



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

SPIRITUALISM.

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THE SPIRIT OF SPIRITUALISM; OR, THE BAPTISM OF THE HOLY SPIRIT.

A Discourse delivered through the Mediumship of Mrs. CORA L. V. RICHMOND, at the Kensington Town Hall, Kensington, London, Sunday Evening, May 11th, 1884. WEBSTER GLYNES, Esq., in the Chair.

(Music under the direction of J. C. WARD, Esq.)

The third chapter of Saint Matthew was read by the Chairman, as the Lesson of the evening.

INVOCATION.

Infinite Spirit: Thou God of the Universe; Thou life of all life; Thou source of every bounty and blessing, divine and all potent Soul; unto Thee Thy children turn for ever, away from the falseness, away from the darkness of earth, away from the idolatry of Mammon and of gold, away from the altars whose offerings are insincere, unto the shrine of the spirit. They would turn unto that temple fashioned by Thee, the eternal temple not made with hands, that shrine which Thou alone hast created, the shrine of the Spirit; and there would give their offerings of praise for every gift. Thine are the wonders of the starry heavens; Thine, the glory of the earth, and the vernal beauty of the spring; Thine, the laws whereby every form of being has birth, and Thine the majesty of the moving worlds and systems. O God! Thou who hast fashioned the laws wherewith planets move in their places, and suns and systems obey the mandates of Thy divine will, so also within the kingdom of the Spirit Thy laws are potent. Thy love is omnipotent. We would turn to Thee as to the all-pervading Sun of splendour, around whom we must live and move, for ever harmonious to Thy behest. O God! as Thou hast given to the visible universe the law of force, so unto the realm of the Soul Thou has given the divine ordinance of Love, obedient to its divine command, recognising the strength of its all-potent flame. Thy children would bend before that altar made hallowed by the love of Christ, and the revelations of prophecy; would turn even now in the promise of its continuance unto the Divine Love that giveth for evermore. Is not the unsealed fountain flowing for ever? Is not the voice for ever reaching the hearts of Thy children? Is it not that which winneth every form of worldliness and pride into the bestowing of loving-kindness, the recognising of all beauty and all divinity? O God! Thy children would praise Thee. May each heart bring its tribute of praise, the simplest flower of aspiration, the most humble and lowly thought of thanksgiving; even though there be some that bring the offerings of tears and sorrow that death may have wrought in their lives, Thou, O God, will change those tears to rejoicing; Thy angels will gather them, and form pearls in the crown

of the Spirit. Make blessed this hour unto those who are here present, and sanction with Thy ministering angels the voice that is expressed here this evening. May all turn unto that sacred baptism, not of water, nor yet of human hands; but the baptism of Thy Holy Spirit, as revealed in the word of Christ. Amen.

DISCOURSE.

Mr. Chairman and Friends: In announcing again a series of ministrations in London, after having, perhaps, been absent (in the instrument that we employ) for several years, we still recognise the friends that, eleven years ago, gathered around when those ministrations were first offered to you through the present medium; again, four years ago, those ministrations were continued for a short period of time.

It is our object in this address to offer no phenomenal proof of that which is termed Spiritualism, but to endeavour, if possible, to show that Spiritualism is a growth in the world, by a more interior method than that which appeals merely to the senses. Therefore, we have been aided by a few earnest souls in presenting to you the series of discourses that will be given in this room; the subject for this evening being already announced: "The Spirit of Spiritualism; or, the Baptism of the Holy Spirit."

In the chapter just read by the Chairman, John declares that his baptism is the baptism of water, but that one appears who will baptise with the "Holy Ghost, and with fire." This baptism undoubtedly signified that which Jesus brought in the form of the Holy Spirit. As his ministrations differed from the Mosaic law, so the letter of the Levitical form of worship was to give place to the more interior, or spiritual. Jesus came to announce the *Kingdom of God*, as the *immaterial* kingdom, the kingdom not of earth, but of heaven; not of the body, but of the soul; not the material ceremonies and formulas of man, but the life of heaven, the possession of that which was divine. For such a change the Jews were illy prepared. Even the elect, the Children of Israel, could scarcely discern in this immaterial heaven, this kingdom of the Spirit, that which they sought.

To-day, we do not accuse the Christian world of materialism in the same sense, but it certainly seems as though the age has grown materialistic; and, were Christ to enter St. Paul's or Westminster, announcing the kingdom of the Holy Spirit, there would be few, indeed, to give Him a hearing. If He came without canonical robes, unsanctioned by priest, unrecognised by ecclesiastical power, who would give Him recognition?

The spirit of Christ pervades many lives, but the presence of the Holy Spirit would not be recognised in the form that walked in Galilee nearly two thousand years ago, in the midst of theologies which, perhaps, have become blind to the spirit that Christ brought; in the midst of a materialism that

recognises no force in the universe, save that which matter engenders; no Holy Spirit, no spirit, indeed, whatsoever; a materialism that, building its theories from the external world alone, discovers not the vaster realm of the universe, that is altogether invisible, yet wholly potential in the realm of mind. That realm that governs alike the high and the low, the exalted and the humble, but is not definable by any form of chemical analysis, nor any portion of physical science whatever.

Spiritualism, in the acceptance that it is used to-day, has been considered by the materialist, the phenomenal expression of certain occult, indefinable forces, when recognised at all; or a series of conjurations which are intended to amuse the idle, or dazzle those who are easily bewildered by the marvellous. Unscrupulous minds easily and distinctly ascribe unscrupulous motives to others, and, although astute observers of facts in the material universe, accept them all without questioning, but deny the facts of Spiritualism, and declare that the many thousands of intelligent believers are simply subjects of very clever conjuring. Without investigation, these so declare and assume beforehand that every individual member of the vast body of Spiritualists, is either distinctly an imbecile, or distinctly a knave. Spiritualism has survived assaults and attacks of this kind for thirty-six years, and stands before the world to-day in the assured garb of science and accepted philosophy, and, therefore, it is no portion of the object of these meetings to declare the proofs concerning those facts. They are before you: every individual can avail him or herself of the opportunity of investigation! But is this all? Phenomenal Spiritualism is recognised as a fact; what does it mean? Unquestionably when mathematics is available to teach you the distances of the planets, to prepare you for the system of astronomy, mathematics has, in itself, neither life nor motion; and when you walk with the astronomer, in your mind, among the galaxy of stars that prevail in the heavens, and discover the wonders of their influence on one another, it is not sufficient to know that they are there, their influence upon each other, their influence upon the earth, and how they are associated together in the grand systems of planetary movement, and how in the great surpassing cycles each world is interblent with the other, and how the remotest sun is voiced unto the most distant planets that speak to each other across the spaces; this you would know.

Astronomy does not pause simply with mathematical methods, but the whole destinies of systems with their forms, must be solved by this power some time in the distant future. Nor is it enough for spirit merely to know that life exists. It is indeed a great step, for you live in a world to-day, wherein some portion of human minds immediately deny the existence of spirit, either embodied or disembodied, and declares that there is no realm of mind save that which is the distinct product of matter, taking you to the extreme verge of material science, then leave you there, to find your way as best you can, through infinitesimal labyrinths of atom, molecule, protoplasm, primordial cell, and every term of matter; but there you die—the end is annihilation. Unto these, Spiritualism offers the facts of the existence of the spirit separate from the physical organism of earth, and, therefore, it is most valuable.

Unto one who believes in immortal life, who already recognises the voice of the Holy Spirit, and the baptism that Christ revealed, Spiritualism may not convey the message of immortal life, but it conveys a tender and added revelation, that between the uttermost heaven of the theologian, and your present abiding place, across that silent stream called death, an archway has been reared by your angel friends, bearing back to you the message of immortal life, and the consciousness of the communion with the departed.

Say what you will, though religious belief conveys evidence of individual salvation, it does not span the immediate separation that lies between you and those who are summoned by the white angel of death. Though you sing the hymns breathing of ministering spirits; though guardian angels are believed in, and taught in the canonical writings of the Church; though the Communion of Saints is especially enjoined, at the same time the voice that is heard beyond this shadow of death, the form that reveals the face of your beloved one, is not a familiar thing in the experience even of the most devout Christian.

When, therefore, Spiritualism declares that this space is bridged over, this interval between your present state and the kingdom of heaven is spanned by continued ministrations, and that the realm has been revealed that lies between the

outermost and innermost of being, and between the more celestial state, and that that realm is inhabited by the departed friends, who are all ministering spirits, it is acceptable even to the devout Christian, provided the fear of evil can be put aside from his or her mind. Of course, this can only come by experience, and by the knowledge that everything is permitted by Deity, that tends to exalt, uplift, and strengthen the divinest affections of humanity; and that, therefore, it is not indeed a denial, but rather a confirmation, of all religious revelation that the doorway of inspiration is once more open; and that men and women hold converse with spiritual beings.

But, as we have said before, if the mere fact of spiritual communion were not enough to challenge the attention, both of the theologian and materialist, there is that within it which challenges the attention of all. We mean by this the perpetual consciousness of existence. That must arise from every mind having aspiration to that which is highest and best from within the soul unto whatever souls exist in the kingdoms of life. This *spirit of Spiritualism*, dear friends, you are entering upon now.

It does not require a single human life thirty-five years to reach to full maturity. The infant Spiritualism in its material aspect, has been in the world thirty-six years (in the modern acceptance of that word); it is time to pass from the state of mere physical infancy and mental training to the bestowal of divine spirituality. There has been material fact sufficient to give its young life full vigour and power of manhood. It has been tested in every form of physical and intellectual gymnastics that human invention could possibly devise, for it has not been an easily accepted fact. There is doubtless not an individual Spiritualist in this room who did not fight the evidence inch by inch, and challenge the power as is approached to produce fresh evidence every day, of being that which it claimed, *a voice* from the other world.

Spiritualists instead of being the most credulous of human beings are chosen from those who are notably the most sceptical, and without, perhaps, having any faith to begin with, have had their faith grounded and built up day by day and hour by hour by distinct evidences, any one of which would suffice in material science to set the mind off on a series of questions that would not be explained by a scientific fact in the world. But so stubborn is the human mind, so devoted in its external divergence from intuitive knowledge, that it has become a valuable thing that in the thirty-six years of the existence of phenomenal Spiritualism, a sufficient number of facts have been collected to prove ten times over any science that is in the world to-day, a larger number of facts than astronomy can boast, a larger number than geology or chemistry ever possessed.

In many materialistic speculations, claimed as scientific, there is not the least thread of evidence to prove them, compared with what any Spiritualist can offer for the evidence of his knowledge. Then this being true, the world has a right to expect something, that the full-grown manhood of life, having been tested physically and intellectually, should now yield unto the earth its spiritual possessions; that having a voice, and having strength to attest that voice, it shall not only give in the form of sign and token, the evidence of its power, but that other realm that lies beyond the senses shall be more and more revealed.

An agnostic said to us not long ago, "What higher inducements does Spiritualism offer men and women to lead goodly lives than is offered by the ordinary association of human beings?" We answered: The ordinary association of human beings is materialistic and selfish, without the religious element, which the agnostic does not recognise, for if he declares that human beings associate together in moral and spiritual equity, and in social harmony, it is because of that which Spiritualism recognises innate in every human being; namely, the spirit of man.

Force meets force upon the physical plane of existence. When you enter the moral and intellectual worlds you are in the realm of thought, and the agnostic confesses he knows nothing of it. You are in the realm that has caused every advancement in human society, every step toward that divine achievement which man hopes yet to see realized upon the earth, the brotherhood of the human race. This is the result not of material but of spiritual philosophy in every age.

Spiritualism now enters upon the third stage of its existence, although many Spiritualists may still dwell in the mere realm of phenomenal proof, and although new comers must still be obliged to accept of the evidence of the senses and the intellect still.

The realm into which you are invited to-night, is the result of your spiritual communion. Has it made you better men and women? Has it led you to diviner conceptions of life? Does it prove the weakness which you find in yourselves? Above all does it lead to a broader, higher conception of humanity; a humanity that is not tethered for ever by the dull routine of material cause and effect, but is lifted into the realm of divine causation, where each effect ultimately yields to the power of the spirit.

We say, unless man's spiritual nature gives evidence in its blossoming of more exalted fervency, higher devotion to truth, a deeper and more fervent interest in humanity, and wider scope and loftier pursuit of intelligence; and above that perpetually reveals that which finally exalts humanity to the standard of the demi-god, then it is of no avail: unless it shall prove that a deeper, diviner stream lies beneath the surface of existence, where the crystal waters of life are perpetually flowing, where all the evidences of human existence on the material plane are merged in the divine and perfect cause of the spirit.

We mean by this merely, that if the structure of physical life alone, the foundation of mere material life, is to be strengthened, then Spiritualism is of no avail, for there are sufficient methods for building up the material structure and the bodily formation of society, and the intellectual grasp of superficial cause and effect; but Spiritualism is valuable in daily life, just in proportion as it shows the temple of existence is not all below the surface of the earth. If the architect wishes to rear a splendid structure, he does not say it is sufficient that it shall be built below the ground, but makes the foundation deep and sufficiently wide, and makes it strong enough to bear the edifice that is to be reared upon it, and in exact proportion to the plan of that edifice, whether it rises towards the light in a grand dome, or whether it extends in long corridors and archways that reach out in every direction, such is the nature of its foundation.

You can teach men and women that they are to live merely in the senses, without having any edifice of human life, but a mere succession of cellars. You can teach them the materialists do without living in the vaster spiritual structure, an existence not reared and not realized. It is all simply grovelling below the ground. However great the intellectual power it still is below the light, and Spiritualism enters existence here, and claims that in proportion as your present life is illumined by the spirit, so is the edifice of life most beautiful, nor is it confined merely to one department where, by intellectual sophisms and the answering of the mere superficial structures of life, you may present the mind with pyrotechnics of human words and intelligence; but it claims more than this, that it shall be extended to the very dome of heaven, that it shall reach out over a broad horizon, that it shall include in its vast and wonderful structure every child that God has made, every soul that is in the universe, as one imbued with the divine and immortal flame, and that spirit of Spiritualism may cause it to so penetrate each life, that like the abiding presence of the summer sunshine it shall fill every existence with that which is noblest, and highest, and best. Then as this wonderful Sabbath day has won from the earth the beauty of verdure and blossom, so must the light of spiritual truth win from every heart its noblest and grandest endeavour.

He who denies therefore the power of the spirit over man's life, must take the parallel lines of the achievements of spirit as compared with those of matter, and must discover that that which he sees to-day, is but the stepping-stone to that vaster and diviner realm in which all actualities, whatever, will have changed places. Matter will be transformed into the subjective element of being. Spirit will be the vitalized and vitalizing life, even as it is to-day. For what would be your bodies with all the organic intricacies of physiological, anatomical, and chemical structure without the invigorating breath of the spirit? And what would be every creed in Christendom, or any religion, but for the invigorating breath of that Holy Spirit which Christ revealed once as God's presence upon the earth? He came in fulfilment of the law of love—you are in the presence of the divine guest whenever and wherever invited. This holy presence, like the all-pervading atmosphere, like the ever-present and all-potent flame, must illumine each life, must carry each spirit triumphantly through the various tests of mortal being, and each is led by it to the conception of the Divine.

We do not say that any especial form of creed, that the recognition of any ceremonial, or any particular avowal of faith is essential; it is only essential that between your lives

and the spiritual realm there shall be an open doorway, a window, that leads to the heavenly vista. You would complain loudly if an architect had reared this building, had excluded every avenue of light and of atmosphere, and then had invited the public to enter, and behold how wonderful the radiance. These windows, hedged in as they are by the environment of wall and smoke of the metropolis, still offer a glimpse of the azure sky beyond, and the golden glory of the sunset. You are commanded merely to open the windows of your temples, your bodily habitations, your mental structures to the celestial vista, and unclothe every avenue of spiritual possession; not to close your eyes, and then declare that there is no realm of spirit. The blind man is not to be blamed if his vision is not able to perceive the light from your window. We do not promise to give vision to those who are spiritually blind; that vision must be awakened by the master hand. The divine goodness of the Infinite alone can touch your eyes, if you are thus spiritually infirm. But to those who are seeking a broader range of vision, who have glimpses of the celestial arcana, who desire more and more the interpretation of spiritual ministrants and messages, we would simply say: Make room in your lives for spiritual ministration.

Men find time for all things else. If one of your sons desires perfection of education, you find ways and means to give it to him; if others have musical talent, you cultivate it; if others desire an occupation in life, you seek to obtain it; you devote perhaps twelve hours out of the twenty-four or ten or eight to the pursuit that will maintain the physical body in its luxuries, or you possess mental tastes that are simply refined luxuries; but when you are asked to receive the ministrations, or when, as you declare, you *desire* to receive the ministrations of the spirit-world, you say, "But I have no time to attend to it." Then have you time to breathe? Have you time to take your daily food? Have you time to array yourself in suitable raiment? Have you time to build splendid structures that the next generation will sweep away, leaving nothing of all their former greatness? Have you time to rear edifices of what the world calls fame, or temples of art, which time will demolish, leaving nothing whereby mankind can discover who has reared them? But this eternal structure, this daily bread of life, this food of the spirit, this raiment of the immortal part, this which strengthens and ennobles every occupation, this which causes even the meanest toil to seem divine, and gives to the lowliest service the exaltation of divine ministration, this which clothes you with the splendour of sweet compassion, and enwreathes you with charity, and rears an edifice that can never be destroyed by tempest, nor storm, nor the induration of time: This you say you have no time to build, but consider, that upon the very threshold of eternity, standing now as you each do, in the presence of that eternal life, what poverty of raiment, what paucity of spiritual possessions; what rags of the raiment of soul compared to the soul's divine possessions, you must present to these hosts of witnesses that gird you round about. If you have "no time" to bind up the broken heart, to soothe those who are weary in spirit, and sympathize with those who are in sorrow, to feed upon the bread of life, that shall exalt you above want and hunger, by the power of the soul making you thereafter impervious to the whistling of the winds that tear the body through and through, then you have no time for this existence, then you have no time to live. For you are living in the physical form, not for the splendour you can bestow upon the bodily surroundings, but for the power of expression, and to test your influence over matter, your triumph over physical necessities, your conquest over the environment of the senses.

Beloved friends, the All-Hallowed Baptism of Spiritualism does not wait beside the gateway of fact merely, nor even in the realm of intellectual philosophy, but bears you on and on to the vaster arena of spiritual existence, where cause is transformed from the dull realm of matter into the realm of spirit; where man becomes, not the victim of chance and change of material law, but the divine arbiter of his immortal destiny. He shall rise to the very origin of being, endowed with creative power—where now he worships, he shall rise; where like the Olympian Jove, yet more divine, he shall sit enthroned among the elements: these he shall exalt, through the triumph of self-conquest to the victory over material life, step by step, stage by stage, of human experience. The Christ of all nations invites you unto the shrine of the Spirit, bids you to cast aside the dull formalism of human praise, and worship there, and pierce with the penetrating wand and searching power of the spirit every form of outward being. We in-

vite you to that realm, your beloved and departed ones invite you there. Even at this moment some gentle touch upon your brow, some winning voice within the ear of the spirit, some silent monition in the heart, shall prove that this is true, while beyond, and still beyond the o'erarching heavens are filled with the divine consciousness of those invisible beings, who say that ever, evermore the life of man is the life of the Spirit; and every form shall perish, and the empire of physical possession shall change and pass, but the realm of the Soul shall be destroyed, never, never, never, nevermore!

THE LOVE OF OUR FATHER GOD.

(Subject suggested by gentleman in the audience.)

Can you measure the light of the noonday,
By a single radiant beam;
Can you measure the strength and power alway
Of its all-potent stream?
Can the infinite spaces be measured, too,
By the lens of human sight;
Can you pierce the planets through and through
In their infinite orbs of light?
But to the Prisoner in the dungeon cell,
One small, faint beam is given,
That Hope may wreath her magic spell,
Revealing the full light of Heaven;
And one small beam of the Father's love
May shine into each life,
Till by its potent strength 'twill move,
And free from prison of strife.
We have seen in some silent, darkened place,
The small, pale, fragile flower
Uplift its head 'neath one sunbeam's grace,
And present its gentle dower:
We have seen the wealth of summer fields
And the radiant golden grain,
And all the glory the glad earth yields,
Given back to the Sun again.
The splendour of its light and love—
Even so God's kindly grace
According to your needs must move,
Must find each darkened place,
Each weary waiting of your lives,
And the flower that then survives.
God gives the measure of His store
In abundant degree,
And more concealed—yea, more and more
By inhumanity—
Through the dull charnel house of pain
Seek ye the Love of God,
And, lo! the blood-stained fields again
Shall bloom where man has trod:
In darkness and in doubt and pain
He finds the Love of God again.
As angels from their star-lit height
Bend o'er the world in love,
Each giving a radiant beam of light
From the Kingdom of God above,
So unto every life the meed
Of the Father's Love is given;
Receive according to your need,
And give the praise to Heaven!

THE SPIRIT-MESSENGER.

THE TEACHINGS OF TRUTH.

A CONTROL BY "BUSIRIS, THE ANCIENT OF DAYS."

Recorded by A. T. T. P., May 6, 1884.

Who in the Sphere of Innocence, can plead ignorance of the guilt, and sin, and misery, born of the earth? Are there any heavens where Innocence abides, and where ignorance of the world and its ills prevail? I say, emphatically, no: Innocence does not exist apart from work; all angels and all men have to labour. The world hath sent many fitted for the realms of purity; those who have led lives in the world, not apart from its struggles, but lives of practical usefulness without any antagonism prevailing around them. Their souls have been fitting to preside over the pure in heart; but they have to labour as surely as any of your surroundings. Their theme is the height of purity; their teaching the reverse of earth's trials, preparing humanity for higher ranges in Wisdom's paths.

Is it a wonder, then, that the Sensitive yesterday was like a stranger in a strange land? for absorbed in his soul was the memory of his earth's surroundings, bringing unremembered incidents to the sympathy of his angel surroundings; yet are they but human souls, however pure they be; for the highest purity is human sympathy, and with them their most anxious hope is, that purity through its every degree may be grasped

by all humanity. Then their question would not take this form: "How goes this world? Does purity abound in it?" But who can answer them? Who is responsible? On whom rests the claim? This is a good and fair world. This world is a gracious and merciful gift from God to man: this earth, this beautiful world! That is not the theme; the earth cannot be altered by the degradation of human desire. It is a fallacy to lay on the earth the ills that abound. And who are they, who shall lay the catalogue of ills before the teachers of purity; and were this done, there would be no ultimate good arising from it.

That, which men are most ready to reject, is the teaching of Truth; but surely Truth has not only now struggled into being. No; Truth has always been struggling on, and these are servants of God, who help truth in this struggle. The first great struggle of truth is against false teaching. How long has truth struggled against false teaching? I say, since the creation of earthly desires; since the beginning of time. The struggle for self-hood is born of earth, and is prompted by earth's material surroundings; but truth existed before Humanity.

Truth itself is spiritual, but self-hood is material. Men throughout all times, from the commencement of time, have recognised the necessity of a Ruler or God. This is a spirit-longing, inherited by all men. Men under every condition have established for themselves a ruler. Human desires take part in his formation. Truth has declared that this ruler was Life; universal, eternal Life, personified through a guiding and designing power, dwelling within all His work; so near, that every self-hood possesses Him; yet no created force lies too far for His ruling.

Human desires formed a God. Then presented Him before the world as Humanity's purest type, and worshipped Him; and have continued to worship His memory and His work. Still truth and its struggle continued. Two thousand years of earth time have passed, and the struggle is still being carried on, under purer, better, and brighter hope. Not one harsh word should assail the ears of angels; yet who can pass over the last two thousand years of earth time, without uttering harsh words against what has proved the greatest incubus against the struggle for truth: that which has wielded the sword, the rack and the wheel, and produced the sectarian differences, the very bitterness of jealousy. Who dare to sing such a dismal refrain in the heavens, where Innocency rules? Armies of men contending against each other, and on differences which brotherly love would scarcely have felt any perverseness of opinion. This is bitter, bitter fruit, the growth of two thousand years.

Look around, and the cry of alarm is easily understood; for humanity through these two thousand years has wandered away from future hope and from faith in God, and common sense and reason alone now restrain the fierce retaliation that would be made if orthodoxy dared. A free press is one of the restraining influences, else would many lawn sleeves be blood-stained. The Press is the people's weapon. It encompasseth their hearts like armour. These rely on its influence, for they know that it keeps persecution away from freedom of thought. Yet this same armour is needed, not against the godless, although they they can be counted in millions, for the godless will trust each other, fearing most those who profess to be believers in the dictum that "God is love," and that His highest teaching was his command to man "to love each other."

I bid you turn over the pages of the history of two thousand years. Where, I ask, is to be found the evidence of love? Every page, as it is turned over, is blood-stained: every page has its records of bitter hatred, of ceaseless persecution, and of cruel wars. The godless cry, "Let us all spread out our hands for any good, that lies in religion, and we shall draw them quickly back again; for the thistle has stung our hands." I say, if the teaching of any particular minister is well attended to-day, it is because such a minister dares, in open defiance to the Established Church doctrine, to be original. There must then have been some cause, that after such a patient trial humanity at large indignantly rejects it. Had the assertion been made in former days, that a large percentage of humanity at large was divided, and that the godless formed the majority; this assertion would have been protested against; but now the very ministers of religion themselves reluctantly acknowledge prevailing ungodliness. Yes; there has been something which reason at last has found the courage to reject; a courage born of the liberty of freedom of thought. Reason has made answer to Christian Doctrine, and Christian ministers know it, and the answer is this: "Stocks and Stones and Men are not God. Suns and moons are not to be worshipped. A Trinity in unity may be a mystery, but reason bids me hold aloof from all worship that degrades it. Let my worship be a practical earth life; beyond the life that is, I know and care nothing." Truth is responsible for this position. If false teaching has failed in guiding humanity, it has also failed in guiding nations.

Unforgotten incidents were remembered by the holy ones, who surrounded the Sensitive, and they dwelt in thought on the differences, not of humanity, but of nations; for round the soul of the Sensitive were absorbed earth's ills and human desires, and the prominent politicians of nations, and then

came the searching inquiry of Purity: How stand the leaders of nations? They are fair before the eyes of men; but purity looks at secret desires—and why? His cry and his action solve the spring: each seeks for motive; and does not do so in vain. The analysis is close and searching, and who can come out scratchless? For, who before men is pure and noble? He whose actions are supposed to be patriotic; whose decision the world is waiting to hear, is found in the analysis of purity to be a place-server. Angels of change have promised times and oft, through these lips, that a reign will come, when sympathy will be found most dear to all humanity; and when Love will be the guiding power, nay, the only law of life; but who shall tell these sainted ones of Heaven, that such promise is treated with contempt; that, it is said, will never be: yet, I say, it is coming; it is as surely advancing, as that error is receding. Truth has humanity in its grasp at last, and error defeated dare not raise its usual banner of persecution. But Truth is atheistic, cry the masses. We are free; at last, we are free for the reception of truth. The angels of heaven are proud even of such freedom, where such has been obtained. To-day freedom, a people's freedom, Humanity's liberty, has dawned. Let us dwell on what can be built on this foundation. No more clashing of interests; no meeting of greed with greed; nor hate with hate; no more wrangling between legislative rulers; no more wasting of time or money; no more blood shedding: bright results as these must come, for the foundation which is formed on intellectual freedom, cannot fail. As the result of false teaching, to-day millions are being spent; a great deal of fillibustering is going on, and nations are watching each other jealously. Thousands are sorrowing. There is a mocking at poverty; there is drunkenness; and there is crime, more marked to-day. It is but the refrain of a death struggle; it is the departure of hollowness of heart, and action between man and man.

Liberty will make its own policy; the result will be peace, and humanity will be raised from the position of despair and poverty. Humanity providing for itself, not separated into sections with the majority acting the parts of garden-rakes in the hands of their fellows, who are using them for the accumulation of wealth for themselves. The work of purity and truth from the highest heavens to the earth on which I stand, have this task only: not to take away the dearly-won liberty of the masses, but to prove, that he, who is living well here on earth, must live well hereafter: to proclaim the immortality of the soul. They have no other mission. They have no particular God to reascitate. They have no particular priest to adorn. They have no king to present to humanity: they have only the one truth to proclaim, which is that the soul cannot die, and that self-hood must be its own king; its own saviour; nay, its own God. They may pass an opinion, but of God, no angel even does know. They go beyond their province, when they go beyond immortality and eternal progress, and those are not serving God who go beyond their duty in teaching. There have been, in times past, teachers of earth, who have tried to make God mathematically demonstrable, and the consequence has been godlessness; for God is a pure Spirit. The highest expression, that the corporeal or spiritual senses of man can give to God, is Life. God is Life, and there is no life or living without love. Do we acknowledge godlessness as prevailing? Yes, we do: the force of experience has given a world of atheists. Reason has revolted at an eternal Father, an eternal Son, and an eternal Holy Ghost. In vain have been the fruits of two thousand years to make of three Gods one God. No lucid exposition has been found possible, of the unity of Trinity or the Trinity in unity. This has been a mystery as profound as that of the Father in the flesh, and of the Son in the flesh. Men have, in the most matter of fact manner put all this away from them, and proclaimed their right to freedom of thought, for which I thank God.

Truth is not laid down as a perfect and infallible whole, within the cover of a book. Truth is all-pervading as the soul is all good, and all-loving as the God it demonstrates. Truth prevails. There may be absurd and unreasonable assaults on truth, but its golden grains, which are scattered through the last two thousand years of time, are being gathered and garnered in the hearts of man; gathered from the debris of ages, barbingers of a changing humanity. Truth shall vanquish myth, and fable, and false doctrine. Humanity's history is in a transitory change, and the despairing orthodoxy cries: "Infidelity once prevailed amongst the lower orders; but now the scepticism of the educated is undermining our position. Colleges and college-students are sceptic, and the chair of the Professors bear witness that even there infidelity has taken its stand."

Gems of truth are being brought to light. The change is at hand, although the struggle has been prolonged; the change, that is imminent, is the result of silent and stealthy work. Once liberty obtained, there can be no retraction. Anathema, which is the only weapon lawful to orthodoxy, will be hurled in vain. The triumph is near; the intellect of humanity is prepared. A careful study of the position will prove to the angels of Purity, that change is near, and that change is needed. His, the Sensitive's, soul is coming back. He shall speak again, and I shall go. Busiris, the Ancient of Days, wishes you good day.

Here the Control ceased; but, after a short pause, the Sensitive, in trance, and in the clairvoyant state, spoke as follows:—

I like to linger even now, that I have come back on the confines of earth, for I dread the bond, and thank God, that I feel only now this dread, for the body makes me long to live. I have been again, where love is perfect strength; where angels are crowned with blessings, and I had voice and courage enough to say: "I am here again." I do not know, why I, so weak, am enabled to conquer and subdue the elemental forces which bind my soul; but I know, that this morning my soul leaped into a new life, and became a treasure borne towards happiness, and I did not resist, for before unconsciousness wholly comes over me, when I am at liberty, in part, you cannot think how I long to burst my earthly bonds, and to dwell, if only for a moment, apart from my body. I ask that every soul may love freedom. Who calls my spirit back? I would not of my own will wear again the body, nor bear its pain; but soul and body, when united, are dear to each other; that is a mystery to me. I wish that you could with me see the heavenly legion of angels. They protect the souls of all men. Their task is to make known God's unchangeable law: I heard them say so, and to make offer of God's mercy to all men. Then came back again the solemn refrain of immortality. Their eyes were so bright, so piercing, the rays of light from them went through my soul. The body loads all men with bonds; but all men will be rich beyond my power to tell you. There are men, who have been of earth, and whom I have seen, who are crowned, and their crown is Light; men who are clothed with the brightness of the sun; their heaven they call the Font of Life; and nearer to God is the heaven, which draws humanity upwards. I do not know the mysterious inner plane, but they work, for they say happiness and work go hand in hand. There are some of them naked yet unabashed. There is no shame, there is no sorrow. The days have neither dawning nor evening. Their days are as deathless as their souls; yet they sympathize with all elemental form. They are not bound, although removed above. God has made me strong to bear the sight without fainting. Happiness makes a soul strong and courageous. I offered on my knees my will, the only offering I could make, and the Light of Lights accepted my will, and applauded the impulse; told me to watch with jealous care the promise I had given, yet strength must subdue the tempest which belongs to blood, and which is a part of my earthly elementary body, which must govern every nerve and every fibre, else I shall wrench back my offering and bring it into perverse ways.

There is to be found true worship; there sacred and perfect soul-loving. Soul creates brightness; bringing the Great Eternal One right in their midst, and they proclaim God, and name Him; for I heard the name, that of the Omnipresent Living Soul. I left them enjoying the light of their endless day, to come back. True: to come back. Not my will but thine, O God, be done!

The reader will notice, that the latter part of the control is a continuance of the clairvoyant voyage made by the Sensitive's soul, and which appeared in the MEDIUM of last week.

LITERARY NOTICES.

"BERTHA." By W. J. COLVILLE.

AN EASTERTIDE ROMANCE. (London: J. Burns, 3s. 6d.)

We have offered our readers more than one extract from "Bertha" as it passed through the press, and would have snatched more, had it not been that it spoils new type to print from it in a newspaper. There is no book we ever read, so replete with practical information on Spiritualism, and just in the form that would suit our pages. But many of our readers have the complete book, and others may be supplied on application, so that the instruction it contains is at the reach of all. Almost every form of mediumship is not only fully described and illustrated in it, but far-seeing hints are given for its proper use. From our very extended experience we can speak confidently as to the value of these practical instructions. It is in this respect a handbook of Spiritualism; and the author, in more than one place, alludes to his effort to combine harmless amusement with useful knowledge.

The amusement is rife and genuine. The most serious pages are never dull, the reader pursues his task with avidity; and let him be whom he may, he is sure to find matter that he will heartily endorse, and so also passages that will not meet his full approval. For "Bertha" is a many-sided work. It is a keen satire throughout, and some persons may object to seeing their portrait. All the religions are represented; but the Ritualist and Calvinist chiefly come in for contempt. The Papists are very leniently dealt with: chiefly on account of the opportunity they give Bertha to distinguish her singing powers. The clerical hero is, however, noble Mr. Howard Bruin, a Congregationalist, who becomes a Spiritualist, is cast out of the Congregational Union, and then distinguishes him-

self as a philanthropist. But after all the religions have been set forth in their best attire, it is made to appear that the spiritual inspiration of an orphan girl, is a grander religious fact than them all put together. This is one of the great teachings of the work, in addition to the very lucid and comprehensive information on spiritual phenomena and mediumship generally.

The author has had great knowledge of the world, and much that he states is derived from personal experience. Many of his characters can be traced to well-known workers in the Spiritual Cause, and not a few of the incidents can be seen in historical facts of the last ten years. The course of the tale hinges on Miss C. Corner's New Year's treat for poor children in Bethnal Green. As if our "comment" thereon had been used as a basis, the book is made to turn on this pivot, and the leading characters establish an industrial home for children in Bucks, and afterwards in Texas. This is really the most valuable portion of the story. It is sublimely suggestive of what may be done for suffering humanity. In this turn of the tale, the author has caught the most recent wave of inspiration. From last week's issue it will be seen that a colony of the kind is actually being established in America by the Faithists.

Modern Society, Agnosticism, and many other fads of the time, come in for their showing up. The German professor of Aquisity is a character—and so are all the personages that move on the stage in "Bertha." They are all drawn as with a master-hand. No two are alike, and they sustain themselves admirably. The natural temperament is seen to be strikingly significant of character, and the names are themselves labels that speak volumes. No writer but Dickens has done anything so original in the way of names.

Yet the book is not perfect. How could it be? a first effort of the kind, dashed off in the bustle and excitement of arduous public work, and never read by the author before it was sent to press! The most famous writer of the age would not submit to such an ordeal. Dickens revised and interlined his copy so that it was almost unintelligible to the printer. There is plenty of stuff in Bertha to stand any amount of polishing, and that Mr. Colville should set to work to do. The panegyrics are too extravagant; the estimate of sacerdotal ritual and its effects are somewhat florid, and the slight indications of seeking for the best expressions of man's spiritual intuitions upon a Christian basis, might be improved, by adopting that one universal Soul which is the central sun of Spiritualism, and the focus of which is not concentrated in any myth, man, or sect.

An esoteric truth of rare value is set forth in "Bertha" very emphatically, and yet the superficial reader may possibly overlook it. It is this: That to the most gifted, and largely endowed for happiness, misfortunes of a disheartening character occur, but only to serve the purposes of spiritual good. This mighty lesson laid to heart by the reader, will render the book a priceless acquisition. Indeed, take the great variety of phase, fact, and profound spiritual truth it presents, and, notwithstanding any visible defects, it gives evidence of being one of the most remarkable books of the age. In itself, and its manner of production, it is one of the phenomenal results of spiritual inspiration.

"Bertha" has been the most popular work of recent spiritual literature, as it well deserves to be, because of the good faith maintained by the author with his subscribers. His has been a labour of love; for there can be no profit in the limited edition required by our Movement at such a price; and now that the stereotype plates have been destroyed in the calamitous fire of Messrs. Sharrow and Anderson, Stereotypers, Mr. Colville is a loser to the extent of some £50. This regrettable occurrence gives him the opportunity to revise his work, and we sincerely hope his friends will see that he is not a loser by the destruction of his stereo-plates.

FROM DR. G. L. DITSON.

(FOR MANY YEARS THE FOREIGN CORRESPONDENT OF THE "BANNER OF LIGHT")

Mr. Burns.—Dear Sir,—I have just finished reading Mr. Colville's fascinating little book, entitled "Bertha." Its striking feature to me is the spiritual charm with which he invests music. No writer, that I am aware of, ever lifted song into such sacredness as has Mr. Colville. The sublimity, the pathos, the divine and holy radiance which characterizes it, allies it with the infinitely pure and grand, rising above all that has been breathed in poetry, or dreamed of this side of Paradise.

The unsparring hand with which he lays bare the sham and hypocrisy that run like an impure stream through all ranks of society, cannot fail to do good.

And "Bertha," the angelic!—who would not adore such a creature? That such may exist outside of the realm of fiction, we devoutly hope and pray. To such, the world may safely look for redemption; for, when women lift themselves to that high moral realm, no legislative enactments will be required to give them all their rights and privileges. Man will hasten to be just that he may be worthy of the friendship of such supremely attractive, radiant, celestial embodiments of what we believe to be the 'charin' of that "unknown land" to which we are all hastening.—Paris, May, 7th, 1884.

W. OXLEY'S WORK ON "EGYPT" FORETOLD BY SPIRITS.

Now that "Egypt" is in the binder's hands, the following particulars which have just come under our notice will be read with great interest by those who have perused with so much pleasure and instruction, the chapters of the work as they appeared in the MEDIUM.

We will first offer the following extract from a letter by Mrs. General Lane, to whom Mr. Melville dedicated "Veritas":—

"The spirits distinctly told Melville that there was a hole up through one of the Pyramids, built purposely for the observation of transits, and they further said that the Pyramid was built precisely in the centre of the earth. Now, I observe that Mr. Massey in the second page of his 'Book of Beginnings,' states on authority that 'They set the base of the Great Pyramid very near the heart of all, or about one mile 568 yards south of the thirtieth parallel of latitude.' But he does not state the latitude of the small Pyramid. Had the Great Pyramid been built in the centre of the earth, it must be very old, for precession is such a slow march, that the earth must have taken a long time to have twisted itself a mile and 568 yards. According to Melville, there is not a spot on the globe that has not at one time been under the north star, and consequently, frozen up. He believed that this world is from everlasting to everlasting, and that the fact was admitted by those who framed the sentence: 'As it was in the beginning, is now, and ever shall be, world without end.'

"Mr. Melville and I believed the spirits, because we knew that in full sunshine, from the bottom of a draw well you can see the stars, and Melville said he would like to go to Egypt to prove the truth of the statement. I answered: 'If ever I can manage it, you shall.' On this he questioned the spirits, and they told him that he should never see Egypt, but that another would go and discover all about the Pyramids. He asked them, could they tell him the name of the other, and they gave the name 'Oxley.' I then asked Melville if Oxley was a friend of his, or did he know him. He laughed, and said: 'Oh no; they are only at their tricks, calling the Bull an Ox.' They talked then of the builders of the Pyramids; said they were built by Masons, the foundation being the square, the sides, triangles, and the lines down the corners representing the compasses."

This remark by the spirits, which Mr. Melville regarded as a pun on the Bull, formerly representing Osiris, was made before Mr. Oxley knew of Spiritualism; for Melville died in 1872, and Mr. Oxley knew nothing of Spiritualism till the middle of 1873. He could on that account know nothing of Melville or Mrs. Lane, and they knew nothing of him. His first writing on "Life and its Laws," appeared in the "Spiritualist," June 20, 1874, and the articles on the Pyramid commenced in the MEDIUM on April 18, 1879. It was after this date that Mr. Oxley knew of Melville and his book, as he was first shown "Veritas" by Lady Caithness in her own house.

Commenting on the first line of Mrs. Lane's letter, Mr. Oxley remarks:—

"This 'hole' I take to be the chamber known as the Grand Gallery in the Great Pyramid of Jeezeh, and which by the peculiarity of its construction is eminently adapted for such a purpose; in fact, Mr. R. A. Proctor, the astronomer, suggests this as the purpose of its construction."

From its slanting position, this grand gallery is indeed like the tube of a colossal telescope; but has the "object glass" or opening on the opposite side of the Pyramid been discovered, through which the transits were observed? A vertical "hole" in the apex of the Pyramid could not serve as a means of observation on the plane of the Grand Gallery.

THE ORIGIN OF THE DRUSES.

Mrs. Tebb, writing en route to Damascus, April 26, remarks:—

"My husband and I have been much interested for a few weeks in visiting various places in this most interesting country. Now that we have come to the Lebanon district, I hope we may meet some of the sect of the Druses, who are said to have begun the dreadful massacre of the Christians in Damascus, in 1860. They are a singular people and keep their religious rites a secret. The Rev. J. L. Porter, in writing of them says: 'The Druses follow the teaching of an Egyptian, who gave himself out for a prophet in the Eleventh Century. They believe in the unity of God; in the manifestation of God in the persons of several individuals, one of whom was Christ; and in the transmigration of souls. Their forms of worship are kept strictly secret, and they enter fiercely into politics and war.' After making inquiries this is all the information I can get of the origin of the sect at present. Will it not be possible for Mr. Oxley or some Egyptologist to find out something about the Egyptian prophet who founded the sect in the Eleventh Century?"

"Some copies of the MEDIUM have reached us. The Anniversary Number, containing speeches by Mrs. Hallock and her gifted niece, Miss Dale Owen, was particularly interesting. I

was also much interested in Mr. Oxley's article in the preceding number."

BATH, AND THE "DIVINE PYMANDER."

To the Editor.—Dear Sir,—While our Queen City of the West, the garden of flowers, proverbially famous for its healing waters, and notorious for the various praiseworthy efforts of late to popularize it still more, by reviving on the stage, fac-similes of our city's ancient appearance, costumes and customs in Sheridan's "Rivals," I learn with pleasure from your popular pages, that it is the place selected by those all-controlling powers that be, wherein are being printed and published, those extraordinary, unsurpassed, surviving remains of a bygone age,—*"The Divine Pymander"* (believed by many to be the Rosicrucian book called *T*) of Hermes Mercurius Trismegistus, that acknowledged master of wisdom by even our most advanced thinkers and students. Comment on this work (to those who know) would be superfluous; but in the face of all the allied scepticism and indifference, ever bestowed on all who turn aside from the track of conventional thought and custom, to boldly venture the risk of reproducing such a literary treasure, the attempt to reproduce it deserves from the hands of all Occultists their hearty support and sympathy.

Sincerely trusting this, the spirited Editor's first essay, may be so favourably received as to induce a continuation of efforts in this desirable field of Arcane research,—I remain, yours respectfully,

FIDELIS.

Hatfield Lodge, Widcombe, Bath, May 9, 1884.

GERALD MASSEY IN AMERICA.

To the Editor.—It gives me much pleasure to report that Gerald Massey (the eminent Poet and author of the wonderful work lately published in your country, *"The Natural Genesis"*) has just delivered a very successful course of five lectures in this city; the trustees of the Church of the Unity kindly donating the use of their commodious edifice for that purpose. The subjects were as follow:—

Tuesday evening, April 8th, 8 p.m.: *"The Mystery of Evil, or the Devil of Darkness in the Light of Evolution."*

2nd Lecture—Thursday, April 10th: *"The Fall of Man, an Astrological Myth, and a Physiological Fable."*

3rd Lecture—Friday, April 11th: *"Man in Search of his Soul for 50,000 years, and how he found it."*

4th Lecture—Monday, April 14th: *"The Historical Jesus and the Mythical Christ."*

5th Lecture—Wednesday, April 16th: *"The Coming Religion."*

The lectures were well attended by the thinking people of Cleveland, who followed Mr. Massey through the entire course with great interest. The lectures were too radical for some, who cherish popular pet theories, and do not wish them disturbed; but Mr. Massey has evidently spent much time in his search for truth, and has traced Christian theology to its source,—in fact, has traced all systems of religion to their origin,—and has the manhood to tell of his discoveries, irrespective of any who may be hurt by the light he brings. With the exception of the *"Cleveland Herald,"* the papers were afraid to give very full reports of his lectures, but united in speaking very highly of his ability and learning, and the thoroughness with which he treated his subjects. Much discussion has followed the lectures since Mr. Massey left the city: some of the ministers, in order to counteract the effect, have been preaching against his line of argument, but whatever controversy ensues, will only fructify the good seed of truth planted here by him.

Gerald Massey did not forget the "little ones" when here; and the Sunday before he left, gave a short talk to the Children's Progressive Lyceum; on *"The Origin of some of our everyday Habits and Customs."* It was full of interest and originality, and made perfectly comprehensive to the youthful minds, by the simple language in which his remarks were clothed.

It will doubtless be gratifying to your readers to know that Mr. Massey's health is much improved since he left New York. He left here on April 18, for Grand Rapids, Mich., intending to stop in Chicago, Denver, Salt Lake, and San Francisco; from which port he is to take steamer for Australia. That he may regain his shattered health (brought on by too close application to his late works), and that the opportunity may be given to him in his travels to ventilate the great truths he has ferreted out, but explode by explaining the many superstitions of old theology, is the earnest wish of

THOMAS LEES.

Cleveland, Ohio, April 27, 1884.

"The Cleveland Herald" in reporting one of Mr. Massey's

lectures, says: "The church was crowded, notwithstanding the miserable weather, and the speaker, appreciating the fact, declared his pleasure before commencing his discourse."

SPIRITUALISM IN CINCINNATI.

Dear MEDIUM,—After so long a silence, I feel sure you will allow me to control you to say a few words to my friends in England. I left your world nearly four years ago, but I have often been with you silently in spirit, and I now desire to communicate a few words from a better land, feeling confident that you will be glad to know something of our movement in this part. As I read you every week, I am aware of the crowded state of your columns, and must therefore be brief. I will give you a comprehensive account, and give you details in future letters.

Taking a bird's-eye view of American Spiritualism, I can only liken it to a Lancashire festival on an immense scale. In some places it exhibits little or no differences from the movement in England, but it rejoices me to be able to say that this Queen City of the West is the greatest stronghold in the Union of its size.

I do not hesitate to state the Spiritualist population here at over 75,000. Spiritualism is not only an important political power here, but a State institution. My venerable friend, Judge Carter, a staunch Spiritualist, fought and overcame the infamous Russell law, taxing mediums as showmen or that ilk, and obtained for them immunity and State recognition as ministers of religion. Mediums can be safe and at ease here. No Spiritualist deems it necessary to apologise or feel ashamed of himself here, for we are looked upon and spoken of just as any other section of the community. Yet, strange to say, the only organization here, the Spiritualist's Union, is a very sleepy affair (something like I have seen the Liverpool Society in some phases of its existence), notwithstanding that they have a magnificent hall, a fine pipe-organ, and AN ADMISSION FEE. I have never yet seen an audience of over forty in it. I am striving to bring my old friend J. C. Wright here, to wake 'em up and make 'em money. Mr. Bowman, the permanent lecturer, is a very fine man, but hasn't the necessary magnetism for a Spiritualist society.

The principal mediums (public) are: (first and foremost), Mrs. Annie Cooper, physical-force and materializing, of whose unequalled power I hope to detail in my next letter; Mrs. Green, clairvoyant and direct-writing; Mrs. Josie Faulkner, clairvoyant and materializing; Mr. Schwenberger (*ein lustiger carl*) trumpet; Mr. Lyon, clairvoyant; Mrs. Carter, Mrs. Belle Fletcher, Mrs. Rall, Mrs. Bromley, Mrs. Ireland, Mrs. Snyder, and private ones innumerable. In our ranks are many of the most prominent physicians, Doctors Wolfe, Walker, Babbitt, Jackson, Dennis, Tipperlin, etc. Wolfe and Babbitt have produced works known all over the English world. Dr. Babbitt's *"Chromopathy"* is from the spirit-world, and is a grand study. My good old friend, C. G. Helleberg, has published an excellent work, containing messages from exalted spirits, strikingly beautiful and of absorbing interest. The greatest want here is a local Organ of the Movement, and it will spring up sooner or later. I hope that I, or some one still more suitable, may soon have it booming, a *"fait accompli."* I have been proffered assistance, but cannot see my way as yet.

Before concluding, allow me to say to my old friends, that I have travelled much in this country, but have been very unwell since fall, 1882, and have done little or nothing since that time, and feel anxious to get my armour on and slog into hard work once more. I have been urged to gather my MEDIUM poems together and publish them in book form, and would be glad to do so if I could get them. Perhaps some of my English friends will help me to collect them. I hope soon to be able to hum for you again. Friends will please address.

REGINALD OWEN,

5, George Street, Cincinnati, U.S.A.

LEEDS: Edinburgh Hall, Sheepscar Terrace.—Mr. J. Armitage was the medium here on Sunday last. The friends having announced a flower Sunday, and the front of the platform being ornamented with a number of flowers, Mr. Armitage took for the subject of his discourse, the appropriate one of *"Flowers,"* and gave a very interesting and telling address. In the evening four subjects sent in from the audience were dealt with in a very able and satisfactory manner.—Cor.

MORLEY.—Mrs. Scott and Mrs. Ingham occupied our platform on Sunday last. We had a crowded congregation to welcome them, who seemed to thoroughly enjoy the earnest practical addresses given by these ladies. Mrs. Scott is a very powerful speaker, capable of doing much good by her very earnest and plain-spoken truths. Mrs. Ingham was taken into the body of the hall, and gave several descriptions of spiritual surroundings, which were readily acknowledged. Then "Pat" followed with a very effective little speech, which reminded one of Erin's Isle. After this a spirit, who was well known in Morley, in earth-life, controlled and spoke a few words. His voice and mannerism were at once recognised by several persons, and many declared they had heard more of practical religion in that one service, than they had ever heard before.—B. H. B.

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

THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, MAY 16, 1884.

NOTES AND COMMENTS.

Mrs. Richmond had a splendid meeting on Sunday evening, at Kensington Town Hall. The local Spiritualists came out strongly; but in addition there were well known friends from all parts of London, and even from provincial towns. This series of lectures promises to be quite a success. It is an excellent opportunity for the friends of the Cause in the district, to invite all who are favourable to the subject, to attend and give it a hearing.

The Controls received from "Robert Taylor," by A. T. T. P., we understand exceed thirty in number. Possibly they may be published in a little volume. Still spirits control, making allusions to the work of Taylor. We hope to have for publication next week, a communication from "Des Cartes," which has just been received. The volume of Controls is making rapid progress. There are some 300 pages of it in type. It will contain somewhere about 100 controls, with much additional matter. To edit such a work takes great labour, and as a matter of course, consumes much time.

Mr. C. P. B. Alsop and Mrs. Alsop have just arrived in London from a tour round the world. They have seen a great variety of remarkable people and places in the course of their travels. They bring us kindly greetings from Miss Samuel, Mr. Spriggs, and others in Melbourne. Mr. Alsop has much that is interesting to say of the Australian Colonies, and also of California. If Mr. Alsop would consent to give a lecture on his travels, we feel sure it would prove deeply interesting.

There is some talk of Elder Evans visiting England this season, and giving a course of lectures in London and the Provinces. He is the leading Elder of the Shaker communities, and a most interesting teacher. His letter in our last issue gives some particulars of his Order. Can such a community be established in England?

Early on Tuesday morning of last week, the Type and Stereotype Foundry of Messrs. Sharrow and Anderson, in Soho, was completely destroyed by fire. This firm has been in the habit of doing work for Mr. Burns, and had just completed the stereo-plates of "Bertha," which were destroyed in the conflagration. It is feared that moulds of other works in progress may also be destroyed or damaged. It is somewhat of a remarkable coincidence, that the heroine of the tale lost her life through a fire, and the stereotype plates of "Bertha" were "cremated" by a similar occurrence.

It is gratifying to observe that the Christian Church is gradually becoming influenced by the benign force of civilization. The bishops present in the House of Lords actually voted on behalf of the Bill to make pigeon shooting illegal. This, in deference to public opinion, they could not avoid doing, seeing that their conduct in an opposite direction has been such a scandal in the past. The representative laity of the Christian sect, as expressed in the House of Lords, did not follow the bishops, the independence of their position not rendering surrender a matter of policy. They legislated that it is not "cruelty" to gouge the eyes out of pigeons, cross their bills, coop them up in painful confinement, and shoot them wholly or in part for the "sport" of respectable "Christians," and the profit of blacklegs who make bets on results. We wonder if the question had been discussed at Mr. Bradlaugh's Hall of Science, or at a Convention of Spiritualists, if the veridiot would not have been superior to that of Christianity.

Mr. Lawrence Barrett's impersonation of "Richelieu," in Bulwer's play of that name at the Lyceum, is one of the most remarkable performances that can be seen on the stage. Of course the critics cannot understand it; but they are like drowned mice—drowned in conventionality, and it is no use throwing the water of original conceptions over them. The Cardinal is a many-phased character, and his powers are based in psychological influences, of which he is the subject, and they are in turn exerted by him on others with great vehemence. He says of himself as he appears to be, a weak old man, with his poetical fad; but under the spell of a power that is inscrutable, he is a combination of characteristics which are wide in range, yet all in harmony. Mr. Barrett's make-up suits this view of the character well. There is the long, prehensile, nervous organism, surmounted by a fine type of brain, intuitive, inspirational, and executive. That Mr. Barrett must have studied much thus to exert himself is without a doubt, but his acting is not the result of mechanical repetitions, but of that true genius, which, by a voluntary act, can assume the given plane of thought, and become its exponent. Mr. Barrett is quite lost in his character. His elocution is pure and distinguished, his manner noble and commanding; the impersonation of one raised up to do a special political work.

THE SWEATING CURE.—A correspondent advocates warmly the Sweating Cure, citing the case of a strong man who got a chill at his work, and was dead in 36 hours, leaving a wife and large family. A good sweat would have saved him. Our correspondent continues: "I am always thanking you for the book, 'Why we should not be poisoned because we are sick.' I was nearly killed by the doctors three times in my life. For 38 years I have taken no medicine but herbs, and now lately none of that. I am 73, and in perfect health. I give myself a towel bath every morning, and have for about 40 years. I am said to be the most active man of my age in the town." Mr. Oxley is now manufacturing a portable "Russian Steam Vapour Bath," for domestic use. It can be applied anywhere. By the employment of this apparatus, sweating may be made as universal as can be desired. We can send an illustrated prospectus to all who apply.

MISS R. DALE OWEN IN NEWCASTLE.

This lady is announced to lecture in Newcastle, under the auspices of Newcastle Spiritual Evidence Society, on Sunday next, and during the week as follows:—

In the Northumberland Hall, High Friar Street, on Sunday, May 18th, in the morning at 10.30, on "The Physical and Spiritual Means by which Intemperance may be overcome"; in the evening at 6.30, on "Our Spiritual Possibilities," when Alderman T. P. Barkas will preside.

In the Lecture Hall, Weir's Court, Newgate Street, on Monday, May 19th, at 7.30 p.m., on "Robert Owen and his experiment at New Harmony," when Mr. Elijah Copland will preside; also on Wednesday evening, May 31st, at 7.30 p.m., on "The Training of Children."

In the Northumberland Hall, High Friar Street, on Sunday, May 25th, in the morning at 10.30, on "Can the affirmation of Christ's divinity be logically reasoned upon"; in the evening at 6.30, on "How the Spirits have helped me; a narrative of personal experience."

In the Lecture Hall, Weir's Court, Newgate Street, on Monday, May 26th, at 7.30 p.m., on "Robert Dale Owen and Mary Robinson": a Sequel to the lecture of the 19th.

The admission to these lectures is free, and a collection will be taken to assist in defraying the expenses.

The Committee of the Newcastle Society have arranged to have their rooms open on the above Sundays, from 12 (noon) to 6 p.m., for the accommodation of friends from a distance. Tea and coffee at reasonable prices provided for those who may require them. More substantial refreshments can be obtained at neighbouring Dining Rooms.

DEVONPORT.—In accordance with previous announcements, Mr. R. S. Clarke on Sunday last occupied the pulpit of Christ Church (Unitarian), Devonport, the congregation just now being without a minister. The attendances in point of numbers were good, and obviously sympathetic; while the influence pervading the building was very harmonious. Mr. Clarke, who read the entire services and lessons, the hymns and chants being rendered by the choir, discoursed in the morning on "The mind of Christ," the evening subject selected by the inspiring intelligences being: "Behold, I make all things new." At the close of the proceedings the speaker was most heartily thanked for his kindness, and with great cordiality invited to repeat his visit at an early period. The friendly feelings existing between the Spiritualists and Unitarians in the Three Towns, will, we believe, be further strengthened by this fraternal exchange of courtesies.—DEVONIA.

CAVENDISH ROOMS.—An announcement of the Concert and Ball to take place on Wednesday evening will be found on page 318. It is reported that the arrangements for giving satisfaction are very complete.

A full programme of the Concert to take place at Neumeyer Hall on Wednesday week, is given on page 318.

SERVICES BY MRS. RICHMOND,

AT KENSINGTON TOWN-HALL.

The Guides of Mrs. Richmond desire to announce that this series of Discourses is not intended in any sense to be a phenomenal illustration of Spiritualism, but will be of a nature to invite thought concerning the *inner teachings* of Spirit. Therefore, they wish to announce that the subject for the first discourse, which will be given on Sunday, May 11th, at 7 p.m., will be:—

**"A NEW INTERPRETATION OF THE LOGOS,
AS REVEALED BY SPIRITUALISM."**

Tickets for reserved seats may be had at the office of this paper, 2s. each.

The Guides of Mrs. Richmond announce that they have a work in the Provinces after the series of Discourses in London (which may extend to the end of June) have been completed, and suggest that four or five centres of work be chosen by the Spiritualists desiring their ministrations, as they will not be able to visit every place. These visits to the North and Midland Counties, will begin about July 1st.

NEUMEYER HALL MEETINGS.

W. J. COLVILLE, SPEAKER.

Sunday next, May 18, W. J. Colville's subject at 11 a.m. will be, "The Spiritual Significance and Use of FIRE." 3 p.m., to be chosen by audience.

N.B.—To meet the wishes of many friends, W. J. Colville will hold a public reception at the Spiritual Institution, 15, Southampton Row, every Monday at 8 p.m. On Monday next, May 19, he will deliver the first of a series of Inspirational Discourses on the "Spirit Spheres." Subject: "Spiritual States that Border on the Earth," followed by answers to questions, and poems. Come, and bring your friends.

TO ALL OUR AMERICAN READERS.

W. J. Colville can supply all his American friends with "Bertha" on receipt of one Dollar for each copy, which will be sent post free to any address in the United States, or Canada, on receipt of that amount. Please send to W. J. Colville, 32, Fopstone Road, Earl's Court, London, S.W., or to the publisher, J. Burns, 15, Southampton Row, Holborn, W.C.

TO ALL MY FRIENDS EVERYWHERE.

Owing to a fire in London, the stereo-plates of "Bertha" have been destroyed, and I HAVE LOST EVERYTHING. As I have still some few copies of my book undamaged, I shall be happy to forward a copy, post free, to any address in the United Kingdom, on receipt of a postal order for 3s. 6d. As I have no possible means of replacing what I have lost, I can issue no future editions of my book. W. J. COLVILLE.

32, Fopstone Road, Earl's Court.

LOSS OF SPIRITUAL LITERATURE BY FIRE.

No one can read Mr. Colville's touching remarks on the burning of the stereotype plates of "Bertha," without feeling the great loss he has sustained in his feelings, as well as in his property. The author looks upon his work as the child of his genius, and for a book, a first book of the kind, to perish by fire, is a calamity in more senses than one. The pecuniary loss is also considerable. It would take little short of £50 to make a new set of stereo-plates; and seeing that the cheap rate at which "Bertha" was sold left no profit on the first edition, it is a grievous consideration to think that the author, in addition to all his care and pains should be subjected to the loss of property to the value of £50. It is usual in such cases for those who have been more fortunate to share the burden with the sufferer, and we hope Mr. Colville's many friends will not stand by and see him bear the whole consequences of this untoward incident on his own shoulders. Mr. Burns had also other works in progress, in the foundry of Messrs. Sharrow and Anderson, but as they were in the basement, it is not as yet known whether they have been preserved.

OBITUARY.

MRS. JANE HUGHES JONES.

We have received a Memorial Card thus inscribed: "Mrs. Jane Hughes Jones, of Enmore Park, South Norwood, S.E., aged 97½ years, on Monday, the 28th of April, 1884, passed peacefully away, in her raised Spiritual body, to her new joys and duties." On the opposite side is the sentence: "There is a Natural body, and there is a Spiritual body." This must refer to the mother of Mr. Enmore Jones, of whom he has so often made mention in his narratives of Spiritual phenomena. Her great age may be realized from the fact, that her son is a patriarch well advanced in years. He is one of the pioneers in the investigation of Spiritual facts.

SARTORIAL SPIRITUALISM.

AN INAUGURATION ADDRESS BY J. BURNS, O.S.T.

I received a few days ago a card of invitation to an inaugural meeting of Spiritualists, the only dogma, doctrine, creed or commandment it bore being "Evening Dress." Had I considered it expedient to identify myself with this new cult, it would have been an impossibility, as my only "dress" has to do duty at all hours of the day. I was told that the observation of the ordinance as to costume would not be insisted on. This I did regret. There may be some very good reason why a sumptuary law should be enacted for such an occasion, but there can be no such cogent reason for violating the law. It is better to have no law at all, than to wade through enactments, it may be in hob-nailed boots and a fustian jacket. Whatever our principles are, let us abide by them unflinchingly; on no other basis can man be successful in anything, unless it be in hypocrisy and unprincipled dealings. Yes! I emphasize it: let every Spiritualist, whether belonging to the *genus* Sartorial or Seedy, maintain a rigid backbone, even though it be a clothesprop!

But having been invited, I do my portion—my special part—in this Palaveration of Sartorial Spiritualists, notwithstanding that the necessities of the case render me ineligible to enter into the dry-goods competition. At the same time, I desire it to be distinctly understood, that I, instead of feeling envious at the grandeur and superabundance of the wardrobe of other people, am always thankful to see my neighbours better dressed than I am myself. My painful emotions proceed from the opposite cause; for if I behold any one less blessed than I am with body covering, I feel reproved within, and long for an opportunity to share my comforts with him! A very few times in my life have I had the great pleasure, not in adding to my habiliments, but in bestowing the second coat on one who might stand in greater need than I did myself. Thus measuring other people's feelings, a sense of delicacy would prevent me from appearing in a form which would give rise to generous emotions within their breasts, to gratify which might be an inconvenience in all ways.

For pride of dress is one of the things I cannot understand; indeed, pride of any kind must be an idiotic sentiment; or perhaps my own mind is at fault in thinking so. If it were a dress-all-alike contest, in which those who had most gave to those who had least, till all were equal, then I could understand the matter, and would join with all good will, even if all the others were worse off than myself. This I do practically in my work in Spiritualism: to give off thoughts, materials, and uses of all kinds, with no other expectation of return than that others will be made better thereby, is, in my experience, the only successful way of promoting Spiritualism.

In the Order of Spiritual Teachers, we must be properly dressed, or we cannot perform our duties. But we labour under this singular advantage, that the more we aid others in putting on a presentable appearance, the better suited are we ourselves. Our "clothing" is an evolution of our interior state. We do not "put on" our garments, but they grow out from within us, like the feathers of the birds. We are as particular about the under garments as we are about the external covering. It is the underclothing that develops first, and that being ultimated, it takes on the form of the second layer of clothes, and then the outer covering; just as the back of a tree is seen in various stages of growth.

The covering that we wear next our body is composed of *Sincerity*, trimmed with *Earnestness*. It does not matter if we were minus everything else, in this scanty attire a man looks "respectable" in the eyes of our Teachers. This thin robe is the basis of all the spiritual good that can be clothed upon a man. I have known some—like the savage that had eaten his missionary—proceed to wear the great coat next to the naked body. Of course it looks ridiculous; but if these ambitious ones had been content with the initial wrappage of Sincerity, they would have looked comely in the eyes of all.

The second garment, like the first, is a complete covering. It is composed of *Truth*. It never has been known to get threadbare or out of fashion, but to keep it in the prevailing style, it must be trimmed from time to time with *Application*. A judicious use of this appropriate adornment makes this chief garment suitable for all states, times and seasons. But let me remark, many a good suit has been spoilt from the want of taste and skill with which this accessory is employed.

In the perfect dress, over all there is worn a mantle, composed of *Self-abnegation*. This is the most precious material of the entire outfit. Though it be worn outermost, yet it

proceeds from the wearer's innermost. Unless this most graceful of all the robes be properly worn, the other articles of dress appear too prominent and obtrusive: a man looks vulgar, ostentatious, overdressed, and out of harmony. With Self-abnegation properly donned, a man is thoroughly protected: so much so that the assassin cannot stab him, the thief cannot rob him, the slanderer cannot degrade him, and no ill luck can divest him of his manhood! I cannot begin to speak of the virtues of this invulnerable wrapper, because possibly I am not so fortunate as to be in its full possession; and in so far as I am not, I am an object of commiseration.

I cannot in truth affirm that these garments are woven or sewn together; yet a process analogous thereto is employed in their construction. The peculiar mechanism or "sewing machine" used is called *Action*, and the thread employed is called *Love*. It is of many "cords," and warranted full length. But it behaves in a very curious way in the fabric. No seams are shown, but the love-link is seen like a silver thread, enfibring the whole suit of armour into one blended mass. In well-made suits, it is impossible to say where the one robe terminates and the others begin. But more remarkable still, this love-thread encompasses the whole as a halo, nap or pile, and portions may be easily detached, to aid others in making or repairing their attire. The more there is given away, the more is left.

I am a member of other Orders, in which dress is insisted on, but it is a Working Costume. We require an apron, and tools of various kinds; and, in addition, skill to handle them. I often have delighted in the phrases—"spiritual work," "spiritual worker." To our Schools of Spiritual Teachers, we require to have annexed Shops for the Spiritual Workers. Unless our knowledge be applied, it is only a sort of lumber. My creed as a Spiritualist has been from the first: "The discovery of Truth, the diffusion of Truth, and the application of Truth to the welfare of humanity."

My countryman, Thomas Carlyle, wrote a book on Clothes, "*Sartor Resartus*." No doubt he could add much more to it, but the present opportunity will not serve. But I would further observe, that this idea of "Dress" may be made to run through all spiritual work. Some people are too fond of wearing cast-off clothes; these do not fit, and oftentimes may contain the germs of dangerous diseases, that in times past have committed the direst ravages upon man's spiritual health and well being. Particularly dangerous are Oriental rags, the importation of which on the physical plane has been sometimes forbidden by wise Governments; for they may carry amongst us such terrible diseases as cholera, plague, leprosy, and other ailments too disgusting and painful to describe. But, strange to say, the religious world affects to cloth itself with the foul and rotten gatherings from Roman, Egyptian and Syrian Bazaars! The long continuance of this revolting practice has so injuriously affected man's spiritual nature, that it has apparently succumbed to the inflictions that have been visited upon it. Hence the reason we have Spiritualism amongst us: to revive that deadened spiritual nature of man, and cloth it anew in fitting apparel.

But so slothful and pauperized have mankind become, that they have neither the energy nor the material handy to make a spiritual costume, such as I have endeavoured to describe. They have been so long inured to the absurd fashion of wearing rags bequeathed to them by the barbarous ages of the past, that true spiritual taste and deportment is uprooted from their character. And so we find the cast-off gowns of unfrocked priests of various denominations eagerly coveted and ostentatiously paraded in the chief seats of our spiritual synagogues! But some Spiritualists are not content with playing these unseemly antics on themselves, but they dress up their spirit controls in archaic guises that are simply laughable. These communicating agents are made to appear in the "Thus saith the Lord!" of ancient times, while others have a crossed stick stuck in their fist, and play the pope, through minds that crave such a position for themselves. These are very old vestures indeed. Now-a-days every man is his own Moses, and the Lord speaks within the intuitions and conscience of every appropriately attired Spiritualist.

Equally absurd is it to see Spiritualists of a number of years' growth, trying to force themselves into the knickerbockers and jerseys of their extreme boyhood. Too short in the leg, split in the trunk, and out at the elbows these ridiculous little "bags" are, and all stained over, too, with the ancient efforts at experiments in the formation of *mud-pies*. For the gigantic attempts at the "organization" of Spiritualists, have resulted more in the diffusion of un-

palatable comforts than the production of spiritual feasts. There have been recriminations and expulsions within, and exposures and scandals without, which have rendered the peculiar cut of the little wee manny's clothes so notorious, that from time to time the ancient lady of the family has been under the necessity of altering the style more than once, yet with no apparent improvement in the composition of the fabric, or the appearance and comfort of the wearer. Again we have a turn of the cloth (how many sides it has got I know not), but as it is said *experientia docet*, I should have thought that these frayed and patched little duds would have been, by this time, handed over to the ragman, or cast on the muck heap, out of regard for the interests and reputation of the Cause, however appropriate they may be to the little people who elect to wear them.

But yet another phase of the Clothes question I will notice, and then I conclude. I was reading in the newspaper the other day, of two little scamps, some nine or ten years of age, who caught a boy smaller than themselves in a lonely place, and stripped him of his apparel, which they intended to sell to buy candy with. Now if these little desperadoes had sold their own jackets for sweetstuff, though they might have earned a flogging from their parents, they would not have rendered themselves amenable to the law, and their act would have been regarded as a childish freak, and not as a crime. Thus, I would humbly opine, that if a few friends desire to get up a sartorial display, they should do so at their own personal cost, and not milk the resources of all the get-at-able and exudative Spiritualists, in order to raise means to carry out their little fad. Spiritualism is an impetuous Movement. It has never yet been able to support any sustained effort put forward on its behalf, but those who have in good faith gone into the work, with the widest possible aims and uses, have had to suffer unmentionable privations, because of the crushing burdens that have devolved upon them, on account of the poverty of resources accruing from the friends of the Movement in general. Is it meet, then, that a Movement so beholden to private enterprise for the sustentation of its public work as Spiritualism is, should be systematically bled to find means for the manifestations of Palaveration Spiritualism?

There are "little ones" in our Movement, who with indifferent mountings, are silently and toilfully doing the work of the spirit-world amongst us, and serving the public needs of the Cause at the same time; and shall these be stripped of that little essential support which they still enjoy, that it may be possible to find the heavy expenses involved in setting up a display of coats, any one of which is so like all the others, that the multiplication of samples is certainly a work supererogation?

What do we urge or attempt in this Spiritualism, in which we so variously trouble ourselves? What is there wrong amongst us that can be bettered thereby? Is externalism so remote from human experience generally, that we require to make it the only dogma in a special spiritual effort? Is the love of the neighbour so prevalent, that it would be well to counteract it somewhat by a display of self-gratulation? Has spiritual incidity become so uncomfortably glaring, that as a counteractive the Movement must be bidden to assemble itself to listen to the repetition of a few familiar newspaper paragraphs? Are the resources of those who have embarked their life and their all in spiritual work, so over-flowing, that gentlemen who enjoy lucrative professional and commercial positions, may ally themselves together to skim the milk that should rather feed the "little ones," who are with all their soul, and heart, and strength, endeavouring to carry out the will, and diffuse the light of their Father Who is in heaven? Gentlemen! the style of your dress is not indicative of personal pauperism; you would be ashamed to ask alms individually; but is it less disgraceful that as a corporation you collectively beg, and that without any spiritual or representative authority for so doing, other than that you assume for yourselves?

The spiritual worker begins with his own efforts and resources, and when his work is so helpful to others that his brethren make use of it for their purposes generally, then he is entitled to seek co-operation in the support of that which is for the general good. To invite co-operation on such a basis is just and reasonable; and it is highly honourable to a Cause to have such needs existing in it, and that they are duly responded to by the body. But the work hitherto existing on this legitimate spiritual basis, has been, and is so inadequately supported, that to divide the interest, and compete in the work of mere cash collecting, is not only to operate to the injury of the Cause itself, but to act unjustly towards those who are engaged in its essential duties. How would you like, gentlemen! if some one, who did none of the work which you perform, foisted himself on to your employers as a supernumerary, and collected for useless purposes a great part of the funds wherewith your salaries, for laborious duties performed, should be paid? You would properly regard such as an

adventurer, whose operations were equally opposed to the interests of yourselves and your employers.

I utter not the words of censure or reproach; I simply review the past, your past, and state the present as it affects all of us. So much good has come out of the unfruitful efforts that you have been engaged in these last twelve years, that they have been very instructive to the Movement generally. That body which makes blunders systematically, is just as useful in shaping the policy of a great work as those who act discreetly. I blame you not for your present act, but as in courtesy bound, I respond to the Invitation I have received, and in doing so, I am compelled to be regulated in my conduct by that which I consider just and true. At whatever hazard, may we never depart from this rule of life, which should be supreme over every Spiritualist.

PROGRESS OF SPIRITUAL WORK.

WORK AT BELPER.

Journeying to Belper on Friday last, after a brief holiday in my native Devonshire, the glorious outburst of spring—I had almost said of summer—weather, on that day, tended to create much cheerfulness of feeling, and to afford a happy augury of coming blessings on the spiritual side of existence. It was suggestive of the smile of angels upon our work for the spiritual welfare of humanity. Added to this fact, that Belper with its beautiful and fertile scenery, and its well-known congenial associations, was the chosen scene of work at this juncture, nothing further was wanting to make one completely sanguine and hopeful of much blessing and prosperity in connection with our coming work.

What has been done at Belper towards the promotion of Spiritualism, and the prestige enjoyed by the Cause at that place, are too well known to need any description of mine. Suffice it to say, that the liberality and earnestness in this direction of several influential families, combined with their public spirit and efforts for the social well-being of the people, have greatly tended to popularize the Spiritual Cause in this locality. The Spiritualists of Belper have indeed quite a respectable and influential Church, where they meet and worship side by side with other religious bodies. Our friends, however, by no means have the desire to degenerate into the ordinary formal and stereotyped routine of religious life; hence, their present desire and special effort for a revival of Spiritual activity, and for the extension and development of the movement. That such effort will be crowned with abundant success, we are quite sanguine.

I am impressed to remark that although the quiet town and neighbourhood of Belper is chosen as the ostensible and immediate scene of operations, the unseen powers have given unmistakable indications of a distinct purpose to engage in an extensive work of evangelization throughout the county of Derbyshire itself; its very central position in the county, and the peculiarly strong basis which the Movement herein enjoys, render the selection a specially favourable one. Belper is already a stronghold; and in connection with the work of consolidation and development at this centre, an early opportunity will be embraced to organize the available elements of the Cause in Derby, Matlock, Buxton, and other places.

The building wherein the meetings at Belper are carried on, is the property of W. P. Adshead, Esq., being freely granted by that gentleman for the purpose. I commenced my work in this locality on Sunday, by conducting meetings and giving addresses morning and evening; of which full public announcement was given by posted bills. It would be strange if one did not realize enjoyment in his work at Belper; all speakers and mediums bear testimony to the congeniality of the local influences.

The attendance at the meetings was very good, and there was much power and enthusiasm in connection with the same. I was interested to notice that Mrs. Richmond and myself selected an almost identical subject for discourse on Sunday, viz., "The Baptism of the Holy Spirit." On Sunday evening a second meeting was as usual held, and gave the unseen workers an opportunity of co-operating through their mediums. In this meeting, to which a large number remained, there was a great deal of spirit power manifested, though there was not much speaking. I noticed that here, as well as elsewhere, the spirits were far more willing to work than the mediums were to be controlled.

OMEGA.

[In the fourth line of last week's communication, for "stimulated," read estimated.—ED. M.]

"DOES MAN SURVIVE PHYSICAL DEATH?"

DEBATE AT LIVERPOOL.

The Debate between Dr. Aveling and Mr. J. W. Mahony, in Camden Hall, Liverpool, on May 8 and 9, was one of the most orderly and able we have attended for some time. The Doctor, with his scientific acumen, was enabled to some extent to ably maintain his position from a purely materialistic standpoint, but when his very competent opponent, Mr. Mahony, led him into the realm of psychology, and insisted that man was a personal, conscious, continued identity, which no

scientist had yet been able to divide, and adduced evidence of this fact, it was at this point the Doctor manifested his entire ignorance of the science of all sciences, viz., Spiritual Science. The Doctor, as is usual with nearly all our Secular opponents, met this evidence by fruitless attempts to disparage its quantity, and especially its quality, although that of Crookes, Wallace, etc., was adduced.

Referring to quotations from the "Dialectical Society's Report," of a seance which occurred on April 2nd, he jocularly remarked that they ought to have met on the 1st of April; thus implying that fools alone ought to investigate this subject, or that they were befooled who did. He also attempted to draw Mr. Mahony into side issues, respecting the immortality of animals, etc., but Mr. Mahony was too experienced a debater to allow this. The first night was spent chiefly in definitions of the terms to be used, and explanations respecting their alleged differences; but, on the second night, they entered into closer combat with the scientific and philosophic principles which were associated with, and underlie, mental phenomena. It was a pity that a few more nights had not been arranged for this important debate to have been continued, for had this been done, our representative advocate would have had an opportunity of clearly demonstrating the fallacy of his able scientific opponent's position, even from scientific premises, respecting consciousness and all mental operations.

We were struck with the weak method of attack employed by Dr. Aveling upon some points, when he was necessitated to enter a lunatic asylum for his illustration of what he called a "double consciousness;" a patient, for instance, fancying that he was a king, etc., when at the same time he was not. I should very much doubt the rationality of my plea, if I had to enter a lunatic asylum and take irrational or insane men for my psychological illustrations of the argumentative position assumed. Mr. Mahony has proved himself an able debater and defender of our Spiritualistic theory, though met by perhaps the ablest scientific opponent the Secular School could have produced. It will have done good by arousing public attention to the subject, and stimulating inquiry by those who have hitherto been indifferent to our philosophy. Mr. Mahony has challenged the Doctor to a further debate upon this subject, or any one else the Secularists may bring forward.

JNO. AINSWORTH.

Liverpool, May 11, 1884.

Mr. Mahony's debate with Dr. Aveling passed off in the most interesting manner. The Doctor was met on his own scientific ground with trenchant clearness. He several times designated his opponent "an able antagonist." To say that the majority of the Secular party listened with the most eager attention to our champion during every speech, and that constant applause even from their ranks greeted him, will perhaps give an indication of the masterly way in which Mr. Mahony dealt with his subject. To the Doctor's credit, be it said, that he showed no inclination for word twisting, and a very slight regard to momentary effect.—J. KINXERSLEY LEWIS.

OPEN-AIR WORK.

VICTORIA PARK.—Sunday morning was the first of a series of open-air meetings in Victoria Park. There was a good gathering of friends, Mr. Emms, Mr. Jennison, Mr. Downing, and some old friends being present. Mr. Emms opened the meeting with a few remarks upon the creed of the Spiritualists. He then gave a very interesting account of the science of Magnetic Healing.

He considered that the so-called miracles of faith-healing now being conducted by the Rev. Mr. Allen, in Cambridge Heath, were not miracles, but if they were relieved at all it was through the magnetic influence of their leaders. He contended that magnetic healing had been in vogue in the Church of Rome for a long time past. It was a natural law, and one that was inherent in all mankind, more or less. He then described "Christian charity." A donation to a church or hospital often covered a multitude of sins, but that was not true charity. Mr. Emms contended that the truest charity was that taught by Buddha, who told his followers to give up some of their own comforts to benefit their fellow man.

Mr. Jennison then addressed the meeting. He made a few remarks upon healing. He thoroughly agreed with Mr. Emms in his remarks. He then gave a very interesting account of the phenomena he witnessed at a mesmeric seance, given by Dick, the pit-lad. He contrasted the teachings of Spiritualism with the teachings of Christianity. He contended that Spiritualism gave him more hopes of a life beyond the grave than Christianity. There was a very large and respectable attendance. I hope that friends will bring all their old literature with them. Mr. Jennison, Mr. Downing, and myself soon exhausted our supply. Next Sunday, under the trees, near the fountain, at 11 a.m., weather permitting.

WILLIAM LUXFORD.

39, Kenton Road, South Hackney, May 11, 1884.

Dr. Foote's "Health Monthly" (New York), discusses "Hereditry," the use of alcohol and tea, Germ Theories of disease, and sexual ethics. It advocates a hygienic basis of habit; no stimulants, no drugs, anti-vaccination.

MR. COLVILLE'S LONDON MEETINGS.

On Sunday last, May 11, W. J. Colville conducted two services as usual in Neumeyer Hall, which were very well attended by large and appreciative audiences. At 11 a.m., the topic of discourse was "Theosophy and Spiritualism." It was pronounced by able critics, one of the very finest efforts ever made to their knowledge by the guides of this distinguished speaker. Theosophy was defined as knowledge of divine things, spiritual wisdom, not mere mysticism, magic, and oriental speculation. Some rather severe strictures were made upon certain phases of occultism, the speaker's position being that that pretentious system which undertakes to deny the facts of spirit communion, and build up a theory of "shells" and "elementaries," was anything but theosophical in the true definition of the term; the lecturer, however, denied none of the occultist's powers and phenomena, and said no discourteous words concerning Madame Blavatsky, or Colonel Olcott, but contended that a genuine Spiritualism was pure Theosophy, while phenomena of a purely material character might justly be called a form of magic, and that only. This remarkable and scholarly lecture has been fully reported, and will appear in W. J. Colville's new volume of Discourses to be published in July. Miss Jenny Eddison sang exquisitely "Rejoice greatly," and another selection from the "Messiah." This talented young lady whose parents are earnest Spiritualists, and devoted workers for the Cause, and who is herself deeply interested in the subject, needs only to be known and heard to be deeply and warmly appreciated. The congregation assembling in Neumeyer Hall, desire to publicly tender her their most sincere thanks for her great kindness in giving them her valuable services on Sunday last, and wish her every success in her professional career, as well as every happiness in private life. At 3 p.m., the subjects of Discourse (chosen by audience) were "The God idea; its origin and progress," and "Spirit Spheres." The limited time at disposal prevented the speaker from dealing exhaustively with both subjects; the former, however, was most ably and instructively treated, and upon the latter, many suggestive utterances were delivered. The Discourses were highly appreciated by all in attendance. The poems at the close were also replete with fine poetic imagery, and lofty sentiment. Miss Kean sang two beautiful solos in the afternoon, and the entire musical arrangements were most pleasing. Herr Rudolf Koenig officiated at the organ and piano with great taste and ability.

Sunday last, May 11, W. J. Colville delivered an Inspirational Discourse on "Spiritualism and Agnosticism," at Cavendish Rooms, to a large and most appreciative audience. Herr Rudolf Koenig presided, and accompanied W. J. Colville at the organ, who, in addition to his lecture, and a fine poem, sang "O rest in the Lord," and "The Chorister," with much taste and feeling, much to the delight of his auditors. W. J. Colville holds a public reception at 103, Great Portland Street, this evening, Friday, May 16, at 8 p.m. Everybody welcome. Mr. Morse returns to London in time for next Sunday.—COR.

The reception last Monday evening at the residence of Mrs. Jones, 273a, Albany Road, Camberwell Gate, was the occasion of the delivery of much profitable instruction from the guides of Mr. W. J. Colville to the assembled company, in answer to pertinent and well-considered questions on truly spiritual topics. Mrs. and Miss Jones are true spiritual workers, ever ready to do their utmost to advance the Cause of truth. Following the questions and answers, Mr. Colville's poetical guide, "Winona," gave three beautifully-worded poems, on "Roses," "Equality," and "Unions in Heaven." During the evening the guides of the speaker threw out many valuable suggestions on the utility of private mediumship, and the importance of the home circle. Friends are respectfully reminded that Mr. Colville is open to engagements to hold receptions and deliver drawing-room lectures in London or the suburbs. For all particulars, address, 32, Fopstone Road, Earl's Court, S.W.

SALFORD: 83, Chapel Street.—On Sunday last, Mrs. E. W. Wallis, of Walsall, gave two beautiful addresses. In the morning she spoke for some thirty-five minutes, upon the subject of "Spiritualism," referring especially to its inception upon the mind of man, and carried forward her argument upon its foundation. The universal application of the test of truth brought in man's individuality and responsibility. Subsequent to the address another control took possession, asking for questions, when several were put and replies given, though the control admitted their ignorance of the subject in one or two cases, giving as a close a little of their history. In the evening, at the suggestion of the secretary the subject of "Faith, Hope, and Charity," was beautifully handled. The following heads were spoken to: Forms of faith; Conceptions of the varied symbolisms; Foundations of systems; Activity in the child; Philosophy and philosophical thinkers; Faith and dogmatism; In the individual or community, or the over-ruling providence which works altogether for good. Hope's illumination; A child's light and sunshine; Total depravity compared with everyday life and dealings one with the other; Man better than his creed; Hope lighting the pathway to immortality, thus dissipating by its effulgence the terrors of the grave. "Charity" the greatest of all virtues, which ought

to be renamed Love. Wherever true charity or love is seen and felt, that alone would make you sacrifice your own happiness in order that others might progress. Mrs. Hesketh now essayed to give several clairvoyant readings, all but one of which were identified. One was special in its way. To a gentleman: "I see a lady standing beside you," giving description. "I cannot recognise it." "Yes, you will—now go back to the time when you were nineteen or twenty years of age,—now do you?" "No!" "but you will. You gave her a present? Now do you?" "No!" "And you used to take walks together?" "Oh! oh! oh!!!" was ejaculated, amid the laughter of all in the room. Next Sunday, 6.30, Owd Jonathan "Facts and Fancies," assisted by Mrs. Hesketh. Sunday, May 25, Mr. Hepworth, of Leeds. June 1st, Mrs. and Mr. Groom, with clairvoyant descriptions by Mrs. Groom. The MEDIUM AND DAYBREAK may be had from Mr. Thompson, every Saturday morning.—I. THOMPSON.

MANCHESTER: Temperance Hall, Tipping Street.—Last Sunday, Mr. J. B. Tetlow, of Heywood, occupied the platform. In the morning the control said that he was willing to answer questions put to him concerning spiritual matters; and a number of questions were sent up which were answered to the satisfaction of the audience. We must, however, except one question which the control said he was not prepared to deal with just then, but which, no doubt, would be taken up in the evening. At the evening service the control said he would deal with the subject propounded in the morning, which was "On the Divinity of Christ." For the sake of the argument, he would take it for granted that Christ was divine, though he (the control) did not accept such a conclusion. The so-called divinity of Christ arose from God-like actions and thoughts of Christ. He (Christ) was a perfect man in every thing, and therefore the Almighty could work through him as he had never done through any other man. The control dealt with the subject in a masterly style, and said that men in modern times had done and were doing things which in previous ages would have been considered beyond the power of humanity, and all this had been accomplished by the cultivation of the divine spirit which exists more or less in all men. Next Sunday, Mr. Johnson, of Hyde, will speak.—G. B.

EXETER: Odd Fellows' Hall.—We had a very convincing proof of spirit power here on Sunday. At the time when the control should have given the ordinary lecture, the medium appeared to be too deeply entranced for that purpose. After waiting a quarter of an hour, our president, who is an experienced mesmeriser, thought it best to take off some of the power. He found the medium entirely beyond any power he could command. A professional phrenologist being amongst the congregation (Professor Stewart), he volunteered to bring him around in a minute; but he tried for ten, and then had to give it up. He said he had studied human nature all his life, but this had given him ideas he never before possessed. On Wednesday we are going to open the Spiritual Institution in Exeter, by a public tea and meeting. We expect friends from Plymouth and Torquay, and hope to have a good time for spiritual instruction and insight into spirit life.—R. SHEPHERD, Sec.

BACKWORTH.—On Sunday evening, the friends were favoured with a short address and invocation from Mr. Wm. Holland's guides, from the words, "Be up and doing." Then the guides of Mr. James Doney gave us an inspirational address and invocation, from the words, "The darkest cloud that can overshadow us, is lined with the silvery threads of God's love towards us, and the love of our friends that have passed away before us." After the address, the audience were requested to ask questions, but they declared themselves thoroughly satisfied. This brought a very instructive and enjoyable evening to a close.—J. BURRELL.

PLYMOUTH: Richmond Hall.—On Sunday morning last, Mr. Burt's guides gave a most excellent address. In the afternoon at the usual circle Messrs. Burt, Carswell, and Snell gave addresses under spirit control; others were also visibly influenced. Mr. Husson was the speaker in the evening: his guides gave a most impressive address which was listened to with great attention. Mrs. Freeman was also controlled to sing during the evening. The influence pervading the meetings throughout the day was very good.—JOHN. T. B. PAYNTER.

HETTON-LE-HOLE: Miners' Hall, May 11th.—Mr. W. Westgarth gave a splendid address, Hall crowded to excess, subject—"Christ and his followers," which was very highly appreciated by the audience, as he was loudly applauded at intervals. There was a child named at the commencement of the meeting by the medium.—JAS. MURRAY, Sec.

PENDLETON: 48, Albion Street, Windsor Bridge.—Last Sunday, Mr. Gallagher, of Heaton Chapel, spoke on "How I became a Spiritualist." After relating several of his experiences, which reminded us of the Scandinavian Seer, we were lost in contemplation while soaring through the universe trying to comprehend the "Great Infinite," with our finite capacity, until we were landed on the scenes of the beautiful Summer Land, which Mr. Gallagher so wonderfully described. The room was well filled, and we thank those friends who came so far, for their presence. Next Sunday Mr. W. Johnson and Mr. R. A. Brown will speak.—C.

WORKING FOR THE DIVINE LIFE.

The "Christ Life" becomes a more and more real factor of the times, as it becomes divested of the old superstitions which have trammelled it down through the ages, until they have resolved themselves at last into a vast ecclesiasticism, and aggregated creeds that crush the quivering masses of humanity into hellish thralldom, on the pretence of lifting them into heaven-born freedom!

This New Age of ours resolves itself into a great Hall of Freedom, which has its outer, inner, and inmost courts; and these hoary-headed creeds that have stalked down through the centuries, heaping on the shoulders of the people burdens grievous to be borne, binding them with fetters that have eaten into their very flesh, and chastising them with scorpions which have poisoned their very life-blood, and driven them into the meekness of infidelity and materialism—these creeds that have been cunningly fashioned with hammer and tongs, and tinkered and patched and daubed and battered as they have come down through the religious workshops of all the ages, are now being arraigned in this great Hall of Freedom one by one. See them as they stand in its outer courts, ridiculed and disdained by the masses, branded by the Voice of the People, and passed on into its inner and inmost courts for judgment, condemnation, and the stern fiat of Justice, which makes the first last, and construes the *Vox Populi* into *Vox Dei*!

What misery these old dogmas have wrought in the world, and yet what a "happy despatch" they are experiencing in every direction at the hands of that famous old Jack Ketch Reason, whose arm is nerved by the dual energy of Justice and Mercy! It may fairly be said that never in all the world's history have mankind passed through so radical a revolution in every plane of being as it is doing at this moment; and yet never, in all the chronicles of Time, has a revolution been so tenderly cradled by the Angel Mercy, and the very despots it deposes been accorded so gentle a *coup de grâce*.

The Spiritualists are gnostic enough to recognise the reason for all this. We have found it by a very simple process by stepping out of the dungeon of ecclesiasticism into the light of Spiritualism, by exchanging fetters for freedom, by holding the ticket-of-leave of Orthodoxy in the re-lighted candle of Modern Spiritualism till it has crumbled to dust, and left us free men and free women to "work out our own salvation" in the unorthodox fashion of God-given reason and common-sense, assisted by the "ministering angels" of his own loving provision, and attested by the "cloud of witnesses" whom we rejoice to recognise, and commune with, and draw closer and closer into sympathy with every day.

No truer or more lucid exponents of our work in this amazing, this golden crisis in the history of humanity, can be found, we honestly believe, than the controlling band of spirits at present performing their mission of enlightenment through the gifted mediumship of Mr. W. J. Colville, whose utterances at the Neumeyer Hall and elsewhere, no earnest Spiritualist should miss, who has the opportunity of listening to them.

This real Christ Life of which we speak, which pivots the mighty cycle of modern thought, and around which actually revolves, though recognised by the veriest "remnant," even the rationalistic, materialistic, and so-called atheistic spokes of nineteenth century free-thought—this genuine Christ Life is the underlying theme of the Colville inspirations, and blessed are they who can enter into it and become co-workers with the angel hosts who are doing God's pleasure in the uplifting of humanity from servile degradation, manacles, and death, to the free inspiration, the joyous heaven-born impulses, and the eternal vivification of the common Brotherhood of Man.

Our brother Colville heralds the new Evangel—his controls point to the mighty transformation scene which metamorphoses our gutters, our slums, our stalking vice, our unblushing shame, our capitalised tyranny, our sweltering and toil-maddened labour-machinery, our sham churchification, our confiscated heaven, and our wide-mouthed hell—into "new heavens and a new earth," wherein dwells righteousness for greed, gardens for gutters, sunshine for slummary, virtue for vice, purity for pallor, love for hate, honest work for grinding toil, real brotherhood for canting sectarianism, a heaven with its gates thrown open to all, and a hell which no man will have opened at all under any other condition than that he himself must be the first to enter it, that he may toil if he be, to all eternity, for the emancipation of all who may follow him through its infernal portals.

We were present at Mr. Colville's reception at Southampton

Row on Friday evening last, and hope to profit again and again by the same progressive teaching. We may have something more to say about the Christ Life in succeeding numbers, if our friend Mr. Butras will give us the freedom of his columns.

[Our correspondent, who is known to us, does not append any signature. All we have to say is, that this phrase "Christ Life" is simply an ecclesiastical term. If our correspondent knows what he is talking about, he must expatiate on things, not words. There is no warrant for the term "Christ Life" in any spiritual teachings, because spiritual teaching cannot be absurd. Every being has been endowed by the Creator with its own proper life, the true living out of which is the only duty of which it is capable. We can live no life but our own. Cannot our pretended spiritual teachers give us something new, definite, and true? and not repeat these ecclesiastical phrases, which mean nothing but spiritual bondage, and are an obstacle to the true psychology of man's salvation. To such teaching we would gladly give place; but these ecclesiastical phrases would appear more at home in an organ under the auspices of Priestcraft.—ED. M.]

SUNDERLAND.—On Sunday evening last, Mr. J. T. McKellar, of North Shields, gave an address in the Albert Rooms, taking for his subject, "Am I Immortal, or am I not?" The lecturer, although only very young in platform work, discoursed upon the matter in a thoughtful and practical manner, which shews that he will be an ornament to the spiritual platform in a very short time. We hope at an early date to again have the pleasure of having him amongst us.—G.W. PYNE JONES, Sec., S.S.E.S.

NOTTINGHAM: Morley Club Lecture Room, Shakespeare Street.—Our meetings were held as usual in the above Rooms, on Sunday last, and two addresses given through Mrs. Barnes (5, Paradise Place, Barker Gate). In the evening we had some good advice given us, as to the way in which we ought to develop "Spiritual Gifts," being a good lesson to those present. Subject given for next Sunday evening was the "Judgment Day." We trust all friends of the cause will be there.—COR.

BRADFORD: Walton Street Church.—I was absent in the afternoon. In the evening Mr. Hepworth, of Leeds, spoke on "Does man survive physical Death; if so in what does he exist?" First a powerful appeal was made to the audience to maintain manly independence of thought, and not be led by fictions of priestcraft. The advantages of education were held up—and then a knowledge of man's spiritual nature was shown to be the most important part of education. The state of the spirit after death was described, and then was placed in contrast the teachings of Spiritualism and of creeds, on man's future state.—COR.

NEWCASTLE.—Dr. Bates, of North Shields, on Sunday last, gave an interesting lecture on his visit to Rome.—ERNEST.

NORTH SHIELDS.—Mr. E. Ornsby and Mr. J. Gibson jointly occupied the platform, and discoursed to the assembled friends. I am pleased to state that suitable Rooms to hold their meetings in have been secured by the friends here. They are situated in Camden Street, and therefore in a nice central position. An effort is being made to have the place ready for opening on Whitsunday, when they hope to secure the services of some prominent speaker to dedicate the room to Spiritual and progressive purposes. Donations towards the furnishing will be most gratefully received by the President or the Secretary.—ERNEST.

A GOLDEN WEDDING CELEBRATION.—In Temperance circles in London no name is better known than that of Mr. Silas Tucker, one of the founders of the Temperance Building Society, a distinguished Good Templar, and an ardent supporter of the Band of Hope movement, when it was of far less importance than it has since become. It seems he and Mrs. Tucker have been so fortunate as to have survived fifty years of wedded life, and naturally both they and their friends regarded it as a matter for mutual congratulations and rejoicings; the more so as, at the same time, a grandson, Mr. Taylor, celebrated his coming of age. Accordingly, a large party of friends and relatives met on Saturday at the Brixton Hall, Acre-lane Brixton, to spend a pleasant evening, in which the proceedings were enlivened by music and speeches—one of them delivered by a gentleman who, fifty years ago, had been in Mr. Tucker's Sunday-school class, and another by Mr. William Shaen, M.A. We hear a good deal of the improvement in Sunday-school teaching in our days, but it was clear from the description of Mr. Tucker's labours as a Sunday-school teacher in looking after his charge, that it would be well if we had more of his stamp in our Sunday-schools.—"Christian World."

MISS DALE OWEN'S LECTURE ENGAGEMENTS.—NEWCASTLE-ON-TYNE

May 18th and 25th.
BETHNAL GREEN, Sunday, June 1, "Robert Owen."
SHEFFIELD, Secular Hall, June 8, "Robert Owen." June 9, The Psychological Society.
MORLEY, Sunday, June 15.
BRADFORD, Thursday, June 19.
BOSTON, Sunday, June 29.
LEEDS, Sheepscar Terrace, Tuesday, June 17.
KEIGHLEY, Sunday, June 22.
GLASGOW, Sunday, Aug. 31, and Sept. 1, 2 & 3.
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A GRAND SOIREE MUSICALE,

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PROGRAMME.

PART I.

PIANOFORTE SOLO—Valse de Concert *Tito Mattei.*
HERR RUDOLF KOENIG.
SONG—"The King's Highway" *Molloy.*
W. J. COLVILLE.
SONG—"Love be True" *Milton Wellings.*
MISS ALICE KEAN.
SONG—"Pilgrim of Love" *Sir. H. Bishop.*
MR. R. H. R. DAVIES.
SONG—"O luce di quest Anima" *Donizetti.*
MISS JENNY EDDISON.
VIOLIN SOLO—"Capriccio Italiano" *Hermann Koenig.*
THE MAESTRO HERMANN KOENIG.
SONG—"Toreador" (from "Carmen") *Bizet.*
HERR A. BENARIO.
SONG—"Silver Rhine" *W. M. Hutchinson.*
MISS ALICE KEAN.
SONG—"Looking Back" *A. Sullivan.*
W. J. COLVILLE.

PART III.

PIANOFORTE SOLI—
{ (a) Mazurka *Hermann Koenig.*
{ (b) Valse Galop de Concert *Tito Mattei.*
HERR RUDOLF KOENIG.
SONG—"She wandered down the Mountain side" *F. Clay.*
MISS JENNY EDDISON.
SONG—"Golden Moments" *Alfred Moul.*
MR. R. H. R. DAVIES.
VIOLIN SOLO—"Le Souvenir de Vienne" *Hermann Koenig.*
THE MAESTRO HERMANN KOENIG.
SONG—"Which of the Two" *Odoardo Barri.*
MISS ALICE KEAN.
SONG—"Sonst Nichts" (Confession, Priest, and Peasant Girl)
Von Suppé.
HERR A. BENARIO.
RECITATION—Original Poem *Subject to be chosen by the*
audience.
W. J. COLVILLE.
SONG—"Second Thoughts are best" *A. Randegger.*
MISS JENNY EDDISON.
SONG—"Forever and Forever" *Tosti.*
W. J. COLVILLE.

PART II.

INSPIRATIONAL DISCOURSE - - - - "The Birth of Music," - - - - and ORIGINAL POEM:
MRS. CORA L. V. RICHMOND.

Accompanist : : : : : Herr Rudolf Koenig.

Doors open at 7.15, Concert to commence at 8 o'clock **PRECISELY.**

Carriages to be ordered for 10.30.

Admission: Stalls, 2s. 6d.; Area, 1s.

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M. & MRS. HAGON, Magnetic Healers, at home after 10 every day. Patients attended at their own homes. Circles conducted: Seances on Sundays at 7.30 p.m. Free Healing on Sunday morning at 11 o'clock. Removed to 116, York Road, King's Cross, N.

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MESSRS. WILLIAMS AND HUSK, will receive friends on Tuesday and Saturday evenings, at 8 o'clock, and on Thursday afternoons, at 3 o'clock, at 61, Lamb's Conduit Street, W.C.

PHYSICAL PHENOMENA.—Spirit-Lights and other evidences of Spirit-Power, at an old established private Circle. Earnest Inquirers only admitted, on Sunday at 7.30, and Tuesday and Thursday at 8 p.m. Mrs. Walker, Medium.—Mrs. Ayers, 45, Jubilee Street, Commercial Road, E.

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MR. TOWNS, Medical Diagnosis, Test and Business Clairvoyant, is at home daily, and is open to engagements. Address—99, Lisson Grove, Marylebone Road.

MR. A. DUGUID, Spiritual Teacher and Correspondent, 13, Oswald's Wynd, Kirkcaldy.

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MR. E. S. CLARKE'S APPOINTMENTS.—PLYMOUTH: Richmond Hall, Sunday, May 18th, at 11.15: "A Godless World; at 6.30: "Man's True Saviours."

Mr. Clarke will shortly be at liberty to accept other engagements. For terms and dates address 4, Athenium Terrace, Plymouth.

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MEETINGS, SUNDAY, MAY 18th, 1884.

LONDON.

KENSINGTON.—Town Hall, High Street, at 7, Mrs. Richmond: "A New Interpretation of the Logos."

NEUMYER HALL, Hart Street, Bloomsbury Square.—Mr. W. J. Colville: At 11, "The Spiritual Significance and Use of Fire;" at 3, Subject to be chosen by audience.

EDGWARE ROAD.—52, Bell Street, at 7:

MARYLEBONE ROAD.—Spiritual Mission Room, 167, Seymour Place, at 11, Seance; at 7, Comprehensionism; Tuesday, 7.45, Mr. J. M. Dale; Wednesday, at 7.45, Physical Seance; Thursday, 7.45, Mr. J. M. Dale; Friday, at 7.45, Mr. Towns; Saturday, at 7.30, Mr. Hopcroft. J. M. Dale, Sec., 50, Crawford Street, Bryanston Sq. 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, "Social Psychology."

WEEK NIGHTS.

SPIRITUAL INSTITUTION.—Tuesday, at 8, Seance: Mr. Towns, Medium.

BROMPTON.—Mr. Pound's, 109, High Road, Wednesday, at 8, Mr. Towns.

HARROW ROAD.—At Mr. Wright's 17, Amberley Road, on Sunday and Thursday at 7.30. Private Circle, admission only by previous application.

HOLBORN.—Mr. Coffin's, 13, Kingsgate Street, Wednesday at 8: Mrs. Hagon, medium.

PROVINCES.

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

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

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

BELPER.—Lecture Room, Brookside, at 10.30 and 6.30:

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

BISHOP AUCKLAND.—Temperance Hall, Gurney Villa, at 2 and 6 p.m.:

BLACKBURN.—Academy of Arts and Sciences, Paradise Lane, at 11 a.m. and 6.30 p.m.

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

BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, 2.30 and 6 p.m.: Mrs. Gregg.

Wade's Meeting Room, Harker Street, Bowling, at 2.30 and 6 p.m.: Mrs. Ingham and Mr. T. Holdsworth.

Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30 and 6 p.m.: Mr. H. Briggs and Miss Beetham.

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

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

HALIFAX.—Spiritual Church, 1, Winding Road, 2.30 and 6 p.m.: Mrs. Groom.

Lyceum at 10.30. Monday Service, 7.30.

HETTON.—Miners' Old Hall, at 5.30: Mr. F. Gray.

KEIGHLEY.—Lyceum, East Parade, 2.30 and 5.30: Mrs. Butler, Mrs. Sunderland, Mrs. Wade and Miss Place.

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

Edinburgh Hall, Sheepscar Terrace, 2.30 & 6.30: Local.

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

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

MACCLESFIELD.—Spiritualists' Free Church, Paradise Street, at 6.30: Rev. C. Rushton.

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

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

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

NEWCASTLE-ON-TYNE.—Northumberland Hall, High Friar Street, at 10.30 and 6.30, Miss R. Dale Owen.

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

NORTH SHIELDS.—Bolton's Yard, Tyne Street, at 6: Mr. J. G. Grey.

NOTTINGHAM.—Morley Club, Shakespeare Street, 10.45 and 6.30, Mrs. Barnes.

OLDHAM.—176, Union Street, at 2.30 and 6, Mr. J. B. Tetlow.

PENDELTON.—48, Albion Street, Windsor Bridge, at 2.30: Messrs. W. Johnson and K. A. Brown.

PLYMOUTH.—Richmond Hall, Richmond Street, at 11.15, Mr. W. Burt; at 3, Circle; at 6.30, Mr. J. Huxson. Lyceum at 10.15 a.m. [No information.]

ROCHDALE.—Regent Hall, Regent Street, at 2.30 and 6 p.m.

SALFORD.—83, Chapel Street, at 6.30, Owd Jonathan and Mrs. Hesketh.

SOVEREY BRIDGE.—Progressive Lyceum, Hollins Lane, at 2.30 and 6.30, Mr. A. D. Wilson.

SUNDERLAND.—Albert Rooms, 7, Crownation Street, 6.30: Mr. W. McDonald.

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

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

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