



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

# SPIRITUALISM.

ESTABLISHED: AS A MONTHLY—JUNE, 1868; AS A WEEKLY—APRIL 8, 1870.]

[REGISTERED AS A NEWSPAPER.

No. 683.—VOL. XIV.]

LONDON, MAY 4, 1883.

[PRICE 1½d.

## TRANCE DISCOURSE.

WHY IS IT THAT THE SPIRITUAL WORLD ASSUMES AN APPEARANCE SOMEWHAT SIMILAR TO OUR EARTH?

THROUGH MR. S. DE MAIN, BY HIS GUIDES.

(Reported by Mr. C. G. Oyston, Hunwick, Durham.)

Our first duty, in examining the subject suggested for our consideration, will be to look at the terrestrial world, and take cognizance of the laws that operate thereon; then we will carry our deductions into the world of spirit, and endeavour to draw logical conclusions from the premises presented.

Everything on earth or in the earth—whether it partake of the mineral, vegetable, or animal kingdoms—everything created has its counterpart. Atom attracts atom to itself, because every particle of matter has its counterpart, and thus they are united by an irresistible power. All matter is built up in this way. If we leave the kingdom of inanimate nature, and examine that portion of creation into which is infused the breath of life, we will find that the same rule is equally as applicable there. There is always a counterpart to every portion of life. This counterpart is negative or positive, the two principles being possessed of the male and female elements, and one cannot exist without the other. It takes two elements to build the whole, as applied to animals, fruits and flowers. Even man himself, the noblest work in creation, also has a counterpart; two principles being absolutely necessary to form an harmonious and perfect whole. This is a law in Nature, as immutable as God himself. It is said, that God is the same yesterday, to-day, and for ever. This assertion is powerfully demonstrated by the operations of Nature, for, if you look at the laws which govern all things, you can perceive no variableness manifested,—perfect harmony prevails, as instituted by the Great Creator of the universe. We will go a little further and look at the vast system of worlds revolving in the infinite space, which perform their requisite functions with regularity and in imperfect order. All have counterparts to each other. There is a great attracting influence in operation, and all work in unison with the designs of the Great Originator of all existence.

The positive side of the universe is the spiritual world, and the earth is negative thereto. You will find that the positive element always possesses a greater amount of power. For instance, there is the sun, that glorious orb of day, which rides on high in all his majestic splendour. He pours out upon the earth his effulgent beams, or rays of light, potent to produce health and life; and were it not for this positive principle working in conjunction with the spiritual power, animate nature could not exist on this your world. The rays of sunlight pierce the atmosphere of your globe, and having received the co-operation of that spiritual essence from on high, the life-invigorating principle is infused into the earth, which enables it to bloom with loveliness and beauty, and fulfil the purpose designed by the Great Source of Infinite Wisdom. Yea, man himself is dependent for his very existence, on your planet, on this glorious luminary of day. Look at the moon, what a mighty influence she exerts over the waters of the earth, which are negative to her, and they in their turn are positive to the earth.

Not only is the earth negative to the spirit world, or positive side of existence, but every planet and sun, shining in the illimitable space, without a single exception, is negative to the higher power, which is the spiritual state of existence. Whether it be man, or the various floral gems which bedeck the face of nature, all must of necessity possess a counterpart. There is not a lovely flower filling the air with exquisite perfume, but what possesses a counterpart in the spiritual realm. There is not a lovely thought or aspiration ascends upward from the human soul, without receiving a responsive expression from some individual in the spheres. Spiritual existence is the real world; the earth and all its beauties being simply the shadow. It is but the model of the vast and stupendous condition of the spirit. The material worlds receive their life and vitality from the spiritual realm. It is the spiritual, which moulds and models the highest form of creative life, viz., man himself.

Then, no wonder the spirit world should resemble your earth, when the grosser condition is but the impress of the real tangible and positive state of existence. If you had something exquisitely beautiful, of which you desired to preserve a model, you would gather together a certain amount of substance called wax, and get it evenly spread. You would then im-



press its image on the wax, and the model would be secured, placing you in possession of two instead of one. To illustrate our meaning, then, we say, that this earth is the model of the spiritual world. Oh could man but understand the divinity of his life here, on the grosser plane of existence, he would possess a more comprehensible and intelligent conception of the life beyond. There is a divinity belonging to Nature, which ought to make man love her and obey her dictates, for how can man comprehend the divinity of the higher life, if he cannot intelligibly perceive the finger of Creative Wisdom in a world, which is but a faint representation of the real? The image is like the model, and so is the spiritual world when compared with this. There is not a high and noble thought which emanates from the soul of man, but receives corresponding expression from the higher life. There is not a heart that beats in unison with some elevated soul in the spheres above, but what receives corresponding expression therefrom. Not an individual, whose soul's sympathies go out to his fellow beings, can pursue his glorious course of self-sacrifice, without receiving the co-operation and assistance of minds similar to his own. Not one solitary individual can pass from earth, without leaving his impress behind, indelibly stamped upon his external surroundings. You see people existing around you who are possessed of traits of character peculiar to and belonging to men who have lived ages before: and why is this? Simply because these individuals have entered into the atmosphere of those who have preceded them, and having caught the influence of the ascended ones, they are working out what their predecessors left undone. All material worlds receive their life and vitality from the higher condition, or the positive side of existence. True, man can retard the onward march of the car of progress, in the material state, but he cannot prevent it. It is your duty, then, to exert yourselves to the utmost, to endeavour to make this world a more perfect model or type of the spiritual, for every good man contributes so much to its perfection.

Man has hitherto been led astray by imagining that the spiritual world was entirely different from the earth, in every respect, and all who have ventured to say that the spiritual was similar to this, have been mercilessly assailed with the opprobrium of the learned divines, who have declared that the idea was as materialistic as the man by whom it was invented. But these men, although they denounce you to-day, because you give to the spirit world locality, yet they cannot tell where it is, or whether fruits or flowers have an existence there. It is indefinite to them. They imagine its inhabitants are something like gaseous vapour, of which it will be difficult to catch a passing glimpse, as they dart athwart the sky; nay, they suppose that the genial sympathy of these beings will be denied the inhabitants of earth.

Man comes to earth to develop the spiritual within him, and a vast panorama of sublime beauty is spread before his gaze—beauty, which ought to captivate the mind of every individual enshrouded in flesh; but man becomes so much accustomed to the lovely scenery surrounding him, that it fails to produce that exquisite pleasure which should necessarily be conveyed, and indifference and ingratitude usurp the glad expression of the appreciative soul.

Then, if man must be happy hereafter, the spiritual state must be somewhat similar to the one he has left. To take him into a condition of confusion, a vacuum or endless space, would not produce the result desired; but when he enters a world where he can set foot on solid ground, in a condition which resembles the one he has just left but transcendently more beautiful, he soon feels at home, and becomes adapted to his surroundings. It is simply stepping from the cellar to the chamber above. The surroundings are beautiful in the extreme, but it depends solely upon yourselves, whether you enjoy its rich treasures of loveliness, or gravitate to a condition much more miserable than the one you have

left. However, there, in that real world, exists everything conducive to the happiness of man. If you reason by analogy, which is the most comprehensive mode of reasoning, you will find that the spirit world resembles this, but the material is limitable, while the spiritual is illimitable. Here you may circumnavigate the globe, but you will have an eternity of existence for your explorations in the world of causes, and then you will be unable to reach the utmost limit of its vast extent.

The spiritual is moulding and refining the earth, and will continue to do so millions of ages yet to come. At that period, when you take a look at the earth, you will find it very much further advanced than at present; for it will have become nearer a perfect likeness of the spirit. It is impossible for man to become spiritually perfect, in the wide acceptance of the term. Some people are so foolish as to tell you that the saints will ultimately descend to dwell on earth. But the true meaning of this is, that the earth will become so divine and perfect, that sin will be unknown. But how is this to be effected? By the labour and self-sacrifice of the human race. Then will the earth be transformed, and it is man that must do it, in conjunction with the spiritual world. You know that by self-sacrifice, and by exerting every faculty to oppose external influence, you become more spiritualized. Then, if man can by stern endeavour rise superior to the adverse elements of his nature, the earth can, in like manner, become more purified; and, when the material world shall bear the likeness of heaven, then will the two conditions of existence become en rapport with each other, and a new heaven and earth will exist, as anticipated by divines. Every good man is bringing about this great result, therefore, see that you live so pure, that you may be said to have done your share in refining the earth and all that it contains.

## THE SPIRIT-MESSENGER.

### SPIRITUALISM, RATIONALISM, THE QUAKERS, THE CARE OF MEDIUMS.

A CONTROL BY "PRESTER JOHN."

Recorded by A. T. T. P., April 25, 1883.

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

The Sensitive brought a picture of two pretty faces, inscribed as "the daughters of Simonides, materializing spirits." This picture is referred to in the after part of the control.

He soon went into trance, and under control spoke as follows:—

It is my opinion that the names of Spiritualists and Rationalists are synonymous, the same in actual meaning. That this opinion will not be generally advocated, I am prepared to admit; but my advocacy of this my opinion is supported by reasonable proof, and the name of Rationalist or Spiritualist belongs to every foremost man or woman of this present day. For none can be famous hereafter, either in history, which belongs to time, or in eternity, which belongs to self-hood, unless they are both. My views on many who are standing prominently in the front of men to-day, are, that such are deserving of this title of Rationalists or Spiritualists.

The Rationalist does not admit of any fact above nature: this is exactly the Spiritualist's position. It is idle for any believer in the hereafter, to allude directly or indirectly to supernatural proof. It is, perhaps, the most favourable term to use, that through Rationalism, in this present stage of advancing Spiritualism, the foundations of Christianity have been reasonably, clearly, and successfully assailed. It wanted no aid from rude characters to make that success more assured. It has been clearly and plainly shown that an "infallible word" is not a rational belief, and, therefore, if old or newer revelations lay claim to infallibility, then such revelations are not in accordance with Rationalistic or Spiritualistic views.

That the claims of Christianity have been much modified, has been proved by the last two centuries. The day has gone by when a mortal man watched jealously lest a facile pen



might change a word, nay, a letter, of this so-called infallible manuscript. The fear of olden time, thank God, is a stranger in the breasts of the moderns of to-day, and whether these stories of heathen antiquity remain altered or unaltered, is a matter of very little moment to the thinking man of to-day. He that is guided by Reason is a Rationalist, and has his duties plainly marked out for him to follow: he can neither turn to the right nor to the left; his course must be directly onward, and his brother man, both in and out of the flesh, will help him (if he is but true to himself) to put aside every opposing obstacle. There are many obstacles, and the prominent and the most powerful one is the world's opinion—the censure of the pious believer in the infallible word,—but the loss of worldly credit is eternal gain. The problem of life cannot be solved by mythical traditions; it can only be solved through reason, and reason must not use sweeping denunciations against its opponents, although satisfied that their claims are erroneous, and have, in their influence, a baneful effect on humanity.

Now let me briefly allude to the proper position of the Spiritualist of the nineteenth century: the real rationalistic reformer of the times. First, he does not assume what has been assumed by minds to whom no absolute knowledge of immortality has been given, that all the authors of these revelations, both old and new, were actuated with fraudulent intentions to uphold and maintain their worldly hopes. Spiritualists do not infer this, but, on the contrary, in the old revelations, admit that the authors, or many of them, have been men of moral minds, and that their writings form the very foundation of the world's history. Men who had, for the time in which they lived, a thorough knowledge of the characteristics of their surroundings, placed in a world which commanded their love, a world in which the inhabitants were but few in comparison with modern days, a world in which all things were good, and in which there was room for all; a world which satisfied the manhood of those days. Then the soul's hope of eternal life was dim and faint; yet, in those days, the world that is ours was nearer to the world that is yours. Then we could come and go at our leisure, and walk amongst the sons of earth, speaking to them face to face. Thus they had a knowledge of us, but received us with undue reverence, with unclaimed adoration; for what were we but men like unto themselves? Hence, what was natural became to them supernatural; events not brought about by human agency or human endeavour.

The Spiritualist, whilst admitting the real historical facts of these records, is enabled through that rational tendency, which belongs to spiritual knowledge, to strip from these records their poetical and mythical embellishments, and to gather together the collateral circumstances, and to put entirely on one side the psychological conditions of the narrator. How absurd would the Spiritualist of this nineteenth century be considered, if he looked for a saint in every one of the Sensitive with which this world abounds. How absurd, then, is that system, which lifts them to that position which, whilst frightening them, does not aid their spiritual gifts one iota. It is this deifying, this pampering, this putting aside social distinctions that should exist between class and class, that is much to be censured. It is that error which has brought many recipients of spiritual gifts under the ban both of angels and man. Spiritualists are more advanced than the mere Deist, because more rational; the Deist admits God, but does not sufficiently believe in self, whereas the Spiritualist is rationally protected and urged forward into a more utilitarian course, and brings to every sentence of these records of the past, reason to guide and direct him, and the consequence is this: they are enabled to separate the facts narrated from the opinions of the narrator.

It is especially the business of the Spiritualist, not to condemn that of which direct proof can be given, namely, the historical portions of these writings; but to separate from these portions the opinion of the writer himself. That many truths important to humanity are hidden in these writings, is beyond question, and it is the Spiritualist's duty to pierce through the various disguises in which they are enveloped, so as to be enabled to say, "Only through man can God be realized." It is no part of their mission to destroy the divine character of parts and portions of these writings, for immortality is divine, and these writings go to prove immortality. True, the Rationalists say—"We can no longer believe Jesus Christ to be the Son of God; but our reason permits us to believe him to have been a wise, a good, a virtuous, and a moral man. We believe in his power of healing; we believe in his great love to his fellow man; we believe all this, yet we give to him the same self-hood as to ourselves."

It has been said, that there is a wide gulf between Rationalism and Spiritualism, and that they are utterly irreconcilable. But this is not so. It is impossible to be a believer in the conscious hereafter of man, and to be irrational; for Spiritualism can only be accepted by reason; we claim nothing from faith. There is another similarity which I wish to point out: the Rationalists are considered by the Roman Catholic Church as heretics, and by the world at large as infidels. The same with the Spiritualists of to-day; they are deemed practically innovators, disbelieving in biblical doctrines, consequently, heretics and infidels. Between the Spiritualists and Church doctrine there is a wide gulf. The weakness of some Spirit-

tualists seeks by earnest endeavour to bridge over this wide gulf, and their spirit-friends (I cannot call them guardians, for they make but poor guardians) aid them in this endeavour, and uphold redemption and forgiveness of sins through a sacrificed man; but, even with such inverted wisdom, there is obtainable good, although not so much as there might or should be. Therefore, the opinion I am advancing, and which is the opinion of the Spiritualists as well as the Rationalists, amounts to this, that there never has been since the formation of time a supernatural revelation. There cannot be such a being as a supernatural Rationalist; it is an impossibility. Consequently, there should be no Spiritualistic believer in the alleged supernatural phenomena; for there are none of the phenomena of the other world but which belong to humanity, which proceed from humanity, conferring benefits on humanity alone. Supernatural claims are but another title for legend or myth; therefore, when these old records go beyond that which is natural, they enter into either of those realms of legend or myth.

The first sect that belongs to this nineteenth century, that has the nearest claim to be termed Rationalists, is that sect of which that great, clear-headed and large-hearted politician, John Bright, is a member, namely, the Quakers; a body of followers of one who has stood here and controlled this Sensitive. I am referring to George Fox. Now, they are like the Spiritualists of to-day, and I will in this article point out how and where this similarity exists, because I think they will be the first body of thinkers that will join heart and soul the Spiritual propaganda. First; they have no creed nor articles: they, therefore, start on the broad foundation of self-hood; believing in the universal teaching of God's Holy Spirit. So far, then, they are side by side with the believers in the soul's immortality. They believe in the perfect humanity of Jesus Christ. They believe that God is only worshipped by an obedient heart, and by those only who will to serve Him. They have no form of printed prayer. They believe not either in fasting nor feast days, in days of contrition or in days of thanksgiving. They are against raising their hands, individually or collectively, against their fellows. They hold meetings in aid of their suffering members, suffering through poverty, illness, or extreme old age, and the only broad line of distinction, that exists between them and Spiritualists, is the erroneous impression that God can or does personally direct the movement of the spirit; that it is not ascribable to mortal man, but to God's actual personal interference in their meetings of silent and impressive prayer. Many of their meetings are blessed by the command of God; unmistakeably blessed by the active interference of many that have stood in this room. I myself have been at many of their meetings, and have blessed God for the reason there prevailing: Reason, that sure guide, that cannot fail man in his worldly pilgrimage.

How strange to me seem all the discoveries of modern science; all the improvements that civilization bestows; and to what, dear sir, are all these blessings due? Unmistakeably they are due to the reason of man. You, sir, have stood amidst those scenes, where civilization held but little sway, where but little knowledge of scientific discovery or of mechanical improvements existed; you have, during your peregrinations, witnessed humanity in nearly its primal form, and, therefore, can bear me witness of the vast blessings which flow from the right use of reason. Many believe that, according to tradition, the world's days are numbered. I was speaking to one spirit, whose literature bore only on this ultimatum, in that little room preserved by the Sensitive for spiritual uses. I am referring to the "Rev. Dr. Cumming." I was surprised to find how extended was that belief; but my opinion, according to my rational view, is this: "That matter is co-eternal with Spirit, and that on the earth improvement will be going on through all and every successive age of time." Take the world as it is to-day, and primal man stands side by side with the philosopher, the mechanic, the mathematician, and the scientist; and this despite the many thousands of years that have passed since man's primal advent on it. In the change, which time alone can bring about, there shall be discovered worlds, which, were they searched for now, would procure for the explorers unendurable hardships. Time alone will remove these impassable barriers to new oceans, and to new worlds. This is not an improbability. Immense continents have yet to be made habitable through time, the only great destroyer and renovator. There are also great changes in store for the country of my adoption; there are also great changes that will be made complete by the revolutions of time. There is the vast continent of Africa to be explored. Time commands change as a vassal—commands changes in the earth's formation; climatic changes, and all changes subservient to man.

You asked me which was the country of my adoption? The fame of my religious belief was the theme of all civilized countries. They wondered that in the midst of an uncivilized country, that there should be a Prince ruling a people without arbitrary law, and a nation living in peace amidst surrounding disputants, believing in God and hoping for conscious immortality. My name, sir? It was Prester Joao, or Prester John; a prince over the country of the Abessines, afterwards receiving the title of the King of Habbesh; or, as it was called in Abyssinian, the Negus. The Prince would be its correct definition. I was in Abyssinia born, and spiritually



learnt from my spirit guides three different European languages, so that I could speak fluently and write them correctly. I remember Pedro Cavilham, a Portuguese, who was a French linguist, and who was much surprised at the fluent manner in which I could converse with him. It was from these spiritual guides that I threw off the savage type of character, that belonged to me as well as to my countrymen, and gave worship to Him, to Whom all worship is due; and I began that great task of reforming the savage nature of those who owed me allegiance, and it was through these exertions that my fame reached Europe, and gave me the advantage of so many visitors; for it was an advantage to be visited by those who were perfectly conversant with the art of civilization, and through their means I was enabled to form establishments which became a blessing to my countrymen. As the child is subservient to the will of its parents, so were my subjects subservient to me, but as it is possible for an individual on earth to follow the downward path, that uncontrolled will forms and makes ready that path which may be rightly called retrogression, so it is possible for a nation to forget the precepts of its former rulers; hence their savage natures are again in ascendancy, until that nature was repressed by the wisdom and valour of your living and successful General.\*

Now, Sir, in conclusion, I wish to refer to one sentence that I made, as a Rationalist, in reference to the treatment of Sensitives.

It is unfortunately the condition of too many of these to be entirely dependent on the will of others; for what are they, in reality, but the prey of curiosity-mongers on our side? I mean, of those who unfortunately on our side, as well as human beings on your side, will take advantage of their unprotected condition. There is a way to relieve them. It is not by lifting them up, and petting them as something rare and wonderful, but it is by educating them. There is not a doubt that the advance, if something slow, has been gradually progressive. There can never be an entire loss of sensitiveness, and when once the nature is created it remains a sensitive nature throughout time and throughout eternity. It runs through the embodied as well as through the disembodied self-hood; therefore, it is wrong to say or to admit that any sensitive can lose a spiritual gift. He may pervert it; he may put between his gift and spiritual power of the higher class, an impassable barrier; but the sensitiveness will always remain, to be used either by good or by bad influences. Therefore, it is a duty that these natures, who, through their sensitiveness, are dependent, should not be misled; should not be placed in a false position of greatness; but should be kept exclusive and beyond want. They should not be supplied with luxuries. The haughty Jews of old did not interfere with the healing powers of Jesus of Nazareth; they did not interfere with the vast concourse that gathered on the banks of the Jordan to hear the child of the wilderness speak to them. It was the usurpation of place that condemned the great teacher of old. It was his triumphant entry into their city of Jerusalem. It was the loud hosannahs to the people's King, that brought him within their hands, and under their law. It was thrusting power on him, which brought about that fate, which men in all successive centuries have deplored.

I, for one, as well as thousands who are fulfilling God's mission here, tremble for the safety of that sensitive who stands before Lords or Peeresses, Prince or King; feeling that our prayers are more needed for such than for those more fortunate sensitives of a lower degree. Therefore, I raise an earnest protest on the quickly forth-coming change, against making more of the working sensitive in that time than should be made of them. Their errand is from God, and for all the contumely, derision, and insults received in the past, they will find worldly wealth inadequate to compensate them; but God, the Great Giver, will repay them for their labour a thousand-fold.

Here I asked for the names of the three guardian spirits with whom, in earth-life, he communicated. He said—

One of my guardian spirits was Prince Simonides, the father of those two girls. Another, a spirit who gave the name of Lillias, and another who gave the name of Busiris. I have spoken to them in earth-life face to face. I was to tell you that the name, which the Sensitive could not recollect, was Wah Wah Teintab Sie, or Smiling Water, one of the custodians of the Tower.

Comparatively few of the readers of this control will know who "Prester John" was, or where he lived, or what he did. I had heard, in years gone back, of a wonderful man who, in the centuries long past, lived somewhere either in Asia or Africa, and had travelled over the world; but I never had the luck to get any history relating to him. Biography condescends to men-

tion his name, but is rather inclined to treat him as a mythical being. Some treat him as a Tartar, who was a Christian, and killed in fight by Genghis Khan, early in the thirteenth century. Biography mentions that towards the end of the fifteenth century, a Portuguese, by name of Pedro Cavilham, discovered that there was a Christian Prince in Abyssinia, the King of Habbesh. This corresponds with the body of the control.

I have no doubt my sceptical readers will claim this as a proof of cram on the part of the Sensitive. I take it as one of many proofs that I have received, that when tradition or history is at fault, sooner or later spirit-communication settles the question. Setting aside all questions of spirit-identity, the power is not in the Sensitive, in his normal state, to cram any such story. There are, in the body of the control, some sensible remarks on the treatment of Sensitives, and, also, on the mischief done by unreasoning spirits out of the body, to those in it, who are led away by vain sophistry, and who will not use the reason God has given them. The world beyond is vastly like this, our present world.

## 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 X.

"ART THOU A SPIRIT OF HEALTH, OR GOBLIN, DAMN'D!"

It is needless to follow closely the dull uneventful life of those on board the Clara, so the yacht was named; therefore, we will confine ourselves to the incidents necessary to our tale.

Lara and Wycliffe remained on deck for some time, watching the progress of the vessel. Already she had passed the mouth of the river, and the land was fading away from their view.

Perhaps Wycliffe had some purpose in staying where they could have no private conversation. Although he had evinced no great surprise at the mention of his real name and title, yet he was deeply agitated. But the experience he had had, and its bitterness, had taught him the necessity of disguising his real sentiments at times, and no one was better schooled in that art than Sir Hugh Benton.

I do not wish you to infer from this, that he was hypocritical, or that in any way he was deceitful. No; a more honourable man could not be found; but what I mean is, that the bitter sorrows of the past had made him such a master of himself, that however deeply he felt in his heart, no trace of it might be found on his countenance. Indeed, the enthusiasm he had displayed on the morning after the shipwreck, was rather surprising to himself, but he had never been so indebted before, and his admiration of his gallant rescuer, had for the time made him feel like his former self, before the contact with the world had cooled his ardour.

Lighting a cigar, he stood lost in thought, while Lara surveyed the broad expanse of waters, gazing landward, till the dimness of the evening obscured the shores Old England from his sight. Then he also fell into a reverie. It was the first time he had ventured on a long cruise, and thoughts concerning his past and his future were abundant in his memory. On dashed the little vessel, behaving like a thing of life, under the management of the experienced crew. Darker and darker grew the night.

Wycliffe finished his cigar, and casting the end overboard, roused himself from his lethargy, and turned to Lara.

"Ah!" he said, "Lara! very forgetful of me, ought to have offered you a cigar. Don't smoke! eh?" as Lara shook his head.

"No," said our hero. "It is a habit I have never learned. I know not its virtues, because I never sought them, never feeling the desire to experience them. I believe long use makes it almost a necessity, so that—as I am not sure that I

\* Lord Napier, of Magdala.



will always be in a position to procure it, I feel I had better leave it alone, and then I shall never miss it. It seems to me a strange luxury for all that, —may have its good qualities."

"Quite right, Lara, quite right! Do not let me influence you to indulge. Through our different careers we must naturally be dissimilar in many things; yet that in itself may be a blessing, as we shall be all the more able to learn from each other anything that is of benefit to acquire. Now, smoking has been a constant recreation of mine for many years, and has become, if not a necessity, certainly a great pleasure, and I would not like to give it up. Yet, perhaps, it would have been as well had I never indulged in it. These are small matters, Lara, trifles which, I think, will in no way interfere with our companionship."

"Oh! Wycliffe! Do not for a moment dream that I would allow them to do so. Indeed, it gives me pleasure to see you so occupied at times. There is such an air of comfort and contentment about you, when you recline and watch the blue clouds slowly curling from your lips. I have noticed you many a time, and have pondered in my mind what this soothing property can be."

"All right, old man, come along below, for it is getting rather chilly, and we can talk as well in the cabin, in fact, better, for when out of earshot of the crew, we have more liberty of speech."

They descended to the cabin, where they found supper already laid by the ever-attentive Joe. Not having tasted since they parted from Miranda, both had a keen appetite, and little was said till the cloth was removed.

After a short time, the conversation being but commonplace, Wycliffe proposed retiring to rest, as they might be disturbed at any time if the weather changed.

The bunks were a clever invention, folding down from the opposite walls, on hinges. This was one of Wycliffe's ideas, to allow more room during the day. All was already prepared, so, bidding each other good night, the comrades "turned in," and were soon in the arms of sleep.

About four hours or thereabouts might have passed. Wycliffe could not afterwards very well determine what o'clock it was, as it had never occurred to him to note it; however, he had enjoyed a good sound sleep for a considerable time, when he suddenly started up and looked around him. Some one had shaken him. He felt sure some one had shaken him. He looked across at Lara, but there he was with a face as placid and as guileless as a child's, breathing quite regularly and gently.

"Some one did shake me!" said Wycliffe, to himself. "Lara, did you shake me?" No answer. "I declare somebody shook me! I'm certain of that: I know my own nature too well to be deceived," he muttered. "Who could it be? The door is locked from the inside; no one could enter. No one but Lara could do it, and yet I cannot think that his sleep is not real. I'll watch him for some time. These strange tales of his will stick to my memory. Perhaps, even now, my respected ancestor is hovering round his unworthy descendant," and he smiled at the novelty of the idea.

The lamp was still burning, and he could see Lara's face quite plainly. Not a movement in the cabin. Not a sound outside, but the lap, lap, lapping of the waters beneath, and the steady tread of the watch overhead. For about a quarter of an hour he lay in deep thought, yet eyeing intently his slumbering companion.

"Humph! for once in my life my imagination has got the better of me. I had better doze off again. I'm getting nervous now-a-days. Proof positive! I must be."

So thinking, Wycliffe was about to compose himself to rest once more, when happening to cast a glance at Lara's visage, he perceived a change coming over it. The lines of the face became more and more rigid, the lips compressed, and everything denoted a strange revolution of expression. The body gave a few convulsive starts, and all was quiet again, but so altered was the countenance of his friend, that Wycliffe could scarcely believe his eyes. In these few minutes, Lara seemed to have undergone the changes of years.

"Gracious!" said Wycliffe. "I must be dreaming, and yet there it is plainly before me. It's Lara's face, but what a difference. I wonder what will happen next."

He paused, for the sleeping figure before him had risen on its elbow, and seemed to be gazing at him through the closed eyelids. Wycliffe felt that there was sight there, in spite of the pupils being covered, and he looked aghast.

"Hugh!"

It was Lara who spoke, but, oh! how unlike Lara: that voice was the voice of age, and not of youth. Lara could not speak like that.

"Hugh! Lara sleeps, and knows not what he speaks. Be constant in thy friendship to him, and the reward will come. Remember thy mother, and the Language of the Pearls;—as thou hast faithfully preserved them, so do thou also be faithful to the duties they impose."

Wycliffe was now interested to the highest degree. Alone in the night—for he was convinced that Lara was in truth asleep, he yielded to the excitement and craving of the moment, and stretching his head forward in the direction of his companion, with eyes sparkling, and agitation depicted on every feature, he exclaimed:—

"Whoe'er thou art; whether angel or devil!—answer me but one thing, then shall I be convinced to the full that supernatural powers are conversing with me;—answer me but one thing, and I shall be satisfied: What know ye of the Language of the Pearls."

He paused and waited with eager expectation. All was still once more. The features of Lara had resumed their natural expression, and he seemed sound asleep.

"Ha!" thought Wycliffe. "They know no more. The ghosts' knowledge is very limited after all. I'll off to sleep, and keep my eye on my mysterious comrade when he wakes."

Suiting the action to the word, he closed his eyes, and was busy endeavouring to drive away the thoughts that would force themselves into his mind, when,

"Hush! What noise was that?"

Three distinct knocks; not on the walls, nor the floor, nor even the ceiling, but in the air.

"The plot thickens," thought he. "They are going to try to frighten me, I suppose. No go, my friends, you can't manage that,—won't do this time."

Hark, again! a voice—in the air, too; not Lara's this time, Mystery upon mysteries: What does it say?

Soft it is, and sweet as a child's:—

"'Zungari,' the Arab Maiden:

"'Zungari,' the Desert's Daughter,

And the Guide of Lonely Lara,

Speaks to thee, and gives thee greeting.

Listen, then, and make no answer;

Speak no more, or she will vanish

Ere her story has its ending;

"'Twas the evening, and the sunlight  
Had ascended from the valleys;  
Yet the lingering radiance brightened  
All the highest of the mountains.

"Gazing through an open lattice,  
On the valley, calm in twilight,  
Sat a lady, robes of sadness  
Clung around her snow-white bosom.  
Beautiful she was, and saintlike,  
(So the earth-bound would have called her)  
Lovelier rendered by the sickness—  
By the hand of Death upon her.  
Pale, and tender as the lily,  
Were her features; yet, her eyeballs  
Kindled were, with depth of feeling,  
Shedding forth on all around them,  
Rays of love and soft emotion.

"At her feet a child was resting,  
With his eyes upraised—attentive,—  
While her arm his neck surrounded.

'Darling,' said she, 'I am going,  
Far beyond the hills and valleys—  
Far beyond the shining river—  
Far beyond the reach of trouble!  
Yet I grieve to leave behind me,  
One who needs a mother's guidance!'

Clasping round his neck a trinket:

'Wear,' she said, 'this cross of pearls,  
Everywhere let it go with thee,  
Yield it not to man nor woman!  
Be its home upon thy bosom;  
Be its language in thy memory,  
Permeating all thine actions.  
Swear to do thy mother's bidding!'

'Yes, I swear. But what the language?'

Then she pressed the little trinket,  
And in twain it burst asunder,  
Showing in its centre, blazoned,  
Letters wrought in gold and crimson:

'Search for Truth, and search sincerely!

Find it; cost you what it may.

Truth can ne'er be bought too dearly,  
If that Truth, be Truth for aye!'

'Simple,' said the gentle lady,  
'Is the Language of the Pearls.  
Yet, as is the little fountain,  
Father of the mighty river;  
As the spark, that lights the taper,  
May increase and spread its glory,  
Till the very farthest mountains  
Shall be brightened in the darkness,  
So, the Precept of this trinket,—  
Written here in gold and crimson,  
Planted in the little spirit,  
That is gazing, through these pupils,  
Upwards on its mother's features,  
(Marbled now by pain and sorrow)—  
May yet spring and grow and flourish,  
Spread its arms and little branches,  
Till the perfume of its blossoms



Shall become a joy, familiar  
To the nostrils of all nations!

"Nay, my child, I will not ponder  
Any further o'er the Precept.  
Hold it o'er thy heart and bosom,  
As another did before thee.  
As thy mother,—as Sir Oswald,  
When he pilgrimmed o'er the mountains,  
O'er the sunny slopes that border—  
Bound the Land of the Italian.  
Yes: it was the old Sir Oswald,  
Famous in his time, acknowledged  
Great in Art, and acquisition  
Of the Laws, that rule the motions  
Of all things that are existent,  
In this world and far beyond it.  
He it was, who brought the trinket,  
From the City of Gondolas.  
He it was, who framed the Precept,  
Wrote it in between the Pearls,  
Gave it to his heir and nephew,  
Who, in turn, bequeathed it further,  
Till, at length, it seeks a resting—  
Seeks a place to spring and blossom—  
In the Last of all the Benton's;  
Seeks to lead him on to glory,  
Seeks to make him loved and loving,  
Happy here and more Hereafter!  
Take it, then, and let it guide thee  
And thy joys will be unbounded!

"'Zungari' has read the Precept,  
Told the Story of the Pearls!"

"Gone! gone! Am I alive—am I on earth, or is my mind deranged?" exclaimed Wycliffe, as he pressed his hands against the sides of the cabin. Yes, he was on board the Clara, sure enough. Everything was in its proper place. All was still; Lara sleeping soundly. Whither had the voice gone—this "Zungari?"

"Surely I must be dreaming. The last evening I spent with my kind and gentle mother, the last she spent on earth, minutely described, as by an eye witness; even the history of the Benton Cross related."

And as he spoke he drew from his breast the identical trinket, that "Zungari" had described, and gazed upon it.

"Never has it left my possession—never once! Lara, you are right. I begin now to comprehend the true meaning of the inscription. Yes, ye spirits, I will be faithful; I will search for Truth; I will, as far as in me lies, obey the Precept of the Pearls!"

It was now dawning, and with an effort he roused himself from the reverie into which he had again fallen, jumped on to the floor and dressed.

Going on deck, he looked around, saw that everything was in perfect order, and told Joe to see that breakfast was served in less than half-an-hour's time.

Descending again to the cabin, he roused Lara, and asked him if he meant to get up. Our hero stretched himself, rubbed his eyes, gazed stupidly around him, got on to his feet, and reeled against the wall. It was some time before he could regain his equilibrium, and, when he did, he staggered for some minutes, up and down the apartment, and then exclaimed:—

"Surely my friends have been at work, for I feel terribly weak. They must have taken a quantity of power from me. I hope they haven't disturbed you, Wycliffe?"

"They have done me no harm, Lara, I can assure you," replied Wycliffe. "In fact, if they have had any influence upon me, it has been beneficial, for I feel peculiarly happy this morning."

"Ah! I should not wonder if 'Zungari' has been about: she is such a happy little spirit, and so good to everybody. You must know her, Wycliffe; you will learn to love her."

"All right, old man, I shall be glad to become acquainted with your little sweetheart, but, let us look after the material. Here comes Joe with the necessary; so, hurry up, a little nourishment will refresh you."

Then he murmured to himself—

"I will keep the incidents of last night secret, in the meantime, till I see what will happen next."

(To be continued.)

## ENGLISH MEDIUMS IN AMERICA.

### AMERICAN EXPERIENCES.

By J. C. WRIGHT.

The wide ocean of the Atlantic separates me from the home; the wife, so good and true; the children, so sweet and dear, and my many friends. There is something saddening to me in being unable to take a run over, and see them. Thought finds no difficulty in

flying away over space, but these bodies are localized, and must be dragged about in one way or another. The American people are truly kind, affable, and enterprising, and do all that is possible to be done to make the loneliness leave my feelings, and cheer my flagging spirits. When the body of John Howard Payne arrived in New York, everybody was singing "Home, Sweet Home." It made me sad: I went down to Colby Island, and gazed upon the restless sea, with my face to Old England; tried to measure three thousand miles of water, but how vain! The beings we love are ever with us. I stood silent, and felt that invisible power of soul and thought—of the immensity of the ocean, the boundless universe, the vast out-stretching eternities, God, and immortality.

This great republican people impress me with a sense of strangeness. In the place of Englishmen and names of honour, are substituted democracy and personages new and unfamiliar to me. I am a little out of joint in the society in which I am called to move.

I am just recovering from a dreadful illness, which has been growing upon me for eighteen months. I feel the greatest difficulty in keeping at all square with my nervous system. A season of absolute rest is needed, but I cannot rest—rest feels death to me. Scattered about lie the wreck wrought by the doctors: physic bottles of all sizes; discarded head napkins, still wet, taken off my head; morphine there, a box of surgical instruments there, and other sundries peculiar to a sick room. I am much better. I owe some thanks to Dr. Guy, Dr. Mrs. Holmes, and Dr. Kenney; these have gratuitously rendered me all the aid they could in my illness. The last-named gentleman is a splendid healer; I was introduced to him by Dr. Eugene Crowell.

By the way, Dr. Crowell is a man I must give you a pen-and-ink sketch of, as his works have made some noise, and done some useful work in Spiritualism. He lives in Clinton Avenue, Brooklyn. I should say that this Avenue contains the most wealth of any street in the world. Dr. Crowell is a rich man, of gainly appearance, and of hardly average height. His head stands upon a short neck, and square shoulders. His dress is neat, and of fashionable black. His eye is dark, and has a full expression. His look makes you feel that he has a soul—a real soul—looking, taking stock of you, for he is a sharp, shrewd man, not to be taken in by shams or counterfeits. He has large perceptive faculties; they are clean cut and well defined. His reflective faculties are large and active. He is genial, critical, but not pedantic; talks of himself, his work, and Spiritualism. He is an intensely earnest man; every inch true and sincere in all he does. He swears by the controls of Dr. Kenney. He talks about his band of spirit-guides as if they took dinner with him every day. They are as real and familiar to him as his wife and children. He has a splendid house, fine pictures, an extensive library, and a congenial wife,—things calculated to make a man of Dr. Crowell's temperament happy and contented. His writings on Spiritualism have been extensively read. He says that the "Two Worlds" exhausted his intellectual energy, and was so great a drain upon his vitality, that he had to give the paper up. He is a member of the Church of the New Spiritual Dispensation, of which I continue, at present, the pastor. It will seat about 1000 people; sometimes we have it full.

I manage the Psychic Fraternity, which has 150 members. It is calculated to do a great deal of good. When I come back to England I will institute fraternities of the same kind. Our Anniversary Celebration was a great success. Dr. Mansfield, in one of the largest public meetings in Brooklyn on Spiritualism, gave clairvoyant facts. He gave 270 names, out of which 150 were recognised by the persons present. Mrs. Hindley is a wonderful rapping medium, at the close of the exercises she came upon the platform and the raps were so distinct that they were heard all over the church, by all the people.



Dr. Monck has turned Christian healer. He is drawing very large audiences in Brooklyn to witness his healing by the power of "Christ." He is making a mint of money.

Walter Howell has gone West. I have heard good reports from him. He has had some strange experiences in this country. Mediumship "acquaints a man with strange bedfellows." Colville is still pegging away at Boston with about his usual success. Spiritualism is getting very lively again in America. We have three societies in this city, all well supported.

Mrs. Brigham is still at the Republican Hall, 33rd Street, New York. She is a beautiful speaker. Her manner is unassuming, without affectation. Her style is embellished with rich poetical metaphor. She always pleases her audiences. In the trials of mediumship she has kept herself "unspotted from the world." Mrs. Heizer, from Baltimore, is speaking at Bedford Hall. She is one of the best platform speakers in America. Her poetical faculty will be well known to the readers of the "Religio-Philosophical Journal." Her guides are efficient, and are doing a good work for our Cause.

I must conclude. I am glad to see that the MEDIUM still lives, notwithstanding dynamite. I must not forget to express my esteem for my many friends, in Liverpool especially, and elsewhere. I cannot write personal letters to all. If I have a relapse again, I shall come home by the first steamer, and go into summer quarters. In the midst of life we are in death.

### THE SPIRITUAL RELATIONS OF EASTERN AND WESTERN PEOPLES.

In "Mind and Matter" (Philadelphia), for April 7, appears the following message, through Mr. Walter Howell, from his guides:—

We have been requested to give publicity to the plans and purposes that we have in view, in relation to the promulgation of our philosophy. Under our direction, this instrument has come to your shores for the occult reasons, namely, that the organism, by atmospheric changes, as well as new surroundings, both physically and mentally, may be prepared for a more interior metaphysical work. It is our purpose to take our instrument through the various States of this country, westward across the Pacific ocean to Australia, during which time we shall be preparing the organism psychologically, to meet the Buddhistic and Brahmanistic schools of thought in India. We believe a crisis has come in the history of Spiritualism, when it is necessary for the development of some medial powers, that shall deal directly with the occult sciences of India. The great question to be decided to-day, still, is the continuity of the conscious individuality. The Theosophical Society are promulgating in a metaphysical and philosophical form the doctrines of conditional immortality. We desire to meet this question of the continuity of the Ego proper, after the dissolution of the physical form. We are working in conjunction with a number of spirits who have reached Nirvana, or the Indian heaven, and having reached that state of rest, they desire now to commence a new creation, and therefore are projecting themselves into the circumference of life; and as they do this, they bring with them the light from the inner realm of being. They must sooner or later dispel the darkness and ignorance that exhibits itself in the Western materialistic philosophy, and by its potency, overthrow the ecclesiasticisms of to-day. The age in which you live has indeed become materialistic in the extreme, and the tendency of the present systems of education now in vogue, is to build up the mind from externals, and thus clog, so to speak, the avenues through which the soul can express itself. True education consists in the descent from this, drawing from the infinite side of human nature the wisdom and the power to enlighten and uplift humanity. And we believe that by the time we have accomplished our mission in America and Australia, that the organism of our medium will be prepared for the platform of India. It is important that there should be a representative of this great movement sent to India. One has already demonstrated the phenomenal part of Modern Spiritualism to the inhabitants of British India (we refer to Willie Eglington). It is however our mission to deal more especially with the philosophic, and we trust by magnetic contact to assist the elimination of some of the atoms of the Nirvana. As this elimination becomes more complete, there will be a manifestation of more perfect harmony. India herself will receive much from her contact with the Western mind, and the Western mind can be greatly enlightened by a conjunction with the Oriental sphere of thought. When there is established that spirit of reciprocity, whereby the Western world

may impart its knowledge of the more external phenomena in the material world, with its power of classification—with its modes of thought—different from the Oriental mind, and yet capable of being harmonized therewith, we believe that it may be the means of establishing that harmony on earth that shall bring peace and good will to men. For until there is established that at-one-ment between the East and West—between the spiritual nature of man and the more external nature of man—you can never enjoy that equilibrium through which alone the diviner humanity may be ultimated upon the earth. India, Egypt and Greece represent the more celestial and spiritual nature of man, while the Western world manifests more the external nature of mankind; and when there is a combining of the inner-interior nature with an influx from the spiritual realm, and the avenues of expression are no longer clogged, then the soul life shall flow out, and you shall behold man as a more perfect expression of the likeness and image of the divine. We will, on some future occasion, give you another communication in this direction, but we have said sufficient now as an introduction to this department of our work. Those whose interest or perceptions are opened, will see the necessity of a conjunction—a more perfect conjunction—between the East and West.

This sentiment of reciprocity between East and West, ancient and modern thought, has inspired our spiritual work from the beginning. Mr. Oxley's work on Egypt will be a step in this direction.

### A MEETING FOR SPIRITUAL WORK.

At the Spiritual Institution, on Sunday evening, Clairvoyance was exercised for special purposes. The proceedings were opened by the following reading from OAHSPÉ:—

#### BOOK OF INSPIRATION, CHAPTER X.

1. In the first creation none heard Me, or saw Me, saith Jehovah.
2. And, even to this day, many men deny Me and My Person.
3. To teach thee, O man, that thou shouldst be considerate of thy brother's talents, behold, what a labour for My Gods and ministering angels!
4. To show thee that no two men see alike anything I created;
5. To make thee cautious, that, because thou canst not hear Me, thou shalt not judge thy brother who can hear Me;
6. To induce thee thus and thus, without interfering with thy liberty;
7. To make thee watchful, to learn by thine own inspiration from Me;
8. To make thee sceptical to others' versions of My words, and yet make thee try to discover My words and My Person, of thine own self, to see Me and hear Me.
9. Now, behold, in the olden times, only here and there one, in all the world, could be made to comprehend Me.
10. As thou mayst say to the beast in the field, or to the dog, the most knowing of animals: Jehovah! Jehovah!
11. And they will not hear thee understandingly;
12. So was it with nearly all the world, in the olden time.
13. To day, I have quickened many.
14. To-morrow, the whole of the people in all the world shall know Me.
15. This is the progress I created possible unto thee; this road shalt thou travel.
16. Thou hast blockaded the way against Me on every side.
17. Thou hast put Me away, and said: Natural law! Moral law! Divine law! Instinct! Reflection! Intuition! Second sight!
18. I say unto thee: I have abolished all these things. I will have them no more, forever.
19. I have no laws; I do by virtue of Mine own Presence.
20. I am not far away; behold, I am with thee.
21. I gave no instinct to any creature under the sun. By My Presence they do what they do.
22. I give no tuition by intuition; I am the Cause to all and for all.
23. I am the most easily understood of all things.
24. My hand is ready to whosoever will reach forth unto Me.
25. My voice is ready and clear to whosoever will turn away from other things, and away from philosophies and ambiguous words, serving Me in good works.
26. My Light is present, and answereth unto all who follow their all-highest knowledge.

Miss Caroline Corner leaves London early next week for Styria, to make a lengthened stay with the Baron and Baroness Von Vay. She will probably pay other visits on the Continent. Those who have read her "Visit to Styria," will be glad to be favoured with a further account of her experiences in foreign lands.



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

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

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

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

## THE MEDIUM AND DAYBREAK.

FRIDAY MAY 4, 1883.

### NOTES AND COMMENTS.

A. T. T. P. concludes his remarks at the close of the Control with the theme of Mr. De Main's Discourse. In other respects a harmony pervades this No. In the matter of "ambiguous words," as OAHSPÉ puts it, there may be an apparent difference, but it is only a question of verbal definition. "Preston John's" views on the treatment of mediums are worthy of the attention of all; while his remarks on the prosecution of Jesus are sensible, and, to our reading, original. "Lonely Little Lara" affords a fine illustration of Mediumship. A fine variety of thought pervades the minor articles.

We regret that the Manchester report was inadvertently left over last week, though it was in type. It will be seen that the pressure on our space is very great, so that we have had to abridge some communications, and compress announcements within the smallest possible limits.

The allusion made in the Newcastle Report, to the insertion of their notices in the MEDIUM, is not strictly correct. We have never made any arrangement or offer to any society for such a purpose. Statements of spiritual work have, from the first No. of the MEDIUM, been inserted freely and without fee or favour of any kind. Just before the "Herald of Progress" was projected, the Newcastle people offered us £5 a-year for notices that had been hitherto inserted freely. We declined the offer, stating that we only wanted good-will for what we did for the Cause. Our friends in the North know the result. We were not troubled with notices for a long time, and, being asked by many what our "terms" were, we printed a general reply in the first issue for this year. The long and short of it is—we have never refused to announce any honest intention. But we reserve to ourselves the right to decline whatever announcements we think fit. This we have done in the past, with great benefit to the Cause. We are not in the favour or pay of any earthly power, and thus we can afford to do an act of brotherly love to the struggling pioneer who needs our assistance, as well as to the wealthy corporation which can pay for insertions. The MEDIUM is not ours, as a worldly property, and we may not make merchandise of it.

Some bodies of Spiritualists seem to think we cannot do too much for them. What we do, we do for the Spiritual Cause, and not to serve the interests of corporations. The inner light has been our friend and sustainer, the Committees and Societies have been a fickle reed to lean upon. The poor "Herald of Progress" is now realizing a return of the sword which was aimed at our throat at the time of its establishment. He who lives by the sword shall perish by the sword. What a faulty foothold it is, to stand upon the caprice of the multitude! Genuine, permanent Spiritual Work must have a surer foundation.

## SPECIAL NUMBERS OF "MEDIUM."

### NEXT WEEK A UNIVERSAL NUMBER.

Mr. Oxley's illustrated work on "Egypt," full particulars appear on our last page, will be commenced next week. As the subject is one of universal interest, a favourable opportunity is presented of introducing the MEDIUM to thousands who would not otherwise be approachable. Mr. Oxley's former series on the "Pyramid," was much appreciated. He has recently visited Egypt, and explored the scenes to be described.

Now, we want every reader of the MEDIUM to lend a hand. Recent Special Numbers have been taken hold of grandly by a few—a very few—friends. Hundreds of our readers could well afford to purchase some copies, and hand them to friends or circulate them promiscuously. We hope this matter will be taken up by all, and that an effort will be made to secure constant readers. Those who have means may forward contributions to supply copies to willing workers to distribute, who cannot spend money.

To place no obstacle in the way of its extensive diffusion, we offer it at the following rates:—

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

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

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

Smaller quantities, post free, at three-halfpence each. We must receive all orders, with remittances, by Wednesday morning.

### A CO. DURHAM SPECIAL NUMBER.

A gentleman has kindly promised us a full report of the speeches at the Ferry Hill Demonstration. We would devote considerable space to its insertion if the friends would circulate a few thousand copies in the district. The matter will not be of general interest to all of our readers; but if circulated well in the places where the speakers are known, it would produce excellent results and advertise the meetings. Ask the rich friends to give a subscription, and try to extend the borders of the Cause. Ten guineas will secure 5,000 copies.

### A. T. T. P.'S CONTROLS IN BOOK FORM.

Those who are so eagerly anticipating this work will be glad to learn that it is in progress. The introduction is now being penned. It will be a fine volume of some 500 pages, and illustrated with photographs, including a likeness of the Recorder. Notwithstanding the expense which all this will involve, the price will only be 5s. It will be a few months before the work is ready, so that by forming clubs now, and putting in small weekly payments, the book may be brought within the reach of every reader of the MEDIUM; and we sincerely hope every one will make an effort to possess a copy, out of regard for the Recorder, and in gratitude for the pleasure and instruction he has conferred on them by his labours.

MIDDLESBOROUGH.—We had Mr. De Main on Sunday: two splendid discourses and a full house. On the 13th we shall have Mr. Dunn, Shildon, and on the 27th Mr. J. E. Grey, of Gateshead; the alternate Sundays are engaged by our own mediums.—H. GOODCHILD.

Mr. A. DUGUID'S VISIT TO LONDON.—In response to Mr. King's letter of last week, "A Little Clown" has remitted 5s. towards the fund. This term is strictly descriptive of our friend, who, from being an Alhambra clown, has become a preacher of Spiritual truth. Mr. King attends the O.S.T. School, 15, Southampton Row, on Thursday evenings, to collect subscriptions and confer with friends.

PLYMOUTH, Richmond Hall, Richmond Street.—Our meeting, on Sunday evening last, was most successful, not from point of numbers, so much as from the deep spiritual feeling pervading all. The various parts of the service seemed to fit well together, and what with harmony all "went merry as a the marriage bell." The writer gave a discourse intended to show that Spiritualism could not be accounted for otherwise than as a fact, and at the close, Mr. P. was controlled to deliver a really beautiful and earnest address, his guides at the end of the meeting by request offering a prayer which I am sure must have drawn a hearty "Amen" from those present. Mr. W. also spoke a few words, and another medium was influenced, but not to speak. Mr. Slowman presided. Next Sunday, at 6.30 p.m., several friends will relate their experiences of Spiritualism, which I am sure will be interesting.—ROBERT S. CLARKE, Hon. Sec.



"WHAT SHALL I DO TO BE SAVED?"

There's a cry from Humanity's heart,—  
 From the depths of their souls' despair;  
 For the means by which sorrow and sin shall depart,  
 And their bosoms be freed from all care.  
 'Tis heard from all nations and tribes,—  
 From the sea to the ends of the earth;  
 In all places where mankind doth dwell,  
 The heart-rending cry bursteth forth.  
 'Tis heard from the child, from the maid,  
 For this knowledge the matron doth crave;  
 'Tis heard from the gray-headed old man,  
 With his feet on the brink of the grave.  
 You ask—What this eager, this soul-yearning cry;  
 This knowledge which men ever craved?  
 This burning desire that exists in mankind—  
 'Tis,—What shall I do to be saved?  
 And is there no balm to be found?  
 And is there no remedy given?  
 By which you may heal the soul's wounds,  
 And weave a bright garment for Heaven.  
 Ah! we'll give you a remedy, tried,  
 Experience says, never will fail;  
 That will carry your bark o'er life's tide,  
 While the sweet breeze of love fills the sail.  
 What shall I do to be saved? you say!  
 'Tis not in belief, form or creeds,  
 That you ever will find that calm peace of mind,  
 Or the rest that your soul sorely needs.  
 You must work with a will, on life's way,  
 In giving sweet words to the sad;  
 You must earnestly try, every day,  
 To make some poor mournful one glad.  
 Oh, think of thy brother in need,  
 And relieve him from thy larger store;  
 What thou givest will not make thee poor,  
 Thou shalt find thou wilt still have the more.  
 There are tears to be dried from the sad,  
 There are sorrows which thou must relieve:  
 In the world, thy Father's great field,  
 Do thy life-work, not say—I believe.  
 Thou must pray for thine enemies all,  
 And freely thou all must forgive;  
 And engage all the powers of thy soul,  
 In teaching thy brethren to live.  
 To the work 'tis thy Father that calls thee,  
 To use all the strength that He gave;  
 Be loving and kind, be pure in mind:—  
 All this thou must do to be saved.

Accrington.

J. S. SCHUTT.

MR. FOWLER AND MR. SKEWES.

To the Editor.—Sir,—From Mr. Skewes's letter in the Medium of last week, it is evident he feels incapable of meeting Mrs. Britten, to debate that which he advanced against Spiritualism. He kept asking for "a reply." He said, let him have that, then he would decide; and his decision has been—he declines. The Reply really seems to be so convincing that it has apparently cast out the darkness against Spiritualism which previously occupied the gentleman's mind.

Seeing that Mr. Skewes has got his eyes opened, there is no possibility of his being induced to debate anything concerning Spiritualism. If he has an objection to meet a lady in debate, we shall find a gentleman to meet him; but I am satisfied he has no desire to meet either one or the other, except on the platform with a conjuring "Bishop" as his sidesman, in preference to an ecclesiastical one to assist him, if debating with a Spiritualist. Mr. Skewes wishes to keep himself before the Liverpool public, and nothing attracts more notice since Cumberland and Bishop have been here.

To do the Bishop of Liverpool justice, he got rid of the conjuring fraternity as soon as he received my challenge to Cumberland. Though advertised to take the chair same evening, he did not keep the engagement; and on Bishop's coming to town, he kept clear of him, and left it to the lesser magates of the Church to patronize him.

Mr. Skewes's saying he is not afraid to meet and debate Spiritualism, speech and action being contrary, he convicts himself. But a man setting such a high standard upon his sermons, should come forward and give the public the benefit of his debating ability. Some men never know when they are vanquished; they stand so well with themselves. Yet let us be grateful to Mr. Skewes: if he has advertised himself so has he Spiritualism; it would be a misfortune were he to retire from his pioneering work on our behalf.—Yours, etc.,

Sefton Park, Liverpool, May 1, 1883. JOHN FOWLER.

Mr. and Mrs. Herne's address in Whit week will be No. 8, Northbrook Street, Sultan Road, Landport, Hants; which will prevent their holding the usual Thursday night's seance at 8, Albert Road, Forest Lane, Stratford.

REICHENBACH'S MAGNETIC FLAMES.

By W. H. HARRISON.

The Psychical Research Society has appointed a committee to test the accuracy of Reichenbach's well-known experiments as to the lambent flames said to be seen in the dark, issuing from magnets, by exceptional persons, and the results have been published in a communication from Professor Barrett in the "Philosophical Magazine."

The experimenters consisted, in the words of the record, of three observers:—"(Mr. Walter H. Coffin, the Honorary Secretary of this Committee, Mr. Edmund Gurney, and Mr. E. R. Pease) were in charge of the commutator, making and breaking the current at their own pleasure and noting down the exclamations made by the observers in the adjoining darkened room, the voice being easily heard through the intervening curtains. In the dark chamber were Mr. F. W. H. Myers, Dr. A. T. Myers, Mr. H. N. Ridley, and myself, [Professor Barrett], and in addition, on a subsequent occasion, Mr. W. R. Browne, together with two persons who, on a preliminary trial a day or two before, had declared they saw a luminous glare over the poles of a permanent steel magnet. These were Mr. G. A. Smith and a boy, Fred. Wells, who is an assistant in a baker's shop."

A bar of soft iron was used, which was rendered powerfully magnetic every time an electrical current was sent through insulated wires surrounding it. The three experimenters mentioned were in the light room; the others were in the dark one, in which the bar of soft iron was made magnetic at will by those outside, whenever they chose to send a current.

The vital point of the results is thus recorded:—  
 "After a few preliminary trials to test the arrangements, a consecutive series of observations extending over an hour was then made by Mr. Smith. From time to time during this period the observers in the next room silently and unexpectedly closed or interrupted the current, the intervals being purposely varied from a few seconds to several minutes. In this way fourteen consecutive trials were made; and in every case except one the exclamations made by Mr. Smith, such as 'Now I see it,' 'Now it's gone,' were absolutely simultaneous with the movement of the commutator—according to the unanimous report of the witnesses in the adjoining room."

The report further states that other experiments in the same direction produced uncertain results. There is consequently uncertainty whether the same results can be obtained hereafter, in the presence of the editor of the "Philosophical Magazine."

After carefully reading the report, I have come to the conclusion that these experiments are open to the same objection as most of those performed by Reichenbach; namely, that the observers may have been dealing with what Mr. H. G. Atkinson calls "brain-sympathy," and that it may be pure assumption that flames, from a physical science point of view, were there at all.

Alexis would give the full names of persons thought of by one who held his hand. Very inferior sensitives therefore could probably feel the influence of the thoughts of three men at the moment they sent the current. It was with the latter merely a question of feeling the influence, merely a question of "current" or "no current" instead of the far more advanced feat of giving names thought of by individuals.

Apparently against this supposition of mine is the following testimony of the recorder, but the brain-sympathy hypothesis will cover it:—"Wells was also tried in the dark chamber with two permanent horseshoe magnets, and saw the luminosity clearly on both. Unknown to Wells, I silently changed the position of the two magnets; he at once detected where they were placed. Holding one of the magnets in my hand, Wells told me correctly whether I moved the magnet up or down or held it stationary; this was repeatedly tried with success."



The only point I can find which the brain-sympathy explanation may not cover, is:—"After about half an hour had elapsed, Wells and subsequently Mr. Smith declared they saw a faintly visible smoke in the room; being asked where, each in turn led me directly up to the magnetic poles as the seat of the luminosity." The reporter does not say his hand was placed by the sensitive on a particular pole, neither does he say whether the room was so large that the sensitive could avoid stumbling over the magnet if he tried to do so.

The Committee was appointed, it is said, for testing the accuracy of Reichenbach's experiments. The published report further questions the accuracy of the late Professor Gregory and Dr. Ashburner, stating about their experiments—"I can find no evidence that proper precautions were taken to avoid the effects of imagination, of deception, or of chance."

As it seems quite possible that the Committee has mistaken brain sympathetic effects for accurate results in physical science, additional force is given to my question whence they derive authority to sit in judgment upon Reichenbach and Dr. Gregory. The works and labours of the latter in the field of inorganic and organic chemistry have been invaluable in their time, and the latter book, as I have practically found for years, is useful even at present, despite the incessant advances in chemistry, as a condensed text-book of the subject. Perhaps the experimenters now criticised have higher scientific credentials in their past labours to show, otherwise is it seemly that from their camp this charge of possible credulity is brought against one who cannot answer for himself? Or does that fact, that several members of the Council of the Psychical Research Society always supported the Fletchers on the platform and in the press, whilst some of them appeared in the witness box at the Old Bailey on the side of the prisoner, add weight to an implied charge of credulity against Gregory or Reichenbach? Whence comes the authority to sit in judgment?

Perhaps one way of placing the experiments of the Psychical Research Committee upon a more scientific foundation in the future, would be to cause a straight electro-magnet to rotate upon a central axis fixed in the wall of the room, with the power of stopping the magnet at will by mechanical means, but without any living person except those alleged to be able to see magnetic flames, knowing its position when it comes to a state of rest. Let the sensitives tell its position in the dark; then, let the Committee light up the room, to see whether the position of the bar-magnet is as stated. The experiment might be made more exact, by placing a cardboard disc in front of the magnet, with large numerical figures punched in its circumference, so that the sensitives might say through which figure the alleged magnetic flame was shining, before the other persons present struck a light.

In conclusion, the report now under criticism, says of the sensitive, Mr. Smith, that the "strain on the attention was indeed so severe, that after the fourteenth observation Mr. Smith complained of considerable pain in his eyes and head, and was obviously much exhausted. During a succeeding half hour two or three further experiments were made; but the results were uncertain, and may, I think, be fairly excluded." Does not this severe strain more suggest the condition of a mesmeric sensitive, with his brain under the influence of those around him, than the condition of a man who merely has to say whether he does or does not see a feeble light in the dark? Was Mr. Smith engaged because the Committee knew him, in advance, to be a sensitive accustomed to see things in the dark?

The Committee is doing good and praiseworthy work—work which should have been continuously taken up long ago—and is rendering good public service. But when experimenters spend but a few hours when they have nothing else to do, in experiments over a tabooed subject, which they bite gingerly after Reichenbach and Gregory in days of danger have

rendered it possible for them to do so without exhibiting any great moral courage, it would perhaps be kind and chivalrous not to speak of Gregory and Reichenbach as persons on trial. When the Committee has come to its decision, the question for the public will be whether it shall accept the said decision, or that of Reichenbach, or that of Gregory, the well-tried and tested scientific man.

41, Great Russell Street, London, May 1st, 1883.

#### A NEW SPIRITUAL TERMINOLOGY SUGGESTED.

To the Editor.—Dear Sir,—Is it not high time the term "Nature" and "forces," as applied to life, animal and vegetable, should be expunged from an enlightened spiritual vocabulary? Materialism has invested these and other terms in a matrix of deadness, and rottenness withal, which is singularly free from truth, to all who view spiritually, or who attempt to do so; and repulsive to the religious nature of a man or woman. These, and like terms, as presently understood and applied in this very materialistic age, bear to the mind, as versed in scientific terms and ideas, an air of remoteness from a Creator—an independence even of an All Highest—peculiarly mischievous; as though Nature's forces were something quite removed from a Creator and Sustainer, and even antagonistic in many cases. To-day it is said, "Nature works cures." So says the medical attendant. "Vis vitæ," comes slipping from his tongue: yet it bears to him a meaning which is separate and apart altogether from a Creator and Sustainer.

That independence and separation is not the idea meant to be conveyed by the writer of "Sketches from Nature," No. 1, I am sure; but in such a case it would be as well for him to define "Nature" and "Nature's forces." We recognise a Creator—an All Highest—the Prime Mover and Sustainer of the Universe—the Maker and Sustainer of so-called Natural laws and forces. We recognise Him, in part, through His Works. Why substitute "Law," "Natural Forces" for an expression of Him and His Actions? What is law in our age may not be law in another. Truly, there can be no fixed definite law of action in life, immovable, as such. It is demonstrated to us in this age that the "law" of impenetrability is non est; that gravitation is but a convenient expression of certain ignorances; that the laws of the growth of vegetation are controllable by spirit-agency. All action is "law" to him that cannot see farther, and, that will not, and is not law otherwise. He, with the commonest prophetic insight, must see that law and nature, as defined in this age by scientists, is a lie and a deceit. Then why continue to use this term in a spiritual enquiry? There is a flippancy usual in the handling of "Natural laws" in these times in scientific circles which, to say the least, is outrageous. "Nature's recuperative power" is blandly served up to us, as though our modern medical gentleman was a particular friend of the *vis vitæ*. "It is connected with protoplasmic action" says this authority, with an air of assumption, well calculated to stifle all further enquiry; when the naked truth is, he is perfectly innocent of all knowledge of protoplasm and its action, save what is yielded in the gross products by chemical analysis. Its audacity of expression is equalled only by his ignorance of and utter repudiation of all that savours of the spiritual.

Witness that definition of the action of prayer, and when and how to pray, and of Natural laws, given by R. A. Proctor, in "Knowledge" of March 30th, 1883, page 189. He there says:—"Again, it must be admitted that we have very high authority for believing that prayer intended to express wants felt by us, is not only not an essential part of our nature, but is not desirable."

He sums up:—"We believe the laws of nature to be unchanging, because they are so perfect as to need no change, though, in individual cases, their operation may seem to our limited knowledge to be mischievous or hurtful." Nature is here set up as unchangeable, like the laws of the Medes and Persians, perfectly immovable from a groove of action which is defined by R. A. Proctor. Any discovery or deflection of "nature's forces" from that previously held to sway is of course conveniently included under the heading "law." So that "law," from year to year as knowledge increases, is constantly a changing entity, entailing a changed conception of nature. Where is the truth in saying that the laws of nature change when they are fixed; or fixed, when they change? "Nature's laws" are as we are able to see them: they cannot be truthfully defined by Mr. Proctor, or anybody else.

We certainly possess a finite knowledge of God's Matter and Action, and we are consciously and painfully aware of our inability to penetrate beyond the merest shell of that matter and action, and yet we are audaciously told that the laws of nature are inviolably fixed.

Long enough have Spiritualists been content to follow the vocabulary of scientific men. Such men as look for the All-Highest in dirt, dung, vaccine lymph, diseased matter, and find His action in the "descent of man from the monad," and the assumption that "matter contains within itself inherently



the potentiality of life," cannot construct a vocabulary suited to spiritual expression.—Yours truly, JAS. WATSON, Jun.  
150, Raeberry Street, Glasgow, April 15th, 1883.

## PROGRESS OF SPIRITUAL WORK.

### EXETER—ODDFELLOW'S HALL, BAMPFYLDE STREET.

The week ending with last Sunday evening was decidedly the most successful and remarkable that we have yet had in connection with our work here. Meetings were held in our circle room each evening of the week, except Saturday; and the numbers attending them, together with the variety of incidents and results, strikingly indicate the steady growth of our Cause, and the extent to which Spiritualism is influencing the minds of the people.

One of the mediums of this local movement has had an experience such as he could little have anticipated when he commenced to attend our circles in October last. Being a member and preacher of one of the religious bodies, he was first taken in hand by the minister, who, however, dropped the question of Spiritualism, as if it were a hot potato. Next, the village preachers, of whom he was one, held a solemn meeting to consider the case, officially informing their colleague of the "concern and anxiety his proceedings in various houses were producing in their minds." Their decision was that he should no longer be one of them. Then the Sunday School gave him the cold shoulder, and thus, link by link, his religious connections have been severed, until he now stands free and unfettered to follow the instinct and tendency of an honest mind and conscience, to investigate the truth for its own sake, and whithersoever it may lead. The ordeal is painful to a sensitive and conscientious mind, but our friend is proving himself to be the better for the discipline. To walk on one's own feet, and exercise an independent mind, is ultimately found to be a real luxury.

There are elements of society in this city, known by the cognomen of "Young Exeter." This party is notorious for its Fifth November demonstrations, disturbance of unpopular meetings, etc. Our Movement has at length attracted the notice of this vivacious section of the people, and during the past week or two it has assayed to disturb our meetings. At one of our meetings last week, there were thirty persons present. All our principal mediums were present, and there were some elementary phenomena, but the time was chiefly occupied by the writer, expounding the principles of Spiritualism. All was quiet and orderly until the conclusion, when we were all surprised by an explosion, not of dynamite, but of Fifth November rappers. Possibly "Young Exeter" thought that a "manifestation" of that kind was better than none.

From the course hitherto pursued by the invisible powers in this city, in selecting their mediums from different sections of the community, we have the impression that the spirit world will reach and influence "Young Exeter" by means of mediums selected from amongst themselves. Some "Saul" will yet become a "Paul" in that direction.

There are several cases here of petty persecution of mediums. One young man lost his employment; in another case, two young men are driven from their home to lodge among strangers. What is most worthy of note in these cases is the courage, the loyalty to conscience, of these good, earnest young men. In the long run they will not be the losers.

During the week I received an anonymous letter, saying that the "spirit question is exciting a deep and widespread interest in the city," and suggesting the taking of a larger room.

There was a large, thoughtful, and respectable audience at the Hall, Sunday evening; all this inquiry, antagonism, and interest indicate that the minds of the people are being stirred.

OMEGA.

### NEWCASTLE-ON-TYNE SPIRITUAL EVIDENCE SOCIETY.

#### REPORT FOR QUARTER ENDING MARCH 31st, 1883.

Your Committee beg to submit the following Report for the Quarter ending March 31st, 1883.

The number of Subscribing Members is 103, of Life Members 3, of Honorary Members 1. In addition to these there are 35 who are five quarters in arrears with their subscriptions. There have been 3 resignations during the quarter, and 12 new members have been elected, amongst whom 7 are old members rejoined.

When your Committee took office they lay under considerable disadvantage, as regards the supply of able speakers for the platform, finding as they did that only one speaker was engaged, and that for the following Sunday, and, he having left the district, was unable to keep his engagement. Your Committee have laboured to restore the character of the Lectures, and, in order to accomplish this, endeavoured to engage several prominent Trance Speakers. They found some difficulty at first, by reason of these speakers being bespoken. However, they trust that latterly their efforts in this direction have met with your approval. The number of lectures given during the Quarter was 18, of these 10 were trance and 8 normal.

Your Committee beg to acknowledge the assistance rendered in this department by various friends. The lecture by Dr. Nichols was notable for the interest it created amongst Spiritualists, as well as amongst the outside public, many of whom attended. It is hoped that it will assist in spreading a knowledge of the Movement in Newcastle. A new feature in this department was the lecture to ladies only, given voluntarily by Mrs. E. W. Wallis, the beneficial effects of which were somewhat lessened by the bad weather limiting the attendance.

The late Secretary informed your Executive that the Sunday morning services had been discontinued, owing to the attendance being so small. Your Committee tried to revive them in a slightly different form, but the promise of support from the members was not sufficient to warrant a trial. Should sufficient encouragement be forthcoming, these meetings can be revived at any time.

Your Committee regret that they have been unable to engage a Medium for Physical and Form Manifestations, but they do not intend this important department to lapse, but on the first favourable opportunity will obtain one. Miss C. E. Wood, who is under a twelve-month's engagement to visit Australia, has kindly volunteered to give two sances for the benefit of the Society's funds, previous to her departure.

A Developing Circle continues to be held on the Saturday night, and which the Committee would recommend to the increased support of the members.

The Committee have gratefully to acknowledge the kind assistance continued to be rendered by Mrs. Pickup, in taking charge of the keys of the premises and superintending the cleaning; also to Mr. Thomson, the Organist, who has kindly continued to give his services so efficiently in his very important office.

An endeavour was made to lessen the cost of announcing the Society's Meetings in the press. Unfortunately their motives were misconstrued by the proprietors of the "Herald of Progress," and consequently the announcements ceased to appear therein. Subsequent to this, the Editor of the MEDIUM AND DAYBREAK announced in his paper that he would in future insert Society's Weekly announcements gratuitously, and your Executive gladly embraced his kind offer.

Your Executive regrets to be obliged to report, that they have been unable to make equitable arrangements with the proprietors of the "Herald of Progress" for taking over the stock in the Bookstall; they would be glad if this meeting can suggest a mode of settling the difficulty.

An endeavour is being made to work in unison with the Gateshead Society, but with regard to this they will be able to report more fully at a future time.

With pleasure the Executive recognise the efforts made by Mr. Wood, the Healing Medium, in his laudable endeavours to bless suffering humanity and assist the Cause; they sincerely trust that continued success may attend his effort.

Your Librarian reports as follows:—The number of Books issued during the Quarter is 39; number of members borrowing 22; total number of volumes in the Library is 308; the number at present in circulation is 21.

Your Committee has made an earnest and strenuous effort to extinguish the debt, in accordance with your expressed desire. In this they have been most handsomely supported by the members, and they beg to acknowledge with gratitude these efforts, which have cheered them on in their work, and lightened materially the uphill struggle which they had before them in the re-organization of the Society's work, and it is pleasing to draw your attention to the financial portion of the report.

It also gives them pleasure to state that their valued friend and co-worker, Mr. L. Bristol, accepted the important office of Treasurer.

#### BALANCE SHEET OF THE N.S.E.S. FOR THE QUARTER ENDING MARCH 31st, 1883.

RECEIPTS.		£	s.	d.
Members Subscriptions	...	6	1	9
Collections at Lectures	...	10	1	5
Rent of Room let to Mrs. Imery	...	1	4	6
Contributions to extinguish the Debt	...	28	14	6
Balance due to Treasurer	...	0	15	0
		£46	17	2
PAYMENTS.		£	s.	d.
Balance due Treasurer from last year	...	27	17	5
Lecturers' fees and expenses	...	7	11	1
Rent for one Quarter	...	7	12	0
Gas acct. for do.	...	0	15	9
Housekeeping expenses	...	1	19	8
Printing and advertising	...	0	16	0
Postages and Stationery	...	0	5	3
		£46	17	2

Outstanding account to Joiner, about £6.

Examined and found correct:—

C. E. GILHESPY, SAMUEL COMPTON, Auditors.

The Quarterly Meeting of this Society was held on April 17. Mr. Kersey presided, and there were 43 members present. The minutes of the Annual Meeting were read and confirmed.



The Secretary read the foregoing Report; the adoption of which was moved by the President, seconded by Mr. Pickup and, after discussion, was carried.

Other business of the Society having been transacted, the meeting terminated.

#### NOTES FROM TYNESIDE.

NEWCASTLE-ON-TYNE.—We are having quite an exciting time of it here with Mrs. Hardinge-Britten. On Wednesday, April 25th, a public Reception, Tea, and Concert was given in her honour, and to welcome her to Tyneside. About 150 sat down to an excellent repast, kindly provided by Mesdames Hammarbom, Robson, Bryson, and Sedgeley, and Miss Colman. Subsequently a select programme of Vocal and Instrumental Music was very pleasingly rendered under the able management of Mr. R. N. Thompson. It consisted of Songs and Duets by Misses Kirkup, and Johnson, and Messrs. T. White, W. P. Dodd, and F. Young; Part Songs by Messrs. Vasey, White, Thompson, and Dodd; Violin Solo, Mr. L. Bristol; Solo Harp and Accompanist, Miss Kersey. We are much indebted to these kind friends for their charming contribution to the evening's enjoyment. Not being a musical critic your correspondent is unable to select any for special mention, and such a task is the more difficult as all appeared to do so well. During an interval in the middle of the evening, a Resolution of welcome and sympathy to Mr. Britten was moved by Mr. Thos. Thomson, Vice-president of the Newcastle Society, in a very stirring manner; this was ably seconded by Mr. H. Burton, President of the Gateshead Society, and supported by Mr. H. Appleby, President of the North Shields Society. The chairman for the evening, Mr. H. Kersey, President of the Newcastle Society, having submitted it to the meeting, it was carried by enthusiastic acclamation. Mrs. Britten replied in very suitable and feeling terms. The Resolution, of which I have been favoured with a copy for your columns, was as follows:—

“Resolved.—That this meeting of Tyneside Spiritualists embraces this opportunity to express to Mrs. Emma Hardinge-Britten their deep sense of the valuable aid which she has conferred on the Movement of Spiritualism, by her untiring devotion to the practical work connected therewith, and there profound gratitude for the same. She has by both pen and tongue rendered such eloquent and powerful support, and also striven ever zealously to maintain the higher aspects of the Movement, as to command the love and esteem of all true-hearted Spiritualists, whether in England, America or other English-speaking countries. This meeting also desires to express their heartfelt acknowledgments to her “Spirit-guides” for the highly important part which they have played in the development of so valuable a medium for the education and enlightenment of humanity on the facts and philosophy of our Movement, and for their subsequent faithful charge over her. Whilst wishing our dear friend God-speed in her great work, we sincerely hope that so valuable a life may long be spared to bless the world, and may the ministrations of Angel friends ever guard, cheer, and strengthen her till she herself passes the bright and shining portals of the Summer Land. Weir's Court, Newgate Street, Newcastle-on-Tyne. April 25, 1883.—Signed: Harry A. Kersey, Chairman; Thomas Thomson, Mover; Henry Burton, Seconder; Henry Appleby, Supporter.”

This meeting was a fairly representative gathering of Tyneside Spiritualists, many friends being present from Gateshead, Shields, and other places in the district, some who could not come to Tea came afterwards and the Hall was well filled; the Chairman during the evening read a very pleasing telegram, conveying sympathy and cordial greetings to Mrs. Britten and all friends, from Mr. and Mrs. Rowe, who are away from home in Scotland and were unable to be present.

On Sunday, April 29th, Mrs. Hardinge-Britten lectured in the morning on “Who are the Infidels?” and in the evening on “Who are the World's Saviours?” These she treated in such an eloquent and powerful manner as to call forth the encomiums of the large audiences gathered to hear her; the experience of the previous Sunday was repeated, the place was packed to its uttermost capacity, and many had to turn away unable to gain admission. Mr. T. P. Barkas presided in the evening.

GATESHEAD.—On Sunday last, Mr. Stephenson lectured on “Mediumship.” He examined its varied phases in a very intelligent manner, and this was followed by an interesting discussion on the subject by the members present. Mrs. Britten will lecture here on Sunday next, both morning and evening, when large audiences are anticipated.

NORTH SHIELDS.—On Sunday evening, April 29th, Mr. Gilbertson, of North Seaton, occupied the platform, and lectured on “Who are the Saviours of Humanity?” He treated the subject in a pleasing manner. In the afternoon a few friends assembled at Mr. S. Scott's and had a sitting with Mr. Foggin, of Dudley, for materialization phenomena. I am informed that two forms manifested but were unable to venture far from the curtains, as the medium had been sitting rather too much during the week and was somewhat exhausted. Mediums cannot be too careful in this direction. Mr. W. H. Robinson lectures on Sunday next.—ERNEST.

MANCHESTER.—Mechanics' Institute, Major Street. On Sunday morning, April 22nd, our platform was occupied by Mrs. Groom, of Birmingham, when there was a very fair attendance of Spiritualists and friends. The controls left the subject to be chosen by the audience. Three different subjects were handed up, when the controls agreed to deal with them all—“Demonstration of spirit visitation,” “Will the controls attempt to prove Miracles possible,” “The development of Mediums, with some account of the various phenomena that may be expected.” The discourse gave entire satisfaction to all present, which was attested by the numerous murmurs of approval. Afterwards, the controls changed and gave several beautiful poems. Mrs. Groom in her normal state gave about a dozen clairvoyant descriptions, which were recognised with the exception of one or two. She described the writer's character and ways correctly, to his satisfaction. In the evening Mrs. Groom's controls chose for their subject: “There is no Death,” showing how we only changed our state of life, from physical to spiritual, and she gave a capital illustration of death in the falling of the leaves in autumn, how they wither and fade, and in the Spring how they blossom forth in all there beauty and grandeur. At the close of the discourse she gave four splendid poems, which were received with deep feeling. In her normal state she gave nineteen clairvoyant descriptions, all recognised with the exception of three.—SAMUEL CHESTERSON, Sec. M.S.S.S.

WEST PELTON.—We had a grand Meeting at the house of our deceased brother, David Heel, at which his Funeral Sermon was preached by Mr. W. Pickford. His subject was, “And I heard a voice from heaven, saying: write, Blessed are the dead that die in the Lord.” He spoke above an hour. The audience was spell-bound all the time, as it was very affecting, interesting, and instructive; and I have no doubt but that our loving brother would feel our sympathetic feelings flowing out to him. We only wish there had been a shorthand writer there to have taken the Address down, so that we could send to the press. Mr. W. Pickford will give an Address at the house of Mrs. Taylor, West Pelton, on Sunday, at 6 p.m.; and Mr. J. G. Gray, of Gateshead, will give an Address on Sunday, May 13th, at the house of Mr. Weddle, West Pelton, at 6 p.m. April 30, 1883. GEO. CARR.

BATLEY CARR.—On Sunday last, Mrs. Dobson occupied our platform, when her guides spoke on the Parable of the Prodigal Son, which they handled in their usual entreative manner. In the course of their remarks they showed how the world at large were prodigals to the Father's House, which they said was a healthy body, a well balanced organization, and living in harmony with the laws of nature. They knew that a great many had to receive organizations at the hands of their parents that were far from being in an harmonious state. While others that had been more fortunate in this respect, had gone after the pleasures of the senses, and had, like the prodigal son, spent all they had in riotous living, and had ruined their constitutions, and had found out at last that these pleasures were but empty husks, and gave no satisfaction to the soul. Before either of these can be saved from their present state of misery and degradation, it is necessary that they should, like the prodigal son, say, “I will arise, and go to my Father;” because, before any one can help them, it is necessary that they should be willing to be helped; that they should form the first resolution. God and His Angels help those who help themselves; and when they were on the road of reformation, the Father would see them when they were afar off, and He would hasten to meet them, and welcome them home. The attendance was very small, owing, no doubt, to the wet weather. But the controlling intelligence said, that if our spiritual eyes could be opened, we should find many of those empty seats were occupied by those who had left the physical form, and had come to hear words of counsel and comfort, in their spiritual state.—ALFRED KITSON.

SOWERBY BRIDGE.—On Sunday, April 29, Mr. E. W. Wallis gave a Discourse here,—Subject: “The House of the Spirit: How to Build, Furnish, and Adorn It,”—to an audience of about sixty. No doubt there would have been a full house, but for the wet day; but, even if they had come and got wet through, it would have repayed them to have listened to the discourse.—On Sunday next, May 6, Mr. A. D. Wilson will give an Address, with special reference to the departure of Mr. James Wood, of Sowerby Bridge.—In Whit-Week we intend having a picnic to Littleborough, where we have been promised a field to go in, and hot water for tea, by a friend of ours. Further particulars next week.—H. BOOTH, Sec.

INTELLIGENCE HALL, BINGLEY.—On Sunday, April 22nd, the platform was occupied by Master T. Holdsworth, of Keighley, a youth of sixteen. In the afternoon there was only a thin audience, but in the evening it numbered about 100, who listened very attentively to the speaker, who acquitted himself very creditably, though it was the first time he had occupied the platform alone. Taking him as a whole, in my opinion, he superseded many public speaking mediums who have had years of practice.—COR.

QUEBEC HALL, 25, GREAT QUEBEC ST., MARYLEBONE ROAD.—Sunday, May 6th, at 11 a.m., a Seance, Mr. Savage medium; doors closed 11.30 prompt Evening, at 7 prompt, “Christ



and Buddha" an adjourned address by Mr. Hocker.—Monday, at 8, doors open 7.30: Musical Entertainment and good elocution. Little Louis, the child reciter, is promised to give two recitations. This Entertainment promises to be good. Free admission. Collection during evening, which will form the nucleus of a Fund, when complete will be forwarded to Mansion House, from the Association of Spiritualists as a body.—Tuesday at 8.30: Comprehensionists Meet to discuss Comprehensionism.—Thursday at 8.30, Developing Circle.—Friday 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. DALL, Hon. Sec.

ASHINGTON.—On Sunday, Mr. M. C. Chambers, of Gateshead, occupied our platform. The late medium of this society took control and gave for subject—"Spirits and their occupations in Spirit Life," which was interesting. Another control gave some good advice, after which our worthy chairman offered a few excellent remarks on the utility of Spiritualists living in conformity with the teachings of the truth. On April 21, Mr. Chambers gave us a sitting for physical manifestations; twenty sitters being present. We placed the medium in the centre of the circle, and, behind the sitters, a table with tubes, sweets, etc. The meeting opened with a hymn and prayer, after which the mediums control came and gave us some beautiful remarks on what Spiritualists ought to do for the Cause. This control, "Lottie" by name, gave us two nice songs. Another hymn and the tubes were freely used on the sitters' heads; sweets were handed by the spirits all round the circle; headresses were taken from one to another; boots were taken off sitters' feet and placed outside of the circle, winds were felt, and beautiful lights were seen. All of these things were taking place at one and the same time; so that the spirits did their best to prove to us their existence and power to manifest to us. The spirit voice spoke to us in demonstration that there is no death, but that those left the form yet hover o'er us.—W. WINLOW, Sec.

GOSWELL HALL SUNDAY MEETINGS.—The number of friends that attended Goswell Hall last Sunday evening to hear our esteemed friend, A. T. T. P., was beyond what we expected, and certainly very encouraging, not only to us, but to all that are interested in the welfare of our cause. As our friend, the lecturer, in his introductory remarks, said, a little self-denial of some of those unnecessary things some of us indulged in, and the price put to the Cause, we would have the satisfaction of seeing not only our halls kept open, but mankind enlightened. He also expressed a hope that all those that were really in earnest for freedom of opinion and religious liberty, would do all in their power to assist in removing from the Statute Book the "Blasphemy laws," for until that is done we cannot say we are free. He then proceeded to read to us one of the many interesting Controls that have been recorded by him, which was listened to with marked attention. The chairman (Mr. R. Wortley) in introducing the Lecturer, made a few remarks with reference to our intended future proceedings: that our meetings would be made as agreeable and social as possible, and every opportunity would be granted to friends to give their experience. Mr. King, O.S.T., had on view some very nice spirit drawings and paintings, and they were examined with much interest; he has promised to bring them again next Sunday, so that others may see them. Mr. W. Bowman will read a paper on "Animal Magnetism," at 11 o'clock; and Mr. Veitch will lecture in the evening, at 7 o'clock, prompt, on "The Position of Spiritualism," a subject that will be interesting to all.—ALEX. BROWN, Hon. Sec.

QUEBEC HALL, Marylebone Road.—The usual Sunday evening service took place here, and the subject of the discourse was "Ecclesiasticism in relation to the female Sex," in which the sanctity of virginity and the sinful tendency of marriage were traced to St. Paul's teachings, which, no doubt, were those of a man whose unbalanced organization unfitted him for any but intellectual work. On the other side, it was shown that Christ was essentially a social man of the spiritual type, and that he not only honoured marriage by his presence, but was happy when surrounded by women and children, with whom he was in deep sympathy; and he never taught celibacy. A warm debate followed, more on a side issue than on the subject of the evening, in which Mr. MacDonnell defended Christ's Christianity from Paul's and the Church's delusions under the same name. All were agreed in the views of the lecturer; particularly in his laudation of Henry VIII. for opposing Popery, and setting an example of his detestation of a single life.—COR.

LEICESTER.—Silver Street Lecture Hall. On Sunday evening last, Mr. Bent occupied the platform. His text was Nahum, I, 7, "The Lord is good, a stronghold in the day of trouble, and he knoweth them that trust in him." The address was marked by the speaker's characteristic ability, and very acceptably received by his hearers. On Whit Sunday, Mr. Morse, of London, will take the platform. He will also be present at the tea on Whit Tuesday.—R. WIGHTMAN, Sec., 74, Mostyn Street, Hinckley Road, Leicester.

## MEETINGS, SUNDAY, MAY 6TH, 1883.

## LONDON.

SPIRITUAL INSTITUTION, 15, Southampton Row, at 7.  
QUEBEC HALL, 25, Great Quebec Street, Marylebone Road, at 11. Seance; at 7, Mr. Hocker: "Christ and Buddha."  
CAVENDISH ROOMS, Mortimer Street, W., at 7, Mr. J. J. Morse: Questions and Answers.  
GOSWELL HALL, 290, Goswell Road, at 11, Mr. W. Bowman: "Animal Magnetism"; at 7, Mr. Veitch: "Spiritualism."

## PROVINCES.

BARROW-IN-FURNESS.—75, Buccleuch Street, at 6.30 p.m.  
BATLEY CARR.—Town Street, 6.30 p.m.: Mr. Armitage.  
BELPER.—Meeting Room, at 6.30.  
BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Mrs. Gott, Miss Musgrave.  
BIRMINGHAM.—Oozell Street Board School, 6.30:  
BISHOP AUCKLAND.—Temperance Hall, Gurney Villa, 2.30, 6.  
BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, 2.30 and 6 p.m.: Mrs. Illingworth.  
Wade's Meeting Room, Harker Street, Bowling, at 2.30 and 6 p.m.: Mr. J. Dent.  
Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30 Mrs. Murgatroyd, Idle.  
EXETER.—Oddfellow's Hall, Bampfylde St. 6.30, Rev. C. Ware.  
GATESHEAD.—Central Buildings, High Street, 10.30 and 6.30: Mrs. E. H. Britten.  
GLASGOW.—2, Carlton Place, South Side, at 11, and 6.30.  
HALIFAX.—Spiritual Institution, Peacock Yard, Union Street, 2.30 and 6 p.m., Mr. Morrell, Keighley.  
KEIGHLEY.—Spiritualist Lyceum, East Parade, 2.30 and 6.30, Mrs. Ingham, Mrs. Scott.  
LEEDS.—Tower Buildings, Woodhouse Lane, at 2.30 and 6.30, Miss Harrison, Mrs. Riley.  
LEICESTER.—Silver Street Lecture Hall, at 11 and 6.30.  
LIVERPOOL.—Rodney Hall, Rodney Street, Mount Pleasant, at 11 a.m. and 6.30 p.m.: Mrs. E. W. Wallis.  
MACCLESFIELD.—Spiritualists' Free Church, Paradise Street, at 6.30 p.m.: Rev. A. Rushton.  
MANCHESTER.—Mechanics' Institute, Major Street, 11 and 6.30, Mr. R. A. Brown, Manchester.  
MORLEY.—Spiritual Mission Room, Church St., 6 p.m.: Local.  
MIDDLESBOROUGH.—Granville Lecture Rooms, Newport Road, at 10.30 a.m. and 6.30 p.m.: Local.  
NEWCASTLE-ON-TYNE.—Weir's Court, at 6.30: Experiences.  
NORTAMPTON.—Albert Hall, William Street, 2.30 and 6.30: Mr. E. W. Wallis. Tea, at Cowper Cottage, at 5.  
NORTH SHIELDS.—Bolton's Yard, Tyne Street, at 6.30 p.m.: Mr. W. H. Robinson.  
OLDHAM.—176, Union Street, at 2.30 and 6:  
PLYMOUTH.—Richmond Hall, Richmond St., 6.30: Experiences.  
SHEFFIELD.—Psychological Inst'n, Cocoa House, Pond St., 6.30.  
SOWERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at 6.30 p.m.: Mr. A. D. Wilson.  
WALLSAL.—Exchange Rooms, High Street, at 6.30.  
WEST PELTON.—Mrs. Taylor's at 6: Mrs. W. Pickford.

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

Will the Friends of Middlesborough, Stockton, and neighbourhood try to get a certain number of Friends to go to the Demonstration at Ferry Hill, and send the number to the Secretary of M.A.S., so that arrangements can be made with N. E. R. Company for train to suit Friends in the Middlesborough district.—H. GOODCHILD, Sec. M.A.S.

15, Oliver Street, Linthorpe, Middlesborough.

HEYWOOD.—On Friday evening, April 27, we had Mr. E. W. Wallis, who delivered to us an excellent address under the inspiration of his guides, at the house of Mr. James Wild, 46, Queen Street. Friday is a very inconvenient time to have a meeting here, and the short notice we had made it more so, nevertheless we had our friend's house quite full. The subjects spoken upon were, "Progression," "Spiritualism," and "The aspects of Spiritualism in the immediate future." The controlling intelligence remarked that the subjects readily run into each other, and, therefore, could be treated as if one subject.—PERICLES.

BOWLING.—Mr. E. W. Wallis lectured on Monday evening on "Slavery and Salvation," replying to objections and answering questions at the close.



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## MR. J. J. MORSE'S APPOINTMENTS.

LONDON, Sunday, May 6th, Cavendish Rooms, Mortimer Street, W. Evening at 7. Questions and Answers.

LEICESTER, Sunday, May 13th, Spiritualists Hall. Morning, at 11, subject: "The coming of Christ in the Light of Spiritualism." Evening, at 6.30, subject: "Hell, Heaven, and the World of Spirits. Also same place on Tuesday 15, Tea and Public Meeting.

WALSALL, Monday, May 14th, Tea and Public Meeting, at Exchange Rooms.

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. Hardinge-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.—Northampton, May 6; London, May 13; Liverpool, May 27. Mrs. Wallis: Liverpool, May 6; Walsall, May 20.—Address, 82, Radford Road, Hyson Green, Nottingham.

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