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AND TEACHINGS OF

SPIRITUALISM.

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SPIRITUAL HOMŒOPATHY,

(Like Cured by Like: *Similia Similibus Curantur*).

THE BRAZEN SERPENT.

(EVIL ITS OWN CURE)

A SERMON by the VEN. ARCHDEACON COLLEY, Canon of St. Peter's; Preached in the Cathedral, Pietermaritzburg, Natal, January 21, 1883.

"And the Lord sent Fiery Serpents among the people, and they bit the people; and much people of Israel died."—NUMBERS, xxi., 6, 7, 8, 9.

Too strongly can it never be insisted, that mischief is of man's making and not of God's sending. His Hand is ever golden. His touch is ever the touch of infinite tenderness. "He is good to all, and his tender mercies are over all his works. For the Lord upholdeth all that fall, and raiseth up all those that be bowed down. He sendeth his rain alike upon the just and the unjust, and is kind to the unthankful and the evil:" While his divine influx, (with creation, recreation and restoration ever charged, to repair the evil and remove the wrong and support the good), flows forth into the world continually, and clothes itself with beneficence and brightness and beauty.

Yet do we read that "God did send fiery serpents among his people, and they bit the people; and much people of Israel died." Whereas the truth was they brought affliction upon themselves. Their punishment was the outcome of their perversity. The woe was in exact accordance with their wickedness. The corrective was the semblance of their crime. The suffering was the correspondence of their sin. For to accomplish the highest good for all, the All Good graciously permits evil to be its own executioner: permits the whip to lodge in every wickedness: permits every sin to bear in its bosom its own smart. For of permission only, and that for our eternal good, does Jehovah suffer mischief to befall us: and never is it of the Father's ordination that distress should overtake us, or any evil be our lot. "Oh give thanks unto the Lord for he is good, for his mercy endureth for ever."

Were we not so blind to providences surrounding us, and blessings masking often in the disguise of evil, we

should see that every outward infliction was parallel with its inward cause, even as the fiery serpents that bit the people were but the embodied symbols of their corrupt states and bad moral condition.

For the outward punishment is but the milder sign of the greater punishment within, which the soul endures. Which punishment, again be it remembered, is not permitted for punishment's sake, but as the process to a restoration that henceforth shall be above the power of suffering and death.

For death as we know it really is life perverted. All life is from the great source of life—God. No suffering, no sin, no pain, no misery, no disease, no plague, can attend its flowing forth.

But when perverted—when God's own life and health and joy and glory and brightness and blessing have to pass through zones of evil, spheres of misery, wretchedness, corruption and sin, then blessings are twisted into curses, and the order of heaven becomes the confusion of earth, and the raging monstrous disorder of hell. And from that inverted kingdom, where God's own light is quenched in darkness; where the true is stifled for the false; where the good is crushed for the evil; where the noble is degraded to the base; where the pure is shamed by the foul, and where holy love is jeered at for unhallowed lust—from this sad kingdom of malignity and disorder—from this vile under-world, (where the spirits of the utterly corrupt congregate and press around man, to infuse into mind and heart their horrid infestations, and inject into this world—through him—their hateful poisonous life), from thence come all diseases that flesh is heir to. From thence come mental blindness: moral depravity; and strong delusions that fill the world with knaveries and cheats, political and theological—untold woes and miseries with vices social, and calamities and confusions national. From thence, also, vile essences of inverted and disordered life, well up into physical being, filling refuse matter with the impure creations of the hells. Hideous monsters are then concreted into structural existence; and the vicious activity of the nether life develops plague upon plague, while the hells overflow with horrid and disgusting forms, that embody themselves in the disorderly elements of nature.

Hence come ferocious beasts of prey, with venomous reptiles, and everything noxious, malignant and repulsive. Hence come the horrible deformities of nature

the vile excrescences upon a beautiful world: the hideous passions that blast fair Eden in its loveliness, and turn its smiling glories into desert wastes and barren solitudes: that filch the world of joy and peace, and leave their rooted sorrows. For from whence else may come all the evils that afflict the three kingdoms of nature,—animal, vegetable and mineral? From whence come the evil brood of serpents; ravening beasts and birds; deadly hemlock, aconite and nightshade? All good things are from God and heaven; and all evil things are from Satan and hell. A continual influx from heaven recreates and sustains all things good, and vitalizes them, and quickens them, and saves them from the reeking putrefaction of hell and death. So, alas, alas! a continual influx from hell generates the vile and the vicious; producing the foul, the filthy and the feculent, and perpetuating miseries untold, and evils most rampant and rapacious. From thence come the tares of earth's fecundity in hellish things: from thence come the nameless horrors that devastate the moral universe of man: from thence come spiritual wickedness from within, and sins embodied from without in human guise and multitudinous form, as seen in repulsive reptiles, pestilential insects, noxious animals, cadaverous zones; disease engendering animalculæ and incubating germs of death.

For it is not the pure life of God which is thus embodied in such destructive and hideous and vicious forms, but God's life perverted: goodness warped to evil: blessings changed to curses by transmission through hellish natures, and infernal spheres. Say not, therefore, that God did send fiery serpents which bit the people, but perpend the matter more wisely, and see how the serpent nature had been petted and indulged: the reptile nursed in the bosom, its painted skin admired, its subtlety approved; until, like every sin indulged and cherished, sported with and loved, it coils itself around the foolish heart, and ropes itself, and twines its snaky scales in folds about us in convolutions strong, and stings the soul at last to madness and to death.

It is remarkable how little people enter into the spirit of Scripture relative to these things.

What is the meaning now of the Psalmist, for instance, when he says: "Thou shalt tread upon the lion and adder, the young lion and the dragon shalt thou trample under feet?" Or, how shall we apprehend Christ's words when, speaking of the benefits of true discipleship, he said, "Ye shall take up serpents"? Is it that we may with impunity play with snakes and not be bitten? or tread upon the adder and take no hurt? No, the meaning is more gospel, more vital. It is that with true godliness in the heart, and genuine Christianity in the life, we shall be unharmed in those evil zones, and infernal surroundings, and spiritual spheres that are the outlets into this world of the abominations conceived and manufactured there in the world of evil causes—thence hither sent, ultimated into bodily existence.

A very suggestive expression conveniently has come into recent use, as when speaking of any opposition, bitter feeling, or unamiable sentiment that some action conscientiously taken in hand on our part may unfortunately excite, we say we shall "wake snakes" on the matter. For the snake nature, the serpent character is largely native in us all. It represents the egotistical disposition in us. It is self-love in the human soul—The everlasting ego; I; myself; snake-like coiled up, asleep within.

The tree of life, in the centre of the garden of the soul, has just got this horrid serpent twisted round it, and it is continually saying to our earthly affections, as in the divine allegory it said to Eve, "Yea hath God said ye shall not do this or that? Ye shall not surely die—do it, what does it matter?—please yourself, and don't be under any restraint,—live free, and enjoy life—stick at nothing, take care of number one—every man for himself, and the devil take the hindmost."

This is the hiss of the serpent. This is the crooked wisdom of the serpent. This is the low reptile nature of the snake. It is Self in the centre of the soul instead of God: and the circumference drawn from such a centre we all know the unfortunate character of—zig-zag.

Self hatches all manner of subterfuges and lies (says an eloquent preacher), from the ready falsehood of the small habitual knave, to those mischievous contrivers of grand schemes of deceptive theology, not according unto God and truth, but in miserable accord with the fashion of the hour, and the disposition to make the Commandments of God of none effect: trying to make religion consist in the tremendous delusion that we can claim all Christ's merits, not one atom of which belongs to us, and to shift upon the holy Jesus, all our monstrous sins, not one atom of which belongs to Him. Life is nothing; love is nothing; virtue nothing; character nothing; obedience nothing; only belief—the belief (under any circumstances at any moment), of what these strange teachers say and teach, which they call Faith—saving faith!

O Self! Self! Self! what juggles are these thou playest with reason-gifted man! "Thou hatchest," truly as says the prophet Isaiah, lix., 5—"Thou hatchest cockatrice eggs, and weaveth the spider's web. He that eateth of the eggs dieth, and that which is crushed breaketh out into a viper."

The trail of the serpent is seen over all such soul-destroying, God-dishonouring, doctrines as these. Heaven help us to crush the Hydra. For such selfish schemes of salvation suggest a course of conduct that, but for God's infinite pity, would be wholesale damnation to the human race.

Do we think we are going to live like a devil, and die like a saint? Do we think we are going to work for sin, and not get its wages? Do we think we are going to dodge Satan, after all his trouble with us? Well, perhaps, we have not put him to so very much trouble: for evil comes so naturally to some of us, that I am disposed to think we sometimes make Satan really ashamed of himself, on account of his blundering unskilfulness to play the fiend as easily as we do.

"Men are not so bad as this," some of you are saying to yourselves. "Be fair, sir, and give the devil his due."

Well, my friends, if we did, I guess some of us would be suddenly missing.

You think I am too rough on human nature with my hard words, but here is the mistake:—it is not human nature I'm against,—that God has glorified, and made divine: what I want is to lash the serpent nature out of the dehumanized portion of it, and exorcise the obsessing powers unseen of evil from it:—to make the snake element in us know its proper horizontal prone condition, and not lift itself insolently erect, to dominate, and enslave, and tempt, and defile, and deprave, and seduce, our better angel nature.

We wish to see less of ancient Serpent Worship revived in modern times, under the disguise of reticent astuteness, cute selfishness, or desperate endeavour after the main chance.

We wish to see less of this spirit of devil worship manipulate our creeds, and formulate our doctrines,—preaching God's partiality to one, and wrath, anger, fiery indignation and vengeance on another.

We wish to see the wisdom of the serpent sanctified and hallowed, and not separated from the harmlessness of the dove. For without the dove to sing and soar towards heaven's gate, the serpent, cursed beyond redemption, must crawl, and creep, and grovel in the dust, and our earthly nature, and get the better of our diviner.

O Self! Self! Self! thou serpent, sensual, subtil nature—avaunt! and quit the regal chambers of the soul! Give ear to the voice of the charmer, charming never so wisely, saying, "Take my yoke upon you and

learn of me, for I am meek and lowly in heart, and ye shall find rest for your souls."

But why all this outcry against self? Is it to have no part or lot in creation? Yes, "in creation," is the earth cry: but listen to the echo of that cry that comes quavering down from heaven, and the word is *re-creation! re-creation!*

"Re-create in me a clean heart, O God; and renew a right spirit within me."

Well but (say you) is not Self-preservation the first law of Nature? Yes, yes, my brother; but let me tell you that Self-sacrifice is the first law of Grace.

Self-preservation! Self-sacrifice!—Self-sacrifice! Self-preservation! and our future happiness depends on the right, wise action of the see-saw.

Rest we now in the loves and delights of our outer life, as the Israelites hankered after the serfdom of Egypt with its flesh pots, and loathed the bread of heaven, and we shall have to know zones of misery and spheres of evil, such as they had to traverse, when fretful, impatient, discontented, and rebellious, the spirit of the old serpent within, developed fiery serpents without. For it is an eternal law—merciful, beneficent, and wise—that we should be tormented with the very embodiment of our lust and sin.

Evil is its own cure. *Similia similibus curantur.* "Moses made a serpent of brass, and put it upon a pole, and it came to pass that if a serpent had bitten any man, when he beheld the serpent of brass he lived."

There is Spiritual Homœopathy for you! Like cured by like! Is it not wonderful this Bible of ours? What may we not discern in it?

Some one once wrote in it, "Here is a book unto which every body comes to look for his own particular opinion, and finds it." Yes, naturally so; for as truth is one at the centre, (and there is God) so every human mind, and thought in the human mind, fibred unto God (whether at the circumference of this planet, or the infinite circumference of boundless immensity, where suns, and systems, and undiscovered worlds roll on for ever) is attuned to some grand chord of truth vibrant in Holy Writ.

Like cured by like—Spiritual Homœopathy—*similia similibus curantur.* Bitten by fiery serpents, the people look upon the Brazen Serpent and are cured!

Evil its own antidote!—*Quod erat demonstrandum.*

I earnestly, therefore, pray that I may suffer for my daily folly. I desire the woe in merciful agreement with my wickedness; the smart parallel to my sin.

It is mean-spirited not to pay for our lark. It is downright cheater to think we are going to have our fling, and escape its consequences.

Hence it is against all equity and sense of right to preach Christ's pains as a set-off against our perversity: his holy life against our unhallowed mischievous existence.

Be not deceived by such a gospel. God is not mocked with such creedal chicanery. "For, behold, whatsoever a man soweth, that shall he also reap."

Now it is said that wherever there is the nettle, there also is the dock. It is fully agreeable with divine order that this should be so. Indeed, with our better methods every year for the correction of evils physical or moral, material or mental, I apprehend that no disease will be permitted where there is not at hand its specific remedy.

Spiritually it has always been so. The antidote has ever attended the mischief, or at least ever since, and I am sure before, St. Paul wrote—"Where sin abounded grace did much more abound." For in the sin but let us, gracious God, acutely feel the smart, and grace we then may know is not yet all withdrawn; since sensibility doth witness still for some degree of life remaining.

'Tis insensibility, shamelessness to guilt, that woefully declares the deadness of the soul, and is prophetic of the second death.

Hence the beneficent provision of pain, to indicate when things go wrong within. Hence also the aphorism—"The knowledge of a disease is half the remedy." For to see what is the root-cause of our trouble, is power in store for its uprooting.

In such like, therefore, 'mid confusion and pain was it to the snake-bitten Israelites; while to see the Brazen Serpent was *similia similibus curantur*, the Homœopathic cure.*

Or wad some Power the giftie gie us

To see oursels as others see us!

It wad frae monie a blunder free us, and foolish notion—

In life or faith: in business or devotion.

For snake-bitten are we: mad with the rabies of self. Hence the Christ-life in us is to give us the power promised by Jesus when he said: "Behold, I give unto you power to tread upon serpents and scorpions."

The Banner of England—St. George and the Dragon—grandly illustrates this important spiritual fact.

I once saw in Milan Cathedral an ancient picture illustrative of this: and it threw much light upon, and gave point to, the old English legend of St. George and the Worm.

For the modern Dragon was the ancient Worm—the monstrous serpent. It was the mediæval apprehension, therefore, in this case, of the classic myth of Apollo slaying the Python: another phase of Hercules wrestling with the serpent, roped around him, twisting in convolutions strong—man and reptile in mortal conflict: the triumph of our higher over our lower nature; of our angel-hood over our self-hood: of our diviner spiritual part, over our earthly carnal propensities.

And as the Serpent of Brass which Moses made had to be lifted up from the earth, so could not the Hydra with which Hercules waged war, be slain so long as it touched the earth: even as sin cannot be conquered while, cleaving unto earthly things, our evil desires go out in act.

For as the humanity of Christ was lifted up—"as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up"—first crucified, then glorified—so must our nature crucify in itself, its affections and lusts, and be mortified ere it can be glorified. Our baser faculties being sublimated, till the carnal submits to the spiritual, and the body yields rule to the soul, and nature is lifted up to grace.

So let the serpent first be abased—then exalted: and be our motto the vigorous classic command—*Attundite serpentem deinde serpentem attollite!*

I once saw this very suggestively illustrated—The serpent abased and the serpent exalted. It was at Offchurch, in Warwickshire, a pretty village near my native place, the home in ages past of Offa, one of the Saxon Kings of Mercia; and it was at the interesting old Saxon Church where I was taking Sunday duty, in the absence of the Vicar.

The foundation-stone of the ancient porch of the time-worn structure, to the right on entering in, was silently eloquent with lessons of profound wisdom. Beneath the pavement several stone coffins had been discovered, of a shape, judging from one left out as a curiosity, resembling some I have seen in Egypt, and in the Catacombs of Civita Vecchia, at Malta, and in a desecrated Mahommedan burial-place at Allahabad in India. The foundation-stone itself was resting on another stone of great antiquity, in which was cut the figure of a serpent, crushed by the weight of the sacred edifice built upon it; the bruised head just protruding forth, twisting in contortions of pain suffered by the mangled body beneath.† In symbol thus setting forth

* Another instance of Scriptural Homœopathy may be instanced, Exodus, xxxii., 20—Idolatry cured by a titration of the Idol—The golden calf which Moses destroyed:—"And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and straved it upon the water, and made the children of Israel drink of it."

† The subtlety or wisdom of the serpent, among other interesting respects, consists partly in this: that so long as it can preserve its head from injury it will expose its body to

the important spiritual lesson of keeping under the serpent; the Church having power over the Old Serpent; and the serpent principle in man of sensual proclivities, and tendencies to evil, being subdued and kept down by the choice hewn stones of truth compacted, and the heavenly virtues that constitute the Church within:—The serpent abashed, and the godly fabric triumphant reared upon it:—Christ, the chief corner-stone, bruising the serpent's head, and the truly wise, built up with Him, rising in solid majesty and pinnacled glory of architrave, frieze, foliated capital, springing arch and battlement, and tapering steeple—*minimus in summo**—towards heaven. The serpent abashed; the man exalted. The animal crushed; the true human elevated. The reptile slain; grace regnant.

The serpent exalted was, likewise, in figure represented in this old church; over one of the windows of the chancel of which, outside, towards the south, being a rude carving of the serpent made to bend round with the curvature of the mullion at the top; but clearly not for ornament; the incongruity of its position and general appearance suggesting its purpose rather for the sake of the correspondence and symbol than for mere idle effect. And the lesson taught is deep and significant and encouraging. It urges a moral lifting up of the serpent, and, in intention, is of parallel meaning with the lifting up of the brazen serpent by Moses in the wilderness: An exaltation of the lowest faculty of the mind, and the most earthly attribute of our nature to a higher degree: The sanctification of fleshly appetites and passions that are of the dust—the esoteric serpent's food.

And in the elevation of the serpent, roped in semi-circle round the chancel window, the symbolism in this case hints how the windows of heaven in man—the high rational and perceptive faculties of the soul, open to the light of truth—are glorified, not stultified, when the redeemed human, having lost its sting of evil and hurt, carries its wisdom upwards, and consecrates its natural powers—"being wise as serpents"—to the illumination and illustration and enlightening of the world, relative to holy things, and the sacred and mystical, and practical and secular work of the Church below, according to the architecture and purpose of the Church of the Firstborn above.

Such were the thoughts that occurred to me as I wandered, between services, waiting for my congregation, in that most ancient God's Acre of Offchurch; noting the shot-marks in the ivy-mantled tower, spitefully fired at by Cromwell's soldiery on their way from the indecisive action at Edge Hill; looking for the arrow-marks on the old red-sandstone of the venerable walls, where an earlier generation had sharpened their cloth-yard shafts—bowmen who were never known to turn back in the day of battle. And gazing over the broad park of the Bury—Offa's palace—then but a wattled stockade that girt the ton, wick, ham, let and stead, of homely Saxon times, I mused, towards sunset, on the simple life of the past, and deep thought and feeling of those rude, half-pagan, and early Christian days, so rich in symbolism, myth, and truest poetry; when every croft had its Troll, every dell its Fairy, every brook its Nymph; when evil spirits could not abide the tinkle of the little chapel bell, but fled the precincts of holy church, leaving their ugly visages of stony gibe, and foul grimace, and fiendish look of hate and horror, in the gargoyles and antique water-spouts of church tower and roof, and under eaves and sombre corner-places of the consecrated pile. So, danger, regardless of the hurt it takes to save the vital part, for the heart is under its throat near the head. And do we not frequently repudiate the offensive effects of evil—the tail of the mischief—while we cherish the cause and pamper the head of the offence?

* "*Minimus in Summo*"—smallest where highest—less in bulk of carnal things, less big of earth and its conditions should Christians be as they point upwards towards the skies, aspiring heavenward; less than the least of all below when graciously exalted.

wondering where the soul might be, and what its state, that ten or fifteen centuries back tenanted the tenant of the moss-grown, broken sarcophagus on which I sat linking thought to thought, I read the unwritten, unspoken sermon in stone—the two full stony leaves that preached *attundite serpentem*, *deinde serpentem attollite*; while I meditated, at evensong, on the serpent abased and the serpent exalted.

God help us first *attundite* to abase and then *attollite* to exalt the respective natures that compound us or divide us. "For he that exalteth himself shall be abased, but he that humbleth himself shall be exalted."

THE SPIRIT-MESSENGER.

THE CHANGES COMING UPON EARTH.

A CONTROL BY "BUSIRIS, THE ANCIENT OF DAYS."

Recorded by A. T. T. P., March 14, 1883.

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

This was a very interesting Control, by reason of the presence of my friend Wm. Oxley, who had just returned from a trip to Egypt, where he had been investigating the remains of bygone ages. As the Sensitive knew nothing of his having been there, the record itself should satisfy any reasonable mind that a supra-mundane agency was at work.

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

Changes I see on all sides around me; but Thou, Great God, who changest not, abide with me!

It would be well, if there were more of the God-abiding spirit in the changes that are now taking place. They are coming with overwhelming power, and we have angels, our very highest, to prepare men's minds for these changes. They are coming, one after the other, with such rapid succession, that but few find themselves prepared for these changes.

First on the list, as doomed, is priestcraft. All the world is wondering, from the highest placed tyrant to the lowest subject under him. The priests are wondering at the ill-success that has attended their mightiest effort in the past, and they are taking to heart the unthankfulness displayed by the masses for their past services. They are now awaking to the stern unyielding fact, that not one-eighth of the masses belong to or possess sympathy with their teachings: Those who hold aloof, namely, the other seven-eighths of the population, in whose care are they? God abideth with them: they are on our hands. The rule of priestcraft is, then, the most prominent of the most promising changes, that can be made in the condition of mankind. Priestcraft belongs to this earth, and is an integral part of its history.

You, (addressing W. O.) who have come from that Land that is heavily priest-ridden; that land so lately the scene of usurping despotism, and of the edicts of a standing army against a people held in the hateful bondage of authority; that country, that from time immemorial has been oppressed, has been tyrannised over, degraded, and dishonoured, by the base fabric of idolatry, reared by these traders in human misery; that country, whose priests have deified not only the works of God's hands, but the lowest specimens of animals; who have made a God of the onion, and worshipped at the shrine of inert matter; that country whose historical greatness, like the common sense and reason of its people, belongs to the past: for modern thought and modern emancipation of thought have no interest in fettered reason; no interest in a blind and yielding faith. Can you, then, regret the change that, like a wave borne on the wings of spiritual impulse, is sweeping unresistently across every country of this earth? Rather let it be a subject for sincere congratulation, a subject with which you can earnestly sympathize, that is, the extension of man's right to reason, and the destruction of priestly and idolatrous rule. That is a country now removed from the high civilization of modern days; but search its history, and you will find it stood proudly alone amidst the nations of this earth; great in its knowledge of mathematical science; great in its knowledge of mechanical skill; its monuments to-day seem as enduring as long as time lasts.

Then question Reason as to the cause of its degradation; and the answer will be: "It has given to beasts the worship that only belongs to God," and this unholy worship has kept us, who loved it, from its midst; has kept us from giving that aid

we should so dearly have loved to give; presenting to us an impenetrable and impassable barrier, for we could not aid them, because they willed we should not.

(Addressing me.)

And you, sir, who have been more than a visitor in that Land, equally degraded, equally humiliated; a land whose history, like that of Egypt, can boast of having given birth to noble and great souls, and to noble and great aims. But those were belonging to India's past history, and her people now bow down, slaves to a tyrannical priesthood, bound in the fetters of idolatry; giving their worship to hypothetical Gods, or attributes that belong only to God; and to-day sees both these great nations degraded, and their people slaves. The same causes for both: priestly tyranny. For the Brahmins found an idle life in their places devoted to the worship of their idols, and the syrens were under their tuition and dedicated to the temple, and there trained in lasciviousness for the gratification of their lusts; and the offspring of this unholy lust was dedicated to the service of the idol. In both nations alike, there have been the priests as the dominant class, the soldiers or warrior class next, the nobles or high born next, and the last and least considered—the masses—those borne down by long suffering and cruel trials.

"But what of all this?" cries the thinker. "It is too far from us to trouble us. We war not against priestly claims; if we interfere, it is against anarchy; it is against any rising against kingly power. We defend with our wealth and our soldiers Royal Prerogative; but we will not move one foot to fight against priestly rule."

But there is a power existing, that earth-born rulers have taken but little notice of in their consideration for a solution of this problem. What problem? you ask. The world's suffering; the world's suffering! I say, it is not a mere nation's cry, but all the world is crying; an universal mankind is wronged. Our mission is towards this problem—"The suffering of mankind." It is for this, that we leave our heavens to visit this your earth; it is human suffering that cries to us, and forms the bond of sympathy that compels our coming. We needs must come, wherever human misery calls. Human misery is calling to us, and we are answering with changes that are fast coming. And what do we find here? A dying State Church; seven-eighths of the population refusing allegiance to her. To-day half the population of the countries of the earth is without a knowledge of God; a large percentage of mankind without God at all, openly denying Him: reasoning, or trying to reason, against His existence; offering the highest soul aim at the shrine of unbelief; cheating themselves out of the joy that is vested in the belief of immortality.

It is not part of our mission to strengthen the hand of that which fattened on a country's welfare, but which, like every other parasite, ultimately destroys the country on which it fattens. Volney has written on the Rise and Fall of Nations, but he does not go as near to the truth, as I point out to you, when I say, "That every Empire that has passed away, and dynasties that are nearly forgotten, have had but one cause of decline, and none other: false worship and a religion of idolatry." God has not abided with them. The fall of an empire is not inevitable. It is actually against the law of the living God, for all that is of Him is subject to His law, and His law is Progression; not declining from greatness, and passing into decay, but changing from one height like the everlasting and unalterable; climbing ever upward from one height towards another, not with every passing century declining and growing weaker, like Egypt in the days that are past; like the Hellenic race; like the mighty Empire of the Moguls, going from greatness and proceeding gradually downwards towards oblivion. But it is God's law that they should have proceeded upward, and, as a nation, have got nearer to Him.

Of the modern Nations of the earth, it will be a startling assertion for me to make, but not the less a truthful one, that the nation most advanced for spiritual change is Republican France. "What," cries the Legitimist, "the Empire which is formed of socialists and communists; that which the other day had its public squares besieged by those, whose breasts were filled with extreme anarchical notions, and whose acts were of that description that mounted cavalry had to keep them within the bounds of law; that Empire that has dethroned the saints, dismantled the national church, and are now destroying their God." All these hard things will be spoken, when what I am saying comes to the knowledge of your readers, viz., that I have named France, of all the Empires of the earth, as being in the most fitting state for spiritual guidance. And why? Because the masses have reached to that extreme of degradation and misery, that they are desperate in their resolve to assert their humanitarian rights and humanitarian claims. Much has been already accomplished: the tyranny of priest-craft has loosened its hold on them, and they are free; free now, as a people, to choose whether a mighty empire shall cover them in the mantle of forgetfulness as a nation, and when the world shall know them no more as a nation; or whether they will choose to stand and reason on this precipice of change, on which they now stand, and choose, instead of any further retrogression, to rise step by step into the proud pre-eminence that ever attends on those who believe in God and in Self: who believe that they are immortal, and that God has

placed them beyond the reach of time. They are prepared for our communications; they afford a ripe virgin soil for our action. We have but to turn this soil over to reap a good harvest, if they will but receive us; for what is our mission? It is to give God back again to man. IT IS MAN THAT HAS ROBBERED MAN OF GOD, and we, as immortal men, will give God back again. We have no other mission; and we give God back again to man, when we give to man the knowledge of his own immortality.

Now we will turn our attention here, nearer home; to the Land of your birth. Those countries, to which I have alluded in the commencement of this my control, existed as powerful empires, when the priests of this nation worshipped and sacrificed in the silent forest glade, in their circles of unhewn stone. This nation's mighty Empire of India, as well as that of Egypt, the greatness of both was departing, when your forefathers wore round their loins the hides and skins of animals, and painted their bodies. But those Empires, in the height of their greatness, were not so great as your empire to-day; for this is the age of emancipated thought. It is the age, that makes this Empire's greatness. The greater the soul's knowledge, the greater the empire. The more spiritual, the more freedom. The more the knowledge of immortality, the greater amount of happiness. There is, then, elaborated thought existent in this age, for it is belonging to it and forms the age.

Now the question arises: "Who are emancipated?" and I answer, "I mean this: Those who belong to the age, and still are apart from it." Let us look at the work we expect from emancipated thought. The first and only result is the benefit of humanity. There is no other result that can spring from emancipated thought. Science claims to have done this. Her discoveries have alleviated the miseries of man; those in chemistry, mechanism, and also Spiritualism; because the greatest thinkers of the scientific world acknowledge a Designer, a Divine Ruler, a Creator, a God.

Now let us turn from science, let us listen to the claims made by the religion sanctioned by the State. No religious thought can be so pernicious as that which is State-governed and State-protected; because it is an alliance unholy in its character, and its past history teaches this lesson, that the State is fostering a partisan or sharer in its rule, that will surely bring extinction. The State religion, according to history, apes an humility it does not feel, it affects a meekness it does not possess, and that pure and holy as it may have been in its commencement, based as it is now on injustice and wrong, it must inevitably contaminate itself. This is what history teaches.

We need not to refer further to those empires that have passed away; but keep nearer home, here in the land of your birth; and our further reference to the times that are past, shall be only a brief one. We will leave you to imagine the simplicity of the Galilean fishermen of old, and the Master whom they served; their lives of piety; the simple faith of their lives filled with good endeavours; their sufferings and their trials, until that day came, when the State became united with them, but I will pass by these well-remembered incidents, to point out to your notice the changes of to-day.

The antitype of the Galilean is a very different man. He has different wishes; more costly and more expensive ideas. He fishes not for fishes, but for wealth. His home is not the hut by the river side, but he abides in a costly palace, with its broad garden, and high walls to keep the prying eyes of half-starved urchins from seeing the only inhabitant, which is generally only a pet pony or a donkey. Take one of the most crowded parishes of this Metropolis; and cross the river with me. Let us view together Lambeth Palace, and the broad ground in which it stands; the high walls, that keep back those who have not sighted a green field for years. "A different man, indeed; but what has his antitype said: 'They have the poor clergy amongst them.'" I say, more shame, then, to the system, that observes two such extreme degrees; some receiving their eight or ten thousand a-year, whilst others are receiving a salary barely sufficient to keep them in food and decently clad for their office. In fact were it not for Society that clothes them (I am alluding to the Poor Curates Aid Society), these men would be unable to fill their offices. They are dishonouring themselves and having dishonour daily, for they are making a marketable commodity of the Livings within their hands, and making themselves a scorn and a by-word amongst thinking men.

But they are doing worse than this, Steadfast and Faithful; they are making men godless. With this I charge them; I will unhesitatingly charge them, when the day shall come, on your crowded platform, with an authority only equalled by the simple piety of the God-fearing guide of old. They have become an abomination in the sight of the living God. They are filled with alarm at the wave of Atheism, that is sweeping throughout the length and breadth of his land. They cry, that it is the wave of democracy that is trying to sweep away law and order, but they are not speaking truthfully. They are lying. It is man anxious to know his God. The Church has not given them God to worship; they have given to man a worship of form and ceremony. They have set up a system of idolatry, which means a degraded course, unless man's responsibility is taught, unless man's immortality is known, and unless God is recognised.

May H., who changeth not, abide with you both. Change has but set slightly (addressing W. O.), since you were in the presence of this Sensitive. Once more I ask God's blessing on both of you and on all Nations, for as with an individual, so with a nation, without God neither can prosper.

This to me has been a most pleasant and instructive control. My long residence in India, and W. O.'s visit to Egypt, afforded stepping-stones of thought for "Busiris" to compare their former greatness with their present low condition. Both Empires forgot their God, and made gods of God's attributes and of animals, and also of man's handy-work. The control has said most pointedly, decline is not a necessary condition of an empire, and that it is only when they forget God and God's laws, and when the reverence and worship of man is given to man's dogmas and crude theories, that they fall. Churches that are established by State, and that hold their sway only under State force, cannot last. God gave to man free thought, and all attempts to regulate that thought by any fixed creed or dogmas, save and except the belief in the existence of an omnipotent, munificent, beneficent and unchangeable Creator, Lord and Giver of life, coupled with the realization of men's immortality, must pass away. God's real temple is in the heart of man; a temple not made by the hands of men. Truly did the control say: "It is man that has robbed man of God." In our modern Christian religion, we really replace God by the man Jesus. Paganism would be a better term for our modern religion.

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 V.

"H! A REAPS THE BEARDED GRAIN AT A BREATH."

The ice once broken between them, Lara and Will got on swimmingly. Many and many a time their animated conversation served to pass away the weary nights at sea. Aye! and many a time through the forwarning of his Guides, Lara was able to fetch the harbour in safety, when others were exposed to the dangers and privations.

So things went on for about another year, during which time, both Ben and his wife became believers in the gifts of their young friend, and many a happy Saturday evening they spent in the old "Nest," and many a Sabbath afternoon.

During these meetings numerous remarkable incidents occurred. Mysteries were cleared up and long lost friends communicated with. Both "Nell" and "Paul" learned to talk through Lara, and gave great comfort to Old Will in his failing years. Yes, he was failing, as he had said. The blunt old sailor, who had weathered the storms and struggles of well-nigh seventy years, was slowly but surely gliding down into what some ignorantly term the Dark Valley. But to Will it was no dark valley. He looked forward to his death with a calmness and fortitude, and happiness, which only a life's battling for the Right can inspire. The victory of Death was not, and the sting had lost its pain, even before it wounded.

"Ah! Nell, old woman," he would say when she controlled; "I won't be long now. I ain't afeared on it now. For though I ain't been a long shore preachin' chap, I've always tried to do what is right, an' always strove to throw a rope when I saw a mate in distress. Anyhow, Nell, ain't you there to meet me, an' little Paul, too? Won't we be happy together, Nell?—you and Paul and I,—won't we Nell?"

"Aye! that we will!" "Nell" would answer. "Many's the years we sailed the sea of Life together in happiness, and we'll only start on another cruise, on the ocean of Eternity."

So time wore on. The day found them busy preparing for the night; the night found them on the Waters of the Deep, labouring to find an honest living. At last, however, the time came round when Will had to give it over. It was in this wise. One night had been rather stormy, and they had been roughly handled by the wind. Nevertheless, they were fetching the haven in safety, when the old man, as he was moving forward, tripped over a coil of rope and fell heavily against a projecting piece of timber. The accident to a young person would have been very insignificant, but it was a grave one to a man of his years. A gaping wound in his temple bled profusely, and his ankle was severely sprained. He lay quietly as he had fallen—without a murmur—only now and again he turned to Lara, who was anxiously watching him and exclaimed:—

"Never mind me, little 'un. I'm right enough. How's she running now? Keep her head more to the wind, lad; luff her up and she'll run in nicely,—luff her up!"

At length they ran safely ashore, and Ben and Lara got him up the bank with the utmost care and put him to bed. In a few days the wound on his head had closed, and he was able to limp to the door and sit on the bench outside. He knew the labour of his life was over, and murmured not when he saw the Nelly glide out of the harbour, with Ben and Lara hard at work hoisting the sail. He would sit there and watch them till they disappeared in the twilight, then hobble inside again and light his lamp, muttering—

"Its all over now, Will,—its all over now. You'll soon be at rest now, old man, you'll soon be at rest. The lads can manage without you, so don't grumble. You've had your time—you've had your time!"

There was a settled sadness in the hearts of all; there was no need of trying to deceive each other. The old tar was sinking fast, but they all met it calmly, and spoke of his approaching end as a short voyage he was going to make across the waters, whither they were very soon to follow him, and he was to meet them on the farther shore.

At last it came. A lovely autumn evening it was, and the boat was trimmed and ready for sea. Lara was sitting on the gunwale waiting for Ben to bring down the provisions. All at once his eyes seemed rivetted on something, and his colour went and came. So Ben found him, and tapped him on the shoulder.

"Hello, Lara, dreaming again! Time we were to work, I guess; tide's going fast."

"Ben, I can't go to sea to-night, after what I've seen. I couldn't rest—I couldn't do it!" And he shook his head mournfully.

"What's up, eh, Lara, what's up? Nothing wrong, I hope. What has't seen? Tell me lad, what is it?"

"Ben; we must go up to the 'Nest.' The old man must be looked after. Just as I was sitting here waiting for you, I saw a plain black coffin floating in the air, and there were white cords at each end, and four white doves had the cords in their bills, and were flying slowly away with it to the sunset. Away farther and farther, till they disappeared from my sight altogether; and, Ben, on that coffin was your father's name."

For a while the young fisherman stood solemnly, thoughtfully silent, and then, without a single word, began to undo the preparations for fishing. Lara quietly assisted him, and when it was over they slowly wandered arm in arm towards the "Nest."

When they entered they found that, although the darkness had set in, there was no light. Lara quickly procured one, and they turned to the old arm chair where Will was accustomed to sit. There he was, lying back, with head hanging on his breast, motionless. Lara shook him by the arm:—

"Skipper! Skipper! speak to me; it's me, Lara!"

The aged brow was raised, and the head for a moment rested in its place, while a smile lit up the rugged features, and a hand was placed on the lad's head. Only a moment, then the head fell back; the other hand was stretched upward.

"Nell! Paul! Coming! Coming! Joy! Rest!"

And the spirit had passed to the Great Beyond; the old fisherman had joined his consort, and was at peace.

What Lara saw at that solemn hour of death, Ben knew not till long afterwards, for he hurried from the cottage to fetch his wife, and left Old Will's Waif alone with the dead.

This was a never-to-be-forgotten hour to him. Sinking on his knees beside the body and gazing upward, he beheld his kind Old Protector, like a sculptured image of the corpse beside him, looking downward on his own body, whilst his right arm was round his wife's neck, and the hand of the other on "Paul's" head. Garlands of beautiful flowers floated in the air, and snow-white doves hovered over the tenantless clay. Then the silvery accents of "Zungari" burst forth in all their thrilling sweetness, and many others joined in the melody as it swelled forth on the stillness of the night, while Lara, remaining in his kneeling position, watched them gathering all around, in their long flowing robes of dazzling whiteness:—

"Welcome! welcome! aged stranger,
Loved ones hail thee with delight;
Hail thee free from every danger,
Welcome thee to Realms of Light!"

Rest; Life's storms have ceased their raging;
 Rest; Life's waves have ceased to roar;
 Here thou'lt find no battle waging,—
 Care and Sorrow are no more!

Bravely hast thou steered thy vessel!
 Boldly hast thou faced the blast!
 Cast thine anchor, cease to wrestle.
 Eternity is thine at last!"

(To be continued.)

AUDI ALTERAM PARTEM.

"RESPECTABILITY" IN RELIGIOUS MATTERS.

To the Editor.—Sir,—In your issue of March 9, under the heading "Audi Alteram Partem," your fair contributor, "Lily," has questioned the good my contributions are doing to society, when such controls as the one referred to in her critique are published. Did I not consider their tendency was more to good than evil, I should not publish them.

In the reception and recording what comes out of the Sensitive's mouth, I am simply automatic: a mere channel for receiving and recording what I believe to be the utterances and sentiments of those who have passed to a higher life, and who, by some existing, but hitherto inexplicable law of nature, can use the material organs of the body of the Sensitive to express their thoughts, the same as the mesmerist operator uses that of the patient to express his. But in the publishing these, by favour of the Editor of the MEDIUM AND DAYBREAK, I am entirely a free agent, as to the selection which I publish, and am quite prepared to find objections as to the tendency of what I do publish.

As there are spirits so there are Spiritualists with all sorts of mental proclivities. "Lily" thinks I am wrong in publishing anything against the present established religion. I ask—By whom established? and my reason tells me, by man, and being so I claim, as a man, the right of publishing controls that review, criticise, and expose what they consider error. I only exercise that same right which "Lily" claims to have and to exercise.

We all know "Lily" to be an earnest Spiritualist. I also try, in my humble way, to be so; but our respective platforms of thought are as far apart as Pole from Pole. I cannot see the sound policy of retaining an institution which I believe to be founded on error, simply on the ground of respectability. The same respectability of dress can be witnessed at Music Hall, Casino, and Race Course, as at Church or Chapel. This respectability can be displayed by the honest, hard-working mechanic, who, in best Sunday attire, takes his wife and children on the Sunday into the green lanes, and by the side of the cultivated fields, a few miles from London, and who probably would, were it not for Sabbatarian influences and religious respectability, take the neatly though plainly dressed family to museums and picture galleries, where, alongside of the work of man as sculptor or painter, might also be seen the handy work of the Great Artificer of all, in the varied forms of organic and inorganic nature.

I do not object to the respectability of dress evinced by church-goers: far from it, even if the display of the "duck of a bonnet" has something to do with it, but I do object to the dogma and doctrine taught within the Church. I cannot believe that man is born corrupt, and is dependent on mediatorial grace. I try to feel a love to God and man, not through any doctrine of corruption and wickedness at birth, but through the light that nature and her works afford. A study of God's works, through the book of nature, is giving to man the conception of a God of a different kind from the one enunciated either in church or chapel. My Spiritualism has taught me that, even for the sake of so-called respectability of dress and demeanour, what I consider a wrong doctrine cannot be rightly taught either in church or chapel; and I believe that the teachers and preachers of dogma and doctrine could be advantageously replaced, by those who teach men not what God is as evidenced in theological books—call them Bibles, or what you will—but as what men can rightly conceive God to be, as evidenced through His laws, so strongly marked in that great Book of Nature, which can be read by all races in all tongues, and which requires neither revision nor re-translation.

I have no wish to enter into polemical discussion with anyone. I think for myself, and the same liberty I claim for myself I leave for others; but when I am blamed for publishing that which is said to be doing harm, I feel bound to justify what I publish. The Great Teacher said, when two or three were gathered together, there he would be in the midst of them. This I believe, for I have, in the humble cottage, heard through the mouths of more than one illiterate man or woman, discourses which would put to shame the general sermon delivered in most of our churches or chapels. I am afraid the "sacred institutions" referred to by "Lily" are upheld much more by the idea enunciated by "Lily's" father's upper servant (sad old beathan as he might have been) namely, that of respectability, than by anything else. I do not for one moment doubt the good that many poor incumbents are doing, but the good arises

from acts of loving kindness, and not from creed or doctrine, which is not in accordance with the reason of yours truly,
 A. T. T. P.

NOTES FROM TYNESIDE.

NEWCASTLE-ON-TYNE.—Mr. Grieves, of Ashington, addressed the friends here on Sunday last. Taking his text from a passage in Scripture he, in a very earnest and pains-taking manner, compared and contrasted the movement of Primitive Christianity and that of Modern Spiritualism. He showed that in many respects they were identical, that whilst acknowledging that the morality taught by Jesus was, he considered, the highest that had ever been brought into the world, and which could not be surpassed and which we must by no means neglect, still it was a message sent to the Jews, but the message brought us by Spiritualism was essentially sent to us, and especially suited to our requirements. He dwelt upon the joy it was to those who rightly appreciated and followed its teachings, and the great light that it had been to himself, and concluded by calling on all Spiritualists to work unitedly for the furtherance of this gospel of glad-tidings. A hearty vote of thanks was given to the speaker, on the motion of Messrs. G. Wilson and T. Thomson, accompanied with the wish that he will visit Newcastle again before long. Mr. E. W. Wallis lectures on Sunday next, morning and evening.

NORTH SHIELDS.—Mr. Campbell, of Sunderland, occupied the platform, and gave an interesting address on "The Spiritual in Music," and which was very pleasingly received by the large audience assembled. Mr. T. Crawford presided, and in his opening remarks alluded to the case of a neighbour of his, a widow whose son was accidentally killed a short while ago. She was unconscious of the occurrence, and one morning as she went to draw up her window blind, her son, Willie, appeared to her. She was much startled, but endeavoured to shake it off, and considered it an illusion, being confident that her son was at work and well. About two hours afterward to her great grief a friend came to break the sad news to her of her Willie's death, which had occurred the previous afternoon. On Sunday next Mr. Gardiner will lecture on "Shakespeare and the Bible," and on Thursday evening, April 4th, at 7.30, Mr. E. W. Wallis will deliver a trance address.

CONSETT.—Mr. Barker, the clairvoyant medium, held a meeting on Sunday, at Mr. C. Watson's, at Benfieldside, for Spiritualists and their friends. He spoke under control, and also gave several excellent clairvoyant descriptions which gave much satisfaction, and he was invited by several present to stay another day or two and give them private sittings.

ASHINGTON COLLIERY.—Mr. and Mrs. Scott, of North Shields, occupied the platform here, and Mr. W. H. Robinson, of Newcastle, is expected on Sunday next, to lecture on "Spiritualism: its facts and its theories."

HOUGHTON-LE-SPRING.—I hear that our old friend and co-worker, Mr. Ashton, of Byker, will lecture here on Sunday next, and hope he will have a good time of it.

HETTON.—I am informed that the friends here assembled on Good Friday, and after partaking of the Fea provided, they had a social gathering afterwards, but what took place thereafter I have been unable to ascertain.

GATESHEAD.—On Sunday last the gentleman appointed to lecture did not, for some unknown reason, turn up, therefore a few members gave short and pithy addresses, amongst whom were Messrs. Grey, Lloyd, and Stephenson. Mr. Barton officiated as chairman.

On Easter Monday a Tea and Concert was held by the friends here, it being their Annual Re-union, and to assist the effort to extinguish the small deficit in the Society's funds. An excellent repast was provided by the ladies of the Society, and a large gathering of members, supplemented by detachments from Newcastle, Felling, West Pelton, etc., did ample justice to their kind efforts. An excellent programme of Vocal and Instrumental Music was subsequently rendered, enhancing the pleasure of all. Amongst the most noticeable were:—Miss Coxon, who in a very sweet manner rendered "The Better Land," and "The Miller and the Maid"; Mr. R. W. Thompson obtained an encore by his singing of "When other lips"; Miss Shephard favoured us with two songs, and a duet with Mr. Thompson; Mr. Bristol was effective in a violin solo; whilst Mr. Thos. Thompson in his recitation of "Tell's Speech," and Mr. Barron, in his recitation of the touching story of "Billy's Rose," won loud applause, the latter gentleman being encored warmly. Messrs. Shephard, Taylor, Bell, and Pinkney, also contributed not a little to the general enjoyment by the amusing comical songs. The evening terminated in an impromptu dance, in which the young folks joined with great relish. A hearty vote of thanks was given to the ladies and other friends who had contributed to our enjoyment. Mr. Hy. Burton, the President of the Society, occupied the chair.—ERNEST.

The following sentiment is credited to Henry Ward Beecher:—"The God depicted in orthodox creeds was an infernal demon, worse than any imagined by Dante, and every honest man was called upon to say that he would not worship such a God, even if he were damned for it."

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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 30, 1883.

A SPECIAL NUMBER OF THE "MEDIUM."

No. 679, APRIL 6th.

Dr. W. B. Richardson, F.R.S., has just concluded three Sunday evening discourses on "Parallels of Religion and Science," at Little Portland Street Chapel. The reasoning derived from scientific data, so completely upholds the truth demonstrated by Spiritualism, that we have resolved to give next week an epitome of the discourses and a portrait of Dr. Richardson. This gentleman is well-known for his scientific defence of the Temperance question; we would, therefore, suggest that our readers make a special effort to distribute next week's MEDIUM largely amongst Temperance people, as a means of introducing to them the question of Spiritualism. It will produce as good a result as a public meeting, and at small expense. To set all to work with the object of doing their very best, we make the following liberal offer as a stimulus:—

Parcels of 24 copies and upwards will be supplied at One Penny Each, carriage per rail extra.

Parcels of 100 copies, carriage paid to any railway station, for 8s.

An order for 500 copies will be supplied for One Guinea,—that is, we contribute half the cost—thus reducing the MEDIUM to One-halfpenny.

We hope every centre of spiritual work will do their utmost to see who can have the largest parcels. The papers may be addressed and delivered by hand to temperance people, given away at meetings or from door to door. Form a Committee in each place to do the work. Orders with remittances should reach us on Wednesday. Those sending for a large parcel for local circulation should forward us a special notice of their meetings for insertion in a prominent place; also the names of local agents of the MEDIUM.

YOUNG MEN.—We are coming into relations with some interesting young men: undergraduates at the universities, factory operatives, colliers, etc. We find the university men the poorest specimens: they are hampered in many ways. To our long-time friends, "Pericles," Mr. A. Kitson, and others, we have of late added some promising youths, hopeful apostles just coming into man's estate, and full of intelligence, boldness, and ardour. These are the recruits we delight to see come forward: men who love the Spiritual Work for its own sake, who, relying on themselves, humbly co-operate with the spirit-world rather than making merchandise of their "guides"; and who do not enter this sacred field of labour to make a trade of it. To our young men we say—Study man's organism; Phrenology, Physiology. Read what truths human experience has stored up in literature, and you will find that the more you do for yourselves, the more the spirit-world will be able to assist you.

NOTES AND COMMENTS.

We are deeply grateful to many kind Correspondents, for Letters of Sympathy and Acts of Co-operation.

It being our busy printing night, we were unable to attend the Entertainment at Neumeyer Hall on Wednesday evening; but we understand the programme, as given last week, was gone through. Mrs. Hallock, of New York, presented the purse to Mr. Towns. We regret that it was not better filled. We hope friends will not consider it too late to still add their contributions. A few sums have been received, which it is impossible to acknowledge this week.

The allusion to the probable publication of Controls recorded by A. T. T. P., in book form, has called forth immediate response. Mr. Gricourt desires to have his name recorded as a subscriber for two copies, and the following gentlemen will take one copy each: Messrs. J. Wootton, J. King, W. Towns, S. Goss, J. Lander, J. McKellar. The price, no doubt, will be within the reach of all; and we hope, out of respect for A. T. T. P. for what he has so unselfishly done,—in addition to the intrinsic value of the Book,—that the Readers of the MEDIUM will at once give this proposal their cordial support.

SHILTON.—Mr. John Indian, who describes himself as "not connected with the Spiritualists as yet, but is investigating, and was well satisfied with the seances," sends a report of a seance for physical phenomena, and one for materialization, Mr. M. Chambers, medium. Our reason for not giving the report, which seems quite fair and reliable, is because we have refused to insert other reports of a different character. We do not desire to be the enemy of mediums, by holding up their merits in a commercial sense, and then have to print accounts of their exposure. The one is sure to follow the other. If mediums will cease to let themselves out for hire, and do the work of the spirit in the light of the spirit, then the Cause would be blessed, indeed. We hope the lessons of the past will prove a source of wisdom to all of us in the future.

A. T. T. P., alluding to the opinion of some, that spirit-teachings are "Devil's work," says, in a recent letter:—"By-the-by, I should not say anything against the existence of that gentleman, as his legal status has been admitted by a high legal authority—vide Mr. Justice North's address to the prisoner, in Reg. v. Foote."

CIRCLE & PERSONAL MEMORANDA.

Mrs. Joseph Ashman has gone to reside at 3a, Sixth Avenue, Queen's Park, Harrow Road.

MARRIED.—On the 23rd inst., at St. Mary's, Leicester, by the Rev. Crawford, Mr. Richard Wightman, youngest son of the late John Wightman, Earl's Shilton, to Miss Hannah Cade, youngest daughter of Robert Cade, Leicester.

Mr. Husk will give a Seance at 15, Southampton Row, on Wednesday evening, April 4, at 8 o'clock, for the benefit of Mr. Towns' Fund. The contribution will be 2s. 6d. Sitters must apply in advance, and receive an intimation that a seat will be place at their disposal.

KEIGHLEY.—I was at the Keighley Spiritual Lyceum, last night, to hear Mrs. C. Wilson give her "Life in a Convent." I was moved from centre to circumference by the thrilling discourse she gave, fully bringing out the infamy that is carried on in these places. I am glad when a woman will expose such doings, when others are silent. I am rejoiced to see that Spiritualists are true to principle, in denouncing the infamous acts in secret places amongst us, in the name of religion. The Reformation of Luther's time, was nothing to that which Spiritualism will accomplish.—M. HARWOOD, Oakworth, March 20.

IDENTIFICATION WANTED.—To the Editor.—Dear Sir,—On the 11th of February, a spirit controlled a lady medium at the above address, who gave his name as "William Samuels," of "Maidenstone Hill, Greenwich"; was a milkman, and used to take his milk all round Deptford. He was fifty years of age, and had left a wife and four children. His wife's name, he said, was "Jane." He could not tell how long he had passed away, as he said he seemed only to have just awakened from sleep. If the control was what he represented himself to be, perhaps some of your readers in Greenwich or Deptford may be able to identify him. There were four or five other controls, two of whom we found subsequently were correct. The others are unascertained.—I am yours truly.

251, Bridge Street West, Birmingham, THOS. HANDS.
March 24, 1883

PRE-HISTORIC REVELATIONS.

THE SUBMERGED CONTINENT OF ATLANTIS.

In "Miller's Psychometric Circular" for January, our friend, Mr. J. Winchester, of California, writing under date, Dec-25th, 1882, says:—

When, nearly fourteen years ago, the first revelation was made to me, through the mediumship of James M. Cooper, M. D., of the location and submergence of the Old Continent of Atlantis, the only knowledge then existing was in the (supposed mythical) account given in the *Timæus* of Plato, where Atlantis is spoken of as a "great island or continent situated beyond the Pillars of Hercules." This tradition came from an Egyptian priest to Solon, and constituted all that was known of the existence of the "fabled Atlantis."

Since this first revelation was written, and in exact accordance with what was told to me, there has been an increased attention given by ethnologists and archaeologists to the question of the probable origin of the civilization of the American continent, of which the Mounds extending from the Northern lakes to Mexico, and the ruins of Central America, gave conclusive evidence.

The publication in 1873 of the "Pre-historic Races of the United States of America," by J. W. Foster, LL.D., gave the results up to that period, that had been achieved by the most intelligent, conscientious and painstaking explorers; embodying, in brief forms, the most important information contributed by previous publications, as well as the fruits of the personal investigations of the author.

But the most interesting publication is "Atlantis, the Antediluvian World," by Ignatius Donnelly, of Minnesota, published by the Harpers in the beginning of the present year, 1882, in which it is maintained that the statement of Plato was not a myth, as has been supposed, but veritable history; that Atlantis was as the Greek Philosopher relates, "in one day, and one dreadful night, destroyed by a great storm and earthquake which sunk it in the sea."

The exploration, recently made, and now being carried on, under the auspices of the French Government, as well as those in New Mexico among the Maya Indians, are also among the manifestations of the increasing interest taken in the question as to who were the "Mound Builders" and the early civilized races, that peopled this continent and left such gigantic remains, as the enigma so difficult of satisfactory solution.

A belt of land once connected the Eastern with the Western Hemisphere—the western joining the eastern world just west of the Mediterranean, thence southerly to about the latitude of Cape Verde, in Africa. The belt then took a curve across the Atlantic, uniting to the American continent at Yucatan, and northerly extending to the extreme point of Florida. This belt of land, that once connected the eastern and western hemispheres, was used for many thousands of years as a great highway through which the race of people with their eastern language was transplanted, and which for so many ages has been preserved in its purity—the puzzle of Le Plongeon and all those antiquarians associated with him or following up a similar line of investigation.

This belt of land—and indeed it was a wonderful country—was sunk some ten thousand years ago, as Plato relates, by a cataclysm similar to that which submerged Old Atlantis, in the Pacific Sea, six thousand years previously. Nothing was left to mark the place of its existence on the planet except the highest peaks of its mountains, and the islands now dotting the Atlantic, from the South American coast to Europe and Africa, viz., the West Indies, Bahamas, Bermudas, De Verdes, Canaries, Teneriffe, etc. When this belt sank, it formed what is now known as the Caribbean Sea, created the Isthmus of Panama, which was once much broader; and where one day, De Lesseps will wish he had never seen a place like it or dug a ditch across it.

When the "History of the Mound Builders"—several chapters of which have been written and are before me—shall have been carried further along, this whole matter will be fully explained, so that no one need be confused by statements made through different mediums. Until then, all is and of necessity must be mere speculation, for the true history of pre-historic times can only be given through the return of Ancient Spirits who were actors in that period. When these spirits unlock to us the knowledge of long-for-gotten ages, what treasures of the wisdom of those ages will become the common property of the present.

THE FERRY HILL DEMONSTRATION.

Dear Mr. Burns,—To obviate the possibility of interminable talk on the above subject, let it be understood that a correspondence is now instituted between the individuals named in Mr Goodchild's letter, and that due notice will be given to your readers, when the arrangements are ripe for public announcement.—faithfully yours, C. G. OYSTON.

THE SEASONS.

How Nature, with her silent law,
Speaks to the mind of man!
There's not a being ever saw
Her change her order'd plan.

In Spring the trees shoot forth their buds,
And clothe themselves with leaves;
The brambles in the glorious woods,
A shelter'd thicket weaves.

The hawthorn decks her pretty hedge
With blossoms white and fair;
The birds they chirp, new-winged and fledged,
And in its beauties share.

Then Summer with refreshing show'rs—
Enchanting scenes around;
With all her varied lovely flow'rs,
Sweet odour doth abound.

Autumn with sere and yellow leaf,
Foretells decay of life;
And shows that earthly things are brief,
Therefore, how useless strife.

The Winter with its chilly blast,
Its frost and sleet and snow,
Doth usher earth to sleep at last,
Until the warm winds blow.

E. L. W.

ASTROLOGY AND OAHSPÉ.

I wish "J. M." would state in longitude and latitude the position he assigns to that planet which he considers to be "Neptune," and which he states "is not in trine now with Uranus;" as perhaps he may have determined the exact position of the hitherto undiscovered planet, which some astronomers suppose may revolve in an orbit farther removed from the Sun than even Neptune. What I have stated respecting Neptune has been "according to" the proper motion of that planet. Neptune and Uranus are now in trine to each other, and will form the exact aspect on 28th May, this year, in 19 deg. 13 sec. of the signs Taurus and Virgo. "J. M." should buy and read Raphael's and Zadkiel's "Ephemeris," or the "Nautical Almanack." Saturn has certainly been in Taurus about two years, and will leave that sign in May. The influence of Saturn and other planets no doubt assisted in placing OAHSPÉ on the earthy plane, but all must admit that the production of that book was not an ordinary affair of life, like house building or post-hole digging; but had connection with a very high plane of development and action. We must not forget that it was the work of some years to develop and prepare the human instrument through whom it was given. Therefore, I maintain that, in reference to OAHSPÉ, we must Astrologically consider those greater influences, which relate more especially to the mental and spiritual spheres.—NEPTUNE A.

"J. M." has evidently made a mistake in contradicting the statement of "Neptune A," which is perfectly correct.

OAHSPÉ was commenced with, ended, and given to the world, during the great trine aspect of Uranus and Neptune, which is still in operation, and must have a distinct and very marked effect upon many births during its period of operation. So if "Neptune A's" observations were published in the MEDIUM, it would add materially to its value; or a series of observations, "all rights being reserved," and fully announced to be afterwards published in book form, would increase the number of subscribers, for Astrological works do not decrease in value, but otherwise, for the observations would not be "accidental" coincidents but "relative;" similar causes producing similar effects. My reason for adopting the name "Neptune" was because that planet was on my ascendant at birth, and in exact trine to the moon. Its precise effects in my life are rather difficult to decipher, as Uranus was also in a perfect square to the moon.—R. H. NEPTUNE.

[The two "Neptune's" agree perfectly in their observations on this matter. Readers have requested us to ask "Neptune A" to send on his observations on Church History.—ED. M.]

HEYWOOD—Two services will be held in the Discussion Hall, York Street, on Sunday, April 1st, to commemorate the 35th Anniversary of Modern Spiritualism. Mr. J. B. Tetlow will speak under control. Subjects—2.30—"Spiritualism and the Bible"; 6.30—"Spiritualism: its history and progress." Friends from a distance are cordially invited.

MR. T. M. BROWN'S VOYAGE, AND WORK IN QUEENSLAND.

Ship "Shenir," Maryborough River, December 31st, 1882.

Dear Mr. Burns,—We arrived here last night, and dropped anchor at Quarantine Station, where we await the inspector before going into Maryborough. We have been 100 days from setting sail to dropping anchor in this river.

On the 30th of September we were passing near the Bay of Biscay. It was coarse weather, and a high sea ran. This gave rise to our first spirit-manifestations in our berths at night. We were tossed very much, while the ship was nearly on her broadside. Mrs. Brown was alarmed, of course, and asked me if "Pretimo" was present. "Yes," I said, "ask him if we will sink." She says "Bretimo" said we were all right; the wind would soon abate, and so it did, while our berth was bright with spirit-lights, and our little girl, "Mary Ellen," in spirit-life, was plainly heard say, "Mother," three times. This was very cheering to all.

The next event was more serious and threatening, and might have cost us all our lives, amounting to about 400 emigrants and sailors on board. There have been eight deaths and four births. Six were children, one young man, and an old sailor, who was buried on an island close by this morning. Our voyage has been an eventful one, and might be interesting to many readers, if I had time to report it from my diary, in which I noted down nearly every day's sail. At present I can only note a few particulars.

I have just had a letter from Mr. Smith, inviting me to Brisbane. We will stay a few days at Maryborough to have a look round, and get ourselves put straight, and then we will go on to Brisbane for good. I intended stating the accident we had, but I am afraid I shall not have time, as the mail leaves to-night. I will enclose a piece of poetry I composed on it, and give you full particulars next time. Address, next time you write—Mr. T. M. Brown, Post Office, Brisbane.

This is a fine country. Please excuse me at present. With love from all, wishing you a happy new year, I remain, yours very sincerely,

T. M. BROWN.

SHIP "SHENIR."

In the year eighteen eighty-two, October twenty-nine, We were on voyage from Glasgow, and bound for Brisbane town,

The night was dark and dismal, the sea was rolling high, When a ship seen on our starboard bow seemed to be passing by.

But, alas! we were mistaken, as from her lights appeared, She was bearing down upon us with wind and rapid speed.

Now came consternation,—there was preaching on the deck, But soon both song and service came to a sudden check; Young women on the poop were screaming for their life, Mothers and their children were in confusion's strife; Each man on board seemed terror-struck, while some cried out, "Lord save,

Deliver us at this moment from a watery grave."

Look, look! the vessel's nearer, with her bow towards our lee! She will cut us through amidstships, and launch us in the sea. At this exciting moment, when danger seemed so nigh, The sailors all were waiting, with orders to comply; That noble set of seamen, with hearts as true as steel, Rushed to the ropes like fury, while the Captain grasped the wheel!

And soon our ship was shifted, with her stern put right about, And the other vessel passed us, midst cheers of brave salute. But, still, another danger remains yet to be told, For as the stranger vessel around our ship's stern rolled, She was drifted with her bow against our larboard side, Broke away our tackling, and two of our sails beside.

Away now went the stranger ship, but as she drifted past, Down came her rigging, blocks, and booms, and part of her fore mast,

Then upon our course again, rushing through the sea, To reach our destination in Queensland, ever free! This was a very near escape, as each one will admit, And Sunday night, the twenty-ninth, we never will forget.

T. M. BROWN.

Mr. Brown's graphic description will be eagerly read by many friends, as also the following account of work commenced. We extract from Mr. George Smith's letter to the "Harlinger of Light," for February:—

"Mr. T. M. Brown and family arrived here from England, on Jan. 7th (via Maryborough), and were entertained the following evening at a welcome tea party in the Progressive Reading Room. A very pleasant evening was spent, the visitors enjoying themselves thoroughly.

"On Sunday evening, Mr. Brown delivered an address on 'Mediumship, its Use and Abuse,' before a good audience, in the same room. His remarks were much appreciated by those present.

"Mr. Brown intends to continue these Sunday evening lectures, and also to at once commence practical work in circle-forming and developing, and in giving private sittings.

These private seances are exceedingly good, and all who have already had sittings with him speak highly of their excellence and of the numerous tests of a private character given. One gentleman, who resides about twenty miles from here, and who had a sitting with Mr. Brown, was astonished at the information he received, which was as perfect as though he had known the gentleman and his family for years. 'Bretimo,' the chief guide and control of Mr. Brown, reads the sitters as though he were an open book, causing considerable astonishment as page after page of the sitters' history is laid bare."

OBITUARY.

In Memoriam.

DAVID HEEL, OF OUSTON COLLIERY, DURHAM,
WHO PASSED TO THE HIGHER LIFE,
March 20th, 1883. Aged 65 years.

"Calm on the bosom of thy God,
Sweet spirit, rest thee now!
E'en while with us thy footsteps trod,
His seal was on thy brow.
Death, to its narrow house beneath!
Soul, to its place on high!
They who didst see thy look in death,
No more need fear to die."

The history of an individual is a history of a community in miniature, and just as the nation reflects the influence of communities, so our Spiritual Societies and Circles are but a reflex of the individualities composing them. A slight acquaintance with our spiritual literature indicates a distinctive fact, that Spiritualists are divisible into two classes, the phenomenalists who delight in "tests" and test-hunting; and the devout disciples who constantly yearn for the expression of the Christ-spirit in their individual lives. To this latter class belonged our sainted brother, whose recent resurrection into the immortal life was indirectly induced by an accident in the mine, received a few days ago.

By a series of strange spiritual coincidences, the writer, some eight years ago, was the medium of introducing the spiritual truth to Mr. Heel, then an earnest Wesleyan. It is not easy to forget the heavenly smile which illumined our dear friend's face when the fact was brought home to him, that his lost children and friends still ministered unto him from the spiritual side, a further proof that a devout and earnest nature, supplemented by a divine Spiritualism, induces a soul-happiness which is imperishable. Our brother was a Spiritualist in earnest, his home on many occasions, to the writer's knowledge, was a veritable "Mount of Transfiguration," equal sympathy and respect was dispensed to every medium visitant, scores of miles across rough country roads were traversed in sunshine and in shade to introduce the spiritual glad tidings, and many are the Spiritualists in the mining localities who still point to David Heel as their spiritual father.

Considerate of private character, his lips were inviolably sealed against malignant speaking, and when such was attempted in his presence, a mild protest from him made the offence almost penal. The presence of every communicating friend was always welcomed, and even occasional deception was utilized as a disciplinary development. Prayer, adoration, and devout contemplation were, in our friend's career, the evidences of a truly spiritual conversion, and repeated spiritual exaltations often reflected an external radiance which was beautiful to witness.

The interment of his remains took place on Saturday last, at Peltou Churchyard. The service, which was very imposing, was conducted by Mr. J. W. Mahony. It commenced at the grave by the singing of Hymn 42 in "The Spiritual Lyre," "There is no death," after which a selection was read from 1 Corinthians, xv. Mr. Mahony then delivered an instructive and effective address. He spoke of the high privileges enjoyed by Spiritualists in their latter-day revelations, and the knowledge of spiritual evidences and laws, proving at the same time the great superiority of their philosophy to that of all the other existing sects and creeds. He referred, in touching language, to the unfortunate incident which had deprived our dear brother somewhat prematurely of his physical body; anticipating the kindly offices of the beneficent angel, Death. Great prominence was given to the nature of the life into which our departed brother had newly entered. Dwelling at some length on the nature of rewards and punishments, the dogma of vicarious atonement for transgressions was kindly but firmly handled. The speaker insisted upon the reality of the life beyond the grave, and said that in all probability the spirit that had tenanted the body about to be interred, was hovering near with hosts of friends, deeply interested in the ceremony. At this stage Mr. Mahony said in an impressive manner, "Let us commit the body to the dust." The Hymn entitled "Death," in the "Spiritual Lyre," was sung, whilst the body was lowered into the grave. Mr. Mahony then spoke of the resurrection and the day of judgment, maintaining that both had actually taken place, that there was no waiting till the last trump shall

sound. "For this mortal hath already put on immortality, and this corruptible has put on incorruption; the spirits outer vestments which came from the earth were kindly and reverently laid again in its bosom, and the real man had taken up his abode and privileged place in God's higher realms." Another hymn concluded the service, which was listened to with great attention and interest by an assembly of about 300 persons, about half of whom had followed in the procession to the grave.

WILLIAM H. ROBINSON.

Newcastle-on-Tyne.

We knew Mr. and Mrs. Heel, and have been in their cottage home; much more of a "home" of humanity and the Spirit, than some great mansions are. We join feelingly in the sentiments expressed above, and also in a very kind communication of a similar nature from the pen of Mr. Lonsdale, a near neighbour of the deceased. He alludes to the exemplary efforts of Mr. Heel to spread spiritual truth, and of the rich harvest which followed his sowing. He states that the Pelton choir did good service at the grave, in rendering the hymns, and that Mr. Mahony's address was worthy of the occasion. He concludes:—"It was listened to with rapt attention, and caused tears to fall from the eyes of non-Spiritualists. It would have done the ministers of the Established Church good to have been there, so as to learn the way to bury the bodies of those under their care."

PROGRESS OF SPIRITUAL WORK.

EXETER—ODDFELLOW'S HALL, BAMPFYLD STREET

With the services held on Sunday last we completed exactly six months of our Spiritual Mission in this city. We have much cause at this stage to congratulate ourselves, and this for many reasons.

To begin with: all will feel it is no small matter to have inaugurated and so far established the Spiritual Cause; how much this involves of moral courage, mental labour, anxiety, and self-denial, is only known to pioneers of whatever new truth and new reform. We have now a well-established basis, and a so-far complete system of operations—the latter being explained in my report of last week. In the second place, we have fought and struggled through the worst part of the year—the long continued stormy and gloomy weather from Michaelmas was very depressing and trying to the workers, both visible and invisible. Mutual operations are difficult in proportion as the inter-atmospheres are disturbed. We have now, however, pretty well weathered the storm, and surmounted the difficulties, and are able to commence our second half year's work under serene conditions.

Our work here has been, for various reasons, an interesting experiment. In the first place, the ground entered upon was entirely new. When we commenced at Plymouth, two years ago, we had an influential basis to begin upon—there being many Spiritualists of long standing, great experience, and good social position, to take united action; whilst at Exeter, i.e., in the city itself, there was not a single avowed Spiritualist, and our only basis was the little circle of humble hard-working friends at Newton St. Cyres, who, however, did, and are doing their part right nobly. All honour to them, they will reap a rich reward by-and-by.

In the next place, we had absolutely no guarantee of funds, but the spirit-world has shewn that it can do without such guarantee, for all things needful have been forthcoming. In regard to this, I beg herewith to express my heartfelt gratitude to friends in various localities, for the generous,—in many cases spontaneous—aid they have rendered us in connection with the hardest portion of our work. I should like to mention these sympathizers and helpers by name, and what they have done, but they do not desire this.

The matter that has most forcibly impressed me in the work here is, how fully and absolutely the Movement is controlled and superintended by the invisible powers, thus superinducing a system, a coherence, a harmony, and a quiet and steady progressiveness and growth, such as no artificially made organizations can produce, and bespeaking the wise intelligence and deliberate purpose with which the Movement is directed. Again and again have I been struck with the wisdom, the distinct purpose, and the marked superintendence of Invisible Power here at work.

We have every reason to be proud of all our mediums; they are persons of the right spirit, and of high moral and religious principle; and whilst regularly meeting in the circles, and harmoniously working together, each one is exerting a more or less distinct and appreciable influence in his and her own daily surroundings.

Mr. Towns, whom I always regard as one of the most illustrious prophets of this New Era, said to me in September last, when describing the work he could see coming for me—"I see a great spiritual awakening in the West, you will have to gather the lambs." This is precisely what we are doing, gathering the lambs; and, undoubtedly, the "lambs" are gathering in numbers, and earnestly bleating for food. We

have a splendid central position in the city, and, from our first Sunday's service until now, fresh inquirers have visited the Hall and the circle-room, though our audiences have varied from twelve or less to fifty or more; but altogether we have preached the glorious Gospel of Spiritualism to a large number of people.

I herewith acknowledge my obligations to the hard-worked Editor of the MEDIUM, for the scope allowed me to give prominence to our proceedings; and I respectfully crave insertion for the above observations and reflections, as we have good reason to believe that from this stage, we are destined to take a new departure, and that the next six months will have a special history of its own.

At any rate, with the basis we have, we start afresh under the greatest advantages, and with the brightest prospects for the future. I feel certain that hundreds of my co-workers will respond Amen, God grant it!

OMEGA.

THE MANCHESTER AND SALFORD SOCIETY OF SPIRITUALISTS.

The Anniversary Services of the Manchester and Salford Society of Spiritualists, were held in the large Hall of the Mechanics' Institute, Princess Street, on Sunday last, when Mrs. Groom, of Birmingham, occupied the platform.

At 10.30 a.m. the President opened the service with singing and prayer; referring in a brief and concise manner to the origin of Spiritualism, tracing its development to the present time. After requesting the audience to send in a few subjects for selection, the following was chosen by a majority:—"Is the Inspiration of to-day higher than the Inspiration of the Bible?" The spirit guides of Mrs. Groom gave a powerful and telling address on this subject, dealing very explicitly with the difference in the social and moral condition of the people of the Bible, and of the present day. The guides claimed that the inspiration of to-day is eminently superior to that of the past, inasmuch as man has improved physically, morally and intellectually, and therefore the inspiration which was sufficient for the intellectual wants of the children of Israel, would not do for the present time. Man in the present age had progressed in the Sciences, Arts and Literature, and necessarily the inspiration must needs have progressed also.

At the close of the address impromptu poems were given on the following words: "Honesty," "Ireland," "Praise God," "Strong Drink," and "Orthodoxy," followed by several clairvoyant descriptions given by Mrs. Groom in her normal condition.

At 2.30 p.m. an excellent audience had gathered to hear Mrs. Groom treat on the "Clairvoyant phase of Spiritualism." Between 30 and 40 descriptions were given indiscriminately amongst the audience, a great majority of which were recognised, many of them strikingly so. During this service Mrs. Groom gave numerous explanations in answer to enquiries, which were highly appreciated.

At 6.30 p.m. under the chairmanship of Mr. H. Ross, the spirit guides delivered an eloquent and forcible discourse on "Ancient Mysteries and Modern Truths." Several Bible mysteries were selected, viz.:—Creation of Man, Joshua and the Sun, Jonah and the Whale, etc., etc., and these were clearly shewn to be purely symbolical illustrations of great truths which had long been concealed, until the glorious light of modern inspiration had revealed them in their true light and meaning. The control finished this admirable discourse by an appeal to the audience to devote their lives to the rooting up of evil, and supporting all that was noble, good and beautiful; virtue and truth would repay a thousand-fold those who made them the object of their lives.

Poems were then given on the following: "Virtue," "Hypocrisy," "Charity," "Envy," "Truth"; after which many clairvoyant descriptions were given, thus bringing to a successful termination a series of services which were indeed gratifying to the Society. The attendances were good, especially so in the evening.

On Sunday next, April 1st, the usual half-yearly general meeting will be held at 2 p.m., prompt. No service on the morning of this day. Business: Reading of Reports, Passing of Accounts, and Election of Officers for the ensuing term.—J. E. LIGHTBOWN, Sec. M.S.S.S.

THE CAUSE AT HASLINGDEN.

Dear Mr. Burns,—Ever since I saw the article in your paper, entitled "Interesting Letters," coming from young men who have begun to comprehend the light of Spiritualism, I thought I would write out a letter and send to you for insertion in your paper, if you thought fit.

You will understand that Spiritualism is only just beginning to grow in this town, but, notwithstanding its newness, it is making rapid progress. I am glad to inform you that this subject has entered the churches, as I can testify, because I, with my brothers, have not been long free from the bonds of orthodoxy and the bigotry of Sectarianism, and now we have broken through we wish to spread the news of spiritual truth to others. You will be able to form some idea of the opposition with which we have to contend, but we are encouraged

with the thought that ours is the Cause of Truth, because we have the innumerable testimonies of those who have passed on to the grand Summer Land.

Spiritualism, as far as my experience goes, is the true religion which Jesus, our great teacher, taught; and it seems to me to be the best, the truest, and noblest of all religions. Jesus taught us to "do unto others as we would have others do unto us," and that is what Spiritualism teaches. Jesus laid down the one great doctrine or principle of Spiritualism, that "according to your deeds, so shall ye be rewarded," and I want to know what doctrine is capable of elevating mankind more than that. It is not what is your creed, neither is it what church do you belong to? or what do you believe? but it is what you do. There is too much of that empty formality, that useless ceremony, in our midst to-day, by which spiritual advancement is impeded and the progress of humanity is retarded. But thanks be to the Giver of all life and knowledge, better days are dawning upon us, and the light of true spirituality is dawning upon the souls of men. Time it is that the fetters of superstition and error were broken and overthrown, and replaced by those teachings proved and found to be true, and admitted by reason and common sense.

I am glad to report the interest which last Sunday's proceedings created in this town. Our place in the afternoon was crowded to that extent, that some had to go home and come in the evening in good time to secure a seat. There would be between three and four hundred present. The room was nicely filled in the evening. We had Mr. R. A. Brown, of Manchester. The subject in the afternoon was "Spiritualism: What is it?" In the evening, "The nearness of the two worlds." Both addresses gave universal satisfaction, and the proceedings passed off well.

DAVID NEWELL.

Whiteley's Buildings, Carrs. March 20, 1883.

Another letter received since the foregoing was in type, says Mr. Brown gave such satisfaction that not a single question was asked during the day. The people anxiously inquired when there would be another meeting. The chairmen were: in the afternoon, Mr. J. Barnes, Rawtenstall; in the evening, Mr. J. Robinson, Accrington.

MIDDLESBOROUGH QUARTERLY ENTERTAINMENT.

On Sunday last we again had Mr. Dunn, of Shildon. The guides in the evening took for their subject "The Resurrection," and gave a beautiful discourse.

On Monday, according to notice, we had our Quarterly Meeting. We had a crowded house, and a very happy evening was passed. Thanks are especially due to Mr. and Mrs. Royer for their part of the entertainment. The magic lantern pleased the children very much, and Mrs. Royer's musical glasses were indeed enjoyable, and a novelty.

We had a favourable Balance-sheet to lay before the meeting. Our Income for past Quarter was £12 17s. 8d.; Expenditure, £9 19s. 4½d.: so we have a balance to carry forward of £2 18s. 3½d.

A presentation of a book ("Footfalls on the Boundary of Another World") was made to our old and esteemed friend, Mr. Fothergill, our late chairman. The guides of Mr. Dunn made some suitable and feeling remarks. A small silver brooch was also presented to Mrs. Fothergill. Mr. Fothergill briefly responded, thanking the members for their kindness.

The meeting terminated with a vote of thanks to the ladies, and Messrs. Gibson, Scarlett, Clarke, Edwards and Royer, for their kindness in providing tarts and different kinds of pastry. This, with thanks to the chairman, Mr. Dunn, closed one of the most successful meetings that could be conceived.

Linthorpe. March 27, 1883.

H. GOODCHILD.

PLYMOUTH, RICHMOND HALL, RICHMOND STREET.

The annual tea and meeting of our Society, postponed from the previous week, took place at the Buckland Hall, Buckland Street, on Wednesday evening, 21st March. A fair number of friends partook of tea, and we were fortunately able to prevail on Mr. Robert Harper (Birmingham), to remain in town and preside over the meeting. Letters of regret at inability to attend were read from the Mayor of Falmouth (J. B. Rundell, Esq.), who wrote that municipal matters prevented his being absent from that borough, but wishing our Society every success, the Rev. C. Ware, Mr. Jas. Burns, Mr. C. Truscott, etc., etc., all of whom joined in the best wishes. The Secretary's report alluded to the visit of Mr. S. C. Hall, F.S.A., and the work done during the past twelve months, and also to the departure from the midst of the local friends of Mr. Ware, Mr. Husson, and Mr. Pine.

The Treasurer's report showed:—

	£	s.	d.
Cash received, Jan. to Dec. 1882	59	10	8½
Disbursements, do. do.	57	9	3
Balance, end of year	£2	1	5½

The Chairman in a speech of some length, which was listened to with deep attention, reviewed the whole work of Spiritualism, and gave some sound and sensible advice to the

friends, as well as advancing some ideas not only new but novel, after which Messrs. Husson (trance), C. W. Dymond (normal), and R. S. Clarke (inspirational), addressed the assembly. During the evening literary selections were rendered by the Chairman, and Messrs. Dymond and Clarke.

The service on Sunday was taken by Mr. Dymond, who delivered his second address on Swedenborg, dealing on this occasion more particularly with the experiences and writings of the Swedish seer. The congregation which was not large appeared to enjoy the address.

Next Sunday, April 1st, at 6:30 p.m., inspirational address by R. S. Clarke.

ROBERT S. CLARKE, Hon. Sec.

4, Athenæum Terrace, Plymouth.

BATLEY CARR.—From some cause or other, Mrs. Gregg, of Leeds, did not keep her appointment; consequently, our platform was without a speaker. The weather being very cold and wet, none but Spiritualists attended, and these retired to the room underneath, and formed themselves into a circle, round a large table. Besides the regular attenders there were present two old faces, both mediumistic. We opened with singing and prayer for God's guidance. The fore part of the meeting was not characterised by any strong display of power, but all felt their inner natures stirred to deep emotion, and all felt that it "was good to be there." Towards the latter part the meeting's power began to make itself felt. And we had words of comfort to cheer us on, and some very wholesome advice given us respecting our every-day life. Altogether three out of our number were controlled to speak, and one young lady said that she saw her mother several times, which brought tears. She seemed to be best able to show herself when we were engaged in singing. The meeting concluded in the usual way, all feeling the better for it.—COR.

LEICESTER.—Silver Street Lecture Hall. On Sunday evening, March 18th, our platform was occupied by Mrs. Burdett and Miss Cotterill. The guides of Mrs. Burdett chose for their subject, "He hath made Man a little lower than the Angels." It was a very impressive discourse, full of real spirituality of a most elevating character, and gave great satisfaction. Miss Cotterill's guides gave a general outline in connection with the beliefs of Christendom, respecting the resurrection, and spoke in a fearless manner against the commonly accepted opinions of the day. For a short discourse by one who has not spoken more than a few times, it was highly appreciated. At the end of the service Miss Cotterill's guides gave several good clairvoyant descriptions.—R. WIGHTMAN, Sec., 74, Mostyn Street, Hinckley Road.

QUEBEC HALL, 25, GREAT QUEBEC ST., MARYLEBONE ROAD.—Sunday, April 1, at 11 a.m., a Seance, Mr. Savage, Medium. At 7 p.m., several gentlemen will relate their experience in Spiritualism.—Tuesday, at 8:30: a Conversational Explanation of Diagrams in the Hall: Mr. Wilson.—Wednesday, April 11, a Developing Circle will be formed, for particulars application must be made to Mr. Dale, at close of Sunday morning or evening meeting.—Thursday, 12, at 8:30, the members and friends of the U. A. W. Society meet to develop the idea, and interchange of thought: open meeting.—Friday, from 3 to 5, Mrs. Hagon attends to see Women and Children for diagnosis and treatment; at 8 prompt, a Seance, Mr. Hagon, Medium.—Saturday, at 8:30, a Seance, a good Clairvoyant medium attends. Mr. Hancock is present half an hour previous to speak with strangers.

On Sunday, April 8, there will be a Tea Meeting in Quebec Hall, as a time of rejoicing over the fact of our Little Ship (if I may compare the Marylebone Spiritualists' Society to one) having weathered the storm of the last few weeks, which has beaten against her, but she has defied the waves of worldly craft and cunning, and now rides beautifully on the bosom of the ocean of life. I have again undertaken the important position of steersman, looking to the Great Captain of creation to direct me and counsel me, by the host of bright Angels, whose wisdom is unerring and power great beyond conception. I do so for one quarter, in the hope that someone better qualified than myself for the post may be found, and so prevent the extinguishing of a light set up in Quebec Hall; and that the grand, the sublime, nay, the Divine Truth of Spiritualism may shine more brightly, until the world shall see it and praise our Father in Heaven. Tea at 5 prompt; Tickets 6d. each. Flowers, music, sacred songs, and appropriate addresses from 7 o'clock. Tickets may be had at the Hall on Sunday first. Friends intending visiting us will oblige by post card, addressed—50, Crawford Street, Bryanston Square.—J. M. DALE.

QUEBEC HALL, Marylebone Road.—Easter Sunday the subject of the lecture in this Hall was appropriate, viz., "The Resurrection." Mr. MacDonnell, while not admitting that the astounding fact was of much importance to us in these days, claimed for it a rightful place among the possibles. As men and heavy tables can be lifted and sustained in space for a fair measurable time, what difficulty can there be in the levitation and transport of a specially spiritualized body. May not spirits produce phenomena independent of men. The pon-

derousness of Christ's body could not have been much, when the little asses colt carried him into Jerusalem. The speaker considered Spiritualism and Mesmerism to be the rationale of miracles, which have come into existence to answer the rational sceptic. As usual, a pleasant debate followed, led by a stranger, who asked for evidence of the authenticity of the Scripture Records.

CHELSEA.—On Friday evening Mr. Cusdin's circle held their anniversary at his house, 33, Moore Street. After partaking of Mrs. Cusdin's hospitality in the form of a well-appointed tea, the company proceeded to the seance room. Mr. J. Burns, by invitation, was present and examined the heads of members of the circle and others. The interest of this exercise was greatly increased by the clairvoyant observations of three members of the circle, including Mr. Cusdin. Mr. Baron, who is so well known for his great healing powers, was singularly apt in his clairvoyant diagnosis of character and physical condition. Mr. Squires and this gentleman simultaneously described a spirit and gave the name. Mr. Cusdin was ultimately controlled by two of his guides, and thus brought to close a very interesting and instructive evening. This is an excellent circle for any one to seek admission to, anxious for development in the gifts of clairvoyance. The influence is strengthening and harmonious.

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 6s. each. All friends are cordially invited.

DREAMS.

ANOTHER "PLOUGH" DREAM.

It seems strange that the comparatively small sum required for the Spiritual Cause is not forthcoming, while the Salvation Army can collect tens of thousands of pounds a-year. But then the Salvationists are only an exaggerated manifestation of Orthodoxy.

Upon reading your dream, I thought of one I had on Tuesday night. For the first time in my recollection, I dreamed about ploughing. The coincidence seems curious. I dreamed that I was in a new settlement which had only as yet been roughly and incompletely improved, and there seemed much yet to do, although there was a railway there. It was a gala day in celebration of some anniversary. People were witnessing an agricultural exhibition, and were standing round a field which was fenced with split posts and rails. In the field were a number of ploughs, hoes, etc., without horses, but in motion, and under the guidance of men in gay coloured clothes who rode on them.

The field had much good soil, but was very stony. It was free from weeds. Maize, (the Tuscarora ninety-day variety) was growing luxuriantly in regular rows, and appeared about half grown.

From thence I went into the largest timber-yard I ever saw, full of every kind of timber, and there were sheds with all sorts of machinery to convert the timber to every known use, from the simple board and beam, through all the various stages of joinery and cabinet making, up to the most exquisite carvings I ever beheld. I thought I obtained some of the most delicately carved wreaths of leaves and sprays for myself. A lady then told me that this vast workshop was due to the energy and organizing power of one man, who commenced without capital and amid great difficulty. Some people were envious and jealous of him, and on that account would be glad if the work were stopped; but she thought he must be supported, and not allowed to fail in the end, (although some feared he could not continue it, and were sorry), because there were so many thousands who were directly and indirectly interested in the continuance of this complete organization for the conversion of material and the employment of labour.

I am afraid I've tired you, but it seemed to me that my dream did not only relate to myself, and the coincidence must be my excuse.

I think that your "ploughed field" has plenty of seed already ploughed in, as is done in the Western States of North America. It must come up in time. M. H.

March 26.

[This dream occurred before our last issue.—E.J. M.]

PSYCHOPATHY, by Joseph Ashman, price 1s., cloth, with portrait, 2s. 6d. London: J. Burns, 15, Southampton Row.

A TRUE SPIRITUALIST.

A BEQUEST FOR SPIRITUAL EDUCATION.

"A seven years' Reader," writing from Edinburgh, encloses a copy of the "Philadelphia Record," March 8, sent to him by a friend, not a Spiritualist, who is on a visit to America, and who "was quite surprised to find his most intimate friend out there a firm believer, from incontestable evidence." The "Record" reports the "munificent bequests of the late Henry Seybert," who has left 1,250,000 dollars in charity. This princely sum is divided amongst seventy-nine public institutions, with the addition of establishing two homes or schools, one for boys and one for girls. The report adds:—

"For a number of years before his death Mr. Seybert was interested in the subject of Spiritualism, and, while recognising the great amount of imposture mixed up with the subject, held that it merited investigation in order to determine the falsity or truth of its pretensions. In giving to the University of Pennsylvania the sum of 60,000 dollars for the endowment of the Chair of Mental and Moral Philosophy, he stipulated, therefore, that an impartial investigation should be made of modern Spiritualism, as well as of other systems assuming to represent the truth. The Trustees of the University, in accepting the bequests from Mr. Seybert, have ordered that the Chair thus endowed shall be known as the Adam Seybert Chair of Mental and Moral Philosophy, and that the ward for chronic diseases shall be known as the Henry Seybert Ward.

"The will was made in 1873, and in it Mr. Seybert expresses the wish that his body be cremated."

The body was incinerated in the Crematory at Washington, on March 7. Before placing the body in the retort, the clothing was removed, and with the coffin conveyed back to Philadelphia. It was stated that the furnace would be cooled sufficiently by the 9th to enable the ashes to be removed.

MEETINGS, SUNDAY, APRIL 1st, 1883.

LONDON.

SPIRITUAL INSTITUTION, 15, Southampton Row, at 7.
QUEBEC HALL, 25, Great Quebec Street, Marylebone Road, at 11. Mr. Savage, medium; at 7. Experience Meeting.
OXFORD STREET, St. Andrew's Hall, Newman Street, at 7. Mr. J. J. Morse on "Coming Day."

PROVINCES.

BARROW-IN-FURNESS.—75, Buccleuch Street, at 6.30 p.m.
BATLEY CARR.—Town Street, 6.30 p.m.: Mr. Armitage.
BELPER.—Meeting Room, at 6.30.
BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Mrs. Gott.
BIRMINGHAM.—Ouzell Street Board School: (Hours not sent.)
BISHOP AUCKLAND.—Temperance Hall, Gurney Villa, at 2.30, Monthly Meeting, at 6 p.m.: Local Speakers.
BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, 2.30 and 6 p.m.: Mrs. Illingworth.
Wade's Meeting Room, Harker Street, Bowling, at 2.30 and 6 p.m.: Mrs. Wilson, Ossett.
Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30 and 6 p.m.: Miss Hance, Shipley, and Miss Musgrave, Bingley.
EXETER.—Oddfellow's Hall, Bampfylde Street, at 6.30. Rev. C. Ware.
GATESHEAD.—Central Buildings, High Street, at 6.30 p.m. (No Information.)
GLASGOW.—164, Trongate, 11.30 and 6.30. (No Information.)
HALIFAX.—Spiritual Institution, Peacock Yard, Union Street, 2.30 and 6 p.m.: Mr. J. Schult, Accrington.
KRIGHLEY.—Spiritualist Lyceum, East Parade, 2.30 and 6.30 p.m.: Mrs. Dobson, Batley.
LEES.—Tower Buildings, Woodhouse Lane, at 2.30 and 6.30: Mrs. Hollings, Churwell.
LEICESTER.—Silver Street Lecture Hall, at 11 a.m. and 6.30 p.m.
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—"Thought-Reading."
MANCHESTER.—Mechanics' Institute, Major Street, 2.30, Half-yearly Meeting; 6.30, Mr. R. A. Brown, Manchester.
MORLEY.—Spiritual Mission Room, Church Street, 6 p.m.: Mr. Briggs, Bingley.
MIDDLESBOROUGH.—Granville Lecture Rooms, Newport Road, at 10.30 a.m., and 6.30 p.m.
NEWCASTLE-ON-TYNE.—Weir's Court, at 10.30 and 6.30: Mr. E. W. Wallis.
NORTH SHIELDS.—Bolton's Yard, Tyne Street, at 6.30 p.m.: Mr. Gardiner—"Shakespeare and the Bible."
OLDHAM.—176, Union Street, at 2.30 and 6 o'clock.
PLYMOUTH.—Richmond Hall, Richmond Street, at 6.30: Mr. R. S. Clarke (Inspirational).
SHEFFIELD.—Psychological Institution, Cocoa House, Fond Street, at 6.30.
SOWERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at 6.30 p.m.: Local.

The announcement on a post-card, so as to be received here on Tuesday, if possible, is sufficient.

ANTI-VACCINATION.

ANTI-VACCINATION MEETINGS AT WANDSWORTH.

On 13th March, the first of a series of three meetings was held in the Dorking Coffee House, High Street, Wandsworth.

A. Milnes, Esq., M.A. (Lond.)—the chairman, said that the law of England prohibited any surgical operation being performed on a child without the consent of its parents or guardians. The Vaccination Act, however, compels everyone to submit their children to a surgical operation, or, in lieu, heavily fines them. He moved the following Resolution, in the words of John Bright, "The law which inflicts penalty after penalty on a parent who is unwilling to have his child vaccinated, is monstrous and ought to be repealed."

Wm. Young, Esq., (Secretary to the London Society for the Abolition of Compulsory Vaccination) seconded the Resolution. He showed from history that vaccination had totally failed either to prevent or even to mitigate the severity of small-pox; but, on the contrary had greatly increased that disease.

The Rev. Isaac Doxey in supporting the Resolution showed (inter alia) that consumption was often induced by vaccination.

The Resolution was carried unanimously, no person offering an amendment, although the chairman invited opposition. The meeting then dispersed after some questions had been asked and answered.

On the 20th, the chairman, (W. N. Armfield, Esq.), a Spiritualist, said that the subject was one of vast importance; and that the law of Compulsory Vaccination was forbidden by a higher law.

The Rev. Thos. Crow said, that he had but recently been converted to the Anti-Vaccination Movement; and that, having closely scrutinized the evidence, he found the case conclusively against vaccination. In a very logical speech he then showed that compulsory vaccination was unjust, whether we regarded vaccination (a) as a perfect preventive against small-pox; (b) as no preventive, or (c) as a partial preventive. He therefore would propose the following Resolution: "That the law which compels a parent to have his or her child vaccinated is cruel and tyrannical."

T. L. Nichols, Esq., M.D., seconded the Resolution, and referred to several cases of frightful diseases, induced by vaccination, which had come under his own observation: they were samples, he said, of similar cases occurring all over the country. In the most "protected" countries, e.g., Ireland and Scotland, small-pox ravaged with greater severity than in others less "protected."

Mr. H. J. Adams supported the Resolution, and showed from medical evidence that unvaccinated nurses in Small-Pox Hospitals, although continually surrounded by contagion, were as exempt from small-pox as the re-vaccinated.

The Resolution was carried unanimously.

On the 27th, the last meeting was held, Mr. Geo. Bone being chairman, who referred to the spread of the cause in South London, and said that we should insist on Parliament dealing with the question.

Wm. Young, Esq., proposed the following—"Resolved that, as no reliable evidence has been produced to show that vaccination direct from the calf affords any protection against small-pox, it is as unworthy as ordinary vaccination of national support." He showed that many of the great medical authorities, both past and present, were against the practice of vaccination from the calf. Experience has proved that, in numberless instances, calf lymph as well as ordinary lymph, had produced serious diseases, notably tuberculosis and a severe form of erysipelas, and in many cases, greater inflammation than ordinary vaccination.

A. Milnes, Esq., M.A., seconded the Resolution; and, by contrasting the past, with the present condition of our army, pointed out the wonderful influence which good sanitary conditions possessed in diminishing disease, small-pox included.

Mr. W. Hasker looked upon the question from a social and political, rather than from a medical point of view; and narrated how greatly the movement had been forwarded in Camberwell through the energy of one man only.

Mr. H. J. Adams requested the audience, as a matter of duty, not to allow the vaccination of their children under any consideration, however great might be the cost of resistance to the compulsory law. He supported the Resolution, which also was unanimously agreed to.

IMPROVEMENT IN RAILWAY CARRIAGES.—Dr. Berks T. Hutchinson, Surgeon-Dentist, has invented an improved railway carriage in hopes of seeing it adopted for use on our long journeys in this country. The carriage has been designed by Dr. Hutchinson, after long study of the requirements of the travelling public here; and with a special view to remove miseries which are too well-known to all travellers, and especially families, to call for description. Notice is given to-day of a patent for the invention having been applied for at the Attorney-General's Office.—"Cape Argus," (South Africa).

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SOLE AGENT FOR GREAT BRITAIN:

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We understand that the Proprietors of the "Christian Commonwealth" will issue a series of weekly portraits of eminent Clergymen, Ministers, or Philanthropists, to be presented gratis with each copy of their journal. The first of these will be His Grace the Archbishop of Canterbury, from a photograph selected by himself. The portraits will be designed by the best artists in London, and will be printed on fine toned paper by one of the leading firms of lithographers. They will be suitable for framing, and worthy of a place in every household in the country.

THE DRINK TRAFFIC.—The innkeepers are complaining of the dullness of trade. It appears from the Excise return that the sale of spirituous liquors is decreasing all over the country; that public-house property is greatly depreciating, and that the number of bankruptcies and liquidations of liquor sellers is the largest of all the trades and professions. In many places tenants cannot be found to go into hotels and inns, even without the usual good will, as it is stated by the Brewers' Association that the houses would not pay the rent, taxes, and license duties. But even now the sale of intoxicants in the United Kingdom is very large, amounting to no less than £144,000,000 annually, or £5 every second. I observe that in many countries the trade is being subjected to greater restrictions. In Haute-Alsace the names of certain toppers are advertised, and innkeepers are not allowed to supply them with liquor. In Denmark a new law provides that drunken persons are to be conveyed home in carriages at the expense of the publican who sold them the last glass. In Waldeck, a province in Germany, a decree has been issued that no license to marry will hereafter be granted to any individual who is addicted to drunkenness, or having been so, he must exhibit full proofs that he is no longer a slave to the vice. And in some of the American States the families of those who lose their lives whilst inebriated can recover damages from the innkeepers who supplied the liquor. However, despite all the efforts that are everywhere being made, it is probable the traffic will die hard.—"Corruption."

[No Discount to the Trade, Second Hand.]

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All Enquiries to be addressed to the Hon. Sec. S. Bates Wade, Evelyn Villa, Harlesden N.W.

MR. J. J. MORSE'S APPOINTMENTS.

LONDON, Sunday, April 1st, St. Andrew's Hall, 14, Newman Street, Oxford Street, W. Evening at 7 p.m., subject: "Day Cometh."

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.—Newcastle-on-Tyne, April 1st and 2nd; Glasgow, April 8th to 16th, inclusive; Liverpool, April 22nd; York's Dis. Com. April 29th and 30th, and May 1st. Mr. Wallis will be glad to visit friends in the neighbourhood of Newcastle on the week evenings, April 3rd to the 6th. Early application should be made to him at 82, Radford Road, Hyson Green, Nottingham.

Mrs. Harlinge-Britten will lecture on the 1st and 3rd Sunday of April, and the 1st Sunday in May, at Liverpool; 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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