



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

SPIRITUALISM.

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EGYPT:

AND THE WONDERS OF THE LAND OF THE PHARAOHS.

BY WILLIAM OXLEY.

EGYPTIAN SACERDOTALISM.

THE study of this ancient system involves problems that are more easy to propound than solve. Kingcraft and Priestcraft—expressed in the most modern form by the State and Church—have been ever associated from the earliest times that History can trace. To have a King, as head of the community or of the State, is a natural outcome, and is only the expression of parental rights in a wider sense. Infancy is so utterly dependent upon the parent for its existence and well-being, that instinctively it looks up to and accepts the parental guidance and protection as its *summum bonum*. Apply the same to national or tribal life, and the King represents the guiding, controlling, and protective power; for nations, like individuals, have their states of infancy, adolescence and decay. It is by virtue of the infantile state of humanity that Rulers and Kings occupy the position of headship, which is simply copied from the physical organism, of which the head is the summit and crown of the whole. The head is the seat of intelligence, and Intelligence is the power that rules all that is placed beneath the head in the physical structure. Hence the King—in bygone ages—was the recognised embodiment of the Intelligence as the ruling power or principle. It was, and is, the mistaking of the person for the principle, and the undue exaltation of the person, by an abject ignorance, that allowed the kings of the past to play such havoc with the rights, liberties, and even lives of others who are foolishly (to this day) called their subjects. All this is easy enough to trace; for, given the state of the people as to mental development, so will be the *status* and power of the king or ruler. In short, this kingly prerogative arose and manifested itself as the external expression of human weakness in the day of its mental and intellectual infancy; but, now that so many sections of humanity are outgrowing this state, it must needs find, and will have, another mode of representation, in which the person will be subordinate to the principle represented. Hence the day of kingship—at least in its despotic form—is passing away; and although the name, office, and title may continue, yet the idea that gave to Royalty its personal power is changing, and it is now only a question of time, ere the true king as well as true priest will be found to be *within* each human organism. When a man can rule himself no external ruler will be required, inasmuch as he thinks and acts justly to himself and to others, consequently he is his own king.

But Priestcraft! What is it, and whence came it? The apparition of the priest on the scenic drama of human life is at once the promise and proof of the dual nature of man. If human beings were nothing more than animals, born into the world as the mere effect of the conjunction of the sexes, then no priest would have ever been seen. Animals have the leader of the herd, corresponding to the human king, but who ever saw, or knew of, any form of animal corresponding to the human priest? Man has a human as well as an animal principle within him, and it is this human principle that is spiritual,—unborn and undying. The animality of mankind has been lived out and perfected in its degree; it is now time for the human principle to come to the fore. The Priest was the promise of this. The heretofore feeble efforts of the immortal spirit in man, struggling for acknowledgment while enshrouded in its animal casement, giving faint gleams of a future—beyond the present life—found its response in the rise of the Sacerdotal Caste. In the past ages kings have ruled the bodies, and priests have ruled the souls of men. Belief, at all events, in a future state of existence, is irradicable in the human mind, and has been so from the time that man became a living soul, and it is this belief, with the concomitant desire to obtain a certitude of the same, that afforded conditions for the exercise of the sacerdotal functions. Hence what the king was to the one, the priest was to the other.

The secret spring is found in the lust of domination, which seeks to control the bodies and souls of others, and history has proved that those who have obtained possession of this power will not yield it up without a struggle. To uphold this, they who were in possession have perpetrated the grossest frauds, as witness the attempt of the ancient kings of Egypt to impose upon the simple credulity of their subjects by pretending to claim a Divine parentage; and that they were successful in the fraud is abundantly proved by existing monuments.

Not a whit less presumptuous is the priestly pretended claims to rule the destinies of the souls of men; and it is reserved for the most modern sacerdotal caste, viz., that of the Christian *culte*, to put forth the audacious claim, that to it is committed the power of the key to open or shut the gates of heaven, *vide*, the claim of the Romish section of the Christian Church. I have not met with one single instance in the Egyptian priesthood, in which such a demand upon

human credulity was ever made. Revolts against the kingly power there were many, but there are no records of revolts against the priests: the decadence of their power was due to other causes than insurrections. Religious dissensions were rife, but these were fostered chiefly by the kings for their own purposes, and turned rather on local idiosyncrasies than on theological differences of opinion. It was a struggle for civic or provincial supremacy; or the contention between the Southern and Northern dynasties, that tintured the so-called religious quarrels of ancient Egypt, and certainly not against the usurpation of despotic power of the priesthood. As a proof of this, I find nothing in the religious history of Egypt that bears a parallel to the great revolution of the sixteenth century, which was—as far as it went—a successful revolt against Christian sacerdotal despotism. It was this, and not so much theological beliefs, that cost the Priest-King of Rome the half of his kingdom; and it was the assertion of individual right to exercise its own prerogative in matters of faith or belief, that rose against the arrogant claim of the priestly caste, which assumed the title of The Church, to dominate over the minds of men.

To the credit of the Egyptian priesthood, be it said, there are no records tabulating the slaughtering and torture of people for not believing the dogmas of the Church, as propounded by ecclesiastics. No Smithfield fires; no Inquisitorial dungeons, with their instruments of physical torture; no Albigensian, or Waldensian exterminations; no St. Bartholomew's massacres are found enrolled in the annals of the ancient Egyptian Church. It was the military, not the sacerdotal, power that carried fire and the sword into neighbouring countries, as a matter of Statecraft, in order to obtain wealth by robbing them of their precious metals, products, and, worse than all, their inhabitants. Then, as now, the consciences (if they had any) of the successful king-marauders were salved over by bequests to the temples and increase of their servitors. Ill-gotten gains were even in those times sanctified by grateful (!) offerings to the God who happened to be the Deity of the royal conqueror.

So far as I can trace, it seems to me that what is good in the Christian ecclesiasticisms is undoubtedly traceable to an Egyptian origin; while the darker parts, as mentioned above, are not to be found there.

It is interesting to note the rise and decline, the ebb and flow, of the Egyptian religious life in its long continuous history. So long as certain royal dynasties held rule which were favourable to the religious *culte* of the day, and under whom the sacerdotal caste found patronage and protection, the priests enjoyed the fat of the land, and the Temple services were conducted with regularity and pomp; but at other times, if attendance at the House of God is the gauge of true religion, the spirit of faith in ecclesiastical pretensions was well nigh extinct; for the temples were deserted and actually fallen into ruins, and the services of religion neglected.

This fact comes out very clearly. There were three of these great religious apostacies. The first commenced with the extinction of the 6th dynasty, and lasted to the 11th and 12th dynasties. The second commenced with the downfall of the 12th and continued over some one thousand years, until the rise of the powerful monarchy of the 18th dynasty. Under the sway of this and the following one Egypt rose to the highest pitch of her grandeur, and an impetus was given to the arts, sciences, and religion, which arrived at its zenith under *Rameses III.* After his death, these gradually declined, and the magnificent Temple edifices again fell into ruinous decay. This was the third. The religious element was once more galvanised into some show of active life under the last Greek dynasty, at the extinction of which it fell, never more to rise under its ancient form. The last vestige of the old religion was swept away by the Edict of the Roman Emperor Theodosius; and in course of two or three hundred years, during which the temples were deserted, the Mahomedan conqueror swept through the land, and the Crescent has maintained its sway for eleven hundred long years; and at the present time nought but the ruins of religious structures remain to tell the tale of a once almost omnipotent Monarchy and Hierarchy, which exhibit an intellectual power that still excites the wonder—if not admiration—of all students of this stupendous system of the past.

What these resuscitations meant to the Sacerdotal Caste will be seen in what follows. Its greatest power was during the Rameside period, when the lavish expenditure by these kings upon the temple buildings, and the enormous increase of priests, gave a *status* and dignity to the Sacerdotal Caste which it did not possess before or after. But as a result of

this policy there followed the national impoverishment, from which the country only fitfully recovered. As a matter of fact, history proves that the poverty, at least of all civilized countries, is in exact ratio to the number of its ecclesiastics, who, instead of being workers, are the drones who thrive at the expense of the national life and vitality. It was not until the wealth, absorbed by the useless monastic institutions, was abstracted by the Governments, their numbers reduced, and monasteries and nunneries broken up, that Great Britain, France, and now Italy, had the opportunity of developing the industry of these various countries, which has yielded conditions of comfort, and for intellectual development, that never were nor could be possible while groaning under the intolerable burden of ecclesiastical supremacy.

In another aspect, the Egyptian Priesthood contrasts more favourably with their Christian successors. The latter lived for themselves alone, while the former took a more or less active interest in the affairs of the nation, as will be shown in what follows. There is no such thing as unmixed evil in the world; and this is exemplified even in the severance of the Clergy from industrial occupations. It was this that gave the Egyptian Priesthood the opportunity for study, and for the development of their intellectual powers; and how they utilised it, is proved by the still existing records; for they elaborated and concreted a system of thought and life, which is as powerful now as at the time they inaugurated it. It still holds Christendom in its tenacious grasp; and the mythical narrative of the bondage of the Israelites, and their miraculous escape and exodus from Egyptian servitude, is a true prophetic picture of the present state of humanity, which is yearning to be delivered from slavish subjection to ecclesiastical puerilities, and to enjoy the liberty of freedom for the exercise of an enlightened rational faculty.

Prophecy, as the gift of foretelling future events, was undoubtedly the prerogative of some of ancient Egypt's sons. The Designer and Architect of the Great Pyramid of Jeezeh, embodied both astronomical and astrological prophecy in almost imperishable stone, as well as the physical sciences. And so likewise the writer of the Hebrew, alias Egypto-Arabic, story embodied in language (possibly unknown to himself), that which is finding its literal fulfilment in the mental world of our own day.

It is such facts as these that redeem Egyptian Hierosophy from a too sweeping condemnation, and 'twere folly indeed to relegate that stupendous system to no other basis than superstition and idle speculations wrought out for the personal interests of a privileged caste.

From what follows it will be seen that light and darkness, knowledge and ignorance, good and evil, life and death, co-existent in our world in mystic fellowship, were subjects of profound interest to the Egyptian Hierophants. They personified the apparent struggle for supremacy between the two contending principles and factors in human existence; and to them is due the prophetic insight, which foreshadowed the ultimate triumph of the good and the true over the evil and the false. It is this that forms the woof and warp of Egyptian theology, and indelibly fixes Egypt's place in universal history. Hence, also, it is that to the archaeologist, the *savant*, and not less to the theologian, the study of the remains of ancient Egypt has a fascination that is irresistible. Isolated by natural barriers of mountains and desert from neighbouring peoples, and blessed by climatic conditions that were suitable for scientific researches—especially in astronomy—and more than all by its wonderful River, the source and stay of its life, Egypt is unique. That which was at once her glory and shame, her strength and weakness, her exaltation and degradation, presents a problem for solution that taxes the power of the modern scientist as well as theologian.

To the Egyptian Hierophant is due the credit of discovery of the Law of Representatives; of which Symbolism was the mode of expression by writing, pictorial delineation, and images. By no other method could they teach interior or spiritual truths; and Symbolism, or the art of delineating in form the action of the life flow from spirit to nature—in which realm it becomes fixed and solidified—was to them the Science of Sciences; and it was their knowledge of this which gave tone to the deep religious element which runs through all their worship and life. This was the ground of their glory, and strength, and wisdom; but when it became allied with sacerdotalism, its beauty was lost in a mass of corruption, and ultimately proved its decay, ruin, and death. In support of this I shall now adduce illustrations and examples from existing monumental records, which will tell their own tale.

There are no monumental or documentary evidences of the

origin of sacerdotalism. The most ancient monuments dating from the Pyramid age of the 4th dynasty, depict the priest with prerogatives that continued down to the extinction of the Empire. It then appears in full force, and must have existed from times which antedated the monarchy for we find priests attached to the worship of the mythical God-kings, which tradition assigned to the government of the country before the advent of mortal kings, in the person of *Menes*, the first of his race. This proves the great antiquity of the priest caste.

The worship of the Gods in triad form dates from the earliest age, and triadation became formulated during the Pyramid period, by the establishment of the Osiric system; i.e., the recognition and worship of Osiris, Isis, and Horus, as the manifested Deity, and which continued to the end. During the course of time many other Divine Triads competed for supremacy with this ancient one; but they were one and all mere changes of names, the underlying principles being the same all through. The first temples, of which there is any record, were built near the Pyramids, and dedicated to the worship of Osiris, Isis, and Horus. As there was from the first a Head of the State, in the person of the King, so there was a corresponding Head of the Church, in the person of the High Priests, or Supreme Pontiff. Herodotus relates that on his visit to what he calls the Temple of Vulcan (really of Ptah), at Memphis, in the time of the Persian dynasty, about 420 B.C., he was conducted into the interior of a spacious edifice, in which he saw 345 wooden statues representing High Priests in one unbroken line, each the son of his own father. Taking about 33 years as a generation, he found they carried back the office over eleven hundred years. We may doubt the correctness of such a history, and question the truth of such a genealogical record; as we have abundant evidence in the genealogical history of the Roman Pontiffs, that when a purpose is to be attained, priests are not above using fraudulent means to supply what history has not given. So in the instance narrated by Herodotus; more than grave doubts arise as to the genuineness of the priestly representations. As shown by many of the monuments, the ecclesiastics were very careful to record their own genealogy, and on some of them many generations are traced.

The Father of History (Herodotus) testifies to the generally good-living qualities of the Egyptian Priesthood of his day. He says: "The priests wear linen only, and shoes of byblus. They wash themselves in cold water twice every day and twice every night, and, in a word, they use a number of ceremonies. They do not spend any of their private property, but sacred food is cooked for them, and a great quantity of beef and geese is allowed each of them every day; and wine from the grape is given them, but they may not taste of fish. The service of each God is performed, not by one, but by many priests, of whom one is the Chief Priest, and when any one of these die, his son is put in his place." Although the value of this testimony is negative, yet he makes no mention of anything approaching to immorality or the like. But as we know he was initiated into the mysteries—about which he maintains a discreet silence—if there had been anything of a questionable character amongst them, he would not have hesitated to notify the same.

Clement of Alexandria, a Christian Father, who wrote about 230 A.D., bears a more direct testimony; and living in Egypt, with abundant opportunity for observation, it is all the more valuable. He speaks favourably of the priesthood, and although a Christian himself, yet he acknowledges and quotes their system of Symbolism as a precedent for his own. In his *Miscellanies*, there is a chapter headed: "Divine things wrapped up in Symbols, both in the Sacred and Heathen Writers." In it he says: "Wherefore, in accordance with the method of concealment, the truly Sacred Word, truly divine and most necessary for us, deposited in the shrines of truth, was by the Egyptians indicated by what were called amongst them *Adyta*, and by the Hebrews the *Veil*; and it was only they who were consecrated who were allowed to have access to them. The Egyptians did not entrust the mysteries they possessed to all and sundry; nor did they divulge their knowledge of divine things to the profane; but only to those who were destined to ascend the throne, and to those of the priests who were judged the worthiest, from their nurture, culture and birth."

The above is fully confirmed by the monuments, in regard to the Priesthood and Royalty, for the sculptured scenes on nearly all the temple walls are full of the portrayal of the initiation rites and ceremonies prior to the coronation of the

kings; and also with scenes which can only be understood by those who have some knowledge of what is meant by initiation into the mysteries of religion. The above Christian Father does not scruple to give the palm of wisdom to the Egyptian Hierophants, for he says: "The best of philosophers (of his day) have appropriated their tenets from the Egyptians."

The value of such a testimony from one of the early Christian priests, who evidently wrote without bias, cannot be over-estimated, for it clearly proves what I am endeavouring to elucidate; viz., that Christianity and Osirianism are one and the same, the latter form using Greek names and Palestine localities for the Egyptian formula. The following I quote from his writing, in the same work, which is valuable for the light it throws upon what is so generally either unknown or misunderstood. He says:—

"The Egyptians pursue a philosophy of their own. This is shown by their sacred ceremonial. For first advances the Singer, bearing some one of the symbols of music. For they say that he must learn two of the books of Hermes, one of which contains the hymns of the Gods, the second for the regulations of the King's life. And after the Singer advances the Astrologer (the Horoscoper of the monuments) with a horologe in his hand, and a palm, the symbols of Astrology; (It is now seen where the biblical palm comes from). He must have the astrological books of Hermes, which are four in number, always in his mouth. Of these, one is about the order of the fixed stars that are visible, and another about the conjunctions and luminous appearances of the sun and moon; and the rest respecting their risings. Next in order advances the Sacred Scribe, with wings on his head, and in his hand a book and rule, in which were writing ink and the reed with which they wrote. And he must be acquainted with what are called hieroglyphics, and know about cosmography and geography, the position of the sun and moon, and about the five planets; and also the description of Egypt, and the chart of the Nile; and the equipment of the priests and of the places consecrated to them, and about the measures and the things in use in the sacred rites. Then the Stolee-keeper follows those previously mentioned, with the cubit of justice and the cup for the libations. He is acquainted with all points called Pædentic (relating to the training of neophytes) and Moschopatic (relating to the sacrifices). There are also ten books which relate to the honour paid by them to their Gods, and containing the Egyptian worship; as that relating to sacrifices, first fruits, hymns, prayers, processions, festivals, and the like. And behind all walks the Prophet, with the water-vase carried openly in his arms; who is followed by those who carry the issue of the loaves. (Here we have the origin of the Christian bread and wine of the Lord's Table.) He (the Prophet), as being the Governor of the Temple, learns the ten books called Hieratic; and they contain all about the Laws, and the Gods, and the whole of the training of the Priests. The prophet is, among the Egyptians, also over the distribution of the revenues. There are then forty-two books of Hermes indispensably necessary; of which the six-and-thirty containing the whole philosophy of the Egyptians are learned by the forementioned personages; and the other six, which are medical, by the Pastophori (image-bearers), treat of the structure of the body, and of diseases, and instruments, and medicines, and about the eyes, and the last about women. Such, in brief, are the customs of the Egyptians."

The above interesting excerpt gives information respecting the sacerdotal usages, and sacred writings, which are so frequently referred to in the ancient monuments and records. The forty-two Hermetic Books were undoubtedly the origin of the Jewish and Christian Scriptures, which fact is tacitly admitted by this early Christian author. His more than favourable references to the Gnostics, and the inferential elucidations of their philosophy which abound in his writings, demonstrate that the esoteric, or underlying, principles were identical in both systems. By the position of the Prophet in the ceremonial processions, we see that he ranked the highest in the sacerdotal caste. The Order of Prophets was composed of trained and well-educated men, who were the custodians and conservators of the secret mysteries, and teachers of the divine and spiritual truths. The archives of the Temples, Palaces, and Colleges, have been despoiled of their precious records, and nothing but the monuments, and papyri which are found in buried tombs, remain as fragments that inferentially reveal an amount of spiritual knowledge, which we are only just now beginning to discover and utilise. Who can say that the secret and jealously-guarded archives

of the Vatican in Rome, do not contain more or less mutilated copies of these ancient Hermetic Books? We shall see what time evolves in regard to this. I hold, that the Bible—with its Old and New Testaments (testimonies)—is neither more nor less than a revised form of portions of these Hermetic writings, and which, at the time of its publication, was intended for the use and guidance of the clerics of that day, in their teachings to the laity. In short, it was the past brought forward. Luther and his co-adjutors wrested the exclusive possession of the Scriptures from the hands of the priesthood, and what he did for part must be done by others, who will successfully wrest the remaining portions, and make them common property.

Royalty and Sacerdotalism, or Church and State, were deeply intertwined in old Egypt. The King himself, before he could be crowned, had to pass through the curriculum of Sacerdotalism; and as princes, they were generally of some one or other order of priesthood; and what is more, queens and princesses enjoyed an equality of dignity in this respect, instances of which will be given.

It was reserved for the Christian Hierarchy to rob woman of this equality, and to refuse her the exercise of sacerdotal rites, which she undoubtedly possessed from ancient times under the Egyptian system. There are several cases of suitors for the hands of princesses, who sought the alliance for the coveted possession of the *status* and emoluments which were theirs by birth-right. By this the successful candidates were made joint heirs of the privileges which were the dowry of royal daughters. The vows of perpetual virginity, and the pernicious requirement of celibacy, were Christian innovations, and found no place in the older system. The maternal function was much revered, and, in all or nearly all cases, the sacerdotal titles of the mother are specified on the monumental and other records.

Another proof of the Egyptian origin of our Scriptures is the frequent mention of Scribes. It was they who were employed (by virtue of their priestly office) to write out and record all that pertained to the Temple services and religious history of the nation. These were the Sacred Scribes, who were a distinct order from Royal or Civic Scribes. Though not the highest, it was one of the most honourable offices held by the sacerdotal caste. We here see how the term "clerk," given to the clergy of the Anglican Church, came to be used. A clerk is a writer, and a writer is a scribe, so that a "clerk in holy orders" is a continuation of the Sacred Scribe, and the Secular Clerk is one with the Civil Scribe. The inference is obvious.

The Great Thoth himself, as the Messenger of the Gods, and the revealer of divine truths, is the Great Scribe, and he is generally represented with the instruments which indicate that he was considered the Divine Scribe and Recorder.

(To be continued.)

GEMS FROM "THE NATURAL GENESIS."

FUTILE SUPPRESSION OF TRUTH.

In some of the ancient Egyptian temples the Christian iconoclasts, when tired with hacking and hewing at the symbolic figures incised in the "chambers of imagery," finding that they could not dig out the hieroglyphics, took to covering them over with plaster; and this plaster, intended to hide the meaning and stop the mouth of the stone word, has served to preserve the ancient writings as fresh in hue and sharp in outline as when they were first cut and coloured. In a similar manner the temple of the ancient religion was invaded, and possession gradually gained by connivance of Roman power. This temple, too, was stuccoed, so to speak, all over the front, made white a-while with a look of brand-newness, and re-opened under the sign of another name—that of the carnalised Christ; and all the time each nook and corner was darkly alive with the presence and proofs of the earlier Gods, even though the hieroglyphics remained unread. But stucco is not for lasting wear; it cracks, crumbles and sloughs off. The rock is the sole, true foundation, the rock is the record in which we reach reality at last.

Such has been the reversal of cause and outcome, according to the non-evolutionary view, that the Substance and the Shadow have had to change place and relationship. All that was foundational, all that was substantial in the past, has been held to be the foreshadow of that which was to come. The long procession of fetishism, typology, and Kronian mythology is looked upon as if it were like that representation of Adam in the German play, who is seen crossing the stage

whilst *going to be created*. Wilkinson, the Egyptologist, has actually said of Osiris on earth: "Some may be disposed to think that the Egyptians, being aware of the promises of the real Saviour, had anticipated that event, regarding it as though it had already happened, and introduced that mystery into their religious system."

We are told by writers on the catacombs and the Christian iconography, that one figure is Apollo, *as a type of Christ*. This is Pan or Aristæus, *as a type of Christ*. This is Harpocrates, *as a type of Christ*. This is Mercury, *but as a type of Christ*. Until long hearing of the facts reversed, perverted and falsified, makes one feel as if under a nightmare which has lasted for eighteen centuries, knowing that Truth has been buried alive and made dumb all that time, and believing that it has only to get voice and make itself heard to end the lying once for all, and bring down the curtain of oblivion at last upon the most pitiful drama of delusion ever witnessed on the human stage.

S. E. B.

PRIESTHOOD WITHOUT PRIESTCRAFT.

My dear Sir,—I phrase my address thus, because I do not mean it to apply to some abstract, ideal "Editor of the *MEDIUM*," but to my good friend Mr. James Burns, whom I have known so many years, ever since I first hunted him up in an obscure by-street at Camberwell, whither I had journeyed to buy my earliest Spiritualistic work. I want him to publish this letter, even though it may contain some passages not altogether to his liking; and I think he will do so, because, least of all persons I know, is he a man of a single idea.

Since the memorable journey I made to Camberwell, I have been gradually—slowly but none the less surely—coming to the conclusion that, in order to get what is conventionally called a "Full Gospel," we must read the gospel we have in the light of Spiritualism. That light may land us in the position occupied by my excellent friend Gerald Massey; if so, we must follow the light. But it has *not* led me so far as that yet; and, from my present standpoint, I think we concede too much if we abandon our positions as clergymen of the Church of England because we are Spiritualists. Why should we? The example of the two distinguished "dignitaries" whom I quoted in these columns last week shows that we may covertly hold the doctrines of Spiritualism and teach them in our books while still retaining our positions and the loaves and fishes appertaining to them. Is honesty not the best policy in the Establishment as elsewhere? It may be fatal to the loaves and fishes; it has been in my case, but that is not to the point.

The Church of England, like the other sects of which she is only one (differentiated by establishment) has her manual of devotion, the Book of Common Prayer, crammed from end to end with our doctrines. True, she does her best to negative those doctrines, but there they are. Why should not her "priests,"—to use that often misapplied word—teach and preach those doctrines, apart from the illogical negations? The Broad Church canon, Charles Kingsley, said he was nothing if he was not a priest.

Why should I—to put the matter personally—because I have been blessed with the light of Spiritualism, forego those academical titles which I worked so hard for so many years to gain? Why should I forfeit the titles, such as they are, which I hold by virtue of my position as a clergyman of the Church of England? Would not their abandonment signify that I felt my position as a Spiritualist incompatible with their retention? I do *not*. I feel that it is Spiritualism alone which at once gives them a meaning, and—this is to the point with you, my good friend J. B.—*guards against their abuse*. It will assuredly prevent priesthood degenerating into priestcraft. Why should not the office of priest and prophet be harmonious instead of antagonistic; and who is your prophet but the medium? Why should not Mr. Colville and myself—to become more personal—"officiate" in the same church, I reading some portion, at all events, of the old service to which I—and many with me—have become attached: and Mr. Colville uttering such inspirational words as those which you printed in the last issue of this paper? I cannot feel there could be any incongruity on my side. Need Mr. Colville, or any other medium, feel that there would be any on his? And just think how the basis of Spiritualism would be widened by such a combination.

Pray let no one misunderstand me. Do not think I am suggesting that Establishmentarianism (which I despise) should patronize Spiritualism—which I respect and to which

I am infinitely indebted. You know me too well for that. I only propose that we should meet half-way and join hands. I feel that Spiritualism is worthy of all the prestige—such as it is—that the “priestly” office can bring with it; and that dishonour is done to our noble cause by a clergyman laying aside his clerical or academical titles as though he became secularised by joining the ranks of Spiritualism instead of making a step in his sacred “profession,” such as no bishopric or other “dignity” could confer upon him. I should greatly like to know in private or in public, how far you and the readers of your excellent paper agree with me; and for this reason only, not from any silly pride or attachment to empty titles do I again subscribe myself,—Yours faithfully,
A DOCTOR OF DIVINITY.

REMARKS ON THE FOREGOING.

BY THE “ABSTRACT” EDITOR.

The appeal contained in the above communication is so personally direct, that to prevent evasion or misconception, it demands an equally direct reply.

It may be perceived that, by name, “James Burns”—an Ayrshire Scot, hereditarily a “Voluntary” in matters of spiritual polity—is addressed. This confrontation of personalities and principles involves an antithesis, which may possibly have escaped the notice of our correspondent. No doubt his erudition has apprised him of the Edinburgh anecdote illustrative of Scotch antipathy to Episcopacy. In the Kirk, recently restored by the late William Chambers, it is reported that, in Covenanting times, a “priest of the Church of England” was about to read from his “manual of devotion” the “Collect,” when Jenny Geddes threw a stool at his head, with the exclamation: “Collic the name o’ thee!” daring him to outrage her religious sensibilities by such a performance.

In no part of the world was the reaction against Papalism and priestcraft more thorough and decided than in the Lowlands of Scotland. This found its fullest expression in Voluntarism, as a system of church polity. It was not Christian theology that was cast out, but the hateful supremacy of professionalism and priestcraft, and the galling serfdom of the political tax imposed upon all persons who desired to be regarded as the friends of religion. In a word, the Scotch system was the most complete antipodes to what our Correspondent “D. D.” so aptly designates “Establishmentarianism.”

Voluntarism is a free, spiritual, spontaneous system throughout. If I give money to support the church, I give it freely as the gift of my spirit, and not as a fiscal tax wrung from me under the threat of legal penalties. If I preach, I do so through the inspirational force exercised upon my own intellect; I do not read in a hum-drum way a composition written in a garret, by some poor hack, who sells it to the preacher for a pittance. If I pray, it is the genuine outpouring of my soul to God; it is not the mechanical mumbling of archaic fragments out of “a manual of devotion.” Thus the Scotch Voluntary system is a spiritual system; whereas the one represented by “D. D.” is a materialistic one. The one emanates from the spirit, the interior; the other from the outer man, the exterior.

The Scotch Covenanters were Spiritualists. Their leaders were mediums. And they were a vastly deal more plucky Spiritualists than many who are a disgrace to the name in the present day. At the cost of their lives they defied the hateful prelatial tyranny, and worshipped in the fastnesses of the mountains, with the Bible in one hand and the Sword in the other. Theirs was not a religion of “loaves and fishes;” theirs was a fight for a spiritual religion, and spiritual freedom to exercise it. To-day that spirit still survives. The Scotch preacher must not “read” he must “preach.” If he stand up to read a discourse, of which there is no evidence that he is the author, he is regarded as a humbug, an impostor, a man taking a special fee, and occupying a position which a school-boy could fill as well. The Scotch churchgoer demands learning, intellectual ability, inspirational fire, and earnest eloquence in his preacher. That is the theory of Voluntarism, whatever the practice may have become.

The Voluntary system, therefore, is a protest against priestly superiority. The Scotch “minister” is not a “priest.” He is the “minister” or “servant” of the congregation, because he is a man of ability to supply them with an intellectual and spiritual service on Sunday. And the Voluntary insists on choosing his own minister. He will not have any dunce quartered on him, because the said dunce is

the favourite of the “patron.” There are no patrons in the matter. If a number of Voluntaries want preaching, they choose their preacher and pay him for his services. They will neither be taxed for religion, nor have it thrust upon them for nothing.

The Voluntary system is a protest against genuflections, ceremonials, and mechanical methods of worship. It is the soul that is to bend to God, not the knee-joints; it is the spirit that is to pray, not the tongue repeating sentences out of a book for the thousandth time; it is the heart that is to praise the Father, with its God-given expression through the voice, and not an instrumental performance by a hired musician, who may be a very good artist but a great black-guard. All these things, so protested against, the old Scotch Spiritualists regarded as spiritually disgraceful and blasphemous. It was mocking the All-seeing Father, who does not look at our service as a dramatic critic would an opera, but at the inner man, as His child in the endeavour to approach a loving, just, and wise Parent.

Modern Spiritualism—in its religious, not in its phenomenal aspect—is a present reaction against externalism, similar to the past movement to which we allude. Man’s spiritual progress demands a constant exfoliation of outer procedure of religious practice. Unless an act of worship be spontaneous and unprogrammed, it ceases to be a spiritual service; it becomes an empty ceremonial, a hollow mockery of God, and a deception of the human soul. Man in a state of barbarism is necessarily external in his religion, and given to fetishism. As he becomes more spiritual his Symbolism becomes more refined. The highest symbolism is the spontaneous action of man’s life, in which he appropriately shadows forth to the external world his true interior spiritual state. This is the true religion, and in worship is the only religious service that can exercise an elevating psychological power over others.

To such spiritual worship the “manual” praying machine of “D. D.” would be a serious impediment. A Spiritualist (that is one whose religious functions emanate from his spirit) has no more use for such an apparatus than an athlete has for a wooden leg. Litanies originated in the age of illiterate barbarism, when none but the priesthood could read, and only the superior clergy could write. (Is that why the parson signs himself “Clerk” to the present day?) Litanies, prayer-books, have been of use to Sacerdotalism but never to Spiritualism. Artificial limbs are in request in hospitals, but they are a misfortune in other places. The object of Spiritualism is to supersede ecclesiasticism, with its mechanical contrivances, and its pitifully ineloquent repetitions of threadbare formularies. Only fancy our friend “D. D.” exhibiting his obsolete ecclesiastical contrivance in one of Mr. Colville’s meetings! Colville can go on, “right away,” for a couple of mortal hours, with prayer, discourse, exhortation, personal advice, song, music, poem and praise, “straight off the reel,” without book or accompaniment of any kind. And the audience is not weary, but wonder how the time has flown so rapidly. Only fancy, we repeat, “D. D.” commencing to turn the handle of his “manual of devotion!” The audience might tolerate it once, just for the fun of the thing, for the most spiritually-minded people of the present age never saw a “manual of devotion” at work. To some they are as out of date as George Stephenson’s “puffing Billy,” which engineering pilgrims travel from all parts of the world to the Museum to gaze upon. Yes; the liberal-minded audience might like to see the thing worked for once in a way; but on a repetition, on another occasion, they would bawl out that they had already seen what “D. D.” could do on his “manual,” and that they had come to listen to the inspirers of Mr. Colville, who had always something fresh and new to set before them.

The MEDIUM is the organ of SPIRITUALISM, and to that text we hope faithfully to adhere in the future as we have done in the past. Singleness of purpose is a sacred virtue which we dare not violate. To us “priest” is a word without a meaning. Charles Kingsley, no doubt, was to himself a priest (for every man should be his own if the requirement exist), but he survives as an author. We welcome to our columns all men and women as intellectual and spiritual workers; but they must present themselves as such, and not as “priests,” who would be nothing without their “craft”(y) “manual.” For these sort of things we have no use whatever. The Church requires them; let her priests, like the cobbler, stick to their last. No doubt spiritual truths will be perverted, and the sacred functions of the spiritual teacher will be prostituted. This kind of thing is the appropriate work of

ecclesiasticism and its creatures, but far be it from an Organ of Spiritualism to take the initiative in such foul work.

Out of our usual spirit of tolerance we have printed our correspondent's letter: and in as full a manner as circumstances will permit we have declared our position. Having done so we close the question. Should "D. D." desire to prosecute it further he had better address himself to some of the Church periodicals. It is a Church question, not a Spiritual one. Our mechanical contrivances, in a spiritual sense, are strictly limited to a printing machine, which is propelled by a pedal, not a "manual," but we hope some day soon to have a gas engine, which is certainly a more atmospheric (if not spiritual) method of effecting the purpose.

The Light of the Spirit: the Light that is the divine guide of the soul of man, is the gospel, full and complete. Its effective brilliancy can no more be increased by our correspondent's "doctrine," than a candle would be rendered more luminous by being placed inside of a dirty old lantern. We have got the light; let us diffuse its radiance on our lives, and the welfare of our brethren, and not waste it on musty creeds and formularies. Away with them! The man who extended his "foundation" beyond the rock and on to the bog, was a fool. Was he not?

P.S.—Since sending off my previous communication, I have been troubled with compunctious writhings of conscience as to whether I have not been using terms liable to misconception in the words "priest" and "prophet." By the former I intend to signify, roughly, the magnetic man or woman (it would be monstrous to let a sexual difference exist) who possesses some, at least, of those gifts that the spirit recognised in the early Church as pre-requisites for "ordination," but deemed rather disqualifications now, and relegated to the category of fanaticism—such as the gifts of healing, of preaching,—not sermonising, but preaching,—of discerning spirits, &c. (see Corinthians, i. *passim*). By the prophet I mean specifically something more than a mere preacher—the inspirational speaker, as contrasted with the normal speaker, or like Mr. Colville (whose name I must apologise for quoting so often), Mrs. Hardinge-Britten, Mrs. Tappan, &c., &c.—their name is legion! I need scarcely say these priests and prophets cannot be manufactured (made) to order. They may be selected by man, and their gifts developed by the laying on of hands. I hope I need not say I do not believe they can be made by the sleek hand of a political prelate, though even that small prestige I would not throw away when it co-exists with other "gifts." I hope to pursue this subject further by-and-by. Even now my postscript, like the ladies' P.S., rather over-weights my previous letter. D. D.

[We say, in conclusion, that we consider our correspondent's definition of "priest" a wretched misuse of language. It is a mystifying attempt to impress the cloven foot of Sacerdotalism on that which is otherwise clear as day, and as straight as a pike-staff.—Ed. M.]

OBITUARY.

MRS. MARY DODDS.

The Spiritualists of Gurney Villa have experienced a loss in the passing from them, of the invisible form of Mrs. Mary Dodds. One general expression of regret and sorrow is coupled with a deep sense of gratitude for the sweet testimony left behind her. Indefatigable in her efforts to promote to the utmost extent of her ability our glorious Movement, assiduous in charitable deeds and kindly ministrations, her daily life was a benediction and her activities were a perpetual blessing. The sunshine of her soul shed the radiance of spiritual love upon her fellow beings, and many a sad heart was induced to smile under its beneficent rays. A few days before the transition, she enquired for her husband, and informed him that she was ready to go. She also described various spirit-friends, and was frequently in conversation with them. She said they had promised to take her away. Occasionally she complained of the whispering of the attendants in the room, because such proceedings prevented her from hearing what the spirits were saying. On the Sunday, Mr. C. Lupton, from West Auckland, called and offered up a fervent prayer on her behalf, when, as though in response to his appeal, she declared that it seemed as if the heavens were opened and the spirits were thronging round her in hundreds. Being asked whom she would like to render the funeral ceremony, she replied that she was a true Spiritualist, and she wished Mr. J. Dunn and Mr. C. Lupton to officiate at the interment. Conscious to the last, she passed away peacefully and pleasantly on Wednesday, the 17th inst., in her seventy-fifth year.

On the Saturday following, the remains were interred at South Church, when trance addresses were delivered at the grave-side by Messrs. Dunn and Lupton, according to the wish of the departed. A large company followed the cortege to the cemetery. Considerable interest was manifested, and the addresses made a profound impression. Much sympathy is expressed for Mr. Dodds, who being far advanced in years finds it difficult to cast off the load of sorrow, and assert supremacy over the trying ordeal. C. G. OYSTON.

HUBERT FINNEMORE.

Some months ago we received letters and newspapers addressed to Mr. Finnemore, and several weeks afterwards, the recipient of them arrived. Mr. and Mrs. Finnemore had experienced a stormy voyage, and were over due in London. Chronic illness was not to be shaken off, and Mr. Finnemore passed on to the immortal life, on June 24, 1883. He had been 19 years a resident in New Zealand. He was a man of much enthusiasm and grasp of mind, and Mrs. Finnemore is a good medium. They were the spiritual centre in Auckland; many there would welcome Mrs. Finnemore back amongst them. On Tuesday evening she attended Mr. Towns's seance, and received evidence of her husband's existence in the spiritual state. Matters of the past were alluded by Mr. Towns in a most satisfactory manner, so that Mrs. Finnemore was greatly pleased with what she received. Her friends in New Zealand will be glad to learn that her health is rapidly improving.

THOUGHTS ON "THE SUPREME," OR, WHAT IS GOD?

To the Editor.—Sir,—In that peculiarly worded, but in many ways interesting book, "Kline's Spirit Lectures," is a chapter entitled "What is God?" the perusal of which having awakened in my mind an old and very similar train of thought. I have now endeavoured, in all humility, to embody this thought in a few words, in case you may think them worthy of a place in your Journal. They are as follows:—

"God is Spirit in its highest and most absolute perfection. He has diffused His Spirit throughout His entire Universe, that it may be gradually assimilated by His creatures, in their progressive development in the scale of creation; and in exact accordance with that assimilation, is the development of the God-status and God-power within them; commencing from the most primitive form of life (all life being Spirit, though not yet awake to consciousness) up to the lowest type of conscious Spirit in humanity;—and from thence to that highest type of Spirit, ever embodied in humanity, Jesus. Thence still upwards, in that world where nothing of earth can enter; until the ever-increasing assimilation of the God-spirit in each Individuality, carries it gradually through all Angelic grades, up to the Infinite.

From the above we may deduce, that no one can possibly understand more of God, than is compatible with the God-status, or assimilation of the God-spirit, within him; and hence the real cause of the numberless grades of apprehension of the Supreme Being in the human family, in answer to that universal question: "What is God?"

By the same rule, also, not even the very highest archangel round about His throne, can ever wholly comprehend God; for nothing less than the Infinite, CAN wholly comprehend The Infinite.—I beg to remain, Sir, faithfully yours, "LILY."

THE PRICE OF LOVE.

By THE BARONESS ADELMA VON VAY.
Née Countess Wurmbrand.

[Translated by CAROLINE CORNER.]

A beautiful young girl loved very dearly; her heart and soul were absorbed by the object of her deep affection. One glance sufficed to enthral her; one word nourished her life: in him she lived, without him there was nought save death and pain. Yes, poor Una, thy beloved one was all the world to thee; even the darkest dungeon would have been as paradise were he there.

One word had a wondrous charm for her: 'twas Hubert—his name. So full of enchantment was it that it seemed to exercise some magic spell over her very being. But, alas! such love in its intensity was destined to meet an unhappy fate. Hubert grew weary of the gentle girl's love, and ultimately left her. With him Una had lost everything. The whole world was changed for her; for it could not be again as though they had never met. And so they were separated for ever on this earth, Una and Hubert. Sorrow and suffering were now the portion of the former. It was as though her heart would break. She wondered how it was she lived. Her strength was broken; and one long ceaseless suffering racked her breast.

But still not a word of harsh condemnation of the one who was the cause of her misery ever came from her lips. "He loved me once." This remembrance was enough to quench any bitter after-thought that might arise. Yes, once his love had been warm and true. This would ever return in her dreams of the past, and its influence overpowered all feelings of resentment in her breast. Nought was there left for her;

carping care had preyed too cruelly upon her; the hue of health was faded from her cheeks, and, spite of mortal skill, would never more return. Una felt 'twere best to die, and so she prayed for death—that death who comes sometimes as an angel of pity and kindness to give our souls release.

One night her prayer was answered. A white-robed angel stood by her bedside smiling upon Una, his face lit up with compassion. Then approaching, with a breath the light of her life was extinguished—Una was dead.

And was she then released from all the anguish of her life? comes the question.

Ah! no. When Una awoke in spirit-life the old pain was there still, for pains that affect the innermost being cannot be thrown off with the body.

"Hubert! Hubert!" murmured the weary spirit—"Where art thou, Hubert?"—always.

Then the angel of Love came down and spake:

"Poor child! Thy pain even as thy love is immortal; not of the earth, they follow thee beyond the grave. Would'st thou conquer one thou must conquer both. There is a sphere where 'tis possible to forget. Come, follow me," said the angel, pityingly.

And Una did as she was bade, for her soul was very weary: all she yearned for was oblivion. They came to a sphere in which everything—woods, lakes, flowers, birds, all were most beautiful; and the people made music, and sang and laughed and danced; but Una remarked that each was alone—all for themselves, singly and alone.

From out a rock there sprang a crystal fountain. Here the angel paused, and turning to Una said:

"These are the waters of forgetfulness. Should'st thou drink thereof all remembrance of Hubert will pass away, and 'twill be as though thou had'st never known him. Henceforth thy life will be without love, without pain. Art thou willing then to drink?"

"Forget him? I am to forget him, and his love?" asked Una.

"Yea, truly," answered the angel. "Is not remembrance the source of all thy suffering?"

"Oh, then would I rather suffer forever, and not forget! The remembrance I must keep—'tis sweet. He loved me once. Nay, nay, let me suffer rather than forget."

The face of the angel beamed with gladness.

"Well done! Now hast thou learnt to say: God's will be done. But, see! Look closely! Thou art in the sphere of selfishness, where each is for himself, enjoying life alone. 'Tis but a myth: true enjoyment they do not know, for THEY CANNOT FEEL FOR OTHERS. Search the flowers there blooming: each holds a worm within which in time will devour its life—its loveliness. So with selfish men. Observe the leaves and blossoms: beautiful from afar—NO PERFUME DO THEY GIVE. The birds—they sing to amuse themselves, THERE IS NO FEELING IN THEIR SONG. Everything is beautiful from without, but WITHIN THERE IS NO SOUL, hence, no satisfaction.

Una was beginning now to feel stifled and oppressed.

"Let us away," she said, "out of this sphere. I would rather be where is pain, if so be I can find love."

Then the angel, taking Una's hand, led her away through the ocean of stars to the earth, the planet of love and of pain. Together, they entered a room where a man lay on his death-bed. That man was Hubert. And now Una heard her own name uttered by those pale dying lips; uttered in pleading and remorse.

"Una! Una!" he cried; "once my best-beloved. Oh, pardon that I strayed from thee! A madness seized me—I left my Una. And now, and ever since, I felt remorse. Una, can'st thou pity? Una, I loved thee once. Una, can'st thou forgive?"

In the hour of death his old love came back strong upon him. 'Twas true, he had felt remorse—the remorse of a soul who has cruelly hurt another. And now, as though some instinct warned him of her spirit-presence, the dying Hubert stretched forth his arms in supplication, and called, with his last remaining force, on Una.

Una was by his side, faithful unto death. Bending over him she passed her cool spirit-fingers over his heated brow, then, whispering, in her old sweet tones, of pardon, reconciliation, happiness in store, she helped to release the departing spirit from the passions and bonds of earth.

"He loved me once."

And the answer came:

"Once and always: for in the spirit-spheres the truth is made clear, and truth abides always."

Now had Una gained the precious jewel of true love, which she might only treasure and enjoy in the eternal Spirit-land.

The Sunday Lecture Society opened the series with a crowded hall on Sunday afternoon. Dr. Carpenter's lecture on "Niagara" was full of information, and the lantern illustrations greatly intensified the interest.

MARWOOD.—In 1881, Mr. Baker, Phrenologist, visited Horn-castle, and examined the head of the late hangman, receiving from him a testimonial as to accuracy. All this has been printed, and may be obtained on remitting three half-pence to Mr. Charles Baker, 25, Mill Bank, Stafford.

PASSING NOTES.

The announcement that Mrs. Hardinge-Britton's new work is "now in the press," has been generally received with pleasure. All who have read her "History of Modern American Spiritualism" are anticipating a treat of equal value in "Nineteenth Century Miracles," and judging from the past productions of the gifted authoress they are not likely to be disappointed. A copy should be placed in every public library, so that all may read if they choose.

At the dedication festival in connection with St. Michael's Mission Church, Torquay, a few weeks since, the Archdeacon of Totnes (the Ven. Alfred Earle), in the course of a sermon based on the words: "Are they not all ministering spirits," sent forth to minister for them who shall be heirs of salvation? asked the congregation "whether they ought not to think more of the angels than they did, when they ministered so much to the comfort of their souls? Instead of teaching children fairy stories, let them teach them angel stories, they were much more interesting." The Venerable Archdeacon in speaking thus uttered a truth, and would make a very good Spiritualist. The sooner the preachers awake to the knowledge of what the Bible really contains, the better for themselves and their "flocks;" for there will then be fewer cases of the "blind leading the blind" into pitfalls of ignorance.

To those persons who need something to read, I would recommend (if not already acquainted with it) Mrs. Crowe's "Night side of Nature." A sixpenny edition has been published, and the few pence expended in its purchase will not be wasted.

Concerning Mr. R. A. Proctor, the well-known astronomer, a rather amusing story reaches me from a friend of mine, an optician. A few days ago a lady (evidently one of those "very good" people, beaming with religiosity) entered his shop for the purpose of making a purchase, and a conversation took place on the series of lectures now being delivered in the West of England, in the course of which "the female Solon" expressed her conviction that Mr. Proctor must be an infidel, for she had been told by another lady, that Mr. Bradlaugh, when last in the town, had advised his friends to hear his astronomical orations. This was accounted as proof positive of infidelity. The incident ably illustrates the danger of "jumping at conclusions," and is but a repetition in another form of the absurd denunciations heaped upon independent thinkers by blinded creedalists.

Much may be done for the Cause by setting men thinking, and one very successful method of doing this is the dissemination of literature. I have met many persons, who, unwilling to "wade" through a ponderous volume, have been quite ready to swallow the contents of a leaflet or paper. The "seed corn" tracts sold by Mr. Burns are excellent, for they contain the pith of the subject in a nutshell, and what is wanted now-a-days is not dry and abstruse disquisitions, but concise statements.

There is, however, in my judgment, a need for the issue of a more varied series of cheap pamphlets; suitable for distribution among inquirers and strangers. These should contain (in a condensed form, of course) the results of scientific investigation into the phenomena, personal experiences (for why not have some of these on paper as well as at meetings), and discourses on the different aspects of the spiritual philosophy. I have often thought it a pity that the beautiful addresses which every now and then appear in the MEDIUM are not published in tract form afterwards. They would be extremely valuable for pioneer work. Still we must not hope for everything at once.

R. S. CLARKE.

PLYMOUTH: Richmond Hall, Richmond Street.—On Sunday, at 11 a.m., a paper written by Mr. C. W. Dymond, on "Natural and Revealed Religion," was read by Mr. Atkinson. Although there was only a small number present, they were thoroughly delighted with the paper. In the evening, at 6:30, we had a large and enthusiastic audience. It had been announced previously that the subject was to be chosen by the audience. There were four subjects handed in, three of which were put to the audience, as the first was more of a question than subject for an evening's discourse. The subjects were:—"What of Dreams: Dreams and Visions;" "The Law of Recompense in the Spirit World;" "The Spirits of the Dead: How do they affect the actions of the Living?" The last subject had a much larger show of hands than any of the others, and was handed in by a stranger. The control of Mr. R. S. Clarke immediately began to deal with the subject, in a most masterly manner. It would be impossible to give anything like an idea of the manner in which the subject was treated, without giving a full report of the lecture. We had many strangers amongst the audience, who seemed greatly interested in the arguments that were advanced. The control also dealt with the other subjects that were handed in. The lecture was considered by many to be one of the best which has been delivered through Mr. Clarke.—J. PAYNTER, Assistant Sec.

Mr. J. M. Dale desires to testify publicly to the efficacy of Mr. Hawkins's healing power; and to the kind and gentle way in which he applies it to the revivifying of delicate health and drooping spirits.

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THE MEDIUM AND DAYBREAK.

FRIDAY, OCTOBER 26, 1883.

NOTES AND COMMENTS.

There is a wonderful sympathy between the article on "Egypt" and the comments on certain sacerdotal innovations that it is sought to fasten on to Spiritualism. The Control is also up to the same standard of principle. The Ecclesiastic dams and dogmatizes, whenever he can get his tongue in, whether it be Thomas Paine or Gerald Massey. Keep him out!

It was Miss M. A. Houghton, whose remarkable cure of Mrs. Skilton will be remembered, who cured the dog as alluded to last week. All her cases were performed under spirit influence. Mrs. Skilton had been given up for years by the faculty, who regarded her cure as hopeless, yet Miss Houghton effected a cure all alone with the patient. This indicates additional skill to that which is human. Mrs. Skilton was lame with hip disease, so that the treatment of it was a medical act of the most gigantic description. Her case was reported in the MEDIUM at length. In the case of the dog, there was testimony to spirit agency, but another kind of testimony. The dog recognised the medium when under influence, but not otherwise. Any sane mind studying such facts cannot fail to be impressed with the great truth of beneficent spirit action.

There is a call for Sunday meetings in the West End of London. Kensington, Notting Hill, Hammersmith, Shepherd's Bush, are great residential districts, full of Spiritualists. They would rally round, if a well-conducted series of meetings was set on foot. There is a deal of talent and culture amongst them, if they would put it forth.

Mrs. Weldon will sing at a concert to be given in Wardour Mission Hall, Chapel Street, Wardour Street, Soho, on Tuesday evening, November 6, at 8 p.m. The proceeds are to recoup Mr. Peacock for serious loss occasioned by a burglary on his premises. The object is excellent, and Mrs. Weldon will be sustained by a talented company. Tickets 6s. and 1s. each, on sale at this office.

Mr. J. Thomas, Kingsley, by Frodsham, desires his correspondents to know that, having exhausted himself in his efforts to help others, he has somewhat fallen behind with his correspondence. This is a disappointment to them, and a loss to himself; as incapacity for work means want.

LIVERPOOL.—J. Fowler, Esq., writes:—"I hope the Societies in London, are on the increase. We have no reason to be discouraged, as I think our congregations are double what they were a year since, and of a more intelligent class decidedly. Not that we have enrolled members, but people who are attracted to us since we had the rub with Cumberland and Bishop."

Mr. and Mrs. Herne give a seance at the Spiritual Mission Room, 167, Seymour Place, Marylebone Road, on Sunday at 3 p.m. For particulars, apply to J. M. Dale, 50, Crawford Street, Bryanston Square.

BRIGHTON.—The Cause is making fresh efforts at activity in this "suburb," which contains many Spiritualists. The "Brightonian" has had a long article extending over two issues describing minutely a seance, how it was conducted and what took place. It has excited much inquiry.

OPEN-AIR WORK.

CLERKENWELL GREEN.—It was fine weather on Sunday morning. Mr. Burns was too exhausted to be on the ground in time, but Mr. Towns, Mr. Kipps and Mr. A. Brown spoke, and it was one of the best meetings of the season. On Sunday next, at 11.30, the meetings will be continued.

HYDE PARK.—Mr. Burns had an excellent meeting in the afternoon, and a large number of hymn leaves with circle rules were accepted at the close. Next Sunday, at 4 o'clock, on the point near the Knightsbridge end of Serpentine.

VICTORIA PARK.—Mr. Jennison, Mr. Emms, and friends met at the usual place. There was a very large and attentive audience. Mr. Emms opened the meeting with a short address on the Church. The Church, he said, was never on the side of freedom. Take, for instance, Russia, which with its great religious machinery had the most tyrannical government in the civilized world. The Church did not follow Christ's example of lowliness and meekness, but sought after power. The lecturer concluded with an earnest appeal to investigate Spiritualism. He was followed by Mr. Jennison, who mentioned the names of some of the clergy and scientific men who had investigated and had been convinced of the fact of spirit communion. The Rev. Mr. Brannon then said that the table did not move in reality, but the thoughts acting upon our nerves caused us to imagine such things. Mr. Jennison, in reply, said that Mr. Brannon had admitted that he had not attended any meetings or seances, and therefore he urged him to investigate and not oppose that of which he knew nothing. Many persons had an idea that table turning comprised the whole of Spiritualism, but it was only one of the many ways in which spirits endeavour to manifest themselves. A question was asked of Mr. Brannon, that as he regarded the Bible as fallible, from what source did he derive his knowledge of a future life? He returned a very evasive answer, but he felt very sorry for the questioner if he obtained his knowledge from Spiritualism. Mr. Green closed the meeting with a few remarks. There was a large number of Spiritualists present. Next Sunday at 11.—WILLIAM LUXFORD.

EXETER.

NEWSPAPER WORK.—For about three months almost continuously, Spiritualism and subjects cognate thereto have enjoyed prominent notice in the columns of the local newspapers. There is something peculiarly fascinating and exciting about this kind of work, chiefly arising from the fact that Spiritualism wins the love and fires the enthusiasm of its devotees in a sense that nothing else can do, and thus every Spiritualist worthy of the name, becomes a reservoir of spiritual force—being charged to the finger's ends with facts, ideas, and principles, which he longs to pour into the minds of the people around him. To the true worker, strong and impregnable in his citadel of truth and integrity, it is for this reason a positive luxury to pour his thoughts and experiences, like molten metal, into the moulds prepared for him in the columns of the press, and by other agencies. From the commencement of my public work in this Cause, the newspapers have treated me very generously. I cherish agreeable impressions of vigorous and exciting campaigns in the Plymouth papers; and now at Exeter, in various local organs, we have had it almost all our own way. One, however, instinctively feels when the subject has had a sufficient spell of publicity; and meanwhile it is pleasant to hear the friends come in saying, "Spiritualism is all over the city." The last shot fired in the recent campaign was by a big gun, a Canon of the Cathedral; but possibly that dignity did not calculate the effect, in favour of Spiritualism, of the noise created by his random fire. Such a time is a kind of harvest to our Cause—the people are stirred, and it is for us to make judicious use of the opportunity.

DISTRIBUTION OF LITERATURE.—Our thanks are due to Mr. Burns for the abundant supply of MEDIUMS sent to give to new inquirers. Such reading is the best possible preparation for an introduction to the phenomena and principles of Spiritualism. I hope Mr. Burns has a substantial fund from whence to supply these gifts of literature.

CIRCLES.—Every evening of the week is now occupied with meetings for teaching, spiritual exercises, and developments of mediumship. Certain evenings are set apart for purely select circles, in which the work of development will be promoted without the intermittent effects of changes and foreign elements.

SUNDAY SERVICE.—Our hall was unusually well filled on Sunday evening. We hope, ere long, to have trance mediums, who will be able to intelligently address and teach the people. But the spiritual elements must have time to grow and ripen.

OMEGA.

MACCLESFIELD.—On Monday evening a large number of questions were propounded by the audience, and very ably answered. On Wednesday Mr. Colville gave a very telling inspirational lecture on "The Witch of Endor."

Sunday next, October 28, children's service, 2.30. Evening service, with lecture by Rev. A. Rushton, 6.30 p.m. All seats in this church are free, and everybody is cordially welcome. We are glad to be able to say the work is progressing finely in Macclesfield. BERTHA.

ANOTHER LECTURE BY MR. COLVILLE.

Next week we intend publishing Mr. Colville's lecture recently delivered at Liverpool, entitled: "Spiritualism, Secularism, and Christianity." This lecture can be made exceedingly useful, if friends will set themselves to work to give it circulation. We will send a dozen copies or upwards per parcels post for one penny each; or 120 copies for 5s., 250 copies for 10s. 6d., 500 copies for 21s., per rail, carriage extra. On these transactions we have no profit, but we make the offer to give all Spiritualists an opportunity to work for the extension of the Cause. There is no movement on earth that has better opportunities than are thus bestowed on Spiritualists.

The more liberal Secularists now are anxious to incorporate Spiritualism into their system of free-thought. This lecture will be just the thing for them. We desire to send a parcel to every Secularist society. For this purpose we invite subscriptions, or our friends may serve the Secularists in their own localities. Those who intend doing so will kindly report, that we may not serve the same places.

Mr. Colville's many friends will no doubt do their best. All orders with remittances should be received on Wednesday next.

"SEED CORN, No. 4."—NEW EDITION.

With this week's issue we present our readers with a specimen copy of a new edition of this most popular and useful of all tracts on Spiritualism. To save postage we use thin paper, but the usual edition is printed on excellent paper. We have taken the liberty of printing at top the announcement of our Bradford friends, to show how it can be adapted to any locality. We have many other publications that can be thus utilized. By adopting such means, a knowledge of local operations may be greatly extended. Tell us what we can do to help you: we have many useful agencies at our disposal, which we are prepared to confer on the Movement on the easiest terms possible.

As suggested by Mr. Clarke, we have in years past reprinted in tract form many discourses and articles from the MEDIUM, and the attempt has proved to be the most unsuccessful of our publishing operations. We have some thousands on our shelves now. The Spiritualists will not buy. The MEDIUM at a halfpenny is the cheapest and best document on the Cause ever offered, and yet it is not too largely patronized. Can any remedy be discovered for Spiritualistic apathy?

THREE YEARS OF IT.

With this issue we commence the fourth year of this paper, printed with our own hands at the Spiritual Institution.

They have been three terribly painful years: work night and day, early and late, Sunday and week days,—and all for an idea! To-day we have not one penny to show for it in a financial sense.

By this labour the Spiritual Institution and the MEDIUM have been saved, and the Movement freely avails itself of the sacrifice: the crushing enslavement of one poor family. Our boys are now men, and they expect to be doing something to start them in the world, and not grovel their best years away printing a paper for the Spiritualists.

A dear one who has willingly toiled by our side till her constitution has been injured, cannot stand this always. Is it necessary that there should be human sacrifice in this boasted age and Spiritual Work?

Remember! we have other avocations besides Spiritualism, and actually earn our living outside of the "Cause." We have done so always. In fact our business prospects have been blighted by the ruin that the Cause has plunged us into.

But it is not the Cause altogether that is to blame. It would be a libel on the angel-world to suppose such a thing. What did a spiritual worker fearlessly say in the olden time? "Alexander the coppersmith did me much evil!" Harm comes not from those invisible teachers who stand over us and sustain us. It comes from vile and selfish mankind, who are the instruments of a spirit-power in sympathy with their motives. During these last eight years the battle between these two spiritual forces has been raging. The conflict is past, but the indemnity rests on our shoulders.

We have repeated this before, fully, and it has never been denied. It is well known that, led on by one who has now turned apostate, a powerful party was formed in the north to crush us by defamation and the establishment of a rival organ. In London a more painful case occurred, which our readers will remember with horror. Another organ was started. The Cause has been depleted and thousands of pounds have been spent to upset and supplant us, while we have gone steadily on with our duties, and bearing the cross thus so ruthlessly imposed.

We speak not in anger or revenge. They knew not what they did: "Father, forgive them!" It is easy to spread ruin and desolation, but who will lift off the consequences from innocent shoulders? Is it fair that their crushing weight should remain on the permanent worker, who has been sustained through it all? If one-fourth of what has been spent to do the other thing, were forthcoming to repair damages, it would be a grand thing for Spiritualism.

We urge that such a state of things is not honourable to the Spiritual Movement. It is the interest of every Spiritualist to see that the credit of the Movement is sustained; it should be the interest of every Reader of the MEDIUM to see that their friend, who so freely labours for their benefit, should be treated as you would a neighbour. Is not this religion?

It was on a Sunday evening, three years ago, that we commenced type-setting, and by 5 o'clock on Monday morning we had conquered the first article in our first home-made issue, never having set type before. Our steadfast friend, "Scotch Gardener" had spent the day with us, and saw us begin. The other day he sent the following verses illustrative of the treatment accorded to us by Spiritualists, when compared with the results of Salvation Army tactics:—

I've just been thinking 'bout the good old Cause,—

As old as man, and yet it seems quite new;

How grand are Nature's never-swerving laws,

To those who love her, and who know it's true:

That the beloved ones who've passed through the jaws

Of Death, return and tell us what they do.

And how they cheer us on our rugged road,

And draw us near, and nearer still, to God!

The Clergy say it is the Devil's work.

A great deal's laid on that strange myth, the devil;

In Adam's time he was a regular Turk,

Since then his Sataanship has grown more civil;

Yet still within our hearts he loves to lurk,

And when he can, he's sure to make us revel

In sin, and Mediums are his tools,

And Spiritualists, of course, are either knaves or fools.

Is he a knave, who is fanned off to sleep,

By God's own angels, to enlighten man

On subjects sacred, lofty, pure and deep;

The mouth-piece of the heavenly ones, who can

Speak through his organs, that each one may reap

A crop of joy? Let bigots sneer and ban,—

The tree of Truth still grows, and shall for ever;

They may denounce it, but destroy it—never!

The man who raves about the Christian's hell,

Their burning God, and gentle bleeding Lamb;

Their plunging in the bloody fount pell-mell,

And much more of a similar nature cram

Into the people's minds, to nurse them well,

And say all else is nothing but a sham:

That man can raise ten thousand in a day,

To keep the Devil—his best friend—at bay.

But you, who are battling for the angel side,

Have want to face, besides much more uncheering,

When Spiritualists with ease could make you ride

O'er every trouble; but we're dull of hearing

The sacred calls of duty, to divide

The burden with you, while the goal you're nearing:

Oh! may each friend of truth to-day be found

To be in earnest. Please accept my pound!

SCOTCH GARDENER

THE SPIRIT-MESSENGER.

A DEFENCE OF THOMAS PAINE, AGAINST
THE ATTACK OF THE ARCHBISHOP OF
CANTERBURY.

A CONTROL BY "BUSIRIS."

Recorded by A. T. T. P., October 16, 1883.

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

The Sensitive, in trance, said:—

His is a glory which belongs alone to his great and noble efforts. It is he, who names himself the "Ancient of Days," and who bears the second position in the era of change. May God grant that His glory shall shed its brightness on our mutual lives.

Here he went under control, and said:—

Dear Recorder,—I welcome you back again, and tell you I have come in the place of your beloved guide, who will not speak, who does not speak in answer to unsupported calumny.

What is this? A deep regret is felt in your Church Congress that Christianity has lost its influence over the masses of Great Britain. For this, we say, "Thank God"; at last the fact is dawning on the highest Church dignitary, that there is abroad amongst men a leaven, and that thought is at last allowed its just prerogative. "That the working classes are not with us," is a serious statement of fact which would never have been made, could the Church have hid it from the world's knowledge. "And why are not the masses with us?" Because bad doctrines are being disseminated throughout Great Britain by deservedly obscure teachers, who are claiming the position of angel for an infidel in the past; who are placing on a pedestal of worth, him who, when in earth-life, blasphemed against the

Church and its doctrines; him who ignored Christianity and its claims, and set at naught all that men should and can alone trust to, and whose deathbed witnessed the presence of awful remorse; whose life was a scandal against morality, for his little world cried shame on his brutal treatment of her whom, before God, he had sworn to cherish for life.

"The masses are not with us; the hopes of Christianity are not theirs. What means can we take to bring them back again?" This is a very serious question, dear Recorder, for them. It is not by bringing dishonour on a noble name and a noble life that they will bring the masses with them. I can now hear from every side: "What do I mean?" He, against whom they are too willing to raise their puny protest, was a giant in comparison to themselves; and why—as you walk through the great cathedrals of this and other countries—why, I ask, is not your memory stirred by monumental eulogies on a man who worked not alone for the individual but for nations? Because prejudice forbade the perpetuation of his deeds and name. It is a maxim, that every reasonable man should abstain from maligning the dead. But the so-called dead can answer for themselves, and are answering for themselves, and what is more, are answering in a voice so potential, that you cannot realize its extent.

I do not say, dear Recorder, that your work will bear as a reward personal aggrandisement. You will never realize the great shade that your work is throwing on superstition, and on error; but as it takes each distinctive stride, we tell you, it will not be the world in which you live, that will be the first to inform you. He, your guide, has done noble work; not for the day alone in which he lived, but for all days to come. May God for ever honour him.

Take some of the letters from the pens of working men, which have appeared in the press of these last few days, and you will find that the position which they are not afraid of maintaining, they owe alone to the bold free-thought and truthful earnestness of the man, whom the orthodox are trying, but in vain, to cast dishonour on. Take one letter not predated to such an extent that reference will be impossible. This week's paper, which reiterates the news of all the daily papers, and which is called "The Echo"; you will there find a series of working-men's letters, giving reasons why the writers are not of the Christian faith, and affording a sufficient explanation why Christianity has lost the working masses of Great Britain. One * says: "When I was young and inexperienced in respect of the motives of men, I had reverence for the teachings I had received at school and at Church. By-and-bye I rubbed shoulders with the world's ways, and had to meet with manly fortitude its vicissitudes; and what did I realize? That gospel teaching was a trade, and a good one too, and the ministry of Christianity a profession; and, when I turned to the gospels themselves, I found that every class of conduct in this world could be excused by special texts. Injury from those who wilfully injure you, or, in other words, resist not him who is evil, but if he smite you on the right cheek, turn to him the left also. Experience taught me, that the very last to follow this council would be the ministers of Christianity. I wonder what the Archbishop would have to say on that text, which says, 'Man cannot serve two masters; ye cannot serve God and Mammon,' knowing that for the little he did for his God, that he was in receipt of fifteen thousand pounds yearly, wrung from hard toil and suffering. The Archbishop would facetiously answer: 'I would not choose that text for a sermon; I would rather dilate on this: "For unto every one that hath shall be given, and he shall have abundance; but from him that hath not, even that which he hath shall be taken away." Yes, and there is no doubt that he could make a better sermon on the last text than on the first.'

The Church regrets that the working classes are not with them, and say that to-day infidels are in the position of angels. This is because the alleged infidel appealed to common sense and reason; and I ask the Christian preachers themselves: Are they themselves doing this in their sermons? Are they appealing to common sense and reason? Or, rather, are they not hurling platitudes, indulging in illogical reasoning, beginning and ending on false premises? Are they not giving histories which have no foundation, and describing as science that which is but a caricature? If they are doing this, and all reasonable men know that they are, is it any wonder that he of the past, who appealed to common sense and reason, should be an angel in comparison to the modern teacher of dogmatic Christianity? It is not underrating the intelligence of the working classes; it is deliberately insulting them, and, as a consequence, there is an alienation that the world knows, and the Church to-day has had publicly to acknowledge.—"The working masses are not with us." But he, whom they try to dishonour, loved the working masses. He was of them: he was one of themselves, sharing with them their hopes, their fears, their trials; willing to give up his life for the truth. What man, I ask, has ever done more?

The day must come, dear Recorder, when that which clouds the soul, viz., prejudice, will compel men to speak the truth of the great men of the past. There is no name throughout England's history greater than his, whom they are trying to dishonour, for he was an Englishman; but if the dogmatic

Christian or the cowardly autocrat do not revere his memory, there are left the working masses of his native land; those, who are to-day realizing that he was one of themselves, the greatest of them all. If they, to-day, are poor, so was he. If to-night they have to go to their beds hungry, so had he. His knowledge was not deeply classic, his principal study being man; man like himself. He considered that a man who could tell a lie would not be backward in writing a lie; that any printed matter was no evidence of its truth, but was as equally liable to be called before the bar of reason as any viva voce assertion. His work for his fellow-man commenced in his green youth. His principles were as steady as nature's laws, which seldom err.

This is the case with man. Life is full of chances. The world contains many places. There are some born to own an unlimited number. I was going to say fill (as you may notice) but they do not fill an unlimited number. They can only fill one place amongst men, but they take jealous care that none other shall fill those places with their own, hence springs the reforming radical amongst men. His basis for radicalism is: "I have nothing: men surrounding me have more than they need." But how seldom there is faithfulness attached to this radicalism. By-and-bye he who had nothing acquires property, and his radicalism changes into conservatism. He has something to guard, something to lose, and there are thieves and robbers, and he believes in the punishment of these crimes. The old cry of Liberty and Fraternity has lost its savour, and acquisition of property has made of him another man, and he has given up his early utopian ideas. But this was not so with him whom they are trying to dishonour. Always faithful to himself and his fellow-men; turning to those around him, he said: "An innate consciousness tells me that what surrounds us now will not always be. The hand of poverty will not be stretched out in vain in the coming by-and-bye. Man must progress, and grow greater and greater. Their present must be filled with happiness and their future with grandeur. The reign of injustice, superstition, and legalized cruelty cannot last for ever. The day must come when justice shall divide Church and State, which at present is an unholy union." I ask you to think of this, to dwell on these words of prophecy!

He left the land of his birth under the great hope of change, and found a home in the colonies of England, the British American States; and then he had a grander dream than that of Jacob of old. He found a people praying to be allowed to live, a people bending under the yoke of an English tyrant King, half fool, half knave; yet he was George the Third, by the grace of God; and when he made known this possibility, the men of the new world looked on him as an angel indeed. Then came that celebrated and unique political pamphlet termed "Common Sense." This work laid down the right of the masses to think, speak, and act as one man. He denied that God gave any power to anyone to reign over his fellow-men. He believed in the equality of the human race. He believed in the sacred fire of human liberty. He did not believe in the prerogative of kings. Had he stopped in his work, when the Americans, through his means, were enabled to class themselves as free and independent states, all the populous cities throughout the States would have had their Paine Monuments, and men would have revered him as an angel; but he could not rest in making known only a part of truth. Then came on the world his "Rights of Man." How grand, how simple, how heaven-like. Take that portion which the Attorney-General used in his indictment, and for which he pressed for heavy punishment: "All hereditary government is tyranny. An hereditary crown places mankind in the market as heritable property, for if there is an hereditary master, there must be an hereditary slave." Is there anything, I ask, illogical in this reasoning? Yet for this he was libelled for life, convicted, a price set on his head, and the Church demanded the curses of the faithful on his head.

What did he care? He first showed men their rights. He pointed out the way to a common-sense mode of thought. He attacked the rights of kings; but his work was not done, his greatest work was still to be performed. His last attack was still to be made, and that against the most pretentious amongst men, the priests of his day. Then he gave to the world his "Age of Reason," and for this they have heaped on his head the vilest and falsest of calumnies, from the date of its publication to the present moment. For this work to-day he is branded as the cause of the alienation of the working classes. For this to-day he is branded with the name of infidel. But if there walked on earth a man who truly honoured his God, that man was your guide; who honoured God not with lip service, not through hypocrisy and false doctrine; but who, when on earth, lived in God and God in him. If his fellow-man was hungry, he fed him according to his means. He added to the joy of all around him. His hand was always ready to help the helpless, and I tell you that he who is doing this "is of God, and God is in him." Let him profess what religion he likes, that man is proceeding heavenwards, irrespective of any priestly teaching. What matter the few weeds of doctrine or creed on the broad ocean of humanity; they cannot impede its tides or alter its changes. He knew, that a fact was worth a thousand suppositions, and he whom they branded as infidel forced the Church to become better. And yet, of this champion

* See "Echo" of the 16th instant, a letter signed "A Non-Church-goer."

of human liberty, what do his detractors say to-day? He whom God hath chosen to herald in the dawn: How do men of the present speak of him? They are trying to vilify his courage and his honour, because "the working masses are not with them." He could not believe that One was Three, or Three were One, or that One and One was nothing. He could not believe anything against his reason, and for this the Church condemns him. It was once asked of him: "What system of religion would he believe in?" And he said: "I can only answer negatively: Any system of religion that shocks the mind of a child is not a true religion." Oh, splendid text against religious pretensions!

He himself believed in the Almighty Creator of all. His faith in immortality never wavered. He knew that the hope of immortality had been an ever-flowing sea, bounded alone by the shores of endless time. He knew of the future; not through revelation directed to himself, but through that innate consciousness which is inherent in all men. Before he wrote his "Age of Reason," the world had honoured him, but priestly anathema then changed friends into foes. He had the boldness to think; he could not believe anything ridiculous, and be happy under the faith; if he was to be anything in life, it was to be honest. To-day the masses are not with them; and the press teems with the opinions of working-men. At one time in the world's history, the law was, that he who willingly and maliciously denied the Saviour, Jesus Christ, to be the son of God, or denied that there were three Gods in one God, should suffer in the pillory, should be muled in fines; "subject to imprisonment, and should be branded and bored through the tongue; and if still contumacious, should suffer death without the great benefit of the ministers of Christ." He whom the Church has branded as infidel—What was his crime? Away with your Bibles and your creeds, and instead of them give us Justice, Charity, and Liberty!

May God bless him! They may try and throw mud on his honoured name; their vile calumnies can harm him not; for he is with and of God still. His eternity is full of glory, and his future the very sunshine of God's favoured ones. Honoured by the angels of heaven, and loved by the majority of the masses of Great Britain, and of the free and independent masses of America, the two greatest powers existent in your world. There was no hypocrisy in his nature, and yet they say he feared to die.

Dear Recorder, I stood then by his bedside. The orthodox, like birds of prey, hovered round his bed, and he, who had served the world so well, whose every thought for seventy-three years of life-experience had been for his brother man: this man's transition from time to eternity is said to have been in fear and trembling. This is a culmination of calumny, too vile to be contradicted. The perfume of grateful hearts for the liberty he had bestowed, for all he has yet to accomplish, is ascending to the throne of Almighty God.

The masses are advancing; orthodoxy regrets the fact "that the masses are not with them." Your Angel-guide rejoices that his prophetic utterances of the past are becoming the facts of the present time. The world is better for his having lived on it. He was great in his love, and his advanced thought. Slander cannot militate against any of his great and noble deeds. Soon, in the immediate future, in a very few years, and the world shall know him as their Prince of Peace; for the world is still his field of labour; to benefit humanity is still his religion. Hasten the day, O God! Already are the working masses on our side.

May God bless you. Still work on. The fruit has ripened, and is falling all around, and men are eating of it and feeling refreshed. Make them stronger. You can do this, God helping you.

Busiris, the Ancient of days, bids you good night.

Never did truer nor more expressive words come from man's mouth than those said to have been uttered by his Grace the Archbishop of Canterbury, at the Church Congress in this year: "*The masses are not with us.*" This is evident to all, who do not wilfully shut their eyes. The masses are either reasonable free-thinkers or foolish fanatics, taken up by spasmodic religions in the shape of Salvationists, Revivalists, and those sects who play on the passions of unthinking humanity. But why should the good Primate go out of his way to vilify the memory of a man, who in his day did more to advance civilization than all the priests of all and every denomination, from A.D. 1 to A.D. 1883, have ever in the aggregate done? He taught men to think. His clerical opponents would have man abnegate thought, and put in abeyance the noblest gift from his God. If soft words do not butter parsnips, harsh words do embitter feelings. Why, my good Primate, rake up conjugal differences, or attempt to get up the old lie of death-bed remorse? The same idle story has been told of Volney, of Voltaire, Gibbon, Hume, and other free-thinkers, who have passed on, and I have no

doubt will be told of Huxley, Tyndall, Herbert Spencer, and every other man of the present day, who dares to think.

You, my Lord, will have a happy transit from hence into eternity, if the world closes as calmly on you as it did on Thomas Paine. He passed away to find in the higher life that he had been doing service in the cause of humanity. You will pass away and discover, that however good your intentions, you have been living a great blunder. Personally I prefer the character given by the "Ancient of Days, Busiris," to that which you give. He speaks from actual knowledge of the man; you speak from idle report, greedily picked up by you and your cloth.

Let me tell you, the masses will be less likely to be with you if they find you vilifying a man whose memory they adore. This is not wise in a worldly way; much less will you find it so hereafter. You can bring the masses with you, if you go the right way to work. Let your cloth cease urging unreasonable faith, and take to the good work of raising up the wretched from ignorance and teaching them to be human. If you want to get the masses with you, follow more the course your good Dean Stanley shadowed out. The attempt is worth making.

PROGRESS OF SPIRITUAL WORK.

MACCLESFIELD.

On Sunday last, October 21, Mr. Colville delivered three inspirational discourses in the Free Church, Paradise Street, Macclesfield. The services were held at 10.30 a.m., 2.30 and 6.30 p.m. The attendance was good on all occasions, particularly in the evening, when every sitting was occupied. The subject treated in the morning was: "The Second Coming of Christ viewed spiritually," in which an answer was given to a gentleman belonging to the "Catholic Apostolic Church," who styles himself "An Evangelist, serving under the Lord's restored apostles," who has been giving a course of Monday evening lectures in the Town Hall, telling the people to expect a literal coming of Jesus in the clouds of heaven, prior to the utter destruction of this planet, which he is daily expecting. The teaching given through Mr. Colville completely refuted the positions taken by the "Evangelist," and explained the true coming of Christ to be a coming of the spirit of truth into the hearts of men, until the law of love, which is the veritable "Prince of Peace," shall rule all nations. Many allusions were made to the 14th chapter of John's Gospel, where Jesus speaks of sending a comforter, and also coming himself to his disciples to comfort them; and also Acts ii., where Peter says that the prophecies of Joel concerning "The great and terrible day of the Lord" were fulfilled on the day of Pentecost. The lecturer reviewed the gospel statements concerning the nature of Christ's kingdom, which must assuredly be that "kingdom of heaven" to which such constant allusion is made, and then went on to remark upon the unfulfilled predictions of Dr. Cumming, and others who foretold the date of the end of the world several times; ending with some very plain and eloquent words upon the text taken at the beginning of the discourse: "The day and the hour knoweth no man."

In the afternoon a very interesting and instructive address was delivered upon "The religious education of the young." Spiritualists and all liberal thinkers were forcibly reminded of the great need now existing of centres of unsectarian spiritual activity, where children can be instructed in those beautiful principles of spiritual philosophy which children gladly embrace if they are presented to their minds in their native simplicity, uncontaminated with sectarian accretions. A Sunday school is already held in the Free Church, Macclesfield, and the exercises are very interesting. It is a very pleasing feature of the services in that place to see so many children and young people present, and to hear the sweet singing poured forth by a large choir, composed almost entirely of juvenile voices.

Mr. Colville named and dedicated three little boys during the afternoon service. The ceremony was simple, pleasing, and impressive.

In the evening, "Miracles and Prophecies" were very ably expounded, and we were glad to hear this eloquent inspirational speaker, while giving due place to the importance of phenomena, put the moral aspects of spiritual teaching, beyond those phases of spirit-communion which when separated from intelligence and morality could be sadly perverted to evil uses. The lecture was pronounced by all who heard it as one of the finest to which they had ever listened. At the close of this service another child was named and dedicated. In the hands of Mr. Colville, this service loses all its sectarian character, and is indeed a beautiful and spiritual rite. The poems were choice and appropriate.

BERTHA.

COMPLIMENTARY TEA MEETING AT THE TRINITY HALL, 83, CHAPEL STREET, SALFORD.

On Monday evening last, a select gathering met to take a parting leave of one of the honoured members of the Manchester and Salford Society, in the person of Mr. J. Hatherley, who is leaving this district for the City of York. The gathering partook of a social tea meeting, subsequent to which the chair was taken by Mr. Brown, the newly-appointed president of the Manchester Society of Spiritualists.

In opening the meeting the president spoke for some time upon the merits of our friend, who, with his wife—we were told—were both mediumistic, one of whom was developing into a fair clairvoyant. The men in connection with the Manchester branch of the Midland Railway, will doubtless miss one from their midst, whom many of them will live to honour. The Manchester Society wished them God speed in their new sphere of labour and usefulness.

Miss Goodall, accompanying herself upon the piano, sang, "I was only a simple Flower." This is a young yet rising artiste in connection with our movement, and one whose attainments are quite in keeping with the developed phase of a spiritual principle emanating from the parent stock.

Mr. Crutchley, one of the vice-presidents, next made a short speech, conveying to the meeting a sense of his sympathy and goodwill to our friends.—Mr. I. Thompson followed, and with a few kindly words of sympathy and commendation, wished the blessing of the spirit world, wherein those unseen forces manifested themselves, might silently operate upon him in his new sphere of labour and usefulness.—Mr. Shaw, of Pendleton, said that meeting was one which would be remembered for their whole life.—Mr. McNamara, introduced to the meeting as a new-made Spiritualist and a new clairvoyant, enlivened the proceedings by ably rendering the song—"In days of old."—Miss Goodall, again accompanying herself, sang "Juanita."—It was now Mrs. Brown's turn, who in deep feelings of sentiment expressed her sympathy, referring to personal favours received at a time when most needed.—The president read a post-card from Mr. J. E. Lightbown, excusing his absence, and wishing a successful meeting.—Mr. Kershaw, Oldham, spoke of the benefits of Spiritualism as a labour of love.—Mr. Goodall, the honoured father of the young lady, felt he could not go away without adding his testimony to the brotherly sympathy of Mr. Hatherley, and was proud we had such a meeting as this to do him honour.—Mr. H. Ross, pithily added his testimony and good wishes to our friends.

Mr. Hatherley was next introduced to the meeting to "give his parting words." The effect was too much, for after a word or two he resumed his seat. The company then joined in singing, "There are angels hovering round," when he again got upon his feet and spoke of some of his experiences. He had a principle, and always had; if he found anything true he would fight like a man for it. He had fought single-handed many work-mates, who first snubbed, and who lived and learned afterwards to bless and thank him. He wished God to bless them all; and again resumed his seat.

Mr. McNamara sang, "O, give to me a Home in England."—Mr. Thompson was asked to respond on behalf of the Secretary who, being a lady, manifested a reticence and shyness, after which he sang "Wait till the clouds roll by," which receiving an encore, responded with "Silver moonlight winds are blowing."—Mr. Brown, under control, closed this part of the meeting with a benediction, after which the room was thrown open for simple games, until a late hour. Thus closed a happy and congenial gathering.—OWD JONATHAN.

PENDLETON.—Room, 48, Albion Street, Windsor Bridge. On Sunday last, Mr. Brown, of Manchester, conducted the first of a series of opening discourses. The speaker commenced by saying he would throw out a few hints for our encouragement; and spoke for an hour on the future prospects of Spiritualism, and declared the object of the spirit-world was to benefit us intellectually, morally and physically; declaring that Spiritualism came at the right time to emancipate the world, and to usher in a bright and glorious future. Our next service, on Thursday, the 25th inst., by Mr. Colville, to commence at 8 p.m.; and on Sunday, the 28th inst., at 2.30 p.m., by Mrs. Groom, of Birmingham: to be followed by a Tea meeting, on Thursday, Nov. 1st, when we expect Mr. Brown and Mr. Colville to be present. Tea on the table at 7 p.m., prompt. Tickets 6d. each.—W. C.

MANCHESTER.—On Sunday last, our platform was filled morning and evening by Mr. Johnson, of Hyde. The chair was ably filled by one of our vice-presidents on each occasion. The subjects were chosen by the audience. That in the morning was "Eternal Torments," which the guides treated in an able manner for nearly an hour. In the evening they discoursed upon "Spirit-Life and Material Life, and their Relations to each other." The subject was fairly handled, and in some parts so carried the sympathies as to produce a "hear hear" from the audience; the guides closing their subject with a verse of poetry and a farewell. On Sunday next, Mrs. Groom, of Birmingham. On the following Sunday, Nov. 4th, after the evening service, a special meeting of the members will be held, when every member's attendance is particularly requested.—E. HESKETH, Sec., 130, Radnor Street, Hulme.

BATLEY CARR.—On Saturday, Nov. 3rd, a Tea and Entertainment in aid of the Children's Lyceum, will be held in the Spiritualists' Meeting Room, Batley Carr. Tea on the table at 5 p.m. Entertainment to commence at 7 p.m., which will consist of overtures and solos on the violin, recitations and readings. A Dialogue written specially for the occasion, showing the superiority of the teachings of the Spiritualists' Lyceum over the ordinary Sunday Schools, will be introduced. Also, Mrs. Ingham, of Keighley, is expected to be present, and, as the Children's Lyceum at Batley Carr was formed through the recommendation of her guides, it is expected that they will have something more to say on the subject. We hope that all friends will make an effort to be in good time, as the programme is a lengthy one. Tickets for Tea and Entertainment: adults, 9d; children 4d; to be had at the door.—ALFRED KITSON.

SUNDERLAND.—At the Avenue Theatre, last Sunday, Mr. MacDonald, of Newcastle, afternoon and evening, gave capital addresses to very fair audiences. He took for his evening discourse "Popular Theology," which he very ably compared with the teachings of Modern Spiritualism; and he completely kept his audience spell-bound during its delivery. But at the close they burst forth with such a hearty round of applause that must certainly have very much cheered and gratified this able lecturer. Next Sunday, Oct. 28th, the platform at the Avenue Theatre will be occupied by Mr. Campbell, of Sunderland, at 2.30 p.m., and by Mr. Thos. Ashton, of Newcastle, at 6.30.—G. H. PYNE JONES, Sec. M.S.E.S.

BIRMINGHAM.—At Oozell Street, last Sunday evening, Mr. Huskisson gave some spiritual readings from Andrew Jackson Davis's works, on the spiritual body, and its substance, its birth into spirit-life, with a vivid description of the passing of the spiritual from the physical on the battle-field and from the scaffold. It was very interesting, and the audience, though small, was very intellectual, and listened very attentively. Mr. Huskisson, who is a powerful reader, makes his readings very attractive, and many Spiritualists might make themselves useful, and do a good work when we are short of lecturers. We cannot always put first-class lecturers on the platform, and these readings are good substitutes. Miss Allen will lecture on Sunday next.—COR.

GUILD OF THE HOLY SPIRIT.—The following order of service for November 1 and 2 has been approved by the spirits who have been consulted. 1. Opening Hymn, "How pure at heart," "Spiritual Lyre," No. 51. 2. Lord's Prayer and Collects. 3. Litany of the Holy Spirit, "Hymns Ancient and Modern," 470 (omitting first verse). 4. Short reading from some devotional work. 5. Faber's Hymn, "The memory of the dead." 6. Address, to be followed by seance, if desirable. 7. Concluding Prayers, Hymn from "Spiritual Lyre," and Benediction.

SOUTH DURHAM.—Sunday last was a grand day at Gurney Villa. In the afternoon Messrs. C. Lupton, Eales, Dunn, De Main, Cockburn, and others gave their experiences of Spiritualism very acceptably, which were very interesting. At 6 o'clock the Hall was full, Mr. Hills presiding. Mr. Hopwood gave an invocation, after which Mr. Oyston gave a splendid address on "The Philosophy of Spiritualism," which was well given, and evidently gave every satisfaction. Mr. De Main's guides then followed, on "Spiritualism, the Iconoclast," in his usual style; after which the meeting was brought to a close by Mr. Hopwood giving a poem on "Thomas Paine." Thus we celebrated our Third Annual Meeting.—JAMES DUNN.

MR. WARE'S WORK AT EXETER.

Dear Editor,—Not having seen any answer to that very modest appeal of Mr. Ware's some weeks since, for assistance to enable him to carry on the grand work he is engaged in at Exeter, I was in hopes some abler pen than mine would come forward and espouse his cause. However, with your kind permission, I will make a beginning. I am aware that few persons are able to conceive, or form the least idea, of the vastness of the work that Mr. Ware is engaged in or the conservative character of the people of Exeter, generally speaking; and if he has been able to draw out so high a dignitary of the Established Church as Canon Lee, it is proof to me he is waking up the dry bones of the spiritual church of Exeter.

I, being a native of that city, well know the great opposition Mr. Ware has to contend with. When I think of one man going to a cathedral city and facing the world with such unpopular teachings as Spiritualism, it puts me in mind of John the Baptist crying in the wilderness. But then I well know that he is not alone. He has the angel world at his back to support him in his arduous work; and I know it is impossible to keep truth in the background if we will only keep Mr. Ware supplied with funds to carry it on. I think it is the duty of every Spiritualist that can give ever so small a mite, if it is only a copper or a stamp, to do his part; and I hope that we shall be able to send down not only £10, but such a sum that will make Mr. Ware's heart leap for joy, and let him feel that Spiritualists and the world are looking on at his grand and glorious work.

Please record our subscription for 10s.—Yours most respectfully,
JOHN AND E. NORMAN.
37, Walbrook, E.C., October 21, 1883.

TO ALL MY FRIENDS IN ENGLAND.

I cannot but feel pleased when I peruse the very kindly letters which have appeared recently in the MEDIUM, concerning my proposed speedy return to America. All who know anything of the nature of my work will understand that, as my movements are directed by my invisible friends, I cannot accept or decline any offer which may be made to me without their sanction. As matters stand with me at present, I am not in a position to enter into any protracted lecture engagements with any society or company of friends who may desire to secure my services. I am, in every sense, living from hand to mouth at the present time, considering both the good and the evil of every day as it passes sufficient unto that day. Personally, I have no choice as to whether I stay here or return to America. I must go where the invisible directors lead me, and I am sure there is an ample field for constant industry on both sides of the Atlantic. I am under a promise to return to Boston if certain conditions are complied with on the part of my friends there, but unless the friends there see their way to the establishment of a reformed society, perfectly free from the evils arising from trustees, title-deeds, acts of incorporation, and other "galling chains and fetters, with all the pomp of wars," I shall certainly not return to that city. A certain clique managed to get possession of the name of a society while the great bulk of the original members will not work in the society as it now exists, but are determined to have an independent platform and public meetings conducted in accordance with their views. Now if these people, numbering several hundreds, having gone so far as to send me a particular request to go back and be their lecturer, which they have already done (I have the paper in my possession with between 200 and 300 signatures, which I will show to anyone who desires to see it), choose to take a good hall and invite me to its platform, I am compelled to accept their offer, as my spirit guides as well as myself entered into a provisional agreement with these same parties in the persons of their chosen representatives, just before I left for England; and my expenses in coming to England were defrayed by Boston friends, with the understanding that they would have me back among them again when they sent for me. I think my English friends will appreciate my position, and I am sure they would be the last people in the world to advise me to act dishonourably to sincere and generous friends, who have been true as steel for over five years to myself personally, as well as to the work in which I am engaged.

If my English friends really appreciate the utterances which fall from my lips on the platform, they can show their appreciation so well in no other way as in circulating the printed lectures to the utmost of their ability. I wish most earnestly that every friend of mine who wishes to help on the spiritual work for which I am the instrument, would send to Mr. Burns an order at once for the lectures as they come out, and sell or give them away as opportunities and means allow.

I also wish it to be known that I am writing a novel, under inspiration, and that I shall have it published as soon as I get 1000 subscribers at 2s. 6d. each. All subscriptions must be sent to Mr. Burns, or to me, at 4, Waterloo Road, Manchester. I hope to go to press in a few weeks. The work will be just as much a spiritual publication as any book ever published as spiritual literature. This Tale introduces extracts from lectures on an immense variety of topics, which are heard by the heroine and the hero, both in chapels and spiritualistic halls. All the reformatory topics of the day are introduced in the popular form of dialogue; a multitude of questions are raised and answered by the strange unknown power, which makes a cultivated lady, a member of the Church of England, compel a clergyman to renounce orthodoxy and become a worker in the Spiritual Movement. This "unknown force" turns out to be the spirit of the late Vicar of the parish, in earth-life a most benevolent though orthodox man. The heroine herself develops singular mediumistic powers, and through their exercise an innocent man is cleared, and a confession of guilt made by a controlling spirit is seen to help heavenward the earthbound one, who is suffering deeply out of the body for his selfishness, injustice, and greed.

Everything related in the book is veritable fact. I have invented nothing. I have written history in the form of romance, because I am not at liberty to publish as history the facts relating to persons now living. Perhaps some who will read my book will know their own portraits. I have tried to put all my friends into the tale, but the names, localities, and times are so thoroughly changed, that while every fact is true to the life, the work is throughout in the form of a popular novel.

Who will be my first subscribers?—Believe me, in the interests of truth, your sincere friend and co-worker,

W. J. COLVILLE.

LEICESTER: Silver Street Lecture Hall.—On Sunday evening last, Mr. Bent delivered an inspirational address to a good congregation. The subject that the spirit-guides took was "The Philosophy of Death." It was a very touching and effective discourse. Sunday next, Mrs. Barr, of Hedsford.—R. WIGHTMAN, Sec., Mostyn Street, Hinchley Road, Leicester.

MEETINGS, SUNDAY, OCTOBER 28th, 1883.

LONDON.

SPIRITUAL INSTITUTION, 15, Southampton Row, at 7.
Tuesday, Mr. Towns's séance, at 8.
EDGWARE ROAD.—52, Bell Street, at 7, Mr. Dale: Readings and Experiences.
MARLBOROUGH ROAD.—Circles at 167, Seymour Place, at 11, Mr. Hopcroft; at 3, Mr. and Mrs. Herne. Monday, at 7.45, Mrs. Hocker; Thursday, at 8, Developing Circle; Friday, at 7.45, Mr. Towns; Saturday, at 7.30, Mr. Savage. J. M. Dale, Sec., 50, Crawford Street, Bryanston Square.
CAVENDISH ROOMS, Mortimer Street, W., at 7, Mr. J. J. Morse: "Place in Spirit Life."

PROVINCES.

BARROW-IN-FERNES.—75, Buccleuch Street, at 6.30.
BATLEY CARR.—Town Street, 6 p.m.: Mrs. Dobson.
BEDFORD.—King Street, at 6 p.m. Wednesday, at 7 p.m.
BELPER.—Lecture Room, Brookside, at 6.30.
BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Mr. H. Briggs.
BIRMINGHAM.—Ozwell Street Board School, 6.30: Miss Allen.
BISHOP AUCKLAND.—Temperance Hall, Garney Villa, 2.30 and 6.
BLACKBURN.—Academy of Arts and Sciences, Paradise Lane.
BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, 2.30 and 6 p.m.: Miss Harrison and Miss Musgrave.
Wade's Meeting Room, Harker Street, Bowling, at 2.30 and 6 p.m.: Mr. Armitage.
Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30 and 6 p.m.: Mrs. Gott.
EXETER.—Oddfellows' Hall, Bampfylde Street, 6.30, Rev. C. Ware.
GATESHEAD.—Central Buildings, High Street, 6.30.
GLASGOW.—2, Carlton Place, South Side, at 11 and 6.30. Lyceum at 5.
HALIFAX.—Spiritual Institution, Peacock Yard, Union Street, at 10.30, Mrs. Gregg.
Central Hall, at 2.30 and 6.30, Mrs. Britten.
HETTON.—Miners' Old Hall, at 5.30.
KEIGHLEY.—Spiritualist Lyceum, East Parade, 2.30, and 6.30: Messrs. J. Wright and A. Morrell.
LEEDS.—Tower Buildings, Woodhouse Lane, 2.30, and 6.30: Local.
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. Mr. W. J. Colville.
MACCLESFIELD.—Spiritualists' Free Church, Paradise Street, at 6.30, Rev. A. Rushton.
MANCHESTER.—Bridge Street Chapel, Bridge Street, Ardwick, 10.30 and 6.30: Mrs. Groom.
MORLEY.—Spiritual Mission Room, Church Street, at 6: Mrs. Illingworth.
MIDDLESBOROUGH.—Granville Lecture Rooms, Newport Road, at 10.30, and 6.30.
NEWCASTLE-ON-TYNE.—Weir's Court, at 6.30: Mr. Macdonald.
NORTHAMPTON.—Copper Cottage, Copper Street, 2.30 and 6.30.
NORTH SHIELDS.—Oddfellows' Hall, Saville Street West, at 6, Mr. W. C. Robson.
NOTTINGHAM.—Morley Club Lecture Room, Shakespeare Street, 10.45 and 6.30.
OLDHAM.—176, Union Street, at 2.30 and 6.
PENDLETON.—48, Albion Street, Windsor Bridge, at 2.45: Mrs. Groom.
PLYMOUTH.—Richmond Hall, Richmond Street, at 11, Public Meeting; at 6.30, Mr. R. S. Clarke: Subject: "Is the Bible useful and necessary for man's happiness."
SHEFFIELD.—Psychological Institution, Cocoa House, Pond Street, at 6.30.
SOWERBY BRIDGE.—Progressive Lyceum, Hollins Lane, 2.30 and 6.30, Mrs. Butler.
SUNDERLAND.—Avenue Theatre, at 2.30: Mr. Campbell; at 6.30: Mr. T. Ashton.
WALSALL.—Exchange Rooms, High Street, at 6.30.
WEST FELTON.—At Mr. J. Lumsden's, 15, John Street, at 6 p.m.

YORKSHIRE DISTRICT SPIRITUALISTS' COMMITTEE.

SPEIERS FOR THE SUNDAYS IN NOVEMBER.

BATLEY CARR.—Town Street, 6 p.m.
4, Mrs. Ingham, Keighley.
11, Mrs. Dobson, Batley Carr.
Sec.: Mr. Armitage, Stonefield House, Hangingheaton.
BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.
4, Mrs. Butler, Skipton.
11, Mr. Hepworth, Leeds.
Sec.: Mr. Grunwell, Lighthouse, Farncliffe, Bingley.
BRADFORD.—Spiritualist Church, Walton St., Hall Lane, Wakefield Rd., 2.30 & 6.
4, Mrs. Gott, Keighley.
11, Mrs. Illingworth, Bradford.
Sec.: Mr. Heap, 23, Sheridan Street.
BOWLING.—Wade's Meeting Room, Harker Street, 2.30 and 6 p.m.
4, Miss Harrison and Local.
11, Mr. Brown, Manchester.
Sec.: Mr. Ludlam Waddington, 22, Leicester Street, Bowling.
OTLEY ROAD.—Spiritual Lyceum, Oddfellows' Rooms, Otley Rd., Bradford, 2.30 & 6.
4, Mr. Dent, Heckmondwike.
11, Mr. Wright, Keighley.
Sec.: Mr. G. T. Stewart, 68, Butler Street.
HALIFAX.—Spiritualist Institution, Peacock Yard, Union Street, 2.30 and 6 p.m.
4, Mrs. Illingworth.
11, Mr. W. J. Colville.
Sec.: Mr. C. Appleyard, 24, Concrete Street, Leicestershire.
KEIGHLEY.—Spiritualist Lyceum, East Parade, 2.30 and 6.30.
4, Mr. Armitage.
11, Miss Ratcliffe and Mr. T. Holdsworth.
Sec.: Mr. S. Cowling, Marley Street, South Street.
LEEDS.—Tower Buildings, Woodhouse Lane, 2.30 and 6.30 p.m.
4, Local.
11, Mrs. Gott, Keighley.
Sec.: Mr. J. C. Flower, 3, Elmwood Row, Crimble Street.
MORLEY.—Spiritual Mission Room, Church Street, 6 p.m.
4, Local.
11, Mrs. Ingham, Keighley.
Sec.: Mr. John Robinson, Cross Hill, Beeston, near Leeds.
SOWERBY BRIDGE.—Spiritualist Progressive Lyceum, Hollins Lane, 6.30 p.m.
4, Mr. W. J. Colville.
11, Mr. Dent, Heckmondwike.
Sec.: Mr. Hugh Booth, Lyceum Building.

MR. W. J. COLVILLE'S APPOINTMENTS.—SALFORD: Trinity Hall, 83, Chapel Street, this evening (Friday), Oct. 26, at 8 p.m., "Clairvoyance, Clairaudience, and Psychometry"; and every Friday till further notice.

LIVERPOOL: Sunday, Oct. 28th, Rodney Hall, Rodney Street, at 11 a.m., "The true gift of healing"; 6.30 p.m., "The true theory of inspiration"; Monday, Oct. 29, at 8 p.m., Answers to Questions; also Sunday, November 21.

SHEFFIELD: Oct. 30 and 31, and Nov. 1.

SOWERBY BRIDGE: Progressive Lyceum, Hollins Lane, Sunday, November 4, at 2.30 and 6.30; Monday, Nov. 5, at 7.30 p.m.

MANCHESTER: Bridge Street Chapel, Nov. 7, at 8 p.m.

HALIFAX: November 11 and 12.

BELPER: November 15th and 3 following days.

BRADFORD: Dec. 2, 3, and 4.

W. J. Colville's address is 4, Waterloo Road, Manchester.

MR. R. S. CLARKE'S APPOINTMENTS. Plymouth, Richmond Hall Sunday, October 27th, at 6.30, subject: "Is the Bible useful and necessary for man's happiness."
4, Athenaeum Terrace, Plymouth.

MR. J. J. MORSE'S APPOINTMENTS.—LONDON: Sunday, October 27th, Cavendish Rooms, Mortimer Street, W., at 7, subject: "Place in Spirit-Life." Mr. Morse accepts engagements for Sunday Lectures in London, or the provinces. For terms and dates, direct to him at 103, Great Portland Street, London, W.

MR. E. W. WALLIS'S APPOINTMENTS.—For dates, address E. W. Wallis, 39, Upper Waltham Street, Walsall.