



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

# SPIRITUALISM.

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## RE-EMBODIMENT.

### A TRANCE DISCOURSE,

DELIVERED THROUGH S. DE MAIN, AT HIGH GRANGE,  
CO. DURHAM, SUNDAY, OCTOBER 28, 1883.

Recorded by C. G. Oyston.

IS THE PRESENT INCREASING INFLUX OF POPULATION TO THIS MATERIAL WORLD, DUE TO THE CREATION OF NEW SOULS IN THE SPIRITUAL REALM?

You ask us if the present influx of population is due to the creation of new souls. We say, emphatically and decidedly, no! We take this as our standpoint, that there is no creation of new souls in the spiritual life, so of course your question is answered, but not (strictly speaking) qualified. We will, therefore, proceed to qualify our assertions. The idea entertained by the vast majority in Christendom to-day, is that new souls are created whenever men and women are born into the physical world, but the conception is a fallacious one. There are no more souls in the vast universe now than when your earth first commenced its revolutions, and there will be no more souls in existence when this material globe shall cease to revolve than there are at the present moment. To declare how and when spirits were created originally, is entirely out of our province. We do not know when man was first created. You must bear in mind that this planet is only a small speck in the vast universe of existence. It is only one among myriads of worlds where souls are destined to acquire experience and knowledge. Cast your eyes upward to the starry globes, which daily, hourly, and momentarily are swiftly travelling through the infinite space. Think of these gigantic material worlds that far outreach yours in magnitude and extent. They are all in various degrees of development, and subserve the purpose of their inhabitants according to their particular advancement and unfoldment. In the bye-gone ages—in the vast cycles of the eternal past—certain spirits descended to earth to grapple with the adverse conditions prevailing at that time. Previous to their first contact with matter, these spiritual beings were part of a mighty army in the spiritual world. This army was divided into companies. One portion of the whole selected the planet earth to be the scene of their future conflict with external powers. A certain number were told off to descend to your world. That number

has inhabited it, and will inhabit it as long as it can subserve the purpose of the soul's unfoldments. While these spirits were sojourning in physical life, other spiritual beings were nominated to watch over them and guard them in their material conflict with antagonistic influences and conditions. Thus by slow and gradual process has man unfolded his latent powers, and brought forth the present state of comparative perfection to which your globe has attained.

Man must return again and again until all adverse conditions are completely subservient to his spiritual being. Then when he shall have beaten back and overcome all external opposition, his mission to the material world will be at an end. This influx of intelligent beings is not the result of the creation of new souls. There is one vast sublime circle of existence. There is a great army of spiritual beings, like an endless chain, describing its circuit with repeated and persistent order. No sooner is one generation past than another comes, although they are not new souls. These active spiritual agencies are the same. It is one continual round of incarnations, or reclothing with material habiliments until every adverse condition has been subdued and overcome. The earth has been divided into various dispensations, which mark the progress of the human race on its surface. Every dispensation closes a round of incarnations on the earth: that is, every soul in the vast army has been favoured with another incarceration in physical life. When every spirit has been on the earth plane once more, then commences again the round of advancement. They pass away to spirit life, but they must necessarily return, and so on in continual succession, until the great purpose of re-embodiment has been accomplished. The philosophy of Re-Incarnation lessens the mystery of the whence and whither of every child born into your world. It answers the question respecting the going out to spiritual life of those who pass from your mortal view. As one soul descends from the shining ranks of the spiritual army and enters the material condition, another steps into the vacated place, and thus is the routine of progression maintained. However, you may ask, "How is it that man cannot attain to perfect happiness without this continued round of re-embodiments?" Now we say that if one short material existence is sufficient to bestow all the benefits necessary upon the soul, man need not come in contact with matter at all, for he could overcome that without having recourse to the painful ordeal. But he is one of the

spiritual army, and he must continue to return to earthly conditions until all things are overcome. When all the spirits related in sympathy to this physical world have derived all things necessary for their future unfoldment, they will take their leave of material associations, and pass onward and upward for ever. Then all that makes this earth a receptacle of human life will have passed away, and this globe will be employed for other purposes and higher uses.

If this influx of beings was due to the creation of new souls in the spiritual life, it would be difficult to keep all things in harmonious order. There would be an eternal act of creation. It would take the Divine Being all his time and energy manufacturing images and projecting them to the earth. He would be simply a moulder, and this would be his eternal occupation. Nay, the purpose of progression is something nobler, grander and sublimer than this. By virtue of the process of Re-Embodiment all souls are endowed with the requisite power to promote their future felicity and happiness. If you would entertain proper conceptions of spiritual operation in material life, you must at once discard the idea of a "personal" God, for as long as you retain that individual in your minds, you stultify that beneficent influence which is so potent for your spiritual good, and it cannot have the effect upon you it should otherwise possess. This mighty being, this God-man of yours, when once you introduce him into the cabinet of your soul, there is not room for much else. It beclouds your spiritual vision, and you cannot see things as you ought to do. Cast this "personal" conception overboard, then you can sweep the heavens with a clearer vision. This army of spiritual beings does not come by chance or fate: not like waifs cast upon the ocean of life, but along with this host of visitors to your earth there is a number of generals to this mighty army. Those in a higher sphere of advancement superintend the operations of their compeer souls on earth, rendering all the assistance necessary to enable those clad in fleshly garments to derive all the practical experience requisite for their onward journey. It is due to these beings that the various phenomena of nature are produced. If the connection existing between these souls and the material world was to become broken, the earth would instantly collapse—the laws of nature would be suspended and your globe would rush to the side which exercised the greatest power of attraction.

Those inhabiting the earth to-day are all in various grades of development. If you had the power of perception and the capability of delicately analysing the condition of advancement of each soul, you would perceive that each individual is a grade higher or lower than his fellow. You cannot find two individuals exactly on the same plane of development. Though the difference in degree may be but small, it is nevertheless evident to the spiritual vision, that souls describe every variety of unfoldment distinct from each other. How is this then you ask? Now it comes round in this way. The first company of spirits that descended to inhabit your earth, must of necessity have had the preference in advancement over those that succeeded them, and when the whole round of beings had taken their turn it would be time for the first to return again. Suppose you have a ladder erected a certain height, and another ladder is placed so that he who ascends may be enabled to descend again without putting his followers to any inconvenience. The first to ascend must necessarily attain to the highest point before the rest, and he will be the first to descend and reascend the ladder. This will furnish you with an illustration of our meaning. Spirits must climb and descend continually until they have arrived at a comparatively high degree of perfection. Man displays pronounced capabilities on earth, not by virtue of present privileges and opportunities, but by what he has accomplished in anterior existence. Your great and noble statesmen manifest excellencies in accordance with what they have been. Your present leader who

holds the reigns of government is great, not because he has superior conditions on earth, but because of his past achievements in the bye-gone ages of your world's history. Every individual who is great and noble in spirit, is so not on account of birth under favourable external surroundings, but he is mighty by reason of a predisposition to greatness born of former incarnations. Your future embodiments in flesh will be superior to the present.

No wonder a vast amount of spirits ignore this idea. It is, however, not because they are spiritually unconscious of its potency to facilitate the soul's unfoldments. It is simply an aversion to the inevitable sequence resulting from their terror in contemplation of the gigantic difficulties which they cannot avoid, but which must be encountered and overcome before they can attain to that position where they can obtain the great desire of their souls. Oh, how these spirits implore that the bitter cup may pass from them, but it is no more possible for them to accomplish the purpose of life independent of re-embodiment than it was possible for the Nazarene to put aside the bitter draught which he was destined to partake of if he would pass to a higher state of existence. There are spirits to-day praying with all the fervour of their souls that they may be spared the fearful trial presented to their spiritual consciousness. The necessity of Re-Embodiment is not a desirable alternative. You are passing through earth-life with your spiritual eyes bandaged. You cannot see clearly. Everything is dim, shadowy, and mysterious, but when you return to spirit-life you will take cognizance of the pathway you have come, and you will become intuitively apprised of the great boon conferred upon you by your earthly experiences.

How many shrink from the task imposed upon them, but there is no pathway to happiness except through the troubles, trials, and difficulties of material life. From this there is no escape if you would enjoy the beatitudes of inexpressible bliss in the supernal land. When you have overcome all things there is nothing to prevent you from soaring away to the higher regions of purity and love, for you will then have fully developed your spiritual powers. You will join that great army which may be fitly termed gods, and you will be endowed with intelligence and power rendering you a creator to those in a less advanced condition. You will be chosen as fit instruments to visit and assist those who are passing through the trying conflicts of material life on the myriads of worlds revolving in the infinite space above. It has been asserted that Re-Embodiment is an old effete heathenish idea, only entertained in the childhood of the world, but we say that this philosophy lies at the root of existence. It is a garb or cloak which hides from man the mysteries of life and makes that life appear full of anomalies and contradictions. No wonder many will not entertain the idea of a return to earth-life after being tossed to and fro, a prey to adverse circumstances and conditions. But these people are so selfish if they could rob heaven of its glories, without passing through the necessary ordeal, they would do so rather than submit to Re-Embodiment. You will find that the heathens, as they are called to-day, had a better insight into spiritual philosophy than the so-called enlightened nations of the present age. This doctrine was fully proclaimed by them and freely taught. They incorporated this spiritual philosophy with the teachings in the sacred writings in the temple, but as man advanced he ignored this idea, and aspired to heaven by laws and paths more in accordance with his higher attainments. It has not been till now that this spiritual law has forced itself upon him, and he must now become fully assured that until he has fulfilled all that material life requires of him, he must inevitably submit to the only means whereby he can become thoroughly conversant with the wonderful powers within him.

In conclusion, we declare that the present influx of



humanity, is due to the fact that the surface of the earth lies in darkness. There is one portion of your earth inhabited by highly intelligent beings, while another portion is occupied by individuals who are in a primitive state of development. This vast innovation of population which has been on the earth before, is introduced to civilized lands in order that they may convey the mental illumination of a higher advancement to those nations who are denied the benefits of civilization, that this intelligence may become more equally diffused over the face of the earth; as it is one portion has the preponderance of intellect, knowledge, and power. Many spirits born into material conditions in your country, will be enabled to scatter the rays of light across the darkened minds of other climes. Doubtless many of these babes in intellect will be unable to bear the piercing gaze of civilization, for it means death and destruction to them. They must pass away before the superior power of intelligence, but they will come again. Then conditions will be compatible with the requirements of their souls, and they will continue the grand march of eternal progress, for an equal chance with the most civilized will be afforded them. Though through much suffering they pass through the darkness of undevelopment, they will eventually bask in the sunshine of glorious day. Remember they are passing along the same pathway which you have trod. Then do not treat them with a haughty bearing—a proud and defiant mien. Let your sympathies go out towards them, for ye are brethren, all destined to become great and mighty in the eternal future. At present you deem it cruel, painful and tortuous as you journey onward, but you cannot form an adequate conception of the importance attached to earthly experiences. It will not be until you ascend the mountain heights of spirit land, that you can appreciate the grandeur of life's purpose. Then you will become powerfully apprised of the stupendous mission displayed in the institution of the plan of Re-Embodiment, which is a necessary sequence in the promotion of the future felicity and happiness of mankind.

#### COMMENTS ON THE BIBLE, W. OXLEY, "LILY," J. HUMPHRIES.

To the Editor.—Sir,—When I read, in his memoir in the MEDIUM, of the early age at which the late Professor Denton became a reader of the Bible, I thought of my own experience. The Bible is the first book I can now remember taking note of the contents of. It was the Psalms that first attracted my attention. My grandfather had a metrical version of the Psalms, printed in large type, but having lost its binding from long use, it lay about the house losing first one leaf then another. My first attainment in Biblical knowledge was the attempt to read this old Psalm-book. I could just spell small words, and pronounce them after a fashion, but I could not derive an intelligible meaning from what I read. Well, what was the idea I extracted from my infantile study of the "Psalms of David?" I thought they were the complaints of a peevish old woman, whom her neighbours took a delight in teasing, and that under the plea of religion the old sinner wished all sorts of evil things to befall her "enemies"! I took a hearty dislike to this Psalm-singing old woman, and wondered why people had ever taken the trouble to print her querrulous grumblings in a book.

Of course, grandfather made family worship, and this same Psalm-book was in request evening and morning; but no conception of its nature or contents dawned in my mind, till I, day by day, set myself the task of reading it through; and I got to the ninth Psalm, or thereabouts, when I gave up the attempt, through disgust at the malevolent and, to my mind, irreligious sentiments set forth in the book.

My second step in Biblical criticism was derived from the opinion of a second person. One day, shortly

after I had thrown aside the old Psalm-book, a drunken, roistering, fiddle-playing tailor came in to see if he could get a few days' work. (I am an old man now, and in country places sixty years ago tailors used to go to farmhouses to work, in making clothes for the family.) As this tailor sat waiting for my mother to return from the fields, he sought for a piece of paper to light his pipe, and taking up the old Psalm-book, he was about to pull off a leaf to serve his purpose, when, on looking intently at it, he laid it down, saying: "This is the Word of God; I must not light my pipe with that." It was generally believed that this man could neither read nor write, but he evidently had, after a long stare at the page, arrived at the conclusion that it was a part of the Bible, and without being able to read one word of it, he had arrived at a critical conclusion diametrically opposed to mine; but mine had the advantage of being based upon a perusal of the text, and unbiased by any theory whatever, as I had never heard of a "Word of God." My ideas on the matter were formed entirely from the native moral principles of my mind, and at that early age I was uncontaminated by the vices or the religious theories of the world. The tailor, on the other hand, was actually more ignorant of the book than I was. He was a vile character, but he re-echoed the theological opinion of the people among whom he dwelt. I have often wondered which of us was the "most pleasing in the sight of God"—the wicked drunkard, accepting the "Word of God" entirely upon hearsay, or the unsophisticated child, in whose soul the Word of God's moral sense was actually experienced, and, on its own merits, passed an adverse judgment on the book for which men claimed divine authorship.

A few years later on I could read well, and was fond of reading. I devoured all books that came in my way. The Bible I knew from end to end. My ideas on it may be gathered from the following incident: My father had obtained a few numbers of a work on geography, describing the "Holy Land," with a map of the territory between the Mediterranean and the Dead Sea. I pored over this map, and recognising the Jordan, Jerusalem, and other scriptural places, I ran in great excitement to my mother, to inform her that these biblical places were, after all, real places, and had their respective positions upon the face of the earth! This discovery I remember well, and from it, it appears that previously, but long after my experiment with the Psalms had passed from my mind, I regarded those places mentioned in the Bible as purely mythical. My discovery of the map was like that of a gentleman who called the other day at the shop where I work, and showed a map of the country to the north of the Persian Gulf, on which the "Garden of Eden" was indicated. "Ah!" he said, "now we know there was a Garden of Eden, for here it is on the map." Remarkable logic! seeing that any sort of rot may be placed on a map.

But speaking of maps, my father had an old atlas, printed in Holland somewhere between 200 and 300 years ago, and on the map of Africa, the interior portions, explored by Dr. Livingstone, Stanley, and others, were all covered with names and geographical features, whereas when I went to school the maps of those days showed the same places blank; and now modern discovery is filling them up again.

But I have often thought of these two early and altogether original impressions respecting the Bible; first, that the sentiments did not indicate a lofty morality, and, secondly, that the topography was purely mythical. I have been a Bible student ever since, and I find that the most recent criticism is in support of those early impressions.

When we remember that the mind of the child, before it is cramped and warped by earthly theories, is most impressible to angelic influences and unconventional truth, it is not a far-fetched conclusion that these ideas, which have never since been forgotten,

were real spiritual inspirations, from a realm so interior that they became a part of the individually. In the Gospel it is recommended that we become "as a little child." We must forget all the knowledge, or "learned ignorance" of the world, and with a clean slate and an impervious purpose take on the handwriting of the Spirit!

All through life I have been impressed to take a middle course in respect to biblical claims. That any "God" wrote it is altogether inadmissible; yet it may contain scintillations of the "Word of God," the "Gospel"—by which I mean that it indicates man's spiritual being, and the responsibilities of a moral kind thereby attached to existence. This it does in a most unsatisfactory way. As a local preacher, I have, in reading portions in public, been rendered almost speechless when I came to passages against which my spiritual intuitions revolted. I have often thought that if any set of men or spirits had compiled a book to bring spiritual teachings into contempt, they could not have done so more effectually than by producing the Bible. It is altogether illogical, inconsistent, and contradictory. The mass of comment which has been written upon it, and the antagonistic sects that have been derived from it, are in themselves enough to condemn any book or system. It is on this account that man's spiritual state is so universally denied by the educated classes. The Bible is the cause of it. The spiritual teachings therein given are so dogmatically and illogically put, and so mixed up with sheer absurdity, that the whole question of spiritual truth is thereby completely compromised. Thus Bibles and churches we multiply in abundance, and with them infidelity increases, as education enables the mind to see through Christian sophistries.

For the last twenty years it has been a question with me how the Christian system and its text-book, the Bible, came into existence. I read a dozen years ago Dr. Kenealy's "Book of God." His contention is that in the centre of Asia, somewhere, there is a primary revelation, of which the Revelation attributed to St. John is the most perfect form in which it has been handed down to us. Mr. Oxley has shown the same thing, but he traces the origin to Egypt, not to Samarcand. I have heard a deal of "Anacalypsis," the Indian scriptures and the Egyptian "Ritual," but being a man of limited means, and still more limited time for study, I have never been able to possess and peruse these works. Nor can I at present afford to follow Gerald Massey in his long investigation. I am, however, sincerely grateful for the reports of his lectures and the review of his books which have appeared in the MEDIUM. His work marks a new era in the study of the Bible.

But I am more than delighted with W. Oxley's account of the "Book of the Dead." I had oftentimes heard of it, but I never really knew anything of it till I read his recent articles in the MEDIUM. The readers of the MEDIUM are, indeed, highly privileged. Mr. Oxley's work is one of great magnitude and importance. His toughest tug is yet to come. How he is going to bridge over the gulf that yawns before him I do not know. That his attempt will not be a final one need not discourage him. It is the great question of the age, and many hands may be called on the job.

I am sorry to see that the readers of the MEDIUM have given so little encouragement to this spiritual expositor, and I am more than grieved at the antagonism that is being manifested against him. "Lily" makes a statement adverse to W. Oxley, which has no basis in fact. He did give an answer; and that was in effect that his light on the question will be given in the chapter he is now engaged on. He said his "hand could not be forced." I regard "Lily's" attack as a form of Christian persecution. Mr. Oxley has shown a leniency to the Christians which they have not the grace to appreciate; nay, he renders them a service,

for which "Lily" returns attack. I have derived more light as to the origin of the Gospel from the recent issues of the MEDIUM than from my whole past studies. I am grateful for this, and every sincere friend of truth should be grateful for it. The Bible has increased in value a hundredfold in my estimation. I can now see a basis of respectable antiquity to rest it on. That it was a revelation given by God to the Jews and Christians I do not, and never could, believe. It is that claim that has condemned the Bible. But without that figment the Bible is an honest book, of which men may make an honest use, separating the wheat from the chaff.

It appears to me that it is not Mr. Oxley's province to disprove the existence of Jesus, or to prove the existence of anyone else. His work is a grander and more general task. It is for the Christians to prove the existence of Jesus, and their ecclesiastical claims. Let Mr. Oxley lay the New Testament on one knee, and the "Book of the Dead" and other Egyptian records on the other, and with his pen score out from the New Testament all that is common to both, the Christians may be made welcome to the residue. This process they cannot object to. But they will; thereby exhibiting that spirit of antagonism to truth which has been the regnant feature of their system from the beginning.

"Lily" does not do justice to her Jesus any more than to Oxley. She labours to place both in a false position. While claiming to defend the historical existence of Jesus, she, at a single stride, makes a God of him! This is where she plays the game into Oxley's hands. Jesus as an historical character is one thing, and Jesus as a God is another. As a God, he is purely Egyptian, as Oxley has shown. Now let "Lily" set him up as a man, stripped of Divine assumption, and prove his historical existence on an independent basis, and not only Oxley, but every lover of truth will thank her.

I think I hear Jesus—I hope for his comfort there is no such person—in beseeching tones, saying: "Save me from my friends." How humanity can have had the impudence to lay hold of any unoffending personage, and manipulate him as Jesus has been treated, overcomes all my powers of conjecture! If we take the Gospels as a veritable history of him, we nowhere find any authority for placing him in the positions to which the Christians have assigned him.

Mr. Humphries' letter would be laughable were it not pitiable. He does not seem to know that Christianity was concocted between Alexandria and Rome, its Judean allusions being an afterthought. If you write a novel, you, of course, lay the scene away from home, or your readers would say they knew everybody in the place, and they knew of no one such as you made the hero of your story. Hence, to avoid such criticism, the author either supposes a fictitious place altogether, or he flies off into some remote province to put his conception beyond the reach of intrusive critics. Of course there were Christians in Rome before they were anywhere else; here Mr. Humphries has made a discovery which proves too much. There never were any Christians in Palestine that I could hear of. But the cross and other "Christian" emblems are to be found all over the world, and thousands of years ahead of Christianity. So the Catacombs are right, and thus of the "Good Shepherd," which Mr. Humphries thinks is a Christian conception. Has he never read the twenty-third Psalm? in which the Lord is spoken of as a "Shepherd," and a very good one; and will he contend that the Psalm in question was written since the beginning of the Christian era? Of course not. The shepherd symbol was universal long before the word "Christian" was invented. I would recommend Mr. Humphries to read such books as Judge Strange on "The Sources and Development of Christianity," "Bible Myths and their Parallels in other Religions," "Christian Symbol-



ism," in which all the Christian forms are traced to Pagan sources. There are many books on these matters, but Christians do all they can to shut their eyes to the light, and would shut up other people's mouths if they could.

As to the testimony of the spirit world, it is universally opposed to the Christian claims. It is not Jesus, as "Lily" would insinuate in her poetical way, but spirit friends, who are ministering spirits to comfort and enlighten mankind. Mr. Peebles knows no more about Jesus and the apostles holding spirit intercourse with him than Mr. Humphries does, so that the allusion he makes is silly. All that is said of Jesus coming back in spirit is opposed to the Divine claims of the Christian system; Jesus came back as a man and a brother, not as a God.

Thousands of spirits have come back and testified that the Christian system is false. Ancient spirits have come and exposed the fraud. That exposure must be made through genuine historical and mundane channels before the conspirators in the plot can get released from the spiritual darkness in which their deception has placed them. But I maintain that it was all the work of spirits. A certain spirit, no doubt, set himself up as creator of the world, and laid plans to secure the worship of mankind. This worship is due to the Creator alone, so that to secure it the usurping spirit was forced to assume the guise of Almighty Creator. By your prayers and soul-prostration to these false Gods you give off to them your most valuable magnetism, with which they adorn themselves. Any spirit with the circumstances fitting for the work can thus pluck poor mortals of their spiritual feathers, and appear in a dazzling form to the clairvoyant's eye. Of course, it is a deception throughout, and once in the trap it is hard to get out of it.

I could crack away on this theme for an age; but my other duties and your space forbid.—I beg to subscribe myself,  
A BIBLE STUDENT.

## THE SPIRIT-MESSENGER.

### ORTHODOX OBJECTIONS TO SPIRITUALISM ANSWERED.

A CONTROL BY "J. MAZZINI."

Recorded by A. T. T. P., January 9, 1884.

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

The Sensitive, under control, said:—

Lifted beyond the gloom, and taken from under the darkness of this morning into the brightness of another day, the clairvoyant can see the power by which matter is attracted and repelled. But clairvoyance goes beyond this power, and perceives plainly the attractive and repellent force of the finest form of matter, namely, that of body and soul. Unexaggeratedly, the clairvoyant speaks of this unity as a bright sympathetic chord, which binds the soul to the body, but which reaches to any distance. But, what a clairvoyant actually sees, is the power of matter, living matter attracting soul, and not as bright rays, strings, or chords, but as a white, bright, fleecy vapour, which undoubtedly you have noticed as being the usual phenomenon at physical manifestations. Still the facts remain lifted beyond the gloom of the morning, and he has gone on the journey where Will has been negative; where hope and fear alike are kept in abeyance, and the house, the body is left for our use.

But to return to the subject matter which is the occasion of this series of controls. There is another charge brought by Orthodoxy against Spiritualism, which is, that a belief in spiritual teachings destroys the personality; and in support of this charge they refer to the Sensitives or Mediums, and to support this theory, they say there is a loss of personality. My answer is—There is not, neither can there be any abnormal condition of the soul, therefore, it is the abnormal condition of the body to which they refer. At the best, even then, the Sensitives under control are in a better condition than a sleeper; for every sleeper is undergoing an abnormal trial with every hour's sleep indulged in. If, then, we place the body in any abnormal condition, that which we now teach is the eternal hope of immortality, that we may speak of the perfect God; that we may raise our voice in contradiction of sin. If for all that is dim and vague, we can put forth the strong creed of truth; if we are preventing humanity from growing less human; if we can prevent them from going further and further from the love of God; if we can convince them that a tenacious clinging to sin is a fatal hardening of heart; if we can make promises to the heart of man, and fulfil them to the reason of man, then who has the right to the position of a judge on the means

which, through the consent of a Loving Father, lie open to our hands? We demand nothing from conscience; the controlling spirits do not depend on revelation. Their teaching is above the revelations of the past, for it speaks of the revelation of to-day; a revelation which has had no beginning; a revelation which will be without limits during time; a revelation which leaves nothing in obscurity; which places before human reason immortality in the clearest of light. It has no doctrine other than that of self-deserved retribution. A little world is feeling its power, its force is compelling attention. It begins to enter the studies, pursuits, and thoughts of leading minds.

Humanity's life hereafter—the power, the grand majestic everlasting power, of self-hood. True, the Church, the orthodox established Church, has helped to build another army, who cry, "One world at a time," and who say, "If there is another world, we will attend to its concerns after the grave has closed over our bodies." Why do they say this? This is the first question; and the second question is: Do they believe it? The reason why they say it, rests on the fact that reason has guided them well and safely in every secular transaction. They plainly perceive that, through its possession and by its aid humanity has attained to the highest position of created life. But great, and noble, and useful, as reason proves itself, yet orthodoxy cries arrogantly: "Secular reason is useful; but if you are enquiring of the life beyond, or of humanity's hopes eternally, you must put aside reason, and accept orthodox doctrine through faith, for nothing cometh from God through reason." This is a position that the majority of mankind have not accepted, but who, not content with the standing apart from creed, have borne such a contempt for doctrine in their hearts: such a contempt of the depicted God of revelation, that they have become resolved to dwell only on thought in the secular life; and who, whilst not denying God, yet are equally reticent in acknowledging him. It is such as these who raise the cry, "Is not one world at a time sufficient?" And the burthen of their present position lies heavily now on the orthodox creed. Well, that is the reason of their position.

Now, the second question which requires an answer is: Do they believe it? Do they believe it possible to concentrate the soul's thoughts on secular concerns alone? To form such an idea as this is impious, because it entails a crime against self-conviction. In the second place it is also impious, because the future is in the present, so that it is a fallacy to say, "I believe only in the world in which I live." The very speech used in uttering this sentence, the very breath which forms the words, the every beating of every human heart, is a contradiction to such an assertion; for this world itself is unreal. Look on yonder black branch (pointing to one of the elm trees growing almost against my chamber windows) before you, standing dark and gloomy. Now, last spring it was one of nature's beauties, and ere next spring arrives it will again change to its fair and beautiful form, and become pleasing once more to the eye, but by-and-bye it will pass away altogether.

All which is spiritual is real, and this world, in which some men profess wholly to believe, is a beautiful world of ever-changing form, but it is not to be compared with the world of thought and love, which is a world prepared and given by God to man: a spiritually divine reality.

Man is impious when deceiving himself. The future life is of vital importance to the life of the present. If this were not so, then our mission would be barren of result. Power, Beauty, Truth, Eternal Peace, and Rest: this is immortality. It has its lights and its shadows. The most worthy hold the most worthy place. Through the darkness of Atheism, through the deep shadows of secular hope, spiritual faith will penetrate; for the controlling spirits believe in God, and are waiting reluctantly, not afraid, but trustfully; for God can make no mistake. He has said it.

The eyes of humanity are opening; the controlling spirits are teaching the beautiful and the loving God; they are forming brave resolutions, and giving to many new hearts. They can say with the great reformer of humanity in the past, "Many are passing from doctrinal death into spirit life." They are bringing the influence of spiritual change to bear. They work on; its results have had a beautiful dawn. They bid men not to rely on any others, but to grow rich in God's favour by advancing self-hood. It is not through any spirit of antagonism, that the controlling spirits dwell so strongly on these superstitions, which are fast wearing away; for who today preaches eternal punishment? Their teaching embraces future rewards, not punishments. The truth, which your controlling spirits have to tell, embraces glory to one, and expiation to another. But what lifts it beyond other teachings, is the truth of the divine law of progress. The heaven and the hell of orthodoxy is fitting doctrine only for the illiterate and credulous; a doctrine with the glory of the favoured of heaven, and the agony of the condemned. In all the teachings of the controls, something is continually being added to the knowledge of the era. There are many spirits, however, manifesting, whose revelations are of very questionable character. These cling on that very gift which orthodoxy condemns, namely, the reason of man, so that man may be in the position of judging and exercising that by which alone self-hood is judged, namely, self-will. The controls are revealing spiritual things; they are proving a larger sphere of self-hood

of glorious eternity. The ultimate, they acknowledge, they have no power to give; not knowing it. They know that they have passed through various grades of progression; that there is purpose and design in every spiritual visitation, but they are contented to speak only of those things which they know.

Another charge made by orthodoxy is, that the revelations under the head of Modern Spiritualism are encompassed with danger, and interfere with the pursuits and employments and discipline of secular life, and that they have done more to swell the number of the insane than any particular dissenting sect from the Church.

Here I happened to *think* it was a queer charge to make. The control went on to say:—

It is a curious charge, as you have really observed, and if it were true, would be a most serious one; but fortunately it is not true—it is not true in the lightest or slightest particular. The controls teach a patient continuance in labour. This can be proved by examining the controls in a mass; therefore, what proof is there that the discipline of life is in any way interfered with? To prepare for this enlarged and happier life, there must be a worldly existence of practical usefulness. Does a life of practical usefulness destroy reason? Is there any proof of any reasonable man being overcome by communications from our side? I answer no; and for the insane part of the charge, there is not to every thousand patients, incarcerated through loss of reason through religious Mania, two in a thousand whose madness can be traced as being the result of communications from man beyond the grave to man upon earth.

Much has been spoken in reference to the vast distances, that the soul reaches in the briefest portion of time. Man's ideas of space and time change at the grave. The senses, which belong to the body, are laid at rest; poor, and limited, the soul needs them no longer. The soul can be described as the living mind, as the breathing affection, which alone is real and abiding. The theologians may ask: "Have the controls ever located heaven." And our answer is, that heaven is with man, and that every Self-hood is heir to heaven. Eternity is but a condition and order of life, which God has established. Man in the body understands by time a gathering together of years, a mounting of ages on ages. Time and space are capable of another rendering, which can alone be better felt than expressed. Every expression that forms their teaching, they claim to have a moral right in uttering, and if reason is to decide by the annals of the modern spiritual experience of all nations, then what they teach is true, and that which orthodoxy to-day maintains, is false. The orthodox say, "As the tree falls, so it lieth." The controls say: "A disciplinary process commences at once, when the last breath is drawn, and the soul is free." One or the other must be true; both cannot be right. Then I bid reason place the mass of proofs that Modern Spiritualism can produce, against the traditions to which the orthodox so tenaciously cling, and ask reason to decide, either for the old and nearly obsolete, or for the bright and better hope that the controlling spirits are teaching. Why should humanity bruise their hearts, their hopes, their reasons? Every man is judged according to his real determined self-hood; not according to the professions of this or that faith, but according to the reality of his life on earth. The innermost truths are laid bare, when the soul is free. It has then reached the final hopes of self-formation in the body; as man is then, he enters on the spiritual self-hood. The controls teach differences of degrees; they prove it by the differences which exist in their teaching. They prove it in their differences one to each other. The greatest obedience is offered to advanced intellectual self-hood. They know that such are nearer to God.

Orthodoxy has formed a heaven of never-ceasing Hallelujahs, and never-ending palm-branches; a heaven of one dead level in occupation, as well as in position. Such a heaven robs life of all motive. The controlling spirits say that with every difference of degree there is diversity of labour; with difference of capacity there is also diversity of task, the practical concern of the total advancement of all humanity being the aim. Blessed is he, who although taking nothing from this world, is yet enabled to be spiritually rich by what he has gained for self-hood in earth's battle.

For you, dear Recorder, is the treasure and pleasure derived from memory. Your disciplined power of labour will return the reward with a fuller force. The eye may be dim now; the hearing may be impaired; with every movement of the body the back may be racked with aches and pains; but it will not be so then. Be careful in doing, so that you can only be made spiritually rich through your earth affections, through your faithfulness in friendship. Be careful in enlarging the soul, for in this you are enriching it hereafter. Be faithful to the powers which still are yours. Be faithful to the opportunities. Be faithful to the spiritual incentives of your nature. You are giving good thoughts to humanity. You are making known that this world is probationary. Impress on humanity the necessity of earnestness. There are great spaces of revelation yet to be covered. There is much still left for us to reveal. You are preparing for that day, when much can be said, that has as yet been left unsaid. Work on until you join those, who

in love are surrounding you, and who will be there the first to welcome you.

"Joseph Mazzini" bids you good morning, and may God bless you.—FINIS.

#### THEOLOGICAL CONFLICT.

Mr. Editor,—Many of your readers, like the writer, doubtless, are profoundly interested in the work so ably discoursed in your valuable columns, by that earnest and disinterested servant of the Cause, Mr. Wm. Oxley, whose indomitable energy and unflagging zeal is bringing to the light of day the hidden mysteries and truths of the ancients in the far-off ages of the past. The labour and patience required in the prosecution of such a profound subject, can be realized by none but those engaged in similar researches, consequently it is with profound regret many of your readers perceive the persistent attacks of your otherwise agreeable correspondent, who signs the nom de plume "Lily." I am sure your readers, with yourself, would willingly accord to "Lily" all the opportunity for fair criticism she may desire, but as the old Book says, "there is a time for everything under the sun," and as Mr. Oxley has intimated his intention to answer his critics, subject to only one condition, namely, the time most convenient to himself; it is patent to everyone having the honour of knowing Mr. Oxley personally, that, having promised to reply, the promise will be fulfilled. Taking all these matters into consideration, it does appear somewhat unseemly on the part of "Lily" to attempt to force the hand of Mr. Oxley in the matter. For the sake of the cause that can produce men like Mr. Oxley, and others who, for the love of truth, and the dissemination of the same to their fellow men, who as it were are sitting in gross darkness, it is to be hoped due respect will be paid to the feelings and wishes of such earnest workers. The writer feels himself to be personally laid under great obligations to Mr. Oxley, for the amazing amount of labour bestowed upon the subject under discussion. Many of the ideas advanced by Mr. Oxley may be utterly incompatible with our present views of truth, yet, withal, one can afford to give ear to men whose object and aim is to impart the knowledge they possess. Apologizing for trespassing on your space, thanking you for devoting your paper to the discussion of this important subject under notice, I am, yours sincerely,

"FAIRPLAY."

London, January 14, 1884.

#### "THE THEOLOGICAL CONFLICT."

To the Editor.—Sir,—Any one interested in this question (and who but must be so?) I would recommend to possess himself of a work by J. M. Peebles, entitled—"Jesus, Myth, Man, or God?" which contains in a most interesting form, a maximum of information in a minimum of space. The price of the work (in paper cover) is I believe only 1s. 6d.—Yours etc.,

AUGUSTUS JOHNSTON, A.B., M.B., etc.

Gale House, Ambleside, Jan. 14, 1884.

#### SPIRITUAL PROGRESS.

To the Editor.—Dear Sir,—At a time like the present, when a clean sweep is being rapidly made of old theologic errors, while (though with slower hand) the foundations are being laid for the rise of the Kingdom of Righteousness, it is cheering to note many signs of a deepening conviction of the need for a higher spiritual life in our midst. In many cases this is accompanied by a sort of impatience of the common run of circle-phenomena, and by a yearning for manifestations of a more interior and higher grade, appealing more directly to the innermost man. It is quite in harmony with what we know of spiritual order, that this yearning should assist in working its own satisfaction; and thus, while there will remain a place for the lower phenomena, so long as the lower grades of development exist; it may be expected that in future they will not monopolize so disproportionate a share of public notice as they have in the past.

As germane to these thoughts it may be interesting to quote the following passages from the works of the wonderful old Spiritualist, Jacob Böhme, written 260 years ago. He says:—

"With the Egyptians the magic art and skill was common; but when it was misused to witchcraft, it was extirpated; although it remained among the Heathen till the Kingdom of Christ, till the DIVINE MAGIA sprang up; then the NATURAL MAGIA was suppressed among the Christians, which, in the beginning, was well that it was suppressed, for the heathenish faith was thereby allayed and quenched, and the magic images of Nature, which they honoured for gods, were rooted out of men's hearts.

"But when the Christian faith was common, then came OTHER MAGI up, viz., the sects in Christendom, which they set up for gods, instead of the images of heathen idols: and drove on greater delusions than the Heathen, with their magic idols. For the Heathen looked upon the ground of the possibility and working of Nature; but these set themselves above the ground of Nature, merely in a historical faith.

"As at this very day titular Christendom is full of such MAGI as have no natural understanding, either of God or of Nature,



but only an empty babbling of a supernatural magic ground : . . . . and as it was highly necessary and good, that the NATURAL MAGIA was discontinued among the Christians, where the faith of Christ was manifest: so now at present it is much more necessary that the NATURAL MAGIA were again manifest, that indeed titular Christendom's idols might, through Nature, be made manifest and known; that thereby the contrived supernatural idols might be suppressed; that men might at length in Nature learn to understand the Scriptures, seeing men will not confide in the Spirit of God in the DIVINE MAGIA of true faith. . . . .

"I do not say that men should seek and preach the HEATHEN-ISH MAGIA again, and take up heathen idols again; but that it is needful to learn to search the ground of Nature, viz., the formed Word of God in love and anger, with its re-expression, that men might not be so blind concerning the Essence of all Essences. . . . .

"And then the Lord will set thee over the kingdom of his mysteries, that thou wilt rightly understand the magic ground of Faith; and wilt search no more in the Images of the outward natural magic, as thou hast done for a long time. But thou wilt see the inward ground, and wilt therein praise the Lord, and draw from his Fountain, and drink Water of Life. For the Word which thou shalt now learn and understand, is nigh thee, namely in thy mouth and heart. THOU art God's formed Word: thou must learn to read thy own book, which is THYSELF; and then thou wilt be free from all Images, and wilt see the place of which it is said, THE LORD IS HERE; and then thou wilt re-attain the life of power and virtue, and wilt become fat."—"Mysterium Magnum," Ch. 68, Nos. 3—8 and 41, 42.

By "natural Magia" I think we ought to understand, not only the methods and results of "Art Magic," but also all the OBJECTIVE phenomena invoked in the spirit-circle, as well as the more occult sciences, such as alchemy and astrology. While in the above passages, and in many other parts of his works, regarding these as genuine and lawful when not abused, he evidently teaches that their place and use are provisional and temporary, and that it is well when they give way to more direct communion with the higher spheres.

C. W. DYMOND.

Bath, 12th January, 1884.

#### LARGE GATHERINGS IN MANCHESTER.

On Sunday, January 6, a new series of spiritual meetings was inaugurated in Manchester, in the Co-operative Hall, a large and spacious building in Downing Street, a few minutes walk from London Road Station. Mrs. E. H. Britten was the speaker on the opening day. The hall which holds 800 people was more than half-filled in the afternoon, and nearly full in the evening. The audiences were largely composed of non-Spiritualists, who seemed to heartily appreciate the words of wisdom which fell so freely and gracefully from the eloquent lips of the inspired lecturers. The subject of discourse at 2.30 p.m. was, "Spiritualism the Reform, Science, and Religion of the age," and at 6.30, "Belshazzar's Feast, or the hand writing on the wall." Both lectures were delivered in Mrs. Britten's admirable and effective style, and constituted a splendid introduction of the spiritual philosophy to the many strangers who heard and were deeply interested by them. Excellent music was furnished by Miss Jeffery, a talented pianist and very sweet singer. The voluntary collection at both services amounted to about £4.

On Sunday last, January 13, Mr. W. J. Colville was the speaker. At 2.30 p.m., his guides delivered a very earnest, eloquent and practical discourse on "The cause and cure of poverty," which delighted an audience of intelligent and representative minds, which sufficed to nearly fill the spacious auditorium. At 6.30, the subject chosen by vote of audience was "If God be infinite goodness, why does he permit evil, and are any souls punished for sin eternally?" The lecture, though in some parts abstruse and metaphysical, was a brilliant and remarkably logical effort, causing many of the strangers present to declare that inspirational speaking was something vastly superior to what they had been led to think, judging by hearsay. Both lectures were fully reported by a competent stenographer, and if there should arise a demand for them they can easily be placed before the public in printed form. At the close of both addresses, an impromptu poem of more than average merit was given on subjects suggested by members of the audience.

Spiritual literature sold freely at the doors; the desk was adorned with choice flowers; and the music was of a high order, and added much to the success of the meetings.

On Sunday next, January 20, Mr. W. J. Colville will again be the speaker. The afternoon subject will be "Creation, or Evolution—which? or the origin of man in the light of spiritual and material science;" evening, by choice of audience. As on last Sunday, a few relevant questions will be invited after the lectures.

Mrs. Britten will speak again, January 27. As the expenses are very heavy, and there is no guarantee fund, those who attend are requested to be liberal. Seats free to all.

"IT IS I; BE NOT AFRAID."

By "LILY."

(Mark, vi., 50. John, vi., 20.)

To the toilers on the Sea,  
To the tempest-tossed came He;  
Peace to the troubled be:

"Tis I; be not afraid."

On the waves He calmly moved,  
And their angry force reproved;  
And the fainting hearts were soothed:

"Tis I; be not afraid."

As the winds obeyed His Will,  
And the waves His word, "Be still,"  
And their Souls with wonder fill,—

"Tis I; be not afraid."

Rang on the calméd air,  
And they knew His presence there,  
In those words of tender care:

"Tis I; be not afraid."

And their hearts to life returned,  
As their Souls within them burned,  
In the lesson they had learned:

"Tis I; be not afraid."

\* \* \* \* \*

Two thousand years well nigh  
Have rolled their courses by,  
Since those words of import high:

"Tis I; be not afraid."

But, come they now no more,  
To the toilers on life's shore?  
Is the voice that spake of yore—

"Tis I; be not afraid!"

Now silent? Answer then  
Each soul of living men!  
Hast thou not heard again:

"Tis I; be not afraid?"

Hath not thy being thrilled,  
When all around was stilled,  
And that voice the air infilled:

"Tis I; be not afraid?"

Ah! yes: that presence, dear,  
Still soothes our Spirits here,  
With those words of loving cheer:

"Tis I; be not afraid."

Then gird thine armour on,  
Thy breast-plate, "Faith," be strong,  
And engraved in Light thereon:

"Tis I; be not afraid."

Then, come what will or may,  
No fear thy Soul shall stay:  
For that voice shall cheer thy way—

"Tis I; BE NOT AFRAID."

Jan. 6, 1884.

MARYLBONE: 52, Bell Street.—In pursuance of a desire to spread a knowledge of Sanitary Reform, Mr. Read on Sunday favoured us with a discourse on a subject—which though well ventilated is yet capable of raising much debate—the question of abstinence from alcohol. The necessity of abolishing doccraft as well as priestcraft was evinced by some opposition, stimulants in small quantities being deemed necessary in certain disorders, and even in moderate doses in health, mainly on the ipse-dixit of a well-known doctor. Some debate also arose, objecting to teetotallers going only half-way, since if alcohol is injurious as a stimulant, so is flesh food in another way by its action on the stomach, and septic tendency. And the evidence of Dr. Jackson, of America, was brought forward demonstrating how by withdrawing flesh, and nourishing the nerves with proper farinaceous and fruity foods, and bathing, he had reclaimed hundreds of drunkards. We are glad to see Spiritualists awakening in various quarters to the urgency of thorough Sanitary Reform, and think ourselves at liberty to state that a Vegetarian Restaurant will very shortly be opened in the West End, conducted by Spiritualists.—O. DELOLME.

PLYMOUTH: Richmond Hall, Richmond Street.—On Sunday morning, Jan. 13th, the controls of Mr. Burt gave a most impressive address, which was listened to with rapt attention by those present, who were highly gratified. In the afternoon there was a public circle, when over forty persons were present, shewing the great interest manifested in the subject here at present. The spirits controlled Messrs. Williams and Burt, and influenced some of the strangers present, also developing other sitters who are mediumistic. In the evening a large audience assembled, when a lecture was delivered by the controls of Mr. R. S. Clarke: subject, "The religion of the Future." After reviewing the religions of the past and present, shewing that they failed to meet the requirements of the age, they propounded a most rational and beautiful philosophy of the Religion of the Future, which must become universal because of its adaptability to meet the wants of all Humanity.—J. T. B. PAYNTER, Sec.

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## THE MEDIUM AND DAYBREAK.

FRIDAY, JANUARY 18, 1884.

### NOTES AND COMMENTS.

Mr. Oyston requests the publication of the discourse through Mr. S. De Main, which appears on our first page. It is a re-iteration of arguments that have appeared repeatedly under our auspices since we commenced journalism. Those who oppose "re-embodiment" are not without a solution of all the problems involved in the question. To make out a case it is necessary to imply the laborious work of continued creation, and that man must be bodiless unless re-embodied on the earth plane. Possibly there is no such thing as "creation," but endless transformation. In that case, would it not be more reasonable to suppose that spirits are an integral part of the earth, and are being gradually evolved from its interior, to spheres surrounding us, as was taught in a series of articles some time ago? Mr. Oyston should read OAHSPÉ on the Sem'an Age.

In all such questions as Re-incarnation, Theosophy, Christianity, Mormonism, and so on, it is simply a matter of belief. With most of people it is a necessity to swallow down some theory or other to stand in place of a perception of the truths of existence. There are groups of spirits devoted to every notion, and it is to their interest as proselytizers to place as many minds as possible under their control. All alliances of the kind are very prejudicial to man's rational and spiritual development.

We hope those engaged in the "Theological conflict" will not get too excited over the task. They are all doing a good work. It is just as necessary that the Christian apologists be heard as the other side. What is wanted is a candid statement of best thoughts from all sides. We have no foregone conclusions on the matter. We are ready to accept truth wherever found; and, therefore, regard tentatively all statements not proven.

Mr. Oxley's concluding chapter on "Egypt" will contain certain interesting illustrations, which are in preparation. Next week we hope to be able to announce when the work will be resumed.

As we looked at Miss Corner's little friends on Thursday evening, we observed many good faces, the indications of useful men and women; if taken from the slums of Bethnal Green, and placed where they could grow into an intelligent independency. Some landlord will, no doubt, grant a slice of a county to a corporation, which would take city children as apprentices till twenty-one years of age, and give them a thorough education, several means of making a living by their own industry, and bring them up in good habits. This step would be self-supporting. Who will take it?

A Bradford correspondent states:—"A friend of mine has seen a hedge sparrow's nest in a wood near Barnsley, with one egg in it." This is given as indicative of the extreme mildness of the season.

### THE HAPPY EVENING AT NEUMEYER HALL ON JANUARY 31.

Though the idea of Mr. Colville's appearance amongst the friends of the Cause in London has been for some time before the public, yet the meeting at Goswell Hall kept the other meeting back, as Mr. Colville's friends did not wish to come in collision with the arrangements of any party. They can, therefore, rely on Goswell Hall friends, and indeed on all London Spiritualists, to take part with them on January 31.

Though the programme is not at present complete, yet from the advertisement on the back page it will be seen that a good array of popular talent is already arranged with. It is hoped that some musical novelties will be introduced in addition to the welcome appearance of old favourites.

A strong spiritual element will characterize this meeting, so that it will be a favourable time to introduce inquirers, that they may see how Spiritualists enjoy themselves, and how their spirit friends assist them in a rational and spiritual manner. To this end Mr. Colville's inspirers will deliver an address through him between the parts, and at another point a poem will be improvised, possibly on a subject selected by the audience. This will give a varied interest to the meeting, and render it useful in promoting the Cause.

Tickets now ready; 5s., 2s. 6d., and 1s. each; so that all classes may be accommodated. Several gentlemen have sent for £1 worth of tickets.

J. HUMPHRIES (Peckham).—We have a letter for you, but cannot find your address. Kindly favour with it on a post-card.

Miss Lottie Fowler has gone to Manchester for a short time. She may be found at Mr. R. A. Brown's, 33, Downing Street.

A farewell Tea and Entertainment to Mrs. E. Hardinge-Britten will be held at Weir's Court, Newcastle, on Tuesday, Jan. 22nd, when a varied programme of Vocal and Instrumental Music will be rendered. Tea on tables at 6 prompt. Tickets, one Shilling.

Mr. A. Duguid will conduct the meetings at 2, Carlton Place, Glasgow, on Sunday. The services are at 11.30 a.m. and 6.30 p.m. Mr. Duguid will have a few hours to spare to devote to old friends during his stay in the Western City.

MRS. E. HARDINGE-BRITTEN will Debate the question of "Spiritualism, the Reform, Science, and Religion of the Age," on Monday, Jan. 21, in the Lecture Hall, Weir's Court, Newgate Street, Newcastle. Rev. J. R. Boyle will preside; chair to be taken at 8 prompt. Admission free. A collection to defray expenses. Opponents and earnest enquirers respectfully invited.

Mr. Ware's address at Leeds is—care of Mr. Lingford, Belgrave House, Leeds. Spiritualists wishing to secure Mr. Ware's services after his campaign in Leeds, please communicate with him as above.

SEVEN YEARS' SITTINGS.—On Tuesday, January 22, Mr. Towns will celebrate the Seventh Anniversary of his sittings at the Spiritual Institution. There will not be the usual seance, but a social evening, so that all can feel at home and take part. Fruit and other refreshments. All old friends who have participated in this seven years' work are cordially invited.

SALTASH.—On Wednesday evening, 9th inst., Mr. R. S. Clarke held a very successful reception in this old Cornish town, at the residence of a friend. An address from the controls, followed by answers to questions, and an improvised poem comprised the proceedings, and at the conclusion Mr. Clarke was heartily invited to repeat his visit as soon as possible, after which it is hoped to make arrangements for a public lecture.—COR.

BIRMINGHAM: Oozell Street Board Schools.—Last Sunday Mr. Mahoney delivered an address on "Spiritualism and the world's unrest," which was treated in a very eloquent manner. The logical effect was very powerful. He showed that the unrest of the world was the want of a true spiritual knowledge, which would lift man up and put him on a higher platform than now: only half-developed, only one side of his nature unfolded. Mr. Mahoney invites correspondence on the idea of a Midland Conference on Organization.—COR.

BACKWORTH.—The friends met again on Saturday night, January 5th, at the house of Mr. William Holland, to discuss the advisability of forming a society. After due consideration it was agreed to form a society, and that it will be called the "Backworth and District Spiritual Evidence Society." The object of the society is to try and open up other societies in the district round about us. Knowing well the opposition we will have to contend with, we are determined to stand by the Cause, hoping that those who have the Cause at heart and time to spare will send in their names and addresses and help us in the cause of truth.—JAS. BURRELL, Secretary, 2, Collingwood's Buildings, South Terrace, Cramlington.

MANCHESTER.—On Sunday, the guides of Mr. C. Briggs, of Bingley, delivered two instructive discourses on "The Fall of Man," and "Heaven and Hell."—W. LAWTON, Sec. M.S.S.S.



## A. T. T. P. TO HIS CORRESPONDENTS.

TO THE EDITOR OF THE MEDIUM AND DAYBREAK.

A great many earnest Spiritualists pay me the compliment of writing and asking a great many questions which, even if I had the will, I should not have the power to answer. Some of them seem to think that I can explain, what their controls or communicants seem unable to answer. I have before me, from two or three inquirers, hieroglyphs, of which I cannot possibly be the interpreter, and although requested to get a deciphering from my controls, I must decline the task. These strange influences brought to bear are most disturbing. The lesson I have learnt is, that each self-hood, with its own surroundings, must work out its own destiny, and not rely on others.

Other correspondents want me to help them in prospecting some hidden source of wealth, to be obtained by long tedious law process: to such I say, they need not apply to me, as I strongly suspect they are simply the sport of mischievous spirits. Others, again, request an interview. These, also, I must refuse, not discourteously, but from sheer necessity. Life is too short, and its powers are getting weaker. I find now, that what a few years back I could do in six hours takes seven, and if I spend my time in answering letters or in interviews, I shall have to neglect other duties. During these last two or three weeks I have been far from well, and I have had a great many letters, which I cannot answer for the reasons above stated. I have, therefore, given my answer by your permission in your columns.

I remain, respectfully to my living communicants,

A. T. T. P.

## CONCERNING "BERTHA."

As I am constantly being asked when "Bertha" will be ready for publication, I wish to inform all my friends throughout the United Kingdom, that I have of late been very busy correcting proof of the earlier chapters, and have just furnished Mr. Burns with the concluding words of the story. The book will now appear immediately the work can be done, and the binders have had time to put on the covers. As I have yet received only £70, and must have £100, at least, to cover the actual cost of production, I appeal to my friends everywhere, who have not yet ordered copies, to do so immediately. The price of the book is properly 3s. 6d., but in order to raise the necessary £30 at once, I ask that each person desiring a copy shall send me half-a-crown, as soon as possible after reading this notice. As I am determined that there shall be no delay in publication on account of this deficiency, and as I can raise the money by selling the books at 3s. 6d. each when they are out, I wish it to be distinctly understood that under no circumstances whatsoever, shall I sell a copy at half-a-crown when the work is out. During this week only, commencing January 20 and ending January 27, persons sending me a postal order for 10s. will receive a receipt for 12s. 6d., entitling them to five copies of "Bertha." By thus giving away one to all purchasers of four, I hope to receive at least the requisite number of orders before this month is at an end. I am offering books at wholesale cost price, relying entirely upon the 3s. 6d. sale and the American edition to compensate me for the immense amount of time and energy I have devoted to the effort.

Feeling that this notice is sure to bring in the necessary funds; thanking the noble 600 who have already become subscribers, for their kind confidence reposed in me, and hoping I may have to announce next week that their number is doubled, I remain, the friend and co-worker of all engaged in the promulgation of truth,

W. J. COLVILLE.

4, Waterloo Road, Manchester.

[Mr. Colville has been far too generous. Unless he can sell a far larger edition than he contemplates, it is impossible for him to get his money back. His friends knowing this will no doubt do their best.—Ed. M.]

## GENERAL GRANT A SPIRITUALIST.

A Chicago correspondent of the "Detroit Times" says: The "Times" correspondent learns to-night, from sources of the highest authority, that Gen. Grant and wife have been recently converted to Spiritualism in its most pronounced form. This statement comes from two ladies, one of whom has a national reputation for culture, attainments and position in society, while the other is likewise a lady of great prominence, publicly identified with the advocacy of Spiritualism, and who is not only welcome, but the petted guest in some of the finest of Gotham's palaces. It is stated that both Gen. and Mrs. Grant first became interested in Spiritualism and its doctrines from being present by invitation at seances held in Fifth Avenue and Murray Hill mansions. From being mere spectators they gradually developed into investigators, until they finally found themselves in full accord with followers of the Spiritualistic school. The unquestionable authority from which the information comes is also authority for the additional statement, that only the fear of public ridicule prevents the General from acknowledging and championing his new-found faith.—"New Orleans Daily Picayune," Saturday, Dec. 8th, 1883.

## MISS CORNER'S NEW YEAR'S TREAT TO 200 POOR CHILDREN.

So much interest has been aroused by Miss Corner's charitable work, that we have received special requests from various parts of the country that a report be inserted to give the necessary information as to how the Treat on January 10, went off. Notwithstanding pressing engagements we could not resist the pleasure of being present. A few of our readers were also in the room, but as the Memorial Hall, Bethnal Green, was crowded, a large attendance of the public would have been a misfortune. The chief point of interest was Miss Corner: "Which is Miss Corner?" Then those who had the pleasure of her acquaintance were in a state of wonderment to know *how she had done it!* How did she get all these subscribers—and influential ones, too—for her "Rhineland?" How did she get all that clothing and those toys, and everything in such abundance for tea? And where did all these children come from? What a bother it would have been to collect such a representative juvenile assembly, even if all the rest had been in a state of preparedness.

And so old heads were puzzled, while young ones were curious. Miss Corner was the point of interest; and as such she was ubiquitous—a centre everywhere, without any definable circumference. There was no ostentation on her part—no display of superiority. The truth is—Miss Corner is a worker: a spiritual worker; an instrument of purposes beyond her own immediate powers of comprehension, as to their ultimate results. She is an "organization," with all the offices and officers, complete and harmonious.

But it was not a one-woman idea; its universality commended it to all. Early in the afternoon a working party of some twenty ladies and gentlemen met at the hall to dress the Tree, which stood about thirteen feet high, and was, when finished, loaded with some hundreds of pretty objects, and ablaze with candles and coloured lanterns. The number of friends was augmented, and at 4.45 over forty sat down to tea, previous to the great event of the evening. At 5.30, the little guests were admitted, who came opening wide their eyes, with admiration of the splendidly decorated Tree, which for the time being eclipsed all other considerations.

Two hundred boys and girls partook of a well-furnished tea, and they enjoyed the good things with evident satisfaction. The willing energies of Miss Corner's corps of assistants soon cleared all away and arranged the guests for the distribution of prizes from the Tree, which important ceremony commenced at 6.30 and lasted till 8 o'clock. Tickets bearing numbers were distributed to the children, and as the numbers from the Tree were called out, the holders of tickets claimed the article numbered the same as their tickets. In this laborious and noisy undertaking, Dr. Cursham Corner and Mr. Robert H. Peter did excellent service, for the more eagerly they tried to do their duty, the more demonstrative became the children's voices, as they began to manipulate their toys and put the mechanical ones through their exercises.

The third act consisted in the distribution of clothing. In the adjoining room a large assortment of excellent clothing was sorted out in readiness. That the contributors may see that their gifts were duly appropriated, we give a list of the articles:—

## FOR BOYS.

5 Suits.  
9 Jackets.  
17 Trousers and Knickerbockers  
14 Waistcoats.  
3 Flannels.  
16 Flannel Shirts.  
16 Cotton Shirts.  
4 Overcoats.  
46 Comforters.  
17 Caps.  
45 Socks (pairs, mostly knitted)  
17 Boots (pairs, boy's and girl's)  
Babies' Shoes.  
Hoods, Gloves.  
Cuffs, etc., etc.

## FOR GIRLS.

33 Frocks.  
41 Flannel Petticoats.  
12 Wool Petticoats.  
43 Top Petticoats.  
30 Chemises.  
10 Capes.  
40 Plaids and Wool Wraps.  
10 Aprons.  
8 Bonnets.  
3 Out-door Jackets.  
4 Flannel Jackets.  
3 Stays.  
2 Muffs.  
12 Hats.  
6 Pocket Handkerchiefs.  
3 Flannels.

A committee of sixteen ladies was appointed to make appropriate selections for each child. In twos they were admitted into this "robing room," Signor Rondi and Mr. Walter W. Corner guarding the portal and marking with chalk the children's backs as they were admitted. This was a tedious but most interesting process. It was a pleasure to

see with what worldly wisdom and business-like eagerness, little children discussed their wants with the ladies, and secured what they required. For each girl there was a handsome New Year's Card, presented with Miss Corner's own hand; a large orange was given all round; and each mother or relative waiting for her little charge had a quarter of a pound of tea.

Visitors, assistants and little guests all seemed to be in the height of enjoyment all the evening, and the lively nature of the proceedings was heightened and varied by pianoforte music. Close upon ten o'clock the children had all left, and all was over.

Miss Corner's work has been a most gratifying success, and those who have taken part with her may rest entirely satisfied that they did the right thing in responding to her appeal.

The following letter received from the Baroness Adelpa Von Vay, will show the influence of the work in foreign lands:—

"GOLSEN, BERLIN, Jan. 8th, 1884.

"My beloved Carrie.—Your beautiful 'Rhine-land' has arrived. What a success! How well written: so full of spirit, *esprit*, wit, and nice thoughts and legends. It is a gem. I am quite enraptured. I am sending one copy to the Princess Schönburg, Prince Emil's daughter, at Potsdam. I would also like Prince Otto Wittgenstein to have one. I am sure to *show* not *lend* the book to many acquaintances, and hope they will write for it.

"We leave on January 28th, for Paris; and go slowly down to Pau.

"How much I should like to be with you on the 10th! How I should enjoy it, dear Carrie! Well, I feel sure it will be a success; and I mean to devote my new book of Prayers and Essays to my poor children of Gönobitz. Before leaving Germany I send you the MS. of the 'Diary' (translated into English by Caroline Corner). We must see about doing something with it by-and-bye.—Much love, dearest Carrie, from your true friend,  
ADELMA."

#### BELPER.—FREE DINNER TO 160 POOR BOYS.

On Tuesday, January 8th, a good substantial dinner was provided by W. P. Adshead, Esq., and served up in the Lecture Room, Brookside, Belper, to poor boys who were carefully selected from the poorest of their class. The occasion was one of joy and gladness, not only to the happy recipients who thoroughly appreciated the good things set before them, but also to the bountiful donor, and those ladies and gentlemen who kindly assisted. The saying of the immortal Bard, that "Mercy is twice blessed—it bleaseth him that gives and him that takes," was fully realized. After dinner, addresses were delivered by the Rev. R. L. Lloyd, John Smedley and W. P. Adshead, Esquires. Several favourite duets were beautifully rendered on the Harmonium and Violin, by Miss Adshead and Mr. A. Mellor (Director of Music, Farnborough College). Altogether the afternoon was pleasantly spent, and will be long remembered by all present.

#### SPIRITUAL WORK.

On Sunday, January 13th, an address was delivered in the Lecture Room, by T. Everitt, Esq.: subject—"Man as a living entity, apart from his material organization." The address was an excellent one, and was delivered to a large and most appreciative audience. Mr. and Mrs. Everitt are on a visit to Mr. Adshead, and their presence in Belper is the occasion of much pleasure to their numerous friends to whom their former visits were a source of much enjoyment.

The friends here are anticipating, with more than ordinary gratification, the visit of Mr. James Burns, who has kindly consented to deliver two addresses in the Lecture Room, on Sunday, January 20; in the morning, at 10.30; evening, 6.30. When the announcement of Mr. Burns's visit was publicly made, there was a very strong expression of approval on the part of the audience, as this visit has been looked forward to with considerable interest, and it is quite hoped that excellent results will follow.—COR.

Miss Samuel has been engaged as one of the principal vocalists at the Melbourne Exhibition. She was to sing in the "Messiah" on Christmas Day. Miss Samuel seems to be making excellent headway in Australia. All of it was pointed out by the spirits years ago. Some statements were made to that effect in her speech at the Spiritual Institution before she left London in September last.

#### FUNERAL DISCOURSE

ON JOHN WALTON, OF HEYWOOD,

Who passed away to the Higher Life, December 4th, 1883, in his 65th year. Given through the mediumship of Mrs. Green, of Heywood.

#### INVOCATION.

O Thou Almighty Father! All-seeing God, whose eye of divine truth and light doth read the secrets of each heart before Thee; we do thank Thee that Thou hast permitted us to come from the other world—that spiritual existence which some of those present here occasionally catch glimpses of—to come and speak words of comfort and consolation to thy children now met together in this order, where the chain that binds soul to soul is made firm and pure. We thank Thee, great and mighty Spirit, that we are not come here to mourn over one who is dead; that though the chair no longer feels the beloved form pressing upon it in the earthly body, yet it is ever present here as a spirit, to bless and to comfort those left behind. We know this is a truth, that hath existed from time immemorial; that through all ages, seer, prophet, and sage, have declared it to the children of the Earth Plane—the promise of the Eternal God. And would it not be strange if his arm were to be shortened? Verily, yes! but it is not so. He is the same God as ever, the same loving Father, who is waiting and willing to confer his blessings upon his children. His power is still the same, it has not been taken from you, and the dear ones of your love are not passed away to some region from whence they cannot return to comfort you.

May the blessing of the Divine Spirit be in your midst this afternoon; may He come and bless each heart, and, for a brief space, remove the veil that obscures mortal vision, and permit you each to glance into the beauties of the Summer-land.

Here trees, and birds, and flowers,  
In one grand picture stand;  
And yet they faintly shadow forth  
The beauties of Angel-land.

#### DISCOURSE.

We give you greeting from the Summer-land. This afternoon we are met together to commemorate, not the death of a brother, but his birth into the spiritual world. The loved one is not dead; he is simply passed away from earth; he has left his accustomed place in the home circle in the form, but still in the spirit he is ever with you, to bless and comfort you.

He was not born in the midst of luxury or wealth; our friend was one of the poor ones of the earth, yet within his bosom God had implanted a rare and precious gift—the gift of seeing into the spiritual world. From infancy he had glimpses of the life beyond the grave.

Some few years ago Spiritualism was brought into his home by a girl medium. She was brought by the sister of his dear wife, and the manifestations produced through her left no doubt upon the mind of Mrs. Walton that there was truth in spiritual existence. A little while after, through another medium, our friend was permitted to see the form of the girl's mother, radiant and beautiful, breaking upon his vision far transcending all earthly sights; so real and plain was the form they both rushed to grasp it, but it vanished away. A little while after another and a stronger truth was added to his mind, through their beloved son Joseph, who was taken sick unto death. He was comforted upon his bed by spirit-communion, and just before he passed away to the higher life, he entered into a compact, that if there was such a thing as spirits returning to the earth plane, he would return and fulfil a promise he had made to his mother. He had not been passed away very long ere he fulfilled the promise; thus adding another link in the grand chain of spiritual existence.

From that time, the faith of the dearly-beloved friend who has joined our ranks, has been firm and unshaken, and his vision grown grander, brighter, and clearer, day by day, yea, until the hour of his departure, until he could no longer speak.

We are not shadows in the spiritual world, but real, substantial beings, and it is a pleasure for your dear departed friend to tell you we are real men, women and children. It is you who are the shadows. By-and-bye you will pass away, the mortal eye will not behold you, the place you now occupy you will occupy no longer in the flesh. Here there is no death. We are in the land of the living; 'tis you who live in the land of the dying. Winter comes, then Spring, Summer, and Autumn; season succeeds season; the plains bloom; the leaves fill the trees with their beautiful verdure, and by-and-bye they drop to the earth. The snows of winter come and take your friends from your mortal vision: yet they are not dead. Oh, no! in the universe of God nothing is wasted, every atom of space is occupied, millions of celestial beings inhabit the air, although you see them not. Man tells you he will believe nothing but what he can see! Verily his belief would be small and limited. Tell me—What is the force that moves this body? That lifts this arm? That speaks through these lips? That gives vision to these eyes? Hearing to these ears? Oh, you say, it is a mystery, the great mystery of life; yea, and there is also the great mystery of Death! But if you would contemplate it, you would see that it is as natural to die as it is to be born; that it is a stepping on; just another step ahead; the exit from the material to the spiritual existence—then you would know that it is not terrible.



Within God's kingdom no angel is more bright, more beautiful, than the Angel of Death. He relieves the suffering and the sorrowful; he imparts ease to those who know not where to lay their head; who have nothing to shield them from the pitiless blast of the elements. He comes and puts his finger upon the pulsations of the heart, and the spirit wakes up in a new sphere: a life of beauty, where all is harmony and love; and where the poor are as welcome as the rich. But more than this:—it is comforting to know that your home circles remain unbroken; that death does not sever the golden cord that binds heart to heart; that knits love unto love.

God has placed on the earth plane mother and child, husband and wife, sister and brother. Not one of you here before me this afternoon, but has some dear one passed on, at whose grave you have stood and shed the bitter tears,—and, as the cold earth has fallen upon all that was leaving your gaze, have asked the question:—Shall I ever see thee again, the one who has ever been at my side, the husband of my love, with whom I have held sweet communion, and from whom I have received words of advice and consolation?

Some tell you that from that unexplored realm of spirit none have returned to earth. But is this really so? Ah, no! Verily, I tell you, God is not unjust. He does not take your treasures from you, and place them in some niche in his Spiritual Garden, there to sing his praises for ever and ever. Oh, no! All are ministering spirits; all are angels, sent forth on errands of mercy and of love, to comfort those dear ones whom they know and are known by. What profit would it be unto you if your Father God sent the angel Gabriel, or some mighty one, to speak to you? No. He sends your dear and loved ones; those who have eaten at the same table; sat in the same chair; the children of earth.

While in the flesh you never behold your loved ones; only through the casket that is borrowed can you see glimpses of the rare and beautiful gem enshrined within—the pure soul. But with us, when you come to our side, we see eye to eye, we know it is our own we grasp, on whose lips we impress the sweet caress, and we know that the tie partly dissolved on earth is knit closer in the hereafter. Then let this thought comfort you: that by-and-bye there will come a wave of spirit power across the face of the earth; the men who would not believe shall be compelled to believe. From red, black, and white; from the lips of babes, old men, women, and children, the voice of prophecy shall be uttered throughout your lands; and though men and women have closed their hearts and their doors against it, and have said it cometh from the Evil One—yet even these shall be glad to embrace this glorious truth, this blessed liberty of the soul,—the grand spirit of immortality. Yea! And though some poor misguided ones have attempted to fasten upon our beautiful faith that revolting doctrine of free-love, yet we know our love is tempered with chastity and purity, and though the command is, "Love ye one another," yet with it cometh the other command, "Even as your Father in heaven loveth you." Be pure, even as the angels are pure; let your spiritual home be adorned with the pictures of purity and truth; let your lives be gems, so that when you have entered the Summer-land your works shall speak of you, and though your bodies be dead, yet shall you live in the hearts of many. Leave the world better than you found it.

He whom we speak of, now stands in your midst, and this message he giveth unto you all:—That his pains, as he lay on his bed of sickness and affliction, were constantly taken away by angel-hands passing o'er him; angel-forms raised him when he was too weak to raise himself, and before he passed away, he was promised that he should have a glimpse of his spiritual home, which should be the token to him that his home was finished and waiting for him to inhabit. The promise was fulfilled to the letter. On the Sunday before he passed away, sitting in the chair he beheld the beauties of the home to which he is now gone. His lips could not give utterance to a description of the beatific vision.

#### CLOSING PRAYER.

May the blessing of the Eternal Father God rest upon you. May you sink deeper and deeper into the truth of spiritual love. Pray for Divine guidance and help. There are those about you who are ever willing to assist you, and you shall be taught the mysteries of immortality.—FAREWELL.

#### THE LAST NIGHT.

When the belfry shall count in the dawn;  
When the sun gilds the top of the vane;  
When the sleepers awake with the morn;  
'Tis then I shall pass from all pain.

Nay; shrink not; attempt not to soothe  
Me, by saying it not may thus be;  
For I know that the morning will prove,  
The last that I ever shall see.

Weak, weaker, and weaker each link  
Of the life-chain becomes every hour;  
And fainter and fainter I sink,  
And my limbs lose their warmth and their power.

And oh, what is the meaning of death?

Is it terrible,—fearful to die?

Is there no hope when stilled is the breath,  
And the glaze gathers over the eye?

When the body is coffin'd, and laid

In the moist, crumbling mould of the grave,

Is the flow of existence then stayed?

Sink and perished we 'neath the chill wave?

Were it thus, then all wasted were those

Bitter schoolings that meet us in life,

And the heart-breaking failures and woes,

That reward the proud genius's strife.

Oh! believe it not so, dearest friend;

For I hear, now, immortal ones call:

And in love the true message they send—

"There is life, life immortal for all."

And the voices repeat: "Life for all,

For the sons of each age and each clime,

For the noble, and aye for the thrall,

Ev'n the soul dyed the deepest in crime.

"And to die is to pass to new spheres

Of existence, and happier things;

Cruel death, with its horrors and fears,

Weary souls to their resting place brings."

Then remember me not as one DEAD,

But as one who has PASSED ON BEFORE;

Think not severed the life's golden thread,

But as caught up, and woven once more.

What knowledge is dearer than this:

That forbids us lamenting to die;

Holding hope to the wicked of bliss;

Restraining the deep, hopeless sigh?

Now the day 'gins to dawn, and release

Is at hand for my languishing soul;

Now the tides of Eternity's peace

Bear me over the death-billow's roll.

MARTIALIS.

## PROGRESS OF SPIRITUAL WORK.

LEEDS.—So long ago as July last, I received a kind invitation from the Spiritualists of Leeds, to come and spend a little time amongst them; to aid in the extension and development of their local Spiritual Movement. My hands being then so full of work at Exeter, I was unable to get away; a compact was, however, entered into, that I should place my services at the disposal of the Leeds Society as soon as I could be free to do so. The temporary pause in the public propagation of the work at Exeter has prepared the way for the realization of this.

Accordingly on Friday last I arrived at this large Yorkshire town, being by the friends' wish kindly and cordially welcomed thereto. In the evening of that day, a bountifully provided tea and coffee meeting was held, to which the friends mustered in goodly numbers; and this was followed by a social meeting for mutual introduction and for the transaction of business. The chair was occupied by the president, Mr. J. Gillman. The meeting was characterized by much warm feeling and enthusiasm for work. To myself, it seemed a wonderful change and a great pleasure to be received into such agreeable social and spiritual relationship, after three years of almost entirely isolated and single-handed labour, struggle, and conflict, in my pioneer work as an apostle of the New Dispensation. On Saturday, through the kindness of Mr. Lingford, I had the pleasure of accompanying that gentleman to the annual tea and soiree of the Leeds Debating Society. The subject of Spiritualism has been on two occasions brought forward for discussion in this society by the friends; and I am told that these discussions attracted larger numbers than any other topic had been able to do. It is proposed to introduce the subject again in the current programme. It was to me very agreeable to be thus early introduced to the best speaking talent of Leeds.

The Sunday meetings were naturally anticipated on both sides, with much interest. The services, with my name connected, were announced in the "Religious Services" list, in the "Leeds Mercury," and the meetings were undoubtedly good and successful. In the afternoon the room was fairly full; in the evening it was crammed—the number counted being 118. It was evidently a fine representative gathering, socially considered; and I need scarcely say that such a gathering, in the centre of the town, in connection with Spiritualism, constitutes a splendid basis for the spiritual extension and development which is now being inaugurated. It seems scarcely the natural order of things, that Spiritualism abounds more in the surrounding neighbourhood than in Leeds itself; let us hope that now it will be well represented in the midst of this vast population. The friends are taking prompt action to secure a larger place—that for which they are negotiating will contain some three hundred.

With one feature of the meetings I was particularly pleased,

vis., the entrancement of a local medium, Mrs. Craven, immediately following my addresses at both meetings—to offer prayer and to utter earnest words of welcome to myself, and encouragement to the congregations. I always covet this manifestation of mutual confidence and co-operation between the unseen workers and ourselves.

On my way to the North I was privileged to have some pleasant intercourse with friends in London, Leicester, and Sheffield. At Mr. Towns' circle, on Tuesday evening, the 8th instant, I realized much enjoyment; the spiritual influence was of the most elevating character, and the wonderful things said to myself by Mr. Towns in clairvoyant descriptions, were such as to excite one's deepest emotions, and to greatly encourage. Many remarkable things transpired in the meeting, were there space to describe them. I was kindly entertained by Mr. and Mrs. Burns, and was much gratified to have once more a brief intercourse with those eminent friends.

**LEICESTER.**—I had the pleasure of giving an address to the Leicester friends in their meeting room; the meeting was enthusiastic and enjoyable.

**SHEFFIELD.**—I was extremely pleased to meet once more at this place our earnest and indefatigable friends, Mr. and Mrs. Hardy, and to have some conversation with the friends of Sheffield, about the work in which we are mutually engaged.

I will remark, in closing, that in Leicester, Sheffield, and other large towns, it is likely that work will be undertaken of a prominent public character similar to that now commencing at Leeds.

C. WARE.

#### MR. W. J. COLVILLE AT WORK.

Mr. Colville spoke twice in Liverpool on Sunday, January 6, in Rodney Hall. At 11 a.m., the subject was: "What do Spirits know positively concerning God?" The discourse was one of great scope and profundity, and dealt with spirit as the one only basis of life, and matter as but its transient expressions. In spirit life, said the controlling intelligence, all earthly theories may be temporarily perpetuated, but eventually the soul comes to a realizing sense of its eternal relations to the infinite, and then discovers perfect love and wisdom as the operating cause of all things. In the evening the subject, chosen by vote of audience, was, "Earthbound spirits: how do they affect mortals for good and evil?" The lecture was a powerful reply to some who seem to imagine that evil is stronger than good in the universe. The guides of the speaker painted vivid word pictures of the actual condition of earthbound spirits, explaining how all earthly grandeur has to be relinquished at death, and how utterly shorn of all power and splendour are those who have relied upon externals for place and influence on earth. Combatting the theory that evil spirits have more power over matter than angels have, the speaker denounced such a theory as a most mischievous delusion, and warning all against the evils of lust and pride in their own breasts, explained how the law of attraction ever summons to our sides those spirits whom we invoke by the desires of our minds, so that our real danger consists not in our exposure to evil influences from without, but in the unconquered imperfections within ourselves, which affiliate us with the unprogressed in our environment. At the close of the evening lecture, a question was answered relative to nearness to God; the answer to which was so lucid and instructive, and bore so directly upon the much mooted questions of Theosophy and Mediumship, that we shall, as soon as space permits, present it to our readers.

On Monday, January 7, Mr. Colville addressed a large audience in Miner's Hall, Wigan. The subject, chosen by vote, was: "If God is infinite goodness, how can you account for the existence of evil?" Following a lengthy and remarkably eloquent lecture some Secularists were anxious to hear themselves talk, but as the audience, as a body, had no wish to hear them, they were requested to speak some other evening. A subject was then chosen for a poem; the following gained the majority of votes: "The Poet's Mind" The improvisation astonished and delighted all who heard it. It only needs a few such gatherings to place Spiritualism upon a very firm foundation in Wigan, as the public evinces a great interest in the subject whenever it is intelligently presented. Mr. Paul Partridge, an earnest Spiritualist and influential townsman, ably presided.

On Thursday, January 10, Mr. Colville spoke in Bridge Street Chapel, Manchester, to a deeply interested audience, who chose as the subject of discourse: "Is Spiritualism plainly taught in the Bible? if so, why do the churches oppose it?" The lecture was a masterly effort, and was followed by a very pleasing poem.

**SUNDERLAND.**—On Sunday evening, Jan. 13, Mrs. Gill gave a beautiful address in the Albert Rooms, taking for her subject, "Ancient Religions, and their origin, compared with the progress of man." We had a very large and respectable audience, who listened very attentively to this lady, and warmly applauded her at the conclusion of her address. Mr. Campbell gave a nice spiritual invocation, and Messrs. Walker and Pinkney also addressed the meeting. Altogether a very comfortable evening was spent, at the conclusion of which several persons gave their names to the Secretary desiring to become members of the Society.—G. H. PYNE JONES, Sec., M.S.E.S.

#### RULES AND CONDITIONS FOR THE SPIRIT-CIRCLE.

"Desire earnestly spiritual life, but rather that ye may prophesy"—Paul.

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

**LOCAL CONDITIONS.**—The room in which a circle is held for development or investigation should be set apart for that purpose. It should be comfortably warmed and ventilated, but draughts or currents of air should be avoided. After each sitting the room should be thoroughly cleaned out and ventilated, that all residues may be dissipated. Those persons composing the circle should meet in the room some time before the experiments commence; the same sitters should attend each time, and occupy the same places. A developing circle exhausts power, or uses it up. Certain localities, because of geological formation, are regarded as more favourable for the phenomena.

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

**MENTAL CONDITIONS.**—All forms of mental excitement are detrimental to success. Those with strong and opposite opinions should not sit together: opinionated, dogmatic, and positive people are better out of the circle and room. Parties between whom there are feelings of envy, hate, contempt, or other inharmonious sentiment should not sit at the same circle. The vicious and crude should be excluded from all such experiments. The minds of the sitters should be in a passive rather than an active state, possessed by the love of truth and of mankind. One harmonious and fully developed individual is invaluable in the formation of a circle.

**THE CIRCLE** should consist of from three to ten persons of both sexes, and sit round an oval, oblong, or square table. Cane-bottomed chairs, or those with wooden seats are preferable to stuffed chairs. Mediums and sensitives should never sit on stuffed chairs, cushions, or sofas used by other persons, as the influences which accumulate in the cushions often affect the mediums unpleasantly. The active and quiet, the fair and dark, the ruddy and pale, male and female, should be seated alternately. If there be a medium present, he or she should occupy the end of the table with the back to the north. A mellow mediumistic person should be placed on each side of the medium, and those most positive should be at the opposite corners. No person should be placed behind the medium. A circle may represent a horseshoe magnet, with the medium placed between the poles. The quality of messages depends on the circle.

**CONDUCT AT THE CIRCLE.**—The sitters should place their hands on the table, and endeavour to make each other feel easy and comfortable. Agreeable conversation, singing, reading, or invocation may be engaged in; anything that will tend to harmonize the minds of those present, and unite them in one purpose, is in order. By engaging in such exercises the circle may be made very profitable apart from the manifestations. Sitters should not desire anything in particular, but unite in being pleased to receive that which is best for all. The director of the circle should sit opposite the medium, and put all questions to the spirit, and keep order. A recorder should take notes of the proceedings. Manifestations may take place in a few minutes, or the circle may sit many times before any result occurs. Under these circumstances it is well to change the positions of the sitters, or introduce new elements, till success is achieved. When the table begins to tilt, or when raps occur, do not be too impatient to get answers to questions. When the table can answer questions by giving three tips or raps for "Yes," and one for "No," it may assist in placing the sitters properly. The spirits or intelligences which produce the phenomena should be treated with the same courtesy and consideration as you would desire for yourselves if you were introduced into the company of strangers for their personal benefit. At the same time, the sitters should not on any account allow their judgment to be warped or their good sense imposed upon by spirits, whatever their professions may be. Reason with them kindly, firmly, and considerately.

**INTERCOURSE WITH SPIRITS** is carried on by various means. The simplest is three tips of the table or raps for "Yes," and one for "No." By this means the spirits can answer in the affirmative or negative. By calling over the alphabet the spirits will rap at the proper letters to constitute a message. Sometimes the hand of a sitter is shaken, then a pencil should be placed in the hand, when the spirits may write by it automatically. Other sitters may become entranced, and the spirits use the vocal organs of such mediums to speak. The spirits sometimes impress mediums, while others are clairvoyant, and see the spirits, and messages from them written in luminous letters in the atmosphere. Sometimes the table and other objects are lifted, moved from place to place, and even through closed doors. Patiently and kindly seek for tests of identity from loved ones in the spirit-world, and exercise caution respecting spirits who make extravagant pretensions of any kind.

**EXPERIENCE** is the best teacher. Be guided by results. Oftentimes the usual conditions will appear set aside. The state of someone's mind or personal surroundings may determine matters beyond the scrutiny of the sitters. The Circle is not suitable for all. Those to whom it is disagreeable or exhausting should avoid it. Sometimes one or two gross or strong sitters may prove obnoxious to those more sensitive and delicate, by absorbing the vitality of the weakest sitters. Such combinations should be avoided. Do not sit too frequently, nor one minute after the medium or most sensitive sitters become weary. Never sit without a worthy motive, of a spiritual, religious, or philanthropic character. Never use the spirit-power for worldly purposes, and avoid all who do. Family circles should shut out medium-hunters and intrusively sceptical persons. It is best for each family to produce its own Spiritualism. If anyone have not the power, it shows that nature has not prepared them for it.

**MEDIUMS** are often misunderstood by their nearest friends. Their feelings should always be respected when they have an aversion to any individual, or to sitting in any particular place or at any given time; never urge them against their will. Their refusal often arises from the impression of their spirit-friends, as a means of protecting them from impending evil. All mediums and sitters should lift up their souls to the Father of All, previous to every sitting, asking to be guided in all they do, and allow no selfish or inferior consideration to supersede the guidance that comes by impression or manifestation. The light of conscience within is the highest and surest guide.

**DEVELOPED MEDIUMS** of a high order often cannot sit in circles at all. Only in the presence of one or two congenial friends can they exercise their mediumship with advantage. Such persons should carefully avoid promiscuous sittings. In complete isolation the highest communications are most frequently received. These Rules and Suggestions are chiefly for Investigators. When sufficient experience has been obtained, each one will do well to follow such methods as are found most suitable, varying them as development proceeds. Always aspire towards the higher forms of mediumship and more spiritual purposes.

**LITERATURE.**—All investigators should read the *MEDIUM AND DAYBREAK*, the weekly organ of the Movement, published at the Spiritual Institution, 15, Southampton Row, London, W.C., where there is a Public Library of the whole literature accessible to all inquirers. For a small subscription any circle may have the use of the most valuable works. For further information, specimen Numbers of *THE MEDIUM*, or in case of difficulty, address J. Burns, 15, Southampton Row, London.

**BRADFORD.**—Mrs. Gott spoke twice on Sunday. In the morning while a hymn was being sung, Mrs. Gott went spiritually to the home of a woman who was in the congregation, and described her son, a young man whom the medium had never seen, and his illness. The house was three quarters of a mile distant. Many invisible facts were also described to others, including strangers. In the evening Mrs. Gott went amongst the audience, describing the spiritual surroundings of the sitters. One man who was addressed declared there was no hereafter, and he would never believe there was. This caused quite a sensation all over the crowded church, where spiritual evidences were being given.—Coa.



## A BEAUTIFUL EXTRACT FROM "BERTHA."

The ignorant and scoffing world may laugh as much as it pleases at what the immortal Goethe calls "elective affinity," but as between material particles chemists discover what science calls the film of attraction, the true philosopher seeking a definition of that subtle and all-potent force called sympathy, needs only to transport himself from realms of mud to realms of mind, and there between soul and soul will he discover that mysterious force, call it by what name we will, which joins in indissoluble union souls, who on the earth may or may not aforesaid have met, but who know themselves to be parts of the same mysterious sphere of spiritual life, in which the embodied equally with disembodied spirits dwell. Those whom this power has bound no human laws or accidents can sever. They belong to each other, they understand each other naturally and instinctively, and no matter however fierce to others sometimes hearts thus bound may be, to each other they are always constant, always true. I do not speak with reference to fraternal or platonic, or conjugal love alone; I speak concerning love itself, that love which permits of an historic Christ singling out a John as a beloved disciple, while all mankind were loved by him with an unfathomable tenderness. Inside the large circle of humanity, may not a smaller circle be discovered, and may not the members of this inner circle be souls whom God has formed to dwell and work together throughout eternity, even though they may be sundered in time, yea, perhaps, through countless cycles of those periods the world calls ages.

## ANTI-VACCINATION.

## LORD CLIFTON ON THE VACCINATION WAR!

It would be the greatest of mistakes to conclude that the case of the vaccination-recusants is merely parallel to that of the Quakers, who refused to doff the hat or take an oath; or to that of the Nonconformists who in later times at Braintree, and elsewhere, refused to pay Church-rates, or to that of the parents who since 1870 are prosecuted for the failure of their children to attend school. Any fallacy of this kind must fatally vitiate the judgment of your readers upon the general war against vaccination from Jenner's time in 1798 till now, though it must be remembered that, till smallpox inoculation was prohibited in 1840, the opponents of vaccination were rather friends to the older form of poisoning, than foes to artificial poisoning altogether. The present movement for freedom from all inoculation, vaccine or variolous, dates rather from the efforts of the Messrs. Gibbs, of Darlington, Dr. Garth Wilkinson, etc., than from the Moseleys and Squirrells of Jenner's time. The National League, on the model of the Anti-Corn-Law League, was formed in 1874; the London Society in 1880, and each has its monthly organ.

The fallacy that I wish to point out is the idea that anti-vaccinationists are conscientiously opposed only to an act indifferent in itself, or an act that they would not mind performing voluntarily; that is to say, I do not suppose that the Quakers held the taking of oaths or doffing of hats to be injurious in themselves, nor, with one singular exception, have I ever heard of parents denouncing education as injurious to their children. Even the objection to the C. D. Acts is not based upon actual fear of harm, but rather upon the principles of liberty and honour. Even slavery, apart from cruel punishments, was not in itself injurious to life and limb.

It follows that the movement against the vaccination laws, this "Vaccination War" contains an element over and above any that was ever contained within former movements against oppressive laws, civil or ecclesiastical. I need hardly point out that the case of cruel punishments or executions is foreign to the present issue. We have persons, unconvicted of civil or ecclesiastical "crime," who are enjoined to permit (the contradiction in terms is not my fault) a surgical operation, not upon themselves but upon their infant children, a new clause being thus added to the code of parental duty. This operation is enjoined on the specious plea of protecting health. Inult is added to injury by the intimation that it is the health of others that is to be protected; while a reductio ad absurdum is afforded by the consideration that those others must already be theoretically protected by the virtue of their own vaccination. We see thus that the objections of the anti-vaccinists are two-fold.

1. They object the mere ordinance in itself, as an encroachment by Parliament upon parental rights; and as an injunction to suffer an operation nowhere commanded in God's Word, nor ever, till 1853, imposed by the English law, common or statute.

2. They object far more to the monstrous and heathenish enforcement of a practice which, so far from being harmless or indifferent, is always harmful in degree, and in many cases, causes mutilation or death. Let us abolish this legal child-murder!

## THEY ARE GONE, BUT ARE NOT DEAD.

Oh, the waves of tender feeling  
Breaking o'er my soul to-night,  
Seem like sweetest music stealing  
From the spheres of love and light.  
All the summer flowers have perished,  
And the sunny days have fled;  
Like the friends we've fondly cherished—  
They are gone, but are not dead.

Silvery lamps on altars burning  
Are the memories of our youth;  
Loved ones go, but soon returning.  
Whisper "Immortality is Truth."  
Summer flowers may bloom and wither,  
The friends we love, by angels led,  
Oft recross the silent river—  
They are gone, but are not dead.

We shall hear again their voices,  
Their loved forms again will see,  
And to-night my soul rejoices  
In the thought that they are free;  
Free to walk the paths of glory,  
Free as air to go and come,  
They are free to tell the story  
Of their bright immortal home.

Earthly hearts with anguish beating  
May find solace in this truth:  
Soon will come a happy meeting  
With the loved ones of our youth.  
Then we'll walk the stars together,  
Loving, trusting, evermore,—  
Death no more fond ties can sever,  
On that fair immortal shore.

Utica, Illinois.

AZALEA.

PHILOSOPHY delights in analysis; poetry in combination. The former represents things as they are, for its leading object is instruction; the latter as we would wish them to be, for its principle design is pleasure. Philosophy is concerned chiefly with causes; poetry with effects. The one gives scope to the exercise of judgment; the other, of imagination. Philosophy presents us with an anatomical dissection; poetry exhibits the object clothed with flesh and blood, and animated with passion. The element of philosophy is argument; that of poetry feeling. Between philosophy and poetry there is no essential contrariety; for poetry implies not the rejection but the use of philosophy. It includes, however, something which philosophy alone cannot reach; and the portion of it which it employs, it disguises by art. On this account, poetry is often, but without justice, deemed incompatible with philosophy.—W. B. CLULOW.

## MEETINGS, SUNDAY, JANUARY 20th, 1884.

## LONDON.

EDGWARE ROAD.—52, Bell Street, at 7, Mr. C. Deloime: "Spiritualism and Reform."  
MARLBOROUGH ROAD.—Spiritual Mission Room, 167, Seymour Place, at 11, Mr. Hopcroft. At 7, Seance; Wednesday, at 7.45, Seance; Friday, at 7.45, Mr. Towns; Saturday, at 7.30, Mr. Savage. J. M. Dale, Sec., 50, Crawford Street, Bryanston Square. The Room is strictly reserved for circles. It may be engaged for private sittings.

CAVENDISH ROOMS, Mortimer Street, W., at 7: Mr. J. J. Morse,—

## 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. Gott.

BEDFORTH.—King Street, at 6 p.m. Wednesday, at 7 p.m.

BELFRA.—Lecture Room, Brookside, at 10.30 and 6.30: J. Burns, O.S.T.

BIRMINGHAM.—Intelligence Hall, 2.30 and 6 p.m.: Mr. Hopworth.

BIRMINGHAM.—Oozell Street Board School, 6.30: Miss Allen.

BISHOP AUCLAND.—Temperance Hall, Gurney Villa, 2.30 and 6 p.m.:

BLACKBURN.—Academy of Arts and Sciences, Paradise Lane:

BOLTON.—H. A. Tovey, 16, Halton St., The Hough.

BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, 2.30

and 6 p.m.: Misses Harrison and Murgatroyd.

Wade's Meeting Room, Harker Street, Bowling, at 2.30 and 6 p.m.: Mr. H.

Briggs and Miss Illingworth.

Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30 and 6 p.m.: Mrs.

Illingworth.

GATESHEAD.—Central Buildings, High Street, 6.30:

GLASGOW.—2, Carlton Place, South Skie, at 11.30 and 6.30. Lyceum at 5. Mr. A.

Duguid.

HALIFAX.—Peacock Yard, Union Street, at 2.30 and 6: Mrs. Gregg and Mr.

Blackburn.

HETTON.—Miners' Old Hall, at 5.30.

KINGSTON.—Spiritualist Lyceum, East Parade, 2.30, and 6.30: Messrs. Collins

Briggs and J. Wright.

LEEDS.—Tower Buildings, Woodhouse Lane, 2.30, and 6.30: Mr. Armitage.

LIECHTER.—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. E. W. Wallis.

MACCLESFIELD.—Spiritualists' Free Church, Paradise Street, at 6.30, Rev. A. Rushton;

MANCHESTER.—Gospel Temperance Hall, Tipping Street, Ardwick, 10.30 and 6.30:

Mr. W. Johnson, Hyde.

Co-operative Hall, Downing Street, at 2.30 and 6.30, Mr. W. J. Colville.

MORLEY.—Spiritual Mission Room, Church Street, at 2.30 and 6: Local.

MIDDLESBROUGH.—Granville Lecture Rooms, Newport Road, at 10.30, and 6.30.

NEWCASTLE-ON-TYNE.—Northumberland Hall, at 10.30 and 6.30: Mrs. Britten.

NORTHAMPTON.—Cowper Cottage, Cowper Street, 2.30 and 6.30.

NORTH SHIELDS.—Bolton's Yard, Tyne Street, at 6:

NOTTINGHAM.—Morley Club Lecture Room, Shakespeare Street, 10.45 and 6.30.

OLDHAM.—176, Union Street, at 2.30 and 6.

PENDLETON.—48, Albion Street, Windsor Bridge, at 2.30 and 6.30.

PLYMOUTH.—Richmond Hall, Richmond Street, at 11, Mr. Burt, Trance Address;

at 2.45, circle; at 6.30, Mr. J. T. B. Paynter.

SHEFFIELD.—Psychological Institution, Cocoa House, Pond Street, at 2.30 and 6.30:

Mr. R. A. Brown.

SOWERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at 2.30 and 6, Mrs. Groom.

SUNDERLAND.—Albert Rooms, 7, Coronation Street, at 6.30, Messrs. Campbell and

Pinkney.

TUNSTALL.—Rathbone Street, Mr. W. Dudson, Medium.

WALSALL.—Exchange Rooms, High Street, at 6.30.

WEST FELTON.—At Mr. James Carr's, 16, Wood Row, Twissell, at 6 p.m.

## THE WAR IN CHINA.

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