



DAYBREAK.

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

SPIRITUALISM.

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DR. B. W. RICHARDSON, F.R.S.

DR. B. W. RICHARDSON, F.R.S.

HIS RECENT DISCOURSES ON "THE PARALLELS OF RELIGION AND SCIENCE."

Organically, Dr. Richardson is a great man. He possesses the various elements of bodily structure in large proportion, and in harmony favourable for exercise. As a basis, there are excellent vital powers, well held together by the mechanical apparatus, and directed by a heavy brain. The powers of digestion, assimilation and circulation are efficient, and, coupled with fully developed physique, and fine nervous sensibility, give the possessor a keen perception of natural conditions, and ability to comprehend nature's laws. He is in sympathy with nature, both to enjoy and comprehend. He is, therefore, intuitively normal—healthy: that which is most fitting is most agreeable, and he can subsist upon regimen that would fail to meet the appetencies of those given up to artificial and morbid habits. Still, temperance, control, self-examination is ever the best course with such a powerful nutritive constitution; yet, there is not, strictly speaking, a tendency to grossness. The organic quality, high of its type, gives the preference to mental over sensual enjoyment. The respiratory and excretory functions are well performed, and the circulation energetic, so that the fluids are kept pure, and there is a vast ability to perform work without functional deterioration.

The brain indicates scientific, literary, and humanitarian aptitudes. The Doctor is a man of a warm genial social nature; readily entering into sympathy with others, and apt at turning their services to the advantage of his own plans. He is very friendly and accessible, having but little haughtiness or restraint. He has no false notions of dignity, but looks to the eventual merits and practical utility of all his acts and relations with others. He may be found a peer amongst the highest, and next hour, it may be, in thorough sympathetic accord with those of a very different position, if their motives be in the right direction. It is a mind of broad and universal sympathies, looking at Nature, as expressed in man, as a homogeneous realm; the same rule of right and purity extending its sway over every department.

The intellect is largely developed, giving an accurate perception of phenomena and ability to penetrate to their intrinsic meaning. He takes original views of things. The superior organs indicate a prophetic aptitude, enabling the mind to foresee the requirements and tendencies of mankind. The constructive and literary faculties ably assist the knowing organs, and abundant language is the handmaid of both. The character is, therefore, versatile and expressive; is capable of utilizing all knowledge to practical purposes; inventive in adapting means to the required ends; clear and comprehensive in the use of language and the presentation of a subject, yet neither verbose nor flighty. The industrial forces are very active. It is a restless, driving, effective mind, and in adapting its possessions to the service of others, it seldom fails in commanding commercial success in its own direction.

From the commencement of his professional career Dr. Richardson has distinguished himself. In 1854, he gained the Fothergillian gold medal for an essay on the diseases of the child before birth. In 1856, for an essay on the coagulation of the blood, he gained the Astley Cooper prize of £300. In the same year he became a member of the Royal College of Physicians, and he was elected a Fellow in 1861. He was elected a Fellow of the Royal Society in 1867; Croonian Lecturer, in 1873; and to other scientific honours in succeeding years. His experimental research, in 1865, on contagious diseases resulted in his discovery of a specific poison which he named "septine." In 1866

he discovered the application of ether spray for the local abolition of pain in surgical operations. He introduced methylene bi-chloride as a general anæsthetic, and he discovered the controlling influence of nitrate of amyl over tetanus and other spasmodic affections.

In addition to his biological researches, the Doctor is the most popular living writer on medical, sanitary, and scientific topics. Just a quarter of a century ago he commenced the publication of the "Journal of Public Health and Sanitary Review," the first organ of its kind. The motto which he coined for it—"National health is national wealth," has passed into a proverb, and done good service on many a tongue and pen. Dr. Richardson's contributions to medical literature have largely borne the complexion of philanthropic and progressive enterprises; such as the restoration of life after various forms of apparent death; the effects of electricity on animal life; instantaneous methods of killing animals for food; the study of disease, new remedies, etc.; while his discoveries and speculations on the nerve atmosphere, have worked in advantageously with the facts laid bare by the investigation of Spiritualism, and tended to a better means of elucidating the phenomena of mediumship.

In some sections of the community, Dr. Richardson is best known as a temperance reformer, on which question he is undoubtedly the highest medical authority. In his researches on the influence of alcohol on animal life, may be named his famous course of Cantor Lectures delivered before the Society of Arts; also, "The Action of Alcohol on the Mind;" "Results of Researches on Alcohol;" "Total Abstinence, a Course of Addresses;" and his "Temperance Lesson Book," and "Dialogues on Drink," popular manuals teeming with instruction, and which we would warmly urge upon the attention of our readers. In addition will be remembered his sketch of an ideal "Model City of Health," to which he gave the appropriate name of *HYGIEA*.

To various academical honours conferred upon Dr. Richardson, there was added in 1868, a testimonial consisting of a microscope by Ross, and one thousand guineas, presented by "six hundred of his medical brethren and scientific friends."

These particulars will assure our readers that Dr. Richardson is a Thinker and Man of Science that merits and commands the highest attention. We will now proceed to give a very brief outline of his three recent Lectures at the Unitarian Chapel, Little Portland Street. The first of the series given, on Sunday evening, March 11, was on—

THE PHYSICAL LIFE.

In commencing his discourse, Dr. Richardson said that the present critical period, when religion was travestied by some who were in her ranks, and dogmatically denied by negative, know-nothing, scientific teaching, was an opportune one for an exponent of science to declare that science is not his God, and to urge the living of a good life, pure and undefiled. Religion and science, he contended, rest equally on human nature, and they should harmonise together. He might have asked science in vain for the use of one of her temples for these services; and equally vain would have been an appeal to the dogmatic Churches. He respected the intention of both parties, for he himself, on the side of science, would at one time have voted that her exclusive sphere should be exclusively respected and maintained. As a student of science, whose whole life had been devoted to the investigation of matters appertaining to life and death, to health and disease, to good and evil, he had no hesitation in reasoning upon righteousness, temperance, and judgment to come. He should not address himself to the high and mighty—to those who have made up their minds and cannot be changed—but to the masses whose ideas were not fixed but in motion, and, consequently, in a condition to listen and be instructed.

Coming to the subject, Dr. Richardson said both science and religion move on parallel lines—they are independent lines—and they never need meet. Religion rested on tradition—the written Word; science on God's other word—the universe. Religion is emotional; it has to do with feeling; it results from faith. Science is phenomenal, resulting from sight. Hence the Pauline description of the former, "We walk by faith, not by sight;" and the old adage, "Hearing we believe, but seeing we know." Religion may be said to gain the heart

through the ear, science to reach the intelligence through the eye. Regarding the physical man, Paul's teaching was strikingly accurate. He tells us of a "natural body" and a "spiritual body." The natural body comes first, and it is earthly; the spiritual body comes secondly, and it is of the Lord. And again, flesh and blood cannot endure; the physical man returns to the earth, while the spiritual man is endowed with immortal life, and, advancing in intelligence, continues to progress throughout the ages. Paul's peculiar, intense, and graphic description of the two natures in man, warring with each other, showed a deep insight into human nature. He taught that the spiritual man was superior to the physical, and, in fact, that the spirit could, as it were, look down on its body. The Judaic teaching on this point did not differ from the Christian. In the Mosaic account of the creation we had: First, dust; secondly, life; thirdly, soul or spirit. The Manicheans taught the two principles of light and darkness; that darkness rebelled and stormed the light; that the Great First Cause created physical man to oppose darkness, but man failing to conquer thus was endowed with spirit. A disciple of this sect, Dr. Faustus, said, "I am the natural temple of God: a soul instructed in the truth is the very altar of God." The Christian sects, however numerous or innumerable, and however widely separated on points of doctrine, are agreed upon the three principles of man: The corporeal, the vital, and the spiritual.

But what does science say on the subject? Aristotle 400 years before Christ, taught the threefold nature of man: matter, or the nutritive nature; the vital nature; and spirit, or soul, a nature derived from the first mover, having its seat in the head. Cicero followed this idea, and declared spirit to be the divine nature itself. In our day this teaching is as good as ever. Sentient life consists of three natures, intelligence being the crown of all. The ancients called the material of which the physical man is constructed dust; modern chemists call it carbon, and, ultimately, that is dust. In investigating some fossilised human remains, Dr. Richardson once saw the carbon base of a human form. It could scarcely be called material in the ordinary sense; it was rather a film of delicate carbon. He approached too near and breathed upon it, when the form was resolved into an impalpable powder, or literally dust. That was a chemical skeleton, and in life all else had been moulded in that frame. "Dust we are and unto dust we must return." Scripture, is however, more literally correct when it says "ashes to ashes and dust to dust"—first ashes then dust. But the physical man is moved or animated by a power above himself; there is a self-impulsive movement, such as we get in molecular life, but something more than that is required here. It is spirit, breathed into him as the breath of life. In the locomotive we have a machine somewhat analogous to man. We can make it and endow it with 1,000 times man's power, but at present we cannot invest it with the nutritive faculty. That may be done some day. We supply fuel and water, and place a man on the machine to control and direct it. The engine, thus equipped, and guided by intelligence—by soul—multiplies the man's powers a thousandfold. Remove the man and the engine can do no more than the physical body of a man can do when the spirit or soul has left it. Science understands the physical mechanism of man, but it knows not the soul. If it recognise it, it calls it a flame, a secretion, an emanation, or an absorption from without. Closely examined, these theories differ only as to time, and they imply pre-existence. And may not this life principle obtain entrance by the breath, binding the materials of the physical body together while it remains and loosing them, again to be resolved into dust when it departs? Aristotle regarded death as only rest of material. Our every-day experience in the natural world teaches us that life springs from the womb of death; and in this sense death is swallowed up in victory.

Religion may contend that the spiritual being, man, was created by a single act; science, that such an event was impossible, but that man came slowly into being. Erasmus Darwin suggested that life began with a single fibre, and that evolution has been progressive throughout the ages, victory going with the strongest form of life, and the final culmination of our time—but possibly not of all time—being man. At this divergence where the parallel seems to fail, our attitude should be that of waiting for more light. Religion accepts the tradition with conditions and reservations. The Mosaic account of the creation traces man to Adam. An angel moulded him from material which had lived, and from the man the woman was made. That is the tradition. Science offers evolution as its explanation. That is speculation. Here there is no parallel. Each class is dealing with the unknown. Life in its origin is as far away as ever, and all is speculative.

Dr. Richardson concluded his remarkable discourse by returning from the unknown to the known. "My body," said he, "is dust, to dust it shall return. RESURGAT, it shall exist again, instinct with life. I live, and am a living soul!"—"The Christian Chronicle and House and Home," March 22, 1883.

SECOND DISCOURSE—THE MORAL AND INTELLECTUAL LIFE.

Religion regards man as composed of the fleshly or carnal part, the feelings, and the spiritual nature, constituting man in his animal, intellectual, and moral aspects. The pulpit presents three styles of preacher: the rude uncultured man, just awake from the sleep of the flesh, addresses himself exclusively to the sensual nature, and holds out hopes of enjoyment and the dread of tortures in the life to come; the more cultured preacher sets forth moral expediences, and appeals to the sentiments; the spiritual-minded philosopher calls forth the most sublime and exalted powers and aspirations of the mind and soul, and elevates the whole man by an awakening of his most lofty elements. Thus in the Jewish teachings, there is little to be found except that which is related to the lower nature. The Preacher said, "All is vanity," because he overlooked the highest part of man's nature. The Mahommedan translates the carnal life into the spirit-world, and promises the faithful the choicest sensual delights. Such teaching could not elevate a people, because it omitted the consideration of that in man which gives all the other portions an eternal value. The moral nature of man is poetic, broad, and expansive, as is exemplified in the tenets of Buddhism. The founder of Christianity would fail to recognise any of his teachings in the creeds and dogmas of the churches of to-day.

Science also recognises the threefold action of mind. Hippocrates, the father of Medicine, was led to admit the existence of spirit, because he perceived phenomena in human life which could not be explained without spirit: that which exists, whether corporeally or not. He says, "The intelligence dies not, neither does it change," notwithstanding physical dissolution. How Hippocrates arrived at this conclusion the Lecturer did not state, but we may observe that Hippocrates was well acquainted with clairvoyance, and the manifestations of the spirit, a "science" which is not yet quite fashionable for creditable exhibition. Dr. Richardson regarded man as constituted of plant, lower animal and man proper, and said he had seen molecular life suspended for many days, and yet the higher nature or man proper would subsist through it all. A Newton might be physically obliterated, as far as function was concerned, for a season; and, aided by surrounding influences, be brought back to his normal condition of mind, so that he might weigh a world or split a sun-beam.

The religious definition, Dr. Richardson regarded as quite scientific and in accord with the doctrine of evolution. Through suffering man is made to triumph over all earthly ills, which is compatible with the scientific doctrine of development through conflict, and the survival of the fittest. The difference being, that the religious man believes in a spiritual survival in a future state, whereas the scientist looks for the perfection of earthly forms.

THIRD DISCOURSE.—GOOD AND EVIL.

Dr. Richardson reviewed ancient and biblical ideas of perfection, and thought there might be much more in them than the scientific thinker is prepared to admit. Science contemplates the immensity of creation, and its myriad forms: admires the abilities and merits of her great men, but her mightiest devotees tremble in approaching God. The greatest philosophers humbly regarded their attainments as a trifle, yet science aims at perfection, and professes to reverence nothing but truth. Its aims are—The greatest good to the greatest number.

As to the origin of evil, the religionist regards man as conceived in sin and shapen in iniquity. Such is the burden of holy writ, with the exception of the Master, who said: "Suffer little children to come unto me."

Science points out that man is influenced by his surroundings, and thereby parallels the religious system. Being based on and evolved from his lower nature, im-

purity necessarily adheres to man in his upward advancement. Hereditary evils cling to him; of which instances were given. Science approaches the children, and through them desires to improve the race. But evils are voluntarily generated amongst us; the use of alcohol frequently transforming truthful persons into liars.

Religion says the wages of sin is death; science reads the extent of evil in the high death-rate. Dr. Richardson had never seen a wicked man free from disease. He concluded by pointing out the necessity of keeping the three natures of man in equilibrium with each other, and thus unfold a normal and ideal humanity.

THE SPIRIT-MESSENGER.

THE CHANGES COMING UPON EARTH.

A CONTROL BY "BUSIRIS, THE ANCIENT OF DAYS."—No. 2.

Recorded by A. T. T. P., March 15, 1883.

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

My friend, W. O., again sat with me, and we had another control by "Busiris, the Ancient of Days," which was not only a continuation of the control of the day previous, but, in fact, a continuation of several that had gone before, on the subject of the present state of thought, and the changes looming in the not far-off future.

The Sensitive went under control, and said:—

Yes, dear brothers, Faithful and Steadfast, you are both correct in this your thought that we have changed the field of our labours.

At one time it was our intention to educate the masses through those whom we had previously educated. This was our primal intention, forming the whole part of the groundwork of our programme; and, that we may not be charged with inconsistency, it becomes my duty, on behalf of your united surroundings, to explain why we have deviated from our first plan, in order to reach the same result.

It is simply this: We have found, that, where we expected perfect unity and conformity in work and action, we have found disunity; and our camp, which, to be successfully maintained, should be guided as one man, we found split into party and faction,—one disclaiming against, whilst another was proclaiming for, the same advice, the same teaching. This disclaiming has not proceeded alone from those originally selected by us as leaders, but they are, nevertheless, useful as individuals, in propagating spiritual truths. This, I mean, apart from their crotchets. They are, dear Faithful, self-elected leaders, and consistently working according to their views, to the honour of God, and the benefit of man. But they raise up their hands in pious horror against the views which are necessary to make the knowledge of immortality universal.

Attack the State religion; breathe but a whisper towards religious reform, and they show their horror. We have done more than this: we have more than whispered, dear Faithful. Our teachings have been thundered forth. For us, then, dear and faithful servants, there is but one course to pursue; that is, to view those who are not for us, or with us, as being against us. So, consequently, we have been compelled to deviate from our original plans, and to teach the masses directly. This course is being rendered necessary, because we shall have but few capable leaders in the flesh, and, therefore, it is necessary that we should do what otherwise their small number will prevent them from doing,—aid them in preparing the masses to receive them; and we are doing this, Faithful, in every home. By-and-bye, our leaders in the form will give confirmation stronger by far than holy writ. Our whispers are heard direct by the anxious mother. The careless husband and father is arrested on his path of dissipation, and his path is turned homeward. We speak as we have spoken through ages, only with stronger power now, and why? Our hands are strengthened, because the holy marriage, Faithful, has taken place; the marriage between Knowledge and Christianity. It is that which has made us giants in strength. Ignorance is passing away from the masses, like the mist of the morning, cleared by the sun's beams of educational truth, and men are thinking; men are reasoning, and we are helping them in so doing.

Spiritual Truth means truth of the purest form. If it does not mean this, it means nothing. Spiritual Truth means liberty, and the first step towards a people's liberty, be God the witness through his servants here assembled, is ridding the

world of that tyrannical incubus that has pressed with such intense weight upon the people of all nations; an incubus, which knowledge alone can free them from. I mean that incubus—accursed and God-forgotten priestcraft. I mean that priestcraft which is used as a political agency; that which changes the nature of a man into that of a fiend. Take the first order of the priesthood, called into existence by the command of the angels of heaven; sanctioned by the will of the Supreme God on high, the priesthood of the children of Israel; an order that we cherished, that we loved, but one we could not bind, for God has left the will of man free: What did the tribe of Levi, that portion of the tribe dedicated to the service of God, and chosen by us, do? They filled their temples with wantons, until our voices were raised against those whom we ourselves had placed there. They turned their temples into huge warehouses, where merchants traded, and where it needed the voice of a Prince amongst men to warn these, the descendants of the priestly tribe of Levi, that they had forgotten their office, that they were dishonouring their self-hood, and offering blasphemy instead of worship to God, in turning that which should be a house of prayer into a den of thieves.

After that came a Constantine, who consecrated with his consent State protection. What then? Why, kindly hearts were changed through priestly counsel into the hearts of wild beasts, not of men; who were then eager to gather more wealth, more power, to add more misery, more degradation to those already suffering beyond the power of humanity. They instituted a superior Church, a superior Pontiff or head, so great, that kings gloried in the honour of holding the stirrups, or kissing the sole of his foot. And this was the humility, this the religion, that was taught by him, who had no place to lay his head. Of him who advised his followers to take no heed for the morrow, for that God would provide for them then, if they were faithful; by him who counselled, that if thy brother offended thee again and again, yet to forgive him, even as thou should hope for mercy. Is this not a travesty of all the teaching of a pure Christianity.

Then came another great reforming change, where Priestcraft for a time stood in deadly peril; where a king* looked round on his suffering people, and knew that the time had come that they could bear priestly error no more; for, then, Faithful, my eyes witnessed that they were steeped to their elbows in the blood of their fellow-men; and all this was done in the name of a peace-loving God. Sorrowful were men's homes; a loved member of the family was oft torn from his home in the name of God, and his dear ones knew that he was inhabiting a loathsome cell in some dungeon, and had been tortured nigh to death, and that none must pity him; for what had been done, had been done in the name of God.

Cried the profligate descendant of the house of Stuart, Charles the Second: "Who are these men who raise their voices against conformity?" And when the answer came that they named themselves "Friends," "They have no priests," cried the political Archbishops and Bishops of the day: "they are flocks without a shepherd to lead them." "And what is their form of worship?" asked the swarthy monarch; and he was told—"Silent prayer, unless one moved by the Spirit prayed aloud." "Bring one of them before me," cried the King; and when one stood before him, he answered the King thus: "I see a world overrun with infamous pretensions; I see priestly ambition and avarice filling the land, and I will have neither part nor parcel with its iniquity; I will neither be baptised in your churches, nor shall my offspring; I will not be buried under your services, but will worship God according to my reason and conscience." "Level their churches, break in on their homes under any pretence, fine them for non-attendance; let the penalties not be under twenty pounds, yet without limit in their extent, according to the grievousness of the offence," cried the Monarch. And this friend answered—"I and my people will worship God in the ruins of our chapels, and when driven from there, so great is our exultation in the knowledge of our immortality, that we will worship God in the public streets; and if we are driven from there, we will worship Him, living or dying, without priestly intervention; for the blood of their fellow-men is on them, and is not crying out in vain." And these men were driven out like dogs from the ruins of their chapels; the streets ran with the blood of their old men and old women, until satiated with this vengeance the Monarch allowed them, under the guidance of Penn, to settle in that land which God has blessed which God is still continuing to bless with peace and plenty. There they were free to live, whilst here they were condemned to die; and this under the assumed sanction of a loving God.

Previously to this had come the time, when a rapacious and tyrannous Monarch boldly laid his hands on their ill-gotten gains. This because the Church had brought on its own dishonour, through its priests, always unchangeable in cruelty. Luther had denounced the Church boldly and unflinchingly. Did the priesthood cease from these vile deeds? Did they cease their cruelty, their mocking idolatry? No; they became more fierce, more eager to get hold of the heretic, and put him to death. You, dear Sensitive, have listened to the control by "Erasmus," here. What heed did they take of his thundering

* I suppose he means the Emperor Julian, mis-called the Apostate.

and denunciations uttered in the Netherlands? Boccaccio, in their very stronghold, laughed at their pretensions, and failed not to make public their depravity. Yet they gave no heed. But truth at last prevailed; the people were aroused; the mighty masses in this country, sunk in ignorance, kept within bounds. Yet they could think, and their thinking could bring them to no decision, and they gave in their adherence to the preposterous claims of England's tyrant, as head of the State Church. And then we have his oldest daughter's reign; one who, under priestly guidance, flooded this fair land with the blood of its nobles, in the name of God. Her half-sister, a Queen in her turn, more noble and more generous in all else, was just as cruel under priestly rule. She, too, did her utmost to make bitter wailing throughout her fair dominion, and this in the name of God.

But these ages, these centuries of darkness have passed. Dark ages! Yes; but darkened by the ruling of priests alone. In vain Homer of old taught the truth, and Socrates revealed the soul's immortality. In vain Chaucer prayed and worked; in vain Milton laid down on the altar of God's service, years of his life; in vain he arose from the struggle a weary and sightless man. Lindsay, the Scotch Chaucer, failed: And why did they all fail? Because one great thing was wanting, which this age of modern thought has supplied. And let us thank Him, the Mighty and Merciful, that there are the means now. The ground-work is already rising from the fair foundation. We have made the foundation, and this foundation is laid through universal education.

Knowledge is to ignorance, what light is to darkness. They are correlative terms. There is no different meaning between them. The dark ages are past, or, in other words, the time is past for the mass of the people to be, as a mass, ignorant; and the age of light has come, or, in other words, universal knowledge. The world has seen nothing like it. Anarchy cannot be born out of knowledge. An educated people cannot produce anarchy. Any power usurped is anarchy. Then those who alone can be guilty of anarchy in this age of knowledge or light, can only be those who are fighting against knowledge, they themselves being the opposing power. Who can these be? Priests must needs be the anarchists in this age. When this age has further progressed, these will be the first to strive against universal knowledge. Men have never hitherto had so favourable an opportunity. I know, with you, that discoveries in philosophy or in science have had to bow down, when the masses were ignorant and the priests in power; but the struggle has ended favourably for the philosopher and scientist. It was then a struggle merely to retain power; but this struggle, that I am now speaking of, is the priest's struggle for existence, a struggle to retain that which has been amassed together for centuries; a struggle to prevent that from going towards the alleviation of the suffering and misery existing in this land. I say that it is hardly realizable what an amount of money could be devoted for this purpose, if the accumulations of the State Church were surrendered. They would give a free education throughout the land, for ever, and yet leave an immense residue.

That it will be a struggle against knowledge, and that this struggle is beginning, is more than evident to any opponent of these views, which are actually the truths of the future. I do not mean of a future far-off; but a near and immediate future. The Irish Church is disestablished, and Ireland is free. So is Scotland; and it must necessarily follow that England will claim religious freedom—freedom of conscience, and the disendowment of that which, in the past, has been but an instrument of torture; at all times intolerant, and so it would be to-day, only our efforts have prevented it. We have been compelled to change our plan; yes, dear Brothers in the same work in which we are engaged. We know that we had but one course to follow, independent of the pious horror of well-tried Spiritualists, who raise their voices in angry discontent, when we attack, however truthfully, the religious customs of the past, which form the religious institutions of the present.

But, dear servants of God, let your teachings be truth, or abstain altogether from leadership. Love and obedience is due only to the Supreme Being, Who is alike the God of truth, and besides Him there is no other, equal in majesty or power; Who endowed man with life, and has taught that, from the commencement of his earth-existence unto the last instant of time, his life should be devoted only to two things: First—to his God; secondly—to his fellow-man. In serving his fellows, man is building up his future; in obeying his God he is teaching his soul; and, consequently, there can be no other teaching but this truth: that all that God hath brought into being; all that he hath endowed with form, is good, is progressing; that there is nothing which he has created, but what is progressing, and the work of His hands standeth for ever. None of God's creation have been obliterated. All that He has done has been found worthy of His law of progress. The highest creation is the soul of His children; besides this, there is no other of His works can bear comparison. If, then, all the minor creation is brought within this law of progress, surely His highest effort, His greatest work, His noblest plan must be within that rule; and not in accordance with the teaching of Priestcraft, liable to be placed outside of that law: liable by acts done, to change the God that is unchangeable;

to change His mercy into mercilessness, His love into hatred, and His forgiveness into unchanging and unending condemnation. This, a body of men, who through their will in teaching it, teach blasphemy; whether that body, be constituted of the highest of all nations, or of the highest of one merely it matters not. It does not alter the truth, however high their authority, however great the protection from king, from Scripture, or scriptural scroll, it matters not; it does not alter the truth which is unchangeable, nor alter blasphemy which is misleading.

May God in heaven bless you both, and may you remain faithful, even up to the end, until you can return again and bear witness, by reaping the fruits of your labours and your good work in the form.

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 VI.

"COMING EVENTS CAST THEIR SHADOWS BEFORE!"

With many tears and sighs the rough-hearted fishermen bore their aged and respected brother in calling to his last resting place, and buried him in a quiet nook of the little unpretending churchyard, that stood outside the hamlet. There they left him to moulder to his mother earth. Few of those who saw the grave closed o'er him were alive to his existence in the spirit, and some thought that really this was the end of all. Yet they did not forget him, for his memory is cherished to this day, and a few there are still living, though they themselves are now very near the heavenly horizon, who can recall to mind with tenderness and love, the figure of the rough and ready old sailor, who had a kindly word for everybody and an open hand for the distressed.

A rough tablet bearing these few simple words, was placed above the grave, and caused considerable comment in the village at that time. It was at his own suggestion, one night when he controlled the lad, to whom he had played the part of a true and loving father:—

Old Will

IS NOT HERE!

Having passed to the Higher Life, he shipped on board the
"TRUE HAPPINESS,"

And now cruises the placid waters of Eternity!

"That'll make my old mates think!" he said. "And may be 'twill do 'em some good!"

And we believe his idea was correct, for many and many an argument took place amongst the fishermen, as they lingered in the churchyard on a Sabbath afternoon, concerning "Old Will's Stone," as they familiarly called it.

Ben and his wife took possession of the "Nest," and Lara stayed with them, and with the help of another fisherman, they resumed their calling on board the "Nelly."

But an incident soon occurred which caused a great excitement amongst the inhabitants of Foamy Head, and changed the course of our hero's career.

It was a dark and dreary night, about five months after their bereavement, and Lara and Ben were standing at the cottage door, watching the progress of the storm. Their little craft was lying in safety, high out of reach of the water, for, partly by the threatening state of the weather, and partly by the spirit warning, they had decided not to venture out to sea that night.

"Dirty night, Lara, dirty night!" said Ben. "Blessing we didn't venture—blessing we didn't! God help the vessel that is near the Reefer's Rocks to-night—God help 'em!"

"Ben!" replied Lara; "I see a vessel running right on them now. There she goes! A gallant brig she is too. Every effort to save her is of no avail. On she comes!—on! on! Good Heavens! she's gone! Let's away, Ben! We must put off! We must put off! You gather a crew together, while I see to the boat,—away!"

"But," said Ben, "we've seen nothing, heard nothing, no signals of distress, Lara,—nothing! Perhaps it isn't here at all, perhaps its far away!"

"Ben, I know, 'tis true and 'tis the Reefer's Rocks, too. 'Zungari' has shown me this, and she never errs. Hurry up and get the lads, and we may yet be in time to save them."

Urged by his impressive manner, Ben made no more objections, but rushed off at once and got the crew together.

In the hurry no questions were asked as to the certainty of the wreck or whence the information came. The boat was run

down, the crew tumbled in, and Lara took the helm. Away they went—dashing through the waves, urged by strong arms and hearts yearning to do some noble deed.

The Reefs' Rocks lay about three-quarters of a mile away to the south-east, and were the greatest danger the fishermen had to cope with, but they were so well accustomed to the waters that they knew the character of the place thoroughly, and in the roughest weather could run very close to the Rocks without incurring any great risk.

When they got within four-hundred yards of them, the lookout declared there was nothing to be seen on the "Rocks"—no vessel in sight!

"Who gave the information!" he cried.

Ben looked at Lara, with a look that was as good as words, even in the dark, for Lara understood it, but his face never changed.

"'Tis dark, mates," he cried. "We are rather far off as yet, pull ahead! There's something wrong out here, depend upon it! Pull ahead, lads—pull ahead!"

Not a murmur came from the sailors as they bent again to their oars. They knew that Lara never spoke without a meaning, and had many a time given them valuable warnings. On they went once more—battling with the billows—sometimes barely holding their own against them, sometimes making a little headway.

About half-an-hour passed in utter silence, and the men were beginning again to make inquiries as to the validity of the information, when Lara exclaimed:—

"There she is now! There she is, away to windward! There she comes—now she sees her danger—there goes a gun—up goes a rocket. Right on she comes—right on—a minute more and she will strike! Now, lads, stick to your oars, and we will save every one of them!"

All eyes were turned towards the ill-fated vessel, as with bated breath they watched her driving on to destruction. Nearer and nearer she came: crash—crash—boom—boom—yell and shriek; crash again, and all was over with her.

"Now, lads, bend with a will—let every stroke tell, and we will pick up every one."

"There goes a swimmer: steady now, steady. Courage, mate, keep up a bit longer, and you are safe. Gently now, gently. Give us a hand here, Ben, give us a hand; the poor fellow's numbed. There you are, all right!" as they tumbled a strong swarthy-featured man into the boat.

"How many are you?"

"Nine, all told, sir. Captain, mate, five hands, and two passengers—all clinging to the mast when I left, sir. Pray God you may rescue 'em all!"

"Pull away to leeward," cried Lara. "They'll drift towards the Inner Rocks. Give way with a will; that's it—splendid! She behaves gallantly! There now—there they are! Back her up, steady! Hang on a little my hearties,—a little longer!"

"The lady first, sir!" cried a voice from the mast. "She's almost gone, see to her—she's for'ard a little!"

"Ah! here she is. Courage, my lady, throw yourself this way—there's no danger, I'll catch you! Now lads, steady a minute—there she is, safe and sound."

And so Lara went on, till the whole row of clinging figures were on board, but one. The captain, a little thick-bearded man clung to the mast till the last.

"All safe but myself?" he cried.

"All safe, swim for it!"

"All right, my friend!" and daringly the gallant skipper struck out for the boat.

Lara grasped him just as he was sinking, and pulled him in. No sooner was he on board than he glanced around.

"Good heavens! Where's the gentleman? Did you not pick him up? I saw him a minute before you hailed us. He is that lady's cousin. Poor thing, she has fainted!"

"Help! help!"

Feebly in the distance sounded the low wailing cry.

"Swim!" was whispered in Lara's ear.

Not a moment he lingered, but casting his boots and dropping quietly overboard, he dashed away in the direction of the sound.

Right in amongst the rocks, where no boat could live, and where most swimmers would shudder to venture. But not so Lara, he knew there was some one guiding him, and he was accustomed to battling with the waves, for this had been a favourite study of his, and he was recognised as the best swimmer in Foamy Head. Even he was pitched about and almost stunned against the blackened points of rock through which he passed.

At length he reached one higher than the rest, and clung to it a moment to listen. No sound; but something dark had just dropped from the other side, and was floating away to leeward.

Over the rock he scrambled, plunged boldly once more, and swam for it.

Nearer, nearer—yes! it is the object of his search—the body of a man. Now he has him;—now, as he clutches him firmly with his left arm.

"Now, 'Zungaril!' he exclaims; "strengthen me now or I fail!"

Nobly he struggles, supporting his senseless burden; gallantly strikes out in the direction of the boat. Alas! he can stand it no longer. His mind remains clear, but his limbs refuse to move.

"Here they are, lads, here they are—right ahead! Back her now—back her. Your hand, Lara. That's it—that's it!"

Strong arms were stretched to help, and the two forms were dragged on board.

How they strained and strove to reach the shore, it is needless to relate. The storm, which had lulled a little, now came down with redoubled fury. Many a time the now over-crowded boat seemed on the verge of destruction, but the devoted crew, assisted by some of the strangers, toiled desperately and manfully.

Lara revived after awhile, and seemed inspired with new life, for he once more took the helm, and his cheering voice did much to sustain the spirits of his comrades. On, on they went, slowly but surely. The billows almost swept over them at times—at times almost dashed them into eternity; but the gallant craft always rose again. Nearer and nearer to the haven they rolled—now down in the depths, now high on the towering waves.

The lights on the shore became more and more distinct, and at last with "one more pull for life, lads, altogether with a will!" the boat ran safely up on the beach. All the population was gathered there, and willing hands drew her far out of reach of the ocean.

The rescued sailors were hurried into the various cottages, but the lady and gentleman were borne to the "Nest," along with Lara who was now too exhausted to walk.

(To be continued.)

THE "COURT JOURNAL" ON MR. HOME, AND FAITH CURE.

To the Editor.—Sir,—The "Court Journal" of March 10th, among its "Parisian On Dits," says: "The report that the famous Spiritualist, Mr. Dunglas Home, had lost his wonderful powers as a medium is wholly incorrect. Mr. Home no longer holds seances, on account of the delicacy of his health, but his peculiar gifts are still his own, and in as marked a degree as ever they were. He will probably pass the coming spring in Paris."

In the same number of the "Court Journal" we find also the following: "The great novelty is the Faith Cure, itself proclaimed publicly, and already followed by an immense number of believers. The meetings of the faith cure are held at a house at Drayton Park, the residence of two ladies who devote themselves to the good work of saving their fellow creatures from every ill that flesh is heir to by inspiring, faith in the patient's soul. The place is called by the weird outlandish name of Beth-Shan, and the assembly gathered there on two mornings of every week consists of the lame, the halt, the blind; and what is more impressive still to a stranger is the number of sufferers from skin disease, to whom even the skill of Sir Erasmus Wilson has brought no relief. The visitors are received with much ceremony, and ushered into the well-furnished drawing-room, where the two ladies stand in readiness to listen to the description of the disease with which the patient is afflicted. Nervous complaints are described as easiest to cure. No reason is given for this, but it cannot be supposed that less faith is requisite than for any other evils. The ladies then pray earnestly for faith, and implore of the congregation to bend all their mental powers upon the one sole idea of the power of the Almighty to cure. Then is beheld the strange confusion which arises at the American revivals. The efforts of the lame to rise and walk, of the blind to persuade themselves into the belief that they can see, the shrieking and the howling, the stamping of feet, and the clapping of hands render the scene of the most frightful description. After a while all is calm, silence ensues, and one of the ladies then enquires what "cures" have been wrought during the spasmodic interval. Then will an excited individual sometimes arise and declare that, although not actually cured, great improvement has been accomplished. The description of one or two cases of perfect healing is then read aloud, and the assembly break up. So great has been the affluence of visitors to Beth Shan during the past month, that an additional service of omnibuses has been established for the convenience of the public repairing to the place."

There is no smoke without fire, and one can hardly imagine such crowds going to the place if no good had come of it. One would like also to hear something about these "cases of perfect healing." The "Court Journal" has shown a tenderness towards Spiritualism for some time.

SENEX.

THE PUBLICATION OF A. T. T. P.'S CONTROLS.

Dear Editor,—Allow me, dear sir, to call the attention of Spiritualists, more forcibly than hitherto, to the volume of "Controls" which A. T. T. P. purposes issuing shortly. This is a work which, it appears to me, above many, is calculated to reach the ears and understandings of a great majority of individuals who otherwise would not be touched. We work

for the Truth's sake—let us spread the Truth. There is no more stupendous truth than that which A. T. T. P. has so long and laboriously striven, and successfully, to demonstrate—the return of the dead. I would ask each and all of your readers to subscribe their names for a copy, and, if not for their own use, for the use and beautifying of the lives and purposes of individuals whose spiritual and moral well-being they may have at heart. The time is ripe for the scattering—the further scattering—of such matter and facts as A. T. T. P. records.

It was some of the beautiful addresses of Mrs. Tappan, when she was first in this country, that won my mind and heart to some knowledge of the broad truths of Spiritualism. They came to me, bad as I was and am, as a natural food long wanted. I am certain the records of A. T. T. P. require but to be presented to like hungry souls, to be eagerly grasped and appreciated. We may not, as individuals, accord fully the one with the other on some points of our beautiful philosophy's beliefs, but we can surely join hands and purse towards the spread of the fundamentals of the broad Spiritualism, and which A. T. T. P. and his medium goes very far to establish.

We all, like "Lily," have a fault to find occasionally with each other's philosophy, but till we can find pure and unadulterated truth, let that fact not prevent us from presenting to our minds, and the minds of others, that which is best to hand. It appears to me that A. T. T. P. deserves at our hands our most hearty recognition of his untiring zeal and ability and unselfishness. He has gone far, I repeat, towards popularizing Spiritualism. OAHSPÉ has been given us in part, to show that our highest duty and reward is in the elevating of others mentally and morally—we can do that by supporting workers such as A. T. T. P.

Is it the duty of all who have been ministered unto, in the reading of these controls, to help towards the spreading of the light he or she has shared? I would propose that all do their best to promote a subscription list of copies wanted in their several districts. I will be very glad to act for Glasgow.—I am, yours sincerely,
JAS. WATSON, Junr.

150, Raeberry Street, Glasgow. April 2, 1883.

A Yorkshire correspondent says:—"I am glad to learn A. T. T. P. has at last decided to publish a volume of Controls recorded by him. I can speak for two copies, but if I could get to know the probable size and price, I might be able to get a number of orders. I hope this will be made known through the columns of the MEDIUM as soon as possible."

We have received a large number of subscriber's names, and if there was a busy agent in each centre we feel sure there would soon be a very large list.

PROGRESS OF SPIRITUAL WORK.

EXETER—ODDFELLOW'S HALL, BAMPFYLDE STREET.

Our experiences in the circles held during last week, were very interesting; there were abundant indications of the "new departure" referred to in my last report. The circle on Monday evening consisted of the five or six most prominent mediums and workers of this local Cause. The bringing together of these friends, Mrs. C., of Newton St. Cyres, and the principal mediums of the city, was entirely the work of the spirits; nothing could have been less anticipated by ourselves.

This undesigned meeting of the principal workers exclusively, constituted a sort of cabinet council, and its object was to combine the hitherto scattered elements for united action, in the great work of the coming months. There were four things which made this meeting remarkable: in the first place, these friends had not all previously met in the same circle; secondly, all the leading mediums and workers were present; thirdly, there was no stranger present, a most unusual thing for a Monday evening; and, lastly, we ourselves had nothing whatever to do with bringing about the arrangement. I hope I shall be excused for mentioning these apparently trivial matters, but the fact is, there is nothing more profitable to the spiritual worker than to watch the ways and methods by which the influence of unseen intelligences is manifested in this work. It is certain that those are likely to witness most success who pay most attention, and render greatest deference and docility to the unseen superintending powers. The meeting referred to was, in itself, a remarkable "manifestation," and was highly encouraging to ourselves, as shewing how perfectly and systematically the Movement is controlled and governed by unseen intelligence. Nothing could have afforded a greater promise of what is coming than that most select of select circles.

These mediums kept their places at all the subsequent circles during the week, and other mediums being added at each meeting, the spirits were able to well carry out the work of consolidation. On Tuesday evening there were seven mediums around the table, all being excellent and earnest workers. On Thursday evening, in addition to other interesting results, we were favoured with a splendid trance oration on "The True Religion,"—the religion of the soul; the religion of thought, of spiritual aspiration, and of life; as contrasted with the religion of external institutions—of ceremonies, forms, creeds,

etc. On Friday evening, a number of new enquirers were gathered around the table, when, after an address by the writer, the guides of Mrs. C. arranged them, and pointed out their mediumship. Two or three commenced their development.

The six months of work completed on Sunday week, was merely preparatory to a greater and more distinct spiritual enterprise. It might be regarded as a laying of the foundation for the grand Spiritual Church which is to be gradually and carefully erected during the coming months and years. In direct ratio with the growth of this spiritual superstructure will be the disintegration and decline of the old denominational systems; but in the new spiritual structure will be assimilated all true and useful elements of the old, as in the utilization of the material of old buildings, in the construction of the new one. I should regard myself as taking fanciful flights in the realm of Utopia, or building castles in the air, in speaking thus, were it not for the tremendous and immortal reality of Spiritualism. Whilst the priests and adherents of the old church systems are mechanically reiterating their tattered creeds, and languidly repeating for the ten-thousandth time their lifeless ceremonies, the myriad hosts of unseen architects and builders are terribly in earnest, and give themselves no rest or respite in their earnest purpose to build up the one true Church of Humanity. Truly we have herein the antitype of Solomon's Temple, which magnificent structure rose ceaselessly and noiselessly to its completion. But we have more than the assumed purpose of the spirit-world to justify the above expectation and conception.

This twofold work—the disintegration of the old and construction of the new is here going on before our eyes. Our Cause has made such inroads that some of the organizations are really alarmed, and the war has commenced.

Village preachers are going into the country, warning those who never heard of the subject, of the dangerous tendencies of Spiritualism; and in the city itself, during the past week, a local sanhedrim of preachers has sat in judgment over one of their number who has dared to seek and speak the truth concerning this subject.

Well, these are simply signs of the times; and we rejoice to know that our six months hard and trying work has not been in vain; and these zealous opponents are unwittingly but surely aiding us; and hastening on the uprooting of the old and the upbuilding of the new.

The writer had the privilege of addressing a large and intelligent audience on Sunday evening. It was a worthy climax to the events of the week.

OMEGA.

BRADFORD SPIRITUALISTS' LECTURE COMMITTEE.

On Easter Sunday, March 25th, Mrs. E. H. Britten delivered as announced, inspirational addresses in the Mechanics' Institute, to large and appreciative audiences. The place was filled at all services. The afternoon subject was, "The God of men and the God of spirits; or, Are all men immortal?"

In the evening Mrs. Britten allowed the audience to choose six subjects, but on gathering them in from the audience it was found that twenty-four had been submitted. The chairman, Mr. Joseph Armitage, of Batley Carr, asked that six gentlemen come from the audience, and select six out of the number sent in; this they did. The following were those selected:—"Can anything be proved to exist outside and beyond Matter, Force, and Law?" "In the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." "The Spiritualists say the cross is of more ancient origin than the Christian religion. If so, kindly explain its meaning and its origin." "Did God make Adam, and set him in the Garden of Eden, and give him all the luxuries of life, and then set a trap for his downfall?" "If they hear not Moses and the prophets, neither will they believe though one rose from the dead." "Redemption." Mrs. Britten made an admirable discourse on these comprehensive subjects, much to the gratification of those who heard her.

On Monday evening Mrs. Britten gave an Address on "What new thing has Spiritualism taught? What good has it done?" After which, questions were put to the lecturer, and answered in a very straightforward manner.

C. POOLE.

28, Park Street, Bradford. April 2.

HEYWOOD.—On Sunday, April 1st, Mr. J. B. Tetlow gave two addresses, in trance condition, to commemorate the Thirty-Fifth Anniversary of Modern Spiritualism. The subject in the afternoon, was "Spiritualism and the Bible," and in the evening, "Spiritualism, its history and progress." Both subjects were handled in a comprehensive and exhaustive manner. The audiences were numerous, and listened with patience and rapt attention. In the afternoon several questions were asked, and answered in a satisfactory manner. In the evening no questions were allowed, but a desultory conversation was permitted after the close of the meeting, and several important questions for and against Spiritualism were argued in a friendly manner, and several Spiritualists gave a short account of their experiences. The meeting terminating about 9 o'clock.

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

The MEDIUM is sold by all news-vendors, and supplied by the wholesale trade generally.

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

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

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

THURSDAY.—School of Spiritual Teachers at 8 o'clock.
Tuesday.—Mr. Towns, Clairvoyance, at 8 o'clock.

THE MEDIUM AND DAYBREAK.

FRIDAY, APRIL 6, 1883.

A NEW SERIES OF THE "MEDIUM."

We realize the fact that a new Series of the MEDIUM commences with this Number. It thereby inaugurates the fourteenth year of its weekly existence, fifteen years in all.

The row of volumes on the shelf, over our head, is the *magnam opus* of spiritual effort in the literary direction in this country. It is the fruit of much labour and pain, and what is there to show for it? What would Spiritualism have been with this Journal blotted out? Has its influence been for good or evil?

We answer—for both. As far as it set forth the light of The Power which instituted it, the results have been good; as far as it was governed by human short-sightedness, it was bad. Yet all has been for the enlargement of experience, and the demonstration to the minds of many of the difference between right and wrong methods of procedure.

And what of the future? It is not for us to say. As thirteen years ago we had no purpose of our own to serve, neither have we now. In our weakness and ignorance we strive to do the will of The Power, its terminus towards us, being the Light within our own soul and conscience.

What a power and efficiency of execution there is in the work now, from what there was thirteen years ago! Our Organ passes out of boyhood into youth; and having learned his lessons, will now be able to put on his apron, and as an apprentice, take part in the world's work.

"Peter" communicates through a lady in the trance at Southsea. He gives much information about Mr. Herne and other London friends. Our correspondent at Southsea asked him recently to help him to a comic recitation. "Peter" said his medium, Mr. Herne, was reading a very amusing book, of which he would get the title, price and publisher. He did so, and though our correspondent had never heard of the book, he ordered it, and found "Peter" right in every particular. Only the medium and our correspondent were present at the time. We would be glad to know if Mr. Herne was really reading the book thus described. We understand he has no communications with the Southsea medium.

THE FERRY HILL DEMONSTRATION.

A Demonstration of Spiritualists will be held at Ferry Hill, on Whit Monday, May 14th, 1883, when Trance and Normal Addresses will be delivered in a field kindly lent for the occasion. The following gentlemen are expected to take part in the proceedings: Messrs. Dobson, Grey, Burton, Pigford, Scott, Dunn, De Main and Oyston. In the evening, a high-class entertainment will be given in the Board Schools, when an excellent programme will be rendered by a choice selection of talented artistes.

Tea will be provided on the Grounds at 6d. each. Gates open at ten o'clock. Speaking to commence at one precisely. Admission to the field, 2d. each. A collection will be made at the close of the entertainment (if necessary) to defray expenses.

Committee—C. G. Oyston, J. Dunn, S. Marlow.

MR. TOWNS'S TESTIMONIAL.

To the Editor.—Dear Sir,—The Testimonial to Mr. Towns was originated by a few friends who had benefitted greatly from his mediumship, and knowing that Mr. Towns did a vast amount of gratuitous work for the welfare of others, and often at great inconvenience to himself, they thought it but right and just to aid him in the time of his trouble. I cordially thank all who responded to the Appeal, and likewise those Ladies and Gentlemen whose various talents tended to the marked success of the Anniversary Meeting on March 28.

The following contributions have yet to be publicly acknowledged:

SECOND LIST.

	£	s.	d.
Mr. R. Johnstone	...	0	5 0
Q.	0	2 6
H., per Miss Houghton	...	1	1 0
A Good Boy	...	5	5 0
Metropolitan Spiritual Lyceum	...	1	1 0
A friend	...	1	1 0
Mr. W. Allington	...	0	5 0
Mr. Burri	...	0	2 0
Mr. Husk's Seance	...	2	11 6

As the amount has not quite realized expectations, any friend who desires to do a little to help may still remit to Yours truly, J. WOORTON, Treasurer.

33, Little Earl Street, Soho, W.

Mrs. Weldon has expressed to us her satisfaction at the manner in which the artistes performed their allotted parts at Neumeyer Hall, on March 28. It is needless to specify names, where all were admirable, yet we quote Mrs. Weldon's expression that "They all had good voices, and Mr. Davieson played exquisitely." It is only proper to state that the programme was arranged under Mrs. Weldon's direction, and she did the chief correspondence in securing the artistes whose names appeared thereon.

SPECIAL TO YORKSHIRE READERS.

Possibly on April 20th, we will give in the MEDIUM, a discourse by Mr. A. D. Wilson, Halifax, consisting of a Spiritual Allegory with its interpretation. It was delivered at Leeds, on March 25th, and many requests were made that it appear in print. Similar requests have been made elsewhere, so that through Mr. Wilson's kindness, we hope to meet these requirements.

To give Mr. Wilson's numerous friends an opportunity to do their best to render this discourse widely useful, we make the following announcement:—

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. 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.

A working man's letter and much other matter stands over. Tyndside Notes came too late.

SPECIAL ANNOUNCEMENTS.

NEWCASTLE-UPON-TYNE.—Mrs. E. H. Britten, of America, will lecture on Sundays the 22nd and 29th of April, at 10.30 a.m., and 6.30 p.m., at Weir's Court, Newgate Street. Admission free; collection after each meeting. Circulated 500 copies of this week's MEDIUM.

GATESHEAD.—Mrs. E. H. Britten will lecture on Sunday, May 6, at 10.30 a.m., and 6.30 p.m., at the Central Buildings, 96, High Street, Gateshead. Circulated 100 copies of this week's MEDIUM.

Local Agents for MEDIUM: Mrs. Ross, Side; a wholesale parcel direct every Friday morning.

The Newcastle Spiritual Evidence Society's Hall on Sunday.

HALIFAX AND SOWERBY BRIDGE.—Mrs. E. H. Britten at Spiritual Lyceum, Sowerby Bridge; no meetings at Halifax. See List of Sunday Meetings. Circulated 500 copies of this week's MEDIUM. Local Agent, Mr. A. D. Wilson, 3, Battinson Road, Halifax.

OLDHAM.—On Sunday next, April 8th, will be the Anniversary of the Oldham Spiritualist Society, on which occasion Mrs. Groom, of Birmingham, will give two trance orations: in the afternoon at 2.30, evening at 6 o'clock. We hope all our friends will be present.—J. T. OWEN, Sec.

The following places have each ordered 24 copies of this week's MEDIUM: Birmingham, Oldham, Nottingham; see particulars of meetings in weekly list, page 220. Private orders: Waterford, 24 copies; Manchester, 24. Walsall, 100 copies, but no information as to meetings. Rev. C. Ware, 50 copies. "Pericles," 50 copies. Small quantities to many other places.

Received:—From a friend, 1 dollar; in an envelope bearing Southport post mark, stamps, 2s. 6d.; Mr. A. W. Smith, Brixton, 3s.; A Crumb for Mrs. Burns's Cupboard, 5s.; Mr. D. Newell, 3s.

Mr. Husk gave a very satisfactory sitting at a gentleman's house a few evenings ago. A Greek priest manifested and recited in the direct voice, part of a formulary in the Greek language.

A fire having occurred at 61, Lamb's Conduit Street, Mr. Husk has been obliged to discontinue his seances there for the present. Those desiring sittings should apply to him at 20, Maxted Road, Peckham, S.E. He will hold a circle there on Sunday and Thursday evenings.

A DREAM OF DEATH.—Mrs. Showers writes, April 3, to say that her sister, "Mrs. Henry Dawson, and her daughters, have no precise recollection of the date of their dreams, but imagine that they occurred on or about the night of the 14th February. They had a letter yesterday, stating, in answer to their enquiries, that Miss Nellie Clarke died of bronchitis, after an illness of twelve hours, on the 27th of February; so that the dream was prophetic." This is in allusion to Mrs. Showers' article of March 13, in MEDIUM, March 23.

The Sunday evening meetings, held at St. Andrew's Hall, Newman Street, since the beginning of the year, will be removed to Cavendish Rooms Mortimer Street, on Sunday evening, April 8th, to commence at 7 o'clock.

GLASGOW.—The place of meeting will be removed on Sunday from Trongate to 2, Carlton Place, South Side. Mr. E. W. Wallis will speak next two Sundays, and preside at an inaugural soiree on Friday, April 13, at 7.30.

CRAMLINGTON.—The Psychological Society desire to kindly thank Mr. Oxley for three volumes "Angelic Revelations." The Society will thankfully receive any volumes that gentlemen may have to spare. Some of the subscribers to the MEDIUM have moved to other places, yet the weekly parcel is not reduced. The surplus copies are given away till new readers are found for them.—George Stephens, Station Terrace, Cramlington, Northumberland.

NOTTINGHAM.—We held a meeting in my house on Sunday the 25th ult., when we had through Mrs. Haines, an excellent Trance Address on "He led them out and blessed them," after which the writer spoke (normally) on the "Risen Christ," and our position in him. On the Wednesday evening following we met again, and in the course of the evening, received communications full of instruction and encouragement. It was arranged to continue the meetings last Sunday, which we did, and in the evening the room was filled. Mr. Westmoreland kindly presided at the piano, and we were treated to a practical and edifying discourse through my wife on "The blessedness of hungering and thirsting after righteousness;" that was followed by the writer on "What shall we do that we might work the works of God." The meeting was characterized by such power, that though formally closed, we were requested to wait. We did so, and received some valuable information as to conditions and further work, which I shall hope to report as it progresses. We shall continue the meetings at my house till a suitable place can be obtained.—GEORGE HAINES, 12, Scarwin Street, Nottingham, April 2.

ANNIVERSARY OF THE KOSMON ERA.

THE RESURRECTION OF SPIRITUALISM.

PORTIONS OF REMARKS MADE BY J. BURNS, O. S. T., AT THE SPIRITUAL INSTITUTION, SUNDAYS, MARCH 25 AND APRIL 1, IN COMMEMORATION OF THE THIRTY-FIFTH ANNIVERSARY OF MODERN SPIRITUALISM.

The following reading was given from OAHSPÉ, the New Bible. It is chapter I. of BOOK OF ES, DAUGHTER OF JEHOVIH. Being a heavenly history of the earth and her heavens, and of etherea, since four hundred years ago, down to the dawn of the Kosmon Era:—

1. When Jehovih brought the great serpent (solar phalanx) along the road of Vorkum, in etherea, behold, the earth passed into the light of the Arc of Kosmon, rising upward, higher and higher in the dawn thereof.

5. To His etherean Gods and Goddesses, Jehovih said: As ye have founded arcs of light in My etherean heavens, to determine the travel of My corporeal worlds, so shall My God of the earth inspire mortals to build light-houses for man's ships that travel on the oceans. And they that travel in the ships, and they on the land shall know when a ship neareth the port, even as ye behold My traveling earth approaching the place of kosmon.

3. For this shall be an illustration unto mortals that I have appointed cycles of times and dawns of times, with Gods and Goddesses to superintend My creations in tenderness and love. (Lest peradventure man become despondent, saying: Alas, Jehovih provided not in wisdom commensurate with the magnificence of His creations.)

4. Behold, the time draweth near when the nations of the earth shall course around the whole earth in ships, crossing the seas and oceans, to all the places I created.

5. And those that have built in one place shall no longer say: This is our country.

6. For I will no more have the nations of the earth locked up unto themselves; nor one continent seclusive to one people; nor one ocean, nor sea, nor port, nor river, for any nation or tribe of men.

7. They shall know that the whole earth is Mine, and all the waters of the earth, and the air of the firmament; and that I created them for all My people, to receive them, and enjoy them unto Mine own glory.

8. They shall throw open their places, and say to one another: Welcome, my brother. Wheresoever Jehovih prompteth thee to dwell, be it so with thee, and I will give unto thee also.

9. Now, it shall come to pass, when the different nations and peoples begin to travel from one country to another, they will scornfully say of each other: Thou heathen; thou outside barbarian!

10. For they will judge with men's eyes, and with men's understanding; not comprehending the magnificence of the plans of My resurrections, which I provided unto them through My Gods and Goddesses.

11. As in former cycles, I sent unto the nations separately; so in kosmon, I shall not send separately, but unto the whole world. As in former cycles, I sent leaders and commanding Gods; so in kosmon, I shall not send either earthly leaders or a worshipful God or Lord.

12. When man was in great darkness, I sent Saviours and deliverers unto him. And My Saviours taught man, by certain commandments and by prayers, how he should live, to be saved from sin.

13. But in kosmon I shall send nor Saviour, nor archangel, with a loud-sounding trumpet; but I will come to man's understanding through the light of Mine own wisdom. And man shall interpret My words as I speak to his own soul; and such shall be his sacred words.

14. Man shall pray to Me, and speak to Me in his own way, and not according to the dictation of any man, nor priest, nor sacred book, save the book of My creations.

15. Neither shall man longer accept any of the former revelations, and bow down unto them, for, as I was sufficient unto the ancients to speak to them things that were good for them, even so will I speak to My chosen of the kosmon era that which is good for them also.

16. My heavens shall be revealed unto them, as promised by My prophets of old, and man shall be taught how to see and comprehend My heavens with his own judgment, and not according to what any other man saith My revelations are.

17. Behold, in the ancient days, I provided Saviours and rab'bahs and priests to pray for man, and confess him of his sins; but these things will I put away, and no one shall pray for the living, nor confess him of his sins, by words or signs or ceremonies.

18. But every man shall pray for himself, in his own way, and confess his sins unto Me for forgiveness.

19. And instead of praying in words for his brother, saying: Jehovah, help him, he shall go in person, and help him with his own hands.

20. Neither shall man sit idly and say: O Jehovah, help Thou me; come and save me!

21. But he shall rise up in the majesty I created him, saying: Behold me, Jehovah! I will save myself! Guide Thou me, O Father!

22. And he shall walk forth, proudly in My sight, scorning evil and sin, doing with all his might for his own salvation. And I will come unto him, for of such shall be My chosen.

23. In kosmon, I shall not come to make a servant of man unto man; nor to make him afraid, when the priest speaketh. I will make man hold up his head fearlessly before men, in remembrance of his daily covenant unto Me, his Creator, in the practice of righteousness.

24. In that day, the preacher and the priest shall be of little avail; My standard shall be of good works, and not of words.

25. Neither shall My hand be unto individuals only, but unto nations, kingdoms and empires.

26. Whatsoever people embrace Me, the same will I embrace also. And a sign shall be unto them: their ports and lands and waters shall be thrown open unto all other people.

27. And they shall prosper, and become numerous, thriving in peace and plenty. And My holy angels from My exalted heavens shall minister unto them, and they shall grow in wisdom, good works and in learning and in inventions and discoveries.

28. But whatsoever people will not embrace Me, the same will I not embrace. Their ports shall be bound up, and their lands and waters shall not be opened unto others. Verily, shall they attempt to be an exclusive people; and I will withdraw My exalted angels away from them, and they shall be encompassed with darkness.

29. These signs shall be before the world as My living testimony; and My prophets shall use these signs in determining which nations and peoples My hand covereth over to protect, and save them.

30. My prophets shall remember the countries of old which strove against Me and My chosen, how they went down in darkness.

31. When My dawn of a cycle cometh, I ever put away the ancient doctrines, and the established Gods and Saviours; none have ever stayed My hand. Now, behold, man shall look about in the kosmon era and see My foot-prints in the ancient times, how I ministered unto the races of men. And he shall apply with judgment the history of other days.

32. This also will I accomplish: Kingdoms and nations shall judge their own strength by their rigid laws and standing armies.

33. And they shall look upon My people, and say: Alas, they are weak; they have neither kings, nor armies, nor rigid laws!

34. But My prophets shall remember My chosen of old, who had faith in Me. And My prophets shall say to the kings with mighty armies: Behold, ye are the weakest; and those that have no armies are the strongest. And their prophecies shall not fail.

35. That which applieth in My heavens of the earth, shall apply on the earth, that which applieth on the earth, shall apply in the heavens thereof.

36. The bondage of kings and queens and emperors and rich men and leaders of men, shall be with them in the heavens of this earth. Until they have undone the tyranny they had over others, their heavens shall be without liberty to them. Whom they sought to lead on earth, they shall lead in heaven; neither shall there be exalted resurrection for them, until the lowest of their subjects have risen before them.

37. And they that live isolated and alone on the earth, shall be isolated and alone in the heavens of the earth. Man shall learn that affiliation and brotherhood unto others on earth, shall find affiliation and brotherhood in the heavens of the earth.

38. Whosoever openeth his soul in love and harmony unto others on earth, shall find love and harmony in heaven.

39. And the same rule shall apply to nations and peoples: according to their love and harmony and the breadth of their liberality unto other nations and peoples, even so shall be the heavens of the earth, whither they shall migrate after death.

40. All these things of heaven and earth shall be made plain to man in kosmon; with his own eyes he shall behold the justice of his Creator.

MR. BURNS'S REMARKS.

A Pagan festival was held in ancient times, at this season of the year, the change of names being the chief modification; and with them all, there was the idea of a resurrection. The Naturist says it is significant of the resurrection of the forms of life on the return of spring. But curiously enough, our festival of the anniversary of Modern Spiritualism, or, as it is called in

O.H.S.P.E, the Kosmon Era, occurs at the same time—the vernal equinox.

The chief anomaly in the Christian or Pagan notion—for they are identical—is the idea of a physical resurrection, a return to the enjoyments and trials of mundane life, after being dead. But, as O.H.S.P.E shows, resurrection is a spiritual, not a physical, process. It means the ascension of the spirit to a higher grade of being, and it may occur while the spirit is in the body as well as out of the body.

And yet each resurrection has to do with physical conditions and phenomena. Thus death, or the parting with the body, is the first resurrection—the first death. But it does not necessarily usher the spirit into purity and bliss. There may be a second death, or second resurrection,—the spirit may descend or ascend in quality. The latter class reach the second resurrection and go on thence progressing to still higher states. The spirit, who while in the body triumphs over the lower resurrection states, ascends to a correspondingly lofty state on parting with the physical body at death.

To those who take the downward course, there is another destiny. They must be aided to get up again. Mighty spirits, commissioned by the All-Father, visit the hells, release the bound spirits, and set them on the path of progress, to gather wisdom from their past sufferings. Thus we have, in the popular idea of the resurrection, faint glimmerings of these spiritual truths. We have one solitary verse which alludes to the preaching to spirits in prison, and the general notion obtains that through the ascension or resurrection of a saviour, many otherwise helpless spirits were lifted up; and the inconsistency is urged that we can still profit by a past event. All this is a perverted presentiment of facts which are of general application, and yet make special and periodical appearances.

These resurrections occur amongst mankind to-day. We are all spirits in prison. Angels of light and power draw near to us, and aid us to break the bonds that enchain us to the short-sighted, sensual life.

The advent of Modern Spiritualism was a kind of first resurrection. It was equivalent to the death transition. It simply stated that man lived after death. It did not redeem him from the consequences of earth-life. It made him no better, but possibly made his skin thinner to the consequences of the errors of the past. And, so, many of us are not content with this result. It is not sufficient to our needs that we drag down the spirits into our midst. The prostration of spirits to earth, and the elevation of man to heaven, are two very different and opposite matters. We therefore sigh for the second resurrection. We do not desire to part company with the spirits, but we desire to explore a higher spiritual sphere. We wish to respond to the beckoning movements of those who say—"Come up higher," and we desire to take our old associates with us.

It is this principle of divine life always at work that causes all the divisions and dissensions in our ranks. These are not to be deplored: they are healthy signs. There is a spirit-circle: the sitters get on grandly for a time, while table movements and "tests" are agreeable to all alike. But there comes a time when these things do not satisfy some. They are not content with the narrow plank thrown over as a footpath between this and the spirit-world. They desire to soar higher in the spiritual state, and straightway there is a conflict in that circle. The spiritual surroundings of one lot desire things to remain as they are; the spiritual surroundings of another lot demand change, the sorting out of those who are prepared to take another step upwards. Hence spiritual progress brings trouble, strife, and affliction. If a good man went into a district where a colony of robbers lived in some mountain fastness, and if he succeeded in converting certain of these robbers to a life of honesty and industry, all the others would endeavour to destroy the dissenters and their benefactor. The devil must be a very conservative old gentleman; there is nothing he so much detests as progress—resurrection.

But two circles are formed in place of the one, and all parties are the better for the change; yet, it is possible that those left will not think so. They attribute the beginning of misfortune to the retirement of the reformers, and, possibly, get lower and lower, till their Spiritualism, instead of being a blessing, becomes a curse to them.

In looking at the Spiritual Movement as a whole, it appears to me as one great circle. It is composed of individuals favourable to the advancement of the Cause, and a vast crowd of others who are detrimental, or "wasters," as they call them in Lancashire. The one party gathers up spiritual power, the other wastes it, disperses it; the one strives to make the Cause creditable, influential for good, the other disgraces it, and makes it, as far as possible, an engine of evil. And it is the apparently most faithful, stick-in-the-mud, do-the-same-thing-over-in-the-same-way kind of people that are the greatest enemies the Movement has got. There are busy Spiritualists amongst us who have not moved a hair's-breadth from the most primitive form of movements, tests, and wonders. They have a vested interest in all they do, and their idea of a successful movement is wonders, successful talking places, and balance sheets. They have no notion of a resurrection out of the mercenary life of the market-place; and there are some who would add to all of this the sophistries and mummeries of a modernized paganism.

In spiritual matters we must either go forward or retire backwards; it is impossible to stand still. Of manifestations and speculations—phenomena and talk—we have had great quantities, but by themselves they are simply roots and leaves without fruit. Unless these outer forms be constantly supplied with the inner life of the Spirit, they become mere dry bones and the sound of a tinkling cymbal.

Would it not be grand for us to try to introduce into human life the laws of the spirit?—that we might learn to live the life of the spirit, and enjoy the fruits of Heaven while yet on earth? To begin with, we must cease to make a trade of our mediumship, and our public teaching places mere shops of merchandise. Phenomenalism and the cliquish sentiment of societary membership must give place to a realization of the wider truth that all mankind are manifestations of the spirit, and that the normal man is as worthy of our care, and as useful in the work, as the medium, so-called. Our meetings must be purged of that fortune-telling tendency, which now monopolizes every other consideration, and subjects mankind to a class of spirits that would keep us all the time grovelling on the earth-plane. If we would take part in the resurrection, we must aspire to the resurrection state, and seek the influences of those who have achieved that state. In some respects it would be well if we were less servile to our "spirit-guides," and more conscious of the wise and merciful ways and purposes of the All-Father. Too much are we like the Christians with their Jesus—worshipping the spirits of departed fellow-men, some of them much lower in the scale of development than we are ourselves. Too much are we like the Christians, in allowing our spiritual work to be substitutionally done for us by a new legion of priests, called "mediums" of various kinds. While we thus subject ourselves to one class of men, or one class of spirits in union with them, we can never partake of the higher resurrections.

The light of Kosmon is for every man, woman, or child. There is no longer the worship of a person with one class of gifts, over another with a different class of gifts. While we respect all gifts, and avail ourselves of the light shed abroad thereby, it is our prime duty to cultivate the Light within ourselves, and freely dispense it to others, teaching them, by example, to do the same: which is the most hopeful sign that we have attained to the higher resurrection.

SPEECH ROOM OF THE HIGH SCHOOL, WILLESSEN.

On Tuesday last, Dr. Bayley delivered the fourth of his lectures to an audience whose attention and real enthusiasm were far more marked than at any of the preceding occasions. The subject was "The Bible, and how to read it," and the lecturer first pointed out that in material things God is always willing to satisfy legitimate desires, and that therefore we may expect the same willingness to be manifested with reference to things spiritual. Our spiritual desires can only be satisfied by a revelation of the nature of God and of man, which revelation we believe we have in the Bible. The lecturer then gave his ideas of what a Bible ought to be, viz., an organised unity, having a soul or inner part reaching to the heavens, and heaven of heavens, and a body or outer part suited to the capacities of the lowest and most depraved, that is to say, a Bible must be the means of conjunction between God and man, it must be like Jacob's ladder, its feet upon earth and its top in heaven, whereon we may ascend to obtain heavenly principles and descend to put them in practice. What was meant by this was that the Bible was not given to teach arithmetic, nor geology, nor any other physical science, but it has to do with the soul, with the creation and eternal life of man, not of his body. Alluding to the expression that is so frequently heard, that the Bible must be taken just as it stands the doctor said, "all the mischievous superstitions that have assailed the Christian Church for many thousands of years sprung from this notion." The Bible has a soul, an inner meaning that we may read certainly by means of rules as fixed as any laws of physical science. The Bible must not be read like any other book, for it is the Word of God and possesses divine wisdom, which no other book does except in a fragmentary degree. The doctor then gave several very interesting examples of interpretation, showing that in the spirit the Bible does indeed blaze with a light purer and stronger than viewed in the letter.

The Chairman announced that a concert would be held on the Thursday in aid of the sufferers from the late fire on the Pavement, and that every minister of every denomination in the neighbourhood had taken interest in it (loud applause). It was also announced that if shown by the people to be desirable, regular services would be held in the speech room after the lectures; a show of hands being called for, about fifty were held up.

WEST PELTON.—Mr. Geo. Carr begins his letter by alluding to the passing away of D. Heel, who was a member of the Spiritual Association, and whose presence was missed at the experience meeting, held after tea on Good Friday. A medium saw him clairvoyantly, and described him. The spirit seemed to still suffer from the effects of the accident in the mine. He was attended by a male and female spirit in bright raiment. The latter seemed to be the highest, and the former acted as an intermediate between her and the spirit recently left the body. After the funeral, at which the choir officiated, Mr. James Campbell, of Houghton, sat for physical manifestations, but exhaustion from much walking caused very little result. After a coffee supper there was a social conversation, when the local medium was controlled by "D. Heel," but he failed to express himself further than make the medium's head very ill on the place where the deceased was bruised. A few passes from a friend brought relief. The hope is expressed that the departed friend may find a means to communicate and help on the work with his old companions. Mr. Campbell is thanked for the manifestations afforded through his mediumship on Sunday morning and evening. Meeting on Sunday at the house of Mr. S. Stewart, at 6 o'clock; on the 15th at Craghead.

QUEBEC HALL, 25, GREAT QUEBEC ST., MARYLEBONE ROAD.—Sunday, April 8, at 11 a.m., a Seance, Mr. Savage, Medium. At 7 p.m., Mr. Hocker on "Christ and Buddha."—Tuesday, at 8.30: a Conversational Explanation of Diagrams in the Hall.—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 speak with strangers.

Our Tea Meeting, from unavoidable causes, must be postponed until the 15th. I shall esteem it a personal kindness if friends intending to be present would favour me with a post card—addressed, 50, Crawford Street, Bryanston Square, W.—as it will enable us to know how to provide. Tickets 6d. each may be had at the Hall on Sunday.

Developing circle postponed till further notice.—J. M. DALL, Hon. Sec.

THE MANCHESTER AND SALFORD SOCIETY OF SPIRITUALISTS.

The half-yearly business meeting of the Society was held on Sunday last, at 2 p.m., with the president (Mr. I. Thompson) in the chair, and a moderate attendance of members.

The proceedings opened with a hymn and prayer, after which the Chairman called upon the Secretary to give his Report. The Secretary in reading his report said it afforded him considerable pleasure to state that the position of the Society at the present time was highly gratifying. There was a considerable improvement upon the last two or three years in many respects.

Twenty-nine new members had joined the Society, and allowing for a decrease of six during the term, the total number of members on the books was 89, as compared with 66 of the previous half-year.

The following Balance Sheet was then presented to the meeting.

BALANCE SHEET.

DR.	£	s.	d.
To Balance from last half-year	...	4	13 10½
„ Collections	...	29	5 1½
„ Sale of Literature	...	7	4 6½
„ Hymn Books	...	0	4 10
„ Proceeds of New Year's Tea-party	...	0	12 9
„ Members Subscriptions	...	7	17 0
		49	18 1½
CR.	£	s.	d.
By Rent of Meeting Room	...	15	0 0
„ Advertisements	...	3	0 9
„ Speakers' Expenses	...	6	11 6
„ Organist	...	2	2 0
„ Repairs to Harmonium	...	0	17 0
„ Members' Cards	...	1	3 0
„ Sign Boards	...	0	16 0
„ Donations to Hall-keeper	...	0	15 0
„ Donation to Herald of Progress	...	1	10 0
„ Literature—MEDIUMS	...	4	0 0
„ „ HERALDS	...	3	5 6
„ Miscellaneous Expenses	...	1	1 9
„ Balance (in Treasurer's hands)	...	9	15 7½
		49	18 1½

Shewing a balance in Treasurer's hands of £9 15 7 after the payment of all accounts, as compared with £4 13 10 of the previous half-year.

The election of Officers was then proceeded with, resulting as follows:—

President, Mr. H. Ross; Vice-Presidents, Messrs. W. Crutchley, J. Kitchen; Secretary, (left over until next Sunday); Treasurer, Mr. W. Goodall; Librarian, Miss M. J. Eastwood; Doorkeeper, Mr. J. Bailey; Bookstall attendant, Miss E. Hesketh; Subscription Collectors, Miss Taylor and Miss Fogg; Auditors, Messrs. Gleave and Elliott; Executive Committee members, Messrs. Green, Chesterton, Betts, Ray and Jackson.

At the last half-yearly meeting the Executive were instructed to prepare a code of Rules and Constitution for the government of the Society, which the Secretary now read over, and after a little discussion they were referred to the new Executive, with instructions to have them printed, along with a new catalogue for the Library.

A cordial and hearty vote of thanks was given to the retiring President, Officers and Executive Committee, to which Mr. I. Thompson responded, saying that his greatest wishes and desires were that the Society might prosper and carry on the work inaugurated by the retiring Committee. He had felt it a pleasure during his term of office to do what little he could, and he hoped the new Executive would work together as amicably and harmoniously as their predecessors had done.

In the evening at 6.30 p.m. Mr. R. A. Brown occupied the platform, and his spirit-guides spoke on the following subjects—"Natural and Christian Religion," "Poverty, its cause and cure," "The value of Prayer."—J. E. LIGHTBOWN, Sec. M.S.S.S.

BATLEY CARR.—On Sunday night last, Mr. J. Armitage occupied our platform, and on going under control, asked those present if they had any special subject for the guides to discourse upon. None being forthcoming the controls said they would take a retrospective view of the 35 years of Modern Spiritualism, which was listened to with great attention. It is a great pity that the room was not full, there not being more than twenty persons present.—Cor.

LEICESTER.—Silver Street Lecture Hall. On Sunday evening, our platform was occupied by Miss Cotterill and Mr. Bent. The spirit-guides of Miss Cotterill took for their subject, "The uses and abuses of Spiritualism." Mr. Bent delivered a normal address on "God is Love." Both addresses were well received.—R. WIGHTMAN, Sec., 74, Mostyn Street, Hinckley Road.

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, Mr. Hocker on "Christ and Buddha."

CAVENDISH ROOMS, Mortimer Street, W., at 7, Mr. J. J. Morse, Question and Answer Night.

PROVINCES.

BARROW-IN-FURNESS.—75, Buccleuch Street, at 6.30 p.m.

BATLEY CARR.—Town Street, 6.30 p.m.: Mrs. Dobson.

BELPER.—Meeting Room, at 6.30.

BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Mrs. Butler, Skipton.

BIRMINGHAM.—Oozell Street Board School: (Hours not sent.)

BISHOP AUCKLAND.—Temperance Hall, Gurney Villa, at 2.30, and 6 p.m.: Local Speakers.

BRADFORD.—Spiritualist Church, Walton Street, Hall Lane Wakefield Road, 2.30 and 6 p.m.: Miss Harrison, Shipley, and Miss Musgrave, Bingley.

Wade's Meeting Room, Harker Street, Bowling, at 2.30 and 6 p.m.: Mrs. Illingworth, Bradford.

Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30 Mrs. Wilson, Ossett.

EXETER.—Oddfellow's Hall, Bampfylde Street, at 6.30. Rev. C. Ware.

GATESHEAD.—Central Buildings, High Street, at 6.30 p.m.: Mr. J. G. Gray.

GLASGOW.—2, Carlton Place, South Side, at 11 and 6.30: Mr. E. W. Wallis. Soiree, Friday, April 13, at 7.30.

HALIFAX.—Spiritual Institution, Peacock Yard, Union Street, 2.30 and 6 p.m.: (Closed).

KEIGHLEY.—Spiritualist Lyceum, East Parade, 2.30 and 6.30 p.m.: Mrs. Tate, Bradford, and Mr. T. Holdsworth.

LEEDS.—Tower Buildings, Woodhouse Lane, at 2.30 and 6.30: Mr. R. A. Brown, Manchester.

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.: Mr. J. Johnson.

MACCLESFIELD.—Spiritualists' Free Church, Paradise Street, at 6.30 p.m.: Mr. Rogers.

MANCHESTER.—Mechanics' Institute, Major Street, 11 and 6.30, Mr. John Dent, Heckmondwike.

MORLEY.—Spiritual Mission Room, Church Street, 6 p.m.: Mr. J. Armitage.

MIDDLESBOROUGH.—Granville Lecture Rooms, Newport Road, at 10.30 a.m., and 6.30 p.m.

NEWCASTLE-ON-TYNE.—Weir's Court, at 6.30: Mr. Westgarth.

NORTH SHIELDS.—Bolton's Yard, Tyne Street, at 6.30 p.m.:

OLDHAM.—176, Union Street, at 2.30 and 6 o'clock.

PLYMOUTH.—Richmond Hall, Richmond Street, at 6.30:

SHEFFIELD.—Psychological Institution, Cocoa House, Pond Street, at 6.30.

SOWERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at 6.30 p.m.: Mrs. E. H. Britten.

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

The following was received from Mrs. Britten after the former containing her standing announcement had gone to press:—

Mrs. Hardinge-Britten will lecture at Liverpool, April 15 and 16; Newcastle-on-Tyne, April 22 and 29; Gateshead-on-Tyne, May 5; Belper, May 13; Cardiff, May 20 and 27. Address—The Limes, Humphrey Street, Cheetham Hill, Manchester.

It is announced that Dr. James Manby Gully, passed away on the 27th ult., at the age of 75. At Great Malvern he was a distinguished hydropathist, and his works did much to spread that system. He was an earnest Spiritualist, and a large-hearted man. His complicity in a celebrated case all regret, while they pity the sufferer. He was much too good a man to become the sport of lawyers.

BIRMINGHAM.—At Oozell's Street Board Schools, on Sunday last, Mrs. Groom delivered a Trance address on "The Signs of the Times" (to be continued). The control gave a brief and vivid sketch of those signs which marked the epochs of nations of antiquity, tracing the growth and decay of their power by an inherent law of stability, applying the same to our own times and conditions; thus forcibly showing the true and lasting glory of a nation to absolutely depend upon an equal development of its natural and internal resources—physical, intellectual and moral. Finally pointing out the various and hope signs that would inevitably culminate in the universal recognition and adoption of those spiritual principles of Love and Equality that would bless humanity.—Cor.

OBITUARY.

RALPH A. CARTWRIGHT LANE.

On March 24th, at the residence of his grandparents, Mr. and Mrs. Joseph Cartwright, Atwell House, Peckham Rye, Ralph A. Cartwright Lane, only son of Mr. R. E. Lane, of Peckham, passed from this Sphere, ere he knew its troubles. He was in his seventh year, a most genial and intellectually gifted child. He was a fine clairvoyant, and described without fear or inaccuracy spirit-lights, forms, and other phenomena, which transpired in the circle.

LINES BY CECIL HUSK.

Thus stand we often, side by side,
And calmly wait the coming stroke,
But God ordains that we shall bide,—
And fells the Sapling, leaves the Oak.

For Harvest ripe, the bearded grain
Stood waiting for the sickle keen :
The Reaper, Death, hath stooped again,
And plucked a Flower, that grew between !

"Too bleak for this sweet bud," quoth Death ;
"My Master bade me bear it Home,
Before came Winter's chilling breath ;—
You, Grain, may wait till Sunset come."

The Flow'et drooped, but did not die,
Transplanted in a sunnier Sphere,
It lives to raise its petals high,
And waft its blossoms' perfume here !

DEATH,—A GLORIOUS NEW BIRTH.

By "LILY."

Oh, dreaded Death, what art thou to appal,
In such large measure, poor Mortality ?
What is there in thee to make cowards all,
Of Spirits risen to humanity ?
Why should we dread thee so, mysterious Death ?
Why only mention thee with bated breath ?

Metinks the answer is not far to seek,
For those whose thoughts have ever dwelt on thee.
Thou art misnaméd "Death." I now bespeak
For thee another name—"Birth," let it be :
One more descriptive of the flight of Soul,
From out its "Womb of Clay," to higher goal.

For as the seed is sown in Mother Earth,
Therein to germinate and fructify,
Ere bursting forth to newer, higher birth,
Of life and leaf, beneath the sun-lit sky :
So doth the Soul for higher life prepare,
Through earthly discipline and earthly care.

Then, what is it "to die" ? 'Tis to be born again
In brighter world, lit by "The Central Sun" ;
'Tis to soar up to more exalted plane
Of nearness to "The Great Eternal One" ;
To bask for ever in that "Light of Love,"
That shines so brightly in the Realms above.

'Tis to be welcomed by those gone before,
Whose eager arms are open to embrace,
With yearning hearts, filled with the love of yore,
Their dear ones, ending now the earthly race :
'Tis to be clasped to angel's soothing breast,
In tender sympathy and peaceful rest.

It is to dwell with those whose Souls, with thine,
Are tuned in grand, eternal euphony ;
Where thought with thought, and heart with heart combine
In sweet accord and loving harmony ;
Forming that life of pure, untainted bliss,
By us named "Heaven"—Fruit of sinlessness.

It is to mingle with those Saints of old,
Those martyred Heroes of the days gone by,
Who spurned the dross, and clasped the sterling gold
Of their pure faith, though for it doomed to die.
But "Death" was not for them !—The Martyr's stake
But freed their Souls, to rise to Angel State.

It is to sing with them the Song of Praise,
To learn of them deep truths from Wisdom's store ;
The mind enlighten, and the Soul upraise
To knowledge, culled from Angel's golden lore,
It is to dwell with them in "Love Divine,"
Whose radiant rays around them ever shine.

It is to soar aloft from star to star,
To learn new wonders from each shining orb ;
New mysteries of Wisdom from afar,
New tokens of the Love of our God :
It is from nearer view, to love Him more
And more, His vast Perfections to adore.

It is to shed a loving, pitying tear,
For those still left behind in trials sore ;
To pray that they our happiness may share,
Whene'er their earthly pilgrimage is o'er.
It is to love them with a nobler love,
To lead them on to purer joys above.
Oh, ever could my Muse her thought pursue,
On all that's compassed in those words—"to die" ;
Yet never could she pass in full review,
Their deepest meaning to the Spirit eye !
There is no death ! To rise to life on high
With God our Father—This it is "to die." !
February 9th, 1883.

OAHSPE ECHOES.

MANCHESTER.—"We are all delighted with OAHSPE, and are trying to carry out its teachings." This correspondent had four copies.

GLASGOW.—"It is in my humble opinion a splendid work ; perhaps a little disappointing at first. It contains matter I have been looking for, for a long time."

AS A WEDDING PRESENT.—We learn that on the occasion of Miss Tebb's marriage, amongst many other valuable presents which she received, a copy of OAHSPE was given by a friend, as a "family Bible."

ASTROLOGY AND OAHSPE.—I think Neptune is not in exact trine aspect with Uranus, until May 28th, and, I suppose was not so, March 9th, when I noticed it. But Saturn was. I presume, however, some margin is allowed for these aspects whether trines, sextiles, squares, etc. Neptune's longitude, 16 deg. 32 sec. in Taurus ; latitude 1 deg. 43 sec. S. March 31 : Neptune's long. 17 deg. 8 sec. in Taurus ; lat. 1 deg. 43 sec. S. I imagine, so far, I was pretty correct. I should very much like to know whether there are reasonable and scientific grounds, or sufficient data, for supposing another undiscovered planet, exterior to Uranus ; and, also, whether the observations already made on Neptune are of sufficient astrological significance to warrant the giving any and what surmises and calculations based thereupon. Uranus was discovered about a century since (1781), and I don't know whether his supposed influence is altogether known and reliable. Neptune, discovered both by Adams and Le Verrier, is comparatively speaking of recent date ; consequently, his supposed effect, astrologically speaking, must be taken cum grano—with caution. What is Neptune's Period ?—J. M.—April 2nd.

PENZANCE.—Mr. Richard Quance, artist, would be glad to meet those interested in Spiritualism, in his neighbourhood, at his Studio, Regent Street, Penzance.

We sent the last received issue of "Light for Thinkers," containing an article on "Spirit and Matter," to Mr. McDowall, Glasgow. In acknowledgment thereof, he says : "I see they have got hold of the right stick by the wrong end ; but this will right itself as they grasp farther up. Their error is a pardonable one, for it is difficult for the mind to conceive that activity (the activity of spirit), is not necessarily motion. This is the great stumbling block that lies in the path of science. They hold that motion is the positive result of force, whereas motion is spent force (matter) ; because it results from the subtraction, to some degree, of the positive qualities of the body moved, hence, motion is negative—that is—is not. This subtraction from one extreme, and adding to the other, makes the one little, the other great ; the one minus, the other plus ; makes the one extreme the material germ, and the other the spiritual womb or sphere, that will unfold the germinal nature to fruition." The writer in "Light for Thinkers" appears to be an able man, and we would be glad to see him take up the examination of Mr. McDowall's views.

"The Jewish Family Bible" has been published by Messrs. William Rider and Son, Batholomew Close, London. The Hebrew and English appear in parallel columns, being invaluable for the student. It is edited by Dr. Friedländer, principal of Jew's College, London, who "has carried out the revision of the Hebrew and English versions in such a manner as to admit of no doubt of their entire accuracy." Biblical students will here find the highest Jewish authority, on disputed texts. The work extends to nearly 2,000 pages, royal quarto. The price, bound in real morocco, in the most elegant manner, is £5 ; student's edition, strongly bound in leather, £4 4s. Specimen pages may be obtained on application to the publishers. The typography is exceedingly handsome, particularly the Hebrew.

The business of the Spiritualism-exposing "Thought-readers" does not seem to be a plunderously successful affair. A "professor" who has been sued by the letter of a hall in Scotland, "for rent, gas, and cleaning," referred the matter to the "proprietor of the entertainment." That gentleman refused, saying, as he left the court, that "he was very poor, and they could not take his bones." The defendants in this action could not be in a much more sorry plight, even, if they were "leading Spiritualists," doing their best to "promote the Cause," and serve their brethren.

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 Doxsey 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: G

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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.—"Cornubian."

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