



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

SPIRITUALISM.

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A SPIRITUAL ALLEGORY.

THE FAR-FAMED CITY, AND ITS MONUMENTS.

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PRESENTED IN AN INSPIRATIONAL DISCOURSE TO THE LEEDS PSYCHOLOGICAL SOCIETY, AT TOWER BUILDINGS, WOODHOUSE LANE, LEEDS, SUNDAY, MARCH 25, 1883.

Spiritual Truth, when presented in the form of Allegory, to many minds possesses a charm, an attractiveness, and a life-awakening force, which it in a certain measure fails to convey when presented in didactic fashion. Spiritual teachers and regenerators of the past, recognising this fact, have not been slow to avail themselves of allegorical teaching, as being the most efficient with a certain class of minds.

Much of Pagan Mythology is simply an elaborate system of allegory, incorporating beautiful spiritual truths.

The great Spiritual Teacher and Regenerator of Judea, of whom it has been said, that he "spake as never man spake," was wont to present his sublime spiritual truths in the form of thrilling parables or allegories; indeed, we have the exaggerated statement recorded of him, that "without a parable spake he not unto them."

We need, then, scarcely offer any apology for speaking in parables to-night. There is much to support the view, that allegorical teaching is, or would be, as acceptable to-day as it ever has been in the past, providing the spiritual truth underlying be made sufficiently clear.

In presenting our Spiritual Allegory, however, do not mistake us: we are not treating you as spiritual babes, and incapable of understanding truth when baldly presented. Our object is to interest you, and if at the same time we stimulate your intellects in your endeavours to unravel the meaning of the Allegory, as we go along,—well! *that will do you good.* After these brief preliminaries we commence our Allegory.

You must fancy, dear friends, that you are within the precincts of a large, magnificent City. Like many cities, it has its dark and its bright features: it has its hovels, and its palatial mansions; its dark, dismal

alleys, and its broad, magnificent streets and avenues; its reeking, pestilential courts, and its fragrant lawns and gardens. Here and there we behold splendid specimens of architecture, in the shape of lecture halls, humane institutions, and other public buildings. Of course, we perceive that the City is inhabited,—it would be a strange, useless city if it were not. Yes, it is inhabited by men and women of all types and characters; and quite proud they are of their glorious City: proud of its streets, avenues, and institutions; proud of its parks and gardens, and proud of its public benefactors.

We mingle and converse with these people, and we soon find that there are certain objects of interest within and around the City, which we have not yet beheld. We glean that the City possesses five colossal Monuments, of which the people are especially proud; not that *all* the monuments are *each* alike admired by *all* the inhabitants—one class admires one monument, another class despises the same, and dotes on another: in fact, there is a considerable amount of acrimonious feeling manifested in regard to these monuments, while a small residuum of the inhabitants is comparatively indifferent to all of them.

Very well! we must by all means see these monuments, so we hasten to the site of No. I. Monument. No sooner do we come within view of the structure, than we are impressed with its imposing appearance. It towers up majestically to a considerable height. We notice that it is black with age, and seemingly symmetrical in character. As we get nearer, the symmetrical characteristic becomes less apparent, and we are disappointed at the dingy, sombre, prison-like aspect of the whole monument. This feature is somewhat relieved by the ivy, that seems to twine itself tenderly around the edifice, as if for protection.

Now we are close to the object of interest. We

direct our eyes to the ground, and we behold a beautiful tessellated pavement, on which the monument is reared. Now we keenly scrutinize the lower part of the building, and observe what a disagreeable contrast to the foundation pavement, is presented to us. We behold five ugly pillars, supporting the upper part of the monument, one of them situated in the centre. Ugly, did we say they are? Yes: they are massive, but exceedingly rugged in their aspect, and a disgrace to the other portions. We raise our eyes, and perceive that the sides are studded with *busts* of celebrated men and women, who have gained renown in the bygone days of the City, by their *imposing* or beneficent works. Interspersed with these busts are *tablets*, on some of which are inscribed the laws and regulations of the City: on the others are records of the works by which the before-mentioned celebrities won their laurels. With feelings all aglow we read of the missions of mercy, of the deeds of self-sacrifice, of the works of beneficence. We pass round to other tablets, and our feelings of admiration are changed for feelings of disgust and sorrow, for now we read of dark deeds of infamy, done in the name of righteousness. We can read no further, but ere we leave the monument we perceive—almost hid by the ugly pillars and the coiling, clinging ivy—four white marble figures. We inspect them closely, and are glad to find the monument possesses such redeeming features. Yes: four beautiful female figures. But see! in violation of the sensible canons of architecture, these figures, along with the pillars, are made to support the upper part of the immense structure.

So much for No. I. Monument: now we pass to Monument No. II.

This monument presents a more cheerful and a fresher aspect, and yet it has many features in common with the one already described. It is erected on a similar tessellated pavement. It has likewise its ugly pillars, only it is minus a *central* pillar, so it has not more than four of them. It has its elaborate carvings and sundry decorations, and it possesses its busts and tablets, which subserve a similar purpose to those of Monument No. I.; and on reading the tablets we experience similar mingled feelings of admiration as in the first case.

Now we pass on to Monument No. III., situated in a more sequestered part of the town. This monument is not so large as the other two, but its deficiency in size is amply compensated for by its superior aspects. There is the same tessellated pavement as in the other two monuments, but its four pillars will stand *close inspection*. They are grand works of art, and are ornamental as well as useful. Its busts and its tablets are well worthy of our inspection and contemplation, and we may read all the inscriptions on the latter, with almost unalloyed pleasure and profit. There is one thing about this monument, however, which strikes us. The structure is three-sided, and each side presents quite a different aspect from the others. One side evinces features almost on a par with Monument No. II., minus, however, its unsightly pillars. The next side is remarkably artistic in its finish, but a cold atmosphere emanates from it, and we shiver as we contemplate it: we are constrained to pass round to the remaining side without much delay. This side presents quite a charming aspect, and we feel warm, comfortable, and happy, as one by one we recognise its many beauties. Ah! and what is that? Why! see, there is a bright ray of light illuminating this side of the monument. We shall see where this light comes from by-and-by.

Proceed we now to the moorlands, just at the outskirts of the City, and Monument No. IV. is revealed to us. The first thing which strikes and surprises us in connexion with this structure, is the fact of its being founded on soft marshy ground: it has no solid and beautiful pavement for its foundation; hence on that account it is doomed to fall. It has three strong and handsome pillars, but they are sinking in the ground. The structure throughout evinces much skill and

artistic taste, but, as we stand gazing, we begin to freeze with cold, for the monument sends forth a cold, blasting atmosphere. We are glad to run away till we arrive at Monument No. V.

This monument, it is not too much to say, eclipses all the others in every respect. Its symmetry is more perfect. The materials of which it is constructed are of a superior kind. Its carvings and statuary are more prepossessing and beautiful. It is studded with rich stones of a glittering character, and its pillars! how strong, majestic, and beautiful they are; firmly based on the tessellated pavement. It has four outside pillars, and a double central pillar, which throws off a soft mellow light. We direct our eyes to the top of the monument, and we recognise a flood of light darting down on it from the sky, and a ray of this light is reflected on to No. III. Monument.

From inquiries, as we have before mooted, we glean that each of these monuments has its own patrons or partisans, who are wont to meet round their beloved monument periodically, to listen to certain elected custodians, who dilate learnedly and exhaustively on the history, uses and beauties of the revered structure.

The lecturers of Monument No. I., strenuously urge that theirs is the Monument, all the others are innovations, and had no business to be erected. The lecturers and partisans of Monument No. II., say that Monument No. I. is a musty, decrepit and delapidated structure, and ought to speedily crumble into ruin, and that Monuments No. III., IV. and V. are fragile, faulty objects, not worth looking at. The partisans of Monument No. III., have something strong to say of all the monuments, with the exception of Monument No. V. They are somewhat shy in regard to this monument, and say as little as they can about it. The spouters and patrons of Monument No. IV., ridicule all the other monuments. They allege, to begin with, that the tessellated pavements are unnecessary. Their monument is erected on grand Mother Earth. *Theirs* will exist when all the others are in ruin; and so they expatiate with frost-bitten noses and benumbed limbs, and if we listen to them we shall begin to shiver and freeze likewise.

So off we trip to Monument No. V., to elicit information as to *its claims*. This monument is considered by its admirers to be the Monument *par excellence*, as it possesses all the good qualities of all the others, without their defects.

Some of the custodians of the monument, bray and make a great noise in denouncing all the other monuments as worthless; but the *wiser lecturers*, while they do not fail to firmly but kindly point out the reprehensible features of said structures, at the same time frankly admit that they likewise possess their noble characteristics. One noteworthy feature of the custodians and lecturers of this monument, consists in the wonderful fact, that they derive a certain amount of inspiration in their lectures from the flood of light which streams down from on high, and the listeners are likewise elevated and thrilled with delight. Albeit, the partisans of most of the other monuments, assault *this* monument and its admirers with fierce invective, derision and scorn; and more than this, they fire on the structure with their guns and cannons; but wonderful to relate, the bullets and cannon balls rebound flattened. The worst that its enemies can do is to becloud the structure with the mist and smoke of their firing, and then they exclaim in derision: This, forsooth, is the monument *par excellence*! Where are its beauties? We can scarcely see the thing! And as to the flood of light: why it is all fudge! Of course they cannot see for the *smoke* they have engendered. Nevertheless, a few unbiased folk now and again examine the monument in the light of a clear atmosphere, and they become fascinated with its beauties, and enlist themselves among its admirers.

Now, dear friends, suppose in our flights of fancy we pay another visit to this grand City, in a few years'

time. We do so, and find that all the monuments have been more or less embellished. Monument No. II. has especially been tinkered with. Shrewd intellects and busy hands have evidently tried hard to beautify the unsightly pillars, but they have made a hotch-potch mess of them. Certainly they are not *quite* so repulsive as they were, but still they are ugly, and on close inspection we find that the stability of the pillars is a matter of doubt, owing to repeated tinkering and the rotten nature of the stone.

Hark ye! What is that? It must be the bomb of a cannon. Ah! to be sure it is. And, see! Why it has actually blown away one of those ugly pillars! Notwithstanding this awful occurrence, most of the custodians are very quiet about the matter; however, when they realize that the demolished pillar becomes a common topic of conversation, they are constrained to say something in explanation. A few are bold and honest enough to own that the pillar is gone, and that the monument will be better without it than with it; but the majority contend that the pillar is still *intact and undamaged*. Look! fellow citizens. Can't you see that the pillar is *not* gone! The citizens look, and some of them are so psychologized by these orators that they *fancy* they see the pillar in its place safe and sound. Others, who are not so gullible, mutter and smile to each other, remarking that there is no mistake about the matter—the pillar is *clearly gone*. Yes; and we fancy we hear one friend say to another, "I'll tell you what, Joe. That pillar is blown to smithereens, and Mr. Terriblemad and Mr. Spurfire may say what they like."

We visit the City again in a few more years, and we realize that Monument No. IV. has crumbled to the ground—because it had no solid foundation. Monument No. V. has immensely expanded, and swallowed up Monument No. III.; while the ugly pillars of Monuments No. I. and II. have rotted away, and the upper parts of these magnificent structures have come to the ground. The citizens hold a mass meeting concerning the fearful catastrophes. They come to the conclusion that, as the chief and valuable parts of the two monuments are undamaged by the fall—the ugly pillars *only* being demolished: as the tessellated pavements are still preserved in all their beauty, and as the grand characteristics of Monument No. V. are *now* almost universally recognised and appreciated, they will utilize the undamaged decorations of the *old structures* by incorporating them in the *surviving* monument. And, lo! as they come to this conclusion, the grand Monument still further expands, and appropriate situations on the sides of the structure manifest themselves to receive the new additions, and a grand demonstration inaugurates the suspicious event.

THE INTERPRETATION.

Now, we presume, dear friends, that some of you—if not all—will already have divined the meaning of certain portions of the Allegory.

However, though you have been shrewd enough to divine or interpret the whole Allegory, we wish to enjoy the pleasure of presenting the meaning unto you; so, if you will exercise a little more attention and patience, we will fully discharge our duty.

The City is CHRISTENDOM,—not an untarnished paradise by any means, for, notwithstanding the reign, influence, and popularity of Christianity, it has not as yet banished filthy slums, unsanitary surroundings, war, vice, crime, pauperism, and selfishness. Nevertheless, let us be frank: where Christianity has developed the Christ spirit in humanity, we have goodness, self-sacrifice, philanthropy and moral heroism, as a grand result, manifested in our homes, in our humane institutions, and in our spiritual life generally.

Now, what about the Monuments? Well, we must inform you, that the Monuments represent the various Moral and Religious Agencies of Christendom.

No. I. Monument represents Roman Catholicism, which claims to be the Mother Church. This system

of religious thought has developed an organization of a most elaborate and symmetrical character; but when we come to examine the ostensible purpose of such organization, viz., the absolute suppression and paralyzation of free thought; the perpetuation of spiritual serfdom, then such organization becomes quite despicable to the free and well-developed mind. Yes: the Romish Church is a dingy spiritual prison. But one may become used to a prison, and in time experience a certain measure of happiness there—may even, despite the cramping surroundings, grow and expand somewhat. So thousands have found a comfortable spiritual home within the pale of the Mother Church, and oh! how they have tenderly clung to the Church, just as we depicted the ivy clinging to and twining round the monument.

But, what about the ugly pillars? The central pillar represents the infallibility of the Pope: a very ugly pillar indeed, for what a preposterous notion is *that*, which supposes that infallibility resides in *one man*. We fancy that the Pope must have very strong misgivings at times in regard to his assumed infallibility. The four outside pillars represent respectively the four cardinal doctrines, viz., the plenary inspiration of the Hebrew Scriptures, the doctrine of the Fall, or Original Sin, Vicarious Atonement, and Eternal Torments for the wicked and unbelievers. The doctrine of the plenary inspiration of the Scriptures involves some very unpleasant issues. Mark! we do not say that the Bible *itself* is, *as a whole*, an ugly or repulsive book. The book, or rather compilation of books, when viewed in the light of spiritual science, is an invaluable one. It is the dogma of the Church, *concerning the book*, which is ugly; for if it were true that all the statements and facts of the Bible had emanated *directly* from the Divine Mind; then all the mistakes in chronology, all the scientific errors, all the palpable contradictions, and the occasionally obscure morality, all of which are most certainly to be found in the Bible, must all be saddled on God.

Then again, what an ugly thought to suppose that all humanity, because of *one man's* wilfulness, is thoroughly depraved to the core. And so, also, the connected doctrine which assumes that one personage *could* and *did* bear the *punishment* of the sins of the *whole world*, is every whit as ugly as its twin brother Original Sin. As to the doctrine of Eternal Torments, it has been conceded over and over again by its very believers, that the very thought is repulsive to the best instincts of humanity; but the Bible is supposed to teach the doctrine, and the Church endorses it,—so a fig for human instincts. So much for the ugly pillars.

The busts represent the Saints of the Church, many of whom lived self-sacrificing lives and did good work for humanity, despite the shackles of the Church. The slabs embodying the bye-laws of the City, represent the moral ethics and beautiful spiritual gems to be found in some of the writings of the Church. The awful disclosures read on the other slabs, represent the horrible atrocities which have been perpetrated in the name of the Church.

We come now to the four redeeming features of the Church, represented by the four beautiful female figures. The first figure represents the doctrine of the Invocation and Communion of Saints. The Roman Catholic Church recognises that the saints or holy ones, who have passed away from earth to heaven, take a deep interest in the affairs of the mundane church, and in the spiritual welfare of those they have left behind. What glowing records does this Church possess of risen saints manifesting their presence and influence to the seers within its pale, and what marvels these seers and prophets have produced under the influence and spell of their guardian saints and angels!

The next figure represents the doctrine of Prayers for the Dead. True, many of the votaries of the Church have *perverted* this doctrine for selfish and immoral purposes, yet there is a spiritual truth underly-

ing the doctrine, for if, as Spiritualism demonstrates, the so-called dead are not very far from us, and love to mingle with us still, and if, as we are assured they are, just as amenable to the law of progress as we are, then our prayers for those in the other life who *need them* must affect them for good. Yes, this doctrine, when unperverted, is in harmony with human instincts and spiritual science. As a corollary to the doctrine of prayers for the dead, we have the doctrine of purgatory, represented by the next figure in the Allegory.

There is a spiritual truth underlying this doctrine, not recognised in orthodox Protestantism. True, unscrupulous priests have taken advantage of the doctrine for selfish and mercenary purposes. Nevertheless, human intuition and the facts of spirit-communion demonstrate that, between the highest and lowest spheres of spirit-life, there are intermediate spheres, to which undeveloped spirits gravitate, when they continue to work out their salvation ere they are fitted for the celestial spheres. So, in the doctrine of purgatory, we have an approximation to the truth, at any rate.

The fourth figure represents the doctrine of Good Works. With all its faults, the Mother Church has always attached importance to works of mercy and goodness. Many of the old monks did good service for humanity. The Church required them to be zealous for good works. Who can help revering the monks of St. Bernard, and the many self-sacrificing women, who, in the capacity of sisters of mercy, have succoured many an aching heart, and ministered in tender and gentle ways to afflicted humanity.

We have now pointed out the leading redeeming features of the Mother Church, but, in connexion with these redeeming features, there is one *DRAWBACK*. As the four figures in the Allegory were depicted as "supports" to the monument, so these spiritual possessions of the Church are utilized in bolstering up its dogmas and ecclesiastical polity. Whatever genuine spiritual marvels, whether of seership, healing power, or spirit manifestations, may have been evoked within its pale, it has been claimed that such marvels have *attested the truth* of the dogmas of the Church, whereas spiritual science to-day can afford to give the Church credit for its so-called miracles, and yet ignore the dogmas; for such marvels have occurred *outside* the pale of all churches, and *do so* occur even now. Nevertheless, dear friends, we are assured that, but for these redeeming features, the Roman Catholic Church would have perished long ago, under the weight of its corruptions.

We pass now to Monument No. II., which represents the orthodox evangelical party of the Protestant Church. This monument, as we depicted, was based on a firm and beautiful pavement, which was likewise the case with Monument No. I. The tessellated pavement represents God and Immortality—an *enduring* foundation. There is no central pillar in this case, but there are the inevitable, ugly, outside pillars—the four cardinal doctrines, essentially the same in Orthodox Christianity as in the Mother Church.

Orthodox Christianity, despite its repulsive doctrines, has its annals of grand achievements, its beneficent institutions, and its brave and good men and women. It has its blots and scars, however. It is disfigured by its records of bigotry and persecution. Still, on the whole, there is more freedom and scope for free thought and noble endeavour within its pale, than can be said of the Mother Church; but, unlike that church, it discards the miraculous—or, in other words—spiritual gifts: that was the great mistake of the Protestant Reformation.

No. III. Monument represents Unitarianism, firmly based on the pavement, God and Immortality, with its beautiful pillars: The Unity of God, the Fatherhood of God, the Brotherhood of Man, and Good Works. It has a long array of good and philanthropic men and women. It has its list of brave martyrs for truth, and its glowing annals of splendid achievements. The monument was three-sided. So is Unitarianism. There

is the Old School—just a little in advance of Orthodoxy; there is the *cold*, Intellectual School of so-called Rationalism, with its repudiation of *all* so-called miracles, or spiritual gifts; and there is the Spiritual School, with its warmer glow and its clearer light. We are indebted to Unitarianism for the Rev. Dr. Channing, and the noble Theodore Parker.

Monument No. IV. represents Secularism. This system is designated, by many of its votaries, a "natural" religion. It completely ignores God and Immortality, hence, like the monument which represents it, it has *no solid* foundation. Its pillars: Science, Equity, and Utilitarianism, are good, but something more than these are wanted to meet all the requirements of human nature. Nevertheless, *even this School* of thought,—barren in spirituality,—has been the nursery of intellectual prodigies; yea, more than this, it has produced men of sterling moral probity, who have contributed much towards social and political progress. It has furnished men who have been pioneers in humanitarian enterprises, and who have done good work, for which many Christians have *dishonestly taken credit*. But such men have been *better* than their system, which is an icy, bleak and cheerless one; though, in God's good providence, it has its sphere of work, viz., the irradiation of weeds from the spiritual garden.

We come now to Monument No. V., which is the *last but not the least* of the monuments. It represents our own beloved Spiritualism. We have the firm and beautiful foundation to begin with, God and Immortality. The four unrivalled outside pillars represent Past Revelation, Present Revelation, Personal Salvation, and Eternal Progress. The double, luminous, central pillar typifies Spirit-communion and Science. These are the imperishable pillars on which the substantial and beautiful structure of the Spiritual Philosophy is reared. Spirit-communion exalts the soul above the depressing influences of adversity. When properly conducted it is a blessed source of consolation, and what a flood of light it throws on the problems of science! *Past* Spiritual Revelation and *present* Spiritual Revelation—the latter of which is the complement, because the *interpreter*, of the former—open up a comprehensive store-house of moral and spiritual ethics, comprising all the grand points of all religions, and presented in a form adapted to the requirements of humanity of to-day. Again, what an infinite theatre for the action and development of the human spirit is opened up in the two sublime principles—Personal Salvation and Eternal Progress! What inspiration and stimulation to lofty thought and action, such principles are calculated to impart to those who truly recognise them! Who that hath once really embraced such principles, would exchange them for the creeds of medieval theology! Then again, dear friends, need we be ashamed of the spiritual seers, and workers of all ages and all peoples, who by their sufferings, their self-sacrifice, their ineffable light-and-love magnetism, have cheered and blest the world? Their names are tabulated in imperishable characters on the Spiritual Monument, and, thank God, they, as individuals, are blessing humanity still.

We need scarcely inform you that the "flood of light from on high," which we depicted, means the Inspiration which illumines the Speakers and Workers of our Movement: Those who are the recipients of this Light have good reasons to prize it, for they would oftentimes falter and stumble *without it*; and it is not too much to say, that the brightest and most efficient workers in the Unitarian Church catch some *streaks of this light*. If, when we contrast our philosophy and religion with other systems, we have reasons to exult, still, let us not be *harshly and ruthlessly* iconoclastic, but let us temper our zeal with discretion. Let us deal firmly but *reasonably* with error, not forgetting to present the *true* when we expose the *false*.

Now, dear friends, these diverse systems of religious thought are *competing* with each other in the world. The Mother Church prides itself on being the only catholic and universal church, and it stigmatises *all others* as "damnable heresies." The Protestant Orthodox Church retorts upon the Mother Church, and pronounces her the "mother of abominations"; yet *she* imitates the Mother Church in stigmatising the Unitarians, the Secularists, and the

Spiritualists, as a bundle of pernicious heretics. The Unitarians whack the Orthodox mercilessly; coquet occasionally with the Secularists, but fall rather shy of the Spiritualists; while the Secularists pronounce all religions, which have God and Immortality as their foundation, as so many "superstitions."

But the most curious fact of all in connexion with these bickerings, is, that all other parties, more or less, combine together in persecuting Spiritualism. They pelt it with their volleys of ridicule, and in so doing create plenty of noise, but do little damage. They surround the subject with the smoke of their volleys, and prevent others from seeing its principles clearly. They becloud it with their own hazy misconceptions, and then they exclaim—What a humbug this Spiritualism is! However, those who investigate the matter dispassionately, find that it contains pearls of great price. Pardon us now if we revert to Monument No. II. Remember, we have to deal with that mischievous "cannon," which blew away one of the ugly pillars. That pillar was Eternal Torments. The "cannon" was no less a theological gun than Canon Farrar, who, some time ago, declaimed against the doctrine in Westminster Abbey. Surely *such a cannon*, fired in *such a place*, must have given the doctrine a staggering blow. A few preachers patted him on the back and said, Well done! A great many hushed the fact up as well as they could, while Talmage and Spurgeon, and preachers of that clique, went on preaching the dogma just as if nothing had happened. However, the dogma has most certainly lost its hold on the intellects and hearts of the masses. Let it go!

On perusing the literature of the orthodox evangelical party, we find that the other three cardinal points are now presented in a considerably modified form. A great amount of theological tinkering is being brought to bear on them in order to make them more acceptable,—in fact, we have every indication of an ultimate demolition of all the ugly features of Orthodoxy. Thank heaven! when that time comes. *The good will be preserved.* The ugly pillars can well be spared. The spiritual gems will be left *undamaged*. The records of grand achievements, the long roll of good and self-sacrificing men and women, will survive the wreck. These precious trophies cannot be monopolised by a sect; they belong to the universal Church of Humanity.

We feel assured, dear friends, that the Church of the Future will be developed from our present-day Spiritualism. It will be pure, broad, lofty, and truly catholic, and worthy of being designated the "Church of Humanity." It will gather up all the good contained in Christianity, and the good of all religions, and it will be thoroughly vitalized by the *Christ Spirit*, and holy spirit-communion.

This will be the Religion of the Twentieth Century.

THE SPIRIT-MESSENGER.

GENERAL BOOTH, AND THE SALVATION ARMY:

THE SPIRIT'S REPORT OF WHAT OCCURRED AT THE GREAT MEETING AT EXETER HALL.

A CONTROL BY "TORQUATO TASSO."

Recorded by A. T. T. P., April 17, 1883.

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

The Sensitive, in trance and under control, said:—

Perhaps the most interesting remarks that I ever listened to, and with the greatest amount of pleasure, were those appertaining to the power of ridicule. I know that there is no weapon that man can use, more effective to remedy evil than ridicule.

My name on earth was Torquato Tasso.

Ridicule, in these modern days, is a heaven-appointed weapon, and is being brought into requisition to the dethronement of long-prevailing superstitions. Many attempts have been ineffectually made; attempts which have had the effect of bringing ruin in the shape of degradation, disgrace, and even death on those attempting these changes. I am referring to those who have protested against Church errors in the past, and to the persecution which inevitably followed those attempts. But it has been left to the present day to use the

more potent weapon of ridicule, instead of earnest protestation. In their hearts men have viewed with scorn and mockery these doctrines of the past. They have been earnest in trying to free themselves from those who clothed with a false halo of glory, preached that doctrine and those dogmas which never emanated from the God of life.

To-day, another attempt is being made, which will have this tendency, viz., to free tens of thousands from the soul-engrossing slavery that has belonged to men in the past; and this being so, I attended, with several of your surroundings, one of the most extraordinary meetings that has ever been held in the annals of history. The spirits of the musicians of the past would have been edified by the wild, discordant cries, that issued from that half-maddened throng, led on, and governed by wily intriguists.

Listen, whilst I explain my opinion respecting their position. It is a well-known and recognised fact, that for oratory there are none that excel our American brethren; that America is the land of oratory. Speeches full of pathos, and sentences pregnant with meaning fall like pearls from their lips. Oratory at one time, in part of its career, governed the Republic of Rome; the orators were a recognised governing party, and on their eloquence alone depended peace or war. Therefore, oratory was a power then, and is a power now to-day. It is recognised that the pen is mightier than the sword, and in my opinion the tongue is mightier than either. If eloquence is used in a moral and just cause, it is justifiable; but, if bad and wicked-minded men possess this great power, then it becomes a mighty instrument in misleading men.

In this category of eloquent speakers, I place the leader of the movement to which I refer, at a meeting which I witnessed yesterday. There are profound elocutionists with an immense reserved strength of vitality. Their very presence on the platform gives to the thousands of listeners a sympathetic feeling, which, combined with their powerful eloquence, makes them dangerous leaders; because, they can be eloquent when their own hearts can be cold, and unsympathetic to the teachings of their tongues; and, like the well-trained actors, they ape passions which find no response in their nature, yet are so successful, that they can either wreath with smiles the faces of their hearers, or spread broadcast an intense feeling of sorrow and pity at imaginary suffering, whilst their hearts are bitterly ridiculing the position which their tongues defend.

What is this but Hypocrisy? They have grasped the golden opportunity. What is this golden opportunity? The Christian Churches for the last two centuries have been getting, every succeeding year, colder, more unsympathetic, and less spiritual. Many yearning souls have looked in vain for comfort from her doctrines. They have asked to be taught how to live; to be put in a state of preparation to pass from earth into a higher and better life, and have received no answer. But now ridicule steps in on the scene, and mocking demons take the place of cold despair, and in very weariness people are accepting it for the change it gives; accepting it out of the very spirit of weariness, not in the spirit of reason. For what does this leader say? Come to us; subscribe—for we have the same liking for the cheerful giver as the dignitaries of the Church, and we look for this giving work at your hands as evidence of your faith; and we promise you, instead of monotonous reiteration of a code of prayer, War cries and Hallelujah shouts, and will repeat again to you music inferior to the music of the ancients, being more discordant; but if it lacks harmony, we promise plenty of clamour.

Who are their hearers? The majority are those, who, until they witnessed the masquerading in the streets, had never heard of God or realized a solemn thought in their souls about the spiritual gift of immortality. With every soul there is the longing for immortality. These despised ones; these outcasts from the Church; these non-entities of the State, for the average of those who have a stake in their country is so small, that it would flatter it to call it a minority,—they have been surprised to find, that there was a possibility of rest and peace even for them; that there was a possibility of an after life, and conscious immortality. Not offered, unfortunately without the sacrifice of reason; not offered without the sacrifice of self-hood; but although conditionally offered, the offer was found acceptable by the lower orders. I may call the majority of these as outcasts both of Church and State. You may not, perhaps, know who these are, and how many they number. They are in their tens of thousands throughout the world. They are, hitherto, in other nations set apart from any special appeal. But in this country they have been appealed to by astute, speculating minds, who saw in them the possibility of a rich and unobstructed harvest.

They made obstruction impossible, for they started the campaign on strictly orthodox grounds, and when they started they opened out the first part of their programme—Reverence after contrition, and an unswerving keeping to the letter of the Bible. Had there not been some other addition to their programme, the sameness to the teachings and modes of the Church would have been fatal to their efforts, but singularities after singularities have quickly followed each other. The simple pulpit, and the earnest word, reverentially spoken by

the leaders, was the first step of the staircase, up which they are travelling. At street corners and in courts they told the rough unkempt sons and daughters of toil, that in this grand universe there was no greater creation than man; for that man was immortal; that he was above the myriads of worlds, because of his wisdom, second only to the grandeur which belonged to man's God.

These men and these women looked on and laughed. They had heard of those bygone traditions, and this very beginning seemed a failure; but the soul, to reach heaven, must climb step by step, and so, to gain success, the speculator must take the same road of steady persevering and plodding.

Next, the leaders pulpits were accompanied by harmony, and music lent its charm to sweet, soul-inspiring hymns. The well-recognised instrument of sacred tune, the harmonium, soon became aided in its melody by far more secular instruments, namely, fiddles, and tambourines, and as the mockery became more apparent, so was the effort of persevering hypocrisy put forward to cover it. By this time the different sections were converted into corps; each having its quarters, and each having its appointed officers; subject in every case, as a matter of course, to the head-centre or General; and then there came into being the institution of the "War Cry,"—the "blood and fire" theory; the doctrine of assaulting the common enemy of mankind even in his head-quarters.

Great as undoubtedly has been their success in the number of their followers, we cannot call them converts, for if they merit that name, they merit it only because they are converts to noisy clamour, irreverence, and hypocrisy. They are converts only because their senses are appealed to by peculiar dresses: by peculiar facilities of being brought into connexion one with each other; by the facilities that conversion offers to the young of both sexes to be brought together—I will not say for any immoral purpose, although the charge has been made by some of the highest Church dignitaries, and has formed the subject of grievous complaint by the General yesterday; but I do not say that out of the many thousands of young men and young women, who are amongst the converts and conform to the uniform, there are not any immoral; but I realize that the first cause, the primal cause of their conversion rests on the fact, that a greater facility is granted to them by parents, or masters and mistresses, of meeting more often their sweethearts under the plea of attending a place of worship.

At present the State has not thought fit to lay its hand on what is proving the bubble of this the nineteenth century; but the time is not very far distant when like all other bubbles, the larger it grows, the greater the danger of its prematurely bursting. So with this prodigious Salvation Army. The speculators and leaders know this; hence their efforts to gather together, by a few last earnest endeavours, as much money as possible. The Church, the long-established time-reverenced State Church, looks on, and wonders, and exclaims, Who would have thought that there was this unworked gold mine in our midst. Yesterday will have the effect of arousing the whole nation to think, of what an immense power is resting in the hands of those who are aliens and strangers in this country.

If there is a hall in your metropolis, non-political or sectarian, and truly cosmopolitan in its sympathies, it is Exeter Hall. It is the forum on which can be raised any argument, any question, that is important, and belonging to the present day. Never, since it was roofed over, could there have been a greater number of souls than those who were seated in it or who stood there yesterday. English girls and English women; young men in a half-military costume, and the women affecting the bygone dress of the followers of George Fox; severe in its simplicity yet coquettishly adorned, as only women know how to do out of scant materials. Perhaps the greatest peculiarity was, what I should take to be the advanced soldiers or the brigade of red Guernseys. Instrumentalists were there in great numbers, sections of whom were playing in the manner that best pleased them. Still they all combined simultaneously in one great discordant note, which was called "an acclamation volley." The particular services had each a military term, and were divided during the morning, afternoon, and night services into Charges, Inspection, Enlistment, and Hallelujah cries; but this ribaldry is not my theme: this mockery, this hypocrisy, this sharp Yankee calculation to bring to a successful issue this grand scheme, grand only to its leader, is the subject of my remarks, which I would present to the thoughtful attention of reasonable men.

First of all they claim one-and-a-half millions of converts. If statistics were taken, but the very smallest possible minority of this one-and-a-half millions have any stake in the nation that gave them birth; I mean they are neither householders nor rate-payers, but belong in a majority of cases to those who do not even come under the lodger franchise.

There then came a very long statement from the head-centre or General-in-Command. He is commanding officer, having the highest command over those immediately under him; they being members of his own family; one of whom has been already nominated to take the place of chieftain of this movement, in the event of General Booth passing away; and this family of commanding officers have in their hands the

command of the revenues of this, the most remarkable army in history. Every hall and chapel, leased or freehold purchased, or premises annually rented, are taken, that is, the lease is bought or freehold secured in the name either of the General or of a commanding officer closely allied to him by kindred claims. According to his own showing, he is responsible for twenty-one thousand pounds rental; that on secured mortgages he is responsible for between fifty to sixty thousand pounds. Then in the next part of his speech he bore plaintively on the charge of despotism brought against his management. If what I have explained to you, and what he felt no shame in acknowledging, is not despotism, then I am free to ask what is worthy of that name?

Now listen to the conclusion of his complaint: He said, Those who think I am despotic, those who are listening to me who do not like such despotism can leave, can go. The army would be better for their absence. But I say this is impudence and not logic. Then he went on to say, "What we teach is for simple people and not for divines; what we teach is not supported by forbidden funds or mocking ceremonies. We have no hidden doctrine; nothing approaching Jesuitism." This was undoubtedly a hard hit at his divine antagonists, who envy him the plums that he is picking from a pudding, that before his advent they looked on as exclusively their own.

Then came the remarks on the bishops of Oxford and Hereford in Convocation, who, labouring under a spirit of envy, were hurried into a charge, which either of them will find it hard to prove. It is easy to charge a body with immorality; but such serious allegations should in every case without exception be supported with ready proof. They should not even be permitted to demand proof, it should be voluntarily offered. The acute commanding General made another chalk against his Reverend opponents, when he appealed to the body forming the army, saying, "That there were nearly five hundred congregations, that had been basely slandered by a high dignitary of the Church, who had said in Convocation, that their meetings tended to immorality." And he called it a base calumny, and called on them, or rather wrote to them, for evidence, on which that slander was based, and was refused the names from whom the Bishops had derived their information; and that he had next written to every officer in the Army asking, if they knew of any cases of immorality? and was answered in the negative.

The services were then resumed amidst the most enthusiastic shouting and yelling. Were all that they said of themselves true, this nineteenth century like its preceeding one is not without its fearful monsters of iniquity; drunken women with between two and three hundred convictions against them converted fighting men dancing and singing amidst this reverently-minded assembly; one, a Yorkshire fighting man, who said, "that he was never conquered by any one in the ring," was enthusiastically cheered, and was afterwards alluded to by the commanding General "as one who had never been beaten except by Christ, when he at once threw up the sponge." Then there were nick-names sung out, whether found for them by the Army or whether theirs before they joined, I know not; names such as "Scraggy," "Sticky," "Muggy," and others.

But the kernel of the whole matter lay in the concluding remarks of the General. The same old cry was to be expected; and now was his opportunity. The thousands there were flushed with excitement, favoured by the vast gathering, and the conditions there presented with flushed and eager looks. The wild clamour of the stringed and brass instruments at rest, amidst a breathless silence came the reason, why the meeting was called. The General said: "I shall want fourteen thousand pounds for the coming year." Ten thousand was actually promised. A yellow paper strip was given, as a gentle pledge, or reminder for those who promised in their excitement, but who might in their calmer moments repent. In the morning and afternoon services seven thousand eight hundred pounds, or nearly, was raised, or promised,—those promising receiving these pledges to keep their words,—and two thousand seven hundred pounds more was gathered in the evening. Improbable as this may seem, still they themselves glory in its truth,—I mean the givers. I do not suppose the commanding General and his satellites care for so much publicity. Nearly eleven thousand pounds out of the fourteen thousand required for his yearly expenses was collected. This, dear sir, is not a bad profession. It sounds like an Arabian Nights fable, were it not so painfully true.

Now, in conclusion: you have been kind enough to speak of my work the "Jerusalem Liberata." I suppose you are not aware, that with my father's consent, I studied for your profession. Like you I was hasty and impulsive, but repentant and forgiving at all times afterwards. I had a quick temper; I was impatient of unreasonable criticism, either of my works or my actions. That my love was so high placed is a matter of history; I need not dwell on it further than that it was the one passion of my life, and caused me seven years of bitter misery. For, hurried by my impulsive temper, I abused the Duke Alphonso. In fact, I had received wrong from the whole of his family, and I spoke of these wrongs, which the house of d'Este had heaped on me. From A.D. 1579 to 1586 I was confined in the madhouse "di San Honore," being as sane as I am now, as calm then as now. Those,

whom I had known, when in freedom visited me; and through their aid I was enabled to continue my poetical labours. It was after my confinement that I composed "Gerusalemme Conquistata."

And now, dear sir, I wish to speak of my perfect knowledge of that power in which so few believe to-day. I have sat from the age of eighteen to the day that I passed from earth, and my body was buried side by side with the Poet,* after whom I was named. In earth life he was to me in every respect in the form, and it was this belief that formed the cause which Duke Alphonso took advantage of in placing me in San Honore, and it was his words, that comforted me, when we took the last look at the tomb reared over my body. It was he, that told me, my name would be honoured and remembered when that of Duke Alphonso would be forgotten. I pray God that the day is not far distant when all men shall know their familiar spirits, even as Terquato Tasso knew his.

May God have you in his keeping, and may your earnestness remain unswerving, until the great and good work is accomplished: that of satisfying all longing souls, without the aid of formal dogma or ridiculous and mocking ceremonies; that of preparing a work that shall satisfy every child of God here on earth, filling their souls with unerring hopes and peaceful trust in God. And may God bless you. Good day.

In the above control we have not simply a narration of what took place at the noisy meeting of Salvationists held in Exeter Hall on the day previous to the early morning on which this seance took place, but we have the views and ideas of the controlling spirit on the movement, and the probable eventual result. The Salvationists are not the only ones who make religion ridiculous. London, Sheffield, Manchester, and other places can boast of ritualistic mummery, which, if not so noisy, is equally noisome to any reasonable mind. The game of Salvation leader, or Ritualistic preacher, is one and the same; namely, trading on the hopes and fears of those who either will not or cannot think for themselves. Let them go on. The greater the folly, mummery and absurdity, the sooner will reason resume her sway, and men realize a God that neither requires the Church mummery and millinery of the Ritualist, nor the shrieks, clash and clamour of the Salvationists.

The reader will observe that in Tasso's time, then as now, imperfect spiritual development led to the charge of madness, and consequent confinement. If the Psychical Research Society really want to do good, they could not do better than try whether numerous cases of supposed insanity, are neither more nor less than badly developed mediumship. I believe that if the Parish Authorities would, in cases of alleged insanity, employ half-a-dozen well-developed sensitives, they would save ninety per cent. of the money paid to the county Lunatic Asylums. A hint to rate-payers.

MR. JOHN FOWLER'S LETTERS.

To the Editor.—Sir,—In justice to myself, I am compelled to give a brief reply to the above, as published in your last. The most casual reader of said letters would be led to infer that I made some sort of promise to discuss the question of Spiritualism, with a lady, or some one else. I emphatically deny having made any such promise, directly or indirectly. My invariable reply to the many and persistent requests to discuss the subject was as follows:—1st. I absolutely refuse to discuss the question with any lady. I have never deviated from this my original statement. 2nd. I shall not say yes, nor no, to any invitation to discuss the subject until I have before me an authenticated copy of a much talked of "reply," which was advertised about but could not be had.

This "reply," after several weeks, was placed in my hands, and led me, at once, to decide not to trouble myself about it. Out of the 94 inches of matter that composed the "reply" only about 2 inches touched the gist of my two sermons. Besides this, there were certain points in the "reply" that led me to resolve not to have the least communication with the

party that has written the reply, much less to discuss the question with her.

As to the personalities in the letters of Mr. Fowler, they have nothing to do with arguments, and as such I will not stoop to notice them. Throughout all my four sermons, on Spiritualism, I have never indulged in such a mode of warfare, feeling that if I had nothing stronger than such, my case was a very poor one. I am still waiting for a reply—a reply whose leading features shall present something more than three quarters, (and nine tenths of the fourth) devoted to illustrate what are known in logic as the ignoratio elenchi and the petitio principii. Had I the strength of purse that Mr. Fowler has, I would send a copy of my four sermons to every one of your readers, and ask each one to send a reply. And, providing each reply were free from gross personalities, as well as illusions, unfit to be seen on my drawing room table, it should have my best consideration. I mention these conditions because I have, in my possession, the printed and authenticated statements of certain Spiritualists that I would not permit my children to see.

Mr. Fowler is very much mistaken, if he suppose that I am afraid of coming face to face with Spiritualism. Because I do not do so in such a way as he lays down is no proof that I refuse. I do not refuse, nay I challenge a reply to my four sermons. When this is done, and done in reality, I shall either be prepared to cry peccavi, or else make another attempt with my reserve forces.—I am, etc., J. H. SKEWES,

Vicar of Holy Trinity, Liverpool, and President of the Liverpool Mental Science Association.

April 23rd, 1883.

HIGH SCHOOL, WILLESDEN.

Dr. Bayley delivered his last lecture, on Tuesday, 17th inst, the subject being "The Atonement." In order to promote purer charity, the lecturer invited all to join with him in prayer, before attempting to consider the most holy subject appointed for the evening. Dr. Bayley, reverting to points proved in previous lectures, affirmed that God is One, that He is Love, and that He is unchangeable. Christ is this God, for He is all in all. It is not only said that God is loving, but that He is Love itself. There is an inmost essential quality, nay the very life of God, and that Essential is Love. If, therefore, there is anything wrong, it is man's own fault, God is not afflicting them. It is said, "I, Jehovah, change not," that there is with Him "no variableness nor shadow of changing." With reference to the atonement (or at one-ment) men were formerly in God's image and likeness, but they fell away from that state of oneness, and Christ came into the world to change men back again into a state of reconciliation with God. "God was in Christ reconciling the world unto Himself." God cannot change for the better, and will not change for the worse. God never was angry, this notion is man-made. In the Epistles there is nothing said about making God loving instead of angry. The second of the Thirty-nine Articles contains a doctrine entirely opposed to the Bible teaching. Christ did not reconcile God to man, but man to God. At the time of the first Advent men had fallen into state of slavery to sin, so absolute that the devils even obtained power over the physical bodies, and Christ came to set free the prisoners of ignorance and evil, and so rendered it possible for men to be reconciled. Men now have power to overcome, and all the devils in hell cannot stop them if they only go to Christ. "God commended His love to us, in that while we were yet sinners Christ died for us." "God so loved the world," we are told, He was not angry with us. Nowhere in the Bible do the words "for Christ's sake" occur. The only place where it appears is where the Greek has been mistranslated, the true reading is "God in Christ." God in Christ redeemed us, God in Christ will save us, but we must walk in the path He shows us. God has not done all for us, as some say, but He gives us all the power to live to Him and become atoned to him.

At the close of the meeting an announcement was made to the effect that Sunday services and Friday lectures will be held at Rooms taken in the neighbourhood. Particulars will be given in the papers and by bills.

GOSWELL HALL SUNDAY SERVICES.—I have very much pleasure in announcing that Goswell Hall, 290, Goswell Road, will be re-opened on Sunday evening, the 29th inst., at 6.30, when our esteemed friend, A. T. T. P., will deliver an address, Mr. R. Wortley in the chair. There has been a slight alteration in the mode of working, but all particulars as to intended future proceedings will be announced at the meeting. The attendance of those friends who so kindly interested themselves in our work at the Hall last year is earnestly requested. It is intended to have a tea meeting in a few weeks' time, particulars of which will be duly announced.—ALEX. BROWN, Hon. Sec.

LEICESTER.—Silver Street Lecture Hall. On Sunday evening last Mr. Bailey occupied the platform, when he delivered a normal address on "Spiritualism," to a fairly large congregation. On Whit-Sunday, Mr. Morse, of London, will take the platform. A tea meeting will be held on Whit-Tuesday.—R. WIGHTMAN, Sec., 74, Mostyn Street, Hinckley Road.

* His father, Bernardo Tasso.

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

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, APRIL 27, 1883.

NOTES AND COMMENTS.

Bingley report, too late. Mr. Schutt's telling poem, next week.

For Mrs. Britten's Lectures in Newcastle next Sunday, and lectures at North Shields, see List of Meetings on page 269.

This issue is having a large circulation in the West Riding. We have, therefore, given a full list of local meetings on page 269.

In the inches of space which Mr. Skewes has occupied, he stands reproved in his own language, in that he has not made any reply to the "two inches" of argument which he confesses Mrs. Britten put forth. He seems to be carefully preserving something very nasty anent Spiritualists. Is that form of insinuation not a "personality" levelled at every Spiritualist? Our principle of "Audi alteram partem" must be our apology for Mr. Skewes's letter.

The Liverpool churchmen are surely a match for Mr. Fowler in point of wealth. If they appreciate Mr. Skewes's sermons as highly as Mr. Fowler and other Spiritualists do the Answer, there will be no delay in the Rev. gentleman's missionary zeal being realized.

Ten thousand of last week's MEDIUM have gone off. It is nearly out of print, and still orders come by every post. The Countess of Caithness, writing from the Palais Tiranty, Nice, her winter residence, orders copies of "last week's MEDIUM, with Mrs. Britten's excellent defence of Spiritualism."

This is a truly "Yorkshire" issue of the MEDIUM, and its contents call for special notice. The articles, however, commend themselves. We may remark that we have much abridged Mr. Kitson's Essay on account of space. The Allegory has called forth great enthusiasm. Mr. John Culpin, Halifax, has had 500 copies; a Kind Friend, 500; A.T.T.P., 500; Mr. E. H. Green, 500, and many smaller quantities.

MR. A. DUGUID'S VISIT TO LONDON.

To the Editor.—Dear Sir,—On perusing Mr. A. Duguid's interesting and instructive Essay in last MEDIUM, I was impressed that I should be the agent in some way of securing his presence in London, that by his acquaintance and counsel

many might be cheered and enlightened. Would it not be well to extend to him a public invitation, accompanied by cost of travel, so as to put no burden on him in meeting our requirements? To this end a fund must be raised, and for that purpose I will attend as usual the School of Spiritual Teachers at 15, Southampton Row, on Thursday evenings from 8 till 9 o'clock, to receive the subscriptions and suggestions of friends. When Mr. Duguid can fix a time, we will arrange a public reception.—I am, Yours truly, J. KING, O.S.T.

A UNIVERSAL SPECIAL NO. OF THE "MEDIUM."

On March 11th, we hope to give the first chapter of Mr. Oxley's Illustrated Work on "Egypt," which country he has recently visited. An advertisement of the work will be seen on our last page. Next week we will give arrangements definitely, and expect that every reader will contribute to a universal effort to give the MEDIUM a thorough start in new directions.

A SPECIAL CO. DURHAM NUMBER OF "MEDIUM."

In order that the Whit-Monday Demonstration at Ferry Hill, may exert as wide an influence as possible in the district, we will set apart considerable space in the MEDIUM, of May 18, for a report of the speeches. If every centre can circulate 500 copies it will produce a grand result of spreading the Cause. A special collection might be made at the demonstration, or surplus funds might be devoted to the circulation of this report. Our friends have time to make their plans.

WALSALL.—On Sunday last, Mr. J. Bent, of Leicester, took our platform, morning and evening. Both addresses were listened to with marked attention by the audiences, who must have carried away spiritual food that will invigorate them and waken up the spiritual capabilities of the inner man; and enable them to realize more and more the grand truths of spiritual intercourse and the reality of a future existence, which the lecturer endeavoured so forcibly to impress upon the mind of his hearers.—J. TIBBITTS.

BIRMINGHAM. At Oozell's Street Board Schools, on Sunday last, at 6.30, Miss Allen delivered an address on "The Life of Christ." After speaking of the social condition and intellectual culture of the time, being much higher than was generally supposed, she dealt with broad humanitarian principles of justice and equality, that were ever at the bottom of his teaching, without the dogmas that now form the greater part of so-called Christianity. The audience was small but listened attentively. On Sunday next, at 6.30, Mr. R. Groom will occupy the platform.—Cor.

ROCHDALE INVESTIGATING SOCIETY.—Mrs. Yarwood, of Heywood, occupied the platform on Sunday last, and gave some splendid clairvoyant descriptions, which puzzled very many sceptics that were present. The evening meeting was excellent, nearly all spirits described being recognised, and it must have sent a wave of gladness, to the hearts of those who received evidences of spirit-presence, to know that their friends and relatives were not in Hell. Mr. Harper spoke for a short time in the evening, on Clairvoyance, and at the close of the meeting promised to give us two discourses free, next Sunday, which was gladly accepted by the Committee.—W. GREENWOOD, Sec., 29, Russell Street, Rochdale.

QUEBEC HALL, Marylebone Road.—On Sunday evening, Mr. MacDonnell addressed his audience on "The Trial of Christ, from a Roman Citizen's point of View," showing the illegality of the entire proceeding, and the struggle between interest and conscience with Pilate. Many interesting views were advanced on various points of the question, which seemed quite original, particularly the prisoner's gentlemanly allusion to the greater guilt of Caiaphas and his father-in-law, in handing him over to the Roman tribunal. An animated discussion followed, chiefly on the strictures which the speaker had set on the figurative language of Christ, as well as the voluntary sacrifice of his life by provoking the authorities to arrest and execute him. We were pleased to see a large attendance, and all seemed highly interested.

BATLEY CARR.—On the 22nd inst, Mr. Dent, of Heckmond-wike, gave a very interesting address on "The Spirit-world, and what we know thereof." The discourse was well-timed, and manifested deep thought. At the close the control said they were open to questions: and gave precedence to the chooser of the subject, after which several questions were asked by the audience, which proved to be so very interesting, that the idea of spending the whole of the meeting in this way, the next time Mr. Dent is here, was suggested and agreed to by the control. This will be looked forward to as a rare occasion for the spiritual student to have some of his difficulties cleared up. Mr. J. Armitage occupied the chair.—ALFRED KITSON.

THE HARBOUR OF REFUGE, FILEY.

A few years ago, Mr. E. Harrison Green, and Mrs. Green, pioneer Yorkshire Spiritualists, settled down at Filey, a place where one would suppose it impossible to inaugurate any striking work of progress or philanthropy. But it so happens that this important fishing station, though possessing excellent natural advantages, is unprotected by breakwater or harbour, so that the loss of life and property to the locality and the nation is great; recently there having been a "loss of eight fishermen, leaving seven widows and twenty-four young children unprovided for, whose lives and boats would, our fishermen assert, have been saved had there been any harbour at Filey."

Inspired, by a power, apparently, similar to that which forewarned and guided the youthful mariner in our tale, Mr. Green has for years steadily laboured for the commencement of harbour works. On the 24th of November last, he took the chair at the Victoria Rooms, when a Resolution was passed, as to the best means of bringing the matter before the Government. On the 16th of last month, Mr. Green again occupied the chair, when a petition was forwarded to Parliament, praying that a harbour be constructed by convict labour.

Mr. Green, from the chair, referred to the action he took two years ago to get up a petition to the President of the Board of Trade. It was disregarded, hence the recent loss of life and property.

Mr. George Colling (a fisherman, who was out in the late storm) complimented Mr. Green on the great interest he had manifested in the scheme, remarking that his heart and soul were in it, and that he was trying to do his utmost for the benefit of his fellow creatures around him. The Vicar of Filey, two other rev. gentlemen, and others spoke.

Simultaneously there was a discussion in Parliament on harbour accommodation, particularly on the East Coast, and Mr. Chamberlain stated that works would be begun at Filey. Thus there are some hopes of Mr. Green's labours being soon realized. Let us observe that beneficent spirits require mediums as much to push on such needful provisions for human safety, as they do to give "tests," make speeches, and tip tables. A harbour of refuge is a grand manifestation. Let every Spiritualist be zealous in all good works, and proofs of spirit influence will not require to be sought for.

ASSOCIATED HOMES FOR SPIRITUALISTS.

To the Editor.—Sir,—Whatever else re-opened intercourse with the spirit-world may have done, there is no doubt of this: It has opened our eyes to the painful anomalies of Society around us, and, perhaps, set some of us longing for more congenial conditions, not only at seances, but in our everyday life. Business is fast becoming a game of chance; to labour as a servant is beneath the dignity of man, so long as the world is wide enough to afford room for him to make a home for himself. I think it is time Spiritualists had the courage of their opinions, and, recognising the fact that we are now spirits, inhabiting a spiritual world as much as we ever shall be, and that harmonious conditions of life are as much within our own power now, as they will be hereafter, it is time we set about considering—What are those conditions, and how they are to be realized?

It would take up too much of your space to enter fully into all the causes of the present unrest in the social fabric. That this unrest is very real, permeating all classes, no one will deny; and that it will become more and more painfully real, before any adequate cure will be found, is as certain as the fact that we only learn wisdom by painful experience, and that oft repeated. Indeed, I think it is an open question, whether this old country will ever be able to rejuvenate itself sufficiently to keep its place ahead, or even by the side of, those new countries as yet unburdened and unmonopolised by a select class, either of hereditary lords or capitalists.

If, then, "the ills that are can not be cured," it is for those who profess to have advisers, who have devised new methods in a new sphere, and who have found out a means of communicating their plans to us here, to show that the answer to the world's query—"Qui bono?" is very real and very beautiful, and that it is as beautiful as it is real. The heading I have given this letter will give an indication of the groove in which I intend making an attempt to move. If you think it will be sufficiently interesting to your readers, I shall be glad to make my plans more public, or, if any of your readers feel sufficiently interested, I shall be glad to communicate direct. A small book—"The History of Ralabin," by E. T. Craig, published by the Co-operative Printing Society, Manchester, will suggest the lines on which an Associated Colony of Spiritualists may be successfully laid down. If Mr. Craig could succeed with such undeveloped beings to work with, what may not be reasonably expected with all the aids of Science to guide and assist an educated and thoughtful community.

A. K. GULLINE.

Fairlie House, Dewsbury.

THE SPIRITUAL ESSAYIST.

THEOPATHY: OR MAN'S SYMPATHY WITH THE DIVINE NATURE.

BY ALFRED KITSON.

If we ask the Chemist—"What is man?" he will tell us that man is a microcosm: that in him all matter finds affinity.

If we ask the Physiologist this question, he will answer, that he is an aggregation of brain, nerves and nerve-cells, muscles, sinew, bone, and blood, and a number of vital organs to prepare this fluid, and to relieve it of its effete, waste matter.

But all of them are silent respecting that which propels the body. If you ask the Anatomist respecting the vital principle, he will answer that in all his researches into the mechanism of the human body, he has not been able to detect that which will account for the phenomena of life.

And so, the weary enquirer after asking those who have devoted their whole lives to the study of the mysteries of life, and obtaining no satisfactory answer, asks himself these questions: Have I a soul? Have I a spirit? Is there anything in me that will survive the shock of death? Or, when that inevitable event takes place, will all be over with me?

In this condition Modern Spiritualism found the enquirer, and through its means he has had his questions answered. To-day he knows that he will survive the shock of death, that all of life will not be over with him when this world's scenes close upon his earthly vision. He has arrived at this knowledge by having the identity of those he has known and loved in this life, and has mourned as dead, lost, proved to him. These departed friends have thrown a new light over his life. They have enabled him to see that it was an interior principle that permeated and propelled the form that had been known and loved, which constituted the real being, and that the physical body was not the man, but only a vehicle for him to express himself through.

It is the want of this interior perception that causes men to ask the questions: Have I a soul? Have I a spirit? thinking, we presume, that the physical body of nerve, flesh and bone, are their conscious selves. While they do this they will be beset with a host of such perplexing questions, not readily got rid off. If instead of having their basis on the physical plane, they would transpose it to the interior, it would alter the whole aspect of life. They would not ask such questions, but perceive that they are souls possessing physical bodies.

If the physical body was the real, essential man, then at death, when its component parts became disintegrated, the man would cease to exist as an individual. The chemist tells us that it is impossible to bring these elements together again, when dispersed by the decomposition of the body. Respecting the why and wherefore of this assertion, he has a long story to tell, which may be summed up as follows: All disintegration of the body takes place in the form of gas, which passing off into, and mingling with the atmosphere, becomes absorbed along with it, by the vegetable kingdom. There it becomes incorporated with the other elements, and serves to build up their forms. These are, in due season reaped by man and beast, and the latter he slays for food; so that at last, that which once constituted an individual, becomes incorporated with the food that we eat, and so becomes part of ourselves. And as these elements cannot serve two or more bodies at one time, it becomes impossible that man can again possess the body that he once did. And so a physical resurrection becomes impossible.

It is foolishness to argue, that at death, a being or soul will come into existence, to take the place and continue the life which the body left off. For, if that soul or being be not in co-existence with the body, taking cognizance of and being the motor of all life's actions, then the being that arises at death is not the conscious being of life. It is another entity. To create a soul to enter into a state of unspeakable happiness and bliss; and another to enter into misery and woe unutterable, and neither of them having had part or lot in meriting it, is against all known laws of justice, human or divine.

Therefore, the being that is to inhabit the spirit-world, in order to be the conscious being of life's actions, must of a necessity be the intelligence that has controlled and guided the physical body through its earthly career. This power must be the conscious, thinking, reasoning, ego; the real and only essential being. This being, when the body can no longer serve it but dies and changes into its primal elements, remains unchanged. This is proved to be correct by the ever-occurring facts of identity of those who once trod the path which we now tread, made known to us through the science of Spiritualism.

This being we call "soul," the positive principle of nature; and that which forms the connecting link between it and the material world, we call "spirit," which in reality is an essence, spiritualized matter, which is of too etherealized a nature to be perceived by our ordinary sense of sight, and with which all souls are clothed, even in the spirit-world. There it serves the soul as a vehicle, or body, to express itself through; and being of that nature and quality of the world it finds itself in, it bears the same relation to it that the physical body does to

the earth. And so the spirit-world is as real and substantial to the spirit-body, as the earth is to the physical man.

Then the answer to the questions: Have I a soul? Have I a spirit? stands thus: Man is a soul, and HAS a spiritual body, and a physical body. Let me here express my opinion, which is: that if this mode of expressing ourselves, when speaking of our dual nature, both from the platform, and in our ordinary conversation, were adopted, it would help very materially to enlighten mankind on this question of—What am I?

The materialist will ask: What is this soul, that you speak of? Can you see it, handle it, or weigh it; and so find out what it is, what it is made of? No. The physical senses take cognizance of physical objects only. These are the avenues of the soul whereby it learns all it knows of matter in all its varied phenomena. Consequently, if the soul was of such a nature, or quality, that the physical senses could handle, weigh, divide and subdivide it, to know its component parts, it would be on the same plane of existence as they, and therefore it would be matter.

We may rest assured that we shall never be able to know what soul is, or what we are, as we do a piece of stone or wood. What we learn of it, of God,—the Great Parent Soul,—will have to be by inference drawn from nature around us. The greater the intellect to grasp the mighty and wondrous system of creation, the greater and sublimer will be the conception of God; therefore, of soul.

So that if we wish to learn of the soul, its qualities, powers, and attributes, we must look around us at Nature, and note the wisdom and power displayed therein, from the tiniest flower and insect, through all the succeeding stages of life up to man; and how all these serve one purpose, until we arrive at man, the highest form of life; and then study his physiological and phrenological construction, and we shall have a faint dawning of the wisdom and skill of the Great Central Soul; but sufficient, I think, to make our hearts glow with warmth and adoration towards It.

And now we would answer the question—What is the Soul? That it is a part of this Infinite Central Soul! That it is God made manifest in the flesh! And, oh, what power there must be latent in every human being, with such a mighty, and wondrous Source. I firmly believe that this God-derived power is destined to unfold in the great vista of Eternity.

I know that a few, nay, many will be inclined to doubt this. While at the same time they will admit that a small quantity of water taken from any source, if examined will be found to contain within itself, and in due proportion to its bulk, all the qualities and powers of the source from whence it was derived. And is it not just as reasonable to suppose that man contains within himself, in a miniature form and degree, all the qualities, and powers of his Parent or Source? Most assuredly so.

Oh! that the whole human family could perceive its divine origin; that it could perceive in each man, woman, and child, a brother or sister, despite the rags that cover some of their forms, and the dissipated ways some of them have fallen into.

If man could, in his own mind, realize his divine origin, would he then as he does now, stoop from his high estate, to lie, cheat, deceive, and steal that which belongs to his brother? Would he belittle himself with such petty acts, which may bring ease to the body for a short period, but which injustice will all have to be undone? Would he not rather strive to act so as to merit his divine heirship?

With regard to man's form, I am disposed to think that it is not a finality. Indeed, it seems highly probable, that it is as it is, because it is the best possible that could be designed to serve him, us, in in our present state of life. Our physical bodies are the outcome of the highest wisdom and skill. It is all that can be desired in mechanical adaptation, to serve us in all multitudinous forms of labour to procure the necessities of life. But after it has served this end, and its tenant has entered upon its spiritual career, and there having outlived the habits acquired in the flesh, who shall say that we shall not assume a different form, one more in accordance with, and adapted to our ever unfolding powers? As these become gradually unfolded we shall have more confidence in our interior natures, and, instead of being ruled by outward influence and inward passions, we shall be rulers; instead of being subject to the many conflicting elements, we shall be subjectors. I believe it to be quite possible for man to become master of the elements, even in this life, and bid them be still, and they obey, as Jesus did. I look upon the many marvellous things that he did, as instances of what the divine nature in man may do when brought to the fore.

And what may the probable future form of man be? is the question that now suggests itself. When we look around us for the form which Almighty power assumes, we find that it is the globular, as the sun, moon, the earth and all the planetary bodies. And, if nature be still true to herself, I think that we,—the soul,—the masculine in consonance with the feminine—the type of wisdom and love,—will assume that form as being most convenient, and best adapted to our newly acquired powers.

The unfolding of these powers is taking place to-day. We are, even now, receiving our first lessons towards this end. Man is every-day learning more and more of the life that is,

and the forces of nature, and how to control them, and make them subservient to his will. Some of those forces that once filled the human breast with awe, are now made to do his bidding. The Oriental people seem to have obtained a master power over the human body, and some of the finer forces of nature. These achievements, which the Western people are almost ignorant of, and set down in the category of myth and fable, are, I believe, largely connected with the subduing of the senses and lower propensities. But the soul has become so wedded to the flesh; has become so engrossed in the pleasures which these yield, that it will be a hard task! a most severe trial, to step out of the beaten track, and tread in a new one. But this is necessary, and must be accomplished before the soul can leave the earth. Putting this off until we reach the spirit-world will not lessen or ease the task.

In order to facilitate the divine unfoldment, it is requisite that we should ever strive to keep in memory—to ever keep before the mind's eye,—that neither the physical, nor the spiritual bodies are OURSELVES. Let us try to look upon this world as a divine expression of our Heavenly Father's, of whom we are children; and upon all mankind as souls encased in flesh, like ourselves; and each and all partaking of the same Father's divine goodness, care, and love. That all of wrong is labour in vain; remembering this when some brother shall, in his over-reaching selfishness, injure us, instead of retaliating, let us recognise that he is our brother, and that while he has been trying to injure us, has, in reality been injuring himself; and, viewing him in his belittled condition, instead of being angry with him, we shall pity him. Then let us blame not each other for the shortcomings of our lives. For all have to receive bodies prepared for them by their parents; and some of them are predisposed to evil in all its forms, from lying, cheating, and petty theft, to the taking of life. Contemplating the ante-natal conditions of mankind, we are inclined to ask: Who is able to judge man, except God and His angels, who do not base their verdict on effects, but principles? It is our duty to act the part of the good Samaritan; to heal their wounds, to tell them of their divine origin, to help them to understand themselves, to help them to remedy their organic defects; to try, by gentle words and deeds of kindness, to lead them into paths of virtue, and ways of peace; to put their feet into the path that leads to the Father's House.

18, Albion Street, Batley, Yorkshire.

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 IX.

"TRUTH IS STRANGER THAN FICTION."

Westam is a small village lying near the mouth of a river. It is situated on the south side, at the foot of a wooded eminence. Judging from the several mansions nestling amongst the trees, you at once come to the conclusion that the place is aristocratic. Even so it is, but not one of those fashionable watering places, whither the inland dweller hastens, on his few weeks' summer holidays. Westam is merely a quiet, retired summer residence for a very select company of men of literary tastes and abilities. Gentlemen of means, who labour not from necessity but for pleasure: here they congregate during the warmest months of the year, and do their smoking and drinking, bathing and yachting, undisturbed by the more bustling world. But, of course, when our friends arrived, the season had not yet begun, and the place was lone and dreary. It was towards the end of March, and the trees were scarcely beginning to bud, and everything looked dull and desolate. Leaving the conveyance at the tidy-looking country inn, where Wycliffe seemed well known, they proceeded down the pier in the direction of the boat.

"I expect everything is in readiness: I dropped a note to Joe, telling him we should weigh anchor to-night," said Wycliffe. "Ah! there she is," added he, pointing to a beautiful yacht of considerable dimensions, lying close at the end of the pier. "There she is, Lara, and a better never stemmed a wave. What do you think of her?"

Lara gazed for a minute without speaking, and then ejaculated—"Beautiful."

"She is that," added Wycliffe. "Had her built last year, according to my own ideas, and a splendid job they made of her. I have three men on board, besides myself, and they have all as snug little bunks as ever you clapped eyes on. Everything tip-top, I can assure you. My own little cabin is a perfect model, and quite large enough for the two of us."

- By this time they had got down the slippery wooden stairs, and stepped on board.

"Well, Joe, everything ship-shape?" Wycliffe asked of a middle-aged sailor, who came forward to meet them.

"Yes, sir," said he, touching his hat. "Last of provisions came down an hour ago, and Tim and Jack have gone ashore to say good-bye to the women folks at the Lodge. Here they come, sir, here they come. Shall we start at once, sir?"

"Aye, as soon as Tim has brought down our luggage from the inn. Fine favourable breeze blowing just now, and we will get outside the Bar before the tide turns."

In a few minutes Tim was back with the luggage.

"Not much you've got there, Lara," said Wycliffe, pointing to it. "But you can refit at Lisbon, and also get the watch mended. Now then, Joe, slip her moorings, and up with the canvas as quick as you like. Hurry up lads, hurry up,—and look you here, this gentleman sails with us as my comrade and equal: what he says will be with you just as if it came from me!"

"All right, sir," as they touched their hats. "We'll see to it."

"But," added Joe, stepping up to Wycliffe's side: "What may we call him Cap'n?"

Now Wycliffe had never heard him get any other name than Lara, and was rather taken aback when asked such a question. It would scarcely do to allow the sailors to be so familiar as to call him by his christian name. He believed in keeping servants at a respectful distance, although he was no tyrant, and they all liked him.

"Never mind that just now, Joe," he said. "Unfurl the sails and run her out."

And taking Lara by the arm, he led him into his cabin.

"Lara!" he began, "I was asked just now by one of our men, what name they should call you by, and, never having heard your full name, I could not answer. I suppose you have no objections to letting me know it."

"Certainly not! Wycliffe," said Lara, smiling. "There is no mystery about that, although there is, to human ideas, in many a thing connected with me. My name I will certainly give you, but, before I do, I would like you to listen seriously to what I have to say. When I have finished, I will leave you to form your own opinion; only, I ask your promise not to judge me harshly, but to prove my character and powers by subsequent events. Have I your promise?"

"Most assuredly! I know I can place full reliance on what you say, Lara, and there's my hand on it. Let's have 'all clear and above board,' as you would put it, no humbug between you and me. We are going to be alone for many weeks on the boundless ocean, for we cannot call these sailors companions, and we must strive to draw as near to each other as we can."

"Well said!" answered our hero. "Now listen. That stormy night on which you nearly lost your life, and more than an hour before your vessel struck, I was standing with Ben at the cottage door, and I saw everything occur—seemingly pictured in the air—exactly as it happened in reality. I saw your vessel drifting nearer and nearer to the Reefer's Rocks, and I saw her break up. Ben having experienced my powers in this line before, with little hesitation got the lads together. That it was no hallucination was proved by the result. You start and look incredulous. I expected as much—still it is a fact, and you, I have no doubt, will soon get proofs of what I have said, and many more wonderful things. By that same power I know that you ought to be Sir Hugh Benton of Benton Hall: That you have retired from Society because of its hollowness and hypocrisy, and because a young lady was unfaithful to you. My own name is Lara Mendoza, and I am son of the person who rented your deserted mansion, and who used me so cruelly that I ran away on the night my family were preparing to leave for a foreign land."

"There you have it, Wycliffe, as true and simple as I can lay it down to you. What I am now, your ancestor, Sir Oswald, was before me. I am in communication with the spirits of the Departed. They speak to me as clearly and distinctly as you do. They sing to me, as a human being would sing, and they tell me many a thing that would otherwise be a profound secret. I know not how I am so gifted. I do not boast of it, for I am simply an instrument in their hands. They were my friends in childhood, they are so still, and them alone I have to thank for the pleasant life I have led, and for most of the education I have received."

There was a pause and a silence, for Wycliffe was lost in thought.

"Strange!" at length he muttered. "I have heard something of this power before, somewhere, but never gave it credence. Lara, you have given me food for thought. I know you are one of those who are far above deception, but you must pardon me if I do not at once declare that I believe what you say to be a certainty. I have often thought that the religionists, of the present era and of the past, really know little of what they profess to explain, and that they have made for themselves imaginary futures in far-distant Heavens, and have wrought upon the ignorance of the people. Now your words have almost confirmed an idea I have held for a long time: that the happiness, so much spoken of as belonging to the Hereafter, cannot be perfect without a knowledge of the circumstances of the friends left behind,—in fact without

communication with them. I could never conceive of the mother being happy, far apart from the child she had suckled and caressed; of the husband forgetting the wife, and the lover the maiden, and the vows he had made to her. This is no glorious delusion, Lara; I must think of it, I must think of it!"

"Wind freshening and veering towards the north, cap'n. Shall we take in a reef or let her run?" cried Joe, from the deck.

"Be with you in a twinkling, Joe!" cried Wycliffe.

"Right, sir!"

"Better get on deck, Lara, and see how she behaves;" and the two ascended.

(To be continued.)

PROGRESS OF SPIRITUAL WORK.

EXETER—ODDFELLOWS HALL, BAMPFYLDE STREET.

The aggregate attendance at the circles during last week, was larger than in any previous week from the beginning—the "spiritual awakening" goes steadily on. We do not claim that in these promiscuous gatherings we have the most favourable conditions for the development of mediumship—that is not the object we primarily have in view. Our public movement is a large open door, whereby all the people, irrespective of class or creed shall obtain admission to the Temple of Truth. To those who cry out against promiscuous gatherings, I would say, that my idea of Spiritualism is not that half-a-dozen persons shall sit together, singing the same drowsy tunes every week, from January to December; but that it is a grand system of Spiritual Education for all the people.

The development of mediumship is not by any means the chief object of Spiritualism, much less is it the evolution of phenomena to be exhibited at so much per head. Nay, indeed. Its grand mission is the evolution of pure, noble, lovely souls; to make all the people spiritual; to develop the angel life—the divine image—in every human being. Hence our idea of a "circle" is, that it is a Spiritual Meeting, and, of course, the more people attending such meeting the better; the worst will get some good there; and, however large such a meeting, the true medium will occupy an impregnable position—like a lighthouse, to shed forth light and heavenly influence upon all.

Spiritualism being for all, and being no respecter of persons, we understand the purpose of the spirit world to be, to open a door for a universal admission of the people to a knowledge of the truth. The spirit world itself will regulate such admission if we will let it work in its own way. We see these principles put into practical operation in a very striking manner in this city; we have had nothing to do from the beginning but to quietly remain at our post,—the authorities at headquarters have managed the work.

The writer of this was first introduced to Spiritualism on April 18, 1879; when, by means of a little table, in a company of Christian friends, conversation was held with intelligent beings unseen by mortal eye. The astounding fact then discovered, viz., that there was connection and communication between this earth and the world of spirits, completely revolutionized my whole intellectual and spiritual experience. It was to me nothing less than a new birth, and from that time to this, though it has cost me more suffering and conflict than I care even to recall, my one ideal of Spiritualism has been, that it is "a gospel for every creature."

On the 18th April, 1881, by means of a discourse published in the MEDIUM, I was brought into prominence in connection with this Spiritual Movement; having in the meantime studied Spiritualism night and day, with such interest and prayer as I had never previously realized; culminating in my expulsion from the denominational ministry, severance from the most cherished associations, and the blighting of all my fond and brilliant life's prospects in that direction.

The 18th April, 1882, found me, to my surprise, in London, having been invited to occupy the platform at the Celebration of the 34th Anniversary of Modern Spiritualism, in conjunction with some of the most illustrious workers in this Movement. This happens to be my age, and I could almost cherish the idea, were it not presumptuous, that I was chosen from birth to be a humble apostle of this glorious gospel of Spiritual Communion.

The 18th of April, 1883, finds me at Exeter, having the sole charge of a great public work in this Cause, concerning which I am bidden to "stand still and see the Salvation of God;" being not even permitted to see how the work is to be sustained from one week to another.

What the future is to bring forth is not a matter for me to speculate on, but all sorts of grand things have been foreshadowed by the spirits, through many of their principle mediums in London and elsewhere.

All I have to add now is, that during these four years of study, experience and work in this Cause, I have learned many things and unlearned many more. Some phases of that experience I may refer to hereafter; for the present this retrospect must suffice, submitting the same to the good pleasure of the esteemed Editor of this Journal.

C. WARE.

NOTES FROM TYNESIDE.

NEWCASTLE-ON-TYNE.—On Sunday, April 22nd, Mrs. H. Britten lectured to large audiences, both morning and evening. The subjects were, "Man, Spirit, and Angel," in the morning; whilst the evening subject was "The Gods of Men, and the God of the Spirits." These were handled in her well-known able, eloquent, and powerful style, and raised quite a storm of enthusiasm. I trust the Executive may see their way to utilise this gifted lady's transcendent abilities. There is a great work to do on Tyneside, and she is the one most fitted to do it. She is doing splendid work in other centres, and such a speaker as her could not fail to stir the masses from their ignorance and lethargy, and arouse in them a desire for spiritual knowledge;—let us have more of her on Tyneside, then. The audience was the largest we remember seeing on a Sunday morning, the room being nearly full, whilst at night it was packed to the stair-head, and many had to go away without hearing her. The President presided in the morning, and in the evening we had quite a new feature, a lady-member, Mrs. Hammarbom, presided. She performed the duties of the chair in a pleasing and graceful manner, and personally I thank her for her courage in setting so good an example, and trust that her genial influence may long be exercised for good in our ranks. A woman's influence might do much to soften down the harsher features at Weir's Court: Why not have ladies on your Committee, friends? Mrs. Britten lectures on Sunday next: morning, on "Who are the Infidels?" evening, on "Who are the World's Saviours?"

A Public Reception, Tea, and Concert is announced for Wednesday, April 25th, to welcome Mrs. Britten on her visit to Tyneside Spiritualists. We are promised an excellent programme of Vocal and Instrumental Music, and a welcome is to be extended to Mrs. Britten. Several lady members have volunteered to supply the tea, and all are anticipating a most enjoyable evening.

This Society's Quarterly Meeting was held on Tuesday, April 17th, but as the Meeting passed a Resolution that the Report should be sent to the MEDIUM for publication, I will refer my readers to the Official Report, and simply offer my congratulations to the new executive on the more cheerful state of affairs, and especially the great effort made to wipe out the debt.

GATESHEAD.—Mr. W. H. Robinson lectured on April 22nd. Subject: "An argument for existence of life after physical decease." The Lecturer, in treating the subject, proved it by three premises: Reason, Intuition, and Clairvoyance. He dwelt on striking examples of transcorporeal action of spirit, and maintained that such manifestations could be explained by clairvoyance. Mr. Stephenson will lecture on Sunday next.

NORTH SHIELDS.—Mr. J. Gibson, of Newcastle, occupied the platform on Sunday last. He made Acts x., the theme of his discourse. He dwelt upon the vision of Cornelius, and Peter's narrow-mindedness, and maintained that similar ideas prevailed to-day amongst the Churches. Mr. Gilbertson, of North Seaton, will lecture on Sunday next. Mrs. E. H. Britten will lecture in the Oddfellow's Hall, Saville Street West, on Monday, April 30th, at 8 p.m.; subject, "The Great New Spiritual Dispensation," and also on Tuesday, May 1st, at 8 p.m.; subject, "What and Where Is the Spirit World?"

ASHINGTON.—Mr. Thomas Ashton, of Newcastle, lectured on Sunday last on "Spiritualism and Its Traducers." These he divided into two parties, the clerical and the conjurers, and proceeded to show them up in their true colours.—ERNEST.

GENERAL ABSTRACT OF ACCOUNTS OF THE LEICESTER SPIRITUALISTS SOCIETY,

From Dec. 17th, 1882, to March 11th, 1883.

Receipts	£	s.	d.
Cash in hand last quarter	1	16	1
Contribution of Members	2	10	3
Collections during the quarter	3	17	6
Donation by a friend	0	0	11
Profit on tea meetings	1	5	5
Hymn book sold	0	0	6
	£9	10	8

Payments	£	s.	d.
Rent	5	0	0
Cleaning the hall	0	13	0
Harmonium playing	0	10	0
Advertising	0	5	6
Paid to Lecturers	1	6	1
Incidentals	0	4	5
Cash in hand	1	11	8
	£9	10	8

Audited and found correct, March 20th, 1883,

W. H. DRAKELY, W. UPTON.

PLYMOUTH, Richmond Hall, Richmond Street.—According to announcement, instead of an address at the meeting on Sunday evening, an open conference was held, to consider

the best means of keeping the Society's work before the public. There was a very good and encouraging attendance of members and friends. After devotional exercises, the President, (Mr. J. B. Sloman) took the chair, and in a few brief remarks stated the object of the gathering, after which the Secretary explained fully the Society's position, and referred to the loss it had and was still sustaining in the departure of many old friends. Mr. C. W. Dymond, as one who would be shortly leaving the town, followed with an earnest appeal for workers and supporters in general, and the President and Vice-President (Mr. Stentiford) also addressed the meeting. It was decided to invite Mrs. Hardinge-Britten to visit Plymouth at an early date, and altogether the conference may be said to have been beneficial. Copies of the last issue of the MEDIUM have been sent to the Clergy and Ministers in the district, and the Hon. Sec. announced that in order to devote his spare time more fully to the cause of Spiritualism, he had resigned other honorary appointments. Next Sunday, 29th inst., at 6.30 p.m., Mr. R. S. Clarke will deliver a lecture of special interest to enquirers and strangers, subject: "Is Spiritualism a fact, fraud, or delusion?"—R. S. CLARKE, Sec., 4, Athenæum Terrace.

NOTTINGHAM.—We had a full house again yesterday. Normal address by writer, based on the narrative of "Balak and Balaam," Trance address through Mrs. Haines, on "God's Spiritual House," in which was shown how the Great Master-builder fitted each for their proper place, some being "pillars," others "corner stones," and last, but not the least importance "the little ones," who filled up the niches, without which the Edifice would not be perfect; the whole being tempered by grace, and bound by love. In the evening we had some old and tried friends of the Movement with us, including Mr. Yates, who was powerfully used for healing. Three persons bore testimony to seeing lights pass from him to a young woman, who has been almost blind for several years. This is the healing referred to in my last, and so marked was the effect that, though unable to go out alone for a long time, she walked alone to my house, a distance of half-a-mile, on the Tuesday following. The Master told his disciples they were not only to "preach" the Gospel, but heal the sick, etc., and "these signs should follow them that believe," which plainly shows the Gospel he sent them to preach was good news for the bodies as well as the souls of men: a gospel, "not in word only, but also in power." Would that all our meetings were characterized by more of such.—GEORGE HAINE, 12, Sherwin Street, April 23.

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5. CURE of Disease and being Acclimated.
6. EXISTENCE of Deity Proved from Motion.
7. SUBJECT of Creation Considered.
8. DOCTRINE of Impressions.
9. CONNECTION between the Voluntary and Involuntary Nerves.
10. ELECTRO-CURAPATHY is the best Medical System in being, as it Involves the Excellences of all other Systems.
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As this List will not be repeated, it should be preserved for reference during May. See, also, Weekly List.

FORKSHIRE DISTRICT SPIRITUALISTS' COMMITTEE.

SPEAKERS FOR THE SUNDAYS IN MAY.

- BRADFORD**—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, 2.30 and 6 p.m.
 6 Mrs. Illingworth, Bradford. 20, Mrs. Ingham, Keighley.
 13 Mr. R. A. Brown, Manch'r. 27, Miss Harrison, Mrs. Holgate.
 SEC: Mr. Frazer, 13, Marygate, Prince St., Manchester Road.
- BOWLING**—Wade's Meeting Room, Harker St. 2.30 and 6 p.m.
 6 Mr. J. Dent, Heckmondwike. 20, Mr. Peel, Armley.
 13 Mrs. Gott, Miss Musgrave. 27, Miss Hanco, Shipley.
 SEC: Mr. Ludlam Waddington, 5, Elsworth Street, Bowling.
- OTLEY ROAD**—Spiritual Lyceum, Oddfellows' Rooms, Otley Road, Bradford, 2.30 and 6 p.m.
 6 Mrs. Murgatroyd, Idle. 20, Miss Harrison, Mrs. Holgate.
 13 Mr. T. Murgatroyd. 27, Mrs. Gott, Keighley.
 SEC: Mr. John Leach, 30, Maperton Road.
- HALIFAX**—Spiritual Institution, Peacock Yard, Union Street, 2.30 and 6 p.m.
 6 Mr. Morrell, Keighley. 20, Mr. Blackburn, Salt'hebble.
 13 Mrs. Illingworth. 27, Mr. Armitage, Batley Carr.
 SEC: Mr. C. Appleyard, 28, Concrete Street, Leemount.
- SOWERBY BRIDGE**—Spiritualist Progressive Lyceum, Hollins Lane, 6.30 p.m.
 6 Mr. A. D. Wilson. 20, Mr. Armitage, Batley Carr.
 13 Mr. Oliffe, Ossett. 27, Mr. A. D. Wilson, Halifax.
 SEC: Mr. Hugh Booth, at the Lyceum Building.
- BATLEY CARR**—Town Street, 6 p.m.
 6 Mr. J. Armitage. 20, Mr. Dent, Heckmondwike.
 13 Mrs. Ingham, Keighley. 27, Mrs. Dobson, Batley Carr.
 SEC: Mr. Armitage, Stonefield House, Hangingheaton.
- MORLEY**—Spiritual Mission Room, Church Street, 6 p.m.
 6 Local. 20, Mrs. Gregg, Leeds.
 13 Mrs. Dobson. 27, Mr. Dent.
 SEC: Mr. Ph. Buckley, Gildersome St. Gildersome, via Leeds.
- BINGLEY**—Intelligence Hall, 2.30 and 6 p.m.
 6 Mrs. Gott, Miss Musgrave. 20, Mr. A. D. Wilson.
 13 Miss Hanco, Shipley. 27, Mr. Oliffe, Ossett.
 SEC: Mr. Grunwell, Lighthouse, Ferneliffe, Bingley.
- KEIGHLEY**—Spiritualist Lyceum, East Parade.
 6 Mrs. Ingham, Mrs. Scott. 20, Mr. Morrell. [Holdsworth].
 13 Mr. Armitage. 27, Messrs. Shackleton and Sec: Mr. S. Cowling, Marley Street, South Street.
- LEEDS**—Tower Buildings, Woodhouse Lane, 2.30 and 6.30 p.m.
 6 Miss Harrison, Mrs. Riley. 20, Mrs. Dobson.
 13 Local. 27, Mr. Schutt, Accrington.
 SEC: Mr. J. C. Flower, 9, Woerth Street, Camp Road.
- OFFICERS OF COMMITTEE**: President—Mr. John Illingworth, Main Street, Bingley; Vice-President—Mr. J. Dent, Upper George Street, Heckmondwike; Financial Secretary—Mr. J. Armitage, Stonefield House, Hangingheaton, Batley Carr; Corresponding Secretary—Mr. C. Poole, 28, Park Street, Barkerend Road, Bradford; Auditors—Mr. J. Ward, Morley, and Mr. J. Oliffe, Ossett.

MANCHESTER and SALF'D SOCT'Y OF SPIRITUALISTS. **SPEAKERS FOR MAY.**

- MECHANICS' INSTITUTE**, Major Street, Sunday, 11 and 6.30.
 6 Mr. R. A. Brown. 20, Mr. W. Johnson, Hyde.
 13 Mr. A. D. Wilson, Halifax. 27, Mrs. Groom, Birmingham.
PRESIDENT: Mr. H. Ross, 5, Hough Lane, Lower Broughton.
SEC: Mr. S. Chesterson, 34, Napier Street, Ardwick.

QUEBEC HALL, 25, GREAT QUEBEC ST., MARYLEBONE ROAD.—Sunday, April 29, at 11 a.m., a Seance, Mr. Savage medium; doors closed 11.30 prompt; Evening, at 7 prompt, Mr. MacDonnell: "Moral Teachings of Nature."—Monday, at 8, an Entertainment of Vocal and Instrumental Music, Recitations, etc., at which Mr. MacDonnell has promised to recite "Shamus O'Brien," and also sing. A number of friends have promised to contribute of their abilities. A collection will be made during the evening, which will form the nucleus of a fund to be raised and forwarded to the Mansion House Fund for bereaved friends of the 400 Fishermen and Boys, who were lost on March 6th, in the awful gale. Doors open 7.15.—Tuesday, at 8.30: a Conversational Explanation of Diagrams in the Hall, by Mr. Wilson.—Thursday 8.30, Developing Circle, conducted by Mr. J. M. Dale. Application previous to joining should be made to the Sec., on Sunday morning or evening.—Friday from 3 to 5, Mrs. Hagon attends to see Women and Children for diagnosis and treatment of disease; at 8, a Seance, Mr. Hagon, Medium.—Saturday, at 8.30, a seance, a good Clairvoyant medium attends. Mr. Hancock is present a half-hour previous to speak with strangers.—J. M. DALE,

LEEDS—Last Sunday, Mrs. Dobson, of Batley Carr, occupied our platform. Although the attendance in the afternoon was scarcely so good as usual, our room was filled in the evening with a respectable and intelligent audience. The discourse delivered by our medium's guides was listened to with great attention, and apparently highly appreciated by those present.

MEETINGS, SUNDAY, APRIL 29ND, 1883.

LONDON.

- SPIRITUAL INSTITUTION**, 15, Southampton Row, at 7.
QUEBEC HALL, 25, Great Quebec Street, Marylebone Road, at 11, Seance; at 7, Mr. MacDonnell: "Moral Teachings of Nature."
CAVENDISH ROOMS, Mortimer Street, W., at 7, Mr. J. J. Morse: "Death: its beauty and utility."

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.: Mr. Armitage.
BIRMINGHAM—Oozell Street Board School, 6.30: Mr. R. Groom.
BISHOP AUCKLAND—Temperance Hall, Gurney Villa, at 2.30, and 6 p.m.: Quarterly Meeting.
BRADFORD—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, 2.30 and 6 p.m.: Mrs. Riley, and Mrs. Ingham, Keighley.
 Wade's Meeting Room, Harker Street, Bowling, at 2.30 and 6 p.m.: Miss Harrison, Miss Musgrave. April 30, Mr. E. W. Wallis, at 7.30.
 Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30 Mrs. Gott, Keighley.
EXETER—Oddfellow's Hall, Bampfylde Street, at 6.30. Rev. C. Ware.
GATESHEAD—Central Buildings, High Street, at 6.30 p.m.: Mr. Stephenson.
GLASGOW—2, Carlton Place, South Side, at 11, Mr. James Robertson; and 6.30: Mr. E. B. Barker.
HALIFAX—Spiritual Institution, Peacock Yard, Union Street, 2.30, Mr. E. W. Wallis; and 6 p.m., Mr. John Dent.
KEIGHLEY—Spiritualist Lyceum, East Parade, 2.30 and 6.30 p.m.: Mr. John Wright, and Mr. T. Holdsworth.
LEEDS—Tower Buildings, Woodhouse Lane, at 2.30 and 6.30 Mr. A. D. Wilson, Halifax; May 1, Mr. E. W. Wallis, 7.30.
LEICESTER—Silver Street Lecture Hall, at 11 a.m. and 6.30 p.m.
LIVERPOOL—Rodney Hall, Rodney Street, Mount Pleasant, at 11 a.m. and 6.30 p.m.: Mrs. Groom, Birmingham.
MACCLESFIELD—Spiritualists' Free Church, Paradise Street, at 6.30 p.m.: Mr. R. A. Brown, Manchester.
MANCHESTER—Mechanics' Institute, Major Street, 11 and 6.30, Mr. W. Johnson, Hyde.
MORLEY—Spiritual Mission Room, Church Street, 6 p.m.: Mrs. Gregg, Leeds.
MIDDLESBOROUGH—Granville Lecture Rooms, Newport Road, at 10.30 a.m., and 6.30 p.m.
NEWCASTLE-ON-TYNE—Weir's Court, at 10.30 and 6.30: Mrs. E. H. Britten.
NORTH SHIELDS—Bolton's Yard, Tyne Street, at 6.30 p.m.: Mr. Gilbertson, North Seaton. April 30 and May 1, Mrs. Britten, Oddfellows' Hall, at 8.
OLDHAM—176, Union Street, at 2.30 and 6:
PLYMOUTH—Richmond Hall, Richmond Street, at 6.30: Mr. R. S. Clarke.
SHEFFIELD—Psychological Institution, Cocoa House, Pond Street, at 6.30.
SOWERBY BRIDGE—Progressive Lyceum, Hollins Lane, at 6.30 p.m.: Mr. E. W. Wallis.
WALLSAL—Exchange Rooms, High Street, at 6.30.

THE FERRY HILL DEMONSTRATION.

A Demonstration of Spiritualists will be held at Ferry Hill, on Whit Monday, May 14, 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. Grey, Burton, Pigford, Scott, Dunn, De Main and Oyston. Mr. D. Richmond, of Darlington, will occupy the chair. Gates open at ten o'clock; speaking to commence at one o'clock precisely. Admission to the field 2d. Tea will be provided in the Board Schools at 3.30, 6d. each. In the evening an entertainment will be given in the Board Schools, when an excellent programme will be rendered. Mr. L. Winstone, of Durham, will preside at the piano. Doors open at 6.30, to commence at 7 o'clock. Admission: Front seats, 6d.; Back seats, 3d. A few reserved seats, 1s. each.

C. G. Oyston.
 Committee: J. Dunn.
 S. Marlow.

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MR. J. J. MORSE'S APPOINTMENTS.

LONDON, Sunday, April 29th, Cavendish Rooms, Mortimer Street, W. Evening at 7. Subject: "Death: its beauty and Utility."

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

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

Mr. E. W. Wallis's Appointments.—Liverpool, April 22; Oldham, April 25; Rochdale, April 26 and 27; Halifax, at 2.30, April 29; Sowerby Bridge, at 6.30, April 29; Bowling, Bradford, April 30; Leeds, May 1st.—Address, 82, Radford Road, Hyson Green, Nottingham.

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