public press; a corner of the paper is deemed sufficient for church announcements, whilst columns after columns are devoted to purely secular matters. Every religious paper or magazine that is published represents a sinking fund to its proprietor." What does this point to? What are these signs, and how can they be explained away? The Church permits its preachers to make a great display of candles, images, and millinery, but they are the teachers of the Bible, not of Almighty God. They realize (and none better) that their formerly great power is passing from them. The loaves and fishes are still with them, but it is for a day; what they have gained in wealth, they have lost in spiritual power. It is not very doubtful but that they will endeavour to obtain repressive measures against free-thought. Such an effort will fail. They teach false charity: in the first place advising, as the best means of making amends for an ill-spent life, that the delinquents against God's laws should build a house for God. What deceptiveness and what a sham conversion they practice under this system. God commands all things to be done in order. I ask—What order is maintained in tambourine-ringing, street parading, wild gesticulations, and loudness of voice? This is conversion in haste, indeed; this is not the order which God commands. These movements act as forlorn hopes to the tottering establishment, and are now receiving the countenance and blessing of its chief dignitaries; but the hypocritical fanaticism of the few does not prove that there is not a deep discontent amongst men with the form of Christianity; this is shown in murmuring, and in the scorn and contempt felt for the so-called ministers of God, who, as a rule, are put into their profession for the means of an easy life, for the bread that they could not, or otherwise would not, earn. It has been an oft-quoted text—"That the labourer is worthy of his hire," but these labourers are unworthy of being hired. Idleness of brain, of thought, and want of originality distinguish them from other men. Take the lives of the majority. Their amusement is contributing to the magazine literature of the city or town in which they are situated; none know the uselessness better than themselves in trying to discover a forcible exhibition of divine truth by poring over their authorities; therefore, they do not waste their time, but keep their Bibles on the shelf; except when the exigencies of earthly wants demand that they should parade them.

"When we see an actor on the stage, men praise or condemn him according to his talent, and by his talent alone can he maintain his position in the eyes of the public. But the preacher, as a rule, is devoid of talent, but surrounded with adventitious aids that render talent nearly unnecessary. First, there is the sacred sound of his title, 'Reverend,' or 'Right Reverend,' then his college helps him, and the Bishop ordains him. The tailor is called in for another help, to aid the want of talent; then the confident tone and gesture makes talent but of secondary consideration. They ape feeling and emotion more poorly than a third-rate actor, and their duty is to place creed and ceremony before a God-fearing and a God-serving life. Many conferences have been held as to the best means of re-arousing the interest of the past; but these conferences do not prove the thoughts of the masses. Then, again, there is more parade than action in their charity. Take, also, the missionary's labour, there is more puff and advertisement to gather in funds without one reasonable explanation of their necessity. The moral want of truth is in every nation as great now as in the past; but it also was as great in the past as now. Idolatry and evangelism should be terms having two distinct meanings, but there is a Gospel idolatry worse than that of any nation on the earth, throughout the whole of the conduct of humanity, either in civilized or uncivilized nations. There is a knowledge of the future,—the difference being that the most civilized of humanity have creeds, and forms, and usages for their idols. He that has led a holy life, should be prepared to meet its continuance under other conditions. Death should cause no fear to such.

"A great spirit [Gambetta] has lately left the form; his end was calm and peaceful—one who had no confidence in passionate piety. He bowed down to no illusion; he prayed that there should be no artificial mourning over him; no senseless glitter, no national display. Decorum and seriousness gently guided his soul nearer and nearer to the brink of eternity—no nobler heart ever beat in the form of man's individuality—genial with all his surroundings, but one whose reason lifted him above form, and creed, and usage—a bitter foe to clerical pretensions, a lover of truth, and hating perversion of it; not indifferent to that true inward spiritual religion: a religion which will last when Christianity is forgotten, when churches will be turned into warehouses, and when priests will turn to earn their living more honestly. Such a passing over is enviable. He was not one given to pray aloud in public places: he believed that God preferred before all churches a

pure and upright heart. There are thousands of rooms more sacred and more holy than the largest temple, and God hears sweeter worship, and perceives purer action and greater trials patiently borne in these small rooms than in many stately churches or cathedrals.

"Free-thought is emptying church and chapel: such is our claim, and the bad authority from which the churches quote is greatly aiding freedom of thought. The people are realizing that it is irrational to call a man "Reverend" who is one of a body who are reviling and denouncing one another. They are, as a rule, highly fed—able bodied—these preachers of everlasting condemnation; they have little of the look of the ascetic. The whole of their theory does not prevent them getting fat, facetious, and gluttonous. Did they believe the doctrines they preach, could they thrive, knowing the responsibilities of their want of earnestness? There are exceptions amongst them—some are well-meaning, and make up by personal and individual work the short-comings of their fellows.

"There is no other religion under the heavens but spiritual—a new spiritual creation is wanted. All religion should be spiritual, and embodied in the soul's hope for the future. This being so, there will soon no longer be need of immense cathedrals, intonations, public ordinances, and convocations. The outward and visible sign of spirit will be with men. It has had its advent: outward religious observances are shrinking from such a proof of the end of their mission; tyranny, even, will cease, and the struggle, that is so fearful to-day, will pass away, and amity and unity prevail. Other changes have had their reign in war and blood shedding; all have been equally guilty of murder, but this shall be a change with peace. All opinions, all souls are of one family, are from one Author, and, like Him, purely spiritual. They have but one destiny to arrive at, and that is the image of their God through the law of perfection. Spirit is a living force without form; rites or ceremonies are not needed. Spirit makes every day holy, and utterly rejects the pernicious notion of one day being more holy than another. Spirit gives the free use of conscience to man: the more material the less spiritual, and the more spiritual the greater unity with God. The soul needs feeding with as great a need as the body; but the volunteering nurses in the shape of preachers and teachers, are unnecessary intermediates. Spirit is independent, and will be universal, placing no dependence on creed and system allied to bigotry. Thinking charitably of all men is the very depth and measure of true religion; it is that, in fact, on which all men are agreed, putting aside the exigencies of creed.

"For a whole life to be spiritual the soul should be self-controlled, making resolute resistance against any particular besetting sin, against any peculiar temptation, and having a calm submission to the afflictive dispensations of the Almighty; and if the soul is thus spiritual, it is so in all things. This is above making the Sabbath a holy day. This is above ceremonies, prayer-books, or bibles, for with it the soul can meet its Creator, and go through the valley of death without fear. The day is come, when science stands opposed to revelation. Evolution is a theory that directly puts on one side the claims of special creation. Universal doubt is now breeding universal scepticism. No creeds, no dogmas, no pretensions can successfully oppose this tendency to scepticism. These miserable speculations of former days have lost their power. What, then, is needed, is to prove to science that man is infinite? To prove to science that man is immortal? That the destiny of the soul is towards angelic perfection? That the pure in heart constitutes the only temple in which God will dwell? This alone can produce a living faith amongst men. The apostolical creed has been tried, and has wholly failed. The Bible has proved only a dead letter, yielding nothing to man. To those to whom God has given this, the beginning of truth, He expects from them neither faint heart nor feeble power; for He will say to all such as these: 'I, in giving you this, demand all or nothing, and for your indifference I will spew you out of my mouth.' God gives energy and strength to those who have imbibed the truth of their own immortality, for they have placed themselves on a sure foundation, having but one purpose to fulfil. And," said the speaker, turning to Embodied Humanity, "you will join your prayers with ours, that Spiritualism may cover your world as with a garment."

After this I found myself again amongst my own, as if awakened from a dream. This is the end of this spiritual experience, and now, dear P., I must wish you good-bye.

"FLORRY'S TREE" IN BOOK FORM.

We have received orders for "Florry's Tree" when it appears as a little book, and one correspondent desires to know the price of 30 or 40 copies. It will make a little book just like Miss Corner's "Visit to Styria," which sells at 6d., or say 4s. per dozen. We have no money to print anything with, but if we get a list of subscriptions we would get the little job out at once. It would be gladly received by thousands of youthful readers. We shall be pleased to hear from all who are interested in the matter.

THE SPIRIT-CIRCLE.

OUR LITTLE CIRCLE AND ITS REVELATIONS.

BY THE AUTHOR OF "THE GEOZONIC SPHERES"

CHAPTER III.—EVIL ANGELS.

I am quite aware that the belief in angels as a distinct class and not to be identified with spirits is not general, particularly among Spiritualists. But so far as my own observation is concerned in this matter, I am placed under a moral obligation to receive this belief. Nor have I any more doubt of such existences than I have of the existence of spirits in general. Probably, had those who reject this belief the same amount of evidence for such existences, they would have been equally disposed to endorse the said truths.

I confess that there never was a time in my past history, when I did not believe in angels; yet, at that time, I had no direct proof of such. And it remained for the crystal, and my after visions, to prove such to my own satisfaction, at least. Further, I cannot see very clearly how any one can be a student of Occult Philosophy, and not be a believer in good and evil angels. But notwithstanding my previous belief in angels, I was scarcely prepared for all that my young seer made known to me; and further, the revelations of the crystal were not such as accorded with the preconceptions of Samuel.

So far as good angels are concerned in these revelations, it might be argued, that my own preconceptions might have had some part in the fabrication of those angels that Samuel saw and described. At the same time I am convinced that such was not the case. For I had repeatedly tried to fabricate such an image by the force of my own imagination, and have made repeated efforts to project such images into the crystal, so that the said projections might become objective realities to the vision of my seer. But all such efforts proved abortive.

Now I have tried other kinds of psychical projections in the crystal with the most satisfactory results. For instance, I have made a wall, and Samuel has been able to see the same in the crystal, although he would be quite ignorant of my doings. I have made beautiful works of art, such as my hands could not have executed, and Samuel has seen these, each and all in the crystal, but I could never succeed in the fabrication of an animate object, much less an angel. When my seer has been describing a lot of malignant beings as being in the crystal, I have suddenly made a wall which they could not break through or scale. I have done this repeatedly.

This is what some would designate the freaks of a lively imagination, and yet such become objective realities to the eye of the seer. But in no one instance could I project an angel. Under such circumstances, the theory, that the boy was biologized must fall to the ground, more especially, when the seer saw and described beings unlike anything I had ever before heard of, and I am quite sure the little boy had not seen anything in the way of pictures, although pictures of "Bogy" have been given ere this for the edification and moral training of the young; but generally he has been given with horns and hoofs. But the class that Samuel saw in the crystal was not only hornless and hoofless, but was hairless also. Nevertheless, to my mind they were equally as repulsive.

According to my informant, whose simple remarks I shall copy, these beings were quite black, and their skin was scaly like that of a fish. Their movements were of the wildest kind, and their language most infernal: in fact too horrible for the boy to repeat. They scarcely ever told truth, lies appeared to be their very element. They would predict the most ridiculous things, but in no instance did I ever know such predictions fulfilled. They were sure to bestow upon me a fair amount of their curses, and they always predicted my death by some dreadful means.

I was very much struck at a remark Samuel made one day. He said that he saw a number of persons sitting around a table. Now Samuel had never known anything of spirit seances, and at the same time he saw some of this class with them, and telling them a lot of something which he could not make out. But one thing I know, that since that day I have by the aid of my own vision found such to be the case, and that the lies we get at the table are the result of the interference of such beings. Yet when I mention these matters to Spiritualists they ridicule the idea, so each must find it out for himself.

Another point I found out by the crystal, that this class of beings were the most bitter enemies to spirit communion. They actually denied a future state for man, that such a state was only for them, and they called me a fool for believing such. But I have since that day met with such angels who have ridiculed the idea of a future for man. But to tell all that my seer describes would be useless, as few of the readers of the MEDIUM would be disposed to accept such statements. I also noticed that when these beings came into the crystal, that I would be unable to get any good or truthful revelations for some days after. Spirits would always shun the above class of beings. Some of the higher order of angels could drive them out of the crystal, but no spirit however good or however pure could do this. The reason is, that spirits do not possess the same ethereal constitution. They are not on the same plane. An evil angel is positive in evil, a poor low spirit is simply negative in good, and although good and evil are only relative terms, yet we have fixed ideas attached to each.

Now I have frequently found of late, evil angels coming in the garb of one of our friends to our "little circle." And I have been deceived for a time, for they can feign the countenance and dress of our friends, so that the seer, if not very scrupulous, might be deceived in appearances, as they can mimic well. Their object is to bring Spiritualism into disrepute. Now it is a fact that this same class assist those persons who set themselves up as conjurors to expose Spiritualism, not a very respectable brotherhood for the clergy to be allied with.

(To be continued.)

A COLUMN FOR THE YOUNG.

LONELY LITTLE LARA, OR OLD WILL'S WAIF.

BY HANS EDWARDS.

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TO
THE LITTLE BAND OF FAITHFUL FRIENDS
AND SEARCHERS AFTER TRUTH,
WHO
RALLIED ROUND ME DURING MY EARLY STRUGGLES FOR
THE CAUSE OF SPIRITUALISM.
I LOVINGLY DEDICATE THIS SIMPLE
NARRATIVE.

PREFACE.

Having many a time perceived with regret the very meagre store of literature suitable for the children and families of those who have come to a knowledge of the blessings of Spiritualism, I have, after a little consideration, decided to make an endeavour, at least, to add the fruit of my humble pen to what has already been written.

This duty I have undertaken—not with a confidence in myself—but the rather with a fervent hope that, as example is better than precept, this may have the effect of drawing the attention of abler and more talented men to this corner of the Almighty's Vineyard.

"Angels of Life and Death alike are His!

Without His leave they pass no threshold o'er;

Who, then, would wish or dare, believing this,

Against his messengers to shut the door?"

June 13, 1882.

H. E.

CHAPTER I.

BENTON HALL.

Many, many years ago—before those who are now silver-haired and feeble were in their cradles, there stood in one of the most romantic districts of Old England, the dwelling where my Hero was born.

Come, look back with me for a little while upon a quiet prospect! The summer is already merging into autumn, and the sun is just sinking behind the dark and towering peaks whose bold outlines form the horizon of the West, and his rays are casting a dying splendour all around.

Turn with me to yonder gentle slope capped with a little wood, whose gnarled old trees have stood the blasts of many generations.

See yonder golden brightness through the branches, gleaming like a flame of fire—yet 'tis only the glancing of the parting rays upon a little window, the lattice of the turret chamber of Benton Hall.

Yes! that is Benton Hall; but not the hall that once it was. For in the good old days the noblest of the land were gathered 'neath its hospitable roof, and those crumbling walls rang with the laughter of the beauteous and the chivalrous!

Time, the Grand Destroyer, hath been at work; and, like the echoes of their own merriment, both guests and hosts have long ceased to be. Poverty has trampled over Pride, and driven the Bentons from their ancestral dwelling. Superstition has crept in on Solitude, and left it as, you now behold it—a lonely, dreary, decaying mansion, carefully to be avoided after sunset. And such it was when Carlo Mendoza, at variance with the world, found himself hiding his disgraced head amidst its long-deserted halls. Gathering together what little money he possessed, he rented the place at a mere nothing, and furnished only a few rooms in the western wing of the building, leaving the rest of the mansion to the march of decay.

When first he took up his abode there, his family consisted of his wife and a son and daughter. But a few months had elapsed, however, when a little stranger appeared in their midst, and, as he has rather an important part to play in our story, we will again avail ourselves of the wings of thought, and look into the dull dreary chamber in which on that eventful night he lay nestling to his mother's bosom.

The thunder is pealing athwart the inky heavens, and the crooked lightning glares at intervals! Taking advantage of one of the momentary flashes (for there is no other light) we see everything within the room. It is a striking picture, and we may well glance over it. There stands Carlo Mendoza himself, leaning gloomily on the carved mantel-shelf—seemingly lost in thought.

Mark well that countenance, but for a moment, and you will never forget it, combining as it does the haughty bearing bequeathed to him by his Italian father, with the cunning and deceit engendered by a life of luxurious wickedness. A man, he is, apparently well up in years, but in reality scarce middle-aged. Debauchery has done it! His long and wavy hair, once so glossy black, is thin and sprinkled o'er with grey. His dark eye has lost its brightness, as it peers out beneath his wrinkled brow; and even his hollow cheeks are touched with a ghastly purple.

His wife, as she reclines upon a faded couch beside him, now and again raises her hard-lined face to his, and glances up with those cold, searching, loveless eyes, that tell at once that hers has been a wasted life. Years ago she might have been different, but Carlo Mendoza's love soon ceased to be, and long neglect and bitter words soon wrought a change upon her nature and moulded her into a cool calculating woman of the world. Her son and daughter, aged respectively eight and ten years, feared her shrill, sarcastic voice, almost as much as their father's outbreak of passion. Strange lives they led these two! Wayward they were and selfish as their parents, untutored and untrained they grew like wild flowers on a barren waste—as best and how they could. We cannot tell what thoughts were passing through their little minds as they sat silent there in that uncheerful room, gazing upon the slumbering features of their infant brother. Whatever they were, they were shortly interrupted by the entrance of a mild-looking little gentleman, with a heavy thoughtful brow. This was the Doctor from the nearest village. He spoke little, only asking the usual questions regarding the welfare of his patient, and remarking something concerning the thunder-storm that raged without. Departing, however, he beckoned Carlo to the door and whispered a few words in his ear.

"You think so!" said Carlo.

"Yes: undoubtedly," answered the Doctor. "The struggles of the past year have affected the mother's mind, and I fear the child." Here he stopped, and tapping his head significantly, walked away.

There was silence for a short time, and then a feeble voice from the couch exclaimed: "What says the Doctor?"

"He says the child will be an embecile," harshly answered Mendoza.

She turned away murmuring wearily: "Storm-born—storm-bred! Can the terrible warfare of this, his birth-night, forecast his future!"

But as she spoke the wind sank to rest, the clouds burst asunder, and the calm still moon shone forth in all her radiant majesty.

(To be continued.)

INTERESTING LETTERS.

We are continually receiving letters of an interesting description from various parts of the country. These letters exhibit the strong spirit of inquiry that is abroad, and the hearty devotion that exists in many breasts towards the Truth. Particularly is it interesting to receive epistles from young men, who appear to be singled out by the spirit-world to do a work in the future. Great hearts are stemmed up in their bosoms, and to open their minds to us is their only means of

giving vent to their aspirations. Their state of mind recalls our own emotions over twenty years ago, when we dared not breathe these grand thoughts to mortals. They appeared preposterous, but they were the inspirations of the Spirit, and have been grandly realized. To all we say: Cherish noble aspirations towards spiritual usefulness, but be practical, cautious, and humble in your efforts. The spirit-world places upon our own shoulders the burden of responsibility: they give us the Light, but it rests with ourselves what use we make of it. But never mind a few blunders, made with honest intentions: Thereby do we gain more wisdom, and our final lifting-up is in proportion to the knocking-down we may have sustained.

From a collier, twenty-three years of age, comes a warm and generous epistle, of what he feels in his heart to do when he has his own snug little home, and can erect the altar of the Spirit by his own fireside. The purposes of the soul are too infinite for speech. Never mind that: go on gently performing the work of the hour and the day, and to-morrow the way will thus be paved for grander tasks. He had sent to us for a packet of information, and his letter is in response.

Another correspondent sends for a similar packet, as he is about to start the investigation of Spiritualism. He has seen the MEDIUM. He says:—

"I formerly belonged to the Primitive Methodists, but it could not cope with my growing knowledge, as I have studied Phrenology for some years, and seeing that I could not both believe in the popular doctrines and Phrenology, I gave up the former, and thanks to Phrenology I am more liberal in my views, as I am bound to no dogma, so that reason is enthroned, and I am willing to be led anywhere for the sake of truth. I am glad for what I do know of Spiritualism; it is in accord with reason. The broad principles of the Cause I like, are the Fatherhood of God, and the Brotherhood of Man. I used to preach damnation to all who did not believe on Christ, and Faith and Fear were the basis of my creed; but now it is Love, and work out our own salvation. Now I see the God of reason, the God of love, the God of pity—not the God of anger, and damning some to everlasting punishment to show His wisdom and power. I am glad that the intelligent men of the present want something under which they can come and worship without having to sacrifice their reason and be led by blind teachers. The grand precept that Spiritualism teaches,—whatsoever a man soweth that shall he also reap,—I like it. I admire the man that wants to bear the brunt of his own misdeeds; it shows his manhood, his courage, his nobility; but the men, as a rule, that want a person to suffer for what they have done, they are cowards."

LOVE.

Ere Time sprang out the womb of Void,
Or worlds sped on their endless way,
Love dwelt within the Essence, God,
Illumining the Eternal Day.

Love spake, and starry, countless worlds
Sprang forth from Chaos into might,
And sped along their trackless way,
Illumining the void of Night.

The moon with beauty sails the skies,
The sun in glory decks the earth,
A mystic halo bathes the heavens:
A thrill of gladness gave them birth.

Hill, dale, river, and ocean wide,—
Flower, grass and plant their beauty yield;
These live 'neath Love's eternal sway,
Whose power extends through boundless field.

Man's inmost soul is wrought in Love;
His outward flesh is Passion's slave;
Love yet shall break stern Passion's sway,
And stand the "Bravest of the Brave."

Heaven then shall reign upon the Earth,
And Hell will only have a name;
Man then will ever reign in might,—
Love, in his soul, a burning flame.

PERICLES.

OBITUARY.

On Monday, February 12th, John Thomas, infant son of Mr. S. De Main, High Grange.

SUBSCRIPTION PRICE OF THE MEDIUM For the year 1883 in Great Britain.

As there will be 52 Numbers of the MEDIUM issued in 1883, the price will be—

One copy, post free, weekly	0 2	...	per annum	0 8 8
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Additional copies, post free, 1 st d. each per week, or 6s. 6d. per year.				

THE "MEDIUM" FOR 1883 POST FREE ABROAD.

One copy will be sent weekly to all parts of Europe, United States, and British North America, for 8s. 8d.

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

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

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

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

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

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

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

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, MARCH 2, 1883.

NOTES AND COMMENTS.

One of the highest tributes to Vegetarianism is the production of OAHSPÉ. We hope our Vegetarian friends will not omit to give due prominence to the facts in their various published organs.

In our report of the lecture given on the first page, we have had to omit many things, one of which is, that though the medium had no knowledge of what was being given through his instrumentality, yet OAHSPÉ contains traces of idiom peculiar to America: thus showing that, in the methods of communication most distant from the mind of the medium, the possessions of that mind nevertheless influence the production. We may return to a consideration of this point again.

Those who possess OAHSPÉ will have an opportunity of comparing the style of that book with that of Dr. Newbrough, by perusing the article by him on "Organization," given on another page. It must be remembered that his labours in editing the book must have saturated his mind with its style and matter. It is, however, in various styles, as is pointed out by Prof. Wilder. Dr. Newbrough's views on "Organization" are very like what has been advocated in these columns. A new form of spiritual work is about to appear amongst us.

None but those who possess OAHSPÉ will be able to explain some of the terms used in Dr. Newbrough's article. "Es" means the spirit-world, or that which is unseen by mortals. "Su's" is a term used to denote clairvoyance and clairaudience, or the operation of the spiritual perceptions. "Sar'gis" implies materialization, or a person in whose presence spirits can take on the semblance of mortal forms. Many of the Oahspean terms, if introduced into spiritual literature, would give greater brevity and directness of expression.

Dr. Newbrough speaks of the importance of developing mediums. This is a very strong branch of British Spiritualism. We are in the habit of publishing frequently "Rules for the Spirit Circle," which induces many "to try for themselves," which is about the best plan to increase the number of mediums. Such a movement as that of Mr. Ware at Exeter is almost wholly devoted to the development of mediumship. The report from Hetton indicates a similar form of activity. At one time the Marylebone Association was the means of instituting a large number of private circles, with their own mediums, in a few months. The employment of professional mediums has the effect of interfering with the development of private mediumship; whereas British Spiritualism has always been educational, and regarded home-made Spiritualism as the product above all others to be sedulously sought after.

This matter of mediumship and its development is a most involved one. Take Dr. Newbrough's case, and we find him arriving at his grand results, sitting along with the angels in a little room. Mr. Ware, "Omega," on the other hand, seems to defy all conditions implying isolation or selection. A few days ago, we had a long letter from a lady in Accrington, who writes most excellent poetry under influence. She desires advice as to her mediumship and state of health. She says: "I have sat sometimes, but not regularly; in fact, it is difficult to get the right sort of sitters, and I have suffered much through sitting with those who are not of a congenial temperament." Each class of temperament must be guided by the conditions suitable to their own case. Mr. Ware is a developer, a non-sensitive, and therefore his place is just at the Antipodes of such a medium as Dr. Newbrough, or the Accrington Lady, and indeed, thousands of others. It may be said that little is known of either Jesus or the Apostles; but it is recorded that the unbelief of the people interfered with his working in one place, and on another occasion he felt virtue go out of him. All this implies that he was as amenable to conditions as the sensitive of to-day. It was a very select "circle" that witnessed the transfiguration. We know that many sensitives are spoiled by promiscuous sitting; hence we thus write.

A reader, taking his cue from our paragraph of last week, has furnished an elaborate critique of Mr. De Main's Discourse on "Morality and Spirituality." As we have already hinted, the subject will bear much elucidation, and yet J. P. Greaves has got it in a "grain of mustard seed":—"The best good, the sublimest wisdom, and the greatest power, are of the Spirit, and cannot be acquired by any morality whatever." We welcome "More Light" on this topic.

Angels crop up largely this week. We have known many mediums who have seen the hideous forms spoken of by Mr. Thomas in his article. There are more than one explanation of this phenomenon. Those who desire to correspond with Mr. Thomas on Crystal Seeing, will find his address on our last page. He seems to have such experience as will enable him to help beginners.

We hope our readers will excuse us for the quotation made from the "Protestant Standard." It is a literary and moral curiosity. We have carefully followed the style of the original, and allowed him to mis-spell Scripture names, and attribute events to the wrong persons and writers. In future ages, this number of the MEDIUM will be quoted, to show how ignorant and vulgar were the opponents of Spiritualism; and the conclusion will be apparent: therefore, they opposed it!

We are printing for the Leeds friends a selection of hymns for the special use of the audience on the occasion of Mrs. Britten's lectures on Sunday and Monday, March 11th and 12th. A supply of these cost only a trifle; we will be glad to send samples and prices to all who contemplate holding meetings of the kind.

One of our readers remarks that while OAHSPÉ very properly condemns the killing and eating of animals, still it is "bound in sheep," which he thinks is an apparent inconsistency. Yet the case of using the hide of an animal to make shoes or book-covers is not quite the parallel of eating the flesh of the animal. The strength of the excuse will no doubt rest in the oft-quoted dictum of the shoemaker, as used by the book-binder, that, to bind a book well, "There is nothing like leather." No doubt a substitute for leather will yet be introduced, just as steel pens have superseded quills.

Miss Wood it appears is getting materializations sitting in front of the screen. The spirit materializes behind the screen. Grand manifestations have been obtained in this way by many circles, as our columns have testified. The Holmeses were successful in this way; Mr. Spriggs, and many others. A cabinet is of more importance to the materializing spirit than to the medium who, in fact, does not require it all, except as a condition for the operating spirits.

We beg to inform our Tyne-side and Co. Durham friends, that we will give next week the Trance Address delivered by Mr. S. De Main, at Weir's Court, Newcastle, on Sunday evening, Feb. 18. We will send 100 copies, carriage paid, to any railway station, for 8s.

We can only give the introductory chapter of "Little Lara" this week. It scarcely does justice to the author, but all parties will have ample amends in future.

We thank kind friends for their hearty response to our statement of last week. We will give a list next week. Other matters rendered it impossible to do so in this issue.

G. Chilon (Kingsland).—We do not know. The statement was made by Mr. De Main's guides. Consult them.

A SONG OF LOVE

"TO THE FATHER OF LOVE."

By "LILY"

Oh, let me sing of the Father's love,
Deep as the sea, as the sky above
Wide in expanse, and tender as dove.

Oh, let me tell of that love for me,
Dearer than mother's sympathy,
Lasting as life's eternity.

Watching o'er all with tender care,
Whether on earth, or in sea, or air,
His Fatherly love is everywhere.

Sleeping or waking, by night or day,
That "Infinite Love" still guides the way
Through earthly mazes, lest we stray.

Living or dying 'tis with us still,
In hours of gladness, in times of ill
With Balm of Gilead our souls to fill.

Well may this jewel of "Love Divine"
In grace, and beauty, and light combine
In that "Glorious Crown" supreme to shine.

Well may "The God of Love" be e'er
The title He loves of all to bear
In Heaven and Earth, and everywhere.

"The God Justice," "the God of Might,"
"The God of Wisdom" are His right,
But "The GOD OF LOVE" is His delight!

Oh, "Father-Mother-God in One,
Love in Divinest Essence shown,
In every heart may Thou be known!

A DEMONSTRATION OF YORKSHIRE SPIRITUALISTS.

The excellent arrangements being made by the Leeds friends present a favourable opportunity for the Spiritualists of West Riding to meet together and make a grand demonstration, on the occasion of Mrs. Britten's visit on Sunday, March 11th. No speaker is better adapted to attract together and weld into an harmonious brotherhood the many forces scattered around Leeds. On the occasion of a special effort of the kind, all friends who can possibly attend should contribute to its success by their presence. Numbers in the body of the hall and eloquence on the platform are irresistible arguments. We hope the Leeds people will receive a deep and lasting impression from the forth-coming demonstration.

THE NUMBER OF SPIRITUALISTS.

G. Stephens.—There are no means of knowing the number of Spiritualists in England or America. According to the report of Mrs. Britten's Liverpool lecture, she states that there are 25,000,000 Spiritualists in the world. But this is, no doubt, an estimate, as there are no statistics, and it is impossible to get any. There are far more Spiritualists than we can have any idea of, and many are indeed deeply interested in the subject and truly Spiritualists, who are, nevertheless, classed with other parties. There is scarcely a liberal and intelligent mind in the civilized world to-day, who is not more or less imbued with the direct teachings and influences of Spiritualism. It is a universal light, and millions of eyes see it in some degree.

Mr. and Mrs. Tebb's eldest daughter is to be married about the middle of March to Mr. Weldon, son of their old friend Walter Weldon Esq.

Mr. T. M. Brown and family arrived safely at Maryborough, Queensland, on December 31. We will print his letter in our next issue.

The many friends of Dr. Brown, of Burnley, will regret to hear of his severe indisposition, from which he is now somewhat recovered. He is very sensitive, and thinks of spending the spring on the South Coast. Which would be the best place: Isle of Wight, Worthing, Brighton?

GATESHEAD.—On the evening of Sunday last, Mr. Hy. Burton lectured at this Society's rooms, and was much appreciated by the goodly audience assembled to hear him.

We hear some good reports of Mrs. Hall's mediumship for materialization phenomena. When she resumes her seances we hope it will be with increased power.—COR.

QUEBEC HALL, 25, GREAT QUEBEC ST., MARYLEBONE ROAD.—Sunday, March 4th, at 11 a.m., a Seance, Mr. Savage Medium. Evening, at 7 prompt, Mr. MacDonnell on Phrenology.—Monday at 8:30, Mr. Wilson on the "Teachings of Comprehensionism."—Tuesday, at 8:30: Conversational explanation of Diagrams on the wall.—Friday, at 8, 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.

PROPHETIC CONTROLS AND IMPENDING CHANGES.

A correspondent calls attention to the control by "Mahomed," recorded by A. T. T. P., in the MEDIUM, November 14, 1879. Predictions which it contained have been remarkably fulfilled. The death of Beaconsfield was pointed out, and the accession of Gladstone to power; "his last premiership shall be blessed with his greatest political success." Sir Garnet Wolseley is referred to as a warrior of the "greatest strategical abilities, possessing also the qualities of a statesman and a politician." All this was proved in the late Egyptian campaign. "He, too, is one of the chosen to work out the era of change—the warrior to maintain unsullied the honour of his country, at home and abroad; the statesman to give peace and harmony where all is rioting and disorder, in that part of Great Britain known as Ireland. A false and spurious teaching has been in their midst lately, cherished and fostered by ambitious would-be statesmen, whose counsels have led to false independence and ended in dastardly murder." All this has been remarkably fulfilled in the recent events which threaten to involve the leaders of the Land League with the murder committee. Then, it is said, speaking of the then approaching political changes: "Prominent amongst the battle-cries will be a revision of land tenure. You are going to have troubles in Ireland. Men will think ere again they help to place again in power those who counsel disobedience and murder, and to whom is unknown any middle course." This, no doubt, refers to the future, when certain politicians will be rejected, who are now seen to be favourable to misrule and assassination. "The condition of Ireland will indeed be ameliorated. The demagogue is losing his power; the man of action will only succeed." It would appear as if Wolseley has yet to be a "man of action" in Ireland, and outwit the machinations of the "demagogue."

Perhaps a more interesting portion of the control is that in which the spirit speaks of coming religious changes. Speaking of Mahomedanism and Christianity, he says: "Their time of good has passed away; their reign of evil has nearly ended. The universal religion is now commencing its reign."

These words are significant of the four controls by "C. H. Lloyd," the last of which we publish this week. In some high Spiritual Court judgment is being delivered on the popular religion, personified as Modern Thought. This personage we do not identify with Jesus, Joshu, or whatever his real name may have been, who taught spiritual truths as recorded in the Gospels. Spiritual teachers are not identified with or responsible for the perversions and absurdities which come after them. In short, it will be found that in all religious movements there is a "time of good," and a "reign of evil," as indicated by "Mahomed" above.

All this is fully elucidated in OAHSPÉ, which renders these communications the more remarkable as they were given before that book met the Recorder's eye. In OAHSPÉ it is set forth that selfish spirits act pretty much as Milton states it: they disobey, and set up a kingdom on their own account, and thus become enemies of the One Almighty. Their great aim is to proselytize, for which purpose they assume some popular name, and set themselves up as the only true God, or the only mediator through whom soul-welfare can be found. This is said to be the basis of Ecclesiastical Christianity, which, instead of spiritual gifts and charity, has intolerant dogmatism and standing armies. The spirit who sets himself up as God, and receives worship as Christ, is eventually judged, having run his course or "reign of evil," and has to re-commence his career by making restitution to the children of the Father that, he has enslaved and misled.

Much more might be said, but there is not opportunity at present. Enough is before the readers of the MEDIUM to show that an entirely new spiritual government has been introduced amongst mankind, and that, therefore, the time of beneficent change, though it may be by painful processes, is at hand in all departments of life.

QUEBEC HALL, MARY-LE-BONE ROAD.—"Lights from above and Shadows from below in the Bible," formed the subject of Mr. MacDonnell's lecture on Sunday evening, in which he defended the Scriptures from the aspersions of uncandid sceptics, as well as from the equally prejudiced superstitious notions of their plenary inspiration by the churches; several excellent selections being read to exhibit the different kinds of inspiration in them. A couple of sceptics present soon took exception to the speaker's charges against the infidels, and stated, that not only modern "unbelievers," as they are termed, but such men as Voltaire, Paine, Barker, and others, often quoted, in bona fide intention, the Bible against its professed advocates. This raised a pleasing debate, which the speaker admitted was much to his benefit, which proved the advantage they enjoyed, when the preacher was subject to correction by his congregation.

NORTH SHIELDS.—Mr. W. H. Robinson lectured on Sunday last before the members of this Society. His subject was "Human Slavery." He reviewed the efforts and struggles of those great men who toiled for the emancipation of the human race, and urged all to emulate those noble workers in the vineyard, and help mankind up the path of progress.—COR.

SPIRITUALISM AND ITS OPPONENTS.

A CONTEST AT BARROW-IN-FURNESS.

A young fellow called Dr. Anderson, of Ulverston, gave a lecture against Spiritualism on Monday evening last week, to a Young Men's Mutual Improvement Society at Barrow-in-Furness. The chair was taken at 7.30, and the lecturer had to hurry off to catch the 8.30 train home, leaving the chairman to finish reading his "lecture." The "Barrow Herald" alludes to the matter in the following piquant style:—

"Dr. Anderson did well to take his departure by train the other night, for had he remained in the Hindpool Congregational schools after his lecture on Spiritualism there would unquestionably have been a fierce fight—in words. A president, two mediums, and at least two other believers would have made mincemeat of him—in argument, in the twinkling of a bedpost.

But he who fights and runs away,
May live to fight another day.

And so the doctor has already a duel on hand—by correspondence; and before he next lectures on the subject had better try what effect a seance or two will have upon his opinions; for it was rather heavy to speak of all Spiritualism as 'imposture,' and 'rubbish,' and used to 'extort money from credulous victims.' Many sensible people believe in it and yet make no money by it either."

During the course of his remarks at the close of the meeting, Mr. J. Walmsley said:—

"In reference to the healing I gave a case that had come under my own observation, of a lady who had fallen and hurt her knee. All the Drs. in town had examined it, including the lecturer's father and himself or brother, I am not sure which, and all they could do was to advise her to go to Edinburgh, as they could do nothing more for her. While in that state and bedfast, I told her about our Mr. Mather. On the Thursday she was got there, and in a week and one day from my seeing her in bed I saw her again, but certainly in a different position: she was going about her domestic duties, when she told me that she was as well as ever she was in her life, and that she would never forget to feel grateful to me for having told her of Mr. Mather's healing powers. Surely that was not a case of 'imposition.'"

Dr. Anderson's little lecture is proving a good advertisement to the Cause, and may lead to an important newspaper discussion.

THE CONTEST AT LIVERPOOL.

A COMIC "RELIGIOUS" NEWSPAPER.

Last week we alluded to an attack on Spiritualism reported in the "Protestant Standard," and hoped the Liverpool Spiritualists had made arrangements to deliver a reply. That they had done, and the reply by Mrs. Hardinge-Britten is also reported after a fashion,—a Christian fashion—a comical fashion—in the "Protestant Standard." Our "Christian" contemporary heads his report with several lines of capital letters, thus:—"Howlings from the Pit! Enraged Spirits and Spiritualists! Terrific attack on the Rev. J. H. Skewes, and the 'Protestant Standard.' Christianity declared a failure! Bible testimony pronounced false." For the amusement of the less serious of our readers we quote the introduction to the report, giving as it does the facts, after a fashion:—

"On Sunday evening a further unfolding of the abominations and demoniacalism of Spiritualism took [?] at Rodney Hall, Rodney Street, Liverpool, on which occasion Mrs. E. H. Britten—who is termed by her admirers as, the 'World-renowned Inspirational Speaker,' delivered a reply (?) to the Rev. J. H. Skewes' sermon on 'Spiritualism' which was reported in full in the columns of this paper. In order to give our readers some idea of the truthful morality (?) of Spiritualists, we may here mention that in their advertisement announcing Mrs. Britten's orations, the statement was made that Mr. Skewes would be present, while at the same time they had not the slightest foundation for such an expectancy. The fact is they must have been thoroughly aware that Mr. Skewes would not be present, and that he would be preaching the Gospel of Salvation at the same time the Spiritualists would be opposing it by their lying and corrupt creed.

"We may here say that the Hall was crowded to its utmost capacity, and that a new departure—so far as our knowledge is concerned—was made by Mrs. Britten, who instead of speaking under the influence of the spirits, had to give utterance on her own account without their aid, but at the same time by their command. The difference being that which exists between tweedledee and tweedledum, or 'waddle, bosh, and humbug.' The 'Inspirationalist,' so far as her toilette was concerned, was got up very nicely for the occasion, in the fashion possibly designed, but not worn in spirit-land. A stylish opera-cloak covered the splendid and capacious shoulders previous to the delivery of the oration, but a spirit must have whisked it away on her rising to speak, for lo! it was 'not there' when floods of eloquence poured forth from the heaving mountain between her arms. The countenance of the lecturer

varied with the phases of her subject. When speaking of the 'Protestant Standard' the fire from her eyes like forked lightning—considerably zig-zag; and when referring to the Rev. J. H. Skewes, she seemed as if she would like to skewer him with any amount of skewers and dispatch him down to spirit-land to be roasted. The chair was occupied by Mr. Lamont the well-known manufacturer of the best and choicest puff paste in Liverpool, and on account of the personal satisfaction we have experienced in partaking of his handiworks to which we have referred, we ungrudgingly contribute a 'puff' of our own to the other portion of his stock."

Of course it is needless to say that all this attempt at vulgar insult sought to be flung at Mrs. Britten and the Spiritualists was quite unmerited. That lady delivered her reply in a most dignified and respectful manner, forming a striking contrast to Mr. Skewes and his organ; so also was the conduct of the Spiritualists to that of the "Protestant Standard." That paper makes it appear that Spirits and Spiritualists were full of "rage" and "malice," but its own report gives testimony to the contrary. When the chairman read the awful heading to Mr. Skewes's sermon: "Death-blow to Spiritualism, Extraordinary disclosures, Spiritualism in its coffin; nailing down the lid," it was received with good-natured laughter. The Editor of the "Protestant Standard" is evidently unaware of how irresistibly funny he is. The greatest of geniuses are unconscious of their excellence. We quote the conclusion of his report, and thank him for recording a few grains of truth:—

"They were told by their reverend denouncer that they communed with the spirits of the dead. They said there were no dead. They acknowledged not that death touched ought, but broke open the spirit house. They never communed with the spirits of the dead. Mrs. Britten argued if they did they had Christian authority for believing that Jesus communed with the spirits of Moses and Elijah, and contended that having this example it was legitimate for them to do so. She asked Christians now where were their works. They were told in Matthew—'The works that I do ye shall do likewise, and greater works than these.' . . . Eighteen hundred years had passed and where were the works which Jesus commanded them to do? They told them that the age of miracles ceased with the Bible. She contended that 600 years after the commencement of the Christian dispensation miracles were wrought, and she quoted the testimony of St. Augustine to this effect. Mr. Skewes said, 'Wherever this book (the Bible) had been allowed to circulate, and its principles had been allowed to live and rule, there had always been the greatest peace and prosperity.' This was said in the nineteenth century, when this land was full of starving paupers and over-ridden by the homeless and the outcast. [The result of such accursed doctrines as she and others preach.—Ed]. In the great city of London there were over 100,000 miserable ones that had nowhere to lay their head—they sheltered in the streets.

"A gentleman then asked the following question of Mrs. Britten: Do you believe that the Bible is the Word of God, is a creditable book, and that we ought to obey all its teaching. Gives us, yes, or no, to that question?

"Mrs. Britten in reply said: We will speak as we choose. We will not answer yes, or no. We give our reason for everything. We believe the Bible wherever it is in conformity with truth, with righteousness, with morality, and with the law of God. We do not believe that God cleft the jaw bone of an ass to furnish water to Sampson. We do not believe that God commanded the bears to go out and destroy forty and two children. We do not believe that God commanded Joseph to slay and destroy the horses, the suckling babes, and to save the women alive for the Israelites. We do not believe that perilous and revolting commands to murder were spoken by the same Divine Being that spoke on Sinai. We believe that the commandments initiated on Sinai were true, good, and holy. We believe the commands to slaughter whether in the Bible or out, are demoniacal. We believe wherever we find right, truth, justice, and morality, and we deny wherever we find other passages with them as the word of God.

"[Mrs. Britten reply, perfectly disgusted the chief portion of her audience].

"Replying to another question, Mrs. Britten said that Christianity had eighteen hundred years experiment in this land, and in other countries, and that wherever pauperism, war, and crime existed there was a failure in Christianity to correct it. (Squeaks among the Spiritualists). She spoke of the pauperism in England, and the condition of Ireland, and argued that Christianity had failed to remedy this state of things.

"[We pronounce the lecture to be 'no answer' to Mr. Skewes sermon, but simply an harangue of words spiced with malice and hate against the truths of the Bible and the pure and simple Gospel of the Lord Jesus Christ. The one and only way of Salvation is by the finished work of the Atonement on the Cross, and those who rest on that will find peace and rest to their souls. Spiritualism, as practised by the Spiritualists is either a 'fraud,' or the 'doctrine of devils,' referred to by the Apostle. It is either one or the other of these two things, and in either case is accursed of God.—Ed. P.S.]"

The unusual prominence which this matter has given our contemporary, has evidently turned his head. He is wildly in-

accurate in his reports of passages of Scripture and allusions to Bible characters. Surely there was war in Christendom before the advent of spiritual manifestations. His greatest mistake is in his making God in his own image, and supposing that the Divine Being will "curse" spirit-communion to fit in with the crazy notions of an obscure newspaper man!

ANTI-VACCINATION.

FORGOTTEN USES OF VACCINATION.

To the Editor.—Sir,—Now that a large portion of the scientific world has gone mad over the hallucinations of Professor Pasteur and his methods of virus culture, it may interest your readers to remind them that the eminent French savant has been anticipated by some eighty years, and that in all probability his triumphs will prove as unreal and evanescent as those recorded below doubtless were. That faith in his absurd pretensions is already on the wane, is clearly shown in a leading article in "The Zoophilist" for this month, whilst the illogical basis of his system is demonstrated in a pamphlet by Dr. Garth Wilkinson, entitled "Pasteur and Jenner," a copy of which I shall be happy to send free to any applicant.—Yours, very truly,

WM. YOUNG.

114, Victoria Street, S.W., Feb. 23, 1883.

1.—INOCULATION FOR CONTAGIOUS DISEASE AND SCAB IN SHEEP.

"More than 3,000 sheep were secured by the cow-pock inoculation, by Dr. Heinze in the Ukraine, from a contagious distemper which proved fatal to the flocks of the surrounding districts, and even in the place where the experiment was made to such of the sheep as had not been inoculated. Count Sergi de Romanzow, of St. Petersburg, has lately made an experiment of considerable importance to farmers. He inoculated all his flock for the scab, and out of 2,300 sheep, which were subjected to the process, not one died of the disease."

2.—VACCINATION A PREVENTIVE OF THE PLAGUE!

"A discovery of a very remarkable nature has been lately made at Constantinople. Dr. Carro, of Vienna, is stated to have received accounts from two eminent surgeons, named Aubon and Lafont, the one residing at Constantinople, the other at Calouichi, neither of whom had any communication with the other, stating their having discovered by repeated experiments, that the Vaccine Inoculation is an effectual preservative against the plague."

"Out of 6,000 persons who were inoculated at Constantinople, not one was infected with that dreadful disorder; and even infants after being inoculated, were allowed to suck at the breasts of their mothers who had the plague, and did not take the infection. It also appeared that those who had been employed in milking cows in the villages round Constantinople, and who received the vaccine infection, never caught the plague though it raged near them."

"The above extracts are from "The Christian Observer" for October, 1803.

PROGRESS OF SPIRITUAL WORK.

EXETER—ODDFELLOW'S HALL, BAMPFYLDE STREET.

By all intelligent Spiritualists, Spiritualism is recognised as being the product of Nature. To speak of Spiritualism as contrary to nature, or even "supernatural," is to assume that Nature is confined to that which is material, and which is bounded by the five senses of the body. Spiritualism is teaching the world that the realm of Nature is infinite; that it includes far more than is tangible to the bodily sensations, and that in human beings themselves there are powers and perceptions far transcending the physical faculties. The phenomena we witness in the spirit circle are as truly the operations of nature as are the undulations of light, the influences of the atmosphere, the growing of the grass, and the ripening of the fruit and grain.

Recognising then that this Spiritual Movement belongs to the kingdom of Nature in its highest departments, analogy would teach us that the results of spiritual effort would take place upon the same principles as do the operations of the material realm—nay, rather that material operations are manifestations of spiritual processes. This is too large a subject to be dwelt on here. I simply wish to say this: may we not look for the rotation of SEASONS in our spiritual husbandry, and expect that with the return of natural spring time, there will be an awakening and manifestation of spiritual vitality, blessing, and fruitfulness? So far as my observation as a humble worker in this Cause has gone, this is actually the case. I noticed it last year at Plymouth, and I notice it now. The winter is passing: the spring-time is coming, and with it an awakening of vitality and spiritual activity to gladden and cheer the heart of the spiritual worker, as we find it in the material kingdom.

The following meetings were held during last week:—

Monday evening—thirteen present. After devotional exer-

cises the circle was arranged by the guides of Miss T., who is an excellent physical medium. This lady is influenced, not entranced, to magnetise and assist other mediums, and her presence is exceedingly helpful to the circles. There were two new sitters who were powerfully influenced at this their first sitting, and we hope great things of both.

Tuesday evening—select circle—eight present. Sitters again arranged through Miss T. Miss G. is rapidly developing as a speaker. Mr. White, a quiet, pious young man is a good clairvoyant. In the circle he is deeply entranced without external movement, and becomes introduced to many friends unseen by us. His experiences are always interesting. In the last few sittings he has in the trance state seen various phases of life on the spiritual side. He informs us that the other evening, when proceeding along the High Street, he was lifted from his feet eight times, by an unseen power, much to the surprise of his companion who was with him.

Wednesday evening (Newton St. Cyres)—nine present. On this occasion the writer was the "medium," being impressed to say many things for the instruction of those present. Our theme was on the necessity of all mediums and Spiritualists cultivating their spiritual life and learning to control themselves before they are fit to be controlled by disembodied spirits. Those who cannot control themselves, their habits, their tempers, their selfish tendencies and their actions, should not seek to be controlled by spirits, for the results will be most ruinous.

Thursday evening—ten present. This was an exceedingly good meeting—besides being very spiritual, there were five mediums in different stages of development.

Friday evening, general meeting; fourteen present, nearly all strangers. Here the writer was again the "medium," and the whole evening was occupied with devotional exercises and teaching. We are often told that mediums should not sit too much in promiscuous gatherings; there is a meaning in this I am quite aware, but it seems to me that the true spiritual medium will always be above his surroundings, and hence will in every company draw the latter upward instead of being drawn downward. Jesus did so, the Apostles did so, and the writer feels it to be his privilege to stand amidst the most "promiscuous" surroundings, and by spiritual attraction to bring the diverse elements into harmony.

The above particulars will show our method of working, and the results thereof. It, also, indicates the approach of "spring-time."

We have not even the shadow of an "organization," except that natural organization which is the embodiment and outward expression of the living, growing, active spirit within and it seems to me there can be no artificial substitute for this. It looks as if in this case, the organising power is entirely on the spiritual side, for the plan and system of working are distinctly apparent.

The Sunday meetings were both, morning and evening, exceedingly good. Several mediums took part therein.

OMEGA.

MANCHESTER.—Mechanics' Institute, Major Street. On Sunday last, Mrs. Groom (Birmingham) occupied the platform. In the morning several subjects were handed in, the following being selected by a large majority:—"ministering spirits, their influence in human affairs." The control said that each person had at least two ministering spirits constantly in attendance upon them, who assisted, but did not interfere with the affairs of mankind. It entirely depended upon each one to say what kind of spirits they would have attending them. If a man was wicked and immoral he would have bad surroundings; if upright and moral, good surroundings. At the close of the address three impromptu poems were given on "Affection," "Thought," and "Charity," afterwards followed by many clairvoyant descriptions by Mrs. Groom in her normal condition, all of which were recognised and gave great satisfaction. In the evening at 6.30 her spirit guide delivered an admirable and eloquent discourse on "The Comforter—the Spirit of Truth." After touching upon the life and character of Christ, and contrasting his teachings with modern Christianity, the control demonstrated clearly and forcibly that if truth was not made the object of religion, it must and would certainly fail to establish itself permanently. Truth was the standard of a man, and his dignity and nobleness were in proportion to his determination to do the right and uphold the truth, regardless of the consequence. At the conclusion of this discourse, also, three impromptu poems were given on "Mizpah," "Love," and "Gladstone." The lines on "Gladstone" were particularly good, and at the conclusion the audience were unable to restrain their applause and approbation. Mrs. Groom afterwards gave some thirty public clairvoyant descriptions, the majority of which were recognised, thus bringing to a close, a very enjoyable and interesting service. The attendance at both meetings was large, especially in the evening, when many persons were unable to obtain admission into the room.—J. E. LIGHTBOWN, Sec., M.S.S.S.

"Sexagyma" wants to buy or borrow Cahagnet's Book on Magic, Charms, etc. Address, Care of Editor of the MEDIUM.

HUMAN BROTHERHOOD.

MISS LOTTIE FOWLER'S TESTIMONIAL.

The activity of Mr. Towns's friends has forestalled Miss Fowler in the matter of the Anniversary, but with no detriment to her interests. Her friends are aiding her and benefitting themselves by having sittings with her, which are found very useful. Miss Fowler's friends will be invited to meet her in public by and by.

SUBSCRIPTIONS TOWARDS MISS FOWLER'S FUND.

	£	s.	d.
"Lily," Author of "Golden Thoughts in Quiet Moments."	1	0	0
Major Menars	1	1	0
Mr. Wm. Morris, Dafen.	0	5	0

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

THE TESTIMONIAL TO MR. TOWNS.

Dear Mr. Burns,—I am sorry to find the subscription to Mr. Towns does not make the progress that I could have wished. I must be permitted to take exception to the wisdom of the arrangement which has allowed three subscriptions to well-deserving mediums to appear at the same time. One at a time would have been preferable and much more convenient to all parties. Yet I would speak a word on behalf of them all, and hope they will ultimately reach that degree of success to which the claims of the respective parties entitle them.

In the first place I enclose my mite on behalf of Mr. Towns's subscription, and trust that all Spiritualists will at least contribute their shillings, which will enable the servants of God to follow their Heaven-deputed tasks, without that harsh contact with earth which unfits them for their high duties.—I am, truly yours, G. DAMIANI.

The Committee have handed us the following Appeal for publication:—

For twenty years Mr. W. Towns has taken a prominent part in the work of Spiritualism, as a medium, and helper in every good and useful work connected with the Cause. Years ago, when his family was small, he kept open house for all inquirers, not only favouring them with Spiritual Evidences, but with the kindest hospitality.

A large family which sprang up rapidly, and the long illness and decease of the late Mrs. Towns, together with the decline of business in the part where his shop was situated, not only deprived Mr. Towns of the greater part of his means, but forced him to look out for a more favourable locality. Gathering up the remnant of his Capital, he invested it in a well-situated business on a "protected estate," but no sooner had he done so, than three other establishments of the same kind sprang up around him, the competition from which was his ruin.

With a dozen of a family and nothing coming in, it is impossible to subsist in this condition. His friends have, therefore, determined on raising him a small fund, to enable him to enter into business again, and as a slight testimonial to his long, faithful, and highly successful work in Spiritualism.

Mr. Towns's Remarkable Mediumship has proved a rich blessing to many; but he firmly resists the temptation to make merchandise of it. While he is grateful for any return which those who can pay him for his time may afford him, he holds himself free to serve all honest inquirers as far as lies in his power. His object in again seeking a remunerative business position is to obviate all necessity of depending in any way on mediumship as a profession.

Your kind contribution and personal influence are respectfully solicited in this matter. In addition to donations, the proceeds of an Entertainment to be given at Neumeyer Hall, Bloomsbury Mansions, Hart Street, Wednesday, March 28, in celebration of the Thirty-Fifth Anniversary of Modern Spiritualism, and the Twentieth Year of the Mediumistic Gifts of Mr. Towns, will be added to the Fund on his behalf.

Contributions may be sent to—

Mr. S. Goss, 17, Wansey Street, Walworth Road, S.E.

Mr. J. King, 33, Little Earl Street, Soho, W.

Honorary Secretaries.

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

CONTRIBUTIONS ALREADY RECEIVED.

	£	s.	d.
A Friend	...	0	5 0
A Friend	...	0	5 0
A Well-Wisher	...	0	10 0
A Friend (Dundee)	...	1	0 0
Faithful	...	1	0 0
Energizer, per Miss Houghton	...	1	0 0
R. W.	0	10 0
Mrs. Rice	...	0	2 6
Mr. J. Owen	...	0	1 0
A Sincere Well-Wisher	...	1	0 0

Mr. T. D. Blackburn	...	0	5 0
Mr. J. Gower	...	0	10 0
Sig. Damiani	...	0	10 0

Mr. Towns has commenced a series of Sunday Evening Meetings at his residence, 21, Hazlewood Terrace, Maxted Road, Peckham. There has been full attendance and instructive results in Clairvoyance, etc.

While Mr. Towns is without other occupation he will gladly place himself at the disposal of all sincere truthseekers. To save trouble he is willing to visit any part of London.

CIRCLE & PERSONAL MEMORANDA.

LEICESTER—SILVER STREET LECTURE HALL.

On Sunday evening last, Miss Cotterill delivered a trance address to a good congregation. The spirit-guides took for their evening discourse, "In my Father's House are many Mansions." It was a very interesting discourse and much appreciated. After the service the spirit guide of Miss Cotterill gave some very good tests to the strangers, which were recognised by them.

R. WIGHTMAN, Sec.

74, Mostyn Street, Hinckley Road, Leicester.

THE TWO "NEPTUNES."

Dear Mr. Editor,—Kindly allow me space in your next issue to correct a statement in your last that is rather misleading.

I have been a constant reader of the MEDIUM 12 years. During the whole of that time, I am not aware of any one ever being known to your readers, through advertising in your columns, under the cognomen of "Neptune."

The sale of the Almanac referred to was very limited, and published in 1876. The author of it, I am informed died, the same year, and a second was never issued.

"Urania" was published in 1880 by Mr. Pearce, and is also unknown outside the Astrological world.

Other "Neptunes" there may be, if so, they are entirely unknown to myself or your readers in general, so our separate addresses are not likely to interfere with each other, and when writing I use my initials,—yours respectfully,

Feb. 24, 1883.

R. H. NEPTUNE.

[We do not see that any "correction" has been made as to the statement of last week. The Almanac "Neptune" is not an advertising Astrologer, and his sole purpose in requesting the paragraph was that he might inform his friends that it was another "Neptune" that advertised. Thus there is no collision of interest or sentiment in the matter. Great regret has been expressed that the state of "Neptune's" health would not permit the continuation of his Almanac, which was a work of rare excellence.—Ed. M.]

NEWCASTLE.—On Sunday last, Mr. J. W. Mahoney, lectured on "Spiritualism in its Relation to Politics, Science, and Religion;" the lecture was treated in a forcible and concise manner, and won the appreciation of the audience. It is rumoured that Mr. Mahoney is likely soon to leave this neighbourhood for the South; we hope he will continue to work for the Cause wherever he may be domiciled.

We are informed that Miss C. E. Wood, the well-known medium, has been having some seances with a private circle at a private house in Newcastle, at which some excellent results have been obtained. There was no placing the medium in bonds or durance vile; but simply some dark window curtains were stretched across a corner of a dining-room, and the medium was seated a short distance in front of them, in full view of all, and dressed in a white jacket, the better to observe any movements on her part. The first five or six sittings were productive of no important result, but at both of her last two seances, a small childlike form has emerged from the curtains, and whilst standing near the medium essayed to speak, the form was somewhat attenuated and lacked the robustness which is experienced when the medium is isolated behind the curtains, but hopes are entertained that this may be overcome in time. On inquiry we are assured that there was no possibility of fraud, that Miss Wood had nothing to do with preparing the room for the seance, and that invariably she was only in the house about ten minutes before the seance commenced. About sixteen persons were present. We congratulate Miss Wood on the subject, and trust that she will continue to progress in this direction, and that the sharp lessons she has had in the past will teach her to be very careful as to who is admitted to her seances, and the manner in which they are conducted.

Mr. L. N. Fowler is lecturing on Phrenology at the Central Hall, and as usual attracts considerable audiences.—COR.

HETTON DOWNS.—Mr. John Pringle reports:—"We are making rapid progress here. We have added sixteen or seventeen members, and have many inquirers. For this class we have formed a general circle, as a means of showing them

how to form circles in their own homes." This plan of teaching people to produce their own spiritual light is the best of all methods. It is far better than going to great expense to pay speakers to talk at them. We are glad to see this form of spiritual work so successful.

Mrs. Hardinge-Britten will lecture on the 1st and 3rd Sunday of March and April, and the 1st Sunday in May, at Liverpool; on March 11th and 12th, Leeds; 25th and 26th, Bradford; April 8th, Sowerby Bridge; April 22nd and 29th, Newcastle; May 13th and 20th at Cardiff. Mrs. Britten can give a few more lectures during May in the West and South, if early application is made.—Address: The Limes, Humphrey Street, Cheetham Hill, Manchester.

MEETINGS, SUNDAY, MARCH 4th, 1883. LONDON.

SPIRITUAL INSTITUTION, 15, Southampton Row, at 7.
QUEBEC HALL, 25, Great Quebec Street, Marylebone Road, at 11, Mr. Savage, medium; at 7, Mr. MacDonnell on "Phrenology."
PECKHAM, 21, Hazlewood Terrace, Maxted Road. Seance by Mr. Towns at 7.
OXFORD STREET, St. Andrew's Hall, Newman Street, at 7. Mr. J. J. Morse on "Spiritualism: its Dangers."
SUNDAY LECTURE SOCIETY, St. George's Hall, Langham Place, at 4. G. J. Romanes, Esq., M.A., F.R.S., on "Starfish." (With Illustrations.) Admission 1s.; 6d.; and 1d.

PROVINCES.

BARROW-IN-FURNESS.—75, Buccleuch Street, at 6.30 p.m.
BATLEY CARR.—Town Street, 6.30 p.m.: Mrs. Riley.
BELPER.—Meeting Room, at 6.30.
BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Mrs. Gott and Miss Musgrave.
BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, 2.30 and 6 p.m.: Mr. J. Armitage.
Wade's Meeting Room, Harker Street, Bowling, 2.30 and 6 p.m.: Mrs. Illingworth.
Spiritual Lyceum, Oddfellows' Rooms, Otley Road, 2.30 and 6 p.m.: Miss Harrison.
EXETER.—Oddfellow's Hall, Bampfylde Street, at 6.30. Rev. C. Ware.
HALIFAX.—Spiritual Institution, Peacock Yard, Union Street, 2.30 and 6 p.m.: Mr. A. D. Wilson.
KEIGHLEY.—Spiritualist Lyceum, East Parade, 2.30 and 6.30 p.m.: Mrs. Wilson.
LEEDS.—Tower Buildings, Woodhouse Lane, at 2.30 and 6.30: Mrs. Scott and Mrs. Ingham.
LEICESTER.—Silver Street Lecture Hall, at 2.30 and 6.30.
LIVERPOOL.—(No information received.)
MANCHESTER.—Mechanics' Institute, Major Street, 10.30 a.m., Mr. R. A. Brown; 6.30 p.m., Mr. R. A. Brown, Manchester.
MORLEY.—Spiritual Mission Room, Church Street, 6 p.m.: Mr. Morrell.
NEWCASTLE-ON-TYNE.—Weir's Court, at 10.30 and 6.30. Trance Addresses by Mrs. E. W. Wallis. Also Monday at 8 p.m.
OLDHAM.—176, Union Street, at 2.30 and 6 o'clock.
PLYMOUTH.—Richmond Hall, Richmond Street, at 6.30: Mr. R. S. Clarke, on "Is Spiritualism True?"
SOWERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at 6.30 p.m.: Mr. C. Blackburn.

This list has been well received and will prove very useful. We will have pleasure in placing thereon any Sunday Meetings reported to us. A post card every Monday, or a monthly list of speakers, will serve well. We will not keep meetings on the list that are not regularly reported to us, as we do not desire to mislead the public.

MR. KENNEDY, THE SCOTTISH VOCALIST.

Prior to his departure to Australia, Mr. Kennedy, assisted by Miss Helen Kennedy, Miss Marjory Kennedy, Miss Maggie Kennedy and Mr. Robert Kennedy, members of his family, will give two farewell entertainments at St. James's Hall, Piccadilly. On Friday (to-night) it will be "A Night w' the Jacobites," when nineteen choice Songs will be sung, arranged chronologically. On Tuesday, March 6th, Mr. Kennedy will give "A Night w' Burns," on which occasion a Biographical Sketch of the Poet will be given and appropriate and explanatory remarks to the Songs. Mr. Kennedy will recite "Tam O' Shanter," and "The Address to a Haggis." In addition thirteen select Songs by Burns will be rendered, some as duets and trios. All lovers of Scottish minstrelsy, presented in its most fascinating style, will flock to hear Mr. Kennedy and his talented family; wishing them much success in their labour of love to give the Australian Scots "two hours at home;" and heartily adding: Haste ye back again—hale an' soun'!

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OLDHAM Spiritualist Society, 176, Union-street.—Meetings, Sunday, at 2-30 p.m., and 6 p.m. Mr. J. T. Owen, Secretary, 12, Waterloo St.

MR. J. J. MORSE'S APPOINTMENTS.

LONDON, Sunday, February 18th, St. Andrew's Hall, 14, Newman Street, Oxford Street, W. Evening At 7 p.m., subject: "Spiritualism: its Dangers."

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

Mr. E. W. Wallis's Appointments.—Birmingham, March 4; Walsall, March 11; Belper, March 18; Leicester, (probably) March 25. Mrs. Wallis, Newcastle-on-Tyne, March 4 to 12 inclusive; and Liverpool, March 26. For dates and other particulars, address—82, Radford Road, Hyson Green, Nottingham.

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