



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

SPIRITUALISM.

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SPIRITUALISM IN BELPER.

Certain of the friends in the course of conversation suggested, that I should make the readers of the *MEDIUM* acquainted with what arrested my attention during my visit to Belper. To do so, will be, in my opinion, a benefit to the Cause. So I take pleasure in laying a few running comments before the friends of the Movement.

Of my own performances I will say nothing further than to indicate the opportunities I had for making observation. I was in a very unfit state to go abroad to do public work. I felt so ill during Saturday that I was on the point of telegraphing to say I was unable to go. But I made the start, with very depressing forebodings; with swelled gums, neuralgia, in a high fever, and without appetite or enjoyment of life, it seemed preposterous that I should go forth as a public instructor. I had not a single idea in my head; nothing but pains and gloom. My constant work indoors and want of restful change, have so enfeebled my nervous system, and rendered me so sensitive, that I do not know what is to be the end of it. Whatever may happen, do not blame Spiritualism with the consequences, however regrettable: though Spiritualists could readily mend matters, if the comfort of a brother and the honour of the Cause weighed heavily upon them. I am under a deep debt of gratitude to the Belper friends for their kind forbearance with me in my infirmities, and the many expressions by which they made me feel that they were not dissatisfied with my presence. All I can say is, that public life is not such a trial after all, if it can be sustained by one in the condition of the visitor to Belper on Sunday last.

From the first, the Cause of Spiritualism has been in very good hands in this pretty Derbyshire town. Going back some sixteen or eighteen years, I can remember the kindly presence of the brothers Wheeldon, during my periodical visits to the Children's Lyceum at Nottingham. Once when I lectured at Matlock Bridge, a waggonette filled with visitors from Belper formed the most hearty portion of the audience. The able articles of Mr. W. P. Adshead, in the *MEDIUM*, on the physical manifestations of Dr. Monck and Miss Wood, were perhaps the most perfect records of undeniable phenomena that ever were published. The conditions were such that actual demonstration of the truth of the phenomena was in the possession of every sitter, and, indeed, every reader of the reports. These two mediums have suffered much, and caused untold

sufferings to others. Yet, had they always been in such hands as when at Belper, an unbroken career of usefulness and honour would have marked their life. But the varieties of result that have accrued to Spiritualists through the conduct of these and other mediums, are of the utmost importance to the Movement. By them we are admonished that much depends on the kind of hands into which a medium falls, and also on the motive that inspires the medium. I hold that no medium should go at large, hawking his or her gift to the highest bidder. The poverty-stricken medium, thus thrown upon the world, has a motive of self-interest which is irresistible. "Engagements" become an imperative necessity, and the speculator who comes forward may be the enemy as likely as the friend of Spiritualism. But when the medium is the guest of a gentleman who can place his visitor in a position where care and anxiety as to liabilities form no part, then the spirit has a condition which gives freedom for work, that instructs and elevates all who come under its influence.

Several prominent manufacturers in the town take an interest in works of progress; amongst whom may be named the Messrs. Smedley, five brothers. The temperance movement, and in some cases vegetarianism, takes a prominent place. Mr. W. P. Adshead has now retired from business. He is in good health and spirits, and just like the excellent portrait which appears in Mrs. Britten's new book. I wish I could say the same of his brother, Mr. George Adshead, who has lost his sight and suffers from an encroaching paralysis. I hope this statement of the case may bring means of relief. Nothing but spiritual forces applied to the nerve centres can avail. I was also glad to meet Mr. Welch, a kindly genial gentleman, associated in the firm of Adshead and Co. It was a great pleasure also to meet Mr. and Mrs. Hitchcock, formerly of Nottingham. Mr. Hitchcock is one of the earliest pioneers in Spiritualism in this country, and has put into operation methods of work which I would be glad to see revived. Mr. Bodel and others whose names escape me, are staunch and intelligent supporters of the Cause.

Great changes have taken place in Belper since I first knew it. A few years ago I visited the town with the view of taking a hall for Phrenological lectures. The only available place was connected with an inn, and of very inconvenient access. Now there is a public hall, or rather two; an upper and a lower hall. Mr. Adshead and others interested in reform are directors

of the hall, and thus reform is made to sustain the hall, and the hall helps on reform. There are many useful meetings held, which could not be dreamed of were it not for this hall. I reached Belper on Saturday night just in time to take part in the meeting of the Blue Ribbon Army in this new hall, the one in which the spiritual meetings are held, when Mrs. Britten and other eminent speakers visit the town. I found the place crowded—some 400 or 500 persons present, and many had been turned away. Gentlemen of the town give the people a free concert on Saturday nights, to keep them from seeking entertainment under the auspices of John Barleycorn. Mr. A. Smedley occupied the chair. Two violins, viola, violoncello, and piano gave excellent selections of music. Then there were four violins, a pianoforte duet, a song by a young lady, and another by a gentleman with an excellent bass voice. At the close of the first part I spoke for twenty minutes on the effect of alcohol on the brain. I pointed out that the low or depraved state of the brain magnetism caused the spirit within man to operate through the lower organs of the brain, whereas when the brain was clear and its fluids pure, the spirit could express itself through all the organs, under the guidance of the highest. The evening closed with Phrenological examinations, which excited so much interest that I was applied to to give private consultations. I could not do so, as I was exhausted on Monday, and had to return to work at home.

During the interval, light refreshments were served, but while the programme was being gone through, the greatest order and attention prevailed throughout the hall. It is very gratifying to see such interest in the welfare of the people manifested by employers, and also to observe the pleasure bestowed on a large and orderly audience. The Temperance Movement has proved one of the strongest arms of practical religion.

When I last visited Belper, Mr. W. P. Adshead had just acquired a two-story building, which had been used as a warehouse. The upper room he has since converted into a very comfortable little chapel. Its fittings are all that could be wished. It is light, well-ventilated and pervaded by a very fine influence. We understand this nice room is at the disposal of the Cause for all meetings that may be required. It is a great boon, and indeed the friends are duly conscious of the benefits thereby conferred. Mr. W. P. Adshead presided at both meetings. In the morning there was a remarkably good audience; in the evening the place was jammed full. There would be over 200 present. It is very pleasant to have Mr. Adshead on the platform. His influence is of the mental type, and it is spiritually sustaining. His invocation was a very fine utterance. There was great harmony in the audience. It seemed all of a piece. To speak to such a meeting is a great pleasure. The singing is good; the harmonium is played by some of the friends. In the morning this duty was undertaken by a Master Smedley, quite a lad; in the evening a young man, whose name did not transpire, did duty.

The Spiritualists appear to be a numerous and influential body in Belper. The influence of spiritual principles must be largely felt. Mr. and Mrs. Everitt, of London, had been Mr. Adshead's guests. On my visit they were in Nottingham, but they were expected to return to Belper again, and Mr. Everitt was announced to speak on Sunday. I heard of sittings with Mrs. Everitt, at which the spirit voice was heard, and other remarkable manifestations for which that lady has been for many years celebrated.

J. BURNS.

BIRMINGHAM.—We have received in an envelope, bearing Birmingham post mark, a number of the MEDIUM annotated in the interests of Christianity. As it was insufficiently stamped, we had to pay one penny on receipt. If the sender will remit this amount it will much enhance his religion in our estimation; otherwise we must regard the act as an instance of Christian persecution.

MESMERISM IN A DEN OF LIONS.

By W. H. HARRISON.

I translate the following narrative from the *Journal de Geneve*, of this day, January 10th, 1884. The *Journal de Geneve* may be considered the chief newspaper of Switzerland:—

The following scene took place on Thursday last, at Rheims, in Pianet's Menagerie, in consequence of Monsieur de Torcy, who gives experimental lectures on Mesmerism, having announced that he would exercise his power in a den of lions.

The lion tamer Pianet entered, his wand in his hand. He ordered in five or six lions who leapt about in a fashion not reassuring, but under the gleam of the eye and the order of their master, they crouched in a group at one corner of the cage.

M. de Torcy then entered, and throwing a glance at the terrible group advanced to the front of the cage, saluted the observers, named the conditions under which he proposed to perform the bold experiments, and gave his programme of the coming performances. The tone of the mesmerist was more determined and his speech more precise than usual. Without doubt, notwithstanding his courage, he had not the power at that solemn moment and in the face of such a terrible responsibility, to shake off passing apprehensions easy to be understood.

In a moment, Mademoiselle Lucia appeared; she was of strange beauty, with long hair, and dressed in a white tunic; a subdued shudder then passed through the observers. She advanced and gave a smiling salute. The group of lions remained at rest under the gaze of M. Pianet.

Then the operations began. M. de Torcy put Mdlle. Lucia gradually to sleep by his passes, while sweet and languorous music was played on a violin. She passed into the various stages of mesmeric extasy. Then, while the subject with extended arms appeared to be under the influence of ravishing delight, M. Pianet made the lions rush rapidly backwards and forwards in the narrow space between Mdlle. Lucia and the bars of the cage, a space so narrow that one of the lions ran violently against Mdlle. Lucia, who was smiling in an extatic attitude.

"Enough! enough!" cried the shuddering crowd, applauding with enthusiasm. M. de Torcy breathed strongly on the forehead of Mdlle. Lucia, who awoke and appeared all astonished at finding herself in such a situation.

But the most difficult, the most terrible rest was to come.

The mesmerist again put his interesting subject to sleep, and threw her into a cataleptic state of tetanic rigidity. He extended her horizontally, with her head on one chair and her feet upon another. This operation was not without some danger, because in placing the subject M. Pianet had to help M. de Torcy, and to cease for a moment to fix his attention upon the pensioners.

But all was well done. Then at the word of command, the lions passed and repassed, sometimes one at a time, sometimes all together, beneath the poor demoiselle Lucia; this fantastic steeple-chase lasted for several minutes, which seemed very long to the observers.

At the close, at the demand of M. de Torcy, M. Pianet made two of the lions stand upon the rigid and inanimate body, and as one of the two would not put himself there willingly, the lion-tamer, in forcing him to do so, received in the struggle a slight blow from the lion's paw, which caused his face below the right eye to be marked with blood.

Here the applause was frantic. "Enough! Enough!" was again the cry. M. de Torcy woke up his subject, who rose and bowed.

"Have I kept my word?" said M. de Torcy.

"Yes," was the exclamation from all parts. One

voice, that of a betting man, no doubt, exclaimed:—"I have lost, but I do not regret it."

Such is the report in the *Journal de Geneve*. Probably this Mdle. Lucia is the Mdle. "Lucie," whose powers—weaknesses perhaps is the proper word—as a mesmeric subject, I witnessed several years ago in the Salon Louis Quinze, at Paris, and described at the time in *The Spiritualist*. A fantastic story about her mesmeric trances, which story probably had some foundation in fact, was once published in *Truth*.

Lucerne, January 10th, 1884.

THE SPIRIT-MESSENGER.

THE EFFECT OF SPIRITUAL TEACHING.

A CONTROL BY "AMMONIUS SACCAS."

Recorded by A. T. T. P., January 16, 1884.

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

The Sensitive, under control, said:—

There is one inevitable fact that should always be borne in mind, that to receive the knowledge of spiritual truth, something more than intellectual ability is needed; for there are many who are without this ability, yet they have grasped firmly that faith which shall help them when natural death is meeting them face to face. This something more is the will to believe; for the intellectual minds which will not to believe, will find spiritual truths receding from them. And why is this? Is it hard for the intellectual world not to will to receive a knowledge of immortality? It is a fair and much-needed question, and communicating men and women should not shrink it, nor have they any need to attempt to do so.

Intellectual worth acknowledges that to attempt any particular knowledge, it is necessary to begin at the beginning. Now it is in my power, dear Recorder, were I so inclined, to give you a list embracing the names of men who adorn this day of advanced humanitarian thought, and who have attempted the attainment of spiritual knowledge, commencing at the beginning, and in the beginning have been dispirited. For however great may be a man's station or name, there is always some clinging to earth in respect of some unrevealed actions of life; and if spiritual knowledge really exists, it is necessary that, if there is a possibility, that these actions of the past can be unveiled. If these thoughts, which hitherto self-hood has considered were known only to God and self, if, then, there is existing a possibility that these thoughts and these actions can be known and probed to their inmost depth, then those with whom this power rests, should be men of probity and honour. But when these investigators begin at the beginning, and they find that these secrets which have shaken their souls in private, when these proofs heap themselves together,—proofs of a power transcending all hitherto known power, one outside of self-hood, who can read as easily as in the pages of a primer the secrets of his inmost nature—his hitherto repressed thoughts of self-hood are made public, unaided by either word, look, or act of self-hood.

Then comes the important question—Who is he? or, Who is she, that holds such power as to be able to destroy any earthly peace of mind and happiness? Are they men and women of honour, whose probity can be tested? If not, let me pause in my enquiry into the knowledge of immortality. But this pause is wrong, it is a sin against self-hood; it is a surrendering to selfish fear. For I, in conjunction with all your surroundings, acknowledge that those from whom these secrets come, those lips who utter the unspoken thoughts of self-hood; these men and these women, denominated mediums or sensitives, are certainly not models either of honour or probity. Their sensitiveness often places them in a similar position to a ship which is rudderless; for they are often without that guide through life known as will, and are tossed and wafted hither and thither, the sport and derision of all human desire and passion. It may be that there is honour and purity amongst them, but, as a body of individuals set apart for particular duties, they are in the position of mere mortals having nothing added to their virtues or their worth, but rather the contrary; so that in the physical manifestations, which should be the beginning of all investigation, intellectual worth asks of itself—What proof have I that all this is other than material agency? Yet the hearts of many thousands have been smitten through these sensitives, both men, women, and children, imperfect as they certainly are. But where can intellect look for perfection? Their task, if performed at all, is a task given to unconscious self-hood.

Then what has their task to do with the imperfections of self? They are to demonstrate that death is but a transition, and every earth trial a separation of self-hood. In our world we find that as we do so are we formed immortal; that as life has been realized, and enjoyed, and actively prolonged, so heaven's occupation will produce neither weariness nor lan-

guor; these sensitives have to prove that the acts and thoughts of self-hood are known to myriads of unseen thousands, and besides them, to the eternal and supreme Father of all. Why, then pause, because all is not honourable and pure? For, from these sensitives are proceeding the rich germs of everlasting truth; from them are proceeding the facts that God the Father of humanity knows best, that of all life's actions charity should take the precedence. That no moment on earth gives forth more sweetness than that spent in charitable actions. That charitable living produces holy believers?

It is their duty to make known the truth that none are shut out from the heavens—no, not one; to teach humanity, that to love earth-life as self-hood is God's great gift, and that it is self-hood's opportunity to prize life for the sake of living. But some men are not living; yes, some who have great names, and fill high places, are not living intellectually. They are learning something every day, but they are not of God. Those who are watching are waiting for a change; this duty is what forms their first effort, then, as they get perfected here, that which is known as being are more fully developed, then they become the channels for these communications, which are to be a support to the believer. Sensitives then get beyond that position of a channel for the use of investigators; they have got past that stage, they have obeyed that law, which affects them either consciously or unconsciously, the law of progress, which has lifted them and enhanced their labour; because the investigator then wants to know.

Then, again, there is the investigator who has arrived at knowledge, but who is asking in his heart—Of what use is this knowledge? Let him rather first ask of himself: "What have I already gained, now that I know I live after natural death?" And he must answer—I had formed in my own mind that there was in death a great danger of pain and acute suffering, and a great hopelessness bound it, and timid humanity feared every passing day, knowing that the journey was drawing shorter and shorter. But now there is calmness instead of fear; I know that whatever the condition, I shall live again. Without this knowledge, all that was of me was in the bondage of fear. Death was a hard and pitiless event, and fear, however poignant, seemed reasonable. Now that I know, I feel that when that moment comes I shall be composed and tranquil, therefore, this knowledge has had this effect: It has stripped death of all its terrors, and made it a mere natural event, which all humanity must undergo to enter spirit life.

With this knowledge there is a change of self-hood, an inevitable change, which becomes a mathematical certainty. A man may think that he believes that he shall live again, but when he does know, he becomes a worker and a thinker on earth. The knowledge of immortality is consequently the germ from which is born grander thought, advancing observation and improving reason. There is a loss of bitterness against any special set of thinkers, when self-hood realizes that it lives again; it has become more charitable; it has embraced a knowledge, the highest knowledge that self-hood can obtain; but there is always doubt with every act in the soul's advancement; this knowledge, these grander ideas, do not at once rush in upon the soul; there are cobwebs, old hard thoughts of the past to be demolished first; and it is whilst this struggle is being carried on, that the cry is raised—What good is it to my soul, now that I know with a knowledge that surpasses former belief?

There are ready and willing teachers who are answering these questions, and are answering them plainly, earnestly, and fearlessly; and how are they answering them? Does the answer turn away the wrath of the orthodox? Do they cater for the favour of sect or party? I say—No; for they have no need; they come in the position of teachers, and their primal lesson is this: "Strip yourselves of all orthodox propositions, for we are going to take you back to the beginning of God-worship; we are going to destroy the biblical paradise; we are going to drive from your minds the Adam and the Eve of humanity, and to deny the garden of bliss, with which they have so long been accredited; we are going to call neither aid nor help from either angels or serpents. We ask you to strip yourselves of these mythical Oriental fables, and to prepare to receive the truth respecting spiritual life."

If you will indulge in these vain reveries, if you will still to remain self-deluded, do not blame our channels of communication. Do not ascribe your refusal to your intellectual capacity; but rather lay the blame where blame alone should rest, that is, on your wilfulness. And if we ask you to realize your Paradise, we also ask you to abandon your Hell; for our teaching needs no aid from such an instrument of servile fear; our appeal is made to human hopes not to human terrors. We sound no dreary depths of original sin or continual degeneration: our theme is progressive humanity's direction; this, we teach, is ever upward. We deny any right of human fear of death: death is only to be recognised as the true dawning point of spiritual life, a life which, through God's gift, shall be from everlasting to everlasting. There will be no angel hymning or chorussing on your arrival: as you have made life worthy, so will your co-equals meet you.

There is much spiritual knowledge that the highest amongst us communicating ones have not reached. Geological eras give to man, in time, the idea of time; but in eternity, with

life ever pointing onward, who shall know all of spiritual experience; but as we know we teach. Answering the question as to what good it is hoping by and through our efforts to create a new humanity, hoping to help men onward, to teach them to lead a manly life, to strip away from death all the mystery; to take from death all its terrors, to rob God's worship from all obstruction, and to reduce it to a natural condition possible to all humanity. This is our aim—How are we progressing? What are the fruits of our labour? And our answer is, that we are progressing, and that our labour is bearing rich results. It may not be apparent; it may not have arrived at that point to which the greatest enthusiast would wish it, but we who are the workers, we who are offering humbly our labour for God and for man, can clearly realize that, in all grades and under all forms of thought, spiritual knowledge is increasing.

It has been claimed that civilization has been indebted to Christian teaching. Not one word have I to say against its influence secularly; it has certainly made men more just, more charitable, more especially when sickness and death had gradually crept nearer to them. That it has been capable of calling many of the virtues of humanity into play, will remain unquestioned by me, and many beautiful and social lessons are to be found in that celebrated teaching on the Mount. But it is the abuses of Christianity that I question; abuses which have been unjustifiable and absurd: unjustifiable because they have hurried men into Atheism, into denying immortality and God; absurd, because they have destroyed the influence of Christianity through the additions which have been heaped on the teaching. The belief of spiritual knowledge has entered the ranks of the Atheist, who, according to your beloved Guide's definition, are irrational thinkers, a definition as just to-day as when he made it on earth. Spiritual knowledge is destroying sectarianism, but every addition of Christianity has encaged itself in the thoughts of all men, and although they are falling away, it takes some time utterly to destroy these fragmentary impressions.

It has been asked: Is the soul capable of two kinds of joy or two kinds of fear? and I answer: It is possible: spiritual death does not exist, consequently the soul, free from the body, looks on its freedom as of value, and could but reluctantly be compelled to come back again. With every perfect control, every self-hood, or the body of the Sensitive receives soul liberty, and whilst that control is continuing, the self-hood or sensitive would feel reluctant to come back again, hence there is spiritually no knowledge of death by the soul. When I say knowledge, I mean, not that knowledge accompanied by fear, but the same soul in the body would fear severance as much or more than he would fight against being reunited; hence there is a fear which the soul feels bodily, but the teaching is directed against this bodily fear of the soul, and a spiritual truth in every line repudiates every allegation that death is a hardship. Then the returning ones are antagonistic to the fear of death, and part of their mission is to battle against it, and their strength lies in the truth of that which they teach; namely, the law of everlasting progress, which is essentially stronger than the orthodox doctrine respecting death and a general resurrection. The corroboration which intellect under wilfulness refuses to accept, lies in the fact of the various degrees of humanity, in which the sensitives are to be found: the palace of royalty, and the hut of the savage, and all states of humanity between them.

Again, another corroboration lies in the fact of the general sameness, which comes with spiritual knowledge; that there is no everlasting state, no unchangeable condition for the soul hereafter; that all the hereafter is active living service to God's work; no eternal condemnation; no everlasting unchangeable state of bliss; no mystical enemy of humanity; not even that dreaded being the angel of death, but one unbroken course for ever and for ever. No idolatry needed in this worship; no bending to polytheism; no possible charge of fetishism; nothing but the purest and highest development of self-hood; one life-giver; one natural death bestower, and one giver of immortality, the Great and everlasting God the Father. There is nothing to offend self-hood in our teaching; no idolatry of priestly craft, or of priestly office; no consecration of roof or rafter, walls or floor. All the earth is made man's place of worship, and He who has consecrated it is God Himself. Your guide has said, "That the Atheist is an irrational thinker," and he added, "if he be consistent in denying God, he must deny death"; this, nature utterly places beyond their power to do; for death has reigned since the formation of man; nay, death had its reign in the post-pleiocene formation of geology under some form, for then death found and held its way.

This is called another era; the world has been visited with several eras, as each wave of knowledge beats down to this world from ours. Another era, a bright and better dawning of intellectual worth, another beginning the era of perfected humanity. The rival monarch of life has been death. This is the era of life alone which has dawned; the era which is life, alone sits king, where death shall no more claim terrified humanity as its prey; but in this era the reader will ask, Will not men die? Death will cease to be abstract knowledge. Destroy self-consciousness; fear of death will pass away and be-

come indeed but a natural change. To this we have stopped on the threshold in our investigation. I tell them, it is neither just nor loving to indulge in satire or ridicule; for he that will not accept truth, need not to hate it, and further, if all this was pointed out so clearly, then would God's worship become a necessity and be over-ruled, but it is not so in our teaching. Will is carefully considered.

With all your readers of every grade of thought, there is the power to accept or reject, and that our teaching can be questioned, must be admitted; and that there are many impediments on the very threshold, over which the investigators would pass, must also be admitted, but I pray them not to allow the fallibility in word or action of any sensitive, male or female, child or adult, to influence their opinion, but to proceed with their inquiries earnestly and zealously, and as they ask so will God give to them even in the fullest measure; for he gave spiritual knowledge to me sixteen hundred years of earth time ago. If he gave it to me and to those who formed my world, then as surely will he give it to-day, but we must remember that he who would have the door open must first make his knocking heard. Ammonius Saccas calls God's blessing down on your labours, and remember, dear Recorder, that every century has had its workers, advancing with and under the great law of progress.—Good night.

THE THEOLOGICAL CONTEST.

To the Editor.—Sir,—May I request you to add a few lines to the Theological Contest, still lasting on in your paper, from one who is a great admirer of "Lily's" "Golden Thoughts," and who reads her letters in the MEDIUM with great pleasure and interest, and desires to thank her for having thus pointed out passages in which are found historical evidences of the personality of Jesus Christ. I look on this as another of her "Golden Thoughts."

Mr. Oxley, in his letter in the MEDIUM of November 30th, identifies her connection to Osiris, the Golden Sun-God of ancient Egypt, while saying, that he holds Him to be identical with Christ on the spiritual plane; and thus is "Lily," or the "Lotus flower" of Isis, fully justified in her concern to recover even the external body of her Lord.

I trust as one of the family of Marys, Maries or Marias, I may also be permitted to add an evidence of my endeavour to rescue that revered body from the Holy Sepulchre, where Mr. Oxley would fain again lay it, while quite coinciding with him as to the far deeper importance of that body as a spiritual verity.

"In the MIDRASH KOHELETH, or gloss upon Ecclesiastes, we read: 'It happened that a serpent bit R. Eleazar ben Damah, and James, a man of the village. Secania came to heal him, in the name of Jesus ben Panther.' This is likewise in the Book called ABODUZARA, where the comment upon it says, 'This James was a disciple of Jesus the Nazarene.' Here, in this accidental notice of Jesus by these two Jewish works, is a direct and unexceptional proof of his existence; it is unexceptional, because if it be not the evidence of unwilling witnesses, it is the evidence of disinterested ones."

This is an extract I find I have made in one of my Note Books, from the first, vol., at page 316, of Higgins's *Anacalypsis*. I have left this large work in my Library in Paris, or I am sure I could find in it many similar testimonies, but am only able to send what I copied from it.

MARIE CAITHNESS.

(Lady of the Order of the Holy Sepulchre.)

Created in 1877, by the Patriarch of Jerusalem, at the instance of H.H. Pius IX.

THE THEOLOGICAL CONFLICT.

To the Editor.—Sir,—To those who consider me unfair to Mr. Oxley, I would ask this question:—

What would be the verdict of the British Public on the Master of one of our Public Schools, who deliberately took the most exemplary boy of the school (acknowledged to be such, and for this reason respected and looked up to by the whole school), and then and there publicly flogged and disgraced him; and when asked his reason for so doing, answered, "You must wait my convenience for giving my reason, my feelings and wishes must be respected" (to use the words of Mr. Oxley's much misnamed friend, "Fairplay"), "and however much I outrage the feelings of others, my convenience must alone be consulted in this matter."

Such, I submit, is now the position of Mr. Oxley!

I leave the verdict in the hands of every true Briton! Meantime allow me to thank you for your much-to-the-point little paragraph in last week's MEDIUM, ending thus:—"We are ready to accept truth wherever found, and therefore regard tentatively all statements not proven."

Allow me also to thank Dr. Johnston for his valuable reference to J. M. Peebles' work—"Jesus, Myth, Man, or God," to your readers; and I only hope everyone, without exception, will read the first chapter of that work.

* Jesus is often described by the name of Panther, as Bacchus is depicted with the Panther's skin, the spots on which gave rise to the word Pantheon, or abode of all the Gods; and Pantheism, the doctrine which maintains that the Universe is God, and in Mythology, Pan, as the God of shepherds.

Could that first chapter be published in a cheap form? If so I would gladly bear the expense.—I beg to remain, Sir, faithfully yours,

January 22, 1884.

"LILY."

[Possibly we will reprint this chapter in the MEDIUM next week.—ED. M.]

IN THE THEOLOGICAL CONFLICT.

Mr. Burns.—Dear Sir,—We kindly thank you for the just manner in which you publish matter on both sides, thus promoting free inquiry. I should not have written this but for the unfair critique of a "Bible Student." Let me tell that friend that he is not the only Bible Student by a great many in the world, and that the next time he favours us with an epistle, to be more choice in the selection of terms: as such words as "silly," "pitiable," "rot," and such like, while they do not make the least impression on me, tend to lower him in moral tone. The cause of heavenly truth was never promoted by high words and low language. If our system is to be an improvement on the old, then let us not forget that love is the highest law. "In malice be children, but in understanding be men."

Statements made appear confused and contradictory. Jesus coming back in spirit, we are told is opposed to the divine claims of the Christian system; and yet in the same breath he says, "Christianity was concocted between Alexandria and Rome." Why don't he tell us, "The disciples were first called Christians at Antioch?" People chose to call them after their master, and those disciples went from Jerusalem to Antioch, showing that Palestine was the birth place of Christianity and not Egypt.

And then the Bible is spoken of as contradictory and illogical. Dr. Johnson once said of the Bible, that it was a gold mine. Gold is found mixed with quartz rock or baser metal, so truth is found mixed with error. The Bible contains God's word, intermixed with historical matter. It has blemishes even as the sun has dark spots on its disc, yet nevertheless both are from one author. It contains apparent contradictions, so does Spiritualism, yet more apparent than real. If it cannot be relied on historically, then on the same principle, goodbye to all history. Nothing can be relied on in the past. God's Word is in harmony with all his works, a beautiful symbolism pervades the whole. The cross belongs to all peoples, and to all systems, but especially has it been adapted by Christians as a sacred symbol. It is written up in the sky in characters of living light in the southern hemisphere. The cross of self-denial was borne by Jesus, and must be borne by every one of us, so let a man deny himself. And then the character of the Shepherd was more Jewish than Egyptian. In Genesis xli. 34, Joseph said to his father: "Every shepherd is an abomination unto the Egyptians." Of course I have read the twenty-third Psalm, wherein David, who possessed spiritual gifts, referred to him who was to come who called himself "the good shepherd." In thinking of David's imperfections let us remember that all mediums are open to bad as well as to good influences. Let us continually pray that the mantle of heavenly love may be thrown around them in the hour of temptation.

I will give a few more inscriptions from Roman Catacombs. Not only have we the cross and the shepherd; but the name of Christ is repeated, and the actions of his life are figured in an endless variety of forms. "In the Consulate of Festus, on the third nones of October, a wife—the type of modesty—In this place I lay my bones. Spare your tears, dear husband and daughter, it is forbidden to weep for one who lives in God. Buried here in peace. Here lies Gordianus, once deputy of Gaul, who was murdered with all his family for the faith. They rest in peace. Theophila, his handmaid set up this." Again: "The sleeping place of Elpis"—*Virginus parum stetit, ap. n., "Virginus remained but a short time with us."*

"Bible Student" says that ancient spirits come back. Then why not the spirits of the martyrs or Jesus? If you make the conditions heavenly, they can, and do. They do not deny the Apostles, but they denounce the present system. To explain the gospel, and to explain it away, are two different things. O ye Spiritualists, look higher, yours is a glorious destiny, all things are yours. Your Heavenly Father himself can come and dwell in his favourite temple, if you make it pure, in the Eden of the soul, speaking in accents of mercy through conscience. Did not our exalted friend Buddha, in the dark ages of the world, teach divine illumination. Our Lord also said: "If a man love me, he will keep my words, and my Father will love him, and we will come unto him and make our abode with him, the word which ye hear is not mine, but the Father's which sent me."

I think we ought to highly appreciate the kind efforts of our Spiritual Sister "Lily," who is trying to make us wiser and happier, and leading us nearer to the Kingdom, and not away from it. Just a short experience before I close, which may be received as spiritual food by some, especially by those who hold the same views as the lady spoken of.

Kynneraley Lewis, the poet, paid me a visit some time back. We sat together over a cup of tea by ourselves. He being a good clairvoyant, suddenly exclaimed, "I see one dressed as a

Roman Catholic Priest in the room. He has been listening to our conversation." He had been asking me what I thought of the Roman Catholicism. I said I thought it was an inspiration from below and not above. I think of it now as a careless, unwise remark, as we ought to be careful how we speak. I woke up in the middle of the night in a fright. The spirit of the Roman Catholic Priest spoken of stood over me. His hand was material—he said, "Do you say our Church is from below and not from above? I will tear your heart out." With that he clutched me so violently in the side near the region of the heart as caused me great pain. I could hardly breathe. Two or three times over I called to him whom I follow, I said, "O Jesus, save me, you saved Peter, save me quickly." A heavenly form stood by me, a soft hand was laid in mine. The other, who would have done me harm, was waved away, and I thanked God that the Son of His Love, saved me, but I felt the pain a week afterwards, the place looked like a bruise.

Hoping my humble words will be received in the same kind spirit in which they are given.—I remain, dear sir, yours faithfully.

J. HUMPHRIES.

Peckham.

ON VISITING THE DORÉ GALLERY.

AN APPEAL.

By "Lily."

Is there one heart by Conscience led,
Is there one Soul by virtue fed,
Can gaze upon that Sacred Head,
And say, "I know Him not"?

Is't not enough that once of yore,
That Gentle One deep anguish bore,
When he, who followed Him before,
Oried out, "I know Him not"?

And shall we now, in this our day,
Hear Him declared unknown? Oh, say,
Will ye His tender love repay
By this, "I know Him not"?

Ye Mothers, will ye hear unmoved
These words of Him, who dearly loved
Your babes? Shall they go unproved
Who say, "I know Him not"?

Is there another, who could bless
As He, your babes in tenderness?
Can ye recall such love as this,
Then say, "I know Him not"?

No wender women of that day,
Proved faithful to their Lord for aye;
That none were found to turn away,
And say, "I know Him not"

Ye sons, who on your mother's knee
Have lisped that name of purity;
Oh, can ye now forgetful be,
And say, "I know Him not"?

Have ye not felt betimes, that He
Was near ye? Praying much that ye
Might ne'er forget that mother's knee,
Or say, "I know Him not"?

O Fathers, Brothers, Sisters dear,
Hath not that name, through many a year,
Sweet comfort brought? And can ye hear
Now said, "I know Him not"?

Can ye His sympathy recall,
His pitying tear for those who fall;
His gracious gentleness to all,
And say, "I know Him not"?

Then round Him rally, Women, Men!
With fire of love protect His name
From all assault! That ne'er again
Be said, "I know Him not."

Be true to Him, as He to ye;
Show front of steel, that all may see
Ye shrink from none, whose'er they be,
Who say, "I know Him not"!

Then,—Angel aided—shall be won
Truth's victory, in light of Sun
Before the Universe! and none
Shall say, "I know Him not"!

January 15, 1884.

A post-card from Mr. J. Reginald Owen, 5, George Street, Cincinnati, Ohio, U.S.A., states that he was united in marriage on December 27, in that city, to Mrs. Mary Brown, an artist, of Liverpool, England. She is a valuable medium. The couple hope to make valuable associations amongst Spiritualists in a city where Spiritualism is a distinct plank in the political platform. Mr. Owen promises to report further as to the work which he anticipates putting his hand to, before long.

MEDIUMSHIP.

SPIRITUALISM AT HOUNSLOW.

To the Editor.—Dear Sir,—Knowing the very great interest you take in the progress of Spiritualism, I have taken the opportunity of forwarding an account of a seance held at Mr. T——'s, of Hounslow, on Thursday last, January 10.

The medium, Mr. C. Husk, of Peckham, was known to most of the sitters, that gentleman having been to Hounslow on two previous occasions, and had already won the esteem of those who know him for his affable and genial manner.

Having taken our respective places, we linked hands and extinguished the light. We had scarcely done so, when the candlestick was taken from off the table and placed upon the piano. Presently a musical-box lying upon the table was wound up, and played a variety of sweet tunes. Sometimes the barrel would be made to revolve very fast, at others very slow. At other times they would allow any number of notes to play at request, take it off the table, and play it upon one of the sitters' heads, showing their perfect control over it. This was followed by some sweet strains being played upon the fairy bells; they floating around the room, touching the ceiling and the various sitters. Like a sweet, soft lullaby they struck upon the ear, so soft that it seemed like the gentle breath of angels blowing upon them. Again they would be made to sound so loud, that it seemed the wires would break. The piano and tambourine were then played; and at one time four instruments were playing together, and two of our spiritual friends conversing in the direct voice.

Mr. T——'s little daughter intimated her presence, and was seen and described clairvoyantly by one of the sitters. She played part of the hymn, "Onward, Christian soldiers," on the piano and fairy bells, and her light, which was distinctly seen by all in the room, floated over her father's head, and then seemed to dart towards a painting of her hanging in the room.

To enumerate half of what we saw and heard would encroach far too much upon your valuable columns. Suffice it to say, the seance was one than which I have never seen another more interesting and convincing. I had a dear friend, passed away about ten months since, come and speak to me, so naturally that I distinguished his voice directly I heard it, as also did many in the room who knew him.

We had "John King" shew himself to everyone in the room. "Irresistible," "Ebenezer," the "Greek Priest," the "Indian," and his daughter, besides many others, were present, and did so far as the power allowed them, to convince one and all of the Truths of Spiritualism.

Spiritualism is causing quite a stir in Hounslow. Those who have investigated are obliged to confess to the truth of it. Bitter are the invectives, uncharitable are the remarks, coming from the lips of professing Christians; whilst we are told by some that we are "ghost hunters," "devil stirrers," and "sulphur smellers." How many allow others to control their reason, and hold their minds in bondage, but how very few dare to think for themselves. How easy it is to go along in the stereotyped groove of orthodoxy, to be a machine governed by other men's minds, and enslaved by their opinions. Spiritualism teaches men to think for themselves, and whilst finite man too often is bloated out with his own consequence, it shows too plainly how little we know and how much we have to learn.

I will forward at future dates, if you think it worthy of your columns, passing remarks of our progress in Spiritualism.

Faithfully yours, WALTER HARDWICKE.

Hounslow, January 15, 1884.

A REMARKABLE CASE OF HEALING.

To the Editor.—Sir,—I cannot longer refrain from bearing my testimony to the great and wonderful power possessed by Mr. I. Hawkins, No. 143, Marylebone Road, as a magnetic healer. I can assure you, Sir, when I went to him—and it was through you that I did go on that occasion—I was ill and weak, and as you and others said, I looked truly ghastly. And indeed, I felt that I was about to take my departure from earth-life; and which opinion was general in the town (Kingston) I believe; and my medical adviser, whom I had been under nearly six weeks, was rather of the same opinion.

I had been a fortnight with my friends in Wiltshire, where I was taken very ill indeed, on March 10, with congestion of the liver. I was under medical treatment, and unable to return home for some time; and when I did propose making the journey, the doctor was much opposed to my doing so. One fine day I made up my mind to make a start, though the doctor

considered it was at the risk of my life. I managed to get home, but was obliged to place myself next day again under medical treatment till the end of April, when having to go to London on particular business (though scarcely able to crawl), I called on you, and you strongly advised my going to Mr. Hawkins.

After great persuasion I went, and found him at home. Having just operated on a lady, whose place I took, he commenced by taking my hands in his for a short time, the perspiration flowing from my arms. He said:—

"How very low you are in vitality. Wonderfully low: why, what is the matter with you?" And then, placing his hand on my side, he said: "Have you a pain here?"

"Yes, rather a severe one at times," I replied.

"Oh, I thought so, for I felt it."

He then placed his hands back and front, over where the pain was, and it instantly left me. He then commenced manipulating me all over, the heat of his hands making me perspire very freely, and within an hour or so, having partaken of tea with Mr. and Mrs. Hawkins, I left as well as ever I was in my life, and walked away from his late residence in the Euston Road, near Gower Street Station, to your place, 15, Southampton Row, at the rate of from four to five miles an hour; greatly astonishing your representatives in the shop, and then away upstairs to you, who then said you could scarcely have believed it possible for such a wonderful effect to have taken place in so short a time.

I then went away to Waterloo Station to catch the 6.40 p.m. train, where I met a friend who knew the condition I had been in, and he was astonished at seeing me so well and so completely restored in so short a time. But such is the case, thank God for it; and I have remained well and hearty ever since. I feel I owe Mr. Hawkins a debt of gratitude, and a duty to others similarly afflicted, to induce them to try the same means for restoration to health at his hands; and with this I must conclude, and remain, dear sir, yours respectfully,

Kingston, Jan. 16, 1884.

W. J. CHAMPERNOWNE.

[Mr. Champernowne has not over-stated the facts. He could scarcely walk, looked most dejected, and it took much urging to get him in the mood to try Mr. Hawkins. It literally made a new man of him.—Ed. M.]

ECOLESTIASTICAL UNITY.

At St. Peter's Cathedral, the Ven. Archdeacon Colley made reference on Sunday evening to the meeting held at St. Saviour's last week, and urged Church of England people to attend the adjourned meeting to-morrow, to help forward the end of ecclesiastical strife. Taking for his text the words, "Take thee one stick and write upon it, For Judah, and for the children of Israel his companions; then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: and join them one to another into one stick; and they shall become one in thine hand," (Ezekiel, xxxvii., 15-17), the ven. gentleman, at the close of his discourse, said:—

Touching ecclesiastical differences which divide us, but which, I trust, are in a fair way of being healed, let me say that we should deserve this stick about our backs if we did not do all in our power to restore unity, and "join the stick of Ephraim to the stick of Judah," that they may become one stick in our hand as good Churchmen, properly to chastise the perversely wicked, and point the way to honest seekers after the good and true to the goal of their earnest wishes; that, sinking our differences, we should, in each man serving his neighbour—strangled too long from his heart by the sorceries of creeds—thus practically "serve God with one consent."

The words written on one stick are very nearly the same as the words written on the other stick. We say the same prayers; we recite the same creed; we read the same Scriptures. Our polity is parallel; our method alike episcopal; our strength equally derived from the people; sibboleth and shibboleth are similar. Why should we quarrel about a single letter, jot, or tittle? It is a nice thing to be able to spell the word correctly, and pronounce it so as not to have our orthodoxy called in question; but it is a nicer thing to be able to forget the accursed word altogether, that "Ephraim may no longer envy Judah nor Judah vex Ephraim," and Churchmen wisely not care a straw whether our creed be tweedledum or tweedledee, so long as each acts fairly by the other in friendship and the forbearance of love.

"For modes of faith let senseless bigots fight;
He can't be wrong whose life is in the right.
In faith and hope mankind may disagree,
But be our one concern broad charity."

I make these remarks, being desirous of noticing the invitation given by the South African Church to attend an adjourned meeting to consider the present ecclesiastical position. It is unfortunate that the former meeting did not, as this forthcoming meeting, I fear, will not, take place on neutral ground, as would be most fitting and reasonable. Still, strong in our own position as loyal members of the Church of England, we may concede to the weakness of the other party, and not refuse to meet them on their own ground, and so endeavour to

bring them back to the liberty and comprehensiveness of our Mother Church, which in the happy past they unwisely quitted.

Gently, therefore, to point out the errors that were conspicuous in the report of last week's meeting at St Saviour's, and contribute our best in sober, dispassionate statements of fact, in order that we may arrive at the truth, which I trust may be spoken in love, let those of us who can, respond to the invitation and attend next Wednesday evening, being earnest to pave the way for the return to us of those who left, us: remembering that the glory of the Church of England is its grand breadth, with utter abscence from narrowness and intolerance, and its wisdom in encouraging and comprising within its pale all schools of Christian thought.

For with Catholicity, Comprehensiveness, and Charity, it is our privilege as Churchmen at once to be High, Low, and Broad: Broad without Scepticism; Low without Calvinism; High without Romanism. The first with liberty of thought, not licence. The second with quietude of life, non-Pharisaic. The third with development of tact, non-Ritualistic.

But the man who is a living compendium of the spirit of this, may be a professor or non-professor of Christianity—a man of any religion, or no religion and be just as good either way. For:—

The upright, honest-hearted man,
Who strives to do the best he can,
Need never fear the Church's ban,
Or hell's damnation;
For God requires no special plan
For his salvation.

The one who knows our deepest needs,
Cares little how we count our beads;
For righteousness is not in creeds,
Or solemn faces,
But rather lies in kindly deeds
And Christian graces.

The Times of Natal."

CONTENTMENT.

An impromptu poem given by the spirit "Winona," through her medium, W. J. Colville, in Barrow-in-Furness, 17th Jan., 1884, by request of his hostess, Mrs. Wajm-sley, at her residence

Contentment! do we hear the word

Vibrating from your states below?

Are ye content with earthly goods—

Content to reap what'er ye sow?

Are ye content with Nature's charms,

With hills and valleys, skies and sea?

Or is there yet a lingering wish

For some diviner harmony?

Contentment—'tis a word divine,

Fresh borrowed from an angel's psalm,

Unto the world it surely brings

A touch of life's celestial balm;

It speaks of pleasures undefiled,

Of satisfaction known in heaven,

Its fulness ye can never know,

Till all your thoughts to love are given.

The weary world is discontent,

The eager, bustling throngs of earth,

Intent on pleasures and on gold,

Can never know the untold worth

Of treasures which no thieves can steal,

No moths can e'er corrode away;

The soul itself is ne'er content

With what comes short of love's pure ray.

Ye may have gold, and lands, and ease,

And everything that earth counts dear;

Ye may have health, and friends, and all

That sense can yield your hearts to cheer;

And yet to feel a discontent,

A yearning for some purer joy,

Ye still aspire to larger life;

And to a more divine employ.

Why is it that the globe so fair,

With all its wealth of loveliest store,

Can ne'er content the human mind?

Surely because the soul needs more

Than all the treasures of the East,

Than all Arabia's far-famed gold,

To satisfy its native wants,—

Wants which ne'er fade, can ne'er grow old.

But even on this mortal plane,

Where a life's agonize and sigh

For purer and diviner things

Than life's gay pageant passing by,

There may be still a sweet content

For faithful souls, what'er their lot,

For in the treasure-house of soul

No thought of love is e'er forgot.

And sometimes when, toward your sphere,

Bright thoughts on airy wing may stray,

And purest intuitions yield

Heaven's sweetness on life's chequered way,

Ye know not whence these sunbeams come,

Ye know not whither is their flight,

Ye only know they bring you peace,

And make your lives with joy more bright.

Perhaps it may not be on earth,

But surely in the life beyond

Will ye behold the smiling ranks

Of those who in love's mystic bond

Unto your spirit still are bound.

Because ye blessed them while below,

Their gratitude has reached your state,

Bright as the light and pure as snow.

Your discontent is evidence

That there are lessons yet to learn,

Something unconquered in your breasts,

And into higher paths to turn

Your thoughts and energies, there come

Foreshadowings of a better day,

And ye can never be content

Till ye have found that perfect way.

But some day, somewhere, every soul

Shall in God's fulness be content;

Awake up satisfied, and know

That all the sorrows time has lent

Have rounded out in full-orbed joy

The soul that suffered and been tried;

For every one who bears life's cross

Shall with its crown be glorified.

Strive, while on mortal ground ye tread,

To sow bright flowers in other's way;

Follow the promptings of the soul,

And love's path to cloudless day.

Your souls will mount along the steps

Of sweet contentment, heavenly peace.

To know that blessing has been given

Through you, must bring God's perfect peace.

Barrow Times, Jan. 19, 1884.

[As we have not had an opportunity of printing one of Mr. Colville's poems, we take advantage of the above which has been sent to us. It is not only very fair verse, but a good definition of "Contentment." The copy having been mislaid we have had to supply a word in the second line of second last verse.—ED. M.]

BATLEY CARR.—On Sunday last, Mrs. Gott, of Kelghley, occupied our platform in a most efficient manner. Her spirit guide addressed the audience in symbolic language; likening our earth-careers to the sailing of boats o'er the ocean of life, where a great many are wrecked on the rocks of temptation, when the life-boat of the spiritual teacher ought to be launched to their rescue. After addressing us in this style with ardour and warmth, her guides conducted her down the centre of the room, and there gave some very valuable information to a number of strangers; revealing to them powers that are lying dormant in their natures, that would, were they cultivated, be blessings not only to themselves, but their families and friends also. The first one was a lover of truth who had suffered some persecution for its sake: he wanted to find the truth, and we were assured that in his search for it, that he would be induced to visit us again and again. They said that he liked our teachings so far, but was not satisfied; and when he entered the spiritual fold he would be a worker, one that would be a credit to the Cause; would augment its intellectual power. The disposition and bent of mind he acknowledged to be correct. The next was an aged man, yet looking full of vital force. They said that he was like the first with respect to Spiritualism; he was much interested; but not fully satisfied. People said that he was short-tempered. But what of that. Behind all this there lay a tear of compassion, and he was ready to extend the hand of fellowship to them, and did not bear any malice. Correct. They informed him that he possessed good healing power, and recommended him to cultivate it. I might go on detailing the remarks made to each favoured one—for such they were—did not your space forbid. But I must not omit to mention two cases: one had gifts of clairvoyance and the other was greatly mediumistic for physical phenomena. The room was crowded to its fullest capacity. At the close your humble Correspondent remarked that those friends that had received such singular attention and possessing gifts which up to the present had been lying dormant, he should recommend them to form a family circle where trick, etc., would be impossible, and so put to the test the assertion that they possessed such wondrous power. To enable them to do this, a leaflet containing information on the subject, and, also, rules how to conduct the circle, would be presented to each at the close of the service. I, also, gave them a cordial invitation to attend our Thursday night meetings, when, if they desired, they could become members, and so enjoy the benefits of the library. A number of entire strangers stayed after the rest had withdrawn, to gain further information relative to their gifts, which was tendered in brotherly confidence. In short, a true spiritual awakening had taken place.—ALFRED KITSON.

A letter for "Mrs. Fitzgerald" has been addressed to our care. We know two ladies of that name, but do not know their present address. We hope this notice will place us in communication with them, and enable the letter to find the true recipient.

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THE MEDIUM AND DAYBREAK.

FRIDAY, JANUARY 25, 1884

NOTES AND COMMENTS.

A number of articles must wait till next week. Then we will give a very full number, as it is likely that Mr. Peebles's chapter on the "Personal Existence of Jesus," will be inserted. It will be an excellent number for wide circulation, and we solicit orders on our distribution terms, as stated in another column. As the MEDIUM is perhaps the only paper in Great Britain which handles theological questions without bias, it will be hailed with gladness by many truth-seeking minds. We wish we could get our readers universally into the mood to hand it about freely.

That is a very interesting article on Japan, which we copy from an American paper. Ecclesiastical Buddhism is no more like the "Light of Asia" than Christianity is like the Gospel. There is only one gospel of spiritual truth; and it has been reiterated again and again. There are many ecclesiasticisms, and they are wonderfully alike in their tactics. It is significant that Japan is exfoliating its "Buddhism" and returning to a simple faith, just as the Westerns are exfoliating their "Christianity." The engineering and artistic skill of the Japanese is of a high order. They do not seem to come upside of Christians in bloodshedding machinery; and possibly their "art" has not developed pictures equal in tone to the slums of outcast London. But, you know, Christianity is the only true religion. Speaking of "heathenish" idols, we hope "Emile" does not overlook the bleeding corpse, nailed up, and worshipped as a god throughout Christendom. People who live in glass-houses should not throw stones.

The seventh anniversary of Mr. Towns's weekly circle at the Spiritual Institution, was celebrated by a social meeting and repast of fruit, on Tuesday evening. There was a large attendance, but as the evening was very wet there were few ladies. Mr. Burns was asked to preside. He said he did so as a visitor, as he was seldom able to look in on the circle. He then reviewed the results of the seven years' work in various aspects, all of which were found satisfactory. Mr. King, Mr. Wootton, and others expressed themselves, and Mr. Towns was making remarks when he was controlled by "Dame Shipton," who delivered an address. Then the same medium gave a medical diagnosis of a gentleman at a distance, and Mr. Hopcroft, under influence, described surroundings. It was a very pleasant meeting. The circle will be resumed on Tuesday evening.

Mr. Eglinton's mediumship has been in much request. Inquirers will be glad to see his announcement in another column. It is well that phenomena be accessible to those who are in a condition to profit by them, still with such restrictions as serve to protect the interests of truth and of all concerned.

MEDIUMS.—To the Editor.—Sir,—As a body of Spiritualists, I think we ought to do something to put our Mediums in a better way of doing, so that they would be able to give their services free of charge. I have heard one, Michael Chambers,

say that if he were in a way of business, he would give his sittings free to all the Societies round about. I think we could do no better than put Chambers, or some other physical medium, in a way of doing, so that we would not have so many peep shows for people when they have to pay. Now I propose that we get up a kind of testimonial to raise a little money to put our Brother Chambers in a little way of business.—Hoping to hear something more of this, I am yours truly, WILLIAM PATTERSON, Garden Street, Gateshead.

It was with great pleasure that we received through Mr. Towns the kind message from Mr. Overton, in Australia, accompanying his annual subscription to the Spiritual Institution. Mr. Overton seems to know how we are going on here, and we are glad to feel that we still merit his kind support. Long may he be in the form and able to give countenance to the spiritual worker.

Miss Lottie Fowler is located at 33, Downing Street, Manchester, and is at liberty to give sittings every afternoon. It is wise to make an appointment. There is a demand for her presence in Edinburgh. Her Northern tour was somewhat too hurried. She says Mr. Colville had a grand meeting in Manchester on Sunday.

Mr. Colville will speak in Mechanics' Hall, Halifax, on Sunday, January 27, at 10.30 a.m., 2.30 and 6.30 p.m., also Monday and Tuesday, January 28 and 29; in Longton, Staffordshire (Town Hall), January 30; he arrives in London January 31, and stays till February 9, when he proceeds to Belper.

Mrs. Emma Hardinge-Britten will speak in Co-operative Hall, Downing Street, Manchester, January 27, at 2.30 and 6.30 p.m. Seats free; voluntary collection. Everybody welcome.

MANCHESTER.—The controls of Mr. Johnson devoted themselves in the morning to answering verbal questions, to which they gave satisfactory replies. In the evening an eloquent discourse was given on "Re-incarnation," and "The benefits accruing to humanity from Spiritualism." The audience was smaller than usual, owing, no doubt, to the fact that Mr. Bradlaugh was lecturing in the city.—W. LAWTON.

BIRMINGHAM.—On February 6, a social party will be held at Baskerville Hall. Mr. Mahoney invites all Spiritualists to favour with their presence. Tickets may be had at the Sunday meetings, and from Mr. Mahoney and Mr. Groom.

BRADFORD.—Miss Musgrave spoke on Sunday afternoon, explaining the spiritual resurrection in a manner which threw a very pleasant influence over the meeting, causing four mediums to be controlled by foreign spirits, which greatly interested visitors. Miss Beetham also spoke and sang a hymn. In the evening Miss Musgrave spoke twice, giving great satisfaction. There were many strangers present. The Church is crowded every Sunday.—COR.

BLACKBURN.—On New Year's Day the Spiritualists of Blackburn, together with their friends to the number of 194, sat down to a sumptuous tea, subscribed by the members. After tea an excellent programme, consisting of vocal and instrumental music was rendered; assisted by Mr. Schutt, of Accrington, Mr. Swindlehurst, of Preston, also some friends from Yorkshire; being a great success, and by far the largest ever held in Blackburn connected with Spiritualism.

SUNDERLAND.—At the Albert Rooms, on Sunday evening last the guides of Mr. Chas. Campbell gave a capital trance address upon "Ancient and Modern Spiritualism"; After which Mr. P. W. Pinkney followed, and gave a pithy address entitled, "A Resumé of Spiritualism." Neither the guides of Mr. Campbell nor Mr. Pinkney knowing what each other was going to speak upon, made the addresses more interesting, as the one fitted into the other in such a remarkable manner, that the audience were thoroughly delighted during the whole of the evening. We had a capital attendance, and evidently those addresses are becoming very popular. Mr. Rutherford occupied the chair, and in his usual manner gave some good sound advice.—We desire to inform all friends, that our Society having been re-organized, its title has been changed from the "Monkwearmouth," to "Sunderland Spiritual Evidence Society."—G. H. PYNE JONES, Sec., S.S.E.S.

SOUTH DURHAM DISTRICT.—On Sunday, January 27, the Quarterly Meeting of the above Society will be held in the Temperance Hall, Gurney Villa, in the afternoon at 2 p.m. In the evening at 6, a public meeting will be held. Addresses will be given by Messrs. Dunn, Hills, Eales, Lupton, Mensforth, and other friends. All are kindly invited to attend. A collection at the close to go to Harmonium Fund.—J. DUNN, Sec.

A friend of mine having an excellent pipe organ (portable) suitable either for church, school, hall, or parlour, wishes to dispose of it immediately, as owner is on the eve of departure for America. The instrument is well worth £30; owner will take £20. This is a genuine bargain. Apply at once to W. J. Colville, 4, Waterloo Road, Manchester.

BETTON.—On the last two Sundays, Mr. W. Westgarth and Mr. J. Livingstone delivered excellent addresses.

THE GRAND CONCERT AT NEUMEYER HALL ON THURSDAY EVENING.

The arrangements for this event are about complete. A full programme of high-class music will be rendered by efficient artists. An agreeable feature will be an instrumental quartette by Miss Pickering and friends. Mrs. Weldon will undoubtedly be present, and other names on the announcement are a guarantee of an excellent evening's refined amusement.

But a further feature must be alluded to. It will be a Spiritual meeting of no ordinary interest. A.T.T.P. has, with greatest kindness, consented to preside. This gives character to the motive of the meeting. Mr. W. J. Colville is to be the guest, and one more worthy it would be difficult to choose. He has the happy knack of making universal friendships, so that no meeting with which he is associated can be of a cliquish nature. Though we, as one phase of his connection, are making all effort to tender him a hearty greeting, yet there are others quite as enthusiastic in the same direction.

Mr. Colville made his first public appearance at Doughty Hall, and he worked for a long time continuously in London. For several years he has been in America, and hence is advertised in some parts as the "American orator, poet, and controversialist," names which his abilities unquestionably entitle him to. But he is not the less respected that he is one of ourselves, and earned his first laurels in our midst.

Many will be glad to meet him again; and in addition to personal interest, he claims a fraternal recognition from the friends of progress, on account of his assiduity in carrying the truths of Spiritualism into fresh quarters. In this feeling many in the provinces will heartily join us; and if any of our country friends can be present, they will receive a warm welcome from London friends on that occasion.

Let this meeting be a grand gathering of London Spiritualists, such as it has for long been impossible to attain. The particulars may be seen on our back page, so that we need not repeat them here. The five shilling tickets are going off well, so that those who desire a front place would do well to apply at once.

MR. OXLEY'S LAST CHAPTER.

HOW OSIRIANITY BECAME CHRISTIANITY.

The first portion of the concluding and most important section of Mr. Oxley's work on "Egypt" has been at our disposal for some time. But we have thought it best not to hurry the work through. The task is gigantic, and is more the work of years than of weeks. Possibly at best it is only a good beginning; as the work can be prosecuted in the years to come. It is a work that every student of Ecclesiastical history has felt the need of. The origin of the Christian sect has ever been in an unsatisfactory state. No Christian has been able to set it right, for to do so would have been an act of Sectarian suicide. Their sole interest has been to hide the truth, and keep men's minds in the old groove.

Now, in this work, we join with Mr. Oxley in the glorious avowal, that is not iconoclastic, sceptical, or destructive in any sense. The object is to establish truth, not to throw it down; to remove impediments to belief, not to cause unbelief; to restore, not to destroy. The Spiritual germ will be sacredly handled, while the history of the symbols by which it has been represented and misrepresented will be carefully traced.

None but the Spiritualist can do this. He has no mundane leanings to thwart his quest. He holds on to the inner principle and never becomes negative. He works for his own enlightenment with humility and diligence, as well as for the instruction of others. These are noble motives, however far short of absolute perfection the performance may fall. They are such as to elicit the kindly sympathy and co-operation of all Spiritual Students. Though we do not know how Mr. Oxley will treat his theme, yet we feel, from what has been already done, that the closing portion of the work will be the gem of the whole.

A series of illustrative engravings is in preparation, one being a facsimile of the List of Egyptian Kings, from the Tablet of Abydos. These examples of Egyptian history place the reader in an independent position, and enable him to realize the actual truth of the facts advanced.

The opening article will be illustrated with an engraving from the history of the Egyptian Saviour Sun-Gods. These pictures are actual representations of the stone scriptures of thousands of years ago.

It will be best to defer the publication of the new chapter

till Friday, February 8. It will possibly run through five or six weeks' issues. As there are a large number of intelligent minds who are looking eagerly for information of this kind, we would suggest to our friends that a special effort be made to give wide circulation to the *MEDIUM*. By a systematic attempt many permanent readers might be obtained. All free-thinking minds would eagerly read this exposition, and it would be the means of reconciling their minds to spiritual verities which they now ignore.

We will place no impediment in the way of this extensive circulation. For the sum of five shillings we will send per rail 120 copies of any one week, carriage extra. Instead of spending money and effort in the usual way, spiritual workers would do well to give this method a turn.

In smaller parcels we will send 30 copies per rail carriage paid, for half-a-crown, or eleven copies per parcels post for one shilling. We hope to see a united effort in this work; which may do much to permanently strengthen the Cause, by introducing to it independent and truth-loving minds.

We will be glad to receive orders at once, that we may report progress next week, when we hope to definitely announce the appearance of the final chapter.

APHORISMS.

Conscience is the reformer of our passions and the instructor of our souls.

The most noble pleasure is the consciousness of noble deeds. The serene reflection on the past of a well employed life, accompanied by no repentance, is the highest delight.

Conscience is incorruptible. Shut yourself up in any place you like—it accompanies you. It does not sleep, it does not depart, and what is most important—it has a divine memory.

Ceremonies have been invented to give a varnish to false deeds, hollow welcomes, and forced benefices, but where true friendship is, there is no need of them.

Nature of itself is a dead letter. The spirit must breathe on it and animate it.

Anger begins with folly and ends always with repentance. It is a short act of fury.

J. L. HANAU.

EDINBURGH.—On Sunday, January 20, at St. Cuthbert's Church, the Rev. J. Macgregor, D.D., gave a lecture under the auspices of the Y. M. C. A., on the subject of "Pagan and other theories of a future life." The building, which is capable of holding 3000 persons, was crowded to excess. After singing the Old Hundredth Psalm, reading a short portion of St. John's Gospel, and a short invocation, the Rev. Lecturer proceeded to descant on the universality of the belief in a future life among all the races of mankind, but whether among the North American Indians or the aborigines of Australia, it was greatly associated with the imaginations of unenlightened men, and was very much the reflex of the present life. Reference was made to the ancient Egyptians, who, with all their slavery, had failed to obliterate the fear of death, immortality of the soul, and the resurrection of the dead. Reference was also made to the doctrine of the transmigration of souls, the religion of the ancient Romans and Greeks, and coming down to our own day, and the teachings of John Stuart Mill, he thought that some of the ancients had far higher conceptions of God and immortality than many at the present day. But for the last 1800 years there was nothing that met the wearying of humanity like the teachings of those of old, viz., Jesus and the resurrection; and he could assure those present, that if they only came there just to pass an idle hour, and were not prepared to go out into the world on behalf of God and immortality, that Persians and Greeks would rise up in the day of Judgment and condemn them; while multitudes of pagans all the world over would sit down with Abraham, and Isaac, and Jacob, they would find themselves in outer darkness. When it is remembered that in addition to 3000 inside the building many were unable to gain admittance, the interest in the subject may be imagined. Notwithstanding the Doctor's great faith in his "Jesus and the Resurrection," it evidently does not satisfy the public mind, or there would not be so great a desire to know what the "Pagans" had to say: they did not build their immortality on the resurrection of one man; they had a far wider basis, which the mind of to-day eagerly covets; witness the great meeting now reported on.—COR.

MARYLEBONE: 52, Bell Street.—On Sunday, the 20th, the subject chosen by the opener was, "Spiritualism and Reform." It was shown that Spiritualism, giving new views of God, the Bible, and man, was effecting a mighty religious reform; that inspiration, like miracles, was confined to no age and no race of men, also that repentance must be lived, not merely felt; and it was pointed out that a "thus far and no farther," exists not for the Spiritualist if intelligent and honest—of any human authority, whether in social progress, religion, or science. In opposition it was argued that no reliability is to be placed on "theological" communications by spirits; bands of spirits being united in promulgating their own notions conceived in earth-life, their testimony being chiefly valuable as proving the continued existence of man.—C. DELORME.

BUDDHIST MONUMENTS.

A TRAVELLER'S NOTES IN JAPAN.

[Correspondence of the "Kansas City Journal."]

NIKKO, JAPAN, NOV. 12.—This place is indeed a spot which has enjoyed the special favour of heaven, and this charming yadoya, where I am now stopping, may fitly be termed a Japanese idyl. It is more than a Japanese idyl, for here the way-faring foreigner encounters chairs, tables, and a sort of half-breed diet, which are specially enjoyable after the temporary sojourn in places where you are deprived of all these emblems of civilization.

Every week brings some party of foreigners here, and Suzuki, the landlord, is very anxious to get a reputation for courteous and civilized hospitality. The village itself consists of one long street, like most of the Japanese cities, along the middle and sides of which course streams of water, for the street is a steady inoline.

Japan is, in general, very meagrely supplied with the aqueous fluid, and it is not safe to drink the liquid, such as it is, until it has been filtered and boiled. But Nikko is a conspicuous exception. The thousand mountain torrents which rush and thunder and sparkle on their way down this matchless valley are, without exception, the purest, most picturesque streams I have ever seen. Now they are as fleecy white as milk, from tumbling over the ragged rocks; and now they are so clear, even in their deepest pools, that you can read the bottom as if it were a book.

October is, I am more and more convinced, pre-eminently the month of all the year for visiting Japan. This island, Nippon—as the natives call it—bears a pretentious name; but none too pretentious, according to the verdict of all tourists; for it is coming to be recognised as one of the fairest spots on earth. If Japan is a lovely garden, Nikko is its most precious jewel. Here is scenery at once almost as savage as that of Colorado, and yet clad with a detailed beauty which makes me tremble for the reputation of some of our most favoured American landscapes. Here are bamboos, cryptomerias, azaleas, camelias, rhododendrons, mountain ashes, wisterias, deutzias, cyclamens, and many other types of vegetation of which America knows nothing; and here—must I write it?—are glorious maple tints which should bring the flush of envy to our own most cherished favorites; and even then I know not if comparison would be possible. All day and all night the low boom of the Daiyagawa echoes through this enchanted valley. Every day enhances the charm of the place, and I could almost wish to live here always. The mountain peaks look different with each successive day—the clouds that nestle about their tops revelling in the new and fantastic shapes which they are able to assume from day to day.

But I have other things to describe of importance—the miracles of human handicraft and engineering here;—and the magnitude of the task warns me that I must proceed to it at once.

It took me a whole day to walk through the magnificent avenues of this Royal Cemetery and religious Mecca, and even then I had only inspected in a superficial way the most prominent objects of interest. Emerging from the main street of the elongated village, I crossed the Daiyagawa on a bridge parallel and close to the celebrated Sacred Bridge. The latter is a plain red lacquered structure, set upon granite abutments of strange construction. It was closed by heavy gates at either end, and I did not consider it wise to tempt the natives by trying to pass over it. I feared their wrath more than that of heaven. At the further mouth of this bridge the various avenues converge, any one of which may be taken and followed with profit. They are provided under foot with stone ledges, which are close together, or the reverse, as the ascent is sharp or gradual, and are flanked on either side by massive retaining walls.

Above bend the mighty cryptomerias, completely hiding the blue of heaven, and surrounding all the contents of the grounds with a gloom so profound that luxuriant mosses and ferns accumulated everywhere. Taking one of the main boulevards I soon reached an enclosure which I had the audacity to enter, although I could not read the Chinese inscriptions over the portal. Inside were various small temples and store houses, and centrally located was a pretty Japanese garden, with fountains, lakelets and statuary, in the midst of which stood a very large temple of the Japanese order. This latter institution I found to be the "Sambutsudo," or hall of the three Buddhas. It was a large rectangular parallelogram, nearly square, painted red, and built with "double decks."

It was an agreeable relief to see paint, after so long an experience with natural wood and rough plaster. I had almost begun to think paint was unknown in Japan, but here was that which had been applied two and a half centuries ago; and it was as fresh apparently in most places as when at first put on. I suppose this is due partly to the very superior quality of the paint used, and partly to favourable climatic influences. The colour chosen, a dull red, was also a happy exercise of native taste; for in their setting of dark green conifers, the temples look very attractive.

The interior of this temple was a revelation to me. Such curtains embossed with gold, such silks embroidered with delicate hues, such arabesques, such cords and tassels, and withal such miracles in lacquer work, I had not thought to be among the accomplishments of this "heathen" nation. Here was oriental magnificence. Poverty stricken Japan of to-day cannot afford to reproduce these temple splendours, and I am inclined to doubt if, after so long a national lethargy, even the ability to fashion such beauties lingers with the people. In the days when these things were wrought every resource was at the command of the builders. Artists, sculptors and painters all laboured with the sole aim of immortalizing their names. Each man had just one thing which he did, but he knew how to do that one thing to perfection. One man furnished lotuses, another chrysanthemums, a third some other sacred emblem. The people were buoyed up in their work by that superstition which still controls much of the population, especially to the north; but they were still more inspired by the controlling authority of a government which had not yet received an impulse in the direction of civilization. Doubtless the present struggle is infinitely better for the race, but there is something in the splendours of the old feudal regime which charms and fascinates. And all this glory was being wrought out independent of other nations, the people of this island and foreign powers mutually esteeming each other barbarians.

Removing my shoes I stepped across the threshold, where a Shinto priest met me and indicated that a fee of three sen would be acceptable. This was moderate, and as I paid it I thought an era of cheap prices had set in. It was indeed so, but what was gained in the smallness of the sum was made up, as I afterwards found to my grief, in the number of opportunities extended for disbursing. It was five sen here, twelve there and eighteen somewhere else, until I began to fear that this was another case of the temples being converted into dens of thieves. There were also huge contribution boxes of iron in front of every door and in every lobby for the reception of voluntary offerings. Some of these boxes were as much as four feet long by two wide and two deep, and weighed 150 pounds, I should judge. Besides this, in many places the floor would be covered with coins cast there by passing devotees, most of them being of the value of one-tenth of a cent. I believe there is nothing in geographical location which governs this matter of microscopic religious offerings.

I can calmly say also that I do not think the State Religion of Japan will experience any marked prosperity in view of the voluntary offerings which I made.

The priest then drew aside a superb curtain embroidered with gold, and led me into the holy of holies. Here was the Buddhist paraphernalia intact, and lavishly gorgeous it was, if not altogether attractive to an educated taste. There were the three Buddhas all in gold seated on magnificent lotus blossoms overlaid heavily with gold foil. The blossoms must have been six feet in diameter.

It was hard to tell which was the most heathenish looking of the three deities—the Thousand Handed Kwannon, the Horse Headed Kwannon or the Amida Niorai; though be it said, none of the images were at all repulsive. The great inconvenience was lack of proper light with which to survey the images closely. There were no candles burning, and no skylight above. The natives will do foreigners a favour if they will put in the electric lights at an early opportunity. Heating apparatus would also be an inestimable advantage on damp days.

I shall not even enumerate the myriad bells, gongs, sacred musical instruments, vases of chrysanthemums and lotuses, bronze turtles, storks, candelabra, heathen scriptures, wall hangings, tapestries and numerous other features of the temple's furnishing. There were not hundreds, but thousands of minute trappings, every one of which possessed meaning, and was perhaps connected with romantic superstitions. Neither shall I attempt even to mention the scores of wonderful temples, courts, oratories, storehouses, etc., that greeted the eye whichever way I turned. I will simply select a few representative objects which caught my attention as I drifted hither and thither.

Passing out of this hall, we passed a splendid cylindrical copper column forty-two feet high, one of six in the island, and found myself in the main avenue. I was anxious to visit the tombs of the Shoguns, Iyeyasu and Iyemitsu, which I had heard described as the most grandly imposing private sepulchres in the world; so I pressed on toward the historical spots. Passing under a granite torii or shinto archway, erected by means of marvellous engineering in 1618, I found myself in a court full of novel monuments. On the left was a five-storied pagoda 104 feet high and eighteen feet square, which received a half hour's study. Everything was solid and imposing, but clad with that modest simplicity which is characteristic of Japanese taste in all matters.

Washing my hands in holy water, I removed my shoes again, preparatory to entering the Niyo Mon, or Gate of the Two Kings. This gate and the walls of the enclosure beyond contained some of the most elaborate carvings and gildings in the empire. Within were granite lanterns five or six feet high, and bronze candelabra, the gifts of various native and foreign princes who wanted to pay their tributes to the memory of Japan's greatest rulers, Iyeyasu, the first Tycoon or Shogun,

and Iyemitsu, the third. I suppose it would be customary to insert at this point a mild treatise on the political past of Japan, tracing the rise and fall of the Shogunate—the explosion of that strange fiction of spiritual and temporal sovereignty co-operating in a dual government. The reader is referred for this to try one of a dozen works which handle the subject adequately. The present subject has simply to do with the anomalous pomp attaching to the final resting places of these two distinguished men, a pomp in keeping with the style of living affected by the Shoguns, but in sharp contrast with the simplicity which has always been characteristic of the mikados.

Turning to the right I paused a moment before the Temple of the Sacred Dances. On a polished lacquered floor sat a priestess robed in white from her head dress to her stockings. She was painted and powdered to a painful extent, and wore the most mournful expression, I think, that I ever saw. It was cold, and the lacquered floor must have been anything but comfortable. There this priestess is in the habit of sitting all alone, day after day, with no one to speak to her from morning till night—a most unwholesome life, I am sure. She coughed pitifully, and looked the picture of physical and mental misery.

I tossed the equivalent of one cent and eight mills upon the floor, and wearily rising, she went through with the sacred dance. Now, I thought, I shall see some startling pirouetting, a most unreligious performance. That inference was incorrect. The exercise through which she went was as mournfully solemn as the little priestess herself. Every movement was dignity of an order more spiritual than I had thought possible. Bowing her head several times dejectedly, she poised a rod of sacred bells above it, the while wearing a delicate white Japanese fan in her other hand. Then she commenced a slow but graceful march about the room in a small circle, the polished floor acting as a perfect mirror to reflect her every gesture. The exercise lasted only a few minutes. Every motion was slow, measured, and weighty with dignity. There was no accompaniment save the jingling of the bells, and even that ceased as with bowed head and closed eyes the little priestess sank slowly in a heap upon the floor again.

Strangely impressed with the exhibition, I hurried on to the foot of a magnificent flight of stone steps which lead up the hillside. Sleepy-looking priests passed us through the massive gate, and we began the ascent. This masonry was worthy of no less admiration than the temple appointments. On either side was a retaining wall, about waist high within, and twice as high on the outer edges, owing to the elevation of the steps proper from the ground. The whole was overgrown with moss of the brightest green, which lent, with the aid of the souging cryptomerias that towered on either side to a dizzy height, an impression of melancholy grandeur to the remarkable scene which I have never experienced while visiting any other locality.

There were about 200 steps in all; but the occasional landings and turns made the ascent seem doubly long. At the top were more gates, a torii, an oratory, and lastly a costume vault containing all the costly robes, armour and swords belonging to Iyeyasu during his whole life. This vault was sealed, and so I was not permitted to gaze upon its gorgeous, though time-eaten contents. Through a massive bronze gate, which is locked to all tourists, I could now see the magnificent tomb.

It was a bronze urn, rendered light coloured by the liberal administration of gold, of the size of a barrel in girth, but not so deep, surrounded by a massive canopy of the same light bronze. The whole sepulchre rested upon a spacious granite foundation, surrounded by a stone balustrade.

Here, in this urn, in a sitting attitude, the mighty Iyeyasu had squatted for two centuries and a half. The spot was hidden from the gaze of man, save as an occasional tourist is escorted thither, to survey this grand Oriental mausoleum, in its wild mountain solitude.

I was piloted about by an aged Shinto priest, robed in white. There were no armed guards about, and the entire vast premises are under the charge of a mere handful of priests. A few years ago, before the Shinto faith displaced Buddhism as the State Religion, these walks were thronged with Buddhist priests, and there were imposing festivals in honour of that religion which Edwin Arnold exalts as the "Light of Asia."

Now all this ceremony is abrogated. The Buddhist furniture of the temples of Iyeyasu has been carried away, and instead is the simplicity of the colourless Shinto faith, the oldest religion of Japan. The change has been effected with liberal consideration for the disestablished religion, for it must be remembered that the latter is still the religion of the mass of the people. The Buddhism which Edwin Arnold so pleasantly describes is not the Buddhism of Japan. The latter, although it has not imposed any monstrous deeds upon the people, as some other heathenisms do, has nevertheless, been a clog upon their progress.

If there should ever be a great war between China and Japan, —and the two peoples do not love each other very much—I suppose the Chinese would take pleasure in despoiling these marvellous temples and tombs. The Chinese have a reputation for the careless handling of even the most valuable things at such

a time. If they should raze these ancient works, it would be a most stupendous vandalism, one which all the civilized nations on the globe ought to resent as a robbery of the world.

Descending the steps I passed down another long avenue, and stood among the temples that cluster about the foot of the granite staircase leading up to Iyemitsu's tomb. Here the Buddhist paraphernalia was undisturbed, and the glitter of gold, lacquer and tinted woods soon wearied the eye.

Here, also, were unnatural monsters of more than life size, before which stood timorous pagans, casting their prayer wads at the image in the hope that it might adhere, thus betokening favourable attention to their petitions. Here was a chance to divine the future, and taking pencil and paper, I proceeded to write as follows: "Will I accomplish my round the world journey without accident to myself or friend?"

Rolling this question into a wad, and then salivating it, I raised my arm and was about to cast the spitball at a specially ferocious looking Buddha with distorted legs and a green face, when my arm was arrested. It was by two friends who had come up in time to gather my intention and interfere with the execution of my plan. Said they:—

"Don't do it. There is nothing whatever in it, but don't do anything which may afterwards mar your pleasure in the trip. You cannot will to forget the fact if the result were unfavourable, and the occasional remembrance of it may annoy you." So I did not test the facts. I have all confidence to believe that the wad would have adhered to the idol, but the experiment was never actually made.

Iyemitsu's tomb proved a second edition of that of his distinguished grandfather, with some minor variations. Surfeited at length with wonders, I walked slowly back to the hotel, just as the temple gongs and bells were booming out the hour of 6 o'clock. These bells are curious to an American. All Japanese bells are sounded by means of some sort of a hammer from without. This is true even of firebells. The bells about the temples are located in isolated belfries upon the ground. It is a mystery how the massive wooden frameworks were put together. Priests ring out the hours by pulling ropes which sway a heavy suspended beam until it comes against the huge metal cup.

EMILE.

PROGRESS OF SPIRITUAL WORK.

MR. COLVILLE AT WORK.

Mr. W. J. Colville has been lecturing to very large and enthusiastic audiences in Barrow-in-Furness, Accrington, Manchester, and Oldham, since we last made allusion to his work in our columns. The "Barrow Times" has reported in full a poem on "Contentment," and has also given a lengthy and complimentary report of the lecture delivered on Monday, January 14, which it describes as a "remarkably fluent, subtle, and able speech." The "Barrow Times" gives an excellent notice of the three consecutive lectures, delivered January 14, 15, and 16. The one on "The Soul," given January 16, it speaks of in highly eulogistic terms, characterizing the oration as "a masterpiece of eloquence and logic." It also speaks in glowing terms of the poems which were given at the close. It is, indeed, encouraging to find that now-a-days, when the philosophy of Spiritualism is ably presented, the public press treats it, in many instances, as fairly as it treats any other subject. The "Barrow News" does not attempt to call in question the fact of inspiration, but frankly admits that the control of Mr. Colville is evidently "a master mind." Mr. and Mrs. Walmsley, who are most earnest and industrious Spiritualists, deserve great credit and many thanks for the efficient arrangements made by them for securing the unqualified success attending Mr. Colville's visit.

Thursday and Friday, January 17 and 18, Mr. Colville spoke in Accrington, where the Unitarian School Room, a large room seating over 400 people, was much too small to accommodate the large audience which sought admission. In this place also the Press has been very fair in its notices, and we cannot doubt but much good has resulted from the large and influential gatherings convened under the management of our old friend and zealous co-worker, Mr. Burrell.

On Thursday evening the subject, chosen by the audience, was: "Has man a soul, and, if so, where does it go on the death of the body?" On this subject Mr. Colville spoke with great eloquence, from a quarter to eight to a quarter past nine, stating that the soul constituted the individuality of man, and that on the death of the body it went to whatever place the person's previous actions and sympathy had rendered it most in harmony with, but that ultimately all souls would see God.—At the close of the address a number of questions were asked and answered, after which Mr. Colville gave a long poem on three subjects: "Inspiration," "The Strike," and the quotation—"There is a divinity that shapes our ends, rough hew them how we will." These had been suggested by separate persons, but he volunteered to treat the whole of them. Both Mr. Colville's address and poems gave great satisfaction to all present.

On Friday evening the subject was, "What benefit does the Christian derive from the death of Christ?" Mr. Colville said

If we should discover that God has never left Himself without witness; that there is such a thing as unity of religion, that all religions have one common source, then we shall have larger views of God than the orthodox Jew and Gentile, as all thoughts of a limited God pass away, and we regard God as a universal Parent, and Father of all, and Jesus as the unfoldment of God to the world and the proclaimer of goodness. The Christian must desire no more and no less benefit than anyone else from the death of Christ. The salvation was his one thousand eight hundred years ago, and nothing he did would alter that fact. The question was not—What did one believe concerning a teacher, but what did he do for the world, and as every historic event has already moulded society to the greatest extent possible, they maintained that the work Christ did in the world was a purely historical work, so far as personality was concerned. Mr. Colville went on and argued the question at great length, and, on concluding, was loudly applauded. Subjects for a poem being asked for, "Shakespeare" was ultimately selected, and Mr. Colville gave one of great length, and one critically appreciative of the dramatist's works.

Mr. Colville's visit has caused not a little stir amongst the opponents of Spiritualism, and his lectures have been highly appreciated, even by the most sceptical. His fervid eloquence cannot fail to have done great service to the Cause of Spiritualism in Accrington.

On Sunday, January 20, Mr. Colville delivered two orations in Co-operative Hall, Manchester, when the audiences were large and appreciative, and largely composed of enquirers and strangers. The music was very ably rendered by Miss Jeffery and Mr. Colville. The afternoon lecture was on "Evolution." The speaker paid a high compliment to Darwin, and then went on to show that evolution, meaning unfoldment, was necessarily the effect, while involution was the cause. In the evening the audience chose: "Is man a free agent, and what is his condition after death as a moral being?" The knotty problem of free agency is solved by the guides of Mr. Colville, by designating freedom an attribute of will, and by the further declaration that freedom is limited by strength and knowledge. We are necessarily the creatures of all that is stronger and wiser than ourselves, so if we crave liberty we must develop spiritual strength, and acquire the wisdom which, when conjoined with love, can conquer all things. Several questions were answered after the lecture, and a poem improvised on "Gladstone and his mission."

Monday, January 21, Mr. Colville spoke to a large and attentive audience in Oldham.

WORK IN LEEDS.

Spiritualism is the development of man's spiritual nature; it is in other words, the manifestation and exercise of the wonderful powers and attributes, that latently exist in the immortal human spirit. Certain conditions are, however, usually necessary for the realization of those manifestations and spiritual results. No Spiritualist expects to obtain results any further than conditions are supplied; and the most successful worker is he who best understands and most diligently and systematically cultivates the required "conditions."

Those conditions are, of course, of a purely spiritual character; in other words, the spiritual condition and character of persons determines the nature of the results. It is not a question of material arrangement, for no material arrangement can in any case produce a spiritual result. I have found in every case, that the spiritual influence of the meeting determined with perfect mathematical precision the nature of the phenomenal results. Hence Spiritualists have an infallible criterion to guide them in their experience and work.

At the meeting on Sunday week we announced a spiritual meeting or circle, to be held on the following evening for devotional exercise and development of spiritual gifts. That circle—the first of the kind conducted by me in this town—consisted of some thirty persons; and in its spiritual character and results realized my highest ideal. I have never realized a more satisfactory meeting at any time.

The spiritual influence was extremely good, being so maintained during the two hours of the meeting, and as I have invariably found to be the case when such an influence prevails, the manifestations of mediumship were beautifully varied and harmonious. I noticed in this meeting that there was a large amount of inopient mediumistic power and susceptibility amongst the people, and much useful work was there done by the mediums. There is plenty of spiritual fire latent amongst the people here, it only needs to be fanned and kindled into a blaze, and we are confident that the present effort on the part of the invisible powers, will result in a grand spiritual revival; the kindling of a blaze which will make its influence felt throughout the town and neighbourhood.

Another meeting was held on Thursday evening, at which there were forty or more present; which large numbers indicate the vitality and interest which exist. This meeting was also enjoyable, and included some beautiful manifestations of mediumship.

During the week I witnessed a good deal of excellent mediumship in various private circles, in fact, mediumship really abounds amongst the people here.

The Sunday meetings were again crowded, many strangers being attracted to the movement. The speaker for the day was Mr. Armitage, of Batley Carr, an able and interesting trance medium. I had the pleasure of presiding over the services, and in enjoying an intellectual treat of no ordinary kind. The control at each service invited subjects; those suggested in the afternoon being, "The white-robed multitude;" "What do spirits positively know concerning God?" and "Are the teachings of Spiritualism in harmony with those of Jesus?" In the evening, "The Spiritual Spheres;" "What is true Religion?" and "The Universal Flood, what light can you throw upon it?" The whole of these subjects were dealt with in a masterly and comprehensive manner, and unqualified satisfaction was given. Following this meeting came another, more select, at which the spirits did much work through several mediums.

During the week an important step was taken by the society, viz., the taking of a meeting room, which will contain about three times as many people as the present one. The new room is situated in Albion Street,—close to the other, but far more prominent, yet being removed from the street by an easy flight of stairs; and secluded from the thoroughfare, it is admirably adapted for the work. As a temporary step in advance, the Society could scarcely have found a more suitable place. The room has never yet been used for any purpose; hence it will be consecrated to the holy Cause of Spiritualism, and it is proposed to open it on the first Sunday in February, it having to be furnished, etc., in the meantime.

We shall be having a great treat during the present week, Mrs. Britten having consented to pay a visit to Leeds and speak in the room, on her way home to Manchester. Thus our Cause keeps marching onward.

OMEGA.

PLYMOUTH: Richmond Hall, Richmond Street.—Sunday morning, several strangers present, Mr. Burt was the speaker. Afternoon: circle, well attended, several strangers present, not the same who attended in the morning; about 50 persons present. The writer presided on both occasions. In the evening at 6.30, the guides of our much esteemed brother, J. Paynter, gave a splendid oration, completely carrying the audience with them—the subject being "Salvation"—with sound logic. They pointed out the fallacies contained in the Orthodox notion of Salvation. We all felt truly refreshed. Like our brethren of old, we were led to exclaim "tis good to be here." We do hope our brother will more frequently address us.—Z. E. WILLIAMS.

BARROW.—Mr. Walsley writes:—"We have had glorious meetings. Mr. Colville's visit has been a grand success, and given the Cause a great lift. He is the talk of the people who have heard him. We like him both as a man and a medium. We expect to have him again before he leaves England."

MEETINGS, SUNDAY, JANUARY 27th, 1884.

LONDON.

EDGEWARE ROAD.—52, Bell Street, at 7, Mr. J. Hooker: "Christianity and Spiritualism."

MARYLEBONE 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, Lifford Road, Wednesday, at 8, Mr. Towns.

PROVINCES.

BARROW-IN-FURNESS.—75, Buccleuch Street, at 6.30.

BATLEY CARR.—Town Street, 6.30 p.m.: Mr. Hepworth.

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

HELPER.—Lecture Room, Brookside, at 10.30 and 6.30: Mr. T. Everitt.

BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Mr. Armitage.

BIRMINGHAM.—Oozell Street Board School, 6.30: Mr. Mahoney.

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

BLACKBURN.—Academy of Arts and Sciences, Paradise Lane: at 3 and 6.30.

BOLTON.—H. A. Tovey, 18, Halton St., The Hough.

BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, 2.30 and 6 p.m.: Mr. Collins Briggs.

Wade's Meeting Room, Harker Street, Bowling, at 2.30 and 6 p.m.: Miss Harrison and Local.

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

EXETER.—Oddfellows' Hall Bampfylde Street, at 6.30.

GATESHEAD.—Central Buildings, High Street, 6.30.

GLASGOW.—2, Carlton Place, South Side, at 11.30 and 6.30. Lyceum at 5.

HALIFAX.—Mechanic's Hall, 10.30, 2.30, 6.30. Jan. 28, and 29, at 7.45. Mr. Colville.

HASTON.—Miners' Old Hall, at 5.30, Mr. John Livingstone.

KNIGHTLEY.—Spiritualist Lyceum, East Parade, 2.30, and 6.30: Miss Ratcliffe and Mr. T. Holdsworth.

LEEDS.—Tower Buildings, Woodhouse Lane, 2.30, and 6.30: Mrs. Craven.

LIVERPOOL.—Silver Street Lecture Hall, at 11 and 6.30.

LIVERPOOL.—Rodney Hall, Rodney Street, Mount Pleasant, at 11 a.m., and 6.30 p.m.

Mrs. E. W. Wallis.

MACLESDFIELD.—Spiritualists' Free Church, Paradise Street, at 6.30, Mrs. Rogers.

MANCHESTER.—Gospel Temperance Hall, Tipping Street, Ardwick, 10.30 and 6.30: Mr. R. A. Brown.

Co-operative Hall, Downing Street, at 2.30 and 6.30, Mrs. Britten.

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

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

NEWCASTLE-ON-TYNE.—Weir's Court, at 6.30.

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

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

NORTHINGHAM.—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. R. S. Clarke.

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

SOWERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at 2.30 and 6: Local.

SUNDERLAND.—Albert Rooms, 7, Coronation Street, at 6.30, Mr. F. Walker.

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

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

WEST PALTON.—At Mr. T. Weddle's, 31, Edward Street, at 6 p.m.

BIRMINGHAM: Oozell Street.—Last Sunday evening, January 20th, Miss Allen, of Edgbaston, gave a most interesting address upon "The Atonement," showing the falsity of the orthodox teaching that Christ by his death does away with the consequences of our sin. For the evidence of hundreds of unhappy spirits, who have communicated through mediums, is that they have themselves to atone for the wrong they have done to others, and have to pay even to "the uttermost farthing," as Jesus himself teaches. The large room was fairly filled with a most attentive audience. There is evidently a growing interest in Spiritualism felt in Birmingham. The greatest praise is due to Mr. and Mrs. Groom for the noble way in which they have upheld the Cause, in spite of the deepest discouragement in the past. —COR.

GOSWELL HALL.—Dear Mr. Editor,—Kindly allow me through the medium of your valuable paper, on behalf of the stewards and musical director of our Concert and Ball held in Goswell Hall, January 17th, to return our sincere thanks to those ladies and gentlemen who so kindly took part in the vocal programme; also those who so kindly responded to our call, and by their presence made the evening go pleasant and agreeable. We are extremely sorry that the non-appearance of Mrs. Weldon prevented us giving that completion to the programme we so much desired, and no doubt this was a great disappointment to many of our friends. Yet their patience and kindly sympathy expressed, on behalf of our efforts to make the entertainment a success, will long be cherished in our hearts, and materially encourage and aid us in continuing our lectures in the future, in a spirit of cheerfulness and good feeling to all. The commencement of more lectures will be duly announced with your permission.—Faithfully yours, ALEX. BROWN.

EXETER.—The public work having ceased, after a most arduous pioneering struggle, by our esteemed friend, the Rev. O. Ware, who having left to engage for a time in work at Leeds, a meeting was convened on Sunday last, to which a large number of friends assembled, to consider plans of continuing the public work on a substantial basis. It was unanimously adopted to go forward in the name of "The Free Spiritual Research Society," and the following gentlemen were elected to the various offices: President, J. Page, Esq.; Secretary, Mr. R. Shepherd; Treasurer, Mr. F. Parr; Committee: Messrs. F. Chick, E. Parr, Davis and W. Parr. This new realm of thought was entirely unknown a short time since, and the glorious light has now dawned to the blessing of many in our midst. We are glad to say, the medium having at last seen his way clear to take the public platform, we shall now have, no doubt, the greatest success. The educated class of hearers of position in the city, who have drawn around him in the private circles, speak in terms of no mean order of those gifted oratorical utterances. After the business, an impassioned oration was delivered of over an hour's duration, the subject being, "Human Systems." The audience well knew that such lofty political utterances of reform, characterized by French phrases, could be alone from a mind of wealth. The name was given, and has previously appeared in your pages.—R. SHEPHERD, Sec.

YORKSHIRE DISTRICT SPIRITUALISTS' COMMITTEE.

SPEAKERS FOR THE SUNDAYS IN FEBRUARY.

- BATLEY CARR.**—Town Street, 6 p.m.
3, Mrs. Butterfield. 17, Local.
10, Mrs. Ingham, Kelghley. 24, Mr. Armitage.
Sec.: Mr. Armitage, Stonefield House, Hangingheaton.
- BOWLING.**—Wade's Meeting Room, Harker Street, 2.30 and 6 p.m.
3, Mrs. Ingham and Mr. T. Holdsworth. 17, Mr. Armitage, Batley Carr.
10, Mr. Hepworth, Leeds. 24, Mr. Collins Briggs.
Sec.: Mr. Ludlam Waddington, 22, Leicester Street, Bowling.
- BINGLEY.**—Intelligence Hall, 2.30 and 6 p.m.
3, Miss Musgrave. 17, Mrs. Hollings, Churwell.
10, Mr. Collins Briggs. 24, Mrs. Ingham, Kelghley.
Sec.: Mr. Grunwell, Lighthouse, Ferculiffe, Bingley.
- BRADFORD.**—Spiritualists Church, Walton St., Hall Lane, Wakefield Rd., 2.30 & 6.
3, Mrs. Gregg, Leeds. 17, Mr. Colville, 10.30; 2.30; & 6.
10, Mrs. Butler Skipton. 24, Misses Harrison and Musgrave.
Sec.: Mr. Heap, 23, Sheridan Street.
- OTLEY ROAD.**—Spiritual Lyceum, Oddfellows' Rooms, Otley Rd., Bradford, 2.30 & 6.
3, Mr. Collins Briggs, Bingley. 17, Mrs. Gregg, Leeds.
10, Local. 24, Local.
Sec.: Mr. G. T. Stewart, 68, Butler Street.
- HALIFAX.**—Spiritualist Institution, Peacock Yard, Union Street, 2.30 and 6 p.m.
3, Local. 17, Mrs. Illingworth and Mrs. Bailey.
10, Mrs. Gregg and Mr. J. Blackburn. 24, Mr. Ware.
18, (Monday) Mr. W. J. Colville.
Sec.: Mr. C. Appleyard, 28, Concrete Street, Leamont.
- KEIGHLEY.**—Spiritualist Lyceum, East Parade, 2.30 and 6.30.
3, Mr. Armitage, Batley Carr. 17, Mrs. Ingham & Mrs. Scott.
10, Mrs. Wade & Miss Wilson. 24, Misses Illingworth and Beetham.
19, (Tuesday) Mr. W. J. Colville.
Sec.: Mr. S. Cowling, Marley Street, South Street.
- LEEDS.**—Tower Buildings, Woodhouse Lane, 2.30 and 6.30 p.m.
3, Mr. Ware, Leeds. 17, Mrs. Groom, Birmingham.
10, Mr. Armitage, Batley Carr. 24, Mr. Hepworth, Leeds.
Sec.: Mr. J. C. Flower, 3, Elmwood Row, Crimble Street.
- MORLEY.**—Spiritual Mission Room, Church Street, 6 p.m.
3, Mr. Hepworth, Leeds. 17, Local.
10, Mrs. Butterfield. 24, Mr. T. Holdsworth.
Sec.: Mr. John Robinson, Cross Hill, Beeston, near Leeds.
- SOWERBY BRIDGE.**—Spiritualist Progressive Lyceum, Hollins Lane, 6.30 p.m.
3, Messrs. Scott & Morrell. 17, Swindehurst, Preston.
10, Mr. Brown, Manchester. 24, Local.
Sec.: Mr. Hugh Booth Lyceum Building.

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RULES AND CONDITIONS FOR THE SPIRIT-CIRCLE.

"Desire earnestly spiritual gifts, 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 AS 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 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 raps 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.

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