

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

SPIRITUALISM.

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A DISCOURSE FOR THE NEW YEAR.

GOOD NEWS FROM AFAR, ITS INFLUENCE
UPON THE SOUL.

By THE REV. C. WARE.

"As cold waters to a thirsty soul, so is good news from a far country."
Proverbs, xxv., 25.

This is one of a miscellaneous collection of Proverbs, supposed to have been spoken by one of the wisest men of ancient times. The philosophy of Solomon is worthy of our deepest study on account of the fact, that it displays a wonderful knowledge of human nature—its powers, its possibilities, its weaknesses, tastes and tendencies. Solomon seems to have been a kind of Shakespeare or Carlyle of his day—not a perfect character by any means; but a man of deep thought and profound wisdom. I earnestly recommend, that as Spiritualists and as thinkers, as students of human nature and as seekers after knowledge and truth, we should study these proverbs, that we should *make ourselves familiar with these sayings*; they will furnish us with answers to questions and objections from ignorant and bigoted persons. Though you may legitimately and appropriately quote from Shakespeare, or Carlyle, or Andrew Jackson Davis, yet perhaps on account of the special deference paid to this Book, it will be an advantage to quote from it in preference to any other. Take for instance such gems as these: "A wise man will hear and will increase learning; and a man of understanding shall attain unto wise counsels."—i., 5; "He that answereth a matter before he heareth it, it is folly and shame unto him," &c. We said that this was one of a miscellaneous collection; you will notice that it has no connection with the verses preceding and following it,—it is a gem shining by its own light. We should prefer to read it in another way, i.e., to adopt another form of expression, viz., "As cold waters to a person who is thirsty, so is good news to the human soul." The words are *specially applicable to Eastern climes*, because of the intense heat, and the great need and value of water. The comparison, therefore, would be more forcible to those living in those regions. But, of course, we also know the need and the effect,—the cooling, refreshing, satisfying effect of water when we are thirsty.

According, then, to the philosophy of Solomon, *good news from a distance* has a similar effect upon the soul. This was the result of his observation—he perceived an analogy between the two things; not a hap-hazard or casual resemblance, the two are essentially analogous, and based equally upon the abiding principle of cause and effect. *In the nature of things*, he would say, the effect of good news upon the soul would be similar to the effect of a draught of water upon the physical system—it meets a need, it satisfies a craving, it has a soothing, refreshing, satisfying effect. It would be useful for

us to trace out this analogy; to investigate the philosophy of our spiritual nature in the light of our physical experiences. This is indeed what is much needed, what the world needs; any amount of attention and study is given to the physical and intellectual, but very little is given to the spiritual, i.e., to the philosophy of our spiritual being. We do not refer to that namby-pamby pietism which is too prevalent, which belongs to mere *spiritual babyhood*, but to that intelligent study and cultivation of the spiritual nature, which conduces to the development of *spiritual manhood*; not the artificial forcing of the hot-house, which makes *spiritual dwarfs*, but that natural culture and development in the broad field of universal thought and life, which will make you *spiritual giants*—as different from the sectarian specimen of religious culture, as the sturdy oak is from the hot-house plant. I do not hesitate to say, as one who has carefully studied both, that all the difference between the Spiritual Philosophy and Denominational Religion is, that Spiritualism is conducive to the development of spiritual manhood, whilst the tendency of Sectarianism is to keep people in spiritual childhood; and for this reason, that in the denominations you are encouraged and taught to make *going to heaven* your grand object, while Spiritualism teaches that Religion is *right living*, whether here or there.

Spiritualism meets you with this question—What do you mean by going to heaven? The way to heaven is to live rightly here, and those only who are doing this are on the way to heaven. If the great object of life were simply to get to heaven, why were we placed in this world? The very fact that we are here proves, that our "heaven" consists in right living; and that by the development of all good qualities here, we prepare for ourselves a condition of happiness hereafter. Hence we say, that we should study our nature intelligently, understand its philosophy, and not be childish in religious matters. *Study your spiritual nature*, understand its needs, and use every means for the promotion of its development and well-being. This is the teaching and import of Spiritualism: its great object is to teach us *what the soul is*—its needs, its capacity, its true relation to a spiritual world, its immortality, &c. It is a spiritual philosophy, explaining the facts of our spiritual nature, and making provision for our spiritual needs. Its revelations have the same effect upon the soul as food and drink have upon the body; it unfolds TRUTH about things Spiritual, Truth by which the Soul is nourished and satisfied.

Our text speaks of something that satisfies the needs and cravings of the Soul as water does the thirst of the body,—hence we will speak of—

I.—THE SOUL'S NEED: THE THIRST OF THE SOUL.

Here we see the analogy—we have a two-fold nature physical and spiritual, and the one has needs as much as the other, *namely, more than the other*, because of its abiding value, and

immortality. It is merely a convenient or conventional expression to say that the spiritual has needs as well as the physical; the spiritual is really the essential matter—the one sole thing that needs, for it is our life, our being, our all. We are spiritual beings—it is the province of the physical part, and of all material things to minister to the spiritual, and we are only then living rightly when this is our one end and aim of life. The general tendency of human nature is to do the opposite, and this is the cause of its degeneracy; this is the meaning of what is called *the Fall of Man*—the fall of the higher nature under the dominion of the lower, the subjection of the Soul to the lusts of the flesh. *Sin* is caused by the ascendancy of the material part over the spiritual, but our true interest is to acquire spiritual ascendancy, this is the destiny, the *salvation*, that we have to work out here on earth. This is the meaning of DEVELOPMENT: an undeveloped spirit, whether in the body or out of it, means one who has simply lived a physical or animal life, has realized no spiritual development; the person has lived for physical indulgence and material advantage, and so the spiritual part is crushed, buried, extinguished, so to speak—not *annihilated*, for that cannot be; but the Soul remains dark, desolate, impoverished. Such a spirit goes out into the world of spirits, a poor, deformed, wretched thing. It is an important question for each to ask himself as to how he would appear if he passed now into the world of spirits—what we would be in stature, appearance, and condition. Take a person of refinement and respectability, of wealth and culture, who has neglected the spiritual nature—look at that same person when passed into the world of souls; I say that if that person has neglected his spiritual nature, his condition is that of poverty, degradation, and wretchedness.

There is—thank God! this has been revealed to us by Spiritualism—there is a chance for that person to rise, to develop, to recover itself. But how long and how painful the process, what mind can imagine, what tongue can tell? Then, dear friend, cultivate your spiritual nature, develop the divine and immortal elements of your being—the elements of goodness, love, purity and beauty, for this is what we mean by SPIRITUAL LIFE; and this is the preparation for the bright world beyond.

Coming back to our point, then, we say that the soul has needs and sensations as well as the body, needs as pressing, as important; sensations as keen, as intense, as those of the body—and if neglected, our spiritual nature is liable to discomfort and suffering as truly as the body is. We all know that the needs of the body are food, clothing, shelter, and we all know how liable to injury the body is; what discomfort arises from insufficient provision, or from exposure or neglect. Now the analogy is perfect—the interests of the spiritual nature are as pressing and important as those of the body, and the neglect of these will produce incalculable suffering and injury. We must take care of the spiritual being; we must supply its needs, its requirements must be satisfied. This is the *salvation of the soul*, not the going to a fictitious "Heaven" through the merits of an imaginary "Saviour;" but present, continuous growth and development through earnest personal cultivation and effort. Let each one follow out the analogy for himself; let each one ask himself—What am I doing for my spiritual nature, how am I treating it, how would it look if separated from the body? Need we advise people to look after their own interests, to give some heed to their *condition* and *appearance* as spiritual beings. It is a melancholy proof of the degeneracy of humanity, that there should be so much indifference about spiritual matters. Who is chiefly to blame for this we know not, what we do know is that Spiritualism, wherever it becomes known, produces a wonderful spiritual awakening, and an intense interest in spiritual things. How is it that when people become acquainted with the facts and revelations of Spiritualism, that they can scarcely banish it from their thoughts for an hour at a time? How is it? Because such is the nature of things Spiritual, when once realized, it is an AWAKENING OF LIFE, and life once awakened never ceases to crave for food and sustenance. Let me remind all my co-workers of this at the beginning of a New Year; let this fact be to us a stimulus and an encouragement, viz., that the effect of our work—in promoting spiritual knowledge, in making known the Truth—is, that we awaken a new consciousness, we create a *sense of need*, an inward hunger and thirst, a craving and desire which becomes more and more intense and strong in proportion as these faculties are exercised. Charlotte Brontë told Robert Southey that

she read for the same reason that she ate or drank, because it was a *real craving of nature*. It is our work to awaken this craving, this new life, this hunger of the Soul. The greatness of the work is seen in this, that it is the basis of all reform. The writer of this is steadily sustained and mightily stimulated amidst all difficulties and discouragements, by this one fact, that once get people to *think* they cannot stop thinking; and that the new life, once awakened, will never cease to crave for sustenance and food. Whether we are conscious of it or not, we spiritual workers are actually engaged in creating a sense of need, a hunger and thirst in thousands of human souls, a hunger and thirst which once created will never cease to earnestly and persistently seek their true gratification and satisfaction.

Notice—

II.—THE PROVISION FOR THE SOUL'S NEED; THE SOURCE OF SPIRITUAL SATISFACTION.

Adopting our own version of the passage—"As cold waters to a person who is thirsty, so is good news to the human soul," we would ask—What does our spiritual nature need? What is the food of the soul, by which it is sustained and nourished? I would answer that question in one word, —*TRUTH*. Truth is the food of the Soul; give the Soul the Truth and it is satisfied. If you ask, —What Truth? I answer—*The Truth about everything* that pertains to its Nature; the Truth about everything Spiritual. I do not mean mere speculations and theories about spiritual things, such as we have in the dogmas of orthodox religion, but I mean REAL KNOWLEDGE, the Truth about spiritual things as they are in the *Spiritual Realm of existence to which the Soul belongs*.

Let me quote another gem from this ancient philosopher: "For the Soul to be without knowledge is not good." Why did he say that? Because he knew that *knowledge* is the food of the Soul, and that nothing can satisfy it but knowledge. You may have a million theories and dogmas about spiritual things; you may have as many *opinions* as there are *persons*; but that cannot satisfy—that is not food, but chaff. The Soul, by which we mean the Mind, the Immortal Nature of Man, must have knowledge, fact, certainty—the *Truth about the matter*. The Mind of Christopher Columbus could not be satisfied, until he had obtained the Truth about that New World which he believed lay beyond the wide Atlantic; the opinions and dogmatic assertions of the priests were nothing to him. The Mind of Sir Isaac Newton could not be satisfied until he had ascertained the Truth concerning the Solar System. The Scientific Mind of to-day cannot be satisfied with a merely speculative or partial knowledge of Nature's Laws. Lord Bacon calls the Mind, the Minister and Interpreter of Nature; the Human Mind is constituted to apprehend and interpret the whole external Universe, and cannot be satisfied until it has attained a true solution. But the Human Soul has interests, and latent powers and needs, far beyond and far deeper than the merely *inquisitive mind*: it is spiritual, its nature is Divine; its sphere of development and progress, both now and hereafter, is in the spiritual realm of being; and it must have spiritual knowledge, it must know the *Truth* about all spiritual things. These are its needs, this is the "thirst" of the Soul, and, Oh! how deeply are its needs felt to-day! how intense its thirst—there is, as it were, a famine of spiritual inspiration and blessing; the wells are dried up, the world is become as a parched and barren field—"hungry and thirsty their soul fainted in them."

Where then shall we find the Truth, the Living Water that shall satisfy the Soul? Do you say—*The Bible*? What part of it? Which of the 150 different interpretations of it? Do you say *Christ*? Yes, truly, if you have the *real Christ*; i.e., the Spirit of Life, the full development of the Living Spirit within your Soul; but all your speculations about an imaginary "Christ" or so-called "Saviour" external to yourself, will profit you nothing. If you tell me that by "Christ" you mean the *fulness of spiritual life and love* within your own soul,—that will be all sufficient; if you can claim that, my friend, God speed you! You have solved the problem, you have found the living water, the everlasting spring and Source of Life! If by "Christ" you refer to some historical or mythical personage, the vagueness of whose personality and relation to us shall be the theme of centuries of sectarian wrangling and dispute, then indeed are you engaged in a will-o'-the-wisp pursuit, but if by "Christ" you refer to the Glorious Light Divine that illuminates your Soul, and to that blessed Ideal of Life and Love which makes you per-

fect as your Father in Heaven is perfect, then indeed you have heard the "good tidings of great joy,"—"good news from afar" have brought joy and satisfaction to your inmost Soul!

To come again from the esoteric to the more external aspect of religious inquiry, we ask—Where is the truth, the soul's true nourishment to be found? Can it be said that the Popular Theology of the day is satisfying? Is the current religious teaching and profession of the Churches satisfying? Speaking as one who has had fair opportunity to judge, I answer—No! I was not satisfied; I believed my best, and taught my best, but was not satisfied; and could you go behind the scenes and witness the inquiry, and doubt, and perplexity which prevail, both amongst the people and the teachers of the people, you would no longer doubt that the existing state of things is most unsatisfying. But Spiritualism has brought satisfaction to our souls—Why? "As cold waters to one who is thirsty, so is good news from a far country to the human soul." How welcome is good news from your friends in a far country, when you have been long in suspense about them—longing to know the truth about them—where they are and how they are doing! What a relief to the mind, how refreshing to the spirit, how it satisfies you! What a relief to a nation, whose fate has depended on a certain battle, to hear tidings of victory—what wild enthusiasm and joy! So likewise has Spiritualism brought to us "good news from afar"—which is as cold water,—the deep, refreshing, satisfying draught—to the thirsty traveller and labourer.

Good news? What good news? Why, intelligence from our dear friends and kindred who have passed from earth, assuring us that they are not dead, but that they live, thus *demonstrating their immortality*; telling us about the glorious life they are living now—its beauty and glory and blessedness; thus arousing in our breast the fondest hopes, *giving us something to live for*; telling us that the world in which they dwell is not far away but around us, as closely connected with our spirits as the material world is with our bodies; that they are with us as much as ever, knowing all about us, and able to communicate with us and help us if we will only give them opportunity—thus *restoring to our households those whom we thought death had taken away from us*. Says Landerdale, in Mrs. Oliphant's "Son of the Soil," "If we could only have just an inkling about them: do they see us, think or know about us; are they near or far away? It's an awful marvel beyond my reach, when a word of communication would make all the difference, why it's no permitted, if only to keep a heart from breaking here and there!"

Good news! Aye, that God is not the tyrant that priest-craft has pictured him, but the Everlasting Father of Love; that the future world is not as has been represented by orthodox theology; that eternal torment is purely a dogma of man's invention; that though men suffer the due consequences of their deeds, yet there is mercy, and hope, and happiness for all. Good news! of a world where there shall be room for all; where every faculty shall have scope for cultivation and exercise; where every glad emotion shall flow unchecked, and where every taste and desire shall realize supremest gratification. Let each New Year's greetings include the loving congratulations from angel-friends; and to all Spiritualists let the New Year's joy-bells be a proclamation of the New Grand Spiritual Era, ringing in the Good News of Life and Immortality, of Hope and Salvation for every Human Soul!

A SCEPTIC'S SITTING WITH MR. EGLINTON

The following letter, says "The London Figaro," from the well-known musician and critic, Mr. J. S. Shedlock, will be read with very great interest. Mr. Shedlock is by no means an impressionable man, and the evening before he attended the seance he was a scornful sceptic. His present feelings may be judged by the plain statement of facts in the letter hereunder. I will only add a few words of comment upon the extraordinary tale Mr. Shedlock now has to tell. "It will be noticed that a double slate, on which the message written is not seen by the medium, is securely locked and held close to the table. Immediately a scratching is heard from a crumb of slate pencil, and the reply is found written on the slate. Granting the possibility of a trick (for in this case there could be no collusion), the evasive reply concerning Mozart can be considered at worst a very extraordinary guess. About the Schubert symphony the reply was even more astounding. Had the answer been six, or a dozen, or so

forth, Mr. Eglinton or the ghost might reasonably have been suspected of imposture. But the discussion whether the symphony in C is the No. 9 or No. 10 has been in progress for some time. As musicians are aware, Sir George Grove is of opinion that the Gastein symphony which he calls No. 9 is still missing, and that the symphony in C is No. 10. The alleged spirit of Schubert, asked how many symphonies he wrote after that in B minor No. 8, replied two. The reply is certainly extraordinary, for it is in the highest degree improbable that Mr. Eglinton (who did not know even that his visitor was musical) should have been so well posted as to the Schubert symphonies, even if he could by any possibility of means have seen what Mr. Shedlock had written. Sir George Grove is now the proper man to follow up this inquiry. Peradventure, so great a Schubert-lover, who also believes in Spiritualism, may be able to wheedle out of the deceased a description of the work, and of the place where the Gastein symphony lies hidden. The spirit of Mozart, doubtless for reasons of its own, ignored the question how much of the Requiem was written by Mozart, and how much by Sussmayr. Schubert was more communicative, and perhaps Sir George Grove may be able to coax it even into jotting down the principal subjects of the Gastein symphony.

Dear Cherubino,—Last Wednesday I went to see the psychographer, Mr. Eglinton. Mr. Gladstone's interview with the celebrated medium was recently spoken of in all the papers; and so, I am quite sure, the name will be familiar to all your readers.

If Mr. Eglinton, I thought, will allow me to call for any spirit, and allow me to put any question to it, I will see if I can obtain any information which will be of interest to musicians. A happy thought! What could I do better than try and learn something about the state in which Mozart left his Requiem, and about Schubert's missing symphony, or rather the one which Sir George Grove says is missing. I have always laughed at mediums, apparitions, &c., and so I could scarcely hope that the spirits of the mighty dead would come at my beck and bidding, and allow me to question them.

My wife went with me, and it was arranged between us that she should parley with Mozart and I with Schubert. We all three sat round the table, my wife and self, and Mr. Eglinton. I said, "Is Schubert here?" Mr. E. held a slate for a moment under the table; a scratching noise was heard, and on producing the slate the word "No" was clearly written on it.

Mr. E. then said, "Will the spirits answer questions?" The message came, "You have power." My wife then took the celebrated Brahma-locked slate. She wrote on it, "Mozart, can you tell me how much you wrote of your Requiem?" Mr. E. certainly did not see what was written. The slate was locked and placed on the table. An ordinary slate was placed under the table, and an answer at once came, "Mozart is one of your guides, and inspires your husband to play." I make no comment on this.

"Now, will you write down a question?" said Mr. E. to me. I took a slate, held it so as to be sure no one could see what I was writing, and although I had at first been told Schubert was not present, I thought I would still try and hold communion with him. At first I was going to ask, "How many symphonies did you write?" but I decided on a more crucial test. This is what I wrote, "Schubert, can you tell me how many symphonies you wrote after the unfinished one in B minor?" I put the slate on the table, empty side upwards. Mr. E. put a crumb of pencil on it, held it under the table, but so that we could see part of the slate, and could also see his hand holding it. In about five seconds a scratching was heard; the slate was lifted, and on it the figure 2.

Some further experiments were made, with which I shall not trouble you, but, like Mr. Gladstone, I can say that I was much impressed by what occurred. Were I now to discuss the question of psychography, you would probably not read, still less print, my remarks. I have related my interview in as plain and truthful a manner as I possibly could; and, indeed, I felt bound to let you know what took place. If Sir G. Grove is a believer in Spiritualism, he will perhaps now visit Mr. Eglinton and push the inquiry further. I was too astonished; I ought at once to have asked particulars of key, place, &c. I just add, in conclusion, that I went to Mr. E. at the request of a sister, and that my name was unknown to him. My sister had obtained an interview with him as Miss X., and my wife and self went as Miss X.'s friends.—Yours truly, J. S. Shedlock.

22, Melrose Gardens, West Kensington Park, Nov. 27.

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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, DECEMBER 26, 1884.

THE LAST OF 1884.

The Year of Judgment!

Truly many decisions have been arrived at during the year, on many subjects; but on the question of Spiritualism the verdict is becoming more and more unanimous in its favour. We feel particularly grateful for the great change that has taken place in the minds of many towards ourselves: from an attribute of hostility one of friendliness has been assumed. This has added strength and comfort to our sphere, and happiness to those who have faced about. We have observed that those who have gone against us, have not been so happy and successful as when they went with us. Union is strength, if on the right basis; otherwise it is weakness and disaster.

Our own shortcomings and faults are much more evident to us than our meritorious achievements. If all see us as we see ourselves, we must credit our many readers and friends with great charity, seeing that their kindness and confidence so interruptedly and increasingly beam upon our work. We have done as well as we could: and with that apology for not doing better, we crave the kind consideration of all, where we have fallen short or given offence.

Enlightenment, Peace, Prosperity and Happiness to all: is our New Year's wish.

CHRISTMAS, 1884.

J oyous may your Christmas be!
A ngels watching over thee:
M ay the New Year bring us peace,
E arthly troubles then decrease.
S pirits true are ever near,
trust still on, and never fear.

B e thou patient, time will tell,
U nto thee, God worketh well.
R esting on a higher life,
N oting not the worldly strife,
S owing seeds that do impart,
hope and comfort to the heart.

E. L. W.

THE INDEX.

A glance at this compilation will show what a mass of valuable matter is contained in the volume now concluded. The number of separate entries is very large. It will seem who by and where work has been done. But much is accomplished that cannot find its way into print. So much ambition in that direction is to be deprecated. Had space and time permitted we could have extended the number of workers cited.

Be sure and bind the volume, and keep it for future use. We can supply gilt lettered and embossed cases to bind it for 2s. each, or 21s. per dozen. Club together and have a dozen, and your local binder will put them on to your volume at a cheap rate.

No time or space for Liabilities acknowledgements. Have been up all night with that Index.

Miss Lottie Fowler is expected in London on January 1.

THE "MEDIUM" AT ONE PENNY.

It is with regret that we still adhere to the old price. But we are powerless to do otherwise. The burdens that weigh us down are scarcely lightened, and to assume fresh responsibilities would seem madness. No funds would produce more result for the good of the Cause than that which would enable us to publish at one penny. We ask no guarantee, but only that Liabilities be defrayed. Soon the paper would realize as much at 1d. as it now does at 1½d. Nine years ago it was sold at 1d.; when the price was raised, consequent on the troubles which occurred in the Cause, the circulation fell off very much.

A few weeks ago Mr. Rumble set a man to work to sell the MEDIUM at London Bridge. He only sold a few. He could have sold the lot had the price been 1d. The penny was frequently held out, but when the additional halfpenny was demanded, the penny went back again into the pocket. The educational power of the MEDIUM would be incalculably enhanced by the reduced price.

Surely some means will be devised to enable this desirable arrangement to be brought about.

THE CHRISTMAS NUMBER.

Last week's issue has been everywhere received with favour. The greatest sale on day of publication we ever had. Only a few hundreds left, which diminish daily. "Bruce's" portrait printed well: very like the pencil sketch; except the curved lines below the figure are too heavy. Had all our readers done as well as the few, a great work might have been accomplished. We are thankful for what has been done; particularly to our spirit-friends who, so faithful and kind, wrote so much and gave such a nice drawing. We thoroughly believe in "spirit-writing": "psychography" is to us meaningless. To ignore SPIRIT, the essential Intelligence, in its self-conscious and voluntary state, is gross infidelity—Is it not? Recognise that basic fact—the fact of all facts—and you have planted your foot firmly on the threshold of the Temple of Truth.

CONCLUSION OF CAVENDISH ROOMS MEETINGS.

To the Editor.—Dear Sir,—Will you grant me just a corner, so that I may intimate to my friends that on Sunday next I hold my final service at Cavendish Rooms, and therefore shall be glad to see as many persons as possible.—Trusting to your kindness in the matter, I am, fraternally yours,
J. J. MORSE.

FAREWELL ENTERTAINMENT TO MR. MORSE.

Mrs. Maltby has sent us the programme of entertainment to be given at Cavendish Rooms, on Wednesday evening, January 14. It is impossible for us to find space for it this week, but this notice may do equally good service.

TESTIMONIAL TO MR. J. J. MORSE.

To the Editor.—Dear Sir,—I have been requested to receive subscriptions for a Testimonial to Mr. Morse, to be presented to him at the Soirée that Mrs. Maltby is so kindly arranging, at Cavendish Rooms, on his behalf.

I have already received the following:—

R. A. ...	£3	0s.	0d.
A Friend. ...	2	0	0
F. Everitt, Esq. ...	10	6	

Yours truly,

26, Penton Street, N.

FRANK EVERITT.

R. S. CLARKE'S FAREWELL MEETINGS.

On Sunday next, Mr. Clarke will deliver three addresses. At the Sailor's Welcome Hall, Union Place, Stonehouse, at 11 a.m. subject: "The growing thought of God;" at the Richmond Hall, Richmond Street, Plymouth, at 2.45, subject: "The Spiritualism of the future;" and at 6.30, subject: "On to Perfection." Wednesday evening, 31st, at 6, a Tea meeting, to be followed by music, readings, and speeches. Tickets one shilling.

SPECIAL MEETINGS AT PSYCHOLOGICAL HALL, LEEDS.

GROVE HOUSE LANE, BACK OF BRUNSWICK TERRACE.

By special request we insert the following at last moment:—

On Monday, Dec. 29, a Tea Party and Entertainment, also Mr. Garbutt's celebrated Oxy-hydrogen lantern Dissolving Views.

On New Year's Eve, by particular request, a Watch-Night Service will be held.

On New Year's Day, a Phrenological Lecture and Entertainment, by Mrs. Gregg, similar to the one given for the Institution Liabilities Fund.

Previous permission must be obtained of Mr. Dale for attendance at the seances at 167, Seymour Place, to prevent the meetings from being disturbed by improper visitors.

Are mediums persons who have no rights and privileges that newspaper men are bound to respect? The "Graphic" seems to adopt such a view as part of its code of morals. Worse taste could not possibly be displayed than in its leader of Saturday. The gross libel it contains is worthy of an action at law. We hope the friends of the medium named will take the matter up. An example made of such a case would serve a useful purpose in the interests of common decency, which the newspapers are too apt to overlook, in giving vent to their spleen against Spiritualists.

Rawmarsh and Parkgate Spiritualists have accepted Mrs. Yarwood's kind offer of her services at meetings for Liabilities Fund, at Mr. W. G. Parkinson's Rycroft, on Dec. 28, at 2.30 and 6.30. Tea at 6d. each.

NORTH SMELDS: 6, Camden Street, Dec. 21.—Mr. J. G. Grey delivered before a large and appreciative audience a most eloquent discourse on "Spiritualism, the need of the age," during whilst he very forcibly showed its superiority to the teachings of the Church.—J. T. McKELLEN.

WILLIAM OXLEY.**HIS LIFE AND TIMES, FROM A SPIRITUAL STANDPOINT.**

By HIMSELF, WITH PORTRAIT.

Next week, as a frontispiece to the New Volume, will be given a fine engraving of our esteemed contributor, William Oxley, author of "Egypt," and other works that have gratified our readers from time to time. The work on "Egypt" was so much appreciated, that no doubt the author's portrait will be eagerly anticipated. Accompanying it there will be an Autobiographical Essay, associated with a spiritual review, in which Mr. Oxley will give his interpretation of the Spiritual Outpouring now taking place on earth. His remarks, however novel they may appear to us, or come into conflict with preconceived ideas, are sure to be worthy of strict attention. His experience has been unique and abundant.

A LANCASHIRE NUMBER OF THE "MEDIUM."

We have had special Numbers of the MEDIUM, some of them of local interest, and next week's issue, to appear on January 2, 1885, may be designated a "Lancashire Number." Mr. Oxley is a Manchester Spiritualist, which fact itself places Lancashire high in the scale of spiritual progress, but in other respects also it is up to this high level. We have notes that we took during our visit to Pendleton, such as Mr. Hiram Ross's experience, and the wonderful clairvoyance of Mr. Brierley. These we hope to utilize, and in addition will be glad to receive from local mediums and workers such information as will make the forthcoming issue truly representative of the Cause in the Manchester District. Our friends will have a little leisure at the holidays, which we crave for this purpose.

A WRAPPER CONTAINING ADVERTISEMENTS.

To give more space for matter, we intend putting next issue in a handsome wrapper, like the Christmas Number. It is a splendid opportunity for advertising. The local circulation will be large. Terms, 6d. per line; 5s. per inch.

It will be supplied at the following rates: 1½d. per copy, or 2d. post free; 8s. per hundred, carriage paid; 4 copies post free, 6d.; 9 copies per parcel post, 1s.; 1s. 6d. per dozen, per rail carriage extra.

THE "MEDIUM" FOR 1885.

The MEDIUM will be sent post free weekly for 1885 for 8s. 8d, paid in advance. Subscriptions are now due, and we will be glad to receive them without requiring to apply for them individually. This paper may be obtained through all newsgents to order.

SPECIAL ISSUES IN 1885.

We have made arrangements for the publication at frequent intervals of illustrated issues of the MEDIUM, with the view of extending the interest in the Cause into as many outside channels as possible. On February 6, will be given an engraving of the statue of Robert Burns, recently erected on the Thames Embankment, with an analysis of the Poet's works in reference to Spiritualism.

On Burns's birthday (January 25), his bust will be unveiled in Westminster Abbey. Our Special Number will contain much interesting matter that will appear in no other publication. Lord Rosebery's and other speeches will be given.

NEW TYPE.

Through the kindness of our sincere friends, Messrs. Sharrow and Anderson, we have been enabled to introduce sufficient new type to do away with the old material which was so worn out that it spoiled the paper. This new "Liability" is such a distinct advantage to every reader, that all will appreciate the act which made it possible, and by increasing our circulation, our true friends can help us to defray the expense which the much-needed change has involved.

THE CIRCULATION OF THE "MEDIUM."

The friends at Batley Carr have made arrangements for the sale of the MEDIUM at one penny. They obtain a few dozens from Mr. Wildsmith, Newsgent, High Street, Batley. A portion of these is sold at the Sunday meetings at one penny, and the remainder Mr. Wildsmith sells at his shop at the same price. The Society pays from the funds the balance due to Mr. Wildsmith for selling under price. By subscribing to the Society, the members can obtain their MEDIUM at the reduced price, and the small expenditure thus made is useful in extending a knowledge of the Cause. Mr. Kitson writes to say that already the circulation has been trebled.

Mr. Lingford, Leeds, has now 100 copies per week. These are charged to him at 1d. We send them to him carriage paid; our terms being carriage paid at 1d., if 100 be taken: in parcels less than 100, the charge is also 1d., but the purchaser pays carriage. By having parcels in this way, the MEDIUM is virtually 1d. to hundreds of readers. We would be glad to see arrangements made as at Batley, so that newsgents in all centres of spiritual work might be able to sell at 1d. Soon we would be able to reduce the published price to that figure.

We are prepared to send 100 copies of the current MEDIUM for 4s. 2d., if ordered and paid for on Wednesday, so that extra can be printed. These are intended for sale at large public meetings, and not to regular readers.

Back numbers may be had for circulation, free on application. We will be glad to receive parcels of back numbers from those who have them on hand.

THE SPIRITUALISTS' DIRECTORY.**HOLIDAY, MONTHLY AND OTHER ANNOUNCEMENTS.**

To save space we have concentrated all news as to future events on page 823, to a careful perusal of which we direct the reader's attention.

THE SPIRIT OF THE DAWN.

CHRISTMAS-TIDE, 1884.

The earth was hushed to silence, and the stars
(The mighty suns which roll eternally
Amidst their psychic, unseen sister spheres
Which men, with latent senses unevolved,
Call space and nothingness) shone down on seas
Whose billows murmur'd ceaseless lullabies
Above the wondrous sea-depths as they slept,
Wrapt in the rest of calmness which is power;—
Shone down on mountains snow-capped, and sublime
In solitude, whose peaks the foot of man
Had never scaled, whose trackless stately heights
The eagles choose to rear their downy young,
In nests twixt earth and heaven, ere they soar
On mighty pinions, fearless to the sun;—
Shone on the domes of stately palaces,
The spires of old cathedrals, through whose aisles
Pealed (awful, solemn, weird, and beautiful)
The mystic music of the mid-night mass,—
And on the crowded haunts where human life
Seethed, sickened, blackened, writhed in agony,
Where millions starved within the very range
Of the rich odours of the rich man's feast,
Where life—the life of husband, mother, child—
Waned and grew dim for lack of sustenance,
Which (in repletion) sent their fellow-beings—
Fattened like stalled oxen, or with brains
Made crimson-hot with drink—to early graves;—
Where men and women herded like the swine,
In dens polluted, airless, lightless, bare!—
Within the sight of mansions rich with art,
And bright with rare and costly draperies,
All sights of loveliness, all forms of ease,
Well nigh untenanted;—where women cowered
Half-clad (with unclad children in their arms)
Within a stone's throw of my lady's hoards
Of unused furs, of velvets, satins, silks,
And woollen garments multitudinous;—
Where strong men toiled till nerve and sinew failed
To add their hard won thousands to the store
Of those who knew not how to kill the time,
That hung so leaden on their listless hands;—
On crippled forms—disease and want defaced—
Which crept 'neath river arches, and lay down
More desolate and lonely than the curs
That wandered by them in their search for food:—
Then suddenly along the eastern heavens,
There broke the dawn-flush of the Coming Day,
In light serene and rose-ite, and there stood,
Poised on a golden cloud, tinged gloriously
With Tyrean purple and with crimson light,
A woman fair, and calm, and beautiful
In robes of scintillating silver sheen,
Girt with a golden girdle, purple fringed,
And on her head the light of triune stars.
And o'er the silence of the sleeping earth,
And o'er the singing of the surging sea,
Her voice, as music soft and wonderful,
Stole o'er the mountains to the eagles' nests,—
Stole through the dens of poor humanity,—
And thus she sang the Spirit of the Dawn:—

Awake! O Earth, the weary:
The time of tears is past,
Thy night so long and dreary
Shall end in love at last.

Love, not of word but action,
Love real and strong and true,
Not swayed by party faction,
Not bound by dogmas new;

But Love, whose sire is Science,
Whose mother, Psychic Power,
Love, strong in self-reliance,
Love, laden with the dower

Of freedom, which shall shatter
All dogma-fashioned chains
Of knowledge, that shall scatter
False fear till none remains;

Before which superstition
Shall howling flee away,
As fly the night's deep shadows
Before the coming day!

A splendid light is breaking
Along the eastern sky,
All groove-religions shaking
Until they faint and die.

And countless beings, whose essence
Is purer than your own,
Cry: "Not the Cross nor Crescent
Can evermore atone.

"But Spirit pure, indwelling
In man as in a shrine,
Throughout the spheres is telling,
By deed and word and sign,
To every Sphere and Nation,
Where Truth's great Star may shine:—
'Man, Spirit's emanation,
Though human is Divine!'"

UNA.

WORDS FROM AMERICA.

By E. D. BABBITT, M.D., D.M.

Vineland. A Medico-Chromopathic College and Sanitarium. Spiritualism a world's Religion. A marvellous planet discovered by Spirit aid. Carlyle, Emerson, Dr. Johnson, etc.

My last communication to the MEDIUM was from Cincinnati, but I am now at Vineland, New Jersey, to which place I have come at the earnest solicitation of friends, for the purpose of establishing a Medico-Chromopathic College and Sanitarium. Vineland is not far from the great cities of New York and Philadelphia, and is one of the most healthy and beautifully-laid-out towns in the world. Its leading streets are a hundred feet wide, and have the following features: first is the arbor vitæ hedge fronting the door yards, then a row of trees, then a side-walk with grass each side, then another row of trees, then the street, smooth and hard like the roadways of England, and the same arrangement of trees, &c., on the other side, so that our streets generally are like a continuous park.

We have already established a Sanitarium at which we have begun to demonstrate the wonders of sun-healing and magnetic massage in the cure of pulmonary consumption, rheumatism, dropsy, &c. On November 11th, we commenced the shorter course of lectures, embracing the principles of Chromopathy, Vital Magnetism, the laws of the finer forces, and the general principles of Anatomy, Physiology, Pathology, Electrology, &c. I have devised a method by means of which the electric arc light, aided by some coloured panes of glass and the reflectors attached to our solarium, can be used with wonderful effectiveness instead of the sun in all cloudy days or at night, or in all the cooler seasons of the year when the solar heat alone is not sufficient for sweating purposes. This electrical light seems to possess the same whiteness and purity as sunlight, and when placed directly over the patient, must have even more power, excepting in a bright summer's day. For a climate like England, in which the sun is rather feeble, such a system of treatment must be invaluable, for luminous heat is incomparably more vitalizing, as well as upbuilding to the mental and spiritual system, than the coarser heat of Turkish or Russian baths.

English people gain their rosy cheeks and abundant arterial blood from the hydrogen of their moist climate, and now if by some means they could have an additional amount of light, its quickening power would be so much clear gain as a developing agent of the vital and spiritual forces.

Spiritualism is yet to constitute a true world's religion as well as philosophy, building on facts and nature's harmonies as it does, and having connecting links that bind the highest and lowest races of men together. The fact that spirits of all nations intermingle and come back to bless and teach us, naturally binds us together. The Indian comes back with his great physical power to sustain many of our mediums in their bodily strength, and makes us feel a new sympathy for his race which we have wronged. The fact that your noble "Dr. Elliotson" has been guiding me all these years, and leading me into so many important truths and discoveries, gives me a new attachment to our Father-land England. I say *father-land* rather than *mother-land*, for England possesses a sturdy, masculine sort of a power, and I am not sure it is quite tender enough towards its distant children to be called a *mother*. [How about the U.S. Indians?—ED. M.]

When we grow large enough, our nation will be all mankind, and as we grow still larger, the whole solar system, yes, the universe itself will enlist our sympathies, and make us feel that the infinite millions of human spirits in all worlds are brothers and sisters.

I have been led to this remark from the great interest that has been developed in my mind with reference to a new planet, which was revealed to me by spirit power in the summer of 1883. I announced the fact in the autumn following in the "Banner of Light," of Boston, and in the "Spiritual Offering," of Ottumwa, Iowa. I spoke of its being far beyond the orbit of the planet Neptune. In the latter part of April of this year, a planet was discovered by the astronomers of Vienna, said to be in the Constellation *Virgo*, and to be a star of the twelfth magnitude. This shows that it must be very distant, and so corresponds with what was told me of the new planet. A male and female spirit from this distant planet, which I call *Celestia*, came to

our earth, as "Dr. Elliotson" informed me, and by his invitation and help, gave me an extensive account of their world, which was represented as being by far the ripest and most advanced planet of the solar system. The Celestian men and women have risen to the most magnificent power, beauty and wisdom, beyond all need of external laws, governments, jails, hospitals, doctors, lawyers, or military establishments. They have passed through the same imperfections as our own world, tens of thousands of years ago, and the account of their society, institutions and achievements, which I am now sending to the "Spiritual Offering," is one of the most marvellous revelations ever given to our world. It gives a sublime conception of the greatness and angelic character to which man can attain, even in a material world, and to which earthly inhabitants shall yet attain.

Celestia is represented as being larger than our earth, but much smaller than Uranus or Neptune. It has no moon, but that is not much of a loss, as their great knowledge of chemistry enables them to sustain those magnificent lights which illuminate both city and country, and that at almost no expense. I could not get a perception of the length of their day as compared with our own, nor of their year, but the latter is said to be between two and three centuries of our time. Every home there is a little palace of beauty, comfort and convenience, and every family is a little paradise of harmony and love. Co-operative methods are universal, and a delightful home is provided gratis for every family, although no person owns either land or houses. But for multitudinous details of this marvellous planet, I must refer my readers to the articles themselves.

I recognise the general correctness of your remarks with reference to Carlyle, and admit, as I did before, that he was doubtless a more daring thinker than Emerson. I admit also that there were times in which he gained sublimer visions of the infinite perfections of the universe, and perhaps went farther into the Temple of Inspiration than the latter. Perhaps it was in his lower and less inspired moods, however, that he sometimes uttered sentiments that were tinged with hypochondriacal conditions, and opinions which those who have come down farther into this era of inspiration consider incorrect. I think it is proper, as a warning to others, to speak of the short-comings of our great literary men, such as the rudeness of Dr. Samuel Johnson, the "giant of English literature," who felt himself privileged to trample upon the most sacred feelings of others if they should happen to cross him in their sentiments; or such men as Lord Byron and his humbler brother poet Edgar A. Poe, whose brilliant efforts were tarnished by their dissipations. A late writer thinks there are no great men, as so many of them have idiosyncrasies which seem to counteract their elements of greatness. This, of course, is a mistake, for men like Isaac Newton, with his absent-mindedness and helplessness in the practical affairs of life, or Lord Bacon, with some perverted ambitions, have sent forth waves of knowledge and principle which shall reach all shores and extend through all ages.

You speak, dear Editor, of the greatness and harmony of a mind like Carlyle's, when looked at beneath its external conditions. True, and superficial men are ever prone to wrong such natures. Would it not be beautiful, however, if we could all be so buoyant in our physical powers and so balanced in our mental development, that we could always be courteous and tender and full of cheer toward others, and open to all truth? If we penetrate deeply enough beneath the selfish and rude exteriors of all men, we shall, no doubt, come to the very essence of the God-principle in their souls, and then we shall find harmony and perfection sure enough. Blessed is the person whom Deific and spiritual influences shall illuminate from centre to circumference, until his life shall be a benison and a joy to every one with whom he comes in contact.

Mr. R. S. Clarke, Plymouth, having been elected Pastor of the Unitarian Church, Devonport, retires from the Spiritualist platform. We have never seen Mr. Clarke, but have had an intimate correspondence with him from the time he entered the work, advising him in his mediumship and forecasting its course, which results have proved correct. The long correspondence has been very pleasant, and encouraging to ourselves. We wish Mr. Clarke a field of great usefulness in his new position. He thus expresses himself:—
"Now that I am retiring from the more public advocacy of Spiritualism, I wish to thank you from the bottom of my heart for all the kindness I have received at your hands. From the very first day of my coming up to the present, you have been kind and considerate to me in every way."

MISS CAROLINE CORNER'S DINNERS FOR POOR CHILDREN.

To THE EDITOR.—Sir,—Will you kindly allow me to inform your readers of what I have so far accomplished in my endeavours to give dinners to the half-famished children of East London?

Last week I paid a visit to two Board Schools in Spitalfields and Bethnal Green—quite unexpected—when in answer to my question as to the need, was courteously invited by the Head Mistresses to go round and see for myself what those who had their dinners with them, had brought. For the most part it was one slice of stale bread, with a scraping of what they called “jam!” One had a dry crust and a farthing “to buy an apple”; while all whom I spoke to—a large number—had had no more breakfast than a piece of bread. These, though, might perhaps be accounted the lucky ones, for as the governesses said, they were “certain of something,” while some who returned home hungry, hopeful, expectant, would find nothing! And yet, their little pinched faces brightened up cheerily when I spoke to them. Their miseries had to be “carefully extracted” from them, for with the exception of a few suffering from face-ache, etc., all appeared happy at school; one quarter-fed, half-clothed mite of nine years, replying to me, said, “Oh yes, I like school—it’s warm”; shrugging her ill-covered, bony shoulders. I must confess to coming away myself more miserable than any one I had seen there, apparently, for the time being. There was one pleasing feature of my visit though. Many recognising me, glad glances were telegraphed and murmurs went round, while just as I was leaving, one or two of the boldest, speaking at once, exclaimed: “Are we going to have another Christmas Tree this year, Miss?” I never in my life so much wished to be rich as then!

Well, I find in my money-box just £10, which will do to make a start. A fair-dealing man, who was for years head-cook at the General Post Office, will provide a really good and tasty dinner, nicely served, for 4d. per child. I, therefore, think of commencing on Thursday, January 8, with a dinner-party at 12.15 p.m. punctual, covers laid for 100, making a charge of a halfpenny each, at the Memorial Hall, London Street, Bethnal Green, when I trust some of my friends will come to assist my sisters and self to superintend, the cook being present always to “serve up.” If funds come in, the dinners may be held twice a week during the winter months. If people will bring articles of clothing for both boys and girls upon the occasion, they would be very acceptable.

CAROLINE CORNER.

3, St. Thomas's Square, Hackney.

[A pretty holiday gift-book is Miss Corner's “Rhineland,” 2s. 6d. Do not forget it in making presents. Each copy sold means several dinners to hungry children, in addition to excellent value to the purchaser.—ED. M.]

DOWN WITH RACING AND BETTING. THE LATE JOSEPH LIVESEY.—A REMINISCENCE.

To the Editor of the “Preston Chronicle.”

SIR,—It is now twenty-nine years since I was permitted to do a little temperance work with Joseph Livesey, to which I have always looked back with pleasure, and which shows what can be done by united effort. I was a young curate in Preston at the time. The publicans of Preston were making an effort to revive Preston races. It was felt by religious and temperance men that this would be a great evil, and so it was determined that the movement should be opposed. In order to carry out their plans the supporters of races had to get permission to hold their meeting on Corporation property—the Park. They accordingly summoned a public meeting to be held at eight p.m., at the Bull Hotel, to consider the desirability of re-establishing Preston races. To this meeting a small body of the opponents of races went, and sat or stood together. It was amusing to see the effect that the sight of this little group had on the racing men as they came into the room. They looked in by twos and threes and then disappeared; and the meeting was not constituted till some time after the appointed hour. Meantime the public-houses had been visited, and the spacious room was filled with supporters of the races. The landlord of the “Bull” was put into the chair. A resolution was proposed and seconded, to the effect that it was desirable to re-establish Preston races. An amendment to this was proposed by the Rev. John Miller, incumbent of St. Paul's, Preston, in an able speech, in which he showed the evils that attended race meetings. He was supported by Mr. Livesey, in one of his eloquent and pointed speeches. To all this the racing men had nothing to answer. It was true they carried their resolutions, but in all four of the Preston papers of the following Saturday, the arguments against racing and races were set forth at full length, and the public were convinced that there was nothing to be said for races, but much against them.

We also agitated the question at the municipal elections on the 1st of November, and so influenced the Town Council, that when it was proposed that the Park should be lent to the racing committee, the proposal was negatived by a large majority. Preston races have not been revived

to this day. “Obsta Principiis,” resist the first beginnings of evils, is the encouraging lesson that temperance men may learn from this little incident. Union is strength. I recollect being struck with the cleverness and clearheadedness of Mr. Livesey, while engaged with him in this movement, and I have long felt it an honour to have been thus allowed to work with the Father of Temperance on this occasion.—Yours, &c.,

Selsey Vicarage

A. SHAW PAGE.

WELL FOUND WITH DIVINING ROD.

To the Editor.—Dear Sir,—In your issue of the MEDIUM for May the 9th, there was an account of the finding of water by means of the Divining Rod, through the mediumship of Mr. W. Towns. It may be interesting to some of your readers to know that during the unusually dry season we have had, and when all other wells in that neighbourhood were without water, this well has yielded a good supply, not only for my tenants, but also for the use of other parties who were less fortunate. Many who were “quite sure” we should never find water there, have been very glad to come and fill their pitchers at “this welling spring.” To me it is a great test of the accuracy of Mr. Towns's control, who stated, at a short seance, held after our return from examining the spot, that not only should we find water there, but we should come to “the spring,” the other wells in the neighbourhood being supplied by tributary streams, which is evident from these running dry in time of scarcity.

—I am dear Sir, yours truly,

S. M. PLUMMER.

Stratton, Bath, Dec. 20th, 1884.

WORK IN A PRIVATE CIRCLE.

Our average number of sitters is from eight to ten, and from which number we have five mediums, more or less developed, one of which is a boy of thirteen. We have most beautiful controls, which can only be described as heavenly in their teaching. We have also brought to us by the guide of our circle, poor earth-bound spirits, that we may help them upward and onward. During the last month we have had no less than eight such ones. The most remarkable of these was on Sunday evening, Nov. 30, when two of our mediums were controlled simultaneously, and caused to take each other's hands, and to talk to one another in a tongue unknown to either of the mediums or any of the sitters. This was afterwards explained to us in broken English by one of the controlling spirits, as follows:—

“When in earth-life, I was a North American Indian Chief; and this poor spirit was one of my tribe. He was a wicked man, and tried to stab me (but was prevented by others of my tribe who happened to be near) because I, as chief, would not allow him to do something that was wrong. We are now both in the Spirit-World, and this is the first time we have met, and he has asked my forgiveness for that which he did to me, and is sorry for what he has done. I have told him that I have forgiven him, and that he must pray to the Great Spirit of all, that he will forgive him and lift him from the misery and darkness in which he was. He has uttered a prayer for forgiveness and help, and while praying he has seen the first gleam of light since he has been in the Spirit-World.”

He (the Chief) then thanked us for our prayers and sympathy, without which he could not have reached his poor, fallen brother; and further said, we little knew the good we were doing in thus helping those that are in darkness.

H. PENNELLS,

6, Ann Street, Woolwich.

Hon. Sec., Plumstead Circle.

INVESTIGATOR'S CIRCLE.—To the Editor.—Dear Sir,—as one who has just commenced to investigate Spiritualism, I should feel obliged if you would publish my experiences for the benefit of the readers of your paper. On Dec. 15th, I proposed to hold a seance at my house, which took place. The sitters consisted of myself, wife and her mother, both sceptical, and a lady friend. The result startled my friends. After sitting half-an-hour the table commenced to move, and very soon knocks were heard, the table rising up on two legs and remaining so till I asked questions. I asked the name of the spirit, and the name given was “Frank Tadd.” I also asked how many were sitting at the circle, when the correct answer was given; also the name of the town. It also told me how many people were in my house, and the number of children my mother-in-law had had. The second seance, on the 16th, was quite as successful, only in the place of my mother-in-law, a young lady of 14 years, who was very sceptical, and I may add, the result greatly surprised her. One thing I cannot quite understand is, that the table will sometimes knock impatiently ten or a dozen times. A great many of my friends say it is trickery; all I have to say to them is—try it.—Yours truly, T. SOLLIS, Stow-on-the-wold.

LEEDS: Edinburgh Hall, Sheepscar, Dec. 21.—The guides of Mr. Hepworth delivered in the afternoon a discourse on “The folly of ignoring the claims of Spiritualism.” They pointed out the importance of the phenomena as a new and broad field for scientific thought. Its philosophy explained many problems which have puzzled the scientific world for ages. The teachings of Spiritualism are so powerful as a moral agent, that the world cannot afford at this day to ignore them. The doubts concerning the immortality of the human soul which have been prevalent from time immemorial, are now being gradually but surely dispelled by the facts of Spiritualism. In the evening the subject was “Who are the Credulous?” The speaker drew a telling comparison between the facts of Modern Spiritualism, as attested to by thousands of living witnesses, and the story of the creation, the fall of Adam, and the flood as recorded in the earlier books of the Bible, and which are believed in by every average orthodox Christian. There was much close reasoning contained in each discourse. The lectures were delivered in a dignified and eloquent manner, and were much appreciated.—J. C. FLOWER.

HETTON LE-HOLE, Miners' Hall, Dec. 21.—Mr. W. H. Robinson delivered a splendid address on “Scientific Progress of Spiritualism,” which was very highly appreciated by a well filled hall.—JAS. MURRAY, Secretary.

UNA.—Dear Mr. Editor,—A fairy tale relates that, once upon a time, a boy followed Genii along a pleasant pathway, rather enjoying himself than otherwise, when—lo, and behold! just as they arrived at the end of the journey, the Genii suddenly turned upon him, struck him down, and gobbled him up. Warm were our sympathies with that adventurous boy when, on receiving the MEDIUM of Friday last, after pleasantly perusing the first three columns of the sensible and most needful and salutary paper on "Promiscuous Circles," by "Anthropologos," we found that, just at the end of the article, he suddenly turned upon us—struck us down, and instead of gobbling us up like the more merciful Genii, announced his intention of preserving our remains for (at his convenience) future dissection. You can no doubt imagine, dear Mr. Editor, that it causes a terrible shock to one's nervous system, to suddenly find that while one fondly imagines oneself to be well and happy, one is not only presumed to be dead but is actually awaiting the knife of an *unconscious vivisector* whom (as is not unfrequently the case), his own omni-science has blinded; and it is only the overwhelming fear lest before another issue of your paper he should have buried us in oblivion, leaving nothing to tell the tale, that causes us to ask for a little corner in your Christmas Number, in which space is necessarily so valuable. As it is (realizing as you will the urgency of the case) will you permit us briefly to say, that we see no reason *why re-incarnation should be (in itself) an evidence of progression towards truth, or any other virtue.* That before we indulge in "assumption" or even in a "sumption" not unfrequently closely allied thereto, we will seek counsel and instruction of "Anthropologos"—and that (since we hold all being to be material in comparison to pure essence) when we find places of being occupying no space at all—in fact, nowhere—we will not only, like Captain Cuttle of famous memory, "make a note of it," and proclaim it universally; but we will moreover (in order to procure hearers and readers) begin to "feel our way" for the *unwise*, since matter which occupies no space at all—a *something nowhere*—will rival in *non-naturalism* and therefore in *non-sense* a letter written by the fingers of the accused suicide while awaiting dissection, who begs to wish you and your readers, including "Anthropologos" a bright and beautiful New Year, full of rest, joy, and benediction, and to subscribe herself, —yours obediently, UNA.—[We regret that this letter could not appear last week.—ED. M.]

GLASGOW: 2, Carlton Place.—A very striking address was delivered on Sunday evening last, on a subject not hitherto touched upon by the guides of Mr. Wallis, viz., "Jesus in Spirit-life." A very large amount of interest was manifested, the speaker being followed attentively as he built up his masterly discourse. His preparatory remarks on the Jesus of Nazareth the man of sorrows and deep sympathies, moving and working on this earth, and his immediate acts after the change of death in preaching to the spirits in prison, and afterwards working towards the conversion of Paul, and manifesting his presence as spirits do to-day amongst his followers,—helped the audience to understand the fuller unfoldment of that sympathetic nature, when a larger vision was granted. The present work of Jesus in the sphere of love and wisdom, still interesting himself with other noble souls, was beautifully set forth. Altogether the address was most graphic and suggestive, prophesying a greater unfoldment of the medium, and the revealment of new and brighter truths. Mr. Robertson, the President, occupied the chair, and read the appropriate poem by Lizzie Doten entitled "The Farnished Heart." At the morning seance, in response to the appeal in the MEDIUM, a testimonial was opened on behalf of that esteemed worker Mr. J. J. Morse. In Glasgow there has always been the fullest appreciation of Mr. Morse's labours, so that his present condition calls forth the deepest sympathies of his many friends. In addition to the amount already subscribed, it was arranged to devote proceeds of Tuesday's meeting, at which both Mr. and Mrs. Wallis will be present, towards this worthy object. Next Sunday Mrs. Wallis, who has returned from her Yorkshire trip, will be the speaker.—COR.

PENDLETON: Town Hall, Dec. 21.—Mr. Condon, of Barrow-in-Furness, addressed a respectable audience in the afternoon, on the "Origin of Sin." The guides beautifully illustrated so-called sin in its various forms, springing from ignorance and selfishness, describing the various diseases which humanity are suffering from through not understanding the laws by which they are governed; but selfishness must be atoned for spiritually, in the material or else in the realm of spirit. In the evening Mr. Condon addressed a fair audience on the subject chosen—"Where did Cain get his wife from?" The guides severely reprimanded the proposers for such frivolous questions, advising the audience to go home and read their Bibles aright.—C.

CAVENDISH ROOMS: 51, Mortimer Street, W.—The importance of a good reputation was fully exemplified in the large audience which filled Cavendish Rooms on Sunday evening last, to greet Miss Rosemond Dale Owen. The usual notices only were given, no special effort to attract an audience being made, but there was not a vacant seat. Miss Dale Owen's lecture was upon "Robert Dale Owen and Mary Robinson: a chapter of Biography," and it dealt with the life and incidents of her estimable parents. A deep reverent love for these noble-minded people ran through all Miss Dale Owen's lecture, and her references to New Harmony and her Father's and Mother's efforts there, of Mr. Owen's legislative work, and of his ultimate investigation of and conversion to Spiritualism, held the audience spell-bound for an hour. The deep insight displayed as to the causes of our various social cankers, the true means to take for their removal in the institution of a higher parentage, produced a deep impression upon the audience. Mr. J. J. Morse conducted the service. Mr. Frank C. Walker sang "Be still, O Heart," in a most effective style. The late social—held on the 17th inst.—was a complete success. The rooms were crowded, and a substantial result was handed the organist as a testimonial. Among those who aided were Mdlle. Gomez, "Una," Miss Dixon, Miss Maltby, Miss Richardson, Mr. Loftis, and others.—BETA.

WEST HARTLEPOOL: Brunswick Street, Dec. 21.—The subject dealt with in the morning by Mr. Jos. Stevenson was "Heaven and Hell: where are they and what are their conditions?" giving the highest satisfaction. In the evening his subject was, "The enfranchisement of the soul of man," brought out fully the fact, that the Christian dispensation is fast drawing to its close, and that Modern Spiritualism is the panacea for humanity of the present and future ages. Questions were asked for at the close of each address, but the subjects having been exhaustively dealt with, there was no response to the invitations. Omitted through lack of time and opportunity to report our meetings of the 7th inst., on which occasion the guides of Mr. R. Ashman, gave a telling address in the morning, and in the evening Mr. D. R. Pinkney gave us his lecture on "Is woman mentally inferior to man," treating his subject very eloquently.—WM. WARDELL, Sec., W.H.S.A., 8 Havlock Street.

OSWALDTWISTLE.—On Sunday afternoon Mr. Newell's guides discoursed on "The Authenticity of the Bible." They dealt with the subject in a general manner; comparing the principles set forth in the different books, they showed that it was not "Authentic," if by that was meant that it was written under the directing influence of an All-good Principle. Mrs. Newell announced the presence of spirits, the name being given in each case. A very interesting discussion took place afterwards with a Professional Mesmerist, who declared his belief that all he saw was genuine, so far as the mediums were concerned, but he was not satisfied as to the source of the power. In the evening the discourse on "Is God a personality, or an influence?" was quite a treat to listen to. They showed that God could not be a personality, because personality implied limitation, and to limit God did away with his Omnipresence. God was said to be without form; and personality implied a form. They concluded that God was an Influence, emanating from a source not yet discovered. Mrs. Newell again gave spiritual delineations to strangers present. One was very striking, and seemed to please the person who received it, very much. Mrs. Newell has made very rapid progress in developing.—ROBERT HOLGATE, Sec.

DEVONPORT: 98, Fore Street, Dec. 21.—A good attendance in the evening. The controls of Miss Bond gave a very comprehensive discourse on "The Philosophy of Spiritualism." In the afternoon the guides gave a beautiful address on "The Birth of the Spirit, and the spiritual significance of Christmas." The greatest order prevailed throughout the meeting. In the evening our Hall was well filled, a great number of persons having to stand. Owing to the illness of the appointed speaker, Mr. W. H. Tozer read a portion of the conversion of a Secularist to Spiritualism. During that time, our lady Medium was entranced by a female spirit, and in spite of having taken the two previous services, we received a very eloquent address on "The Realities of the future Life." This lady is indeed a valuable promoter of our Cause at Devonport. The guides of Mr. Tozer pronounced the benediction.—ASSISTANT SECRETARY.

PARKGATE: Dec. 21.—At Mrs. Hobson's, Ashwood Road, we had a grand inspirational discourse from the guides of Mr. J. Turner, from Meadow Works, Rawmarsh, subjects, "Are they all ministering spirits, and salvation." Then the guides of Mr. Featherstone took control, and gave us an excellent discourse on "Spiritualism." These mediums bid fair to become bright lights in our great and glorious Cause. On Sunday next we shall have Mrs. Yarwood at Ryecroft, and the Sunday after at Mrs. Hobson's, Ashwood Road, Parkgate. All are invited to attend and see for themselves. We have plenty of opposition here, but they cannot put it down: it continues to grow.—EDWARD GARDNER.

NEWCASTLE-ON-TYNE: Weir's Court.—On the 14th, we had a visit from Mr. J. Dunn, who delivered a very interesting and instructive address. The 21st found us through a misunderstanding without the speaker as announced, but in this instance it was a gain, as we had three (Messrs. Kersey, Thomson, and Wilson, instead of the one expected) whose remarks were very much appreciated.—C. E. GILLESPIE, Hon. Sec.

LEICESTER: Silver Street Hall, Dec. 21.—In the evening Mr. Bent's guides gave a very pleasing and instructive address from Isaiah, xlii, 22—"Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none other." He showed that Christians as idolaters gave adoration to our brother Jesus instead of to our Father God.—Sarah A. Shepherd, 8, Lower Free Lane.

SALFORD: 83, Chapel Street, Dec. 21.—Mrs. Barnes spoke with pathos and spirit of reason remarkable. The collections together with several donations, for the Liabilities Fund, reached the sum of £2. On Sunday next, Mrs. Hollings at 10.30 (circle) and 6.30 p.m. This will be the last meeting held at the Trinity Coffee Tavern, the room being about to receive several alterations, and we trust as many of our old friends as possible will come up. The Executive had three months' notice, hence, though not yet successful in finding another room, they feel satisfied they have not been hurried out, and still hope to be able ere long to find another place where their little venture may again find a resting place.—COR.

Mr. C. Ware proceeds to Jersey on a Spiritual Mission, on January 5: BIRMINGHAM: Oozells Street Schools, Dec. 21.—Mr. A. J. Smyth delivered an eloquent address on the "Spiritual Spheres," illustrated with diagrams, attractive and instructive for an hour-and-a-half.—COR.

ROCHDALE: Marble Works, Dec. 21.—Mr. T. Postlethwaite spoke in the afternoon on "Selfishness versus Benevolence." The audience choose "Spiritualism, past, present and future," in the evening. It was handled in an exhaustive manner, and contained much sound, practical advice to investigators.—C. SMITHIES, Hon. Sec.

NEWCASTLE.—Mr. E. W. Wallis is announced to lecture at Weir's Court, on Sunday next, Dec. 28: in the morning at 10.30, upon "The Gospel of gloom, and the Gospel of gladness"; in the evening at 6.30, upon "Spiritualism, a practical Religion for every day life"; and on Monday, Dec. 29, at 7.30 p.m., upon "Psychometry and Clairvoyance, with illustrative experiments."

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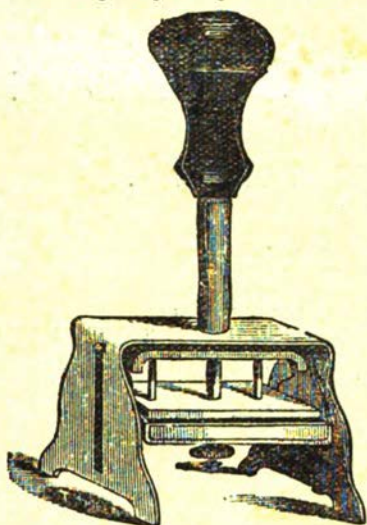
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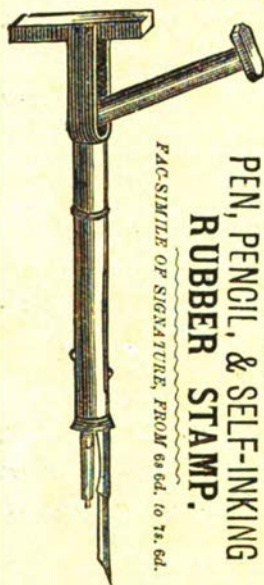
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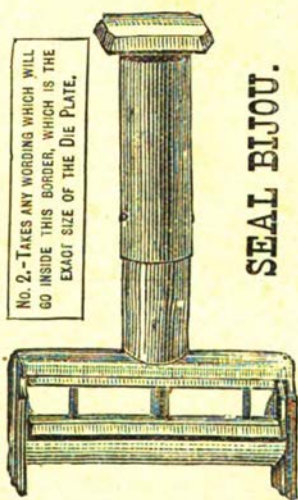


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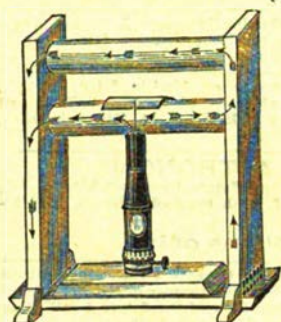
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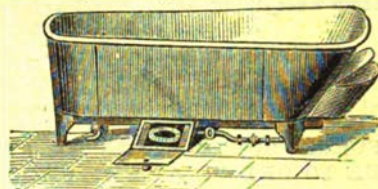
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