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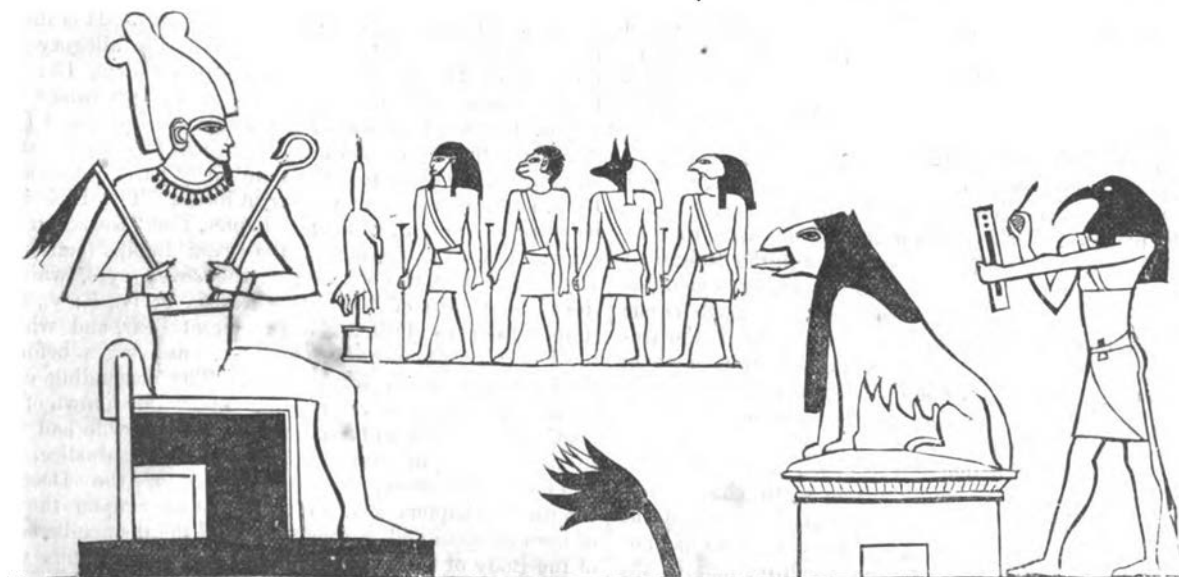
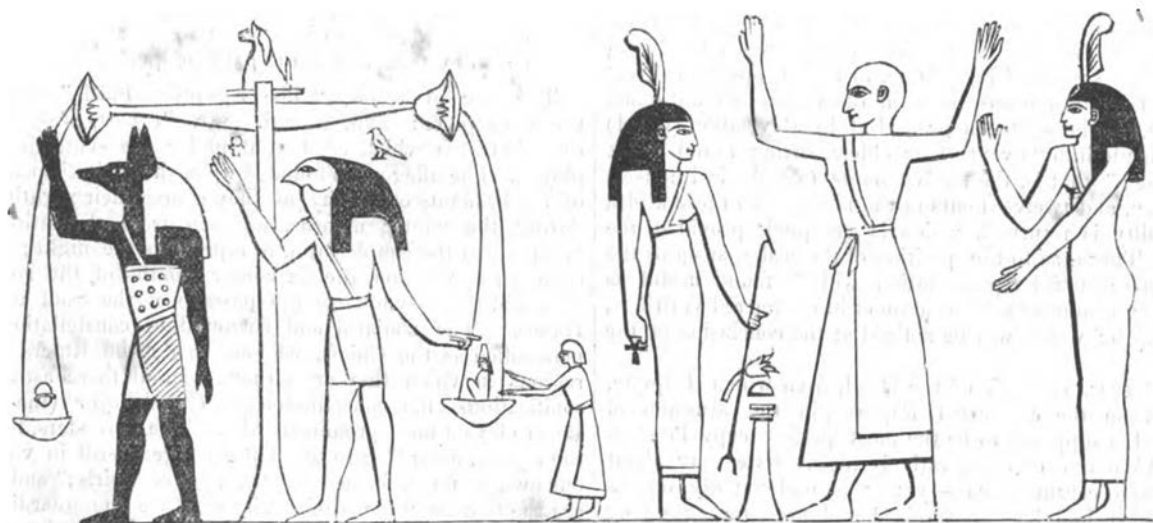
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EGYPT: AND THE WONDERS OF THE LAND OF THE PHARAOKS.
 BY WILLIAM OXLEY.



A SPIRIT PASSING THE ORDEAL IN THE JUDGMENT HALL OF OSIRIS.

EGYPT: THE LAND OF WONDERS.

By William Oxley.

THE EGYPTIAN SCRIPTURES.

THE accompanying Illustration—which is generally found on MS. copies of *THE RITUAL*—represents the Soul of the Defunct brought up for judgment.

Commencing from the right, the Defunct is being ushered into the Hall of Two Truths, by a female attendant, who, as seen by the attitude of the arms, is in the act of invocation. Before this figure stands Ma, the Goddess of Justice, with the wand of office in her left hand, and the symbol of life in her right hand, which she waits to bestow upon the "Defendant," should the ordeal be passed satisfactorily. Next comes the Balance, with the heart of the Defunct in one scale, and a statue of Ma in the other, which indicates that strict justice will be rendered. Thoth is drawing the string to raise the scales from the ground, and Anubis is adjusting and testing the weighing. If the scales are evenly balanced, then Thoth, the Recorder, writes down the result as satisfactory, and the sentence is delivered by Osiris, the Great Judge, who pronounces the tried one justified!

Woe betide the unfortunate one, who cannot pass the ordeal, for the administrator of the Law, represented by the animal on the tomb, is waiting to devour the Soul, and the four Genii who stand before Osiris, will refuse to give up the vitals which they hold in pledge, until the penalty has been paid, or expiation made. These four Genii are described by Ezekiel (i., 10), with faces of a man, a lion, an ox, and an eagle. In Revelation (iv., 7) they are described as a lion, calf, a face of a man, and a flying eagle. They are simply the four cardinal points, or extremities of the cross where they touch the circle. The lotus flower is the offering, made as a thanksgiving, for the favourable award of the Judge. In some MSS., the forty-two Assessors are shewn sitting above the figures, who demand an answer from the Defendant, as to whether he or she has been guilty of the specific sin, which each of the forty-two Assessors is commissioned to avenge. The forty-two Assessors, I take to be the seven stars of *Ursa Major*, in their (apparent) revolution in the six months, between the vernal and autumnal equinoxes, in the southern arc. But in Revelation (iv., 4) they are made into "twenty-four elders, sitting round about the throne;" that is, the twelve hours (astrological houses) of the day, and twelve hours of the night. To these a plea of not guilty is returned, which is accepted, provided the record of Thoth, as to the position of the scales, sustains the plea. This pictorial representation will be found useful as explanatory of much that is contained in the Sacred Writings, the history of which will be noticed at the conclusion of the contents.

THE RITUAL, or Book of the Dead, from which I quote, is taken from the celebrated Papyrus, in the Museum of Turin, and is supposed to be the most perfect copy in existence. Although of comparatively recent date—say about four or five centuries B.C.—yet it is undoubtedly only a copy of what had been recognised and used for ages long prior to its production, as will be noticed in due course. It is translated in full in fifth volume of Bunsen's "Egypt's Place in Universal History," and is accepted as a faithful rendering of the original. There are the sixteen books, each subdivided into chapters, with headings and coloured vignettes, symbolical of contents.

The First Book is entitled, "The Manifestation to Light," and comprises chapters i. to xvi. The first chapter opens with the "Sayings of Thoth," who is supposed to speak for, and in the name of, Osiris. It is well to note here that all defuncts who have successfully passed through the Judgment ordeal, and pronounced justified, are invariably styled *the Osiris*. After Osiris, Isis, and Horus, Thoth seems to be one of if not the most important of the Deities. He is the Revelator, Recording Angel, Messenger, and Mediator, in which latter character he appears in the opening chapter, where he recounts all that he has done for the Osiris, as his Defender and Saviour from the evils by which he has been surrounded, and by whose aid he (the defunct) has been able to do battle with and overcome all his enemies. The sixth chapter applies to a certain class of Beings whose duty it is to aid the Osiris while passing through Hades. They seem to be nobodies—in the eyes of the great, and wealthy, and of the nobility and Royalty—for they are the labourers that must perform the work which the Osiris commands them to do.

The representatives of these are small figurines, or statuettes, which are found in such vast quantities near the mummified bodies in all the tombs of any importance. It reads thus: "O Figures! Should this Osiris have been decreed for all the work to be done in Hades, let me call upon you to perform constantly what is to be done there: to plough the fields, to draw water from the wells, to transport the food of the East to the West. Let me call you to obey the Osiris." The concluding chapter of this Book contains the jubilant Song of the Osiris who has passed through Hades, and is nearing the "Abode of the Blessed." I give an excerpt from it (in different rendering, but in strict accord with the scholastic text) as follows:—

"All hail! O Sun, the Lord of radiant beams!
Shine forth, and in my face reflect thy Light!
I worshipped in the Gateway of the West.
The Soul comes forth, and seated in the ark,
Just like the Sun and never-resting Gods (the planets),
It moves and makes the circuit of the heavens.
O Sun! Creator! Self-created—Hail!
How perfect is Thy light; who, by Thy rays,
Illumines all the world, from East to West.
To see the King of Heaven, e'en Gods rejoice,
For on Thy head is placed the dual crown.
And at the Stem, the Lady of the Hours
Doth sit, tormenting all opposing foes,
Who would Thy progress stop, to look at Thee?
But I have come, and in Thy presence am.
Reject me not, nor dissipate my form,
But grant that I may see Thy perfect Form,
As all who are Thy subjects wish to see.
For I have come from earth, and represent
Thyself thereon, of whom I am the type.

The concluding stanza reads thus:—

O Great Creator of the Gods and me,
The Father, who, corruption knoweth not;
Thou art the God who giveth life and peace.
Eternal is the truth, this book (Thy Word) contains,
For by attending to its words on earth,
I stand established in the paths of peace."

The Second Book, "The Egyptian Faith," comprises three chapters: xvii. to xxi. It, in part, supplies the esoteric truths which are taught under the symbolism employed. The allegory is founded upon the majestic panorama of the brilliants of the sky, as they course their nightly path during the winter months, as seen from the latitude of Egypt. In the simple form, it represents the night; and in its wider application, the six winter months of the southern arc; and these symbolize the passage of the Soul through Hades. The zodiacal and surrounding constellations are personified as the Chiefs, who are made the Rulers of the regions in which they are situate. In all these astral personifications, the constellation of *Ursa Major* (the Great Bear) plays a most prominent part. The four stars, forming the square, according to the popular legend still in vogue in our own country, formed the "Coffin of Osiris;" and these are the four genii (sons of Osiris) who are the guardians of the tomb, and who are shown, in the Illustration of preceding chapter, as carrying away the Body of Osiris. It is this very picture which forms the groundwork of the allegory of the removal of the body of Jesus, see John, xx., 13: "She (Mary) saith unto them (the two of the guardians of the tomb), Because they have taken away my Lord, and I know not where they have laid him." The seven brilliant stars of this constellation are referred to in many parts of this ancient book, and under a great variety of forms. The Biblicalist will be surprised to find, from this chapter, that "the seven spirits before the throne of God;" "the seven Lamps (stars), which are the seven Spirits of God;" "the seven eyes, which are the seven Spirits of God" (see Rev. i., 4; iv., 5; v., 6) are simply the seven brilliants of the Great Bear, and which, in the Egyptian Theosophism, had been used ages before the Book of Revelation was written. The concluding chapter (of which there are several versions) is, "The Crown of Justification," awarded to the successful aspirant who had passed through Hades, in which is the great Hall of Justice.

The Third Book, "Reconstruction of the Deceased," comprises chapters xxi. to xxvi., founded upon the myth of the collection and re-construction of the dismembered parts of the Body of Osiris, by Isis. From these chapters we see that Osiris was not only the Great Teacher, but he was the Great Exemplar: "For thus it behoved that the servant

should not be above his master, but likened unto Him in all respects." Under deeply mystic allegory, in this Book is taught the continuation of the life of the individuality, and the coming into consciousness of being, in a new form, and different sphere from that in which it was while in earth life.

The Fourth Book is, "The Preservation of the Body in Hades," and comprises chapters xxvii. to xlii. Under the symbol of the preservation of the physical body (and it is this which accounts for the care and expense bestowed upon the mummification of the body), is taught the doctrine that the new body, or covering, suited to the spiritual sphere of existence, is made up of the *essences*, or inner life principles, that vivified the atoms composing the physical structure. The recovery of these after the separation is symbolized by the conflict which the soul of the defunct has to maintain against the foes who endeavour to impede his progress at every step of his journey. The preservation of memory—which forms the base of a conscious continuity of existence—is the subject of rejoicing to the successful one, who exclaims: "I have reached the region of the Great Quarter, the greatest of the heavens. I flourish on earth, I never die in the West; I flourish there as a Spirit for ever."

The Fifth Book is, "Protection in Hades," comprising chapters xliii. to li. The subjects of these chapters treat of the preservation of the Soul while passing through Hades. The forty-fourth chapter is, "How a Person escapes Dying a second time in Hades." The Osiris says: "I am Thy Son, very glorious, having seen the mysteries. I am crowned as a King, I do not die again in Hades."

It will now be seen where the "second death" of the Christian Record originates—see Rev., ii., 11: "He that overcometh shall not be hurt of the second death."

The Sixth Book is, "Celestial Diet," chapters lii. to lxiii., inclusive. The Diet is Knowledge, acquiring which the Osiris becomes substantial, but not material, for he says: "I have become a Lord of the age, and have no limitation, for I am an eternal substance."

The Seventh Book is another version of "Manifestation to Light"; chapters lxiv. to lxxv., inclusive. They contain a recapitulation of the Soul's progress in the regions of darkness, and of its eventual egress therefrom after the trials have been successfully undergone. At the foot of the seventieth chapter it states: "If this book is known, he (the Osiris) has come forth as the Sun, he goes above the earth from the living: his name never fails." The seventy-third chapter is the jubilant of the Soul that has passed through the Gateway of the West, and entered on the path that leads to the abode of the blessed. The following is selected:—

The Soul is greatest of created forms,
Oh, let me come! for I have passed the gate,
And through the darkness I have made my way
That I may see my Father face to face,
For this I open doors in heaven and earth.
The Father—God—Osiris loves his Son.
I am His Son, the well-beloved by Him,
Forth from the dead I rose—a spirit wise—
Instructed how to make my way to where
The Gods, Goddesses dwell, with whom I am.

The Eighth Book, "The Metamorphoses," comprise chapters lxxvi. to xc. It has been supposed (erroneously, to my thinking), that the Egyptians maintained the soul could only be perfected after death by passing through an endless variety of animal forms, such as birds, reptiles and beasts: and the heading of the chapters, such as "The making all Transformation he wishes," "Changing into a hawk of gold," and the like, give colour to such a supposition, when these chapters are read with a *literal* application. But the initiated, or "instructed spirit," had no such conception: for such a revolting doctrine would imply retrogression and not progression. The highest object and aspiration of the Egyptian Hierophant was the attainment of power to traverse the whole Universe, including the return to earth after decease, if so desired. To accomplish this, they would not be necessitated to become animals, but they would use the powers of nature (in a spiritualized form), which were symbolized by animal forms. This accounts for the use of animal masks over the human form in the representation of their deities. To be like these—the representative manifestations of the infinite variety of qualities attributed to the one Great Supreme Power—was to them the pearl of great price; and when the symbols are interpreted, it means nothing less nor more than the possession of creative power, and the consciousness of

oneness—at-one-ment—with God, considered as the Supreme Power. This consciousness is well expressed in the eighty-fifth chapter, part of which runs thus:—

I am the Sun, who cometh forth from Nu.*
My Soul is God. Perception I create.
I am the Lord of Truth, and dwell in it,
I am Perception, which is named the Soul!
And that will never perish nor decay.
There's nought I do distasteful to the Gods;
Because Osiris loves and gives me form;
He made my shape, and formed me as I am.
I am the oldest of the Gods and Souls.
The darkness I create; am present in
The place above, below, and everywhere!
As Lord of years I rule eternity,
And though created, yet I have no end.
I once was young in years, when on the earth,
But now my name is Incorruptible!

The Ninth Book is, "The Protection of the Soul" (xci. to cxvii. chapters). Several of the chapters in this series treat of the "Boat of the Sun," which figures so much on the sarcophagi and walls of the Royal tombs. The Soul, when emerging from Hades, is represented as seated inside the vessel which, as the Sun, traverses the ethereal spaces that intervene between the regions of darkness and the Great Beyond, in which are the fields of Elysium and the Abodes of Osiris. As progression depends upon the acquisition of knowledge, in every sphere the tests are continually applied, until the finale is reached, which implies that the uninstructed Soul is liable to be sent back to whence he came, unless he is able to answer satisfactorily the challenge of the various sentries who guard all entrances to the Upper Spheres. "Knowledge is Power," is the watchword all through the Egyptian Theogony from beginning to end; hence the vast importance attached to the study and a right understanding of the mysteries. If this true knowledge was acquired in earth life, then, it was taught, there would be a safe and speedy passage through the regions of darkness, and a triumphant acquittal at the Bar of the Great Assize, before which all must stand. Carrying out this principle, the Boat of the Sun is allegorized into a thing of life, and the twenty-three component parts, each in turn says to the occupant: "Tell me my name," thus:—

Prop.—Tell me my name?

Answer.—The Great One of the Paths of Hades.

Hold.—Tell me my name?

Answer.—Darkness is thy name.

And so on.

The Boat passes through various places (astrological houses) and constellations, which are personified, but without the celestial chart, used in those times, it is impossible to supply the originals.

The Tenth Book is, "The going into and out of Hades;" chapters cxviii. to cxxiv. The exit from Hades introduces the Soul into the place of the New Birth, or Regeneration; allegorized as, "He goes in as a hawk; he comes out like a phoenix."

The Eleventh Book is, "The Hall of Two Truths," or the Hall of Double Justice, chapter cxv. The title reads: "The Book of going to the Hall of Two Truths, and of separating a Person from his Sins; and when he has been made to see the Faces of the Gods." This Book is devoted to the Great Judgment Drama, which is generally painted on the papyri containing the Ritual (see Illustration, with its accompanying explanation). The spirit of the defunct is ushered into the presence of the Great Judge, to whom he addresses his prayer:—"O Thou Great God, Lord of Truth! I have come to Thee, my Lord! I have come to receive thy blessings. I have known Thee; I know Thy name. I know the names of the forty-two Gods, who are with Thee in the Hall of Two Truths."

These forty-two Assessors each stand as the Guardian of some specific virtue, quality, or moral law; and if the name of each can be given by the accused, and he can say, "I have not done this or that," &c., he is then pronounced "justified," and the command is given that, "no more accusers shall charge the Osiris, who is pure." But although he is not to be subjected to further accusations, yet he can make no further progress, unless he can give the names and replies to every part of the Hall, which, like the Boat of the Sun, has become a thing of life.

* Nu is the feminine personification of the Primordial Water, or Abyss.

The importance of giving the *name* to Deity, in order that the Deity may be known, is very apparent all through the Old Testament—see Exodus, iii., 13. The scene of the appearance of God to Moses is laid in Egypt; and the natural inference is, that it is an adaptation of the very Egyptian formula which forms so prominent a part in their Scriptures, that long antedated the Hebrew Records.

After the trial of the defunct, the acquittal is pronounced, and then comes: "Hail, ye Gods, who are in the Hall of Truth. Let the Osiris go; ye know that he is without fault, without evil, without sin, without crimes. Do nothing to torture him. He lives off truth, he is fed off truth, he has made his delight in what men say, and the Gods desire. He has given food to the hungry, drink to the thirsty, clothes to the naked." (The reader will compare this sentence with Matthew, xxv., 36, and note the parallel. The inference is obvious.)

After the first part is concluded, the Osiris is at liberty to proceed, but not one step can he advance without giving the names again of the various parts of the Hall. "I will not let you go over me, says the Sill, unless you tell me my name. (Ans.)—The Weight in the right Place is thy name. I will not let you pass by me says the Left Jamb of the Door, until you tell me my name. (Ans.)—The Returner of the True is thy name. I will not let you go by me unless you tell me my name, says the Right Jamb* of the Door. (Ans.)—The Returner of Judged Hearts is thy name. The same question is asked by the Floor, Key-hole, Door Lock, Planks of the Door, &c., and on the completion of the ordeal comes: "You know us. Pass on."

The Twelfth Book is, "Adoration to the Gods of the Orbit, comprising chapters cxxvi. to cxxix. These "Gods of the Orbit," I take to be the planets, which were supposed to revolve in the space between the earth and the Heavenly Abode of the Great God Osiris.

The Thirteenth Book is, "The Passage to the Sun" (chapters cxxx. to cxi.). These chapters commence with, "Done on the Day of Birth of Osiris," and conclude with the last day of the year. The allegory is founded upon the annual cycle of the Sun, and typifies the resurrection to a new state; like as the old year dies and gives place to the new one. When the earth life is ended, the Soul of the defunct is then supposed to ascend into the ethereal regions, passing through which he arrives at the grand Portal, by which access is gained to the heavenly regions. But even here, and beyond, progress is delayed, unless the new comer can answer the challenge, and give the names of the various Guardians. The whole of these chapters and their allegories are based upon the old conception that the earth is the centre of the solar and planetary system; so that after passing through the ethereal spaces, it was only to find another encircling land. At various parts of this outer ring, there are Gateways or Pylons, and it would appear that the full circuit had to be made ere access could be gained through the Grand Entrance to the Promised Land. It is this passage, with what transpires at the successive Gates, ere the Grand Gate of the West is reached, that forms the subject matter of the chapters of this Book.

Beyond these Gateways lie the fields of Elysium, in which are situate the Abodes of Osiris. To arrive in the presence of the Great King (in biblical terms, to see God) and to dwell with him for evermore, was the *Summum bonum*, the acme of the Soul's aspiration, for seeing Osiris was to be "equal with God," and then followed the power, so earnestly sought, viz., "to come and go whithersoever the Soul listed." To aid in this consummation, it was taught that the *gnosis*, or knowledge of the mystic truths underlying the symbols and allegories—or in evangelical terms, i.e., the knowledge of the truths of the Divine Word—acquired while on the earth, would enable the Soul to pass all tests, and overcome all obstacles. The Christian system teaches that the heavenly life, the entrance in the abode of the blessed, is to be gained by faith! but the Osirian system never mentions the word "faith." Knowledge is the key that will unlock all doors.

(To be continued.)

THE LETTER AND PARCELS WORK OF THE CHRISTMAS WEEK.—The Postmaster-General wishes to make known throughout the Service his high appreciation of the energy and zeal displayed in successfully meeting the unprecedented pressure of Post Office business experienced throughout the United Kingdom during the last few days.—General Post Office, 1st Jan.

* Bunsen uses "Intel" in place of "jamb," which is evidently the correct term.

MODES OF SPIRIT COMMUNION.

THE ALLEGED HIMALAYAN BROTHERS.

By W. H. HARRISON.

In Mr. Sinnett's memoir, read before the Theosophical Society, he states the main issues very fairly, but there is nothing in them placing Madame Blavatsky's powers and surroundings outside the beaten track of ordinary physical mediumship, as established at least eight years ago by a long series of facts, which had by that time gradually become public property. He says that Colonel Olcott (who appears to be the solitary white witness) must know whether the alleged Brothers exist or otherwise, because he has seen them. Not at all. He is a seeing medium, and has testified to having seen a spirit with living snakes for hair; the Brothers he has seen, no doubt, were no more objectively visible than this uncombed angel, moreover, Colonel Olcott is but a person of a well-known type; there are various clairvoyant persons who are well enough known as satellites of various physical mediums, who see all kinds of things in support of the assertions of their favourite mediums and their attendant spirits; it is mostly subjective. Plenty of Spiritualists can name clairvoyants of this type, and the mediums whose seances they most frequent. Further, Mr. Sinnett brings in as witnesses various natives of India, but makes no reference to the terrible blank that he cannot give the names and addresses of any white witnesses who are not mediums. We all know at what value the sworn testimony of Native witnesses is accepted in Indian courts of justice, and the English Theosophists in India have not publicly testified that the Native witnesses on their side are entitled to greater credit than is usually given to the evidence of Native witnesses in law courts. However, they may be better in this respect, for India is a great country containing many different races, so I do not assume the worst in the case of persons unknown to me. In England there are always plenty of sensitives and credulous persons who see and hear anything in harmony with their preconceived notions; some of the American Spiritualist periodicals teem with the records of seances written by white persons of this type, and the records never carry the least weight with critical readers. Then, again, Mr. Sinnett is palpably blind to and silent about some of the chief points against him, such as the recent and still unexplained wholesale literary theft by Koot Hoomi, the placing of magnificent buildings in the Toda country where no such buildings exist, and the two pages in the Calcutta Theosophical pamphlet, which would have broken the neck of one of Mr. Sinnett's arguments, had he had the courage—which he probably had not, and never will have—to publish them verbatim in his paper, and which fit in admirably with the long range of parallel experiences in England. The truth is, and it had better be faced, that physical mediums and their spirits have now strong control over public Spiritualists and Psychologists in England, India, and America, and can direct this intellectual force under their rule in any way they please. My argument is, that all these powers put together are inferior, religiously, morally, and scientifically, to the best forces outside Spiritualism, consequently that the latter must remain at a low ebb so long as the present conditions obtain, for the inferior powers cannot make headway against the superior. Fortunately these same forces have so seriously damaged Spiritualism in America, that the work of improvement has begun.

As to the religious teachings of the alleged Brothers, whatever their true source may be, if the said teachings caused men to lead better lives, I, for one, would not care much about their origin. The practical value of any teachings must be measured by the practical lives of the votaries, by what they do and not by what they say. The life of self-sacrifice for the general good of the world at large, and not merely of personal friends,

is, beyond doubt, the highest life of all, and can anyone name any physical medium who leads that life? Can one be named, for instance, who casts his worldly position and prospects behind him, who passes all his time in visiting the sick and the dying, or who lives in a constant atmosphere of deeds of charity? They do not do it, consequently are unable to preach it. Then, as to the effect of their control over their votaries: Where are the practical fruits? If, for instance, a woman were knocked down and robbed by blackguards, and howled at by fellow-blackguards who looked on, one could respect votaries of the Brothers if they stepped in to give a few honest blows to drive off the horde, and to succour the injured. But who has seen any such good-Samaritan work? Where is the life of self-sacrifice for the good of others? Much has been published, however, of what the votaries of the Brothers are to eat and drink to achieve their own advancement; whole pages of print have been devoted to the nature of their personal feeding. By far the best religious essay relating to the Brothers and their system, was the last one by Mr. Roden Noel, who clearly pointed out the weak places, and that the alleged revelation comprised, after all, but a sublimated kind of materialism; that essay is written from a high standpoint, and is the most valuable religious contribution to Spiritualism which has been published for some years.

All the points raised by Mr. Sinnett were well threshed, and many years ago, in relation to other mediums and their visible and invisible surroundings there is absolutely not a single new thing or new question to demand attention. If on the testimony he adduces it is right to believe in the reality of the community of "Brothers," alleged to be snowed-up in the Himalayas, in places accessible only to bears and vultures, the same kind of testimony is ready in wholesale quantities to prove the accuracy of the statements of all other physical mediums and their "controls," and the self-asserted personal identity of the latter must then be accepted as well-proved. Among all the great historical and scriptural names these beings have assumed, I never remember them to have given the names of Ananias and Sapphira, which is a circumstance worth noting.

Lucerne, Switzerland. December 25, 1883.

A DEFENCE OF MADAME BLAVATSKY'S VIEWS AND PHENOMENAL ABILITIES.

To the Editor.—Dear Sir,—In an article headed "Theosophy—Himalayan Brothers," by W. H. Harrison, of 5th Oct., 1883, so many misleading statements have been put forward, that I feel bound to do my best towards correcting them.

In the first place Mr. Harrison, who tells us he has given "laborious study for years to the medial phenomena in the endeavour to discover their source," necessarily found it within his province to examine these new claims, and in order to facilitate his purpose, studies the "Occult World," by Mr. Sinnett, and comes to no other conclusion, than "that Madame Blavatsky was a strong physical medium;" and further, that Mr. Sinnett's conclusions were wrong, consequent upon his want of knowledge of, shall we say, the art of Witch-finding, à la Hopkins, the celebrated creator of Witches—at five shillings a head.

To accuse Mr. Sinnett of not being able to believe the evidence of his own senses, is a novel way of discrediting all his utterances, and at the same time, of proving that he, Mr. W. H. Harrison, is infallible! Of course Mr. Sinnett having been in India for a number of years, and having been in close communication with Mahatma Koot Hoomi, who had explained to him the *modus operandi* of many of the wonderful things performed, all count for nothing. It is in vain that the Brothers have pointed out to the Western mind, that until it adopts another attitude,* it is utterly incapable of receiving certain truths, one phase of this attitude being, "what we don't know, no body else can possibly know." Surely Mr. Harrison must have experienced something of this kind in his researches in Spiritualism, which alone ought to make him more cautious in rejecting any fresh truths brought before him.

That certain phenomena produced by Madame B.'s will are also produced in Mrs. Jencken's presence, proves exactly what has always been contended for, viz., that what is produced through the Spiritual mediums, by Elementals and Elemen-

taries, is also produced by Madame by her will-power over the same.

Mr. Harrison should also understand that Madame B.'s not being able to have the phenomena under control on ALL occasions, is precisely the same conditions as that on which the Elementals work, viz., magnetism. Surely Mr. H. can understand that if the magnetism is out of order, phenomena cannot be produced (vide page 143, "Occult World," 2nd edition), "only the progress one makes in the study of arcane knowledge from its rudimentary elements brings him gradually to understand our meaning."

As for the assertion regarding Madame B.'s mediumship, in page 477, "People from another World," by Col. Olcott, Madame B. distinctly commands "John King" to do a certain thing, and his reply is, "YOU SHALL BE OBEYED," written nearly 10 years ago! Col. Olcott himself, after closely watching, in the same work declares, "that instead of being controlled by spirits it is SHE who seems to control them." We, her friends who have lived with her, who are fully conversant with mediums and their powers, know for a fact that she controls the spirits, and they are as much her servants as Ariel was the servant of Prospero. Whether Col. Olcott was then in a position to judge of the powers of Madame B., or from whence they were derived, he certainly would not write now what he wrote then, namely, "that all other mediums are subject to the same power": then would he "agree with the main argument in this article," viz., Mr. Harrison's.

No one said it was malice to express disbelief in the Himalayan Brothers, but it is malice to misquote from presumed authorities and to falsely apply those quotations. Surely Mr. Harrison can not for one moment pretend to compare the history of Spiritualism with that of the Rishis? One the offspring of yesterday, the other accumulated wisdom of uncounted ages! Nothing but a total ignorance of the subject could have led to such a comparison having been instituted.

With regard to the Henry Kiddle plagiarism: one thing is perfectly clear, that Mr. Kiddle passed off the saying, that "Ideas ruled the World," with the results attendant on them, as his own; when in reality they come from Plato,—as asserted by Mahatma Koot Hoomi, and disingenuously left out by Mr. Kiddle. Why have both, this gentleman and Mr. Harrison left this out in the paragraph quoted from the "Occult World?" Koot Hoomi's opening sentence—"PLATO WAS RIGHT: Ideas rule the World:" and this proves this was intentionally done. In Plato's "Dialogues," volume III., page 291, "the Platonic doctrine of Ideas"—"those primordial essences"; again, page 244, "Ideas, the only objects of real knowledge"; "real philosophers are those who employ their minds upon absolute ideas"; "and philosophers are the genuine rulers of the World." The French Revolution of 1788, admirably illustrated this dictum of Plato. Philosophers started the idea of "Liberty, Equality, and Fraternity"; these for a time "ruled the World": creeds were overthrown, monarchies overturned, and a new era of thought established, thus verifying Plato's words. And it did not need a Mr. Kiddle to originate what was already known to any student of history, or to Macaulay's schoolboy of 14!

"Seeing mediums" may be able to see things which to others present (whether mediums or not) are invisible; but I, who am no medium, have witnessed, in the presence of persons who have never claimed abnormal sight, phenomena in broad daylight which were patent to the vision of all present. Such for instance as the projection of a letter through the roof and ceiling of the room, from a Mahatma, addressed to a person present, containing instructions about and allusions to recent conversations, the letter not being visible till it had come through the ceiling, when it assumed a form, and with a noise like that from a small rocket, and with an equal velocity fell in a corner of the room. When picked up I found a quaint envelope, covered with strange characters and coloured figures, Thibetan, showing where the letter came from.

Theosophists are presumed to live pure lives; as for their entering the fraternity, that is not so easy. A severe and lengthened (chelaship) apprenticeship must be borne, and then you may never be accepted as an initiate. Madame B. has passed many stations of initiation, but she is not an Adept. So her not being an ascetic has nothing to do with her position. Further, she leads a pure life. What Mr. Harrison's experiences have been in the West, would count for very little in the East, and his standard of asceticism would not apply here. His physical mediums would be equal to the production of Black Magic, not White Magic, a very different matter.

Madame B. having been accused of giving an incorrect version of the Neilgherry Todas, in "Isis Unveiled," and of having stated there were "White Todas" and "Grand Temples" existent, where nothing of the kind is to be found, as the "country has been well explored from end to end," I having been a resident of the Neilgherries for more than forty years—thirty years continuously—I also know the Todas well. But, at the same time, I may observe that if "portions of the Himalayas have not been well explored," there are portions of the Neilgherries that are equally unknown. The "Silent Valley," for instance, where there may be Todas and Temples, quite apart from the ordinary Toda and his hut. Further, it is a well-known fact, that on all solemn occasions, such as the

* See "Theosophist," for Oct., Nov.

wholesale murder of a family of Coorumburs, who are suspected of having used Witchcraft to damage the Burghurs, a Toda is invariably called in, as it is supposed that the Coorumbur's magic is proof against all but a Toda's power, and in every other way the Todas are acknowledged as a superior race by the Burghurs, such as in tithes of grain and manorial rights, as practised by the Barons of old,* showing that once the Todas were considered by the Burghurs as a very superior race. That they have degenerated is very possible, most likely due to civilization and the retirement of the Mahatmas.

In the last paragraph, the idea of physical phenomena being the result of increased purity is scouted. Here again Black Magic is confounded with White. To produce very extraordinary physical phenomena is often the attribute of the Black Magician—and, of course, requires no spiritual purity. But to produce the physical phenomena of the Mahatmas, requires a complete knowledge of Occult Science, combined with great spiritual attainments; and these powers can only be exercised for the benefit of mankind;—hence, to accuse the Mahatmas of seeking their own advancement, “instead of living a life of self-sacrifice in the world,” is to misunderstand the subject entirely. The very contact of the world with these Mahatmas would destroy their spirituality, and compel them to seclude themselves in their Himalayan fastnesses. Mr. Harrison cannot understand, that, by means of their telegraphs, universal intelligence, and with their power of travelling in their astral bodies, they can go anywhere, learn anything they desire to know, and do anything short of changing or forming animals endowed with souls.

Black Magic is a terrible power, but the practiser of it has its limits. The Adept of White Magic has no limits to his power, short of dealing with souls.

How Mr. Harrison could have read “The Occult World” to so little purpose is astonishing. Many things are so clearly laid down there, that to the student of Occult Science there can be no doubt. There are some people who doubt everything—even their own existence. In regard to Mr. Burns's comments on Madame B.'s “Establishment for a Spiritualistic movement at Cairo,” the facts of the case were, that a French lady resident there was very anxious to start something of the kind, and asked for the help of Madame B., who good-naturedly gave it, but very soon withdrew it on finding what the French lady meant by a “Spiritualistic Movement.” At this very time Madame B. was in close communication with two of the Adept Brothers—one a Syrian, the other a Druse,—so that the ordinary spiritualistic seances could not be accepted by her. In addition to the above two Brothers, there were several others in the neighbourhood, well known to, and acknowledged by, many of the natives of Egypt. It is satisfactory to find that Mr. Burns agrees with us regarding the vegetarian diet. It has been stated frequently that Mr. Spriggs was a strict vegetarian—nay, more—I hold a letter from Mr. Smart stating the same. This disposes of Mr. Harrison's hypothesis, that strong physical mediums must not be ascetics.

As a proof of Occult Science, only two days ago a Headquarters' Chela, who is now near Lahore, projected his astral body here and conversed for some time with Madame B. This was verified by a telegram received here from near Lahore, the distance is over 1,300 miles, sent 50 minutes after the fact from the Telegraph office, to ascertain if the astral body had been seen.

Ellen H. Morgan, F.T.S.

Madras, Adyar, Head Quarters Theo. Society,
19th November, 1883.

PHYSICAL MEDIUMS AND VEGETARIANS.

I was very much interested in Mr. Harrison's article on the “Himalayan Brothers,” but was rather struck with his idea about Physical mediums not in any case having been vegetarians. During the five years I was giving sittings at Cardiff, I did not touch meat, alcoholic liquors, or tobacco (the latter I am pleased to say I do not know the taste of). I was asked by the spirit friends not to eat meat, and to fast every day after breakfast, only taking in the middle of the day a few biscuits and water, and not to take anything until after the sitting. The members of the circle were always asked not to eat meat on the day we had a sitting, also to abstain from alcohol and tobacco. I do think from experience that the vegetarian diet is the best for the development of both physical and mental phenomena. I have always found by fasting before sitting for physical phenomena, I feel far lighter and freer afterwards.

It seems to me that mediumship will not be understood until mediums themselves study their own feelings and thoughts during the sitting, and try to assist earnest investigators to understand the laws of mediumship. Then to a medium who fasts, and abstains from all these things, you can just imagine the torture of mind and body it must cause him or her, to sit with those who just before entering the circle take their glass or smoke. I do not agree with Mr. Harrison, that such abstinence would reduce their mediumship. I am inclined to think from experience that it

would be the sitters whose influences would draw away or rob the medium of the forces stored up for the phenomena. I know I have felt at times more exhausted when no phenomena have occurred than at other times when we have had the best results. What was the cause of this? I think we have a great deal to learn about mediumship. We know the phenomena take place, but what force is used to produce them, and how far sitters assist and sustain a medium, we do not properly understand. I am inclined to think that to develop the highest form of mediumship would be for a medium to become an ascetic, and it would assist their physical and mental powers. But are the sitters ready to take up the cross along with the medium? Such I believe will be done, but who are ready for the work?

GEO. SPRIGGS.

66, Nicholson Street, Fitzroy, Melbourne, Australia.

CLAIRVOYANCE TESTED.

To the Editor.—Dear Sir,—While thanking you cordially for the beautiful portrait with which you embellished the last week's MEDIUM, viz., that of the erudite and indefatigable “Recorder,” permit me to state that when reading the “Control by ‘Dean Stanley’” on Sunday afternoon in the presence of Mrs. Foster, she gave a running comment on the sentiments advanced, by no means complimentary either to the logic of the “Dean,” or to the cogency of the arguments advanced in his encounter with a “Secularist.” It is not my intention to repeat what was said, but simply to state that the comments were such as I unreservedly endorsed, indeed, such as the disembodied “Dean” entirely approved of, for he there and then appeared “in human form” to compliment his critic in these words:—“Woman, thou reasonest well!” On hearing that he whom Mrs. F. was “impressed” to call “Dean Stanley” stood smiling before her, I naturally inquired, “What sort of a personage is he?” when an accurate description was immediately furnished. Not content with this, I purposely allotted a period of nine hours, from 2 p.m. till 11.15 p.m., to intervene without a word about the “Dean,” in order that all recollection of his disembodied form might be obliterated. At 11.15 p.m., then, I submitted a volume of photographs, comprising upwards of a hundred of modern lay celebrities, but no “Dean Stanley” or any one like him can I discover.” That I knew was true, because he does not appear among them. Immediately afterwards I submitted another lot, comprising nearly a hundred more, but of literary and clerical celebrities, when the Photo. of the late “Dean” was almost instantly recognised.

There then is another conclusive proof of the truth of Clairvoyance, if, indeed, additional proof were needed, and which I would respectfully invite our Secularistic friends—who utterly ignore a disembodied state—to “read, mark, learn, and inwardly digest.”

E. FOSTER.

50, Friargate, Preston, December 25, 1883.

[The subject, it will be remembered, was “Evil and the Goodness of God,” which has been from time immemorial a theme for the exercise of diverse opinions. We would be glad to hear the other side.—ED. M.]

THE THEOLOGICAL CONFLICT.

To the Editor.—Dear Sir,—To be drawn into conflict—and especially a theological one—was “a host I did not calculate upon.” If I am compelled to assume such an attitude, so foreign to my nature, I come forth with no other armour than my “Egyptian sling, with five smooth stones” (and strange to say I met with some Egyptians who were using them against the birds, which attacked their corn-field, and it reminded me so strongly of David, that I bargained for one, and brought it home as a souvenir. Of course, I don't mean to say it is the REAL sling that David used, but it looked so like what I thought it might be, that I could not resist the impulse to possess one.)

My five smooth stones which are: Not-before-the-tenth-century, apply to all the evidence, alias testimonies, in reference to the LITERAL, HISTORICAL PERSONAGES of the New Testament.

It appears stone No. 1 has told with effect. I now, Mr. Editor, give forth the same challenge in reference to Tacitus and Suetonius: that will be stones No. 2 and No. 3, No. 4 stone, I will keep in reserve for the present, for Pliny the Younger, as I have him in hand in the chapter I am now writing. Stone No. 5 is for the “Man in the Citadel” itself, and comes last of all.

I utter no boast of success; it is time enough to call for the Hurrah! (Hallelujah!) when the victory is won. My arm—feeble as it is—is impelled by the force of Truth: and all genuine Truth is Divine. But behind that again is a force still mightier, and that is Love!

Pure Truth—Divine Love, are emblazoned on the Banner which I carry aloft, so that none who hateth and abominateth a lie need fear.

When I started—like Isis in search of the Body of her loved and lost One—on my present journey to the Temple of Truth, I did expect to find some living forms (in other words, irreproachable and veritable witnesses), but when I approached the figures, though they had eyes they saw not (they were

* Nearly all the Burghur monegars of villages are the offspring of Todas, from Burghur women!

glass eyes), and lo! and behold, I found they were—like Madame Tussaud's wax forms—dummies! They were not at all like my little progeny of facts; these are lively enough, for "facts are chiefs that winna ding," and as life is always more lovely than death, no wonder that I—and your Readers as well—am attracted to them. As negative facts are an impossibility,—some "learned" ones call these "Unseen Realities," but to me they are unreal, that is to say, they do not, and never did have a real, positive, indubitable, literal existence—I decline to set out on a fruitless search for nonentities. When my work is completed, and Truth has triumphed over Error, then I may ask for a joyful anthem to resound to Him-Her, who was, and is, and is to come.—Not this time, please, to a personal pronoun, but to that which alone is, viz., Spirit: for Spirit is Life.

WILLIAM OXLEY.

P.S.—Why I make so much of the TENTH century A.D., will appear in due time—if correspondents will exercise a little patience—but it does not answer my purpose to have my hand forced.

To the Editor.—Dear Sir,—I think it would have been better, before entering on a discussion, to have waited till Mr. Oxley had finished his work on "Egypt," and given his authority or reasons for rejecting the commonly-accepted account of Christ having come on the earth 1880 years ago. I would not do Mr. Oxley the injustice to imagine that he thinks it sufficient answer to every literary quotation adduced in proof of Christ's having come, simply to say, "Tenth Century." However, as letters have appeared on the subject, perhaps you will kindly allow me to make a few remarks.

Unless Jesus the Christ actually lived on earth, he could hardly have preached to the spirits in prison after his crucifixion (1 Peter, iii., 19). I give the following extracts from first Epistle of John (from Sharpe's New Testament, seventh edition, translated from Griesbach's text):—"Who speaketh falsely, but he that denieth that Jesus is the Christ," (chap. ii., 22.) "Beloved, believe not every spirit, but try the spirits whether they be of God; for many false prophets are gone out into the world. Hereby ye know the spirit of God. Every spirit that acknowledgeth that Jesus is the Christ come in the flesh, is of God, and every spirit that acknowledgeth not Jesus, is not of God; and this is the spirit of the anti-Christ, whereof ye have heard that it is coming, and now it is already in the world," (chap. iv., 1-3).

The above quotations are very plain on the subject, the deep importance of which must be my excuse for the length of this letter.—Believe me, yours very sincerely, J. B. FISHER.

Waterford, Dec. 31, 1883.

"LILY" says in a P.S.:—"I think the signs of the times very encouraging. Spiritualism in some shape is now a subject for all the newspapers, and the magazines are full of it! I am ANXIOUSLY looking forward to the opening of A.T.T.P.'s Tower, feeling it is the grandest possible step towards the promulgation of our Faith far and wide. And A.T.T.P. has my sincerest admiration and gratitude, for his unflinching bravery and heroic dedication of his substance to the Cause, in the face of an antagonistic and jeering world. Moreover, A.T.T.P. seems to me raised up, just at this time, in a most significant manner, to PROVE through the promised personal presence in his Tower of that grand spirit 'Hermas,'—the friend and correspondent of St. Paul—the truth, now ATTEMPTED to be set aside, of the personal existence of Jesus and His Apostles. This indeed makes A.T.T.P. a Tower of strength, of which his newly-built Spiritual Tower is the emblem!"

THE SHROPSHIRE MYSTERY.

A correspondent (says a Liverpool paper) writes:—"The great excitement which was caused by the Shropshire mystery some time ago has revived. Agents from the Society for Psychical Research have been down to investigate the affair, and visits have also been made to Weston Lullingfield, the village in which the alleged extraordinary occurrences took place, the residence of Emma Davies, and to the school and schoolmistress by many other people owing to the denial of the girl Davies of her alleged confession having necessitated further inquiry. As well as the agents sent down by the Psychical Research Society, it transpires that several local members of the society have been to Weston. Sir Charles Isham, Bart., arrived there a few days since, and having made inquiries, wrote to the MEDIUM AND DAYBREAK, saying that the alleged confession was extorted by slaps and threats of gaol. The Rev. Mr. Williams was there for two days early in the week. Dr. Calloway called at the residence of the girl's parents on Thursday, and made some inquiries in the village, in addition to two other gentlemen from Shrewsbury, whose names did not transpire. Proprietors of theatres and music-halls, it is stated, have made offers wishing to adopt the girl. Her parents, however, are firm in their determination to keep her under their own roof, and both strongly declare that they

attribute the proceeding to a supernatural agency, and a great deal has been done to substantiate their notion by the host of letters sent from all parts."

Our correspondent "E.N.," who encloses the above, says:—"Again, I beg to state, most peculiar occurrences have taken place. I have been to the place, and again I am of opinion that no trickery could possibly have caused the manifestations." Such outbreaks are not of unfrequent occurrence. Since our connection with this Movement we have known of a good many such. One of a very similar kind occurred at Muchelney, in Devonshire, some dozen years ago or more. The case at Workop, reported in the MEDIUM last year, was of the same character. The girl is a medium. Good spiritual surroundings would remove this unruly influence, and develop her powers. Her parents do well to protect her from a public life, which would prove her ruin. Sensitives are not fit to be made a show of.

We have already stated that the girl was under the treatment of Mr. Thomas, who has enclosed us a letter he received from Mrs. Davies. She says:—

"Thank God that I can tell you that we have had peace since I wrote to you before. Nothing at all has stirred since Friday, and I hope we never shall see it again. We do thank you for your letter and your kindness. Emma is quite well, and like she used to be before this occurred."

Mr. Thomas says in his letter to us:—"I thank you for the noble suggestion you give relating to the poor parents of the girl, Emma Davies. I have often wondered as to how well-to-do Spiritualists could look upon such a home, and yet have no feeling for the well-being of its inmates—never to give one shilling under such a trial. Your correspondent makes mention of Rochester: why, that was nothing to be compared to this for real devilry." Mr. Thomas then states how he has laboured for the girl's release from the influences that controlled her, and that from December 21 to 29 she had been free, as stated in the letter of Mrs. Davies. Those who desire to assist the family to repair their losses, he recommends should send direct to William Davies, Weston Common Brickyard, near Baschurch, Salop. An open postal order may be readily cashed at the nearest post office. We feel glad that the knowledge of Spiritualism possessed by Mr. Thomas—who is a poor labouring man and has done what he could—has for the present relieved the girl, and we hope her normal state will continue.

LITERARY NOTICES.

"Woods and Forests," a new twopenny weekly, has just appeared in the interests of tree-growing. This indicates a step in advance. The encroachments of man upon the institutes of Nature have resulted in grave evils, which it will take ages to remedy. This new organ may lead to improvements. We would like to see Mr. A. B. Wallace express his views on the subject. Such contributions would be of great value.

The "Phrenological Journal" (Fowler and Wells, New York), for January, came to hand on the first day of the year. This is prompt delivery from over the sea. It is a fine issue, and betokens a year of usefulness. The opening paper is on "Some distinguished Visitors," with portraits of and articles on the Lord Chief Justice, Matthew Arnold, and Henry Irving. Then comes a long paper on "The oratorical type of character," illustrated with the portraits of famous orators, ancient and modern. The third paper is on "China," with many illustrations; after which comes a great variety of literary and natural history contributions; with a strong editorial department, and a host of paragraphs. We are glad to see Phrenology take such a good stand.

The distribution of Mrs. Britten's "Nineteenth Century Miracles" commences this week, but it will be some time before all subscribers can receive their copies. We have received a specimen, and it is rully up to the mark of our expectations. It is a remarkable book at the price, or at any price; and the generous manner in which the author and publisher have dealt with their subscribers, richly entitles them to all the support they have so liberally received. Spiritualists have been so fearfully victimised of late years with publishing adventures, that their confidence has been somewhat destroyed: let us hope such an honest bargain as this will tend to restore it. We expect the first edition will soon be out of print, and then there may be a delay in securing copies.

AN EATABLE NEW YEAR'S CARD.—Mr. Harkness, of Glasgow, who advertised in the Christmas Number, has sent us per parcels post a beautiful cake of the celebrated Scotch Short-bread. First there is an ornamental box, with all the seasonable good wishes and pretty pictures. On opening this the Short-bread is seen, ornamented with a white tablet of sugar, on which is emblazoned in gold and colours a monogram and other devices. This kind of "Card" does not lie about, as "a thing of beauty" no longer "a joy," but it can be eaten out of the way, and thus applied both externally and internally. These presents are always in season, for birthday and other occasions. See Advertisement on the last page.

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THE MEDIUM AND DAYBREAK.

FREDAY, JANUARY 4, 1884.

NOTES AND COMMENTS.

These last two weeks it has been utterly impossible on account of time and space, to insert the reports we have received. Sunderland has suffered particularly. Readers would see that the columns have been crammed, even to the exclusion of our book announcements. Ours has been a work of toil and loss; others must put up with their small share of inconvenience.

The Year of Judgment opens opportunely with the Ancient Egyptian Judgment Scene, and the contents of the scriptures of that people. Mr. Ware's sermon ably seconds the idea. The personal purgation part of spiritual work is undoubtedly the hardest of all tasks. It is an eternal duty; so that the spirit of man cannot dry: "No work to do!" for an untold period of time in the future.

We altogether dislike the spirit of this "Theosophical" discussion on both sides. In spiritual investigation we hoped, over twenty years ago, to emerge on to neutral ground on which truth, in all its aspects, could be freely probed and discussed without sectarian bickerings. We have been doomed to a slight degree of disappointment; but only a slight degree; as we have been hitherto able to maintain in our own sphere a relative degree of freedom and liberality.

The assumption of the "Theosophists" is the cause of the antagonism which they have to deal with. A palpable evidence of this is furnished in our correspondent's remark, that Mr. Burns agrees with the "Theosophist" ideas of vegetarianism! Thus it is implied that these people are the originators and propagators of the vegetarian idea, particularly in relation to spiritual work, and that Mr. Burns is a "Western mind," just perceiving the dawning light through the Scotch mist in which he is spiritually enveloped. The opposite is just about the truth. Mr. Burns has been a vegetarian for over thirty years, and during those years of experience he has witnessed the results of many experiments in diet on spiritual work, in the spirit-circle, in personal communion, and sometimes even has spoken and written of these things, but to boast over the matter has not entered his "Western mind," he's far owre thrang for that.

Then we have another Oriental assumption as to what a "Spiritualist" is: the Oriental mind, tutored by its American leaders, ventures on a style of definition applied to Spiritualists which we most unqualifiedly reject as a "man of straw." We neither recognise their "Spiritualism" nor their "Theosophy." What we regard as Spiritualism is all that may be known of man as an immortal being: as to his powers and relations in the many states he has to pass through. All that, as "Theosophy," is pitted against Spiritualism, we have in a degree experienced, but the "Western mind" is not so bumptious as to assume that the experiences of this generation in any clime set forth the embodiment of all possible knowledge.

Mr. Oxley's article of this week shows what spiritual knowledge was possessed thousands of years ago; and when the riches of Asiatic experience are set forth in a liberal, modest,

and non-sectarian manner, uncontaminated by "Western" bunkum, then we expect a treat. All this we anticipated in print years before the present operators were heard of; and our reason for so writing was, that these Asiatics gave us a basis on which to express a hope for the future.

Spiritualism is no more a matter of circles and dark rooms, than Oriental philosophy is a matter of fakirs cutting their bowels out and reconstituting the abdomen again by a few passes of the hand. We think the cure of Mrs. Skilton by Miss Houghton a much greater miracle than any such disgusting performances. As for lighting fire by spirit power, we have had fires, candles, and gas lighted by "occult" means. Indeed, all the wonders of "Theosophy" are patent to the Spiritualist, the only desideratum is to turn it to the commercial account so successful in India.

An article from Mr. Harrison, in which he reiterates his reflections, and a letter from Mr. Spriggs, have come to hand opportunely, so we publish the whole series. From our acquaintance with Mr. Spriggs, he seems to meet Mr. Harrison's requirements of a truth-loving physical medium; he has done his work as freely as any missionary who ever visited the poor. There are, no doubt, as many degrees in quality of physical mediums as there are of other types of humanity. We repeat the statement that we have used before: that sitters "control" the spirits much more than the spirits control the mediums. Thus it is true, in a general sense, that the spirits "obey" the mind sphere in which they are, for the time being, placed.

Like Captain Webb, they succumb to the whirlpool in which they subject themselves. Spirits, whose development and work are of a different order, do not place themselves in such positions, and hence cannot be "commanded" or controlled by mortals. Thus a human being has power to operate on certain spirits, if these mortals and spirits, in the first place, relate and position themselves to that end; while mortals are subject to the control of spirits of a different type, if these mortals in like manner assume the necessary position and relationship. The special plea of the "Theosophists" on this ground is simply their experience of a universal law!

Like Plato, we much prefer the discussion of "absolute ideas," to the hammer-and-tongs conflict of sectic distinctions without a difference,—except in so far as no two men have similar powers and experiences, and yet they individually possess attributes, in some degree or another, common to all.

We are in conflict with no one; not even the "Theosophists," though we are Spiritualist, through and through. When Mr. Sinnett's first book hung fire in this country, we popularized it, by publishing Mr. Hargrave Jennings' generous review, and a long series of gratuitous advertisements. We felt that Mr. Sinnett, as a stranger amongst us, and a representative of Asiatic investigators, should have the best possible reception and introduction we could give him. This we would have been grateful for, in a strange land, on the part of others. At the same time we occupy quite an independent position; so that while we court no one's evil attacks, we care not a fig if all the sectarians and assumptionists were against us.

We warn all spiritual investigators against dependence upon and subordination to the influence of interested parties, in their researches. It is the personal influence of traffic-mongers, and not "spirits," which is responsible for the aberrations of spiritual movements. Let every man and woman stand upright, and be, in his or her own SPIRIT, a Brother, a Sister, an Equal, however humble, and not be bounced over by, or become the cat's paw of, any personal influence or scheme whatever; the exercise and operation of which, to sway minds from the study of generals to self-aggrandizing personal particulars, is not by any means the least faultless form of "BLACK MAGIC," alias HUSBUB!

ACCRINGTON.—Mr. W. J. Collville will lecture in Accrington, in Unitarian Schoolroom, on Jan. 17th, on a subject to be chosen by audience, followed by answers to questions and poem. Also on Jan. 18th, if room can be had second night.

MACCLESFIELD.—On Christmas Day, we had our Annual Tea Party and Entertainment. Over 140 sat down to Tea, and the Church was crowded during the Entertainment which followed, which gave the greatest satisfaction to all present.—S. HAYES.

ALNWICK.—On Wednesday evening, December 19, Mr. Collville addressed a large and highly appreciative audience in Alnwick, Northumberland. This lecture was the first on Spiritualism ever delivered in the town, and it gave such unbounded satisfaction that the town's people expressed earnest hopes that they might soon hear another. Many important questions were ably answered at the close, and a most beautiful poem improvised on "How Spiritualism affects social life." The ancient stronghold of the Percys was taken by storm.

Miss Lottie Fowler remains at 22, Newgate Street, Newcastle, for another week, after which she will proceed to Manchester. Can any friend there suggest to her a convenient location? Do the Leeds friends desire a short visit as she passes? Miss Fowler has had her portrait done by Mr. J. Bowman, 65, Jamaica Street, Glasgow, who will send on copies, post free, 1s. each. As Miss Fowler can only see two sitters a day, an appointment should be made in all cases.

MISS C. CORNER'S CHARITABLE WORK.

To the Editor.—Sir,—I have little to say this week; only that all promises fair for January 10th.

My sister and I went on Saturday to see some of the 200 in the "slums" of Bethnal Green. We were received most kindly, and many were the blessings heaped upon us. All the mothers, followed by swarms of youngsters, were summoned by the one whom we called upon. In each house we were the centre of a large group, all talking at one and the same time, while the children's grubby, outstretched hands and voices clamouring for tickets for the Christmas Tree, "Gi' me one, lady—do!"—made a veritable forest and a Babel around us. I could tell many an amusing anecdote of that expedition were it not for taking up your valuable space. All were kindly disposed, and could not have been more appreciative. "Lor bless yer, my dears, it's very good of yer, it is!" They would patronize us in spite of the air of importance we assumed at first.

It always ended in a good laugh all round, and a host escorting us to the next house of call. But it was terribly hard work, for some of the houses lay wide apart, and none possessed a chair to sit upon when there.

My sister and I have been knocked up ever since, and I fear we shall have to give up "visiting" to those blessed with more physical strength. It is a great pity, as the poor people seemed to enjoy it, and I feel it would do them good.

As a rule, each family occupied but one room; but I rejoiced to see the children, for the most part, looking well and happy. A few hulking, evil-looking men scowlingly asked, "What are you doin' ere?" but others rather admiringly stood and exclaimed, "What d'ye think o' that, Bill?" and "Bill" and fraternity pleaded hard for tickets for the Children's Treat.

One little home was a perfect pattern. Two rooms this family had, father and mother quite young people, with four or five children, and a new one born on Christmas day. We knelt by the bed where the mother lay, and complimenting her on her neat little home, we were pleased to hear the good woman ascribe it all to her husband—a steady, hard-working man, fond of home. Everything was so clean, and orderly, and even tasty, in that little room. Leaving a packet of tea, we wished her a Happy New Year, and took our departure.

I wish all who have taken such a kind interest in my 200 poor children could be present on January 10th. At any rate, I hope many may, in spirit. CAROLINE CORNER.

3, St. Thomas's Square, Hackney.

THE CHRISTMAS NUMBER.

We thank those workers who are continuing to circulate the Christmas Number. The News-vendors do not give any opportunity for our literature: but rather neglect to supply the orders they receive. Our publishing work for the gratification of our readers and advancement of the Cause, depends for success entirely upon the loyalty and activity of our readers. By all making an effort, such a Number might go off well, and do more good in one week than prolonged exertions in the ordinary way.

In some places special efforts are being made to secure the regular supply of the MEDIUM to the public. We will be glad to hear of all who can help in this direction.

CORRESPONDENTS, KINDLY FORBEAR!

The extra work that has been thrown on us of late has caused much correspondence to stand over. We have all worked till health suffered, and yet the arrears have not been overtaken.

The MEDIUM could not appear till Friday, last week—a day late—on account of the interruption of work by the holidays and index making. Those who were disappointed in not receiving their weekly copy, may be supplied on remitting one penny per copy direct to us. We will bear the loss in these cases.

MRS. HARDINGE-BRITTEN IN NEWCASTLE.

This eloquent and highly-gifted lady is announced to lecture in Newcastle, from January 18th to 21st. As she will be unable to visit other places in the locality, friends residing within easy reach should avail themselves of this opportunity to listen to her guides.

MR. COLVILLE TO-NIGHT.

Mr. Colville is enjoying his trip to Paris. This evening (Friday) he will hold a reception at the Spiritual Institution, 15, Southampton Row, at 8 o'clock. Be in time.

Preparations for the Grand Soiree at Neumeyer Hall, on January 31, are in progress. Mr. Colville will be the guest on that occasion.

Mr. Ware is about to leave Exeter for a time, for a sojourn in Leeds. He will be present at Mr. Towns's seance on Tuesday evening. He will speak at Leicester on Wednesday, and call at Sheffield on his way to Leeds.

MARRIED.—At St. Mary's Church, Gateshead, John Bickerton to Violet Ann Winlow, of Ashington.

OLD YEAR MUSINGS.

By "LILY."

I sat in my Chamber, musing deep,
In the twilight of the day;
The busy tide of its duties o'er,
My Soul could float to a brighter Shore,
To realms far, far away.

To the Home of those in the Better Land,
So beautiful, so bright;
Where the Angels fair, their companions are,
No woes to check, no griefs to bar
Their holy, pure delight.

And my thoughts dwelt on the aged Year,
So soon to pass away;
And on all the trials undergone,
On struggles by the Spirit borne,
Since this year's natal day.

Yet, but a dream, it seemed to me,
The course of this old Year;
Like a passing shadow o'er the scene
Of life's experiences keen,
In trouble, sorrow, tear.

But, oh, my Soul, hast thou no word
Of love for this Old Year?
Hath memory naught to thank it for?
No cause to make thy heart outpour
Upon its dying ear,

A Song of gratitude and love
For all the mercies given
Throughout the year, so nearly gone,
To feed thy Soul, and lead thee on
To brighter Scenes in Heaven?

Ah, yes! Ten thousand times, ah, yes!
The Soul's responsive cry:
For no tongue can tell, no words unfold
Those blessings deep, though all untold,
Vouchsafed thee from on High.

And each succeeding year that glides
Into the past for e'er,
But leaves increasing food for praise
And love to Him, who doth upraise
By gradual steps and sure,—

By trial, blessing, sorrow, joy,
As best to Him beseeams,
Each Soul; that it may fitly shine
In Clime Celestial, Land Divine,
Where'er His Presence beams.

Then thou aged Year, whose hoary looks
Betoken thy race is run;
For thy lessons and thy teachings grave,
Receive the thanks of the true and brave,
Ere the setting of thy Sun.

And may we all, in the coming Year,
So ponder thy lessons o'er;
That no need remain, to recall again
From a youthful source, and a younger brain
The teachings learnt of yore.

May "Progress" e'er be the watchword now,
No backward glances give;
But "Upward and Onward" be the cry,
"Upward and Onward" for ever and aye,
So long as we each shall live!

Dec. 31, 1883.

A NEW YEAR'S ADMONITION FOR SPIRITUAL WORKERS.

A DISCOURSE BY THE REV. C. WARE.

"And Joshua said unto the people, sanctify yourselves, for to-morrow the Lord will do wonders among you."—Joshua, iii., 5.

This being the first week in a New Year, it seems right and natural that we should indulge in some reflections specially appropriate to such a time. No thoughtful mind can help being the subject of serious reflections: no sincere person can help being the subject of earnest purposes, and hopes, and resolves, at this season, when we have just completed one year and are stepping over the boundary to commence another.

Although there is no break or interruption in the passing of time, yet under the existing arrangement—the division of time into years, &c.,—no thoughtful serious mind can help having a tendency to review the past, and to make some sort of calculation or purpose in

relation to the coming year. *We pause involuntarily as it were, as though resting at a milestone on a journey; we look back and look forward; and with every rightly-governed life this is a time of making resolutions, etc.* I said, every rightly-governed life: of course, a person of no principles goes stumbling blindly and heedlessly on, taking no thought; but it is not so with those whose life is based upon right principles; i.e., who are striving to live rightly, striving to realize the great purpose of their creation, and the great end of their being—preparing at every step of the way for the higher and better life they have in view. Such will think, and reflect, and resolve, and pray, in view of the coming year. *We know not what shall be on the morrow; many, very many have passed away from amongst us during the year past: the stream of human life has been steadily flowing across the frontier which divides the two worlds; we are still here, but where may we be found at the end?*

Spiritualists, especially, feel the force of these reflections, because they have learnt the *true philosophy of life*—they know the meaning of *salvation*, and realize their true spiritual interests, as others do not. The general teaching is, that by believing in certain doctrines, or by relying upon the work and the merits of a certain person, the soul is *saved* once for all: nothing additional needed as preparation and fitness for the life beyond; whether the person die in youth or in old age, all is one to the soul. But Spiritualists know that nothing can be more misleading, more unphilosophical, more delusive than such notions. Spiritualism, i.e., the teaching given us from the spirit world, which is in daily communion with us, shows to us that *salvation is a progressive work—it is a growth*. There is first the awakening of the inner life, when the light of truth dawns upon the mind; but that is only the beginning; many who talk of the necessity of a *new birth* overlook the necessity of *growth*, the growth of the spiritual embryo to the mature child-life; or to use, perhaps, a more appropriate figure, the growth of the spiritual child to youth and manhood. The development of spiritual life is as necessary as its *awakening*; a work of moral purification and refinement, continuous through the earthly life, is indispensable as a preparation for the next stage of being.

Salvation, therefore, is growth in knowledge, wisdom, goodness, and benevolent impulse, to the highest possible development of the same. This is the true philosophy of life, as the Spiritualist understands it; not only the germination or awakening of the inner life, but the development of the divine seed; the unfolding of the spiritual faculties; the blooming and ripening of the fruits of the spirit—the divine and immortal spirit within. Christians boast that because they believe in what Jesus said and did, they are therefore *saved* and *prepared to die*; but to pass away from earth before we have realized this moral development, this spiritual ripeness, is a misfortune; a great calamity. We want to become enlightened to the utmost, and to become full of the strength and vigour of good thought and impulse, before passing from the body.

Remembering this then, we realize the *value of time*. It is for our interest to make the most of our present life, that we may become fitted and trained for the higher state. Moreover, *we have a work to do*, and how can we be prepared to pass away before our work is done? As Spiritualists, we know our work to be a great reality—not the promulgation of dogmas or denominational interests, but the propagation of the *facts of Spiritualism; the glorious truth of spiritual intercourse*, with what it reveals concerning the spiritual interests of mankind in general; hence, at such a time as this, we consider our position in reference to all these things. Our text is a call to a *personal preparation for spiritual work*:—"Sanctify yourselves, for to-morrow the Lord will do wonders among you."

We consider:—

I.—THE PERSONAL PREPARATION REQUIRED—"SANCTIFY YOURSELVES."

According to this ancient history, these people had come to the end of their journey through the wilderness, and had reached the brink of the Jordan. It was *a most important crisis in their experience and career*. According to the story, they had been emancipated from slavery; they had been brought through the wilderness; and they were now at the brink of the Jordan, about to pass over into the Promised Land. There, where they halted, on the day previous to their passing over, was this admonition given.

Now it does not matter in the slightest, whether we regard this ancient narrative as literal history or mere allegorical story. Some who read this will take one view and some the other, but neither is anything the better or the worse on that account. We do not regard those or any writings, whether ancient or modern, as having any absolute authority or a particle of infallible claim; and none of us are called upon to believe in anything any further than we have proof and evidence of the same. Indeed, we should be sorry to see the proceedings here recorded, repeated amongst ourselves, for the path of Joshua and his companions was marked with blood; it was a career of slaughter, and murder, and plunder, claiming, forsooth! to be encouraged and justified by divine commands. Nay, let me be distinctly understood, that though selecting my texts from these ancient writings, I do not regard those writings as having any moral authority higher—except in a relative sense—than the literature of to-day; and a text from the daily newspaper or from one of Lord Lytton's novels, would be as appropriate to my purpose as the one I have chosen. Nay, let it be distinctly understood, that we Spiritualists know no "word of God" other than the DIVINE VOICE, that speaks within our inward souls; and the only infallible "Scriptures" we recognise are those recorded upon the *tablets of our life's experience*. Nevertheless, these narratives and records of ancient history are invaluable in the *spiritual lessons* and allegories they suggest; only let it be distinctly understood that it is with this spiritual signification and teaching that we have to do, and that our New Year's admonition to Spiritualists is not that they should imitate Joshua and his fellows in the work of slaughter, rapine and bloodshed, on the physical plane; but it is in reference to an enterprise of effort, and conflict, and conquest in the spheres of spiritual experience and life. This is the only *divine warfare*; the other sort whether represented by General Joshua or Sir Garnet Wolseley, may be more correctly termed *Satanic*!

In considering, then, the analogy between the traditional history of the Israelites and our own spiritual history, the lessons suggested are very obvious. Our spiritual career and the experiences of our inner life, have been as eventful and wonderful as the account given of this external history. When we look back, what do we see? We have been redeemed from the slavery of ignorance and spiritual darkness; we have been emancipated from the wilderness of creeds, traditions, and dogmas; we have escaped from the fears, doubts, misgivings, and terrors arising from cruel errors and false teachings; we have been brought from intellectual and spiritual darkness into the light of Truth; *the night has passed away, the day has dawned!*

Moreover, we were once living in sin, i.e., in selfishness—in bondage to self-interest and self-gratification; but we have been redeemed—can we truly say it?—from the thralldom of *selfish thought* and sensual gratification. To live in *sin* means to live for the indulgence of *self*; to make all things minister to the selfish desire and the sensual feeling. To live in *SIN* means, to have no spiritual aims, no spiritual aspirations, in a word, no *spiritual life*; the spirit, the inner man, is unawakened, undeveloped, *dead*. We do not want to look into the next world for "undeveloped spirits," there are millions of them all around us, and here is our great work: to

bring the power of truth to bear; to awaken the people from their spiritual torpor; to emancipate them from their spiritual bondage—and mark! in this age *nothing will do this but Spiritualism*. The people are taught concerning a last day and an archangel's trumpet; but lo! the last day has arrived, the Christ has come the second time, and the vast angelic host are now, actually at this hour, making their mighty appeal to the four corners of the earth, "Awake, ye dead, arise, and live!" The spirit world is actually at this hour calling all the nations to the judgment seat of an awakened conscience; and the great new creation—the "new heavens and the new earth"—has already begun.

Spiritualists, arise! "Sanctify yourselves;" carefully consider your position and condition in this new spiritual regime. You have been redeemed from sin and error; your minds have been enlightened by the Truth; you are no longer perplexed with the endless controversies and interpretations respecting God, Christ, Man, Future State, &c.; in the clear light of this Grand Spiritual Revelation, all confusion is removed, all things are made plain. Neither are ye any longer in bondage to the flesh and the material world; your inner life has been awakened; ye are living the life of the spirit; ye are not of this world; ye belong to the spiritual kingdom; your citizenship is in heaven! you have been delivered from Egypt, brought through the wilderness, led by a mysterious way to the confines of the spiritual Canaan, brought into light, and liberty, and peace;—then, in this glorious position, what is your duty? "Sanctify yourselves, for to-morrow the Lord will do wonders among you!" Remember that you only now begin really to live; your real work now begins, as with the Israelites, at this juncture. "Sanctify yourselves;" realize your liberty; be true to the spiritual knowledge you have; daily and hourly work out the development of your soul life, steadily grow in all virtue and excellence; let your inner life unfold like the flower and the fruit-tree, in beauty, and fragrance, and in all fruitful loveliness. "Sanctify yourselves;" you have embarked in a great spiritual enterprise, under the guidance of the mighty invisible power; then consider carefully the preparation required; the *conditions necessary* for the success of your cause. "Sanctify yourselves;" I do not feel called upon to advise Spiritualists concerning food and drink and physical habits; I am not sufficiently acquainted with physiological science to do that; but since the whole world around us is engaged in one grand experiment; viz., to see how much they can pamper and indulge and gratify the lusts of the flesh, I am certainly convinced that no Spiritualist needs to be advised to abjure *everything* in the shape of superfluous indulgence; nay, are we not called upon to live the *spiritual life* in a pre-eminent sense, and to make all material things minister to the strengthening, beautifying, and development of the spirit. I will leave this matter to the Spiritualist's own conscience; only repeating the admonition, "Sanctify yourselves;" cultivate a right state of mind, and a right course of conduct. Make a new start; a resolution made now means something—it is a stimulus for the whole year.

Notice:—

II.—THE PROMISED RESULTS.

"To-morrow the Lord will do wonders among you."

According to this ancient story, wonders *had* already been done. Think of those wonderful *PLAGUES*, when it rained, not "cats and dogs," but frogs, lice, flies, locusts, fire and hail mingled together, &c., &c. Amid all the "wonders" of this wonderful nineteenth century, we have not yet seen such rain as that! Think again of the simultaneous death of all the eldest sons of the Egyptian household. We hear frequently of the boisterous manifestations and funny tricks of "bad spirits," but we should be sorry to see a repetition of such awful massacres; nay, we should be sorry to enter-

tain such conceptions of the Infinite Spirit, and of the myriads of beneficent beings who reflect his likeness, as that conveys. Wonders, indeed! Think of the division of waters of the Red Sea, for the convenience of a certain favoured section of the human family, and of the wholesale destruction of all who did not pay homage to them. Think of the rain of nice, sweet cakes called "manna," and of those showers of plump, savoury creatures, somewhere between a duck and a goose, called "quails." How we would like to see a similar "rain" at this Christmas season, for the millions of poor and wretched; aye, and so there might be such a "rain" from the mansions of the rich into the cottages of the poor, could the windows of that "heaven" only be opened; but, alas, we fear we shall not see such a "manifestation" as that, and yet we are told that He who is a no respecter of persons, did all this for his *special favourites*!

But we beg to say that we do not believe for a moment that any such things ever took place; notwithstanding which, from such fabulous material prodigies as the human imagination has thus pictured, important spiritual teaching may be suggested. The "wonders," here foreshadowed, were the invasion of the fruitful land across the river, and the plunder and massacre of its peaceful and industrious inhabitants; but with the memories of the Norman Conquest, and the feudal oppression and tyranny under which our beloved land thereby groans even to this day, Englishmen ought to know how to estimate such "wonders."

Nevertheless, in a spiritual sense, the words express a great and glorious truth. In the great and unparalleled Movement with which we are connected, "wonders" may be looked for, and will be witnessed, if we will prepare ourselves and supply the conditions for their realization. Nay, what "wonders" we have already witnessed herein, in the operation of that mighty invisible Power, whose grand, onward, irresistible procession is causing our little earth to vibrate from its centre to its circumference.

Even here, at Exeter, during only one year's experience, we have heard and witnessed such "wonders" as we could never have dreamt or conceived of a few years back—wonders which have aroused and startled the entire neighbourhood. But there are far greater wonders impending everywhere: the Spirit is coming into "the valley of dry bones," and there will stand up "an exceeding great army!"

Spiritualists, everywhere, heed the admonition. Let us thank God for the grand *momentum*, this glorious Movement has acquired; and for the grand promise it carries on its bosom, of future results.

The tide is flowing, and it cannot be stayed. Remember that this mighty power in its majestic onward march will tolerate no self-indulgence or indifference. Let it not leave us behind as unworthy; but let us be found as spiritual heroes foremost in the van of *SPIRITUAL REFORM*. "Sanctify yourselves, for to-morrow the Lord will do wonders among you!"

OBITUARY.

A TRIBUTE TO A GOOD MAN.

To the Editor.—Dear Sir,—Will you kindly permit me to contribute to the *MEDIUM* a tribute of grateful respect to the memory of Mr. Henry Harris, bookbinder, etc., of Longbrook Street, Exeter, who passed away at his residence a week or two ago.

The deceased gentleman was manager of the Oddfellows' Hall, in which for fifteen months we have held public meetings for the propagation of the facts and teachings of Spiritualism.

In coming to a city so conservatively ecclesiastical and religious as this, for the purpose of introducing and propagating so strange, novel, and unpopular a subject as that of Spiritualism, I need scarcely remark that we had good reason to anticipate some little difficulty in securing a "locus standi" of anything like a very creditable character; and in view of this, our Cause is more than ordinarily indebted to this highly respectable Exeter tradesman in so readily affording us the facilities for securing the beautiful and commodious Hall, the

use of which has been so extremely favourable to our work. Situated in the heart of the city, yet amid very quiet and retired surroundings, we could not have chosen or desired a more suitable place for our especial work.

It was not without great misgivings that, at the time, I made my application to the Manager to let us such a place for Spiritualistic meetings, but, to my surprise, the application was very readily acceded to; and as the responsible tenant of the Hall, I have, from first to last, received the kindest forbearance and the most urbane and courteous treatment at the hands of Mr. Harris.

Amidst so much bigotry, prejudice, and opposition as Spiritualism has too often to encounter, I am of the opinion that such instances of disinterested and generous impartiality and fairness should be publicly and gratefully acknowledged, hence this letter.

I have good reason for believing that certain representatives of orthodoxy endeavoured to influence Mr. Harris's mind against us, but such attempts were indignantly resented. For myself, I feel as though in the death of Mr. Harris I have lost a personal friend. The deceased was greatly respected: there was an influential attendance—including the Mayor—at his funeral.—I remain, dear sir, yours very truly, C. WARE.

Exeter, December 22, 1883.

PROGRESS OF SPIRITUAL WORK.

EDINBURGH: A SECULARIST ON IMMORTALITY.

On Sunday last, at the Roxburgh Hall, Drummond Street, under the auspices of the Edinburgh Secular Society, a lecture was delivered by Mr. Gilmour, of Glasgow, on the subject of "Does death end all." The lecturer, a young man of no small ability, treated the subject in a very impartial manner, taking in review the various arguments for and against, by Butler and others—making reference also to the experiments of Professor Ferrier and other scientists, on the connection of the brain with certain muscular actions; he also gave instances of swoons, trances, and various cases of unconsciousness, but where life existed; but still all these failed to prove the existence of mind apart from matter, or life from organization. And again the thought that the illustration of the caterpillar, chrysalis and butterfly, was no analogy, as life in each of the processes of evolution was not extinct. Then, again, he thought that if the mind or soul of man existed after death, why not those of animals? In fact some theologians had been obliged to admit that the higher order of animals must exist as well as man in a spiritual world. But in conclusion he himself thought that the evidence of a life after death was not forthcoming, and that it was the result of a desire we all had to live as long as we could. But he would candidly admit that the idea of immortality held out by many was of such a nature that it called out the highest aspirations of a man, and sometimes ruled his conduct through this life, in such a manner that no other motive would possibly do.

The lecture lasted over an hour, and was well received by the audience, and at its termination, the Chairman intimated that anything the audience wished to say on the subject would be welcomed; whereupon Mr. Rhodes observed that being a Spiritualist, it would hardly be expected that he could refrain from making a few remarks. He thought from the eloquent peroration of the lecturer that he was also a Spiritualist, or if not, he was in a fair way to become one. In regard to the metaphysical arguments advanced for and against, there was little satisfaction to be got. For himself, he had during the last ten years, attended several hundred seances, and from the varied phenomena obtained he had evidence of a tangible, proof-positive of the existence of a spiritual body surviving that of the physical. It was impossible for him there to produce his facts, but it was possible for those present to get the facts for themselves apart from all professional theologians, conjurers, or mediums, and they could then form an independent judgment. Reference had been made to the spirits of animals, of which he could say but little about, but if he was not too hard on his own species, he would prefer them in many instances to some men he knew (laughter). After instancing a case of a spirit appearing to others at a distance while the body was in a state of sleep, and also reading the case of a spirit appearing to Lord Brougham, as given in his autobiography, Mr. R. asked his hearers whether well-authenticated cases of that kind were not well worthy of their attention, as solving the problem given them that evening. The hall which would hold about two hundred persons was pretty well filled with an attentive audience.

There are in Edinburgh, this week, three conjurers interested in exposing Spiritualism.—COR.

Edinburgh.—Mr. J. T. Rhodes says, in a recent communication:—"No one here will actively take any public action in the matter, yet I think, as far as I can say, privately, 'still it moves'; and I can safely say that, carefully watching the tone of the sermons and lectures here in Edinburgh these last six years, there is more spirituality in them and less hard dogmatic theology. Only the other day we had quite a flutter in

the Town Council, because the Chaplain of the Poor-house publicly informed his employers that he would no longer preach eternal torments to the poor creatures under his spiritual care; and the result was, it was gently hinted to him, they did not mind that, but it would have been better for him not to have told them anything about it. The fact was the parson was too conscientious for them; he knew he was violating the orthodoxy of the Scotch Church, and manfully told them so. Then again, I went the other day to the Secular Hall, to hear the Rev. Mr. Sharman, on the 'New Reformation: physical, political, moral, and spiritual;' and only the other day a leading clergyman of the National Church, in the heart of the city, told me, 'that the old theology was breaking up.' Of course it is! We could have told him that long ago; but it shews the signs of the times to get clergymen to admit that much in this home of orthodoxy." Public Spiritualism does not always promote the Cause, but private operation prudently conducted is certain in its beneficent operations.

PLYMOUTH: Richmond Hall, Richmond Street.—On Sunday, Dec. 30, in the morning the guide of Mr. Paynter gave an address. In the afternoon, there was a public circle, twenty-one present, including several strangers. One of the number, who, when Mrs. Groom visited Plymouth a short time ago, avowed himself a non-spiritualist, was controlled, and gave a good address. A stranger who was present was called into the circle by the spirit friends. The power came so forcibly upon him, that he got frightened and abruptly left the circle, to the surprise of some of the outsiders. Mr. Williams also spoke under spirit control. In the evening we had a large and attentive audience, who were highly gratified in listening to a most able lecture by the guides of Mr. R. S. Clarke: subject, "The Old and the New." Our Cause seems to be spreading rapidly here, and we hope that the coming year may prove a successful one in the work which we are engaged in.—JOHN T. B. PAYNTER, Sec.

MANCHESTER.—Mr. S. Place spoke on December 23, and Mr. R. A. Brown, on the concluding Sunday of the year, and closing occupancy of the Bridge Street Chapel. The subjects were: "Scatter Seeds of Kindness," and "Spiritualism antagonistic to orthodox Christianity." They were two magnificent discourses, delivered to large and enthusiastic audiences. In future the meetings will be held in the Gospel Temperance Tent, Tipping Street, and the place will be inaugurated by Mrs. Groom on Sunday evening.—W. LAWTON, Sec., M.S.S.S.

TYNESIDE.—We could only allude to "Ernest's" report last week. He writes at great length on Mr. Colville's recent visit, as do other correspondents. "Ernest" suggests that Mr. Colville take up his abode permanently on the banks of the "Coally Tyne." The soirée with which the visit concluded was a very "Happy Evening." We hope to have a similar good time in London, when Mr. Colville has his reception in Neumeyer Hall, on January 31. Of Mrs. Britten's new book the Newcastle friends have subscribed for forty: North Shields friends twenty-one. There has been good work doing at North Shields. It is now too late to dwell on particulars. Mr. Burnside confronted "The Man with Squirt" with Mr. Fowler's challenge. The conjurer worked up another challenge. Mr. Burnside thereupon pointed out that this stratagem was very different from accepting the conditions named by Mr. Fowler. The "Man with the Squirt" is doing laudably.

BIRMINGHAM: Oozell Street Board School.—Last Sunday Mrs. Groom delivered a trance address on "Ring out the Old, Ring in the New." The control purported to be "George Dawson," and many of his old friends recognised him. It was just his old pithy style and mannerism. He gets more power with the medium every control. It amounts almost to his own individuality. The audience were delighted with the address; after which four poems were given on different words. Then Mrs. Groom gave spirit descriptions and messages, which were mostly recognised. When the meeting was over, after lasting two hours-and-a-half, a crowd gathered round her and begged of her to give them something. Those that get their friends described, bring other friends with them every meeting, so that the truth is spreading, and making a deep impression on the people.—COR.

BATLEY CARR.—On Sunday, December 23, Mrs. Ingham, of Keighley, occupied our platform. Her guides spoke very forcibly from the words—"Sin, what is it and its consequences?" showing the fallacy of theological schools by teaching people to throw the consequences of their sins on to Christ, instead of abstaining from sin. Her guides afterwards brought her out into the midst of the people, and described some of their spiritual surroundings with great accuracy, their friends, as described, being easily recognised. Great satisfaction was given; the people were astonished.—COR.—We had a very good meeting on Sunday last. There were two subjects chosen by the audience for the controlling intelligence of Mr. J. Armitage to discourse upon, viz.: "Our departed friends," and "Is Spiritualism a Religion or a Science?" The control, or spirit guides, said that they would base their remarks on both these subjects; which they did in such a manner that, when they were treating on the former I noticed a number of eyes suffused with tears, so very effective were the remarks. A large number of the Christmas Number of the MEDIUM was disposed of at the close.—ALF. KIRSON.

HOLIDAY GATHERINGS.

A CONCERT AND BALL.

To the Editor.—Will you kindly permit me to call the attention of your readers to the advertisement on another page, announcing a Concert and Ball at Goswell Hall on Thursday evening, January 17th, 1884. The object of the entertainment is twofold: in the first place it is intended to be a pleasant reunion of Spiritualists, and in the second (which is of equal if not greater importance), to procure if possible a little money to assist in meeting the expenses of the Sunday Evening Services.

The name of Mrs. Georgina Weldon, who it will be seen has very kindly consented to give her services, will be sufficient guarantee that the programme of music will at least contain one item of exceptional talent and attraction, and it will be my earnest endeavour to provide such other artists, and pieces for performance, as will make the Concert a really good one. I hope our friends will rally round us in strong numbers, and make this, the first gathering of the season, a success.—I am, dear sir, yours faithfully,

LOUIS FREEMAN.

137, Peckham Rye, London, S.E.

[Much to our regret, the advertisement has been mislaid. This letter will serve all purposes.—Ed. M.]

A HAPPY EVENING IN MANCHESTER.

To the Editor.—Dear sir,—Having a couple of hours to spare this evening, and noticing in the MEDIUM that the Spiritualists of this city were having a New Year's party, Christmas Tree, and Entertainment—what in the Metropolis you would term a "Happy Evening,"—I journeyed forth in search of their meeting house. This I soon found to be the Gospel Temperance Hall, in Tipping Street, Ardwick, and, arriving, found as happy a gathering as could be wished for.

They are endeavouring, I find, to raise sufficient money to build a hall of their own, and judging from what I have seen this evening, I should say they are likely to achieve their object at no very distant date.

The room in which they met is slightly larger than Goswell Hall, though not quite so gay; however, some kind friends had evidently been at work, and the result was very pleasing. The meeting was packed, the juvenile element being well represented. "President" Brown was in the chair when I arrived, and I had the pleasure of listening to some very sweet singing and some capital recitations during my stay. After the vocal and instrumental portion of the programme had been gone through, dancing commenced, and games followed.

Everyone appeared in the best of spirits, and perfect harmony prevailed throughout.

"President" Brown, the genial Secretary, and a host of friends, were busily engaged in endeavouring to make everyone feel in the best of humour, and from the happy faces to be seen on every hand I should say their efforts were crowned with success.

Edw. Moss.

Manchester, Jan. 1, 1884.

MORLEY Spiritualists had their tea and entertainment on Saturday, December 22, when over forty sat down to an excellent tea. At the entertainment, Mr. Gillman, of Leeds, presided; Mr. J. Kitson, gave us some solos on the violin; Mr. A. Kitson, Mr. Dyson, Misses M. M. and T. Dews, and Miss H. Mitchell, Miss E. Mitchell, two Misses Bradbury, Misses Buckley, and Miss Tetley, recited. Mr. G. Dews and Mr. Hodgson each sang a song. After a vote of thanks to the chairman and others, the entertainment closed, and all seemed well satisfied. We had got the room enlarged, and the alterations when finished will leave us in debt some pounds. We have opened a subscription, hoping that some of our friends will kindly help us in our Cause. Mrs. Butterfield spoke on Sunday, December 30, and she has promised to do so on Sunday, the 13th inst. The audience seemed well satisfied with the lecture.—J. R.

WEST PELTON.—On Christmas Eve, the members of our Society held the Coffee Supper at the house of Mr. T. Weddle, when our 70 sat down to supper, which was served up in a grand style by Mrs. Weddle; after which we retired to the house of Mrs. John Taylor, to hold our meeting. An address was given by the guides of Mr. W. Pickford, on "Jesus, the Christ." For over a hour the thoughts uttered were very powerful and inspiring, which gave us a desire to search for truth, and not be bound by any creed, as our forefathers have been bound down by narrow-minded bigots. I only wish we had been able to get a hall for the address, as it was good.—Passed on to the higher life, on December 22, Graham Carr, the son of G. Carr, our late Secretary. The members sang hymn 73, "Spiritual Lyre": "One sweet flower has drooped and faded," at the door; after which the guides of Mr. T. Pinkney offered up an invocation. Then we sang as we went up the street hymn 253, "Spiritual Harp": "I've a beautiful home on the other shore." This made a deep impression on the minds of the people.—We hold meetings every Sunday night at the Cottage Houses, addressed by our local mediums. As we are not able yet to build the hall, not having sufficient funds, we

would feel very happy if we could get help from our brothers in Spiritualism. We are all working hard to try to get a hall of our own, in which to lay the truths of Spiritualism before the people.—T. WEDDLE, Sec.

BRADFORD.—Mrs. Hollings spoke in Walton Street Church on Sunday afternoon, and Miss Beetham took part with her in the evening. The address gave great satisfaction. Miss Beetham is becoming quite a favourite with the congregation. The Bazaar on Dec. 25 and 26, was continued on following Saturday. Many kind ladies supplied a grand show of excellent articles, which were well patronized. After paying all expenses there will be a nett sum of £30 towards the Building Fund.—COR.

LEICESTER: Silver Street Lecture Hall.—On Thursday, Dec. 27, the Annual Tea took place, when there was an excellent gathering of friends. At the close of the tea a vote of thanks was given to the ladies and one gentleman that had provided the tea gratuitously for the benefit of the Society, also a vote of thanks was given to the Committee for decorating the Hall. After which an entertainment was given, and the following ladies and gentlemen took part:—Mrs. Shepherd, Misses Alton, Mr. Bent, Mr. Winterburn, Mr. Mancel, Mr. Riley, Master Upton, and Mr. Larrad, Chairman. Also games and dancing were indulged in by the old people as well as young; when a most enjoyable evening was spent. On Sunday last Mr. Bent delivered an Inspirational address on "Time here and Time in the Land of the Angels; a Contrast." Wednesday, January 9th, Mr. Ware, of Exeter, will give an address at 8 o'clock.—R. WIGHTMAN, Sec., Mostyn Street, Hinckley Road, Leicester.

SUNDERLAND.—At the Albert Rooms on Sunday evening last Mr. Macdonald, of Newcastle, gave a beautiful discourse "upon Spiritualism, and the religion of Jesus," which was very much appreciated by a large and respectable audience, who applauded the speaker. Messrs. F. Walker and Pinkney, also occupied the platform.—G. H. PYNE JONES, Sec., M.S.E.S.

J. H. E.—Your thoughts are those of many. We must labour and wait. We hope you will be able to develop your new musical invention.

J. M. Peebles says he is devoting his time to medical lectures and practice. He declines to accept calls to lecture on Spiritualism. We think he should have confined himself during life to Spiritualism. There are too many medical theorists and practitioners. Bro. Peebles cannot do a more valuable work for humanity than he has done on the spiritual platform.—"Light for Thinkers."

COLUMN FOR THE YOUNG.

LIFE AND DEATH.

BY THE BARONESS ADELMA VON VAY,
NÉE COUNTESS WURMBRAND.

[Translated by Caroline Corner.]

There are people to whom this life is full of beauty and gladness. So circumstanced that every want is attended to, they know not the meaning of hunger. Their dwellings are abodes of comfort, wherein every wish is gratified, every indulgence supplied. Therein they may revel in enjoyment—society music, dancing, feasting and all things that go to make up the luxuries of life. In a constant whirl of amusement, no time is allotted to meditation—well, PERHAPS, for them! They but skim over the surface of life, sipping its sweets and enjoying, without thought of the why or wherefore. Such mortals have a dread of dying: they put aside that ghastly grim fact as for others, not for themselves. Meanwhile the skeleton beneath the flesh speaks of it every day, though they will not heed nor hear.

"Mortal, thou must die! Everything must thou leave behind to pass away to a life unknown to thee."

But the mortal continues to laugh and dance and flourish the wine-cup, saying:

"Now we live, let us be happy—let us enjoy!"

When such a one dies—what then? His soul is fettered to the earth. He has no strength to bear him away to the higher spiritual spheres: and he, who on earth was so rich, is now a poor beggar, craving for prayer and assistance.

In the corner of a remote street, in a large and beautiful city, there sat a little girl. No home had she, nor parents, only the little brother whom she now holds close in her arms. A poor lone child, who from infancy had known nought but want and misery. All she had to keep out the cold, this bitter winter's night, was a few old rags. In her large blue eye was the famished gaze of hunger, in her breast the old aching gnawing pang. Not a crumb had passed her lips all day. To-night she sank exhausted on the stone where now she sat, and hugging her burden to her breast, sought to give warmth to the frozen little limbs. By and bye the moon slid out from behind the threatening black clouds, and lit up the spot with its pure soft rays. Chill yet kindly, it was as a friend gazing compassionately upon her. The sudden light was cheering, and the beams falling full upon her made her wan face smile for a moment, ever so faintly; and looking up in response she said:

"Good Moon, are you come, old friend? You smile upon me so kindly that I must love you. Often, often have I fallen asleep beneath your friendly greeting, for you smile as did my Mother, before she passed away from earth—this hard and cruel earth.

"But, dear Moon, let me not sleep to-night. I must keep awake—wide awake, to give warmth to little brother. I dare not sleep. No, no, kind Moon, I must not sleep to-night—I must not." And the wistful eyes of the child were lifted entreatingly to the Moon, as to a sympathizing friend.

But she was very weary: half-frozen herself, and her chest was aching and sore. Then, to keep herself awake, she entered a realm of thought, and presently asked:

"Good Moon, tell me, is life as hard and terrible in your world as it is here?"

What answer she got I know not, only that a glad light came into her trustful eye.

Meanwhile round the corner many carriages were passing through the street into a fashionable square: carriages in which sat ladies in costly attire, and gentlemen in uniform, some with a fine display of orders on their breast. But none remarked the little vagrant crouching in the corner. She got scrutiny of them in all their beauty and their grandeur without their heeding; and she questioned her friend, the Moon, of them—her kind—like, yet so unlike, her wasting famished self.

"Tell me, Moon, who are they? Can they indeed belong to earth?—and yet, are happy? How beautiful they look! But, do they NEVER know what it is to be hungry and cold and have no bread, no clothes? And yet, they live.

"Ah! if I might but sleep! I am so tired—so tired. I only wish to sleep. But, little brother—I am forgetting. No! I must not—MUST not sleep.

"Oh, but, kind Moon, could you not make us sleep—little brother and me—the sleep that NEVER wakes—the sleep that Mother slept—away, away from earth. Only to waken in dreams and be with Mother in Spirit-land—to know no more of earth."

And the child pressed close her burden, and her big eyes opened wide, and her sunken chest heaved at the thought, while the moonbeams rested lightly upon her, and answered so that none but she could understand. Then again she spoke:

"Dear Moon, do tell me," said she, "Where is my Mother? Where is that happy Spirit-land?"

And now her teeth chatter with the cold, and she coughs from the blast that blew so terrible, that her head sinks low on her breast, and her senses become numbed, so that it seems from afar—far and farther still, faint and fainter still, she hears the carriage-wheels, and a vision arises before her of a little ragged girl with a burden at her breast, stealing furtive glances at the beauty, the grandeur within, and wondering. But the fine people are heedless and all turn away. And she sighs:

"Is it a sin to be poor? Some day, little brother, may we not be equal with them—in heaven—in that happy Spirit-land, where Mother awaits us now? What will they say to us then? Kind Moon, you are our friend: the friend who smiles on the beggar-child. The angels will not forget us?"

The wasted arms grow stiff: her eyes soon glaze and dreamily close: the little brother is still. She sleeps. All at once beautiful music falls upon her ear, and singing. Nearer and nearer it comes, until a throng of radiant smiling angels, led on by one familiar face, greets her enraptured vision. That one—it is her Mother—in a garment of shining white, and she calls her—the sister, the brother—her children both, and the next moment they spring to her arms in the beautiful Spirit-Land.

The winter's night is past. In the corner of the street, in the early morn, two little beggar-children were found cold and stiff in death; the little girl with the corpse of her brother held tight to her breast—both were frozen to death.

"Two beggars less in the world," muttered the policeman, preparing to take the corpses away. The cold had chilled his feelings, and custom had hardened his heart.

"And two angels more in heaven," answered the angels, whose mission it is to watch over the poor, the hungry, the suffering and lonesome on earth.

Mrs. Graff called and informed us of the safe arrival, after a somewhat rough passage, of Miss Samuel and her friends at Melbourne. Soon after, we received a letter from Mr. Spriggs containing the same tidings. We will quote from that letter next week.

WANTED.—A Situation, as Nurse to Young Children. Age 21. Address, C. W. 6, St. John's Villas, Tyrell Road, East Dulwich, S.E.

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MEETINGS, SUNDAY, JANUARY 6th, 1884.

LONDON.

EDWARDS ROAD.—52, Bell Street, at 7, Mr. W. Wallace: Trance address.
MARTLESON ROAD.—Spiritual Mission Room, 167, Seymour Place, at 11, Mr. Hopcroft. At 7, Seance; Wednesday, at 7.45, Mrs. Hawkins; Friday, at 7.45, Mr. Towns; Saturday, at 7.30, Mr. Savage. J. M. Dale, Sec., 60, Crawford Street, Bryanston Square. The Room is strictly reserved for circles. It may be engaged for private sittings.
CAYNEDISH ROOMS, Mortimer Street, W., at 7: Mr. J. J. Morse,—"Spiritualism: its future."

WEEK NIGHTS.

SPIRITUAL INSTITUTION.—Tuesday, Mr. Towns's seance, at 8.
BROMPTON.—Mr. Pound's, 108, Ifield 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. Dobson and G. Shore.
BEDFORD.—King Street, at 6 p.m. Wednesday, at 7 p.m.
BELPER.—Lecture Room, Brookside, at 6.30:
BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Mr. Olliffe.
BIRMINGHAM.—Oozell Street Board School, 6.30: Mr. Armfield.
BISHOP AUCKLAND.—Temperance Hall, Gurney Villa, 2.30 and 6 p.m.:
BLACKBURN.—Academy of Arts and Sciences, Paradise Lane:
BOLTON.—H. A. Tovey, 18, Halton St., The Hough.
BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, 2.30 and 6 p.m.: Mr. Armitage.
Wade's Meeting Room, Harker Street, Bowling, at 2.30 and 6 p.m.: Miss Ratcliffe and Mr. T. Holdsworth.
Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30 and 6 p.m.: Mr. H. Briggs.
GATESHEAD.—Central Buildings, High Street, 6.30:
GLASGOW.—2, Carlton Place, South Side, at 11 and 6.30. Lyceum at 5.
HALIFAX.—Peacock Yard, Union Street, at 2.30 and 6: Mrs. Illingworth and Bailey.
HATTON.—Miners' Old Hall, at 6.30.
KEIGHLEY.—Spiritualist Lyceum, East Parade, 2.30, and 6.30: Mrs. Hollings.
LEEDS.—Tower Buildings, Woodhouse Lane, 2.30, and 6.30: Mr. A. D. Wilson.
LIVERPOOL.—Silver Street Lecture Hall, at 11 and 6.30.
LIVERPOOL.—Rodney Hall, Rodney Street, Mount Pleasant, at 11 a.m., and 6.30 p.m.: Mr. W. J. Colville.
MACCHESTER.—Spiritualists' Free Church, Paradise Street, at 6.30, Rev. A. Rushton.
MANCHESTER.—Gospel Temperance Hall, Tipping Street, Ardwick, 10.30 and 6.30: Mrs. Groom.
MORLEY.—Spiritual Mission Room, Church Street, at 2.30 and 6: Mr. Collins Briggs.
MIDDLEBOROUGH.—Granville Lecture Rooms, Newport Road, at 10.30, and 6.30.
NEWCASTLE-ON-TYNE.—Weir's Court, at 6.30: Spiritual Conference.
NORTHAMPTON.—Cowper Cottage, Cowper Street, 2.30 and 6.30.
NORTH SHIELDS.—Bolton's Yard, Tyne Street, at 6: T. C. E.
NOTTINGHAM.—Morley Club Lecture Room, Shakespeare Street, 10.45 and 6.30.
OLDHAM.—178, Union Street, at 2.30 and 6.
PENDLETON.—48, 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 6.30: Mr. Filton.
SOWERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at 2.30 and 6, Mr. Brown.
SUNDERLAND.—Albert Rooms, 7, Coronation Street, at 6.30, Mr. Small.
TUNSTALL.—Rathbone Street, Mr. W. Dodson, Medium.
WALSALL.—Exchange Rooms, High Street, at 6.30.
WEST FELTON.—At Mr. John Taylor's, 19, George Street, at 6 p.m.

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MR. W. J. COLVILLE'S APPOINTMENTS.—LONDON.—Spiritual Institution, Friday, Jan. 4th, at 8 p.m.
LIVERPOOL.—Bodsey Hall, Sunday, Jan. 6th, at 11 a.m. and 6 p.m.
WIGAN.—Miner's Hall, Jan. 7th, at 8 p.m.
MANCHESTER.—Co-operative Hall, Downing Street, Sundays, Jan. 13 and 20, at 2.30 and 6.30.
BARROW-IN-FURNESS.—Jan. 14, 15 and 16.
HALIFAX.—Jan. 27, 28 and 29.
LONDON.—Jan. 31, Feb. 1, 3 and 5.
W. J. Colville is open for week evenings in January; permanent address, 4, Waterloo Road, Manchester.

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

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

MR. J. J. MORSE'S APPOINTMENTS.—LONDON: Cavendish Rooms, Mortimer Street, W. (close to Regent Circus), Sunday, Jan. 6th, at 7, subject: "Spiritualism: its Future!"
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. B. S. CLARKE'S APPOINTMENTS.—PLYMOUTH: Richmond Hall, Sunday, January 6, at 6.30 "Historic Spiritualism."
PLYMOUTH.—Jan. 20th.
A reception at 1, James Street, every Friday, at 8 p.m.
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