



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

# SPIRITUALISM.

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## NAMES: CIRCUMSTANTIAL AND SPIRITUAL.

To the Editor.—Dear Sir,—I hope your readers will unite with you in excusing me for withholding my real name on the present occasion. What I am or what I am called is quite beside the question that I now raise. I desire that the words I now write may be received and valued on their own merits, without prejudice in either direction derived from the personality of the writer. Though I write I do not altogether originate the leading thought of this trifling performance. It was on your own premises some years ago that I received, during a conversation, the primary suggestion which has never left my mind, and which lately has returned with such force that I now beg you to allow me to lay my augmented thoughts before the public of Spiritualism.

And though I am on this occasion NAMELESS, yet it is upon the subject of names that I desire to address you. What is there in a name? has been asked before to-day. The rose by any other name would smell as sweet, it has been said. But names should be definitional, descriptive, the amplitude of character embodied in one word—one syllable, it may be. With the term "rose" we unconsciously associate a certain form and character of flower, while thorn, nettle, thistle, &c., have significations of an opposite character assigned to them. In Spiritualism names of spirits and the spirit-given names of mortals are always descriptive and appropriate; that is, when these names are truly representative, and not assumed out of conceit, or for some selfish purpose. We have our "Daisies," "Bluebells," "Sunshines," "Snow-drops,"—youthful, natural types of character: simple as the flowers whose names they bear, and cheerful, innocent, and single-hearted. Then we have such names as "Perseverance," "Love," "Justice," borne by spirits of a matured and sagacious turn of mind. "Steadfast" as a spirit name frequently appears in the MEDIUM.

In the Old Testament names are found which were said to be bestowed in accordance with conditions of parentage, birth, or some other circumstance of the coming into the world of the persons to whom they were applied. The names current in civilized society at the present day are what may be called circumstantial—not spiritual—names. We have got our Hills, Dales, Mountains, Rivers, Brooks, Parks, Forests, &c. These are natural features. But many places have in primitive times received names on account of

transactions associated with them: they have been the scenes of certain acts. The persons who permanently occupied such places would be called by their names. A man's peculiarities, on the other hand, might bestow a name on his dwelling place, and subsequent dwellers might take on the name. As society advanced definite trades and callings would give names to those who followed them, and thus would spring up Farmers, Smiths, Wrights, Painters, Taylors, &c.

Riding along on the top of a London omnibus it is interesting to read the sign-boards displayed for miles side by side. There are the different nationalities indicated, the many sources of names displayed. To one who has well travelled the three Kingdoms, it is striking to observe how many names of places re-appear in the names of London tradesmen. They have all apparently originated in these remote and widely scattered hamlets, and now live side by side in the most immense village in the world, where men of the name of "London" are not infrequently met with. In Wales, Cornwall, and Scotland, many names are of celtic derivation, having distinct meanings in the original language, which are now lost to us. Thus tracing, all names might be found descriptive in origin.

That is equivalent to saying that all names are of spiritual origin. It is the spiritual element within us, that gives quality and character to our personality, and at the same time perceives and estimates that differentiating element in others. With the fact of man's spiritual nature comes the attendant one of spiritual inspiration. When man became so intelligent as to perceive the qualities of men and things, and be able to designate them, he would concurrently become the subject of inspiration. His spiritual surroundings would aid him in bestowing fitting epithets on the fellow beings with whom he came most frequently in contact. In Spiritualism we have this most forcibly realized to-day. The Indian spirits that attend on some mediums, do as they did when in the body,—they bestow names on all men and women that they allude to, in such a way as to indicate the leading peculiarity of those thus designated. Such is the primitive custom amongst ourselves. Schoolboys all have nick-names. In parts of Lancashire this custom is almost universal, as it is in country places generally. Many are called after the place where they live, or after their father, as Bob's Dick, this continuity of names running on for generations till it becomes quite a long string. This reminds one of the

Algonquin custom recited in OAHSE, when in past times names became added to one another till they were several lines in length.

I beg your pardon, Mr. Editor, for saying so much before I begin, as an orator once said. I was going to say that there may be much in a name, and there may be less than nothing in a name. Names may be purely conventional—or they may be appropriate. One thing is certain, we do not assume the names we wear. They are bestowed on us by a power over which we have no control. Many unpremeditated names have been bestowed on children by the minister mis-hearing the name given by the parent at the time of baptism. The Brothers Fowler, the eminent American phrenologists, were thus mis-named. They afterwards cut out a path for themselves in life. Was the blunder of the minister indicative of a new departure—a hitherto undetermined career? It is certain that all mankind are not equally representative of spiritual ideas in the tenor of their lives. Some are common-place people, others are extraordinary. One name may do as well as another for some, but others either create a name or wear one that well befalls them. If there be a Wisdom directing all affairs, then there must be a deep significance in all the incidents and phenomena of life. In names, as being peculiarly representative, this might be expected. Even though a man should be an entire stranger to us, we desire to know his name before he is admitted to our presence.

Now that I am ready to begin I scarcely know where to begin. As a dabbler in Theology and speculative subjects of that sort, this question of names and their significance has been one of constant recurrence. "Christ" as an official name, and "Jesus" as symbolical of Sun-worship have been brought forward ever and again to disprove the non-historical character of the Gospel personage. But there have been Jesuses many and Christs many, just as there have been Smiths and Taylors, and yet because there are trades and callings bearing these names, no sane man will dispute the fact that there are human beings so-called. My old friend, the late Mr. Hawks, of Birmingham, knew a Thomas Christ, who was a commercial traveller, representing a London firm. This Mr. Christ would scarcely have been content to retire into nonentity simply because his name was the equivalent of "grease," or "creesh," as it is called in certain northern counties, and hence the exact equivalent of the Indian Creeshna.

But my mind has been spurred into fresh activity on this question by Mr. Oxley's interpretation of "Lily." What that lady's conventional or circumstantial name may be does not appear. If a maiden lady she will be called after her father, if wed she will bear the name of her husband. Where parentages and marriages are truly spiritual the names thus derived may be spiritual also; but in this case "Lily" is, as I take it, a spiritual name bestowed on, or assumed by, the lady who wears it in the columns of the MEDIUM, and possibly elsewhere.

I would here digress again, and submit that it would be well if spiritual writers were personally unknown, and wrote only under spiritual names. No one wants to know who "M. A. (Oxon.)" is. Bearing that designation he is a writer on spiritual subjects, wearing another name he figures in quite a different capacity. But my qualifying contention would be, that he who uses an anonymous or spiritual title should only use it in purely spiritual work. When he comes down on to the temporal plane, either in thought or act, then we should be supplied with a certainty of the personal temporality from which said thought or act emanates. "M. A. (Oxon.)" as a spiritual thinker is all right, but "M. A. (Oxon.)" as a projector of Officialism and a suggester of subscriptions is all wrong, as the history of the past demonstrates.

I would return the compliment which Mr. Oxley has bestowed on "Lily," and show him that he and she are very intimately related spiritually; are, in fact, brother and sister, consorts or counterparts. The symbol of

the Osirian system was the Bull, which, as the Ox, we have reproduced in Mr. Oxley's name, which thus literally means, Osirian-like, or, after the manner of Osiris. I think, seeing the stand Mr. Oxley is taking on the question, that this coincidence of names is rather striking. I would further say that Oxley is masculine, intellectual; whilst "Lily" is feminine, affectional. He gives general or abstract form to the conception, but "Lily," as the "divine mother," gives particular personal life to her conception. This is woman's function, and it must be accepted. It is remarkable that the same word "conception," is applied both to the act of the mind and of the maternal function. These two states of mind, the Oxleyan and Lilian, are opposite. They can never actually understand one another. Man and woman are to each other a mystery, and, therefore, a perennial source of interest. When we generalise our minds and look at such matters from the neutral standpoint, we must allow ourselves to admit that these opposite points of view are necessary to a complete presentation of the subject; and that though they seem to disagree, yet they are in reality flesh of one another's flesh, and bone of one another's bone. The imperative necessity of "lover's quarrels" has become a proverb. Let us apply it to theological disputes.

Having resolved Mr. Oxley into a "myth" I will proceed to Gerald Massey. The scholars tell us that in certain old languages the vocalisation of the words is a matter of uncertainty. This appears to me to be the case with the Egyptian inscriptions which Mr. Oxley deals with in his chapters on "Egypt." You get a mere skeleton of a word, but the living pronunciation of it, and how it must be spelt in English characters, is somewhat arbitrary. In fact I see Mr. Oxley spells a proper name one way in one page and another way in another. In Hebrew I understand there are no vowels, only the bare consonantal outline to words. Without "Masoretic points" or other form of vocalization, Mr. Massey's name would be simply Ms. Even if the vowels were indicated, a slight modification of them would transform Massey into Messiah? This is an astounding result, and yet it is not a name wholly misapplied. Who having heard Mr. Massey's recent lectures can doubt it? I heard some of them, but have not yet had the opportunity of looking into his great books. He demolishes the Old Dispensation, and introduces man to the primary and old which is the ever-new. This is the work of a Messiah, a divine messenger, preparing the way for an augmentation of divine light in the mind of man. Mr. Massey's last lecture clearly showed that his system aims not at mere theological dogmatism, but at an entire reconstruction of society on the principles of righteousness. This would be a much greater work than the construction of any theological system. The true Messiah is one who has no theology at all, but teaches men how to live, and realize the truth that is in and around them.

A. T. T. P., presenting only initials, does not supply materials for my purpose. Anyone who takes up the cue, supplied by the article in the MEDIUM on his Tower, may soon find out all about it. The gentleman has indeed no reason to hide; nor does he do so; though he may prefer to use a "pen name" as a Recorder of spirit messages. This is wise, as it does not make the performance savour so strongly of the personal. It is more spiritual, in short; but the name when mythicised is as extraordinary as any. It resolves itself into the Son of Peter, which is interpreted "a rock," on which the Church should be built. And has not this gentleman built "a rock," a concrete tower, over 200 feet in height, one solid stone throughout, such a structure as has no compeer in the world. This "rock" has been erected under spiritual direction, as I gather from expressions in the MEDIUM, and it appears to be intended for spiritual purposes: in other

words, it is some sort of model for the visible Church of the future.

Now, Mr. Editor, it is rather a bold step I am about to take, but if you have no very strenuous objections, I would like to polish you off next. Pray tell us all how you feel when you are resolved into a myth? James Burns is a name which frequently meets the eye of the reader. What does it all mean? "James" signifies "a supplanter": one who demolishes things and puts new ones in their places. "James" is not an iconoclast: he does not simply pull down, but he builds up likewise; and let us hope his erections are superior to that which he takes away. As an agency in the doing away with effete ideas, and introducing in their place new and spiritual ones, the Spiritual Institution and the MEDIUM have taken a foremost place. His tendency is to keep Spiritualism on the move, by urging to improved methods. What name then, could be more appropriate than that of "a supplanter?" Of the origin of "Burns" I know nothing. At present it is a word indicative both of "fire" and "water." This at first sight appears rather contradictory, but not so. It is possibly suggestive of a man who is not well understood by many, to whom his acts and purposes appear contradictory. "Burns" in the watery sense means streamlets, brooks, rivulets. A "burn" in the North is a small river. And has not this same Burns been spiritually designated "Mountain Torrent." Then for the fiery aspect: anything that "burns" is aglow, lit up, "a consuming fire." There is a deeper significance in all this. There is the baptism of water and of the spirit. The water represents the physical man, and fire, the spirit, hence we would regard this man as a "supplanter" both on the social and spiritual planes: one who would desire to introduce improvements, not only in men's ideas but in their lives; a reconstruction interiorly and exteriorly. Recently we saw in the MEDIUM the signature—"Amy Ivy Burns," wife of the foregoing. In "Amy" we have the opposite of "James," which is executive in its tendency, and would, therefore, be regarded as harsh and impetuous. In "Amy" we have gentleness and love: the womanly, plastic force of creation, which causes growth on the new basis established by the Supplanter. The term "Ivy" is a spiritual name: and it denotes new growth on old ruins. So that that which was tumble-down and repulsive, becomes picturesque and beautiful: no longer useful, but a pleasing feature in the landscape, connecting the present with the past. Through this avenue the spirits of antiquity can operate in guiding the restitutions associated with the changes of the present. These are surely names of wondrous significance.

Duguid is a remarkable name. The first syllable means "God"; the second, a guide, good-giver, or the Lord. Lords in the spiritual hierarchy are the earthward representatives of Gods, and therefore the more immediate guides of humanity. The name, then, conveys the idea of God, or the Supreme Spirit, the light and teacher of man, in place of the echo of tradition and the influence of inferior and self-seeking spirits.

But other names occur that present spiritual powers in a multitude of aspects. As Armstrong we have a staunch and consistent defender of the medium. Fair-lamb was protected, but it has been said, "You should not whistle till you get out of the Wood," for therein dwell bears, wolves, and treacherous animals. Monck was too much of a monk, and wrecked his spiritual vessel on the rocks of professionalism and sacerdotal fudge. Morse means "death," a medicine which "cures the horse till he dies." Moses, as a would-be law-giver to the Spiritualists, is not quite so satisfactory and successful as his ancestor was in dealing with the Israelites; but after all, he is said to have led them into the wilderness and left them. Then we have our Farmers (Medium and otherwise), adroit at running the shop. Then there is Walker—on the move: Spiritualist, Atheist, one thing after another. Was "Hooky-Wal-

ker" any relative? All those who have given themselves airs in Spiritualism have not remained a "Joy for ever."

Looking across the Atlantic the grand pioneer of Modern Spiritualism is Andrew Jackson Davis. If David signify "love," then Davis is possibly a word of cognate meaning. His father gave his two first names after old "Hickory," one of the fathers of the American Republic. These qualities of love and steadfastness have been truly conspicuous in the life and works of Mr. Davis: he has laboured out of the purest motives, and in response to his highest attractions, and his light has been the one basis of spiritual ideas, as far as his realm extends. Curious enough, his wife Mary was once a Mrs. Love. The false love became the true one, and the bitterness of life was exchanged for the sweets.

William White, a pure and beautiful name, was ominous of useful spiritual work in the establishment of the "Banner of Light." But he has been succeeded by Rich, and Spiritualism has retrograded: the spiritual fervour of early days has given place to professional strife and mercenary ambition. American Spiritualism groans for deliverance. It will come. Ever the right comes uppermost.

Fox is the family name of the first mediums in the phenomenal movement; and it must be confessed that mediumship is the "foxy" element in the Movement. But the name is hereditarily a spiritual one. I saw a paragraph some time ago referring the ancestry of the Fox Girls to George Fox, the first Quaker. But he was not a mere professional phenomenal Spiritualist. A self-sacrificing fox would be a benign creature; but when it is a fox without spiritual grace, it is not to be relied on. Therefore, the exercise of spiritual powers should always be associated with a true motive, otherwise the result is opposed to spiritual ends and uses. The "fox" must be under the control of a higher power.

One other American name is significant: that of Dr. Newbrough, through whom the New Bible, OASPE, was given. Its aim is to construct a "new borough," or abiding city for man on earth. This book seems to be in harmony with the writings of A. J. Davis and the true purport of Spiritualism. Davis wrote on the natural plane. OASPE is on the spiritual, and they both aim at the same result in human life.

In every picture there are neutral colours, which bind the more prominent tints together, and give harmony to the whole. In this useful capacity the name of Brown bears a good reputation. Though surrounded by party spirit of the strongest kind, there are those of that name in prominent positions, who have been able to maintain a just and equitable relation to all the diverse party colours ranged around them.

I have much "Philosophy" behind all this, but I fear your space will cause you to cry, Hold! Let us place ourselves a hundred years hence, and on looking back, how much of present Spiritualism or Spiritualists would be visible, and in what aspect would they appear? Were it not for the printing press Spiritualism would actually have no record to-day. And the record it has—is it a truthful one? The rival parties and periodicals present men and movements in such contradictory light that there must be a vast amount of historical falsehood being perpetrated from week to week and year to year; the testimony of the outside press is even less satisfactory. What estimate have the representatives of Church and State put upon the Movement in their patronage of the Spiritualism-exposing conjurers? Is that record one of truth or one of falsehood? History is a tissue of lies—so it appears to me. To get at truth of an historical kind requires about as much genuine inspiration as to get at so-called ineffable spiritual truths.

And yet it is said that history ultimately tells the truth. That is when it ceases to be party abuse or apology, and seeks to arrive at facts and their governing spirit. Ignorance, selfishness, and spleen largely



enter into the composition of history. There is some Party, Church or Publisher to serve in doing the work; and where the historian is wholly honest he is tied down to error by his ignorance. He was not there to see; he has only the party-spun and falsified records of the time, or the after time, to fall back upon. The truthful historian is the greatest of geniuses.

When we come to ecclesiastical history, theological controversy, we tread upon the most unstable foundation. Ecclesiastical history is the greatest of human frauds. If the devil had manufactured the "religions" he could not have made a more creditable job of them, from a devilish point of view. Readers of Mosheim know what rascals were for the most part the "fathers" of the Church, the concocters of the institutes of Christianity. To decry Christianity is of no use: we must take up the materials of which it is composed; we must pass in review the men who manipulated them; in a word, we must first know what we are talking about, and then we can do something satisfactory with the subject.

The first thing is to purge the mind of all prepossessions. The Christian historian is an artful apologist when he is not a sheer falsifier. His object is not to get at truth, but to bolster up his assumptions. He begs the question, and having done so he props it up with beggarly scraps of a like character, till the whole affair becomes a chaos of absurdities. But let the historian love truth, and exercise self-sacrifice for the sake of it, and he is bound to get at the truth, and that he succeeds will be apparent to all truth lovers.

The prime error is in admitting an historical religion. The essentials of religion and of all truth are universal, omnipotent, and infinite in extension in time and space. To derive religious ideas and symbols from persons, places, and times is contradictory of the very spirit of religious truth. We all know that Spiritualism, as a case in point, is due to no name, time, nor place. It has ever been recurring in almost the same form, like the familiar light of the sun. How absurd it would be to designate Spiritualism or any form of truth Foxianity, Davisanity, Oxleyanity, Masseyanity, &c., &c. And yet all spiritual manifestations and times of manifestation have their instruments, modes and results.

I was interested in reading in the MEDIUM remarks on the recurrence of periods and years in the work of Spiritualism. Thirty years, and thirty-three years are significant. This has been noticed by Massey, and also, I think, by Oxley, and, as ancient periods in a certain form, it is held forth in OAHSEE. In this last book I find a cyclopædia of spiritual knowledge that sustains and underlies all that others are doing.

We must look within—spiritwards; not without—earthwards, for the true light of truth. All external things are shadows, they are not light. The shadow of the lofty mountain across yonder valley is the product of light and matter, producing a hybrid phenomenon indicative both of darkness and its opposite. So is all symbology; used, it leads to light; abused, it leads to darkness. The symbolists are too apt to bury themselves in the mountain, and lose sight of the light in the density of the shadow. After all, what is the good of the shadow, the screen of the mountain of matter! To weak eyes emerging from the caves of matter and church crypts of theology 'tis useful in breaking the glare of truth. But let us lay aside the blue spectacles as soon as possible, or better, inure the eyes to do without them.—I am, sincerely yours,

I. A. M.

As an instance of the influence of Spiritualist opinion on religious thought, it is stated in the "Cornubian" that on Sunday week a preacher near Camborne asserted that Christ clairvoyantly saw "all the kingdoms of this world," when Satan placed him on a high mountain to tempt him with the offer of worldly things. "Drus" thus comments:—"What a lot of nonsense all of us have unquestioningly swallowed! Now, however, there is a great alteration in this respect, the result of the advance of science and the progress of the human intellect."

## THE SPIRIT-MESSENGER.

### AN ARGUMENT BETWEEN THE SPIRITS OF A SECULARIST AND A CHURCHMAN.

A CONTROL BY "DEAN STANLEY."

Recorded by A. T. T. P., November 23, 1883.

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

[For some days a Secularist has picked up the Sensitive on his road to or from my chambers, and "Dean Stanley" has partially controlled the Sensitive to make him a fairer match for his interviewer than he would be in his normal state. On the present occasion when the "Dean" had done with the Sensitive and his interviewer, he had a bout with the interviewer's spiritual guide].

The Sensitive, under control, said:—

I have been speaking to the guide of the Interviewer of the Sensitive, who like him, whom he guides, was on earth a believer only in this world; deeply and strictly conscientious in all his dealings with others; leading on earth a blameless, upright and conscientious life. You yourself would, perhaps, like to hear the result of our interview, and as I intend to give it as nearly verbatim as possible, the necessary duty on my part will not, in consequence of that interest, which permeates you, be a very laborious task to you.

The sentiments, the propositions, and the arguments, which he used, had they been of the past, it would have become no duty on my part to make them public; but the same arguments, that led him away from God, are being used in their entirety to-day, and thousands, nay, tens of thousands, are being led away from immortal hopes; and this being so it becomes a duty of love and obedience to God to combat these views held by those spiritual teachers of to-day, who have instilled them into the mind of their disciples still in the flesh who themselves in turn become teachers of error, leading men away from God.

He asked me; "Which of man's doings had caused the greatest mischief on earth;" and I answered: "Tell me, for you have the words ready." He was not backward in his answer, and he answered, "That wrong at man's hands, which is the greatest cause of man's ill-deeds, is that Book, which has led men hand-in-hand to the grave, and there let them sink hopelessly into futurity. I am referring to the revelations that have their absolute believers in every European nation of this earth. I know that your views of self are vastly altered, for I have had a wider range of immortal experience than yourself. I know, that you could never be charged with over-weening orthodoxy. You never chided, because childhood had a smile on its face on the Sabbath. I know that you believed that every day was a good and holy day; provided good had been done. You believed in man's right to utilise every day of his life; but there were not many like you, Dean. There are many who shudder at the idea of opening the National Galleries of nature and pictorial art to the gaze of the weary toiling thousands on that day. They say the Church doors are opened on that day. There can be no pleasure side by side with deep solemnity. It is not a day for smiles, but a day set aside by a merciful God to increase the misery of man. You were not one of these, therefore, I welcome you. I will speak to you, as I would reason with you on the higher impulses of my soul. If I might imagine a God, and I have neither seen nor had experience of any, I would imagine Him as a human being moved with sympathy, filled with love, and incapable of performing a merciless act. But the God of the Christian does not exist, and I thank all through nature's great help that it is so. Where could there have arisen a more infamous doctrine than that of Hell. What kind of a God can he be, who orders his children to be slain; women and children to be held in the thralls of slavery? Morality could not spring from such a God as this. Better the morality that was mine on earth, and is mine now; the morality which has as its basis self defence. There is none higher in all nature's beneficent ordering than self-hood. Self-hood has been in all ages wantonly destroyed by this, man's greatest curse, revelation. Did God interfere in the ghastly scenes in the open space of Smithfield? Where was He, when his servants were dying in the loathsome cells under the tyrannical order of the Inquisition? In the horrors of that long dark age, where was God then? What answer can you give? Were I to pause for a reply until the earth had aged another century, you could not answer me, Dean. Malice and bigotry have had their day. It is like an old lion at its last gasp. Its latest martyr will be released on the Saturday of this week. (He referred to Ramsay), and thousands of earnest souls will greet him, and offer him the leading hand of friendship, and greet him as an honest man. Dean, the same spirit, that placed him between petty thieves and meaner rogues, is the last struggle of that spirit, which put Smithfield in a blaze, and lashed, imprisoned, tortured, and bought and sold, and kidnapped humanity; that spirit

which is relentlessly opposed to liberty at every stage. What have you come for? Why have you chosen to meet me? Is it your wish to lead me to such a God? to take me from that broad religion of humanity, which I love; and are you prepared to deny, that the great step, which science has made is due to the scientist's freedom from superstition. It was that, which in the darker ages of humanity bandaged their eyes and fettered their arms. In the present century it has lost its binding power, and a vast and mighty reaction has taken place. Man no longer appeals to God or to priest to help him; but himself puts the shoulder to the wheel, thinking but little of any appeal to God or priest."

He was forgetting, dear Recorder, that every act of self is a special act of God to man; He being the giver of life.

He continued: "There are nations, whom the Christians pity, such as India and China; thinking that they are given up to their own imagination, to their own gross superstition, and so they kindly send to these people illogical teachers named missionaries, and this to a people whose forefathers were versed in the higher paths of science, when our forefathers were rude and uncivilized savages. They dare call these people idolaters, when they have had the noblest of humanity as their guides and counsellors: when they have had the sentiments and principles of Gautama Buddha, of Confucius, and others, whose teachings still guide and govern the morality that there exists. Does Christianity satisfy the wants of humanity? Answer me, Dean. Tell me: Does it not on the contrary subvert justice and encourage wrong? Hell, if there were such a place, according to them, would be filled with honest thinking men. I am thankful that the people have outgrown such religion, and in its place mankind has a religion of humanity, covering the world with happy homes for the poor amongst men. Empty your prisons of criminals, driven to crime through poverty: let humanity learn from us not about the world to which they are heirs in the future, but how to live in the world in which they are at present. I know that to be happy now, which we both are, is to have promoted happiness when on earth. Then let me teach and preach my own way, Dean. Let me prepare him, whom I love with the fondness of a father, to be one, who, when he says 'good night' to this fair world, will hear my voice first in the world of immortality, greeting him with a 'good morning,' and saying to him, 'Well done: well done: you have not robbed any man of hope; you have not stolen away any one single joy from another; you have not persecuted honest thought; you have not taught that there is a God who denies man the exercise of his reason.' My duty is over, and I, who have travelled with you through earth, will say to you, Dean, you are fitting and worthy to be my companion in all, that nature has prepared for us from the beginning."

At this point I asked who was the spirit that had been speaking to him, the Dean, and was told that it was that of Austin Holyoake, and the control continued:—

Now, dear Recorder, I want you in reading and looking over these thoughts of a prominent Secularist of modern days, to judge of them and reason on them fairly, and you will perceive a vein of gold running like a precious thread through every thought, stringing those thoughts together and forming a row of pearls. But he has missed God, and this I told him. I told him that all that he admitted I would admit: all that he had taught I would teach. That his worship to nature would lead him into that great something beyond; would prove to him, that the magnificent gifts of God are portrayed and mirrored in nature's laws and nature's beauties. He had learnt much: earth's transition had proved to him, that the grave could neither bind nor obstruct the man, and that man is heir to the celestial world, and to progress in excellence throughout infinitude. That I admired his steady confidence; admired his victory even, to the last, over superstition and crime; but in denying God he denied his best friend; denied Him, who is fast establishing the family reign of purity and bliss; but that a love of the Supreme Being would soon be his. That he would soon feel inspired with love for Him, whom he now denies; for that God will not leave to himself one who cherishes an ardent and generous attachment to the whole of his kind. I told him also, that he was right, that my views were modified, that the reign of error and consequent terror had passed from me for ever; that I could never again bow down to doctrines, which although I did not repudiate on earth, I greatly doubted. Creation I told him was the work of God; that it was consistent for God to create imperfection. The world is full of life, and all forms of life have the highest possible degree of imperfection in accord with God's great plan. Creatures of certain orders are endowed with faculties and perfection of a certain kind; others are not endowed with such faculties or such perfection. This was wisdom; were they so endowed with all perfection, they would not any longer be creatures of that order, and all other orders are final: meaning, that all orders have a line of demarcation, and that all orders of life are subject to imperfection. Yet they have reason to worship the boundless goodness of God, because God chooses rather to give them life with these attending evils, side by side with a vast preponderance of happiness, than no

existence at all. God knew, that man was continually advancing from one degree of happiness to another, without ever coming to a period. I bade him to reason on this.

"It is possible that there may be a goal; that there may be an unalterable condition in which there is abiding such unalterable perfection. If so we have found God. We know, you and I, that there are men whose light and glory make them worlds of light itself. From whence this bright plumage, whence this glory? You have seen men, whose light is reflected through purity and honour, angels of God; yet they have reached no period: the road of progress offers so many bright prospects of eternity. You and I know the various orders of man in eternity, who are going on from strength to strength; ever gaining newer occasions through existing angels; adding knowledge to knowledge, and excellence to excellence. This is God's only reward. Yet you deny Him. You and I know that it is His happiness to see His created children beautifying themselves His eyes by their perfection; drawing nearer to Him by degrees of resemblance. Therefore, the time will soon come when all the world will attain that knowledge which you deny to yourself. Moral and natural evils are giving place to rule, reason, and justice. An infinite wise God will so rule that all men shall know Him even as they are known to Him." And as the Sensitive bade him, his interviewer, good evening, his guide accompanied him. Yet we shall have both guide and guided on our side, and within a quickly shortening term.

May God have you in his keeping, dear Recorder, good morning.

Marching together in spirit-life are Austin Holyoake, who believed too little, and Arthur Stanley, who believed too much. Both have found out since their passing to the higher life, that they were wrong in their earth views. The Secularist, Holyoake, has discovered that the future state, which he ignored, is a reality, but he has not yet learned to form a conception as to the God, the great Source of Power who created him, all mankind, and all worlds. His immortality he can't deny, but as he can neither see nor hear God, the horror with which he conceived the God of the Bible has prevented his realizing that God of nature, who is to be seen in all his works. The good Dean has also discovered that things in the beyond are not as he was taught to believe, and as his cloth still believe. He has discovered that there is no salvation except through self, and no hell except in man's own conscience. Conscious immortality has opened a wide field for both. The intentions of both were good on earth, and will be so in futurity. He will have his missionary work to perform with Holyoake and others like him, who although they lived lives on earth in conformity with God's laws, yet ignored the Giver of those laws. At all event this control affords a clear example that God punishes not for errors of faith, as long as the heart is in the right place. May they both in their respective ways prosper.

## MESMER.

FROM "PIONEERS OF THE SPIRITUAL REFORMATION."

BY MRS. HOWITT-WATTS.

Mrs. Howitt-Watts in her "Pioneers of the Spiritual Reformation" gives some interesting extracts from Kerner's last literary production: "Some Researches," from which we get much valuable information concerning Magnetism and its effects, in the early days of its discovery. Being on a visit to a friend at the Castle on the Lake of Constance, the birth-place, home, and resting-place of Mesmer, Kerner occupied himself in collecting all particulars of this extraordinary man from hearsay and documents, most of them in Mesmer's own handwriting. From these we gather that Mesmer throughout life was passionately fond of wandering forth amid the glories of nature, exhibiting always an especial partiality for water—brooks and streams, which he loved to follow up and investigate upon their courses. Doubtless his organism was refreshed thereby, thus regaining the magnetism he so abundantly threw off. A veritable child of nature was Mesmer, revelling in its freedom and manifold delights; and awakening and developing a power "possessed only," we are told, "by those who maintain a many-sided intercourse and struggle with nature, as in the case of sailors, shepherds, mountaineers, tillers of the soil, etc.;" by which is meant a superabundance of animal magnetism, which persons (especially those of a certain susceptible organism) derive from a



natural, unconstrained life in mountainous districts. These individuals are *healers*; this animal magnetism it is, being sound, and healthy, and abundant, through transmission from organism to organism effects what are called "remarkable cures." This, then, the "new art of healing" according to Mesmer, and in the majority of cases, the best.

Mesmer, we read, first made use of *mineral* magnetism, employing the magnet to aid; but subsequently it was rejected for simple *animal* magnetism, that is, healing by the laying on of hands alone. Herr Seyfert's account of Mesmer's operation on the Baron Hereczky de Horka, in which *mineral* magnetism was employed, is most curious and interesting.

It seems the Herr Baron, a very hard subject at first, did ultimately prove his susceptibility, and he didn't appear to relish it, from the amusing description given in Mrs. Watts' book. It fully agrees with, and goes to substantiate, a little experience of our own ten years or more ago, which I will briefly relate.

A medical friend, who is highly mediumistic, being at our house one summer's evening, was singularly affected—painfully and violently so—by some power or influence, call it spiritual or what you like. A fine, big man with powerful *physique*, he became uproarious; there seemed no limit to his strength and lungs: while to make matters worse, a young lady—a school-fellow of mine—who knew nothing of these abnormal conditions, was making a call at the time. All means of endeavouring to pacify proving of no avail, my Mother and I (for I had been summoned preemptorily, so had to leave my guest) had recourse to our "spirit writing" for instructions.

"Keep from him all metals: (he had been flourishing about the poker and sundry other articles) *mineral* magnetism is bad for him. Make a few 'passes' over him; it will soothe him; he will soon be better."

This was written by my hand (with my Mother's fingers resting lightly on my wrist), with great rapidity, not a word being known to myself until I was told.

Mama made the passes, and very soon he was all right—quiet and somewhat exhausted.

The fact of this Animal Magnetism being transmitted through a mirror, and by music when patients were removed from Mesmer the "distance of two chambers," gives us an idea of its subtlety and might. Mesmer was of opinion that "upon occasions when people fall suddenly unwell during the performance of music in Church or the Opera House, some highly magnetic singer or musician, through his singing or vibrations of his instrument, circulates his magnetic atmosphere around him, which acts upon the most nervously organised persons present." We are given several instances in corroboration of this, which are most instructive. It sufficed for this powerful magnetiser to merely hold with his right hand the outermost rim of the mouth of a horn that was being played, to produce the most extraordinary and diverse effects upon a company of sick people in the hall two rooms away.

It appears Mesmer always wore beneath his linen shirt another of leather lined with silk, by which means he "sought to prevent the escape of the magnetic fluid."

It is believed he also wore "natural and artificial magnets" about his person, with the intention of strengthening the magnetic condition in himself. In striking accordance with our own "spirit communication" respecting metals, we read that when Mesmer laid his hands on a metal musical instrument bad results were produced upon his patients, the evil being ascribed to the influence of the *metal*; for tones produced by the same individual upon a *stringed* instrument called forth no unpleasant sensations, but "soothed to sleep," which reminds me that my Mother always falls asleep when I play the zither!

The restoration to sight of the young girl, Fräulein Paradis, is touchingly narrated: how she expressed disappointment at first with most things—ugly man, in particular! But the glorious sight of the star-bespangled heavens met with full satisfaction and appreciation. Raising her hands towards the "gleaming heavens," from her inmost heart she gave utterance to an ardent thanksgiving, exclaiming in her youthful and joyous enthusiasm:—

"Nothing in nature can be more glorious than this! If nowhere else an ardent impulse of worship towards the Highest were felt by the human soul, here where I stand, surely it must be felt beneath this shining canopy!"

Who has not felt the same when regarding the heavens in all their beauty and grandeur on a fine star-light night, when our thoughts from earth take wing and mount on high to God!

CAROLINE CORNER.

#### THE SHREWSBURY MEDIUMISTIC PHENOMENA.

Many of our friends have urged upon us the propriety of giving an article on the case of the girl near Shrewsbury, in whose presence powerful physical manifestations occur. This was in consequence of the so-called confession of the girl being wholly incompatible with the reported facts. Yet the sapient editors of the "Standard," "Daily News," and other London papers, Conservative and Whig alike, self-gulled themselves with this preposterous solution of the affair, and did their best to mislead the public. No wonder our Press Editors regard Spiritualists as rogues and fools, when they set such a powerful example in these directions. To concoct a lie on all things spiritual, and give it loud publicity, is the fervent ambition of newspaper people. Every week a multitude of thinking people discover the truth about Spiritualism, and are amazed at the turpitude of the newspapers, in the columns of which they had for years seen the subject ruthlessly vilified and misrepresented. We can now present some reliable facts from eye-witnesses. The first is from Sir Charles Isham, Bart., as follows:—

Dear Mr. Burns,—I have just returned from investigating the Emma Davies phenomena, or rather the more extraordinary explanation, and find the "confession" was extorted by slaps and threats of jail. Of course nobody concerned in the damaged property believed a word of the explanation. The child has now returned to her parents, three miles from the farm-house where the occurrence took place. It appeared to have ceased, but has partly recommenced within the last few days. An elderly man, a neighbour, who was in the house when I arrived, told me that a Prayer-book, which was recommended to be carried in the pocket of the child as a preventive, jumped out of it into the frying-pan shortly before I arrived. Emma Davies runs up stairs when visitors arrive, and is with difficulty enticed down, and won't speak, which is not to be wondered at after the treatment she has received.—Yours etc.,  
Downton Castle. Dec. 10. C. E. ISHAM.

Another correspondent of good social position also writes:—

I am writing to you, as I know the interest you take in Spiritualism, about the Shrewsbury mystery. On Thursday last again, when the girl Emma Davies was in the room with her parents, suddenly everything flew off the mantelpiece—flat irons as well—and danced about the room, and many wonderful things happened; and the whole house is a complete wreck again. I have just seen a gentleman farmer from there, who has been to the house and seen for himself. He tells me that it is impossible for such things to be done by trickery. The parents are most respectable, and the girl herself a very quiet, nice-looking girl. Her father and mother are very much frightened about it all. He told me that the supposed confession the girl made, was written by a doctor who went to see the girl, and that there was no truth in it; and that the doctor was only too glad to get away as soon as he could, as he was quite frightened himself. If you choose to mention this in the MEDIUM, you can only sign the letter R. N. I am perfectly satisfied myself that there is no trickery. I can, if you should wish, tell you more, as I am going out there again.

Our readers will join us in thanking our correspondents for their kind and reliable information. We will be glad to hear further particulars. We would be glad to see the girl exorcised from this particular influence, and placed under a more felicitous power. The spirit world, no doubt, has an object in view in this form of procedure. Spiritualists ought to be able to take advantage of such an occurrence, and turn it to account in the interests of truth.

#### GOOD AND EVIL INFLUENCES COMMUNICATED BY CONTACT.

Mr. Gillingham in one of his chapters on the "Lost Senses and kindred subjects," in the "Chard and Ilminster News," gives some good illustrations of the dangers of contamination by personal contact. In his prejudice against Spiritualism, he makes it appear to be unmitigatedly evil; whereas it has been his principal enlightener on the question. He says:—"The foregoing experiments and inferences will help to illustrate the danger of sitting at seances. You join hands and form a magnetic circle; in your travels you may be asked to sit. Beware! You know nothing of the inner or moral life of the sitters: some may sit clothed in silk or satin, gold chains about their neck, and costly jewellery about the wrist and fingers. There may be style, address, and courtesy; this may fascinate, and have an attraction; but beware of what lies under! A friend of mine who frequently attended these circles found at times that they had a taste like rotten eggs in their mouth, this permeated the whole circle of a number of sitters, and seemed at first a mystery, but they noticed that this did not occur when certain sitters were absent, but as surely as they came, so surely was the circle permeated. What was the secret, friends? The two who produced this effect were living

together an immoral life, and when the circle was made they permeated every sitter with the virus, and there was the taste in the mouth as in the experience of the Baron's [Reichenbach] subjects, when he salivated them with any chemical he pleased by means of electricity. Every sitter was permeated because the sphere of each sitter lapped the sphere of the other. Like the mesmerist who was a smoker, after his subject left him he had the strong taste of tobacco in his mouth. Why? Because the sphere of the mesmerist, with all its qualities, permeated the sphere of the subject operated on. Here are avenues to the soul other than that of the senses, and thus the mind perceives and the body is permeated when the barrier is broken through."

Promiscuous sittings have had the effect of demoralising mediums and deteriorating the Cause. This has been our teaching since we first learned some of the conditions of mediumship. But the same result flows from "promiscuous sittings" in railway trains, omnibuses, theatres, lecture halls and churches! The crude experiments of Spiritualistic investigators have opened out a vast territory hitherto unknown. Thus Spiritualism in its lowest form has been a good, a teacher. None but the worthy can be admitted into the spiritual presence of any particular degree.

Mr. Gillingham continues:—"Every man bears with him the tone of his moral or immoral life, his dress and every thing he touches is permeated with it; there are certain exhalations that fall below the senses and are instantly detected by animal and other creatures. I was once on a visit to a friend who was a psychic or sensitive, he came to the station to see me off; in the waiting room there were several passengers, when he suddenly started up and went out on the platform. I asked him why he did it; he said the exhalations emanating from some of the passengers acted so powerfully upon his nervous system that he could not stay there. I perceived nothing. Now, reader, you will be better able to understand how it is that some persons blind, deaf, and dumb, can read character as soon as a person enters their room; the pure or impure magnetism which from the aura or sphere that surrounds the visitor impinges on the sphere of such sufferers and they read you. I have referred before to the fact that the life of Christ permeated his very dress; inasmuch as the woman who touched the hem of his garment drew virtue out of him, and so the handkerchiefs and garments brought to Paul became permeated and conveyed the healing power. The same applies to other influences. Sir Robert Peel gave his daughter on her birthday a splendid riding habit, and as he rode by her side for an airing in the park, his heart swelled with pride that he could call such a maiden his daughter; she fell sick of malignant fever, and despite all parental care and medical aid, she died. On inquiry, it was found that the seamstress living in some attic covered her husband who was ill of fever with the garment she wore, and this imparted the germs of the disease. Beware of the company you keep; one sinner destroyeth much good. On the other hand, we know not what we owe to the life of a good man."

The properly constituted spirit-circle receives a power to overcome physical and moral evil. There are such circles in Spiritualism, and thousands have been "healed" morally and physically therein. When the Divine Power can be received it can nullify all inferior influences. The true study of Spiritualists should be how to prove worthy of this Power, and direct it to the alleviation of human misdirection and suffering. We are all of us somewhat saturated with evil influences, and we are surrounded with others in a worse state; so that the proper study of this matter should be the first duty of all.

#### WINE, NATURAL, ALCOHOLIC, AND SPIRITUAL.

"Drus," in his ecstasy over the virtues of fermented wine and the harmlessness of alcohol, makes assertions which experience disproves. The slight amount of alcohol in the purest light wines or Devonshire cider has a very prejudicial effect on the unaccustomed brain of a sensitive person, and the presence of the alcohol is at once rejected by the natural palate. Fermentation is a process of decay, and therefore "natural"; it is unnaturally employed when alimentary articles are subjected to it. The process arrested, as in the manufacture of "wine," the product, alcohol, ceases to be an organic substance; it is then a chemical material, and therefore no longer an aliment—no longer convertible into the purposes of the vital economy. True wine, the properly prepared juice of the grape, is neither "sugary" nor "watery." People's prejudices are so warped by custom that they "manufacture" (imaginarily) "feetotal" wines to suit the exigencies of alcoholic argument. We commend to "Drus" the little threepenny work of Dr. Norman Ker, on these natural wines. An enlightened age will altogether eliminate alcohol, and increase the quantity and enhance the quality of wine.

Miracle-made wine, like that used at the marriage-feast of Cana, cannot be judged of by ordinary standards. Alcoholic strength is baselessly identified with goodness; and drunken hilarity with enjoyment and gustative satisfaction. Is not this begging the question? Ask Dr. Norman Ker if he has no satisfaction in using his "good wine"; and if induced to drink

the alcoholic stuff, he would not prefer the genuine article which might be offered at the close of the feast?

All things are made by the Creative Power, the Spirit of the Universe. By miracle or spiritual agency, the creative energy is concentrated and applied in a more direct manner, so that the results of a natural process of several months' duration are attained in a few minutes. We have heard of wine being manufactured by spiritual agency in the spirit circle. Clairvoyants have seen the Adept or Miracle-worker take a vessel of water, and by his power over the forces of nature collect from the atmosphere the elements of wine, incorporate them with the water, and thus make it wine. No doubt they could put alcohol or arsenic in it if they chose. The bread and fish miraculously increased, were not necessarily made into decomposed fish and alum and gypsum mixed bread!

A hint at the philosophy of this transference or transmutation of elements is afforded in the following paragraph from a chapter by Mr. Gillingham:—"Here is another way of salivating the body, as well as to cure diseases, by permeating it with the necessary elements to counteract the disease, and thus neutralize the various fluids, the overbalance of which produces disease. Thus, instead of drugging the stomach, the whole school of physics will yet be turned upside down. Some time since I saw the account of an experiment where, by an electric apparatus, the odic quality of wine was transmitted by electricity; one pole of the battery is placed in wine, and the other in water at miles distant, and the water becomes fused with the wine; or if the pole is put in the mouth, there is the taste of the wine or any other liquid, so that friends in America or elsewhere may taste from one cup." What are called the odic or imponderable qualities are the ultimate states in which all things begin and end. From that source perfumes are produced in spirit circles, and the clairvoyant is made to taste of the invisible cup held in spirits' hands.

## OBITUARY.

### JOSEPH DODDS.

One of the members of our Spiritual Body passed away on December 2, at New Herrington Colliery, Co. Durham. Joseph Dodds was respected by every one. He led a peaceable and honest life. The burial service was conducted by Mr. W. Pickford, on Wednesday, December 5. It was the ablest service that I ever heard; in fact he made many shed tears that never shed them before.—WM. RIDLEY.

### CONTRIBUTION TO MRS. MAKEPEACE.

Miss M. M. Cocker, 6, Junction Place, Dalston Lane, E., announces the following results. Other friends desiring to contribute may remit to her as above.

	£	s.	d.
Mr. Towns's Seance, 4 sitters	...	...	0 8 0
Mr. Husk's Seance, 15 or 17 sitters	...	...	2 0 6
Mr. Rita's Seance, 5 sitters	...	1 0 0	
Non-sitters: J. J.	...	0 5 0	
Rev. W. Miall	...	0 2 6	
A Working Man	...	0 1 0	
Mr. Rita	...	0 5 0	
Making a Total of	...	...	1 13 6
H. Hogan, Esq.	...	...	0 5 0
A Friend, per Mr. Burns	...	...	0 1 0
	£4	8	0

"The Rostrum, a Fortnightly Journal, devoted to the Philosophy of Spiritualism, Liberalism, and the Progress of Humanity," has been started at Vineland, New Jersey, Mr. J. C. Wright, editor. Its columns are largely occupied with the Editor's lectures and verses.

There is a vast amount of nonsense being indulged in just now about the "dangerous classes." These are supposed to be not very particular in taking what does not belong to them. As far as our experience goes, the ground landlords have been the most "dangerous class" we have had to encounter. They have deprived us of the big end of £1000, and the process still goes on. In fact, this systematic pillage by one class is that which sets class against class, and is the cause of the so-called "dangerous classes." The gospel of selfishness finds numberless ways of expressing itself; the "dangerous classes" at "top" and "bottom" of society being really brothers—the "two thieves" between whom humanity is chronically "crucified."

Mr. Thomas Parker, tea merchant, etc., 209, High Street, Deptford, has issued this year a series of almanacs which are indeed valuable works of art. It is an inducement to do business at an establishment where such souvenirs are presented to customers.

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

## THE MEDIUM AND DAYBREAK.

FRIDAY, DECEMBER 14, 1883.

### NOTES AND COMMENTS.

The article on names contains some striking points, but there are many names of eminent Spiritualists that have been overlooked by our correspondent, which though not so self-evident, yet might be more profoundly significant.

An interesting historical article quoted from "Light for Thinkers," alludes to the first "public seance" held in connection with Spiritualism. The mediums were the "Fox Girls," then girls, indeed. There has been some dispute as to what their ages were. Perhaps Dr. Farlin will kindly give names and ages of the "ladies." This exhibition method of operating mediumship was a great mistake, but as no one understood the matter then, blunders could only be expected to occur. Much sorrow to individuals and reproach to the Cause have been the results, while the means of conviction have been afforded by more carefully arranged sittings. Dr. Farlin testifies that private investigation established the truth of the subject. We may add that the public traffic in mediumship has had just the opposite effect.

Another illustrated chapter on "Egypt" cannot appear till the first week in 1884. Then an illustration of the Judgment Scene will be given. In the Christmas Number, next week, will appear "An Ode to Osiris," thrown into verse by Mr. Oxley. It is an Egyptian "Christmas Carol," and contains the same sentiments as those now addressed to Christ.

We had the pleasure of receiving a visit, a short time ago, from two well-known Spiritualists from Yorkshire. One of them writes:—"We were much pleased with what we saw when we visited your Institution. It gives you great credit. We are sure if the Spiritualists could all visit your place they would all be inspired to support it better than they have done." Many thanks for these kind words. All depends on the goodness and honour of those who visit us. We have suffered fearfully from the misrepresentations of persons who have done what they could to make us and our doings appear in a false light.

Our readers will peruse with satisfaction the letter of Mr. Davies in another column, announcing Mr. Colville's forthcoming visit to London, and a general and jubilant reunion of London Spiritualists to meet him.

A correspondent reports of Mrs. Ayres' seance, 45, Jubilee Street, Commercial Road, E., that beautiful spirit lights appeared; luminous forms tried to make themselves as conspicuous as the power would permit; the bells were lifted from their place, and during the singing rung overhead; a sheet of tin was carried and shaken about the room; "Dr. Abernethy" took control of the medium (Mrs. Walker), and gave a useful receipt to a suffering person present. Information and spirit descriptions followed, making in all a most wonderful seance.

By an accident an unwarrantable number of mistakes occurred in last week's Control, which we regret.

## INSTITUTION WEEK.

### INSTITUTION WEEK REPORTS.

We will not be able to spare space next week for further reports. We thank our kind friends who are so busily at work.

BIRMINGHAM.—Dear Mr. Burns,—We held a public seance for the benefit of the Institution. It was given out at three large meetings, and we only received ten shillings, and this from strangers. Very few Spiritualists came. We had a splendid night, it was worthy of better results. The spirit people did their part. I enclose order for ten shillings, with best wishes from yours truly, R. GROOM, 200, St. Vincent Street, December 8, 1883.

ACCRINGTON.—The guides of Mr. J. S. Schutt, gave an excellent discourse on Wednesday evening, December 5th, at the house of Mr. Richard Burrell, 109, Avenue Parade, Accrington. The control gave an address from the words: "Bear ye one another's burdens," and called upon all true Spiritualists to assist Mr. Burns, and relieve him of the pecuniary losses his glorious work entailed upon him. The appeal was liberally responded to, and £1 4s. 3d. was subscribed.—COR.

STRATFORD SPIRITUAL MEETING.—Mr. Burns,—Sir,—I enclose you an order for 10s., collected at our meeting. We are few in number, therefore the amount is small; but we hope you will receive many such amounts, which will, when added together, be found sufficient to meet your wants.—Yours sincerely, T. HARRISON, 103, Chobham Road, E., December 11th 1883.

### INSTITUTION WEEK MEETINGS.

BATLEY CARR.—On December 23, at the meeting addressed by Mrs. Ingham.

BURNLEY: at his residence, 59, Victoria Buildings, Westgate, Dr. Brown will give on Sunday, Dec. 16, an address from his guides, followed by psychological descriptions of surroundings. The Spiritualists of Burnley, Nelson, Accrington, and surrounding districts are cordially invited.

LONDON.—Mr. Towns's seance at 15, Southampton Row, on Tuesday evening, December 18.

### SUBSCRIPTIONS TO INSTITUTION WEEK FUND.

Every Subscriber to the Funds of the Spiritual Institution is entitled to the use of Books from the Progressive Library.

	£	s.	d.
"Scotch Gardener" ...	1	1	0
Miss B. ...	2	6	
M. N. ...	5	0	
Mrs. McKinnel ...	1	0	0
Miss Howorth ...	10	6	
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Mrs. Groom's Seance ...	10	0	
Mr. Alex. Brown ...	2	6	
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Mrs. Watkin ...	5	0	
"Eloch" ...	2	6	
Accrington, Mr. Schutt's Seance ...	1	4	3
A few friends in Manchester ...	5	0	
Mrs. O'Kittensby ...	2	6	
Mr. R. Wightman ...	2	6	
Mr. J. Bent ...	2	6	
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Mr. R. Huskisson ...	1	0	
"M. A. B." ...	10	0	
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Mr. Wm. Jackson ...	1	0	
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	1	5	0

We know a family of Artists who are executing beautiful New Year's Cards on Ivorine. Any motto, name, device or colour can be introduced; the cost is trifling and the work honestly performed; see advertisement in supplement.

ALVA.—Mr. A. Duguid has just visited this place, where he says the Cause is progressing favourably. Many little meetings are held in the cottages, and there is a real interest in the minds of the whole of the people on the subject.

Mr. A. Morrell, late of Keighley, has removed to 22, Mannheim Road, Manningham, Bradford.

Dr. James McGeary, of London, Eng., Magnetic Physician, is recuperating at Nacoochee, White Co., Ga. Advices from there speak highly of some gratuitous cures he has made in the neighborhood. We hope to see some one or more convince the people of this section with proofs of magnetic healing. That class of medium has less success here than any other.—"Light for Thinkers."



## THE CHRISTMAS NUMBER.

Next week this special issue will be presented to our readers.

The plates giving the portrait of A. T. T. P., and a drawing of three spirits are now ready. We have sent specimens to our agents in this week's parcels. Friends who are getting up a large order may have a specimen plate on application.

The table of literary contents may be found on the last page. It will be seen to present a great variety of interesting matter, such as to be of use to readers of all classes.

With confidence we ask our friends to find a market for the whole edition of 10,000 copies. We have incurred great expense, and run a heavy risk in this matter. With the co-operation of all, we may be reimbursed and the cause greatly extended.

Club together, and have a parcel per rail, so that the plates will not be crushed. We enclose an order form this week, and hope to receive a prompt return, also orders for advertisements.

## GERALD MASSEY IN AMERICA.

We have waited anxiously for news of Mr. Massey's foreign mission. The following extract from an American paper is hopeful in so much as it is headed—"Gerald Massey is getting better":—

Gerald Massey left his room yesterday afternoon for the first time since he was taken ill after his lecture on Friday night. He is a sufferer from bronchitis, and the cold weather of last week brought on an attack of quincy, from which he is just recovering. He finds the American climate a troublesome thing with which to become accustomed. Until yesterday he almost gave up the thought of lecturing, as most of the inquiries that had reached him were from places in New-England and in the north as far west as Grand Rapids, Mich. He feared that in the state of his health he would find the cold insupportable. His intention is to traverse the continent and leave San Francisco for Australia, where he hopes to regain his health. On his return in 1884 he expects to lecture again in this country. His appearance on Friday night was against the earnest protest of his physician, who positively forbade him to attempt to lecture again until he was better. He has written to Mr. Chickering, however, to secure the hall, if possible, for two evenings after his return from New England. He expressed himself as much annoyed by the suggestion that his illness was assumed. "It is absurd to suppose," said he, "that I would come as far as I have to lecture, and then should break an engagement on a mere pretence."

That Mr. Massey is not only prostrate in a foreign land, but has hostile sentiment to contend against, is evident from the innuendo impeaching his sincerity. But he has fallen into the hands of kind friends. That he is wholly sincere and in deep earnest we all know; his present suffering is proof. Are we as earnest as he is? Not a few of his friends trembled at the bold attempt he made at public life, after his long wasting work. He ought to have been sent out thoroughly independent of work. We do not require to be told how it is with a man in such a case as this: our own experience and our brother's heart tell us that such a work must not be a "one man" affair. We must all do our little part. Mr. Massey has done his, and more than his part. He will yet do much more; but his physical conditions must be protected and sustained. We do not "beg," we do not intrude on Mr. Massey's affairs or wound his feelings; but common sense tells us that after years of retirement from the world, and with an enfeebled constitution, it is too much to expect the saddle to bear as lightly on the back as it did twenty years ago, and if the steed should stumble he must be provided for during recovery.

Vast sums are spent at this season on Christmas cards and worthless gifts. Let us think of the work and worth of the pioneers of thought—Gerald Massey and others, who are the real benefactors of the race. Of all Christmas cards there are none so truly satisfactory as that peculiar pattern issued by the Bank of England. These we have none of, but in furtherance of Mr. Massey's work we have given freely our space and energies, and it has been of priceless value to the Cause. We think it is right and proper that others should do their part in another way, though it is no part of our duty to make an appeal, which would possibly be considered undesirable. We speak of the general principles involved in work of this kind—principles which friends of progress should never lose sight of.

## MISS C. CORNER'S CHARITABLE ENTERPRISE.

To the Editor.—Sir,—This week I send you the fifth list of subscribers to "Rhineland," my best thanks to each and all.

Rt. Rev. the Lord Bishop of Bedford.  
Baron Von Ivernois.  
Countess Walkenburg.  
Sir Joseph W. Pease, Bart., M.P.  
Mrs. George Barlow.  
J. Bowring Sloman, Esq. (2nd).  
Miss Dowling (2nd).  
Mrs. S. Dixon.  
Mrs. Owen.  
Mrs. Cooper.  
Mrs. Mackesy.  
Mrs. O'Kittensby.  
"Eliza."  
N. C.  
E. R.  
Kinnarsley Lewis, Esq.  
R. Huskisson, Esq.  
Edmund Holt, Esq.  
Dr A. Johnston.

Rt. Hon. the Countess of Caithness.  
Baroness Bors.  
Mrs. Kerby.  
J. Herbert Stack, Esq.  
S. B.  
Robt. H. Peter, Esq.  
Miss Julia Cooke.  
M. E. C.  
Mrs. Lewis.  
Miss Glendinning.  
Mrs. Townsend.  
Miss Mary Bowes.  
Wm. Falkinbridge, Esq.  
E. Bertram, Esq.  
A. J. Cranstoun, Esq.  
Miss Rutherford.  
Mrs. Everitt.  
Mrs. Mackinnon.

I would remind all would-be subscribers that the list will be closed on the 18th inst. The book will be ready for delivery about the 21st, and will make a pretty Christmas present. Sincere thanks are likewise due to Mrs. Skilton, "Lucretia," Miss Julia Cooke, Mrs. George Barlow, Miss Turner, Mrs. Radley and the Dorcas Committee of the Spiritual Lyceum for parcels of children's garments received. My little stock is increasing rapidly. Already I fancy I have enough to stock a small shop! I should be happy to show them to any ladies who would care to see them—any afternoon. I have ordered tea for 200 poor little guests. My friends, I trust, will come to assist, but I would request all to communicate first with me, as the Memorial Hall, although a very nice place and only two minutes walk from Bethnal Green Station, Gt. Eastern Railway will not conveniently accommodate more than 300. I paid a visit to the Board School in that locality, and have the promise of the Head Mistress to send me the names and address of the poorest and most deserving parents of the children on their list: So, shall go myself, and manifesting a kindly, cheerful interest in my little protégés, take every care that the articles of clothing are well bestowed.

Now, one other request I would make: that is, the loan of a Christmas-tree for the occasion. Many parents have them for their little ones at Christmas. After it has served their purpose I should be thankful if they would kindly lend it for my poor children. Otherwise, I suppose I shall have to pay a visit to Covent Garden Market, and, at home, I am considered a very bad one at "making bargains." Some kindly disposed individual residing in the country might forward a fir-tree, and help me out of this difficulty; remembering always, particularly at this joyous season, that excellent couplet:—

"In Faith and Hope the world will disagree,  
But all Mankind's concern is Charity."

3, St. Thomas's Square, Hackney. CAROLINE CORNER.

P.S.—A word to those ladies who are working for my Charity. We are mostly in need of boys' clothing—jackets, knickerbockers, waistcoats, shirts, etc.: besides which boots for both boys and girls are in demand. With Mr. Geo. R. Sims, I find the "boot difficulty" a hard one.

A second and revised edition of the "Agnostic Annual" has just been published.

Through Mr. Dale, a lady advanced in years expresses her appreciation of the benefit she has received through the treatment of Mr. Hawkins. Though little is said of the good work which this healer is quietly doing, nevertheless it is a source of health and comfort to many who would otherwise be in a state of sickness and suffering.

BIRMINGHAM.—At Oozell Street Board Schools, last Sunday, Mr. Wallis delivered two discourses: morning, on "Prayer," and evening, on "Regeneration by right Generation." Both subjects were handled in a splendid manner. The logic was pure and powerful, the analogies were full of beauty and reason, at times the oratory was sublime. Miss Allen will take the platform next Sunday, and on the 23rd, Mr. Clarke, of Plymouth.—COR.

BATLEY CARR.—Sunday evening last, Misses Illingworth and Beetham occupied our platform. Their guides spoke very pointedly of the importance of a good life, full of those acts of charity which make life so bright in the spirit-world. The guides of Miss Beetham gave some psychological delineations of persons present, and pointed out their particular spiritual talents, exhorting them to search for the truth. A beautiful poem exhorting all to rise and aspire after purity of life was given. The meeting was so harmonious every soul seemed full of the power, and many were convinced of the truth.—COR.

HERTON.—On Sundays, Dec. 2nd and 9th, in the Miners' Old Hall, Mr. John Livingstone officiated and gave a beautiful address on each occasion.—JOHN PRINGLE.

## THE FIRST PUBLIC EXHIBITION OF SPIRIT RAPPING.

BRO. KATES: Thirty-four years ago to-night, Nov. 14, 1849, by direction of spirit rappers and the use of the alphabet, the public were invited for the first time, to witness the startling phenomenal manifestations which, originating in Hydesville, N.Y., several months before, had been, up to that date, the subject of careful private examination and investigation.

Corinthian Hall, (now Corinthian Academy of Music), the largest in the city, was secured for the purpose, against the protest of some of the friends of the mediums who feared to assume so much expense; but the spirits assured them that expenses would be met by an admission fee of twenty-five cents, and that the result would be a complete vindication of their claims.

When the time arrived, an audience of over four hundred people had assembled to hear an address by E. W. Capron, detailing the origin and progress of the manifestations up to that time, and to listen to the rappings which were to be heard by all in the hall. The expenses were met, the address respectfully listened to, the mysterious rappings heard.

A committee of investigation, composed of the following named gentlemen was appointed: A. J. Combs, Daniel Marsh, Nathaniel Clark, Esq., A. Judson, and Edwin Jones. The audience were well pleased with the intelligent committee, and freely asserted that "now the monstrous fraud would be exposed." The "Rochester Democrat" was so certain that the rappings were to be exploded by this committee that its editors had an article written and in type, saying that "The whole thing was exposed," and all ready, with a few additions, for the next morning's issue. After the report of the committee, the article was suppressed. The report was as follows:—

"That without the knowledge of these persons, in whose presence the manifestations are made, the committee selected the hall for investigation; that the sound on the floor, near where the two ladies stood, was heard as distinctly as at other places, and that the committee heard the rapping on the wall behind them; that a number of questions were asked, which were answered, not altogether right nor altogether wrong; that in the afternoon they went to the house of a private citizen, and while there the sounds were heard on the outside (apparently) of the front door, after they had entered, and on the door of a closet. By placing the hand upon the door, there was a sensible jarring felt when the rapping was heard. One of the committee placed one of his hands upon the feet of the ladies, and the other upon the floor, and although the feet were not moved, there was a distinct jar upon the floor. On the pavement and on the ground the same sound was heard—a kind of double rap, as a stroke and a rebound, were distinguishable. When the ladies were separated at a distance, no sound was heard; but when a third person was interposed between them, the sounds were heard. The ladies seemed to give every opportunity to the committee to investigate the cause fully, and would submit to a thorough investigation by a committee of ladies, if desired. They all agreed that the sounds were heard, but they failed entirely to discover any means by which it could be done."

Such was the first public occasion of the investigation of the new phenomena, since characterised as the "Despair of Science."

To-night we intend to organize in this city, The New York State Anniversary Society of Spiritualists, in commemoration of the event.

From time to time I will enlarge upon these reminiscences of early experience in spiritual investigation.

Rochester, N.Y. C. FRED. FARLIN, M.D.  
—"Light for thinkers," Atlanta, Ga.

## CONCERNING MISS FOWLER.

If any word of mine can be of the slightest use to Miss Fowler, I can only feel I am discharging a positive duty when I add my testimony to that of others concerning her wonderful mediumistic powers. Some few years ago, when we were both in Boston, she kindly offered me a sitting; and as an illustration of what took place, I will narrate the following incident. I was expecting a gentleman from Philadelphia, for whom I had engaged rooms and made everything ready. He was to arrive on the boat train about 8 a.m. on the day following my sitting with Miss Fowler. I called upon her about 4 p.m.; and after she had told me a great many very interesting and some funny things, she suddenly said, "You are expecting a friend from a city some way off. He has to cross water to reach you. He will not come till ten days after to-morrow; so you had better let your rooms for a week, and you will get an offer for them this evening. It will be from two elderly ladies who are visiting Boston." So strongly was I impressed with Miss Fowler's clairvoyance, that I determined to let the rooms to the two ladies if they turned up; though I had every reason to expect my friend on the following morning. I was, however, satisfied that I had done right in letting the ladies have the apartments when they turned up at 7 that evening, highly recommended by personal friends of mine. On the following morning, a telegram came with these words: "Mother suddenly taken ill, cannot leave home till she is better.—Charlie."

On the day following, I got a letter informing me that his mother was getting better, and that he would arrive just ten days later than at first agreed upon, which he did. This is one striking instance out of many of Miss Fowler's powers. I am certain she had not and could not have had any external means of arriving at these facts. The incident itself is, I think, worth publishing, as it is a forcible scrap of evidence in favour of clairvoyance, to say the least. Wishing Miss Fowler health, happiness, and the success she so richly deserves. I remain, yours sincerely,  
W. J. COLVILLE.

## GLASGOW—MISS FOWLER'S VISIT, ETC.

The friends of Spiritualism and inquirers into the subject in Glasgow and neighbourhood, have for the past fortnight enjoyed the rare privilege of the presence in these parts of one of the foremost mediums of the Movement—Miss Lottie Fowler.

Miss Fowler has been very busy amongst her Northern friends, the demands upon her mediumship having been more numerous than her controls considered it advisable fully to comply with. In many instances she has been signally successful in satisfying the spiritual wants of her many clients, among whom the writer would gratefully include himself; for he can attest without exaggeration, that although a Spiritualist of several years standing, never before was the reality of the existence of certain relations in the unseen world more palpably demonstrated than recently through the ministrations of Miss Fowler's excellent and really wonderful mediumship. On leaving Glasgow, which she probably will do in a day or two, Miss Fowler will proceed to Edinburgh, where doubtless a hearty welcome will be accorded her. It is only to be hoped that while there she may find a Spiritualist as earnest and enthusiastic as she found in Glasgow, in the person of the President of the Glasgow Association, Mr. James Robertson, who did his utmost (and that's a good deal), to smooth the path of the stranger and make her feel comfortable in regard to all her arrangements. On last Sunday evening, Mr. Robertson occupied the platform in the Spiritualists' Hall, Carlton Place, and delivered a very vigorous and entertaining discourse on the subject of Spiritualism, the title of his address being "Some remarks touching the Dialectical Society's Report on Spiritualism." The subject enabled the speaker to bring forward an array of powerful facts, and to allude to the yet more important work now being done by the Society for Psychical Research.

Since the Spiritualists of Glasgow removed to their present meeting place in Carlton Place, the Sunday evening meetings have been better attended. Not so, however, those of the Sunday mornings. It ought to be evident by this time that one meeting per Sunday is considered quite sufficient by the majority of those who frequent the Spiritualists' Hall. The "beggary array of empty benches" at the 11 o'clock service forms as a rule, a great contrast with the well-filled hall that meets the speaker in the evening.

Next Sunday, at 6:30 p.m., the platform will be occupied by Mr. Watson, a young gentleman of Glasgow, who has made the recent production and so-called latest Bible, OAHSEE, his peculiar study, and will, on that occasion, read a concluding paper on the subject.—COR.

PLYMOUTH: Richmond Hall, Richmond Street.—On Sunday morning last, Mr. J. B. Paynter conducted our service. His guides gave an effective address, criticising a sermon recently preached by a local Minister against Spiritualism. The medium in his normal state, as well as the friends present, was totally ignorant of such a discourse having been delivered, but on enquiry it was found that the spirit-friends were correct and beforehand with the information. It was one of the best addresses ever delivered through our friend, and was much and deservedly appreciated. This medium would prove a most valuable instrument in the hands of the spirit-world, could he be induced to place himself more unreservedly at their service; but he is of a most sensitive retiring nature. At the evening service, the time devoted to the usual address was given up to answering questions; a large number were submitted of varied interest, and the replies appeared to be generally satisfactory. Our lecturer, Mr. R. S. Clarke, was the medium for the occasion. The Hall was fairly full.—PRESIDENT.

SUNDERLAND.—On Sunday evening, Mr. Edmunds, of Sunderland, at Albert Rooms, took for his discourse—"The Diversity of Character in relation to Immortality." Mr. Edmunds is a very deep thinker, and can give great force to his arguments, which he most certainly did on this occasion, and was warmly appreciated by the audience. Several questions sent up from the audience to the platform, having been satisfactorily answered, Mr. Rutherford (chairman) gave a short but very interesting discourse upon "Spirit and Soul," with which the audience seemed highly delighted. Mr. F. Walker also spoke, and gave some valuable advice to intending investigators of Spiritualism. He concluded with an amusing little poem on "Law, Physic and Divinity, or who shall claim Superiority." The Hall was well filled with a very respectable audience; and the Monkwearmouth Spiritual Evidence Society have every reason to be proud to see that their efforts are proving so successful.—G. H. PYLE JONES, Sec. M.S.E.S.



**HOUGHTON-LE-SPRING.**—On Sunday, Mr. W. Pickford gave a trance address on "Martin Luther, the great Reformer." It was an excellent address. We should like to see him encourage trance speaking. His manner and delivery are good, and he is an honest, hard-worker in the Cause of truth.—W. RIDLEY.

**GATESHEAD.**—On Sunday, Mr. H. Burton delivered his farewell address in a very satisfactory and impressive manner. A vote of thanks was proposed to him by Mr. Hunter, seconded by Mr. Robinson. The expressions used were of an affectionate and eulogistic character, and they were received by the audience with great enthusiasm. A powerful influence was felt to pervade the meeting, and the friends send out from amongst them Mr. Burton as a pioneer in the cause of truth, who has done good work to which they can testify.—COR.

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"Since Don Quixote's immortal satire \* \* \* there has been nothing written so clever. As a quiz on the old school of bombastic inflation it is the cleverest thing we have read for a long time."—*Morning Post*.

"We cannot help thinking it must come from the pen of an expert."—*Kensington News*.

"Miss Corner has toned down her tragedy by adding to it a fairly humorous character sketch, which is really extravagant in its fun and delicious in its vulgarity."—*Athenaeum*.

"This is a stirring, interesting, and well-written book, and is well worth perusal by anyone who delights in exciting reading. It combines the power of provoking laughter as well as sorrow."—*Whitby Gazette*.

"These two works tend to show the varied powers of the talented authoress—Miss Corner evidently possesses talent of no mean order, and will doubtless be again heard of in literary work."—*Hackney Express*.

"I have just glanced at the pages here and there, and am much pleased with the writing."—*Sergeant Cox*.

"I have read your book with much pleasure. I hope the critics may do you justice, and that this may be the beginning of a great success."—*Rev. Maurice Davies, D.D.*

LONDON: J. BURNS, 15, SOUTHAMPTON ROW, W.C.

## COMPULSORY VACCINATION.

To the Editor.—Dear Sir,—The following words of encouragement by Theodore Gribi, of the Elgin Scientific Society, Illinois, U.S.A., will doubtless interest your numerous readers, who are to be found wherever the English language is spoken, and who, in common with workers in other great moral and social reforms, are, with few exceptions, animated with an undying hatred of the political crime of Compulsory Vaccination.

"My interest in the cause you have espoused is the greater, and my sympathy with you in your struggles is the more sincere, inasmuch as I know and can appreciate the fact, that, in the success of your Movement will depend our own freedom from this dreaded monster of medical quackery. Indeed, I fully believe that the concerted effort you and other countries are making, to free the people from this thralldom, have already been felt by us, and have already shielded us from the further infliction of legislative measures; for otherwise efforts have not been wanting on the part of the medical profession to accomplish the deed, and thereby fill up the measure of their iniquity.

"But I scarcely think this will ever be done now; for our legislators will surely be wise enough to await the issue on your side of the water, and as I confidently expect you to be successful in your struggles—and that ere long—the proposition for Compulsory Vaccination on this side will die without further murmur. One thing we must ever bear in mind, that the full light of day, intellectual day as well as solar day, never breaks upon us suddenly, the grey dawn gradually but surely fades away into the light of full day. We have seen the dawn of many collateral movements tending towards the amelioration and liberation of humanity, and retrogression is impossible, though on many issues we may not have had the darkest hour upon us yet. But I am persuaded that your people, though their efforts seem for the moment checked by the late parliamentary division, have seen the darkest hour, and that the full day, the full fruition of their labours cannot belong deferred."

114, Victoria Street, S.W., Dec. 12, 1883. WM. YOUNG.

## SERPENTS—OAHSPET

I was reading a few days ago the very thing. It can be found in the 6th Chapter, 8th and following verses, Book of Inspiration. I must further say I find this Book in harmony with science; but would thank any reader if he could throw a light on the Book of Cosmogony and Prophecy, especially on the Vortexyan theory; as that appears to me, not according to the teaching of Astronomers. I want more proof about the air holding in solution all things we find in solids. I should value any scientific information there on.—Yours truly,

Llanelly.

E. K. Young.

Mr. James W. Ross, 9, Barlow Moor Road, Didsbury, refers us to Book of Inspiration, vi., 8—13, and vii., 15.

**MANCHESTER.**—Our pulpit has been occupied to-day by Mrs. Butler, of Carlton, near Skipton, Yorkshire, whose controls have delivered two excellent discourses from "God is Love," and "Brethren, believe not every Spirit." They handled the subject in a clear, logical, and convincing manner to delighted audiences.—W. LAWTON, Sec., Dec. 9.

**LEICESTER:** Silver Street Lecture Hall.—On Sunday evening last, Mr. Bent delivered an inspirational address on: "I will lift up mine eyes unto the hills whence cometh my help." On Sunday next, December 16, Mrs. Groom, of Birmingham. The annual tea will take place on Thursday, December 27; Tickets, 6d. each.—R. WIGHTMAN, Sec., Mostyn Street, Hinckley Road.

**BRADFORD.**—On Wednesday a very good meeting, and the young mediums who were controlled spoke well. On Sunday Mrs. Illingworth spoke at both meetings at Walton Street. In the afternoon she gave an excellent discourse on the fact that the disciples of Jesus were unlearned, showing the power of the Spirit in enabling them to be teachers of the people. In the evening the discourse was on the worth there is in Spiritualism to enable it to stand against all criticism. The more it is looked into, it appears to the better advantage. There were many young people who closely watched the medium under influence with deep interest. The Walton Street Committee have made arrangements to take the Church on lease for the next three years.—COR.

**GOSWELL HALL:** 290, Goswell Road.—Last Sunday evening Mr. R. Wortley delivered the third of his lectures on the Harmonical Philosophy of A. J. Davis. The subject of lecture—"The Old and New Faith," was dealt with in a broad and comprehensive manner, showing the difference of the dogmatic theology held up by the Church, and the true theology taught in the works of Mr. Davis, as being in accordance with the natural development of humanity from its crude state up to the present. The lecture was illustrated with about thirty pictures from Doré's Gallery, and the works of Mr. Davis. The audiences seemed very much interested, as the lecturer was often applauded throughout his lecture. Next Sunday we may expect something good, as the lecture will be on "Death and After-life," illustrated with the death scene and spirit leaving the body. All should try and see this important scene, as Mr. Wortley has spared no expense to make it deeply interesting.—ALEX. BROWN, Hon. Sec., 15, Barnsbury Street, N.



### A HEARTY RECOGNITION OF MR. COLVILLE AS A SPIRITUAL WORKER.

Dear Mr. Burns,—A few old friends of Mr. Colville are anxious to give London Spiritualists an opportunity of publicly showing their regard and admiration for that medium. For many years Mr. Colville has been an earnest and devoted worker, never sparing himself whenever there was work to be done. His really wonderful mediumship has been appreciated much more in America than in England. In Boston, the head centre of learning in the States, Mr. Colville has attracted immense audiences, and given universal satisfaction. Since his return to England, he has been as usual in his unostentatious and hearty way spreading the truth broadcast, and notwithstanding his numerous engagements, he has found time to finish his new book, "Bertha," which is now in the press. Spiritualists are all aware that our mediums require more than anything else, sympathy to sustain and strengthen them. Let us remember they have much to contend with, and are often sadly hampered by bad conditions. Spiritualism has been dragged through the mire by unscrupulous and dishonest mediums, and it has to suffer its Purgatory, but it is once more rapidly rising to the front, dressed in a holier and purer garb. It is such as Mr. Colville and a few others who have, during this sad, yet perhaps necessary epoch in Spiritualism, stood manfully to their guns, and with fidelity and purity of purpose, shown that they are not afraid to proclaim the glorious truth. In spite of Orthodoxy and Materialism, Spiritualism is steadily and surely gaining ground. Is it not time to give one of our bravest soldiers a slight token of our esteem? For this purpose we hope to secure some good central Hall, and so make it convenient for a good representative meeting to attend and greet Mr. Colville.

We have thought that the end of January or early in February would be a suitable time, especially as Mr. Colville's time appears to be fully occupied till then. Further particulars will shortly be announced in the MEDIUM, when arrangements are completed.

Hoping, dear Mr. Burns, to have your hearty co-operation in this matter,—I am, sincerely yours,  
53, York Road, Brighton. R. H. Russell Davies.

### MR. COLVILLE IN NEWCASTLE.

Mr. W. J. Colville addressed very large and appreciative audiences in Northumberland Hall, High Fryar Street, Newcastle-on-Tyne, on Sunday last, December 9. The morning discourse was on "Spiritualism and its relations to science, art, and religion." The intelligence inspiring the speaker spoke very learnedly upon the recent discoveries made by science, by chemistry especially, and arguing from the facts revealed by science concerning the transformations to which matter may be subjected when under control of embodied minds; proceeded to explain how every ancient and modern miracle is quite probable, and how all may be explained on their physical side as in perfect accord with the laws of nature. Dealing with art, the lecturer declared that all the really imposing edifices, really great pictures, and really fine statues of the world were wrought out by inspired artists, who held intuitive if not outward communion with the spirit world. Angelo has not built St. Peter's merely to gratify the ambitions of the papacy, the inimitable paintings in the Cistine Chapel and all over Italy, are not for the glory of the Roman Church alone: they are yet to become the property of all mankind. As the Pyramids of Egypt have defied the storms of thousands of years and remain till this day of priceless value to the student; as the buried glories of Herculaneum and Pompeii, and the far older majesties of Central America are revealing facts of momentous import to the world to-day, so every work of art, antique or modern, though lost for centuries, will be re-discovered, and not one will pass away till the lesson it teaches has been fully learned, and the truth it symbolizes laid bare to the multitudes. Works of art, continued the speaker, are bibles, yea, they are bread, as they supply wants of human nature which clamour for satisfaction and will not be suppressed. Closing with an exposition of spiritual religion, the speaker enlarged the word until it included every act, word, and thought which, prompted by unselfishness, tended to uplift the race. The discourse was a very remarkable and singularly eloquent one, and was much enjoyed by all who heard it. The poem after it was pronounced as one of the best ever given in Newcastle. In the evening there was a very large attendance, in which there were many strangers. The audience chose as the subject of discourse: "The origin and destiny of the human soul." Nothing short of a full report could give our readers any just idea of the scope of this remarkable oration. A gentleman of great culture who is not a Spiritualist echoed the sentiments of all present, when he remarked to a friend, "Wherever that discourse came from it is the most cultured, scholarly, and profound lecture to which I ever listened." A

beautiful poem heightened the effect. Mr. Colville sang a sacred solo in each service, and the singing of hymns by the audience was very good. Further notice of Mr. Colville's work in this district is reserved till next week.—COR.

At the Northumberland Hall, High Friar Street, Newcastle, on Sunday, December 16, in the morning, at 10-30, subject:—"Jesus and his mission;" in the evening, at 6-30, on a relevant subject to be chosen by the audience.

At the Lecture Hall, Weir's Court, Newgate Street, on Monday, December 17, at 8 p.m., subject:—"Why does not God kill the Devil?"

Each meeting will terminate with an impromptu poem, the subject to be chosen by the audience. Admission free.

On Tuesday, December 18, Mr. W. J. Colville's visit will be brought to a close with a tea in the Lecture Hall, Weir's Court, after which Mr. Colville has kindly volunteered, with the assistance of a few friends, to give an entertainment for the benefit of the funds of the N.S.E.S., in which Mr. Colville's guides will take a part. Vocal and instrumental music rendered, etc., etc. Tickets, 1s. each; Concert only, 6d. Tea on the tables at 6 p.m.

WIGAN.—On Wednesday evening, December 5, Mr. W. J. Colville lectured in Wigan to a representative and highly intelligent audience. The theme selected for discourse—"The true theory of inspiration"—was very finely handled, and the answers to questions were of an unusually profound and satisfactory character. The guides of the lecturer seemed fully able to sustain all their positions against the searching questioning of persons entertaining very opposite views. The poem improvised on "Spiritualism," "Creation," and "Astronomy," won well-deserved plaudits. Mr. Paul Partington ably presided. To the efforts of this gentleman, Mr. Colville's successful visit to the town was entirely due. Spiritualism in Wigan is rather quiet now, but a strong undercurrent of feeling is in its favour.

### SPECIAL NOTICE TO FRIENDS IN LIVERPOOL.

The guides of Mr. W. J. Colville in order to meet a widely felt need, have decided to invite all who are really anxious to receive light on spiritual topics, to meet them in the drawing-room of the Camden Hotel, Camden Street, Liverpool, not later than 8 o'clock, on the evening of Saturday, Dec. 22nd. Debate or discussion will not be allowed, but the spirit band controlling will be delighted to answer every question pertaining to the spiritual side of nature which may be put to them, so far as time and circumstances permit. The admission is free to all. "Winona's" class will occupy the seats immediately surrounding the speaker, all the other seats are at the disposal of the public. A full room is sure to greet the speaker, and those wishing to obtain seats are requested to be in the room before 8 o'clock, at which hour the exercises commence punctually, and continue, interspersed with music and poetry until 10.

On the following day, Sunday, Dec. 23rd., W. J. Colville, will give two orations under influence of his guides in Rodney Hall, Rodney Street, at 11 a.m., "Christmas, its origin, history, and spiritual significance," 6.30 p.m. "Spirit, Force, and Matter, or what do the spirits positively know of God."

These meetings are also free to all. Expenses met by voluntary contributions solely.

WEST PELTON.—There will be a tea and coffee supper on Christmas Eve, December 24th, at 7 p.m., at the house of Mr. Thomas Weddle, 31, Edward Street. Tickets for supper, 9d. At 8.30 p.m., a lecture by Mr. W. Pickford, of Perkinsville.

SOUTH DURHAM.—A public tea and entertainment will be held on Christmas Day, in the Temperance Hall, Gurney Villa, when several old friends are expected to be present to take part in the proceedings. Tea at 4 p.m., 6d. each; entertainment, 2d. each. The friends in the district are kindly invited. The proceeds to go to the Harmonium Fund.—J. DUNN, Sec., 4, East Street, New Shildon.

HAMMERSMITH.—On Sunday evening, at 7 o'clock, a meeting will be held at 39, Overstone Road, to take into consideration the ways and means of opening the above-named premises as an Institution for Spiritualists in the West of London. It has been considered a suitable place by friends who have seen it, and all interested in the Cause are earnestly invited to come forward with their best support.—COR.

MORLEY.—The Spiritualist Society will have a tea and entertainment on Saturday, the 22nd. Tickets 1s. each. The entertainment to consist of readings, recitations, etc., which will be given by the young chiefly. Friends from a distance are kindly invited. On Sunday last, Mr. Hepworth, of Leeds, spoke for an hour, and the audience was well pleased with the discourse.—JOHN ROBINSON, Cross Hill, Beeston, near Leeds.

Mr. A. Brown announces a concert and ball at Goswell Hall about the second week in January. The programme will be under the direction of Mr. Louis Freeman, who has done such good service in a similar capacity in the past.

## MEETINGS, SUNDAY, DECEMBER 16th, 1883.

## LONDON.

GOSWELL HALL.—290, Goswell Road: Mr. R. Wortley, "Death and After Life," illustrated with dissolving views.  
 EGGWASE ROAD.—52, Bell Street, at 7: Dr. R. Allinson—"Man and his proper Food," with diagrams.  
 MAYFORD.—Spiritual Mission Room, 167, Seymour Place, at 11, Mr. Hopcroft. At 7, Seance; Tuesday, at 7.45, Mr. J. M. Dale: Library Books exchanged; Information given; Wednesday, at 7.45, Mrs. Hawkins; Friday, at 7.45, Mr. Towns; Saturday, at 7.30, Mr. Savage. J. M. Dale, Sec., 50, Crawford Street, Bryanston Square. The Room is strictly reserved for circles. It may be engaged for private sittings.  
 CAYENDESS ROOMS, Mortimer Street, W., at 7: Mr. J. J. Morse,—"Bibles or Bread!"

## WEEK NIGHTS.

SPIRITUAL INSTITUTION.—Tuesday, Mr. Towns's seance, at 8.  
 BROMPTON.—Mr. Pond's, 108, Hild Road, Wednesday, at 8, Mr. Towns.

## PROVINCES.

BARROW-IN-FURNESS.—75, Buccleuch Street, at 6.30.  
 BATLEY CARR.—TOWN Street, 6.30 p.m.: Mrs. Illingworth and Local.  
 BEDFORD.—King Street, at 6 p.m. Wednesday, at 7 p.m.  
 BELFRA.—Lecture Room, Brookside, at 6.30.  
 BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Local.  
 BIRMINGHAM.—Ozwell Street Board School, 6.30: Miss Allen.  
 BISHOP AUCKLAND.—Temperance Hall, Gurney Villa, 2.30 and 6 p.m.: Messrs Hills and Lupton.  
 BLACKBURN.—Academy of Arts and Sciences, Paradise Lane.  
 BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, 2.30 and 6 p.m.: Misses Harrison and Musgrave.  
 Wadde's Meeting Room, Harker Street, Bowling, at 2.30 and 6 p.m.: Messrs. Murrell and Peel.  
 SPIRITUAL LYCEUM, Oddfellows' Rooms, Olney Road, at 2.30 and 6 p.m.: Mr. Hopworth.  
 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. Mr. J. Watson.  
 HALIFAX.—Peacock Yard, Union Street, at 2.30 and 6: Messrs. Arncliffe and Dent.  
 BERTON.—Miners' Old Hall, at 5.30, Mr. J. G. Grey.  
 KEIGHLEY.—Spiritualist Lyceum, East Parade, 2.30, and 6.30: Mrs. Ingham and Mrs. Scott.  
 LEEDS.—Tower Buildings, Woodhouse Lane, 2.30, and 6.30: Mrs. Craven.  
 LIVERPOOL.—Silver Street Lecture Hall, at 11 and 6.30, Mrs. Groom.  
 LIVERPOOL.—Rodney Hall, Rodney Street, Mount Pleasant, at 11 a.m., and 6.30 p.m.: Mrs. E. H. Britten.  
 MACCLESFIELD.—Spiritualists' Free Church, Paradise Road, at 6.30, Rev. A. Rushton.  
 MANCHESTER.—Bridge Street Chapel, Bridge Street, Ardwick, 10.30 and 6.30: Mr. Johnson.  
 MURLEY.—Spiritual Mission Room, Church Street, at 2.30 and 6: Mrs. Gitt.  
 MIDDLEBOROUGH.—Granville Lecture Rooms, Newport Road, at 10.30, and 6.30.  
 NEWCASTLE-ON-TYNE.—Mr. Colville. See special notice.  
 NORTHAMPTON.—Copper Cottage, Copper Street, 2.30 and 6.30.  
 NORTH SHIELDS.—Bolton's Yard, Tyne Street, at 6.  
 NOTTINGHAM.—Morley Club Lecture Room, Shakespeare Street, 10.45 and 6.30.  
 OLDHAM.—176, Union Street, at 2.30 and 6.  
 PENFOLD.—45, Albion Street, Windsor Bridge, at 2.30 and 6.30.  
 PLYMOUTH.—Richmond Hall, Richmond Street, at 2.30, circle; at 11 and 6.30, Mr. R. S. Clarke.  
 SHEFFIELD.—Psychological Institution, Cocoa House, Pond Street, at 2.30 and 6.30.  
 SOWERBY BRIDGES.—Progressive Lyceum, at 2.30 and 6.30, Mr. H. Briggs.  
 SUNDERLAND.—Albert Rooms, 7, Coronation Street, at 6.30, Mr. J. Livingston.  
 WALSHALL.—Exchange Rooms, High Street, at 6.30.  
 WEST FELTON.—At Mr. Samuel Stewart's, Hand in hold, at 6 p.m.

MRS. HARDINGE-BRITTEN'S APPOINTMENTS.—Mrs. Hardinge-Britten will lecture in Manchester on Sunday, Jan. 6, 1884, in Newcastle, Sundays, Jan. 13 and 20; and Manchester, the 27th; also in Liverpool and Manchester, on the alternate Sundays of February.—Address The Limes, Humphrey Street, Cheetham Hill, Manchester.

MR. E. W. WALLIS'S APPOINTMENTS.—For dates, address E. W. Wallis, 4, Lower Rushall Street, Walsall.

MR. W. J. COLVILLE'S APPOINTMENTS.—Newcastle-on-Tyne: Northumberland Hall, High Friar Street, Sunday, Dec. 16th, at 10.30 and 6.30 p.m. Monday and Tuesday, Dec. 17th and 18th, Weir's Court Hall, Newgate, Street, at 8 p.m. (See special announcement.)  
 LEEDS.—Thursday, and Friday, Dec. 20, and 21.  
 LIVERPOOL.—Camden Hotel, Saturday, Dec. 22, 8 p.m. Rodney Hall, Dec. 23, and 30, at 11 a.m. and 6.30 p.m.  
 MANCHESTER.—Co-operative Hall, Downing Street, Sundays Jan. 13, and 20.  
 HALIFAX.—Jan. 27, 29, and 29.  
 W. J. Colville's address till Dec. 19th, will be 20, North View, Heaton, Newcastle-on-Tyne; permanent address 4, Waterloo Road, Manchester.

MR. J. J. MORSE'S APPOINTMENTS.—LONDON: Cavendish Rooms, Mortimer Street, W., Sunday December 9th, at 7, subject, "Bibles or Bread!" Mr. Morse accepts engagements for Sunday Lectures in London, or the provinces For terms and dates, direct to him at 103, Great Portland St., Oxford St., London, W.

MR. R. S. CLARKE'S APPOINTMENTS.—Plymouth, Richmond Hall, Sunday, December 16th, at 11, "The Book of Genesis"; at 6.30: "Religion."  
 BIRMINGHAM.—Dec. 23; WALSALL (probably) Dec. 24.  
 A reception at 1, James Street, every Friday, at 8 p.m.  
 4, Athenaeum Terrace, Plymouth.

## RULES AND CONDITIONS FOR THE SPIRIT-CIRCLE.

**ATMOSPHERIC CONDITIONS.**—The phenomena cannot be successfully effected in very warm, sultry weather, in extreme cold, when thunder and lightning and magnetic disturbances prevail, when the atmosphere is very moist, or when there is much rain, or storms of wind. A warm, dry atmosphere is best, as it presents the mean between all extremes, and agrees with the harmonious state of man's organism which is proper for the manifestation of spiritual phenomena. A subdued light or darkness increases the power and facilitates control.

**LOCAL CONDITIONS.**—The room in which a circle is held for development or investigation should be set apart for that purpose. It should be comfortably warmed and ventilated, but draughts or currents of air should be avoided. Those persons composing the circle should meet in the room about an hour before the experiments commence; the same sitters should attend each time, and occupy the same places. This maintains the peculiar magnetic conditions necessary to the production of the phenomena. A developing circle exhausts power, or uses its up-

**PHYSIOLOGICAL CONDITIONS.**—The phenomena are produced by a vital force emanating from the sitters, which the spirits use as a connecting link between themselves and objects. Certain temperaments give off this power; others emit an opposite influence. If the circle is composed of persons with suitable temperaments, manifestations will take place readily; if the contrary be the case, much perseverance will be necessary to produce results. If both kinds of temperament are present, they require to be arranged so as to produce harmony in the psychical atmosphere evolved from them. The physical manifestations especially depend upon temperament. If a circle does not succeed, changes should be made in the sitters till the proper conditions are supplied.

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