



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

SPIRITUALISM.

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THE SPIRIT-MESSENGER.

PHRENOLOGY AS A BASIS FOR SPIRITUALISM.

A CONTROL BY "W. R. HENDERSON."

Recorded by A. T. T. P., February 28, 1883.

[The Medium, who in trance dictates these communications, is an uneducated working man.]

The Sensitive, under control, said :—

The Head : this contains the beauties of the Science of Phrenology.

I have earnestly tried to control before, but never could give utterance to my thoughts plainly and clearly.

It happens but very rarely that men of means have some particular study, to which they devote the most thoughtful years of their lives, and favour that particular study by aiding it, even after the call of death. I have been made aware that such is your intention towards your own particular form of thought, setting aside, even after death has removed you, a something to perpetuate your thoughts and your labours. As you are guided by a perfect faith in Spiritualism, so was I guided by a perfect and unshaken faith in the benefit to be derived from an universal knowledge of Phrenological claims; and none prayed more earnestly for that day, when that great lesson, "Man, know thyself," should be universally taught and acknowledged, than I did.

All the highest thoughts of my soul on earth are due to this study of Phrenology. It first taught and told me of self. It bred within me the intense hope of a hereafter, and led me to study lessons of external life which had theretofore passed by me unheeded. It taught me to dwell on the high and soul-ennobling thoughts of one who has controlled, and who dared to go back to God's first great act of creation, the formation from a fluid mass of this the globe on which we were born; which led him from the study of the world's formation in its upward steps from plants to fishes, birds, and reptiles; until the mammoth age was reached, through the successive races of animal creation, until the world was prepared by the Creator for man.

Death had been busy before man came on the scene therefore, death is an inherent external inheritance of man on earth; but it is not of death, but of that germ of life, of which I should wish to treat more particularly, and of this external part of man delineated here on this skull, (here the Control went to the escritoire and took down the plaster phrenological cast) which proves the workmanship of an Almighty hand. Here is revealed all that is animal in man's self-hood; here also are revealed those moral and reflecting faculties, from which spring the certain hope of an immortality; from which spring also love to kind, and obedience to God, and this worldly work of God constrains a man to use these moral faculties.

Man, as introduced to the earth, is helpless, and unprovided with means of defence; but against this is the capability within the range of his will, which the world so bountifully offers to him. Man wills to travel, and the pathless ocean is no impediment. Knowledge is the only power that will needs to use to make the world subservient to will's slightest expression. All nature around him man can control; for within him are powers of adaptation, which act as man's valuable substitutes, and man, in a measure, subdues, and makes nature itself subservient to his use. Within him is the power to enjoy the fruits of the earth; although the world is covered with a snowy mantle, and the fruit-bearing trees are leafless and bare. Knowledge, then, is life, is power for external man; for an ignorant and uncivilized man is but one remove from the highest animal; and nature appears to such a being, something that means a vast display of power of the benevolent or the malevolent being, according to the storm or sunshine of his existence.

Then we bring resolves to this position, that it is necessary at all cost to obtain knowledge, so that man may realize himself as an intelligent and accountable subject of the Godhead. Until man has knowledge he will be ignorant of his own nature, and of that responsibility which is due from him to the Being that made him. There are hypotheses uncountable of the world's creation; there are also hypotheses uncountable of man's history, and also many false descriptions of the Giver of Life. The theologians of to-day condemn this fair world of beauty, in opposition to sound philosophy and physical science, little dreaming that, through all ages of the past of the Church as established, they have been opposers to human improvement.

If Phrenology has done no more than be the means of introducing the science of Mesmerism, then its task would have been a high and a holy accomplishment; but it has done more than this: it has acted as the forerunner of the external proof of the soul's immortality, namely, of Spiritualism; and the Spiritualist of faith realizes that God has bestowed definite qualities on the human mind, and man's moral faculties are always pointing from this world to another one, whilst there are other faculties that have to do with this world, such mental faculties as Amativeness, Philoprogenitiveness, Combativeness, and others; whilst the moral faculties, which are pointing away from this world, are Ideality, Benevolence, Wonder, Veneration, Hope, Conscientiousness, and Intellect. By these, through God's wisdom, and goodness, man discovers his Will, and these faculties dispose self to obey that known or revealed will.

Divines may preach other doctrines than this: "that man is his own saviour"; but their preaching will soon be in vain; for the religion of the future is the supremacy of the moral faculties of man, through which, when educated, he shall know how to live, and be prepared for death. By this education he shall realize his independent existence: he shall know himself physically, organically, and morally. Such a doctrine of man being his own saviour may be termed irreligious and heterodox, but such charges fall heedlessly; even had they said it took from that reverence due to God. The man who obeys the precepts of learned orthodoxy has, in a manner, betrayed himself into a condition of intellectual slavery. The lesson particularly belonging to man of the present day, is not that which is traditionally urged, but just the reverse. It is what exists now: what is life? A man's perceptive faculties are equal to the answer of this question, and such perceptive faculties are also equal to make known to him the fact, that there are no special dispensations, either of punishment to a man, or of any having a tendency to aid his soul's happiness. Obedience to physical law is attended with physical health, which is the reward of obedience. Disobedience to physical law bears its own bitter punishment, as surely as obedience bears its reward; therefore, reason proclaims, that there needs no special dispensation or prevention on the part of the Almighty of punishment or reward on earth, for nature's laws are universal, invariable, and unchangeable, and all that has been said of physical law can also be said of spiritual law. Man has brain-faculties to steer safe away from danger in either world, if he will. Man, with knowledge, learns that he has great vested spiritual interests. Orthodoxy may prescribe a certain road to salvation; but physical and moral laws point out the road to certain practical duties, and not to faith. A Christianity will never suffice for a man's salvation. There must be knowledge and obedience to the laws of earth, as well as to the laws of heaven.

Now man, the first in order of created beings, has broad lines of distinction between himself and all other forms of life on earth. These Phrenology makes clear, and gives a sufficient and abounding proof. A man has many of the faculties of the brute creation; he has also many faculties which the brute creation does not possess. Man has the faculty of reflection; that faculty which acts directly on conscience, proving or disproving earth's experiences, and in man nature's action arises from reflection and Conscientiousness. It is man's possession of moral faculties, that gives him the hall mark of authority over all other forms of life. The dual man is alike perfect as a complete whole. I have listened to a lecture by one of your surroundings; one, by name, "Dr. William Harvey; in that lecture he stated, "that man is formed physically a perfect being, the physical body consists of bones, nerves, and blood-vessels; and each and all, however intricate, is perfection in itself; every part forming together a complete whole; and the action of this perfect body, formed on complete principles, has enabled man to

preserve his equilibrium with perfect ease and thorough gracefulness." And then he spoke of the organization of man: "That he is in this organization a microcosm, an almighty world in miniature; obeying in every instinct that which the world demands, and accepting that which the world so freely yields.

Now, in treating of the spiritual man, science (for Spiritualism is a science) leans first on Phrenological discovery. It gives as the natural production of the spiritual man the organs of the spiritual man, which can be seen and can be handled, so that it is not left open to contradiction how a soul can be estimated according to its worth here on earth. The moral attributes, that form has made known, are Causality, and Comparison, which enable men to compare, to judge and discriminate, and these faculties have a superiority which Phrenology proves. The animal passions of man act for their own gratification, sometimes in accordance with intellect, and sometimes opposed to it; therefore, they have the power of using or abusing the superiority of the moral faculties, acting independently. Yet they are subservient through Reflection and through Conscientiousness, which appeal and sanction; through God's mercy, their appeals are not in vain.

The right conduct of man is, that which is approved by the moral and intellectual faculties combined. Men possess these faculties in a greater or a lesser degree. The soldier, through his experiences of bloodshed and violence, has not that intense love of life which belongs to the more peaceful man, and there is quite an absence of the fear of death in many such men; whereas, on the other hand, the fear of death is the source of fear and terror to some. It is a provision, and a wise provision of the Almighty, that there should be a fear of death in order that the race of man may be perpetuated; besides, Almighty God has wisely provisioned, as an institution, death to every man: it is a law unchangeable in its maintenance, from the beginning of time. The Theologian may argue, that death is an institution of punishment; whereas, the Spiritualist can see in death only the benevolent end of his Creator, stretched out to terminate those agonies when life has ceased to have any other beneficial end. "What thinkest thou," cried the philosopher of old, "of man's continual love of life and dread of dissolution?" And the answer he then received, is the answer that is most fitting now: "It is the means taken by the Creator, determined to preserve that which he has made." But God in his mercy has endowed man, side by side with the certain knowledge of death, with mental faculties and moral faculties which save him from extreme terror. Amativeness and Philoprogenitiveness are a direct proof of a concomitant counteraction of the institution of death; there is the intercourse between the young, which could never be were there no death. When old age has arrived, and life has nearly run its course, impoverished and impaired in sensibility, there are fresh and vigorous minds and bodies all ready to fill up the gap in soul-life on earth.

Then to man is given Veneration and Hope, which rob death of its terror. These moral faculties teach man that death is but a transformation from impaired earth-life to a vigorous soul-life, full of power. This is a consolation that helps man to pass through the valley of darkness, and proves that the moral faculties of man are intended by a merciful God to guide men safely through the valley of death. Knowledge, then, will not only teach man how to live, but also how to die. Nay, it will do more than this: it will give a knowledge of life to men, and a moral obedience, which means a reverence to God, which has a tendency to fill the soul with extreme pleasure. If your soul could answer: What exquisite thrill of joy has it experienced through the faculties of Hope, Ideality, Wonder, and Veneration? What exultant feelings have the faculties of Intellect produced? What a rich soul-feast has been yielded by the large reflective organs of Conscientiousness and

Concentrativeness? These are God's mercies, to which very little consideration was paid before the discovery of Phrenology. God is perceived by the mental faculties, and seen through His works; and the higher the intellectual idea of God, the more proof of a higher natural education, and of better educated mental faculties.

You, dear sir, are labouring to give a higher God to man. I say it without the least approach to blasphemy: not a God of changeable vengeance, but a God consistent in all things; a God with no inconsistent commands laid on his finite creatures here, (that is—physical man or the finite being); nor any inconsistent command on infinite man. This is the God whom you understand to be without change, or the shadow of change: a God consistent in all His commands, consistent in His great and never-changing love. You are working to make this God known; this Creator of cultured soul. God grant that you may live on earth to see intellect enlightened, and a God consistent and reasonable acknowledged and obeyed. There are many who are working with you in different parts of this world. May God bless, aid, and protect them as well as you; so that the work of enlightenment and regeneration may proceed unceasingly, and that they, too, may see the rich harvest of their labours coming back again to them in soul blessing on earth, as my prayer is that you may experience with them, even on earth, a full reward; and my words to you are these—That you preserve, and try and realize, the importance of earnestness.

You have asked my name. It was W. R. Henderson, of Warriston, and Elgin Hall. I passed from earth on the 28th of May, 1832, and the happiest period of my life has been since I have passed from time, a grateful heir to eternity. I foresaw this Movement. I saw labourers in this vineyard. I have yet to see the grand result of that of which Phrenology has formed the basis.

Thinking, by the date of his death and his study of Phrenology, that he would know the Combes, I asked him the question, whether he knew them? He said:—

I left my fortune that Combe's works should be distributed throughout the length and breadth of this country. I am fully entitled to answer your question, that I knew George Combe and also his brother, Andrew Combe, for day and night their works were my companions, and, with you, I think that his "Essay on the Constitution of Man" was a work of lasting good in every large city of my native country, and also in every large city in England.

I should also like to see one volume of your Controls published. Remember, that you retain them, until they shall be worth their weight in gold: volumes which, if not selling now, will be more greatly sought after than the disputed Ashburnham Manuscripts of to-day. I should like to see them printed. Remember, that in printing but one volume, you would be giving to the world a record of your earnestness.

Now, I have one message ere I leave you. It is intended to make an earnest endeavour to present you with that desired Portrait of your Guide, and also to renew the labours of your spirit-artists, now that atmospheric conditions are more favourable.

May God preserve you. Good night.

Who this Mr. W. R. Henderson is, I have not the slightest idea. He has, however, afforded proofs which can be easily tested. His name, address, and testamentary disposition have been given, and probably someone in Scotland may know something about him.

The first and last appeal, must be, and should be made through moral power to Spirit, that it may be as well the receiver, as the applier of all means.—"Triune Life, Divine and Human."

A COLUMN FOR THE YOUNG.

LONELY LITTLE LARA, OR OLD WILL'S WAIF.

BY HANS EDWARDS.

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(Commenced in No. 674.)

CHAPTER III.

"LEAD, KINDLY LIGHT, AMID THE ENCIRCLING GLOOM!"

The three months hinted at by Lara's relations, in the foregoing chapter, were drawing to a close, and already there were evidences of preparation for a departure.

As to the reason of this, or whether they were going, Lara knew nothing. He had, indeed, asked his sister a question, regarding it, but got a very vague and unsatisfactory answer, and he had not the temerity to say any more on the subject. The attention of the rest of the family being now thoroughly occupied, gave Lara more liberty than ever to pursue the sole ambition of his life—his communion with the Unseen.

Already he had become quite familiar with "Zungari," who had learned to use his voice instead of talking in the direct, as she did at first. Of course she could still use the latter when necessary, but, as she informed her medium, she had a purpose in practising the other. With "Old Edwin," too, he had had many conversations, which greatly tended to his development of mind. Many others he had seen and talked with in Sir Oswald's Chamber, but these were the most important.

The anxiety to unburden his mind of these things to some earthly friend had gradually worn away, and now he felt that his spirit friends were enough company for him.

It is now springtime, and twilight, and we find Lara again in his Chamber, gazing out upon the mountains and the forests, and watching them grow dim and dimmer in the distance. Presently his own voice speaks, as he feels the spirit of one, not "Zungari," descending upon him like a cooling mist.

"Listen, to-night, Lara!—Listen, to-night—for it may be that never more shalt thou gaze upon these hills and valleys, so familiar to the feet of thy childhood, these pleasant forests the joy of thy early years.

"This, the place of our converse, which hath to thee become endeared not only for itself but for our sakes, thou must abandon, and forever! I am that Spirit who whispered to thee in the darkness, whose form crossed thy path yesterday in the forest. The shadows are gathering round thee, and the storm will soon burst over thy head, but fear nought, for whether thou goest or whether thou mayest be driven, we will be with thee. I am Lara Mendoza, thy namesake, and the father of thy unnatural parent."

And before Lara could recover from his surprise, his grand-sire was gone, and "Zungari" popped in:—

"Zungari, the Arab Maiden,
Comes again in love to cheer thee—
Comes to guide thee in the darkness;
Comes to soothe thee in thine anguish.
Be thine heart now strung to boldness;
Be thy bearing calm and noble:
Bold as is the hungered tigress
When her children are in danger;
Calm and noble as the warrior
When the foeman's shafts are flying.
Though we yield not speech nor token,
When thou fleest o'er the moorlands,
Think not we have gone for ever—
Think not we have ceased to love thee.
As thou heretofore hast proved her,
Wilt thou ever find Zungari!"

More and more surprised was Lara when "Zungari" had left him.

"What can this forewarning mean? What great calamity is at hand?" he mentally ejaculated.

Presently there arose a scene before him. He saw himself in the forest amongst the ferns, and a band of spirits were bending o'er him, foremost amongst whom was little "Zungari." He seemed wearied, yet there was a happy smile upon his lips. Suddenly the vision came and went! What could it mean? "What can it mean?" he pondered, as he closed his eyes in thought.

Opening them again he beheld a fine old gentleman smiling upon him, with long white hair gathered together down his back. He wore a rich velvet coat with gold buttons; his heels were spurred, and a silver-mounted riding whip was in his hand. Moving about the room from one side to the other, he gazed at the empty walls, and now and again a shade of sadness crossed his face, and he turned his eyes to the ground and mournfully shook his head. Then again "Zungari" spoke:—

"He, whom thou hast now beholden,
Was the Ruler of this mansion—
Was Sir Oswald the respected—
The beloved by the lowly.
He will also wander with thee,
Over land and mighty ocean—
Over hill and dale and valley—
With thine old companion Edwin,
Who is now his loving comrade.
Now, depart, for we are with thee,
Whatsoever come upon thee;
As the iron in the fire is,
So must thou be wrought and tempered!"

So Lara reluctantly turned away with a strange mixture of feeling in his mind; wound his way cautiously down the old stairway, and paused to compose himself when he reached the open air. There was a strange reluctance within him, a strong desire to return to the chamber wherein he had spent so many happy hours, yet, summoning up all his determination, he conquered it and passed round the angle of the building. Stealing through the shrubbery he reached the Hall door. Voices in altercation arrested him, but only for a moment—something seemed to impel him to enter.

What a scene met his view!

Strwn on every side were packages of all sizes. Boxes hooped with iron were piled against the wall, and the floor was covered thick with the wreckage of the furniture.

His mother with her hair streaming down her back, her eyes gleaming with the frenzy of madness, was standing in an attitude of defence, while his father, reeling with intoxication, was staggering forward in the attempt to aim a pistol at her head!

Both seemed to have been drinking heavily, for broken bottles and wine glasses were plentifully scattered on the ground.

Moved by a sudden impulse, Lara sprang forward and knocked the pistol from his father's hand. In a moment he felt himself lifted off his feet, borne through the open door, hurled into the darkness, and violently dashed to the ground.

With a superhuman effort he gathered his senses together, and crawled on hands and knees through the shrubbery.

There he had a strong desire to lie down to die, he felt so ill, but something seemed to goad him to his feet and drive him on through the night, he knew not where. He wandered on farther and farther, whither he could not tell, but all of a sudden his weariness and terror vanished, and he was lying on a soft couch in a sort of fairyland, and beautiful faces were looking down upon him. Some he knew, but many he did not, but they were all extremely beautiful and happy. Then he thought they all faded away, and he felt chilled and sore.

With this he rubbed his eyes and raised himself on his hand. He was lying at the foot of a large tree, and the sun was just rising. All around was dimly lit up by the first rays of dawn.

"What can it all mean?" he said, as he rubbed his hand across his head. "How have I come here? Blood, too, blood on my hands and clothes!"

Poor Lara! Bitterly the reality gradually dawned upon his memory, and he knew that he was alone in the world, and that the warnings of his spirit friends had come true. Too sad to weep, his heart swelled within him, and he sighed deeply and often.

"Should I return?" was his oft repeated mental exclamation, and, as often, the fearful transactions of the night rose up against the very idea. "Go back? Never! They never loved me and will be glad I am gone—gone where? They know not—they care not. No, I will rather die in the forest, and go to 'Old Edwin' and 'Zungari,' than return to such a home. Oh! how I wish 'Zungari' were here."

As if in answer to his request, the voice of his little guide spoke from amidst the branches overhead:—

"Now the whirlwind on the ocean
Has upset thy barque devoted:
Now the seas are lapping round thee,
Now thy courage will be tested.
Yet, fear nothing, we will guide thee—
Guide thee as the stars of even
Guide the sailors o'er the waters.
Rise, then, Lara, rise, be cheerful,
Lave thyself in yonder streamlet;
Wash the stains of blood and violence
From thy face and from thy garments.
Then, unto the rising sunlight,
Boldly travel through the forest;
Think not now of turning westward,
For thy home is now in ruins,
And deserted as the camp is,
When the foe has fled for safety.
When thou com'st unto a cottage
Nestling on the forest's border,
With the jasmine trailing o'er it—
With the rose around its threshold—
Enter, and request the matron
To allow thee some refreshment.
I will cause her heart to open—

Cause her eyes to fill with pity,
When she sees thy poor condition.
Stay not long, for thou must travel
Far unto the shining Eastward,
Ere the day has lost its glory.
Be of comfort, now, and trustful,
'Zungari' will do her duty!"

So Lara went and washed himself in the brooklet, and then continued his journey as directed.

Pulling a branch off a tree, he broke it into a staff to help him on his way, and trudged on manfully. By-and-bye he came to the cottage "Zungari" had described, and after lingering some time plucked up courage to ask for something to eat.

A middle-aged peasant woman, with a pleasant smile upon her sunburnt face, came to the door and kindly invited him to come in. Placing a seat for him by a table at the window, she soon set before him a plain but wholesome meal. Lara ate with relish, for he had fasted long, and his walk had given him a keen appetite.

Besides, he was rather weak from loss of blood, although his wound was not a serious one. The woman cast occasional glances at him while he was eating, but refrained from asking him any questions concerning his position. Perhaps this, also, was the work of "Zungari."

Having satisfied himself, he rose to leave, and proffered his thanks to his generous-hearted hostess. She wished him a pleasant journey as he passed the threshold, and again eyed him curiously.

"But, little lad," she exclaimed, "you are very young to be wandering amongst the mountains all alone. Have you no one to take care of you?"

"Oh! yes!" answered Lara, "I have many kind friends, and expect to meet some of them very soon."

With this the woman appeared satisfied, and he departed.

This last incident gave him additional confidence in his spirit friends, and he marched forwards without a murmur.

On, on, he went towards the East, winding along the paths over the hills, down through the valleys and across the fields, into a much less hilly country. He passed several large farmhouses on his way, but did not endeavour to enter, although, about midday, he again began to feel hungry. On through quiet lanes he toiled, over stiles and through pleasant meadows where the young grass was springing up fresh and green, and the daisies beginning to bloom. Then the sun set far away behind him, and he began to be down-hearted, for he was footsore and hungry, seeing he had not tasted since morning—only at a brook by the wayside had he quenched his thirst. At length he sank down thoroughly exhausted, and burying his face in his hands, gave way to despondency.

"Oh! 'Zungari,' 'Zungari!'" he murmured, "Where is 'Zungari'?"

"Zungari is ever by thee—

Ever watching o'er thy safety.
Even now she brings thee comfort—
Brings thee tidings that will cheer thee.
Courage, Lara, be not downcast!
Do not linger, for the darkness
All around thee is descending.
Struggle on a little longer—
But a very little farther:
Just beyond yon little hillock
Lies a humble fishing village,
Where, in wretched huts and hovels,
Dwell the bold and daring fishers.
They are rough, but they are ready
To assist a forlorn stranger.
Rouse thee, then, and I will lead thee
To a place of rest and welcome!"

Lara struggled to his feet, and again toiled wearily onward.

In a short time he reached the top of the little hillock, and beheld the broad sea stretching far away before him, whilst at his feet lay the little scattered village of which "Zungari" had told him.

Here and there the lights twinkled in the little windows, and for these he directed his steps down the rough rambling road. He passed several of them without stopping, for he was waiting for "Zungari's" instructions.

Presently he approached a clean-looking little cot, standing by itself with a lamp burning brightly in a small corner lattice.

As he neared it, "Zungari" whispered "knock." So he went and did as commanded. The door was opened by a short thick-set old man, with bushy grey whiskers, and a keen glittering eye peering out beneath his shaggy, overhanging eyebrows.

He started when he saw Lara's forlorn condition, and exclaimed—"Hello, little 'un! What dost want? Thou seem'st as thou hadst burst thy moorings and run on a lee shore; hast lost thy compass, lad, or what?"

Lara hung his head but spoke not.

"Come in, little 'un!" continued the old man. "Thou mustn't stand there i' the cold. Art hungry lad?"

"Yes! sir," answered Lara. "I have travelled far and haven't eaten since sunrise."

Hearing this, the owner of the cottage turned abruptly inside, and called to a young sailor who was busy in the corner mending a boat-hook.

"D'ye hear that, Ben? The lad's starvin'. Stir thee timbers, and put some grub on the table."

Thereon the youth immediately left his work, and a dish of cold fish, supplemented by some warm potatoes from a pot on the fire, were soon placed before our hero.

"Now!" said the old man, "stow that away in thy little locker, and then maybe we will hear thy yarn."

Then he turned away, and, sitting down on a bench opposite his companion, took a short black pipe from the fire-side, lit it, and seemed to relax into thought.

"Don't be frightened now," exclaimed he after Lara had finished. "Make thyself at home; draw to the fire and we will have a bit chat. Old Will won't harm thee."

Thus appealed to, Lara did as he was desired. Drawing nearer the fire, he related his past history in a simple honest way that went to the old man's heart. Of course he omitted everything connected with his unseen friends.

"Well, lad," thoughtfully said Old Will, after a pause, "seems to me they'll be glad to be so easy rid of thee. Anyhow they're gone by this time, most likely, so there's no use going back. Ben and I make a shift for ourselves in this old tumble down, ever since the old woman died—God bless her! and if you like to throw in your lot with us in the meantime, till you look around a bit, we won't mind your little bit of pecking. Will we Ben?"

"No!" replied Ben, eyeing the lad with a kindly grin. "Pears we won't miss all that he can stow away—if that's the regular style of him," pointing to the remains of the repast on the table.

"That's all right, then. Make yourself easy, my lad. What's your name?"

"Lara, sir."

"Lara!" echoed Old Will, looking at Ben. "That's a rum 'un; never heard that 'un before. However, s'pose you bunk now. He can turn into my hammock, Ben. Ben and I" (turning to Lara) "are going out with the tide, and won't be back till morning, but you ain't afeared to stay yourself, are ye?"

"Oh, no, thanks, I have been used with that."

"All right, then, that's fixed, so Ben will see you tucked in, while I give a look at the boat."

Lara got to bed, but so exciting had the day been for him, that he could not let his mind rest. Shortly Ben went out and closed the door, and he knew he was alone for the night.

Whilst lying ruminating over his condition, he saw "Old Edwin" appear in the corner of the hut, and "Zungari's" sweet voice broke forth in the following soothing strain:—

"Rest thee! lonely one and weary;
Rest thee! for the night has come;
Though thy path was long and dreary,
Each step brought thee nearer home.
Not the home where mortals languish,
Not the home of grief and care,
But the home that's free from anguish—
Heaven is Home and everywhere.
Rest thee! Zungari is by thee—
Zungari, thy friend and guide,
Will remain in vigil nigh thee,
While the shades of night abide!"

And Lara was fast asleep with a smile on his face, and happy dreams passing through his mind.

How long he had been sleeping he could not tell, but when he awakened the sun was shining in at the little window, and Old Will's weather-beaten face was bending over him.

"Well, little 'un! How now? Better a bit, eh? That's right; now throw on your togs, and come and have something to eat, then you can have a look around you."

Jumping up he quickly dressed himself, and sat down at the table on which Ben had already set a savoury mess, sufficient, Lara thought, for double their number. But he opened his eyes when he beheld father and son tucking in, as if they had never tasted for days.

"Ah! little 'un," said the old man, noticing him, "you ain't used to the sea breeze yet. Why a chick could peck as much as thou. By-and-bye, when more used to this quarter, thou'lt stomach a sight more than thou dost now. Won't he, Ben?"

"Aye, that he will," said Ben, as he shoved a lump of bread into his mouth. "He won't know himself in a day or two."

"Now," said Will, "you'd better stroll around and enjoy yourself if you can, for Ben and I will be busy. It's a fine morning—wind son' west, and a walk along the shore will do thee good."

Saying this he led Lara to the door, and pointed the way down to the seaside. "Don't forget to turn in for grub at noon," said the kind old fellow as he turned to go inside again.

"Thank you kindly, sir, I won't forget that," replied Lara, as he moved away.

What a beautiful scene was before him! How his heart rose within him as he beheld it. There lay the little harbour

at his feet, with the fishing boats drawn up on the beach, and the fishermen busy about them; he could hear their merry laughs as they worked away amongst their nets. Beyond this was the sea, sparkling in the sunlight and rolling in with snow-white crests upon the sand. Away to the right were high beetling crags along which the waves rushed with terrible fury, breaking themselves against them. To the left was a small, roughly-built pier, jutting out into the water with a flag-staff standing at its extremity. Further along, the curve of the bay was surmounted by a long line of forest.

It was a splendid sight, and Lara stood gazing upon it like one entranced. He had never seen the ocean before, except on the previous evening, and that was in the darkness, and when he was tired and down-hearted. But now, refreshed and lighter in spirit, his eyes drank in the whole picture, with an enthusiasm and fervour that few can imagine. Gradually he wandered away farther and farther from the fisherman's cot, and reached the shore. The beautiful coloured shells were to him a new delight, and he gathered them one by one as he moved along. At length he reached the beginning of the crags, and sat down on a rock to rest. The dull, monotonous splash of the waves seemed to lull him into a sort of reverie. His mind wandered back over the Past, and as the indifference shown to him in his childhood rose vividly in his memory, he saw more forcibly than ever he had done before, what an encumbrance, how obnoxious, he had been to his parents. But what would become of him now. He had no one to turn to, no one upon whom he had a claim of friendship, and he could not expect the old fisherman to support him! What should he do? Whither should he wander? And, as he thought, his eyes roved away over the billows to the far horizon, where the clouds and the waters met. "What is beyond that?" he thought. What is beyond?—and the eager desire rose within him to roam away over that boundless heaving mass now leaping and tossing in the sunlight, and seek a place of rest far, far away! He had heard that the lands far away were beautiful—far more beautiful than the home at Benton! That the flowers were richer, and the birds more gorgeously painted, and the trees laden with luscious fruits. Oh! how he longed to rove away—away into those distant lands: to go where no one had ever been before, and wander in an earthly paradise!

These wild boyish dreams were cut short by the voice of "Zungari," but so pleasant were they to Lara that, for once, he almost felt her presence an unwelcome interruption:—

"Lara! in the fisher's cottage
There is rest and sweet contentment:
There is joy unto the lowly—
There is peace unto the troubled!
Wherefore wouldst thou farther wander?
Wherefore wish to toil and labour,
When there is a refuge for thee
By the fireside of the kindly?
Linger, yet, a while in patience—
Till thy limbs have grown and strengthened—
Till thy mind is more experienced;
Then thou wilt be abler—bolder—
To withstand the world's temptations.
Seek, once more, the good old sailor,
Strive to help him in his duties—
Strive to cheer him in his sorrow,
When he thinks upon his helpmate,
Who has passed beyond his knowledge.
This, and many deeds of kindness,
To the old man will endear thee,
And thou shalt become unto him,
Not a trouble but a blessing."

This counsel thrilled through Lara's heart, and so forcibly did it strike upon his mind, that he rose and exclaimed:—

"Yes! 'Zungari,' be my witness. As thou hast shown to me my duty, so will I labour to accomplish it."

Then he wandered back as he had come, and entered the home of his protector.

Ben and he were in the midst of their meal when he returned, but they gave him a hearty greeting, and bade him draw up to the table. During the conversation that ensued he learned that the name of the place was Foamy Head, and the little cottage itself—The Swallow's Nest; but it generally went by the name of "The Nest," for brevity.

"Yes!" said the old man. "We call it 'The Nest,' and there ain't no need of a fledgling like thee leaving it till thy wings are strong enough to bear thee."

(To be continued.)

A COACH AND SIX DRIVEN THROUGH THE VACCINATION ACT.—In Keighley and Leicester, the Guardians have ceased to enforce summonses. The Keighley Vaccination Officer's Report for the Bingley District during the six months, July to December, 1881, showed 25 vaccinations against 274 births. In Dewsbury, the Vaccination Officer reports that there are nearly 10,000 unvaccinated children in the town, and yet not a case of small-pox amongst them!

HAUNTINGS.

SPONTANEOUS PHENOMENA AT WORKSOP.

A very extraordinary affair has taken place at Worksop, and the people generally were in consequence in a state of great excitement on Saturday morning, when it was reported that "the spirits" had taken possession of a cottage house inhabited by a man named Joseph White, and had pretty nearly smashed all his belongings. White is a general dealer, and lives on the new building ground, a part of Sandy Lane. Early on Saturday morning, as the report spread, hundreds of people visited the cottages of which White's is one. What had taken place was the subject of discussion among scores of groups, and the excitement increased as the marvels of the previous night became known.

Joseph White has lived in the cottage in question for some years. It is divided in the usual manner by a passage from the next house, which serves as the road to the rear of the premises. His family consists of wife, an ailing child of two years, and an infant. There live with him his brother, a lad of twelve, and a lodger or two. An addition was made on Tuesday last, when a girl of eighteen came to stay with them until she got a situation. The girl was born in the workhouse at Worksop, and her mother lives in Worksop.

A little after eleven o'clock on Thursday night last, noises were heard in the house. That night White spent at Sheffield, but the family, the lodgers, and the girl were in the house, as well as some of the neighbours. Some movements were noticed among the crockery and small articles in the house, both in the back and front rooms, and a salt-cellar was thrown off the table several times, no one being near it, and it bounded up the stairs. A couple of milk measures followed suit, and made things lively by prancing up and down stairs several times. On the mantel-piece in both rooms were ornaments, and some of these were thrown down at times when no one was near them. Nothing was broken, and these strange antics were attributed to the brother of White, who had gone to bed, and was trying to alarm those downstairs. He was called to, but replied that he was doing nothing. This continued up to one o'clock, when things became quiet. White came home next day, and was present at the proceedings which took place on the evening of Friday. He says that about ten o'clock his brother came in, and after getting his supper went to bed. The remainder of those in the house had supper, and he sat with his boots off, while his wife put up some food for his brother to take with him to the pit next morning. A "fluttering" noise was heard at the back door, and was immediately followed by a similar noise inside at the staircase. Next was a noise of something coming downstairs, which stopped on the bottom step. He got up, opened the door, and found a cork-screw. He put it on the table, and it instantly vanished. This was followed by some coals, candles, and a surcingle, all of which likewise disappeared when put on the table. The articles on the mantel-pieces in both rooms now began to move about, and some falling down were broken. A glass salt-cellar on the table, which was being used by the wife, jumped right off the table, and when replaced jumped off again till part of the bottom came off, and its movements ended. Several cups and saucers did the same, as well as plates, while knives and forks fell about. There was a jar of good size on the table full of lard, and this too jumped to the floor and was broken. The next-door neighbours hearing the noise crowded in, and, as all were terrified, it was decided to remove the sick child to the next house, the opinions being that there were signs of its death. While the children were being taken away the movements of the smaller articles continued. Pictures in both rooms were thrown about and broken, and a clock which stood on a table at the side of a bed in the inner room was thrown down and broken. On the left by the door of the bedroom a chest of drawers, upon which were a pair of lustres and ornaments of various kinds, tilted itself on end, and all the things on the top were broken. The child next door appearing at this time to get worse, Dr. Lloyd was sent for. White about this time went into the front room, and found every drawer in the chest of drawers pulled out, although every one was locked previously, and a suit of clothes which had been put in the bottom drawer was lying in the drawer next to the top. The keys were in his wife's pocket.

Police constable Higgs saw some of these curious proceedings. He says that about twelve o'clock he met a man named Denton, who lodges with White. Denton told the constable that he had better go to White's, and he would see something that had never been known of before. On reaching White's, the back door was open, and Higgs stood for a few moments looking into the house, and distinctly saw a cupboard door fly open, and a large wide glass bottle bound out. It fell on the floor near the door, and after a moment or two rose again and went past him into the yard, when it fell on the ground and was broken. Higgs then went forward towards the inner room, and as he reached the door he turned round in time to see a looking-glass fall from some drawers behind him and smash itself on the floor. As he looked a cup flew from the table, going towards the back door, and this was succeeded by

a similar movement on the part of a jar containing flour, which stood on a bin near the window. At this time only himself and the man Denton were in the room, and both were some distance from the articles.

Dr. Lloyd says he was fetched to see White's child. He reached the house about half-past twelve o'clock, and, finding the child had been removed next door, went to it and operated on the abscess. The persons in the house told him what was going on next door, and asked him to step in. He found Police-constable Higgs in the room. What took place both saw. An Oxford picture-frame stood on a chair, and this left the chair and fell in front of him. The doctor asked a boy (White's brother) to pick it up, but he refused. At the end of the flour bin stood a china basin, and this the doctor saw rise into the air as high as some fitches of bacon at the ceiling, and then it fell at his feet, breaking into pieces. A movement of the lid of the bin was next seen, and the doctor, exclaiming that some one was in the bin, stepped forward and raised the lid, to find it empty. Remarking upon the strange proceedings, he said, "The devil must be in the house," and left.

This was followed by further manifestations, but all became quiet in the house soon after one o'clock. Higgs, the police-constable, remained in the house for a couple of hours longer, but neither White's household nor the next-door people went to bed. About seven o'clock next morning the disturbances began again, and the news spreading, hundreds of persons flocked to the neighbourhood. The spirit manifestations ceased again about nine o'clock on Saturday morning, and in connection with this Mr. Arthur Curra-s, a respectable working man, says:—"I heard of what had taken place and went to White's house. After standing talking with him at the yard fence, during which I could hear things knocking about in the house, White asked me to go in. I went in and followed him into the front room where the bed is, to see the broken articles lying on the floor. I noticed a clock hanging on the wall over the foot of the bed, and while White was showing me the nest of drawers I was startled by a loud crash behind, and on turning my head found that the clock had left the wall, and was lying on the floor in front of the fire-place some yards away, with its end knocked out. We went back into the house, and I saw a pot ornament, a dog, jump off the mantel-piece on to the floor and break. This was followed by a cream jug, which jumped off the table on to the floor and was also broken."

For the rest of the day nothing else took place till about four o'clock, at which time some bottles which had been placed on the mantel-piece in the bedroom were seen to fall and break, and a lamp glass cut some capers but did not break. Just before eleven o'clock on Saturday night people began to assemble near White's house, expecting a renewal of the previous night's proceedings. In the house at this time were gathered a score or so, bent on seeing all that could be seen. Some of these were gentlemen well known in Worksop. The room was lit by a low fire and a single tallow candle, and about the fire were gathered White's family, some of the people from next door, and some friends. Twelve o'clock came without anything taking place, and the whisper went round that there were too many present. The only incident apart from the shouting crowd outside was a stone coming through the front window. When one o'clock had turned White told the company that he knew why nothing had taken place, and that it was because one of those who had been in the house on the previous night was absent. He further stated that someone had told him that the strange girl had "overlooked" the house. He accordingly sent her away during the afternoon of Saturday, and that since her departure nothing had occurred. All hope of a further excitement being at an end, the company departed. Since then nothing further has been heard, and the "ghost" is said to be "laid."—*Leeds Daily News*, March 5.

RICHARD WAGNER'S BELIEF.

No. 9 of "Spiritualistische Blätter" contains a short but well-written article by J. U. Caviezel, in memory of Richard Wagner, and concludes the same with the great master's own Confession of Faith, as follows:—

"I believe in God, Mozart, and Beethoven, and in their disciples and apostles. I believe in the truth of the one indivisible Art. I believe that this Art comes from God, and lives in the hearts of all enlightened people. I believe that whosoever indulged but once in the sublime pleasures of this grand Art, is bound to her in devotion for all eternity, and can never deny her. I believe that through this Art all will be blessed.

"I believe in the damnation of all those who in this world dared to practise usury with the pure and noble Art, when they disgraced and dishonoured, because of the baseness of their hearts, and of their vile eagerness to gratify their lust.

"On the other hand, I believe that the true disciples of Music will be glorified in a spiritually fine texture of sunlit, fragrant euphonies, and united with the Divine Source of all harmony in eternity."

ED. GRAF.

Phrenologically, Wagner was the most remarkable man of the age. His massive development, fine texture, lofty spirituality, and lightning activity, gave his mind, a force, keenness and elevation, which rendered him an enigma to most

people. He was the centre of a life of contention, and his polemics will not be understood except by those who live on the same plane. His mental action went to excess, because it was a reaction against the petrified absurdities of the operative stage; and the momentum of his great mind necessarily passed to the opposite extreme. Great critics, who are supposed to speak friendly, fail to perceive the beneficial results of his action, as his School has no competent exponents. There will only be one Wagner: his "School" signifies a man being true to the God-given Art which may be his, and not ape threadbare formalities, or attempt to swing the mighty hammer of Vulcan. But the great critics cannot see this simple point, and Wagner is to them a fact of negative value. So the Mob has always treated the truly Worthy.

ENGLISH MEDIUMS IN AMERICA.

The eighteenth issue has reached us of "Light for Thinkers," a Spiritual weekly, published at Atlanta, Ga., U.S.A. It states that Mr. S. T. Marchant would give a farewell Lecture on the Sunday evening, as he would leave for North Carolina next day.

We quote part of a continued article on "Tests and test conditions," which alludes to several English mediums. The name of the writer is not given, but it may be Mr. Marchant, who sat in Mr. Towns's public circle, as he passed through London:—

"MATTHEWS.—Soon after my arrival in America, and while staying in Philadelphia, I attended an evening seance at Matthews' house, as an entire stranger. 'Prophet,' the medium's guide, repeated almost word for word and fact for fact, that which had been given through Towns in England—besides giving some other very remarkable tests of a strictly private character, which have been and are being strictly verified. 'Prophet' spoke through his medium, not only of what had taken place, but of that which would take place. Consequently here is no room for collusion, mind-reading, or hallucination concerning the principal facts of the communications. The welcome of Lily and her sisters in America, might have been suggested through MEDIUM AND DAYBREAK, say some. Just so; but as I saw Matthews some time before the paper reached this country, such conclusions would be very improbable, if not wholly impossible.

"HOWELL.—I know my friend will barely forgive the use of his name; but the test was so genuine that I must run the hazard of making him notorious also. While staying in Brooklyn, just previous to coming South, I happened to be in the office of the 'Psychometric Circular,' and while talking to a friend there, I saw a young gentleman groping his way to me. [Howell is very near-sighted and was born blind.] Extending his hand to me, he said: 'I am commissioned by one of my guides, Emmanuel Swedenborg, to welcome you, my brother. He says, moreover, that he had the honour and pleasure of speaking through your organization, on the second occasion of your control by spirits. Is this so?' I replied that he was quite correct; and I was indeed rejoiced to meet with him and his."

A SUBSTITUTE FOR LEATHER.

Dr. Fisher, writing on March 6th, encloses the following newspaper cutting, and remarks:—"The enclosed, which I cut out of the 'Daily Express' of yesterday, appears to be an answer to your remarks on the binding of OAHSE, especially the last lines":—

"There is nothing like leather," it used to be said in the 'good old times,' when the world was simple and the art of imitating natural products and materials was little, if at all known. But in the present age of progress, when science is displaying its inventive capacity in various practical forms, artificial substitutes for various materials are springing up on every side, and look so like the articles which they represent that even the best judges would fail to detect any difference. We publish to-day the prospectus of a new company, called the Veloplastic Company, which is being formed for the purpose of acquiring and working a patent invention for producing a substance so very like leather that an ordinary observer unacquainted with technical points would find it difficult to distinguish the real article from the imitation. The capital of the company is to be £100,000, in shares of £1 each. Thirty thousand of them have been applied for, 25,000 will go in part payment of the patentee for the transfer of his rights, leaving 45,000 to be allotted. Having seen samples of the artificial material, we have no hesitation in saying that even persons most conversant with the material might with confidence be challenged to point out in what respect the veloplastic substance differs from real leather. It has the same pliancy, and is not liable to break like enamelled or patent leather. The advantage of the invention is, that while it answers all the purposes to which leather is applied, it can be produced for a fractional part of the cost of the real leather. It has been subjected to the most trying tests of its pliancy, softness, and finish, and is so close a resemblance to leather that the most practised eye might be deceived by it. The directors of the company comprise some of the most eminent and practical

manufacturers in London, who are largely engaged in the leather trade, and capable of judging of the merits of any substances that may be used as a substitute. In other respects than cost, the artificial substance has greatly the advantage over leather. For example, it is not injured by grease or liable to be damaged by stains. It can be made of various colours, and also by another process can be made to imitate silks and damasks for window hangings and other articles of domestic use, which now, owing to the high price of leather and silks, are out of the reach of all but the wealthy classes. It is, therefore, likely to be a very popular fabric."

GLEANINGS FROM "THE CORNUBIAN."

IS IT A FIT SUBJECT FOR RIDICULE?

On a recent Sunday evening, at a chapel situated close to Redruth, a certain "local" is reported to have ridiculed so-called spiritual phenomena. He appears not to be aware that, among numerous other divines, John Wesley and Adam Clark were believers in such phenomena. Dr. Clark (the author of the best commentary extant) has placed on record the following statement:—"I believe there is a supernatural and spiritual world in which human spirits, both bad and good, live in a state of consciousness, I believe that any of these spirits * * may have intercourse with this world, and become visible to mortals." Further, for the information of the said "local," I will add that in 1869 the Dialectical Society, London, formed a committee (consisting of clergymen, doctors, barristers, scientists, and other learned men) for the purpose of investigating alleged psychological phenomena. The meetings of the different sections occupied nearly two years; and in the voluminous report published, the committee say:—"In concluding our report we desire to express our unanimous conviction, that the phenomena we have witnessed in the course of these investigations, do raise some most important questions in science and philosophy, and deserve the fullest examination by capable and independent thinkers." The "local" referred to will thus perceive that psychological phenomena are not a fit subject for ridicule.

PSYCHOLOGICAL EXPERIMENTS.

A friend tells me there have been some psychological experiments at Truro, with satisfactory results. The importance of this subject is gradually becoming recognised by educated persons. Who knows but that psychometry may some day play an important part in connection with Cornish mining? Only the other day I saw a notice of a meeting abroad at which wonderful statements of phenomena were made. To test the psychometric ability of a lady named Mrs. Lord, a minister handed her a piece of ore wrapped carefully in paper, which he insisted should not be removed. She at once described the nature of the ore, gave its quality, and even the depth below the surface where it was found, and other particulars; all of which were acknowledged to be true. Another person hoping to deceive the lady, handed her a piece of ore from some remote place, but she gave a correct account of it. It transpired at the meeting that her advice, accompanying descriptions, had proved profitable to speculators. Perhaps some day by means of psychometry adventurers will be enabled to sink directly upon paying lodes, and thus prevent the great losses now so common in connection with mining. And yet stupid people are crying, "Cui bono?"

OBITUARY.

HENRY BRAYN, LIEUT. R.N.

Raised to the glorious Spirit-land, on the 5th of March, 1883, from his father's residence, Highfield, Henry Brayn, Lieut. R.N., second son of Colonel Brayn, Jersey, in the 33rd year of his age.

HIS END WAS PEACE.

The river and the ocean past,
The tranquil Haven reached at last!
Rest, Dear One, with the happy, rest
With those whom love of God has blessed;
Landed, not stranded, on the Shore,
Where winds and waves can harm no more.

London, March, 1883.

S. C. HALL.

MRS. M. A. PEARSON.

Passed on to the higher life, February 22nd, 1883, Mrs. M. A. Pearson, of Sunnybrow, aged 33 years. Previous to her departure she felt the fulness of the power of Spiritualism, and knew that she would be able to visit again those she left in the flesh. Her remains were interred in Crook Cemetery, on Saturday, February 28th, by Mr. Dunn, of Shildon, assisted by Mr. Scott, of Darlington. The service was quiet and orderly, and made a deep impression on the assemblage.—JAS. DUNN.

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

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

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

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, MARCH 16, 1883.

NOTES AND COMMENTS.

It is something remarkable that A.T.T.P. has never heard of the "Henderson Bequest," for the furtherance of Phrenology, particularly the works of George Combe. A cheap edition of the "Constitution of Man," called the "Henderson Bequest" Edition, was circulated largely, and tended greatly to make Combe's teachings widely known. We understand there is a deal of money yet remaining, the trustees not knowing what to do with it. The Control indicates genuine Phrenological knowledge; evidently, knowledge which the Recorder did not possess, as, in transcribing, certain technical terms were erroneously rendered. It will be disputed with some that Conscientiousness and Concentrativeness are not "reflective organs," though they are powerful auxiliaries to reflection, by inducing retrospection, connectedness of thought, and moral carefulness in arriving at conclusions.

"Little Lara" is noteworthy, as being a record of reliable personal experience in respect to that form of mediumship which it illustrates. Such born mediums are largely independent of circle and circumstances, and their powers are perfectly trustworthy.

If our would-be scientific investigators, who do not believe unless they see, had been in White's cottage, at Worksop, they would have had an inconvenient amount of ocular demonstration "in the light." What a powerful medium the servant girl must be! The manifestations may not attend on her at other times, because of the absence of certain complementary circle influences resident in White's family. Her plane of spiritual development does not seem to be lofty, and it would be better for herself and others to allow her mediumship to lie dormant.

Mr. Husk commenced his series of sittings at 61, Lamb's Conduit Street, on Saturday evening. Besides a few friends, one stranger was present, a gentleman from Manchester, who had never attended a sitting of the kind. The direct voices, touchings with spirit-hands, and other physical phenomena were very good. The fairy-bells were carried about, and played on in a wonderful manner. At the close a voice manifested, and sang a verse of—"Come home to the childer and me," in true Lancashire dialect. The spirit stated that he had lived at a place called Todpit, near to Rochdale, and had been killed in a coal-mine. He was born in Cornwall, but moved to Lancashire when a child. Mr. Husk's usual sitters know nothing of the spirit but what has been stated in the direct voice. It was a very convincing circle, and the influences were good. Mr. Husk will continue to sit at the same place on Thursday and Saturday evenings. Only well-recommended sitters will be admitted.

THE ANNIVERSARY ENTERTAINMENT.

It will give pleasure to all to know that the Committee have secured the presence of Mr. T. Everitt, in the Chair, at Nemeyer Hall, on Wednesday, the 28th. Mr. and Mrs. Everitt have, for a very long time, held a useful and honourable position in the Movement, and Mr. Towns has been associated with some of their circles. The Speech from the Chair cannot fail to be of interest. In other respects the programme is being well filled up, so that it will be quite ready for publication next week. As a high-class entertainment, it will be well worthy the attention of the public; but the chief charm of the meeting, to Spiritualists, lies in another direction, yet all in accord with the voice of song, and the sound of the "trembling string."

It is to be hoped that the 5s. and 2s. 6d. tickets will be applied for at once, that places may be filled up all along the line. Let it be seen how eagerly Spiritualists strive to be near the front, when good is to be done with the price of tickets.

Mr. J. Burns, will give a Phrenological seance, for the benefit of Mr. Towns's fund, at Quebec Hall, 25, Great Quebec Street, Marylebone Road, on Tuesday evening, March 20, at 8.30. Each person examined will contribute 1s. It is an excellent opportunity of obtaining an examination at a low rate, and help the fund at the same time.

Mr. Rita will give a seance for the benefit of Mr. Towns's Fund, at the Spiritual Institution, 15, Southampton Row, on Wednesday evening, March 21st, at 8 o'clock. The contribution will be 2s. 6d. Places must be engaged in advance. Only well-known Spiritualists will be accepted. There will be a great demand to secure this opportunity, as Mr. Rita's mediumship is not accessible to general sitters.

Mr. and Mrs. Herne's seance, on Wednesday evening, realized £3 for Mr. Towns's Fund. Notwithstanding the large attendance, the manifestations were very satisfactory. It would not be advisable to have such a full attendance at Mr. Rita's circle on Wednesday next, so intending sitters had better apply and be accepted in advance of the time of meeting.

The Committee cordially invite Mr. Towns's brother and sister mediums, throughout the country, to hold sittings on behalf of the fund. It may come their turn some day.

THE LIABILITIES.

To James Burns.—Dear Sir,—In response to your appeal, find enclosed a P.O.O. for £1, as an aid to clear the way.

In so far as one's position is the result of following good advice, there can be but little to fear.

Soon or late, ample compensation must overtake the individual who suffers wrong, or evil, incurred at the hands of others.

There can be no better shield or protection of an individual from evil, than his own confidence in his Creator.

Hoping you may realize, to the fullest extent, the blessing of faithfulness to that Central Source of Life, Light, and Power within your being—your Creator,—I am yours truly,

17, Thorn Tree View, Queen's Road, WM. JACKSON.

Halifax. February 26th, 1883.

Letter from a kind lady on the Continent:—

Dear Mr. Burns,—I felt pained in reading your article in the MEDIUM, to see that you had not been helped out of your difficulties as I had hoped you would have been, and truly sympathize with you and your family for all you must have gone through of late.

It grieves me that just now I cannot send you any help, but hope in a month or six weeks to be able to remit you something.

It seems incredible that all true Spiritualists, and the readers of the MEDIUM, who, I am sure, must appreciate its worth, do not come forward in a body to your relief.

Will you not think it unkind, dear Mr. Burns, if I venture a remark on the subject of making, through prayer, our requests known to God. I speak from experience, and can witness to the truth of this, even as regards money. When the latter is asked for, in order to make a good use of it, I have not the slightest doubt but that the request is granted.

Are not, perhaps, your difficulties allowed in order to prove to you the efficacy of prayer; prayer offered up in faith, believing that He will answer? I can assure you that even some sick people, given up by doctors, and considered in the last stage of consumption, and one who has lain helpless on a bed of pain for more than ten years, have recovered in some days, (in some cases a few hours), through prayer, and prayer alone.

Also received: Mr. J. Haigh, 3s.; Per Mr. B. Short—Mr. B. Short, 1s., Mr. Withers, 6d., Mr. Slothers, 6d., Mr. Young, 6d., Mr. A., 1s., Mr. M., 6d., A Constant Reader, 1s. Our best thanks for the letters as well as contributions. The small amount, and the sentiments expressed, indicate some great and impending change.

CIRCLE & PERSONAL MEMORANDA.

MARRIAGE.—On the 14th instant, at St. Mark's Church, Albert Road, Regent's Park, Mr. W. F. R. Weldon, only son, now living, of Walter Weldon, Esquire, to Miss Florence Tebb, eldest daughter of Mr. and Mrs. William Tebb, of 7, Albert Road, Regent's Park, N.W.

SPENNYMOOR.—We had Mr. J. Dunn, of Shildon, and Mr. W. Hills, on Sunday, who delivered two powerful addresses, afternoon and evening, in the large Club Room, adjoining the Waterloo Hotel, to large audiences.—D. MORGAN.

Mr. McDowall has sent on a further article on his philosophy of existence, thinking the lecture of "Zollner" through Mrs. Richmond a suitable opportunity to re-introduce the subject. He observes many points being taken up by recent writers, showing that this matter is making progress.

FAVERSHAM.—I was chosen on a sub-committee at the Institute, some time ago, to select £50 worth of new books. I asked for Crookes on "Spiritualism," and Wallace's "Miracles and Modern Spiritualism," which were accepted without much objection.—D. CHAMBERS.

NEWCASTLE-ON-TYNE.—Mrs. E. W. Wallis has been giving Tyneside friends a treat this past fortnight. She has been giving a course of six Inspirational Addresses on the "Philosophy and Religion of Spiritualism." The eloquent and truly spiritual manner in which these were rendered won the hearts of all who had the privilege to hear them. Many expressions of surprise and delight were manifested at the advent of this new worker in the Movement, and cordial wishes that she may become a power in our midst. Societies and others should extend invitations to her and keep her fully employed. The audiences were the largest that have been seen for some time at Weir's Court, excepting on Sunday evening last, when the very severe weather fully accounted for absentees. A cordial vote of thanks was given to her at the termination of her engagement, wishing her God-speed in her new path. Whilst in the North she also gave a special address to ladies only, and also one to the friends at North Shields, whose room was crowded to hear her, and it passed off with great enthusiasm.—ERNEST.

A CHALLENGE TO THE LIVERPOOL CLERGY.

The following letter has appeared in the "Liverpool Courier":—

To the Editor of the "Liverpool Courier."—Sir,—I see by an advertisement in your to-day's issue that Mrs. E. H. Britten, the eminent lecturer and Spiritualist, challenges the Rev. J. H. Skewes (who has been lately delivering discourses on Spiritualism) or any other Liverpool clergyman to debate any phase of Spiritualism in a public hall in this city for as many nights as any of the Rev. gentlemen may feel inclined. This is an opportunity given to those who have been patronising conjurers and tricksters to come forward and debate the subject from an intellectual and philosophical standpoint. I trust that if the Rev. Mr. Skewes feels himself unequal for the task some of the other patrons will be found willing to do so. A hall can be taken and chairmen appointed—each speaker to have a certain time allotted for reply—the proceeds, after paying expenses, to be handed over to a Liverpool charity. Hoping this challenge will be accepted and arrangements made to carry out same,—I remain, yours, etc.,

JOHN FOWLER.

St. Ann's, Sefton Park, March 12, 1883.

SPEECH ROOM OF THE HIGH SCHOOL, WILLESSEN.

On Tuesday evening the Rev. Dr. Bayley, of Kensington, delivered the second of his present course of lectures, the subject being—"The Angels; who are they?" The Rev. gentleman showed, most conclusively, that the Miltonic theory of angels existing before the creation was entirely mythical, being drawn from Babylonish sources, and having no foundation in Scripture. He then proceeded to show that "Angels are men in lighter habits clad, and men are angels loaded for an hour," and, referring to the resurrection, he quoted the words of the Apostle Paul, "That which thou sowest, thou sowest not the body that shall be," (1 Cor., xv., 37.) but that, as the seed is sown in the earth and does not come up seed, but a perfect plant; so the material body being sown, the spiritual body rises perfected in the human form into the spiritual world, and the material body is dispersed into its original elements to serve new uses. In conclusion, the lecturer exhorted his hearers to live the heavenly life, and thus to get heaven into themselves.

The lecture throughout was listened to with marked attention, and the questions that were asked at the close of the evening showed the interest taken by the audience in the proceedings. The answers were in all cases loudly applauded.

THE NEW GAS.

OPINIONS OF THE PRESS—A SCIENTIFIC REPORT.

LIGHT, MORE LIGHT, AND BETTER LIGHT.

There is no better evidence that a man knows nothing about the matter than to hear him ask—What new thing has Spiritualism given to the world? He does not know of any such bequest, and then arrives at the wise conclusion, that it is impossible for Spiritualism to be of any value whatever.

All of us are subject to slight disappointments, and give utterance to depreciative sentiment, when Spiritualism refuses to be our hobby-horse, and leaves us to our own resources in affecting our selfish purposes, to be frustrated in which, is often the greatest blessing which could happen.

The sole purpose of earth-life, of life in all phases, seems to be to give man experience, by which he gains growth, as a man. Spiritualism undeniably enlarges man's experience; presents him with fresh problems for solution; and therein consists its greatest use. Therein is it an ever fresh and new thing, bestowing ceaseless blessings on humanity.

The objection will still be pressed, that these fresh problems are not solved. "All is darkness, mystery, perplexity," cries the ignorant doubter. "Spiritualism instead of making existence more comprehensible—instead of adding to man's wealth, it only the more inextricably entangles his mind, and reveals to his despondent perceptions the poverty of his powers and the ambiguity of his destiny."

Exactly so: if the alphabet did not appal the youngster, there would be no necessity in his undertaking the toilsome journey to the Temple of Knowledge. The fault does not lie in learning, but in the student, but he has this consolation: if others have gained knowledge and become learned, so may he.

The grumbling nibblers at Spiritualism may be answered in the same terms. If they find no good in Spiritualism, the absence of good must be looked for in themselves; if they realize no use in Spiritualism, the ineffectiveness must be found in their own mental constitution; if they see no new truths, new methods and applications in Spiritualism, their own eyes must be at fault. Surely the universe is not to blame, because the blind man cannot see it!

There are not a few persons who have read the MEDIUM from No. 1, and they peruse each succeeding number with increasing zest. Ask them if they have found anything new, true, or good, in Spiritualism. They are best able to give an answer; they ought to know.

Not a week passes but these columns bear witness to something entirely new or striking. Three weeks ago the Spiritualistic origin of OAHSE was set forth, and who will deny that a "New Bible" is not a novelty; and, moreover, it is a good Bible, and one that is consistent with itself, and the Almighty One that is acknowledged as the Source of all things. Then followed a new philosophy of existence, not for the first time stated in these columns, but eminently Spiritualistic.

This week we announce the introduction of a New Gas, a report on which, appeared, for the first time in any paper, in the MEDIUM, for August 20, 1880. A second article was given on March 24, 1882.

In three successive issues of the MEDIUM we have, then, three phases of unfoldment, which, taken together, cover the whole area of human interests. (1) The New Bible, Revelation; (2) The New Philosophy of Natural Phenomena, Intellectual; (3) The New Gas, Practical! And these three instances of the most comprehensive character, extending only over the brief period of three weeks, have had their parallels, in some form, many times since the introduction of Modern Spiritualism.

On approaching the realm of psychology, or a consideration of man's immortal future, it is impossible to think a thought or formulate a sentence without falling back upon the resources derived from Modern Spiritualism. Art, Literature, Philosophy, Science—modern thought as a whole—is permitted with the aroma of Spiritualism, which, if extracted, would leave as a residue, a mass of dead mentality, revolting to the state of the human mind in this year, 1883.

We say, were it not for what Spiritualism has given us, it would be impossible for man to think the thought of to-day. But all this has grown on us imperceptibly, and we do not realize the importance of the changes of which we are the subjects, and of the source from which they emanate. Will not some Rip Van Winkle suddenly appear amongst us, and compare his habiliments of thought, worn by him forty years ago, with those which are the fashion now?

We have said, in the articles already published, what we have observed respecting this New Light; and now it only remains for us to quote the opinions of other organs, in corroboration of what we had previously reported. We have received many inquiries as to the progress of the New Gas; now we are in a position to reply:—

FROM THE "MORNING POST" MARCH 1, 1883.

THE CHAMBERLAIN LIGHT.—A number of ladies and gentlemen attended yesterday afternoon at 10, Lower Belgrave Street, for the purpose of hearing an explanation of the new process of producing illuminating gas, recently patented by Colonel Chamberlain. Among those present were Lord Bingham and the Hon. G. Bingham, Lord Ashley and Lady Harriett and the Hon. Miss Ashley, Lady Catherine Coke, Lady Borthwick, the Hon. Mrs. Armitage, the Hon. Kenneth Howard, Mr. Weigel, Mr. Rolls of the Hendré, Sir John Monekton, Mr. Pinches, Mr. Parish, Mr. Outler, Mr. and Mrs. Luxmore, Mr. Trollope, Mr. W. Gilbert, Mrs. Ripley, and Mr. Vesey Fitzgerald. The process of manufacturing the gas from petroleum was shown and lucidly explained to the company by Mr. Percy Armitage, and all present seemed to be impressed with the simplicity of Colonel Chamberlain's method and the excellence of the results. The new process may be briefly stated to consist of decomposing petroleum oil and water (four parts petroleum and one of water) in a small iron retort heated to redness by means of coke, coal, wood, or gas. The gas as it issues from the retort contains no other impurity than a small amount of tar and carbonic gas, which are got rid of in passing through a small purifier containing water, where it is cooled, condensed in volume, and deposits its tar, thence proceeding into suitable gas holders. The gas is next diluted with three times its volume of "red-hot" atmospheric air. Professor Hutchinson, who has made a scientific and practical investigation of the subject, says that the greatest novelty of Colonel Chamberlain's invention is the introduction of red-hot air during the decomposition of the petroleum oil and the generation of the petroleum gas, in which condition he has proved by numerous experiments, that air must be admitted to the retort to bring about the necessary combination for producing a permanent and non-condensable illuminating gas. The apparatus and manufacture of Colonel Chamberlain's gas are very simple and entirely free from danger and unpleasantness. The gas is absolutely free from sulphur, and in burning does not blacken ceilings or injure plants, a proof of which was afforded by the perfectly healthy condition of the evergreens and flowers over and near to which gas has been kept constantly burning for several months past. According to Professor Hutchinson's report gas produced by this new method is cheaper, and of higher illuminating power, than ordinary gas. The Colonel's patent, he says, is a very valuable invention, and "will fulfil a public want long felt, more especially by the higher classes of society, where an independent and domestic method of manufacturing good illuminating and heating gas is required."

FROM "THE TIMES," MARCH 2.

AIR GAS.—An ingenious method of gas manufacture, resulting in a very good light, has recently been perfected by Colonel Chamberlain. The materials from which the gas is made are petroleum, water, and air, and the process is simple, cleanly, and apparently safe. [The article goes on to describe the method of making the gas, and thus concludes.] The resulting gas is stated to be of twenty-one candle power, and to possess the qualities of elasticity and permanence. Various trials have shown it to be a good travelling gas and free from humidity and deposit. It is reported to contain no sulphur and only a trace of carbonic acid, to deposit no soot or other impurity in use, and to cost only 1s. 6d. per 1,000 cubic feet to produce, all expenses included. These good points—save that of cost—are for the most part demonstrated by means of a gas producer which has been fitted up at No. 10, Lower Belgrave

Street, Eaton Square, and which we recently inspected. The furnace is about 3ft. square in plan and 4ft. high, and is stated to be capable of producing 100 cubic feet of gas per hour. The good quality of the light is shown by colour tests, and its innocuous character by the healthiness of some plants and shrubs, which are unaffected by its daily manufacture and use. It has already been adopted in one country mansion, and there is no apparent reason why, with care in manufacture, it should not do good service where coal gas or other source of artificial light is either expensive or unobtainable.

The "DAILY CHRONICLE," February 10, describes the process, and concludes:—

It is also pointed out that the fact of the light not heating rooms does not debar it from being used for cooking purposes, as heat-properties in gas depend upon the pressure and arrangement of burners. If desired the gas might be mixed with coal gas, and according to the account given it would travel well for a distance from gasometers. No change from the present gas pipes and fittings would be necessitated by the use of this gas, chiefly made from oil.

The "RAILWAY RECORD," of February 14, gives a favourable notice, and "IRON," March 2, in the course of a lengthy article, says:—

This process is the invention of Colonel Chamberlain, and the product is a gas of high illuminating power and at a low cost, two very desirable qualities It gives an excellent light, as was demonstrated on our recent visits to No. 10, Lower Belgrave Street, Pimlico It will thus be seen that the Chamberlain light possesses many advantages which commend it for use wherever the ordinary sources of artificial light are either too dear or unobtainable. Having regard to this fact, and to the circumstance that with care it is very easy to manufacture, we do not see why it should not meet with a wide adoption.

"PUNCH," March 10, in "Essence of Parliament," introduces an engraving, representing a human figure floating over a waste place, bearing a light, on which is inscribed "Radicalism." Below is the legend: "The Chamberlain Light,"—at the same time characterising the Birmingham School and the New Gas.

SCIENTIFIC TESTIMONY.

A report on "The Chamberlain Light," by Henry Hutchinson, Esq., C.E., F.C.S., Gas and Chemical Engineer, &c., addressed to "F. Watson Mackie, Esq.," supplies information which seems to have entered into the composition of the newspaper notices alluded to above. It is dated "54 and 55, Tower Chambers, Moorgate Street, City, February 21, 1883," and states that:—

In compliance with your (Mr. Mackie's) request of February 5, to make an independent, scientific, and practical investigation into the manufacture, properties, and applications of the new illuminating gas recently patented by Colonel Chamberlain, and now being made at 43, New Broad Street, City; and also at 10, Lower Belgrave Street, Pimlico, under the direction of Percy Armitage, Esq., I have much pleasure in stating that from the above date, these gentlemen have very kindly placed each of the aforesaid gas producing stations at my entire disposal, at the same time offering me every assistance they could during the numerous trials I have from time to time made to conduct a fair and impartial investigation into their mode of manufacture, the kind of plant used, the method of purification adopted, the proportions of oil, water, and air used, the qualities of the gas made for illuminating and heating purposes, its photometrical or illuminating power, and lastly the residual substances obtained as waste products in the manufacture of the aforesaid gas.

I must admit, on entering upon this investigation into the merits and demerits of the "Chamberlain Light" with the view of making an independent Report I was somewhat biased in my opinions, owing, possibly, to my daily intercourse with the managers and officials of some of the largest gas-making works in the kingdom, where I have had good opportunities of examining the latest and best methods in use of producing cheap and good gas. I deemed it next to impossible to manufacture, at a cheap rate, from petroleum a thoroughly good illuminating gas, possessing sufficient elasticity and permanency to travel through long lengths of pipe mains exposed to sudden and continued change of temperature, much below freezing point, in contact with water stored in tanks or under pressure without condensation taking place and the gas losing some of its illuminating and valuable properties. But I have failed to realize these defects.

The apparatus and method of manufacture are then described, pretty much in the language transcribed from this report by the newspaper reporters quoted above. He then gives the composition of coal gas and the new

gas. The former contains only about six-and-a-half per cent. of light-giving gases, while the latter gives light-producing gas equal to twenty-one-and-a-half per cent. The question of cost is then gone into; 3,000 cubic feet can be produced for 6s., allowing for interest on capital, tear and wear, and every possible outlay. But the residue is valued at 1s. 6d., so that the new gas costs 1s. 6d. per 1,000 cubic feet; but 800 cubic feet of it will give as much light as 1,000 cubic feet of ordinary coal gas. The value of the residual products are then discoursed upon, and the report closes thus:—

In conclusion, as the result of my examination of "Colonel Chamberlain's Gas," etc., I beg to state that:—

1st. The apparatus is very simple to make or obtain anywhere.

2nd. The Colonel, starting with pure materials, avoids the introduction into his gas of impurities only known to coal gas makers.

3rd. "Colonel Chamberlain's Gas" does not contain Sulphur, or Sulphur compounds, nor Naphthaline.

4th. His gas is easily purified by water alone, without the use of oxide of iron or lime (always a loss in coal gas purification.) The gas can, therefore, be made without the least offensiveness in any house or mansion.

5th. The "Chamberlain Gas" will travel any distance through large or small mains, without any deposit or condensation taking place at any temperature of the air from twenty degrees below freezing point to the highest known temperature of the atmosphere.

6th. The gas may be compressed (14 volumes or more into 1 cubic foot) and will remain under compression any length of time without losing any of its illuminating properties, thus rendering it available for underground railways, steam ships, sailing ships, tunnelling and mining purposes, where a pure gas made at a cheap rate is indispensable.

7th. This petroleum gas may be used as ordinary coal gas is used, for heating and cooking purposes when burnt in the ordinary atmospheric gas burners.

8th. Meat, poultry, and fish may be cooked directly in contact with the burning gas without communicating any unpleasant taste or smell to the joints during cooking. This cannot be done by ordinary coal gas, owing to its sulphurous qualities, etc.

9th. Colonel Chamberlain's gas is the cheapest as well as the brightest and purest that I have seen.

No doubt copies of this report, containing many of other particulars, may be obtained on application to Percy Armytage, Esq., at either of the gas-producing stations.

To return to our peculiar province, we may close by observing that coal gas is not only offensive but injurious to sensitive temperaments, particularly females. Spiritual science urges us to adopt all known means to influence the surroundings of mankind, so that the intuitions and spiritual faculties may be kept in a healthy state, with their power unimpaired, ready at all times to perform their exalted functions. This New Gas meets the requirements of the nervous system most admirably, and it is not surprising to hear that inquiries are being made respecting it by those near the top of the social scale. But though the best, it is no luxury exclusively the portion of the wealthy,—none of heaven's blessings are:—it is the cheapest as well as best, and, being so, there is no reason why it should not be as universal as fresh air and sunshine.

PROGRESS OF SPIRITUAL WORK.

EXETER—ODDFELLOW'S HALL, BAMPFYLDE STREET.

The meetings held during the last week, were, as usual, well attended, and select circles for the development of mediumship were very successful. The position of conductor in these circles is an extremely easy and agreeable one, or the spirits have found, in Miss T., a medium through whom they can assume the sole management of the developing work,—selecting sitters, checking disorder, assisting all the mediums, and giving minute directions in everything. This lady's mediumship seems to be unique, as she is fully conscious, yet perfectly under control of the unseen power; whilst, like a schoolmistress, she is made to superintend the circle, keeping everybody and everything in proper place and harmony. Oftentimes, in circles, I have seen mediums run wild, and phenomena in disorder, and have wondered why the spirits could not control their own work; it is plain, however, that where proper conditions are found, all will be harmonious.

Miss T. is a quiet unassuming person, of excellent disposition, and seems to take to Spiritualism and mediumship—or these do to herself—quite as a matter of course. No matter how many mediums may be present, her presence seems to be a guarantee against wrong selections and arrangements, disorder or inharmony.

I would like, by permission, to call attention to a couple of paragraphs, by the Editor, in last week's MEDIUM. The Editor says:—"Mr. Ware, on the other hand, seems to defy all conditions implying isolation or selection." This is quite true as regards my own external work as a teacher and organizer, but the statement will not strictly apply beyond that. The inner work of selection and development of mediums belongs, of course, to the spirits, and in this we perceive the utmost care and wisdom manifested. For example, in our Thursday circle last week, there were six mediums at work; four of them with paper and pencils, writing voluminously, all being assisted and superintended by Miss T., under control of her guides. The question is—Have these six friends been taken at random? Nay, but they are as the wheat sifted from the chaff; they are all of the most unexceptionable character, thoughtful, pious, earnest, and influenced, so far as we can judge, by purely benevolent motives. As we look at them we are struck with the marvellous wisdom and care displayed in their selection. I would say further, that the select circles are kept distinct from the general meetings; none being allowed to attend the former without an invitation from the spirits, which, in itself, implies careful selection. We welcome all to our general meetings, but the spirits are particularly cautious and decisive in selecting mediums. Thus the external and the inner work go on in perfect harmony. I feel it of some importance to make these explanations, as the Spiritual Movement here is growing rapidly, and is destined to grow and to become established on a large scale. Our spirit-friends told us long ago of the great work which would be done in Exeter, and their predictions have been abundantly confirmed by the leading London mediums. The predictions given me through Mr. Towns, in September last, have been fulfilling in an extraordinary manner during the past five months, and we can clearly see the realization, in due time, of the whole symbolical description then given through him. We can see, in the near future, hundreds of truthseekers coming to our "church," but even if it be thousands, the spirit-world will take care of their work through the selected instruments.

The other remark by the Editor is, that "It was a very select 'circle' that witnessed the transfiguration." True, and the more select now the better for particular and select phenomena; but the Pentecostal meeting was not so select, yet look at the grand results! Whilst we do not undervalue select circles, where sitters can witness transfiguration scenes—indeed, we have ourselves arranged a circle of five this week, for materialization, but what we aim at particularly is the reproduction of Pentecostal outpourings; and of Primitive Christianity, with its beautiful scene of universal brotherhood:

"And many wonders and signs were done by the apostles. And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men as every man had need. And continuing daily with one accord in the temple, and breaking bread from house to house did eat their meat with gladness and singleness of heart, etc., etc."

Notwithstanding, in all that I have here said, there is no antagonism between my views and those of the Editor; we are merely presenting different aspects of the same subject.

Five mediums took part in the circle on Sunday morning; at the evening meeting Mr. White and Mr. P. were controlled to speak. OMEGA.

March 5.

The meetings held during last week were remarkably prolific in mediumistic developments, the whole being as quiet and orderly as the unfolding of the bud and blade in other departments of Nature. True, there are occasional storms and disturbances in the spirit-circle, as in the physical atmosphere. There must needs be: the agitation of diverse spiritual strata, or spheres, being productive of cross currents in this, as in the other. Kindly Nature, however, universally tends to an equilibrium, and if we will remain passive and harmonious, calm will soon be established. Disturbances are far oftener the creation of the "circle" than of the invisible powers around.

On Monday evening, there were three new mediums, (females). Two of them were entranced at this their first sitting, and clairvoyantly saw and conversed with recognised friends in spirit-life. On coming to, they both vividly remembered what they had seen, and wept much thereat.

On Tuesday evening, at our select circle, there were sixteen present. It was a meeting of extraordinary power, most of our chief mediums being present thereat. Through one, brilliant addresses were delivered from unseen intelligences, who respectively wrote their names as follows—"Benjamin Disraeli," "Thomas Carlyle," "Byron," "Pusey," "Mrs. Hemans," "John Wesley," "Charles Darwin," "Ben Jonson." Other mediums were entranced to see and describe spirits, and others to write copious communications.

On Wednesday evening, at Newton St. Cyres, suggestive

addresses and pictorial representations were given through Mrs. C.

Thursday evening, another large and busy circle. On Saturday evening we commence sitting for materialization; Miss T. being the medium.

We had an excellent meeting on Sunday morning; there being clairvoyance, writing mediumship, and trance speaking, the whole being extremely enjoyable. In the evening the writer had the privilege of addressing a good congregation, and at the circle that followed, Mr. P. was controlled to deliver a good address.

In addition to the above, our mediums have attended circles held amongst various classes in the city. Such is the kind of work our "Spiritual Church" is doing here. OMEGA.

MRS. HARDINGE-BRITTEN AT LEEDS.

Mrs. Britten's visit has been a success. On Monday evening "Spiritual Inquirer," who wrote the letter over that signature, which appeared in last week's MEDIUM, presided. He introduced the lecturer with the following speech:—

Ladies and gentlemen,—If I had been told, two months back, that I should, to-night, preside over a meeting called to propagate the claims of Spiritualism, I should doubtless have said, "Well, it is within the range of the possibilities, but it is completely out of the range of the probabilities." I was then in harmony with the denouncers of Spiritualists, for I deemed it a mark of common sense and intelligence, to sneer at and to treat with scorn, the affirmation that the spirits of the dead could or did, in the present day, under any circumstances whatever, hold converse with man in the flesh. I considered it the delusion of fools; or that they were the dupes of knaves. The bulk of the audience to-night, I assume, are as firmly established in the like honest convictions, and further, that the Spiritualists themselves stand in imminent peril of their souls' welfare. Force of evidence has compelled me:

Firstly,—To throw aside all prejudice.

Secondly,—To feel that there is some foundation for the teachings of Spiritualism.

Thirdly,—That the Spiritualists themselves are as intelligent, as honest, and sincere as any body of our fellow-creatures can possibly be.

I have, within the past two months, with my own ears and eyes, wide-awake, and in full possession of my senses, seen, through the agency of a medium, at my own home and elsewhere, things which I cannot explain away by any yet discovered law of nature. "Whence comes it?" I ask. My Spiritualistic friends tell me that it is the agency of spirits: My non-Spiritualistic friends tell me it is Mesmerism, or Animal Magnetism. To the latter I have replied: "They are forces of nature: may they not be used by unseen intelligences?" Here let me say that I am most unwilling to become a convert to the teachings of Spiritualism, because it is novel. I would cling to the soul's anchor, as shown in the doctrines around which the memories and the associations of some of the greatest minds of Christendom cluster—they who taught and who died for their conviction of the truth. Nay, it seems to my mind, as a friend of mine has expressed it, a species of faithlessness, to entertain for one moment, a doubt of the doctrines and alleged truths of the reformed religion. But I believe God has given me a mind of common sense and clear judgment, and if, then, I honestly and dispassionately investigate a new phase of the mysteries of life—and who will dare affirm that there are no mysteries—and in that process, meeting with evidence of almost positive proof, I feel that I ought to succumb. I was asked to take the chair to-night, and my manhood refused me the privilege to decline. I felt it to be a certainty: that I should run the gauntlet of surprise and lofty pity in the minds of three-fourths of the audience, for in any way countenancing the so-called "blasphemous pretensions of Spiritualism."

Well, I am here;—but I do not declare myself a convert, and last evening I said to Mrs. Britten that I did not consider myself a Spiritualist, and that I suspended my verdict for further proof.

I thus stand between Spiritualists and non-Spiritualists! Knowing that I have, on either side of me, true honesty of purpose and conviction of soul. On the one side, it is affirmed, that investigation has brought them into the light of spirit-communications; while, on the other hand, it is affirmed that the spirit of God, only during the Bible times, visited the sons of earth, but ceased when He completed His work of goodness to man, at the ascension of Jesus to heaven.

Both of you cannot be right; and one thing is certain—that either here or hereafter, one side must acknowledge the correctness of the views of the other. I ask you, then, to dispassionately listen to, and calmly sit in judgment upon the statements of the speaker. Mark me, I say the speaker; for Mrs. Britten affirms, and I believe her, that she utters only the words of her spirit-controls, who were once men upon the earth; that she has not gone through any special preparatory studies for this work, also that she rejoices that the spirits of experience, from the bright realms of bliss and joy, should honour her poor self with such a glorious work—of turning

upon mankind a flood of light to reveal the darkness of human prejudices, and the errors that have clustered for ages around the traditions of the past. If this be true: how stupendous it is! All impartial and uninitiated minds stand aghast at the assumption, but resolve to investigate the thing for themselves, conscious that one ounce of experience is worth more than a whole world of learned speculative theories.

Mrs. Britten claiming such a source of intelligence, invites you, ladies and gentlemen, to bring your keenest watchfulness and common sense to bear upon the statements you will hear. Permit me to caution you, not to let prejudice and old-fashioned teachings warp your judgments and usurp the throne of reason, or you may be deluded that it is common sense, and not unreason that rejects the proofs and the facts brought before you.

At the close of the lecture, anyone may put questions touching the subject-matter of the discourse, and therefore I, for the sacred cause of truth, express the hope that opponents will have the courage to publicly express their impressions, and not go away and be like moral assassins, to stab your fellow-creatures with ridicule and scorn, in the arrogant assumption of superior intelligence. Be honest, be courageous, and be generous. Then, if you have the truth with you, you will do your duty, and will pluck us as brands from the burning.

GATESHEAD.—Mr. T. G. Gray gave a trance address to the members of this Society on Sunday last, on "The Utility of Spiritualism."

A Tea and Concert is announced for Easter Monday in aid of the Society's funds. Tea at five, Concert at seven. It is to be hoped that all will unite in supporting this effort, seeing that the members of this Society are mainly working men, and whose efforts in the cause are very praiseworthy and deserving recognition.—ERNEST.

MANCHESTER.—Mechanics' Institute, Major Street. On Sunday last at 10.30 a.m. an Experience Meeting was held, at which several of the members spoke as to the principles and teachings of Spiritualism, in relation to the moral development of character. At 6.30 p.m. Mr. Richard Ash, a new Manchester medium, appeared for the first time on the public platform, and his spirit guides delivered an address on "Duty," which was rendered in a very earnest and impressive manner, and considering that the medium was an uneducated man, the delivery was considered very good and satisfactory.—J. E. LIGHBOWN, Sec. M.S.S.S.

NEWCASTLE.—The Rev. H. Batchelor (Congregationalist) preached in the Central Hall, on Sunday evening last, on "The Spirit World." He took as his text, Jacob informing his sons that he would go down into the grave, which the lecturer said properly translated meant the World of Spirits. In the course of his lecture he said that the ancient Hebrews accepted the doctrine of a spiritual immortality as an assumed fact; no further proof was required, hence the divine prohibitions against the invocation of Spirits. The lecturer then explained the correct interpretations of the words used in the Old Testament to denote spirit invocation, and in an impassioned peroration deprecated the means used by superstitious people (!) to put themselves in communion with the other world. These were those who had left the churches, because of being sceptical, and had degenerated into superstition; the boundary line between scepticism and superstition, being, he considered, very narrow. Several Spiritualists were amongst the audience.—ERNEST.

NUMBER OF THE BEAST.—I observe that the occult meaning of numbers, has lately occupied the attention of some of our readers of the MEDIUM, especially with regard to the number of the Beast, in Revelation. I have read somewhere, I think in some Unitarian book, that the numbers equivalent to the Hebrew letters contained in the words "Cæsar Nero" amount to 666, and that consequently Nero was the Beast. Some Hebrew scholar might work that out. The cabalistic value of numbers seems to have been determined somewhat as follows: Simple numbers relate to Divine things; numbers of tens, to Celestial things; numbers of hundreds, to Terrestrial things; and numbers of thousands, to things relating to some future time. There are a great many instances in Revelation in which numbers are mentioned, and it would seem as if the writer liked to indulge in mystery. The exact meaning he intended to convey can of course only be a matter of speculation to us, for each number, cabalistically, relates to many different things, and who can now determine which one was then referred to? The number 6 is said to be the number of perfection, and the number of redemption (the Hebrew servant was to serve his master 6 years); it is also the number of man. 666 is also the number of Sorath, the spirit or daemon of the sun, which number and name would be used to produce any evil solar effect talismanically.—NEPTUNE A.

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SPIRITUALISM AND SECULARISM.

A CONTRAST.

To the Editor.—Sir,—As a constant reader of the MEDIUM and the "National Reformer," and as both papers are of the same size, I have frequently been struck with the seeming dilatoriness of the Secretaries of the Spiritualistic Societies, in sending weekly reports of Meetings to the MEDIUM, in contrast with the Secular Societies. I find in the "National Reformer" for March 3rd, there are forty-seven weekly reports, whilst on the same date of the MEDIUM, there are but ten. I don't know what my brother and sister Spiritualists think of the matter, but with me, nearly the first thing I do when I open the MEDIUM, is to look it over to see how our Spiritualistic brethren are getting on; and, seeing so few reports, I am apt to conclude at times that the Cause is going down in different localities. Some years ago the Leicester Society agreed that a report should be sent every week to the MEDIUM, if the Editor would kindly insert it, which has been done, with scarcely an omission, for years, and which I have reason to believe has been appreciated by our brethren throughout England. If one Society can do it, why not another? as the cost per quarter is so little, and the information so valuable to those who care to know the progress of our beloved Cause.—Yours fraternally,
J. BENT.
Leicester, March 12, 1883.

MEETINGS, SUNDAY, MARCH 18th, 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 "Christian Miracles."
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 as a Personal Need."
SUNDAY LECTURE SOCIETY, St. George's Hall, Langham Place, at 4. Moncure D. Conway, M.A., on "The Condition and out-look of the British Stage." Admission 1s.; 6d.; and 1d. The Society's Lectures will be resumed in October.

PROVINCES.

BARROW-IN-FURNESS.—75, Buccleuch Street, at 6.30 p.m.
BATLEY CARR.—Town Street, 6.30 p.m.: Mrs. Dobson.
BELPER.—Meeting Room, at 6.30.
BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Mrs. Sunderland, and Mr. Holdsworth, Keighley.
BIRMINGHAM.—Oozell Street Board School: Miss Allen. (Hours not sent.)
BISHOP AUCKLAND.—Temperance Hall, Gurney Villa, at 6 p.m.: Mr. Thompson, Hunwick; Mr. Tewart, Sunnybrow.
BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, 2.30 and 6 p.m.: Mrs. Riley.
Wade's Meeting Room, Harker Street, Bowling, 2.30 and 6 p.m.: Miss Harrison, Shipley.
Spiritual Lyceum, Oddfellows' Rooms, Otley Road, 2.30 and 6 p.m.: Mr. Briggs, Bingley.
EXETER.—Oddfellow's Hall, Bampfylde Street, at 6.30. Rev. C. Ware.
GATESHEAD.—Central Buildings, High Street, at 6.30 p.m.
GLASGOW.—164, Trongate, 11.30 a.m.: Mr. Dewar; 6.30 p.m.: Mr. David Anderson.
HALIFAX.—Spiritual Institution, Peacock Yard, Union Street, 2.30 and 6 p.m.: Mrs. Illingworth, Bradford.
KEIGHLEY.—Spiritualist Lyceum, East Parade, 2.30 and 6.30 p.m.: Mrs. Scott and Mrs. Ingham.
LEEDS.—Tower Buildings, Woodhouse Lane, at 2.30 and 6.30: Mr. Armitage, Batley Carr.
LEICESTER.—Silver Street Lecture Hall, at 11 a.m. and 6.30 p.m.: Miss A. Cotterill.
LIVERPOOL.—Rodney Hall, Rodney Street, Mount Pleasant, at 11 a.m. and 6.30 p.m.: Mrs. E. H. Britten.
MACCLESFIELD.—Spiritualists' Free Church, Paradise Street, at 6.30 p.m.: Rev. A. Rushton.
MANCHESTER.—Mechanics' Institute, Major Street, 10.30 a.m. Mr. R. A. Brown; 6.30 p.m.: Mr. Johnson, Hyde.
MORLEY.—Spiritual Mission Room, Church Street, 6 p.m.: Mrs. Wilson, Ossett.
MIDDLESBOROUGH.—Granville Lecture Rooms, Newport Road, at 10.30 a.m. and 6.30 p.m.: Mr. S. De Main.
NEWCASTLE-ON-TYNE.—Weir's Court, at 10.30 and 6.30.
NORTH SHIELDS.—Bolton's Yard, Tyne Street, at 6.30 p.m.
OLDHAM.—176, Union Street, at 2.30 and 6 o'clock.
PLYMOUTH.—Richmond Hall, Richmond Street, at 6.30: Mr. H. Pine.
SOWERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at 6.30 p.m.: Mr. A. D. Wilson, Halifax.

PLYMOUTH.—The Annual Tea and Meeting has been unavoidably postponed until Wednesday, March 21st, at 6 p.m., when it will be held at the Buckland Hall, corner of Buckland Street, near the Millbay Station. Our apologies are due to our friends; we hope they will attend in large numbers.—R. S. CLARKE, Hon. Sec.

THE FERRY HILL DEMONSTRATION.

Dear Mr. Burns,—I hope the Spiritualists of Ferry Hill will endeavour to put into practical operation the excellent suggestion made by Mr. Goodchild in your last issue. Whit Monday being a general holiday, it will certainly be suitable for the purpose in view. A more central place could not very well be selected. The project meets with general favour in my immediate vicinity, and all well-wishers of the Cause desire that the idea may be carried to a successful issue. Of course it will be necessary to compile a programme of proceedings, to avoid waste of time and conflicting arrangements at the last. Not only will the influence for good be of a pronounced character on the general public, but an exchange of thought and sympathetic feeling will be very beneficial to all concerned.—Yours faithfully, C. G. OYSTON.
Hunwick, Willington, Durham, March 12, 1883.

In your last issue I noticed a proposal to hold a Demonstration of the Spiritualists of the North, at Ferry Hill Station on Whit Monday. I have conversed with a great many friends in our locality on the subject, and I find that the proposal meets with general approval. The proposed place of meeting is certainly well chosen, as it is without doubt the most central point that could be found, being within easy distance of both North and South Durham, and also Northumberland and Yorkshire, so that we might have a very large gathering of friends, and, therefore, become more and more united in the bonds of social fraternity. I hope that this matter will be taken up and carried out to a successful issue.—I am, sir, yours, JAMES DUNN.
22, Redworth Road, New Shildon.

[The friends should elect a small representative body to carry out the necessary arrangements. Then a local representative in each locality could report progress to the Secretary, Manager, and secure complete harmony of operation.—Ed. M.]

ANNIVERSARY CELEBRATIONS.

On Sunday, April 1st, the Spiritualists of South Durham District will celebrate the Anniversary of the Advent of Modern Spiritualism, in the Temperance Hall, Gurney Villa, when several friends in the district are expected to be present to take part in the proceedings. There will be two Services: in the afternoon, at 2, and in the evening, at 6 prompt. Tea will be provided at 6d. each. All friends are cordially invited.

LEICESTER.—Silver Street Lecture Hall. On Sunday evening two Normal Addresses were delivered to a good audience, by Mr. Bent and Mr. Bailey. Both addresses were well received; afterwards Miss Cotterill's spirit-guide gave some remarkable spiritual descriptions to strangers, which were recognised by them. On Sunday evening next, Miss A. Cotterill will occupy the platform.—R. WIGHTMAN, Sec.
74, Mostyn Street, Hinckley Road.

QUEBEC HALL, 25, GREAT QUEBEC ST., MARYLEBONE ROAD.—Sunday, March 18th, at 11 a.m., a Seance, Mr. Savage Medium. Evening, at 7 prompt, Mr. MacDonnell on "Christian Miracles."—Monday at 8, the young friends have arranged for a happy evening, by the kind permission of Mr. Wilson.—Tuesday, at 8.30: A Phenological Entertainment by Mr. Burns. Heads examined 1s., proceeds to be appropriated to Mr. Towns's Testimonial.—Thursday, at 8.30, Meeting of members and friends of the Society for Utilization of Waste, to develop the idea.—Friday, from 3 to 5, Mrs. Hagon attends to diagnose and treat Women and Children. Voluntary offerings. 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.

BIRMINGHAM.—At Oozell Street Board School on Sunday, March 4th, Mr. Wallis delivered two addresses. The audiences were rather small, but very intelligent. The lectures were very fine. We have very little opposition now, the people are beginning to comprehend the subject.—On March 11th, Mrs. Groom delivered an address in the evening, on "Martyrs." We had a large audience, the room being full. The subject was splendidly handled; the audience was spell-bound. Four poems were given, on words given by the audience. Then Mrs. Groom gave spirit-descriptions to the people in different parts of the room. To hear fathers, mothers, sisters, and brothers, and little children described, was very touching, the people full of emotion, and the tears rolling down their faces. Mrs. Groom has been giving clairvoyance now for the last two years, and it is beginning to tell on the people. We have had all classes of people to get clairvoyance, and it is making a deep impression on them. The parsons are at their wits' end to stem the tide that is flowing against them. It is the undercurrent talk of all Society in the town. We are certainly making progress, though it does not appear on the surface. We have added to our list of local lecturers, Miss Allen, and she has done us good service. She takes our platform next Sunday.—COR., March 12th,

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MR. J. J. MORSE'S APPOINTMENTS.

LONDON, Sunday, March 11th, St. Andrew's Hall, 14, Newman Street, Oxford Street, W. Evening At 7 p.m., subject: "Spiritualism as a Personal Need."

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.

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.

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TO CELEBRATE

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AND THE

20TH YEAR OF THE MEDIUMISTIC GIFTS OF MR. TOWNS,

WILL TAKE PLACE AT

Neumeyer Hall, Bloomsbury Mansions, Hart Street, W.C.,

ON

WEDNESDAY EVENING, MARCH 28, 1883.

An interesting Programme of Vocal and Instrumental Music will be performed, and during the evening Mr. W. Towns will be presented with A PURSE OF MONEY in recognition of the many uses rendered to the Cause of Spiritualism by his Mediumship.

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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.

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