



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

# SPIRITUALISM.

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## THE NEW YEAR AND ITS WORK.

A DISCOURSE BY J. BURNS, O.S.T.

DELIVERED AT THE SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW, LONDON, W.C.,  
SUNDAY EVENING, JANUARY 5, 1885.

In commencing the work of a New Year, it is our manifest duty to recognise the blessings and privileges that have attended us during that which is so recently past. No doubt we have all had our troubles, sufferings, and trials; but here we are to-night with homes to place our heads in, food for our sustenance, clothing for our protection, life to enjoy, and hope to open out to us the future! What more can we require? It is not desirable that all the strife and struggle should be eliminated from life; for were such the case we might as well be slugs as men. Given the power to overcome them, the more difficulties that challenge us the better it is for us. Man instinctively seeks fresh adventures, new means of embroiling himself. He will not "let well alone," "rest and be thankful," but obedient to the voice of his Father, who slumbers not nor sleeps, man must ever be up and doing. Thankful for the sustaining power that has borne us through the past, we reverently supplicate the inexhaustible Fountain, for a continuance of blessings to supply our needs in the future; and with Faith that all normal requirements will be supplied in due season, we hopefully weigh anchor once more, and take our departure for another trip in the endless series of voyages that constitute ETERNITY!

Agreeable to these principles, this meeting has been called. It is the only public meeting in London this night for the advocacy of Spiritualism, and it affords me some satisfaction to think that I have not called away the audiences from any other meetings in convening this one. I have never worked in Spiritualism, on the basis of antagonism to other people's interests or operations. When I first entered the field it was quite unoccupied. It has been attempted to oust me from the positions I have reclaimed and improved, as the unjust landlords turn out tenants after they have rendered waste lands productive at their own expense; but I have quietly taken up my duties on some weedy and wild spot and endeavoured to make it blossom with beauty and fruitfulness. For my work in Spiritualism is not for personal good or glory, but to leave the world better if possible than I found it; and my recompense for any improvements I may be fortunate enough to make, is to see other people enjoy them.

I recognise in Spiritualism a work of harmony, brotherhood, co-operation, and progress. When we work for an impersonal and unselfish result, it is bound to be so. Many fail to see it in this light, because they do not enter it on the proper basis. We must be *doers of the work* to know its value and enjoy its benefits. We must all be speakers, teachers, spiritual workers, useful agents of some kind. If all Spiritualists were of this class, the Cause would soon dominate the world. But many think that they have done their duty when they have attended a lecture and put a half-penny into the plate; and when these munificent contributions fail to pay expenses and recompense the speaker, up go the shutters and the shop is closed! This is why our little meeting represents the public advocacy of Spiritualism in a village of 4,000,000, this first Sunday in the year 1885. Professional Spiritualism is the ruin of Spiritualism. The continuance of the Divine Work is thereby made to depend on the dross of earth and not on the Light of Heaven. The less we personally do in Spiritualism the less it becomes to us. We try the expedient of some one doing it all for a fee, consequently we do nothing at all, and soon our interest in the question dies out wholly, and the professional performer can no longer be supported.

It is constantly being reiterated that the work of Spiritualism is to demonstrate the fact that man is an immortal being, that death does not end all, that he will continue throughout eternity a self-conscious existence, extending from his earth-life. This is of itself a questionable blessing, and may be regarded in most cases as a form of selfishness—eternal selfishness. It means—I have got a "freehold" of existence. I can sit down for ever and enjoy my "property" having neither rent nor taxes to pay!

Now, human beings are at present in the possession of this existence; but does it make them happy? I have been reading to-day of a goodly number of human beings who have within the last few days voluntarily relinquished existence, as they thought, by committing suicide. But there are various degrees of suicide, from the grumbling, ungrateful, discontented wretch to the actual self-murderer. Taking the

inhabitants of modern civilized lands as a whole, it is possibly the fact that the majority are pessimists, those who question the value of life, though they still cling to it with selfish tenacity, and find fault continually with its arrangements. It cannot be otherwise, than that an eternity of that sort of thing would be another name for the theological bugbear, "eternal punishment." Unless life be esteemed, it cannot be regarded as a blessing; and that so many like Job curse their natal day, is one of the most significant and deplorable facts that the mind of man can contemplate.

We see, then, that we have quite another work in hand besides demonstrating to men their immortality. A man the other day shot himself under the communion table of "a place of worship." He did not disbelieve in religion or immortality, but he failed to recognise the benefits of the lease of immortality that this life bestowed on him. The question therefore arises—Will those discontented adventurers fare better in the disembodied state than they did in this? The testimony of Spiritualism is, No! The suicide pays dearly for flying from ills that he knows of to ills that are to him wholly unprecedented. If this be so—Will not the lesser suicides, the grumbling, ungrateful wretches, also, lose by transference to the disembodied state? We know that the Unseen World is in its certain spheres overcrowded with the millions of undeveloped ones who have failed to see and realize the value and purpose of existence while on earth. All Spiritual teachers have been eloquent on the point that earth-life is the appointed season to rise from "Hell and fly to Heaven." "Now is the accepted time, now is the day of Salvation." Man having neglected the opportunities of earth-life, encumbers himself with a condition which he will find far harder to bear in the invisible state than on earth.

The true philanthropist, the genuine Spiritual Teacher, is therefore, not the mere demonstrator of a continued existence, but he who aids man to prepare for that continued existence which shall be his when he casts aside the body, by teaching him how to exist, and what existence implies, in his present state. Many Spiritualists and Christians alike are in this "gall of bitterness," and require the redeeming power to open up to them the riches of a Father's love and bounty.

Well! How are we as practical people to set about this greater task? I answer—By infusing Spiritual life into the members of the people. We must begin with ourselves, and we must in the first instance see that spiritual work does not begin and end with professional lecturing, or indeed mere platform talk of any description. Spiritual life means spiritual action, and that is, the interest that one human being feels in the welfare of another. Every living thing is in a state of activity, but as spiritual beings, many men and women are living corpses. Their spiritual natures are quite stagnant, which cuts off all the higher life-force from the lower economy of their being. Set the spiritual machinery to work, and we sanctify and elevate all the inferior functions of our nature.

But it must be conceded that the effort to demonstrate immortality has been to many the first agitation of thought leading to spiritual activity. If the investigator becomes a loving spiritual worker, then the study has that effect, but if there is utter indifference to the soul-wants of humanity, it were better that the investigator had never taken hold of the subject.

The impression that I have received is to commence a series of meetings with the object of inducing as many as possible to commence spiritual work and activity, and receive the blessings which such a course alone can yield. But I do not desire to control or direct any one. It is perhaps enough for me to look after my own duty in this matter, and as I am an aspirant to happiness and the getting of all the good out of existence I can, I have commenced this night for my own pleasure and benefit, knowing that life to me is not worth having unless I fill it full with those occupations that render it of the greatest advantage to my fellow beings. So I mean to work, and I shall be glad to see others work, and reap the reward of their well-doing. I do not ask them to work with me. If they work for the advancement of Truth and the welfare of Humanity, they cannot be against me. I have no society, sect, clique or creed to impose on any one. I go forth, and if any good brother or sister come with me, I shall rejoice in their company and co-operation; but if they in their freedom of choice elect to go elsewhere and do otherwise, then my best wishes will go with them. Nor is it my object to see any local workers superseded or driven from their post. Mr. Swatridge has done nobly at the "Dick Whittington," Holloway, but he

has had to retire within the entrenchments of his home. It will be my desire and effort to aid and strengthen such workers, and render them more powerful to achieve the noble resolutions that have possessed their souls. Theirs be the success, theirs be the joy of doing a useful work, and having a friendly hand to hold on or push vigorously as occasion may require.

I lay no plans down: the spirit-world knows best what may be done after to-night. It seems expedient that there be a public central Sunday-evening meeting, to which all can rally for sympathy and union. Then it is my purpose to spend an evening in each week in some of the districts of this great Metropolitan area, for the purpose of bringing the local friends together and introducing the cause to the public. I have already looked at a hall at Peckham, and last evening Mr. Stokes came from Nunhead with the same proposition. Mr. Blunderfield has spoken of a meeting at Hammersmith, and in other places a similar work may be done. The time is ripe for action, when all other efforts have passed out of operation, and London is behind many other places in the public representation of Spiritualism.

By carefully arranged meetings we may instil into the public mind many truths which we have realized, and which the people would be glad to become acquainted with. All of us can do something in this line. By doing so we educate ourselves. Mr. Stokes has told me what an educational blessing the defence and advocacy of Spiritualism has been to him. The open-air work brought out several good advocates, and this new work it is hoped will bring out dozens and hundreds, till in a few weeks it is not too much to expect that hundreds and thousands will be listening weekly to the words of the Spiritual Teacher.

We have also a great work to do to modify public opinion in respect to what is meant by Spiritualism. In a prominent and public manner our views must be stated, and the people and the press made acquainted with what we mean by "Spiritualism." As it is, our mouths are shut, and we have to sit down ingloriously under imputations that put us to shame and cover our movement with disgrace. Those who at present secure the public ear, so abuse the privilege that spiritual principles are worsted in the conflict. The betting man and the juggler throw out the bait which serves to fill their baskets, and the silly fish eagerly swallow it, and allow themselves to be towed along as the others will. And what is the result? In the public mind, by this form of action on the part of others, the Cause is degraded to the level of the race-course and the conjurer's show, and work as we will, we are counter-worked by those who can make more noise than we have hitherto sought to do. Let every true Spiritualist determine that he will take his share in moulding a healthy state of public opinion on the question, and thereby strive to remove the stigma, which it is the perennial endeavour of others to fix on our Holy Truth.

And what are we to gain by all this labour and struggle? Where is our patronage, or prestige with the public, our fund of money? These are not "Spiritual" wares, and can be of no use in the heavenly work. The Great Supreme of this world and its spheres is on our side; His legions of high and holy ministering ones are on our side! all the good and the true of the ages of the past are on our side; our dear and loving kindred who have of recent years left us for the Better Shore are on our side. Blessed Spirit-communion is the sacred link that through them binds our work to the Innumerable Hosts and the INFINITE! But more than all, and which renders ALL available, is the fact that the Divine *Simulacrum* is imaged within each man and woman of us. Blot out angels, spirits and all created things, and yet the GREAT I AM is sustaining every soul, and enables us to achieve the victory that ever attends him who casts in his lot with the Creator and Sustainer of All!

Thus within and without, around and about, we are fortified and encompassed by the only and one POWER. What to us are those paltry considerations that are based upon the narrow schemes of a blind worldly wisdom? These things are the dust under our feet. A grand thing is dust—in its proper place: but how annoying when it gets into the eyes! We shall not lack for "dust" and all that is made thereof, if we are guided by the true Light. Our means are Spiritual, the pregnant source of all other means. Nothing shall we fall short of, relying upon the true Spiritual Basis, which ensures spiritual results from spiritual efforts: and holds forth the demonstrated certainty of Eternal Good to every one, as he earnestly and honestly endeavours to bestow a similar blessing upon others, as he has the power and opportunity!



## THE SPIRIT-MESSENGER.

### ETERNAL IDENTITY OF MAN'S SPIRIT.

A CONTROL BY "JOHN KEPLER,"

Recorded by A. T. T. P., December 14th, 1884.

The Sensitive, under Control, said :—

Sunday is the day which should be passed in listening to real knowledge, and to truthful spiritual teaching. In how many churches or chapels, I ask, will there be the real knowledge of man's future spoken about? We dwell under conditions, where truth reigns triumphant, and where a substantial knowledge of immortality reaches the mind of every personality. To believe and to know are with us two successive steps: in the one there is hope for the man, and in the other there is peace.

The human body—It may seem strange to many, that my teaching should distinctly state, that in this there is undoubtedly the highest effort of our Father God. There is no life-form more beautiful or more symmetrical. There are varieties of life-form, and of their kind they may be the perfection of utility, but there is nothing in nature more beautiful, more finished, and more expressive than the human countenance, that mirror through which shines the Immortal Soul. If scientists assert, that it is possible to look on a greater wonder in creation than the human face, or the body of man in its entirety, they are in error in so thinking, for what is admitted in the highest heaven and generally accepted here on earth, bears testimony against such an opinion.

I wish to speak of, and to, those theorists of to-day, who cannot admit the personality of those, whose utterances you record: those who rack their brains for a far more curious reason than the true one, and not only more curious, but more improbable. Those who speak of mind-reading; thought-power transmitted; divine afflatus. Those who can understand a single control or a small band of controls, but who do not seem to grasp the actuality that in isolated cases in this country as well as in other portions of the world, we have found for ourselves open doors through which we can come when we will, and go where we list.

We want "proof of identity," cry these thinkers. They do this, not out of any wish to bicker or cavil, but that they may make it possible to realize truth out of facts, which at present, at the very least, they cannot understand, and in some cases doubt and deny. Out of the hundreds of actual living entities who have controlled, the majority could have given—nay, they have given—the greatest possible proofs of personal identity.

What is it makes personal identification complete? Let us carefully argue this out. I begin in the only possible way for a logical argument, by asserting that I am an entity, that I recognise an embassy to my brothers here on earth, that I have sensible qualities apart either from the Recorder or the Sensitive; that I have, belonging to myself, a definite form, analogous with and like to the two forms which are seated in this room. There is a variation not perceptible by physical sight, but plainly perceptible to me. I have senses distinct from either of those two personalities. I can hear sounds and voices, and see those who remain unseen to them. It is in my power to appeal to the senses of either of these two, or the senses of others, in giving the proofs of my present identity by materializing that form, which physically judged, according to the physical power of judging, is material, and which is substantial to the senses of feeling and sight. I feel an utter dependence and a close connection with the world of matter. Every organ of my body or form is physically formed, and are the only vehicles through which my soul can manifest. Whether the term would be correct I know not, but it is the only one I can use, namely, that our forms are finer than yours.

Surely it will not be asserted that the air, without which man cannot live here or elsewhere, does not exist; true, it is invisible, but still it is material, and man is dependent on air throughout all eternity. I am sensitive with a sensitiveness that belongs to neither of these two sitters. My senses are the same as theirs. True, they are refined, but in every respect proceeding from the same causes, namely, that immortal life, given with the power of expression; given through material form: yet it is asserted by some that it is transmitted thought; mind-reading or design in transmission of ideas. How often have these doubts been met by the most minute description of every act and every scene of the

controlling spirit's earth-life, until at last so keen has been the desire to give tests of personal identity, that the controls have had the appearance of being carefully got up biographical descriptions; this, however, with many distinctions, for they have included many family names and many incidents so closely connected with inner family life, that no biographer could have arrived at these matters, and even if they had succeeded, courtesy would have demanded their suppression.

I ask, of what use were these long repeated series of biographical efforts? I ask, of what use would it be, if I entered into the most minute description of my early boyhood's days, and were to take such thinkers with me to the very brink of eternity; would it convince them that I am more than what can be obtained by thought-reading, that I am more real than the thought or self-hood of the Sensitive? The question is one of my personality: What can I say for ever to put aside all doubt? I know that I am; I know that I have acted the part of a rebel in thought, and in action of will on earth against God's laws. I personally do recognise the moral disorder amongst physical humanity, but I also recognise the counter-acting action of our God, as evidenced by our coming, myself making one of the many, thanking God for the trust.

I believe that my intelligence, as an entity, will be infinite. I look on myself as a progressive being, and believe that eternity is mine, in order that I may treasure the riches of wisdom and knowledge to be obtained through the many millions and inexhaustible displays of God's creation. I believe that I have not nearly grasped even the first principles of science; that I have not obtained one half view of the possibilities of progression. There are worlds uncountable, each with a history to be unfolded to man; each capable of offering innumerable objects to enhance the pleasure and joy of self. In their intercourse and mode of correspondence between the one heaven and another, I realize that a series of heavens or spiritual worlds are in connection with each other; that each series of worlds is distinct from the other; that the range or number of this series of worlds is unimaginable. By astronomers these series of spiritual worlds would be called "solar systems." I believe that when a spirit reaches the highest progressive stage, it passes from series to series, and it returns to earth no more. Of this I have no positive proof; but I know that there is connection between these series of worlds and this physical world, which has for its basis humanity's birth-place. I know that I shall undergo a change of locality; that I shall have in the course of progress to pass from one world or sphere to another, and when it shall have pleased God to so have prepared my soul, I shall again pass on to another province of His creation. No heaven that was permanent and everlasting, could bring happiness to the intelligent soul of man; it would become an eternal slavery, a chaining down that would be worse than annihilation itself.

It is said, "that the heavens have everything that is beautiful and gratifying." It may be so in a perfect heaven, but in some spiritual worlds of this series, natural effects are felt as keenly by the spiritual body, or nearly so, as by the physical body, so that I realize, that not only is there spiritual progress throughout eternity, but physical progress, also, amongst those who communicate from sphere to sphere. I have met with none who were not just as subject as myself to heat and cold, to storm and sunshine. The grand and beautiful effect of natural changes was the same to them as to me, because in my opinion of communicating from a higher (if I may use the term) to a lower sphere, the only purpose to serve seems to be to try and lift up those, who are willing to listen, to a higher grade of intellectuality. I mean, that I have never met any with senses distinct from my own, or with different feelings under the same circumstances; but I have met minds by a hundred degrees more advanced; with thought more powerful; and the expression of these thoughts more vivid than my own; their knowledge of God more sure, and always free from erroneous conclusions; dealing with arguments; rapidly arriving at legitimate consequences with moral certainty. I have met spirits, who belong to the highest heaven of this earth's series, amongst others your guide "Thomas Paine," "Busiris, the ancient of days," and others who have controlled this Sensitive. I have met also Socrates, Hermes Trismegistus, Gautama Buddha, Menu, Confucius, and many of your surroundings, and they agree in saying, that they too are visited.

I stated before, that there is no communication from one series of heavens to another, but I should have added, personal

visits, the Ego standing even as I am now sitting. It is because those, who are in the highest spiritual heavens of this series, receive distinct intimations that earth is alone the birth-place of men, that I believe there is no ending of progress, and that again the distinct divine intimation will come: "Thou shalt come up higher, when thy last work is finished in thine own heaven." These have been messages like what have been brought to them from what is termed the sphere of Innocence. I believe that communications from world to world must advance. I realize that amongst spiritual inhabitants there is much to be realized respecting the power of mutual communications. I realize that it is possible to receive messages which your surroundings might amongst the rest have a moral right to esteem divine.

There are messages from spirit-world to spirit-world. I am always talking of this series of spirit-worlds. Lecturers, of divine wisdom and grace, issue solemn summonses to which thousands and tens of thousands attend, and truth in new and more surprising forms is placed before us: and how? By just the same means as the lecturer here on earth would use, by his voice and through our sense of hearing.

Much has been taught by astronomy of the everlasting physical changes which are taking place; this is natural, for Matter like Spirit is under the same law of progress. The planetary systems, some of which have a striking similarity in physical constitution with the birth-place of man, are spirit-worlds for the greatest, the highest, and the most superior beings. There is one which is a hundred times larger than all the other planets and moons put together, and yet this series of worlds is governed by the Major World, or the Sun, which is the centre of this earth's system. But what is it in respect to God's work? It cannot be esteemed more than a grain of sand on the ocean shore. There are no words that can form a similitude.

Has man penetrated and found out all the works of his Creator? I say, No, for the imperfect intelligence of men has bound all God's decrees and all His plans within the cover of a book. Yet I believe beyond what all spiritual inhabitants can explore; beyond what eternity can aid self to accomplish, that there still shall be a heaven of heavens: a Deity eternally and essentially present. There is no limit to matter; there is no limit to spirit. For millions of ages will this prolific earth last. It will through ages send forth its inhabitants for spirit-worlds. But it shall be changed; the physical matter of nature shall be changed and modified, but after modification the new system shall spring, as out of the physical body springs forth the human spiritual form.

You know of the fixed stars, yet has the intellect of physical man realized, that there are no fixed stars. Some seventy-eight to eighty years ago, they were distinctly and accurately observed to move. It is the actual orbits of systems, which cause this difference or distinct moving of what are known as fixed stars, therefore, it is well known to you that every series of spirit-worlds are evidently solar systems, and are describing one immense revolution—and round what are they revolving? I remember that one of your controls gave thoughts and opinions which are mine most thoroughly, I mean "Gautama Buddha" when he said, "that these grand revolutions, these worlds of suns and worlds, meant the Grand Centre," and when it was asked, What grand centre? "Gautama Buddha" answered, "that the energy of God is in his solar systems of worlds." Each and every system is governed and kept in the right governance by its own central sun over the worlds of its own systems. They are also governed as a whole to follow such a system in the grand revolutions by that energy which proceeds from the Throne of God; which energy is from Him who hath created all things and by Whom all things were made, round a grand Central Sun to which these suns of solar systems, grand as they are in comparison to the worlds they govern, yet compared with the Grand Central Sun they become shorn of their greatness, and are as little pigmies. I feel that there is no irreverence in speculating on this Grand Central Heaven; which, too, shall have its starry system and its firmament, and where, in all human probability, Perfection dwells.

Who can conceive of the Grandeur of God? Scarcely a tangible idea can be obtained of Him, whom we reverently describe as the Incomprehensible and the unknown God. I believe in His eternal righteousness. I believe in His boundless benevolence, and I will trust for ever and for ever in His tender mercy. I have used more often than in any other controls the personal pronoun, in order that I might, if possible, convince your readers, that it is not your thoughts of which I rob you, that it is not thoughts that are given to me

by any power human or divine, but thoughts which are undoubtedly and peculiarly mine own, the realizations of opinions which belong to me and to no other.

I know what is in your mind, and I had rather that you would read the letter at the commencement of the next sitting.

The Control was referring to a letter from a friend, which was in my pocket, and which I was about to take out and read.

## AUDI ALTERAM PARTEM.

### UNA AND ANTHROPOLOGOS.

To the Editor.—Sir,—Am I not to be congratulated on the large meed of attention which has been bestowed on me by Una, because of my passing allusion to the figure she has been making in the MEDIUM? But I somehow feel that I have, in her estimation, been guilty of a grave indiscretion, in suggesting the fallibility of one who has been so exceedingly "incarnized," and has declared herself to be the impersonation of the Now-being-inaugurated Dispensation. I beg to explain that I had no intention of producing conviction in the mind of the lady; I only desired to aid my brother readers in contemplating the perfections, or rather imperfections, of one who may perchance be brought before our notice as an object of worship, as past "incarnations" have been.

But not like another one, who "reviled not again," is Una, for she accuses me of encompassing her death, that I might have the gratification of dissecting the body. I beg the liberty to resent having attributed to me the ridiculous impropriety of throwing water on a drowned mouse; for I only pointed out that Una had fallen by her own hand, a feat which is quite in accord with her teaching, for I am informed that in a recent lecture she defended the practice of suicide. Surely she can die up to her principles!

A former infallible church had a theory of the planets, which stood as a barrier to the revealing power of Galileo's telescope in finding more. Una's human constituents number the nine familiar planets. But Dr. Babbitt announces the discovery of still another planet, so that Una's formulary of normal humanity must be enlarged to permit the introduction of a faculty corresponding to the newly discovered planet. Mr. Colville states (according to my reading) that there are twelve planets, when all are discovered, and that there are twelve corresponding mental faculties; so that Una's adopted theory may be infallible, if she were wise enough not to descend too minutely into particulars. After all it is just the old idea of the microcosm and macrocosm, with which Spiritualists have been bored for well-nigh forty years.

When Una comes to the axis of her Messiahship, she begs the whole question, by saying she can "see no reason why re-incarnation should be;" and quite as good "philosophy" is it to say—neither can it be seen why re-incarnation should not be! If she were as well read up in the merits of her theories as she is in the humour of her kinsman, Captain Cuttle, to whom she does honour in passing, she would be much more definite and luminous in her statements.

The remainder of Una's remarks are a mere play upon words, to which she is incapable of attaching any definite meaning. She seems never to have heard of intro-coexistences, or of the facts of daily occurrence of "matter passing through matter." What "space" do the relative objects occupy when they are passing the one through the other? The "matter" of which Una makes so much is to the clairvoyant absolutely "nothing," so that Una's "matter" and her "nothing" may be one and the same for anything she appears to know.

Lastly Una closes with an equivocation: though she is quite candid in saying that she is "not in a position to hazard an opinion as to whether Mr. Gladstone's thought-reader was a genuine one. Her being present would assuredly not have altered her position in this respect. I read, however, in the MEDIUM, of Dec. 5, page 771, that "the mind-revealer by contact with the so-called medium, obtained the power of entering as it were into his mind, and revealing that which was in it." Thus the "Thought-reader" being the "superior mind," inserts a sort of psychical proboscis into the mind of Mr. Gladstone, and extracts his thoughts something after the manner in which a bee sucks honey from a flower. This assumption I showed in my "Psychological Sermon" to be



untenable. Thus Una's contention was not at first that which she states it to be in her last letter, but quite opposite; for, as I have shown, it is not the so-called thought-reader's mind that permeates Mr. Gladstone's, but the latter's mind acts psychologically on the nervous system of the "thought-reader," who blindly follows an impulse, as if pushed along, till he attains the desire of the operator, when he desists. There is no thought-reading in the matter, as Una might know if she were at all capable of giving an opinion on the subject.

As to the finer permeating the coarser, that is no solution of such phenomena. The visible body is a vessel containing fluids of various degrees of density. The very finest organism is more "material" than the interior fluids of the most "material" human being, so that under certain circumstances the more material, in a sense, may permeate the less material. It is not so much a question of *quality* as of *quantity*. When exhausted or negative, the fine organism will readily absorb from the coarser, and very keenly sense the nature of the acquisition thus made. The psychical fluids seek a level, as other fluids do.

I am glad to read Una's words as to her desire to learn. I hope they are sincere. If so, a most astounding transformation has been wrought in her mental state since her first high-falutin manifesto. There is little as yet known on any point, but we should be careful not to flame abroad *what we don't know*, giving as a reason for its acceptance a pack of nonsense about incarnization, messiahship, and martyrdom. The renewing of the flesh may be, after all, the occult slang for the use of an additional alias! Adopting that explanation of the "philosophical" conundrum, I for the nonce desire to remain, yours very sincerely,

ANTHROPOLOGOS.

#### MR. R. S. CLARKE AND MR. W. H. ROBINSON.

To the Editor.—Dear Sir,—I was surprised last night, on looking through my copy of your current issue, to find over the signature of Mr. William H. Robinson, a reference to my acceptance of the pastorate of Christ Church, Devonport. The "word of counsel" requires a reply, which on account of the time at my disposal, will necessarily be brief.

Little as I fear the "law of judgment," I respectfully submit that the "public," including, of course your correspondent, and the "judicious people in Newcastle-on-Tyne," not being fully conversant with my reasons (which, by the way, are very good ones) cannot express a proper opinion, and hence, any judgment passed, will be regarded by me, not only as premature, but decidedly unfair. In the absence of this information, which I do not feel disposed to make less private, the charge of "religious inconsistencies" falls to the ground.

Mr. Robinson's question is peculiar, and the only inference I can draw from it is, that having abandoned the lecture field I can no longer "consistently maintain Spiritualism." But surely this is not seriously meant? It is too absurd. There are other methods of "maintaining" the cause beyond platform work, and I am in hopes that I shall long be permitted to share in these.

Your correspondent would not, I am certain, willingly do me an injustice. But when he institutes a comparison between "Dr. Sexton and others of his ilk," and my poor self, he, to say the least, acts ungenerously. Those who know me will not for one moment believe that I intend imitating the example of the gentleman before mentioned in using "Spiritualism as a pecuniary stalking horse," and if Mr. Robinson will only take the trouble to enquire of my friends here, and read his words over again, he will see that the insinuation is unworthy and will withdraw it.

There are other points in his criticism on which I do not propose to dwell. I will only say, in conclusion, that I am sure the "word of counsel" has been offered in the kindest spirit, and I hope reciprocated in the same manner in this communication.—Yours faithfully,

Plymouth, January 3rd, 1885.

R. S. CLARKE.

To the Editor.—Dear Sir,—allow me a corner to refer to the unjustifiable attack made on my friend Mr. Clarke by Mr. Robinson, of Newcastle. I say unjustifiable advisedly, because the assumptions contained in the "word of counsel" are not borne out by facts.

I first challenge the only inference deducible from Mr. Robinson's question, and would inform that gentleman that we in this part of the world believe that the Cause can be consistently maintained by other methods of work than that of the platform. What of the many Spiritualists not allied with any Society? Are we to suppose that they are not consistent? Ridiculous! Mr. Robinson's comparison between Dr. Sexton and my friend must also be noticed, although knowing Mr. Clarke well, being indeed one of his nearest friends, I consider it almost beneath consideration. I may however say that none of Mr. Clarke's personal acquaintances have the slightest fear that he will act unworthily of the Cause I know he has at heart. To impute motives is always a sign of weakness, in this case it is especially so.

The charge of religious inconsistencies may be preferred against all truthseekers. I am astonished that a Spiritualist, above all others, should make it. After all—is it not a poor rod to beat one with? Who are the public to whose judgment reference is made? Does Mr. Robinson mean the great mass of people, in whose eyes Spiritualism is a fraud and its mediums impostors; or is it the self-constituted judges, whose opinion is so terrible that it "dare not" be expressed? Then who are the "judicious people" in Newcastle-on-Tyne? Is it the body who held

an *Auto-da-fé* over the now defunct *Herald of Progress*? If so their opinion will not be highly valued. Mr. Clarke's friends are greatly annoyed at this attack on him, which I hope he will not deign to notice.—Yours truly,

HENRY PEARCE.

12, Stanley Terrace.

Lt. Secy, to the P.F.S.S.

## PSYCHOLOGICAL.

### TELEPATHIC INFLUENCE, PHYSICAL AND MENTAL.

On the 22nd of last month, about 10 o'clock a.m., I was turning round the corner of Portingsale Road, quite close to my house, when I suddenly slipped in the mire and measured my full length on the path, but without doing myself any further injury than slightly muddying my clothes. Such a thing has not happened to me for years, and the fact is all the more curious that there was no frost, snow nor ice on the ground to account for it, neither was it unusually muddy, and I was in perfect health at the time.

I soon forgot the circumstance, but on the following day, my birthday, I was invited to spend the afternoon at my parents', who lived at Kensington, when I learned that at 10 o'clock on the day before—exactly the time of my fall—my father whilst walking past a public house somewhere in the city, in order to prevent falling down a trap-door in front of the said public house down which they were passing beer casks at the time, unluckily caught his foot in a rope on the ground and fell violently forward, damaging his face severely and remaining for a few moments stunned. He was picked up by some men close at hand, who tried to staunch the blood from his face with their handkerchiefs and then fetched him a cab.

A. H.

Oakley House, West Hill, Putney. Jan. 1, 1885.

[It is of frequent occurrence that the *mind* is impressed with the fact that some accident has happened to a friend who may be absent. We have had several remarkable cases of this kind during the last few days. Here we have another class of facts, in which the body—not the mind—interprets the distant occurrence. If impression on the brain be possible by a distant event, why not on other portions of the nervous system? There are "impersonating" mediums whose bodies are influenced by controls, while the mind is left free. This seems to be an analogous case; and it shows how delicate are the influences by which mediums are controlled, and how easily they may be actuated by cross influences.—Ed. M.]

### SPIRITUALISM AND PSYCHICAL RESEARCH.

Mr. Delolme writes inviting Spiritualists to send in cases of personal experience in seeing figures and hearing voices of the class called supernatural, to Mr. E. Gurney, 14, Dean's Yard, Westminster, S.W., to aid the compilations of the Psychical Research Society. Mr. Delolme seeing Mr. Gurney's appeal in the "Daily News" asked if the phenomena familiar to Spiritualists would be admissible. Mr. Gurney's reply was, that he would be delighted to accept evidence of that character, "provided such manifestations occurred under test conditions where conscious or unconscious fraud was impossible." To "see ourselves as others see us" is undoubtedly instructive, painfully so if "fraud" be our one characteristic against which it is so imperative that a strict guard be kept.

There is something slightly ridiculous about the matter. Hundreds of Spiritualists have the faculties of seeing and hearing as described in Mr. Gurney's appeal. Now, has Mr. Gurney those faculties? Have the other Psychical Researchers those faculties? If they have—Why not give their own experiences? If they have not—How can they judge of the validity of the experiences of others? It sounds something as if a committee of blind men sat censors of the facts perceived by those who had good eye-sight!

There is an essential difference between Spiritualism and "Psychical Research." The object of the Spiritualist is to gain personal experience: the work of the other is to collect stories. The first appeals to the whole mind and personal consciousness of mankind, the other appeals to credulity. Practical personal acquisition, as a standpoint, is presented by Spiritualism; the belief in the credibility of the testimony of others, is the sandy foundation of Researchism. The former is positive and consolidating, the latter is fleeting and ends in scepticism. No "experiences" could be so well authenticated as Bible manifestations, with the Supreme Being as their reputed author, yet the insistence on the truth

of these narratives, unsupported by personal experience, has landed the world in the most lamentable state of materialistic negation, which the method of Spiritualism alone can overcome.

This being the case, we feel no interest in a procedure which is in method opposed to the success which attends on Spiritualism. If nothing remained but the collected testimonies of "Psychical Research," there would, in a few years, be as much scepticism in respect to spiritual phenomena as to those recorded in the Bible. Thus we give our "experience" on the main question. The file of the *MEDIUM* is full of the kind of facts cited; yet we do not ask Mr. Gurney and his friends to believe that we can see and hear, but to get eyes and ears of their own.

## FOR INVESTIGATORS.

### SUCCESS OF AN EXPERIMENTAL CIRCLE.

To the Editor.—Dear Sir,—I am in the position of I dare say a good many others as to the question of Spiritualism, that is, I am an inquirer into the truth or falsity of the many statements that are made concerning it. I should feel obliged if you would kindly insert this letter in your Journal, as I am desirous of making a statement as to how far I have gone in the matter, and of inviting the assistance or advice of any who may be minded to give it.

Less than two years ago, I was an utter disbeliever in the whole question, but some time in June of 1883, I chanced to make the acquaintance of a gentleman and his wife and two daughters (who were spending a few weeks at White Rock Place, Hastings) who are professing Spiritualists; and by their kindness and courtesy I was enabled to get a first glance into the matter. What I saw and heard then produced in me the wish to know more, but this wish has lain dormant until this last Christmas time, or at any rate I have not seen my way clear to pursue my investigations.

On the evening of Christmas day, just past (I was again at Hastings), I went with a sister of mine to the house of some friends, there. Our conversation presently turned upon Spiritualism, and upon my recounting what I had seen and heard some eighteen months ago, we resolved to attempt to bring about a manifestation.

On that evening, I firmly believe we did have some slight result, at any rate we were encouraged to persevere on the next evening, but this time certainly we had no response. On the following evening (Saturday) our young friends, five in number, came to our house, and after tea we resolved to again seek intercourse with the unseen. There were eight of us in all present; of this number, five of us took our seats at a small round table, and after a very short interval, upon one of us asking if there were any spirits present, to our astonishment the table made three most distinct movements. Upon our asking who was our visitor, we had spelt out to us (not by raps, but by a series of movements of the table) the name of a friend of ours who had died some ten years ago, and of whom we all said we were not at that time thinking. We then asked him if a cousin of mine were there, he replied, No, but said that he could fetch him. We then had an interview with this said cousin; who, amongst other things, sent a message by me to a brother of mine at Glasgow, relative to his future prospects and chances of obtaining a certain appointment that he is desirous of holding. I may say that we had visits from no less than six of our departed friends and relatives, two others of whom sent a precisely similar message to my brother as to subject, but couched in different terms. One of our unseen visitors I firmly believe was a little one of my own whose body I laid in the grave some four months ago: she sent her love by me to her mother, and desired me to kiss "little sister" for her.

The movements of the table, as it was influenced by the different spirits, were of a most distinctive character, so much so that we could recognise the style or temperament of each, and could draw an analogy between them now and their manner while in this life.

The sitting lasted full three hours, and during that time the constitution of the party at the table was changed several times, but with no appreciable effect upon the manifestation.

I may say that all who were present were most strongly convinced of the reality of our experience, while at any rate four of our number had been afraid to approach the subject, feeling that it was sinful to enquire into the things unseen. We have sufficient faith in one another, and in our several

assertions, to feel that neither was playing upon the senses of the rest.

I may say that the messages sent and statements made were throughout of a perfectly reasonable and serious character.

I will conclude by asking the gentleman whom I met eighteen months ago at Hastings, if he sees this and should recognise himself in my description of him in the early part of this letter, kindly to correspond with me, as I have unfortunately lost his address which he gave me at that time.

Apologizing for having trespassed at such length upon your space,—I am, Dear Sir, yours truly,

Rochester, January, 3rd, 1885

A. THORPE.

### THE DEVELOPMENT OF CLAIRVOYANCE.

Mr. Editor.—Dear Sir,—Could you give us a little advice as to the best means to develop clairvoyance and inspirational speaking? We have had Mrs. Hall, of Gateshead, and Mr. Scott, of Hetton, at our circle, and would like to cultivate the above gifts. If you could give us some advice, no doubt it will do good to others besides us, and benefit the Cause generally.—Yours truly,

A FRIEND.

[We think our Sunderland friend is asking us to send "Coals to Newcastle." Why not ask Mr. Scott to pay another visit, and tell how he became clairvoyant and inspirational? We observe that Mr. Hepworth gave his mediumistic experience some weeks ago at Bradford, and it was highly spoken of. Valuable time and effort are wasted in asking speakers to dilate on scripture events which no one can be certain ever happened. Never mind! Our mediums, with their controls, are equal to the occasion, and can thoroughly explain a scriptural event, *whether it ever took place or not*. We wish Spiritualists would get above this childish condition of mind, and ask the controls of mediums to explain the *facts of to-day*. What is the use of spirits and gifted mediums, if they cannot satisfy the public demand for that which so immediately concerns themselves?

For our part we are neither "clairvoyant" nor "inspirational," but a hard-worked printer, with grimy flats and a racked brain. We are unable to perform the task that is so confidently placed before us. But there are plenty of excellent mediums for clairvoyance and inspirational speaking, while there are few printers who would take our job. Well, then, every man to his trade! If steps be taken to supply us with the experiences and practical advice of the various excellent mediums amongst us, we will gladly insert one such narrative in the *MEDIUM* weekly, and we wish we could give their portraits also, as in the case of Mr. Oxley last week.

There! we are willing to do our inferior and laborious part, leaving the honour and distinction to those whose superior gifts enable them to claim the prize.—ED. M.]

### SEANCE AT HAWICK.

To the Editor.—Dear Sir,—Your report, and comments upon it, of the seance at Hawick of last week, prompts me to ask a little space in explanation. I was informed by my friend Mr. Robertson, that there were some earnest people in Hawick, who had been holding seances and would like some assistance. I expressed my willingness to visit them, and arrangements were made. In my letter to the gentleman in Hawick, I explained the nature of my mediumship and stated that I could not guarantee anything, but if conditions were favourable had no doubt my guides would be able to help them. However, when in the train to Hawick, I felt a strange sense of repugnance to going, and had almost made up my mind to ride right on to Edinburgh and go home. Then I thought, "but Mr. G. will be at the station and I shall be breaking faith with him, maybe this feeling is due to my late illness," etc., until, rather than disappoint Mr. G. and his friends, I determined to get out.

I accompanied him to the house where the seance was to be held, and found only gentlemen assembled. Three of them young doctors, two or three parsons, and others business men. We sat at a table for some time, but I stated at once that I did not expect any movements, as the table was a bad one and I was not a physical medium. After that I sat for control with results about as stated last week, save that "Lightheart" was more successful, I believe, in his examination than was admitted, but he told them as soon as he controlled me that their conditions were such as to destroy all chance of success, although he afterwards expressed his willingness to try.

The effect upon myself was to thoroughly upset me, and made me quite ill again for a week. One of the gentlemen (?), whether Dr. D— (the reporter) or not I cannot say, but I think so, sat with a supercilious sneer on his face the whole time, and but for the sake of the two gentlemen whom I knew were in earnest I would not have sat at all. I wish now that I had refused to sit at the outset, it is a lesson, ay, I wish I had followed the impression I had when in the train, but had I done so I should not have known, as I do now, the importance of it. I learnt afterwards that the circle of investigators who sat with Mr. G. and were known to my friend Mr. Robertson, had been broken up, most of the members having emigrated to Australia, the gentlemen who



composed the circle the night of my visit with two or three exceptions, being strangers to the subject, and as you say thought themselves "Daniels come to judgment."

Had I been aware beforehand of the actual state of the case I should have refused to sit. With the best intentions Mr. R. and Mr. G. and I entered upon the arrangements, but the frame of mind in which these self-constituted critics sat was destructive of all conditions favourable to successful results. It has been an experience for me, by which I shall profit I trust in the future. I wonder what Dr. D— would say of a man who consulted him, took one dose of his medicine, and then published to the world that Allopaths were all humbugs, the special Doctor he had consulted a fraud, etc., because he had failed to diagnose his case correctly and had not benefited him by the one dose of medicine. Perhaps Dr. D— will recognise the injustice of spoiling conditions, making success impossible, and then pronouncing judgment upon a subject, from his *one* unfavourable experiment, which demands prolonged investigation and careful observation of conditions. Surely he has measured his preconceptions based on ignorance, against the ascertained facts of patient investigators, and in doing so evidenced once more "that where ignorance is bliss, 'twere folly to be wise." Personally I do not regret the experience, as it will be a lesson for the future, but I do deeply regret its occurrence because it gives opponents opportunity to make capital out of a failure, against the cause which I love and try to serve, and that hurts me more than what they or others may think of me personally.

Excuse me troubling you with this, but as "an experience" it may be useful. The record of failures (as well as successes) is often of great value as a warning or danger signal.

Yours Fraternally,

E. W. WALLIS.

## OBITUARY.

### JOHN COLTMAN.

We regret to announce the passing away of John Coltmán, of Newcastle, very suddenly, on Dec. 21st last, aged 64. Mr. Coltmán had been a Spiritualist for many years, and an earnest, although quiet worker in our movement. He was very unobtrusive, and never worked for personal ends or aims, and was ever willing to assist in the humblest post, where he thought good could be done, his last effort in this direction being to assist in the gratuitous distribution of Spiritual literature at the doors of the Tyne Theatre on the occasion of Mr. Myers' lecture on Psychical Research, on the Sunday previous to his passing onwards to the higher life. He will be sadly missed by the members at Weir's Court, where he has held office for many years, quite a gloom being cast over the meeting when the fact was announced to them by the President, who feelingly alluded to the deceased; the assembly all uniting in singing a very appropriate hymn in commemoration of their arisen brother. Mr. Coltmán was a liberal supporter of our movement, as well as a worker and a subscriber to all the journals connected with it. He delighted in its literature, and not being a speaker he helped the cause by distributing its literature freely. The writer is acquainted with much good that he did privately, and which his retiring disposition caused to be hidden from the world, but which will now be a crown of glory to him in the higher life. His remains were interred in Jesmond New Cemetery.

### DR. BURLEY—"PARALLAX."

We learn that on Tuesday, December 23, at 46, Haverstock Hill, Dr. Burley passed away somewhat suddenly. By the name now given he appears but little known. A few years ago he published some numbers of "Earth-life," intended to popularize his medicinal preparations of phosphorus. Nearly thirty years ago, if we mistake not, the same person lectured in the Vulcan Temperance Hall, Blackfriars Road, on phosphorus, under the name of Dr. Rowbotham. He was best known as "Parallax," who lectured on the earth as a flat plain. He was exceedingly adroit in meeting the views of those who hold that the earth is a globe, and many entertaining encounters he had all over the country.

### JOHN WRIGHT, KEIGHLEY.

The last of the old pioneers who laboured in the early work of Spiritualism passed away on Dec. 21, 1884. D. Weatherhead, A. Shackleton and John Wright began a work which is now historical. Mr. Wright's name has been frequently mentioned in these columns in connection with his work on the platform.

A Memorial Discourse will be given on Sunday next, by Mr. J. Armitage, in the Temperance Hall, Keighley, when a great gathering is expected.

### MRS. MARY HANNAH ORMEROD.

The eldest daughter of Mrs. Illingworth, the well-known medium of Bradford, passed away on Dec. 1, 1884, aged 26, leaving behind her a husband and one child. A few days before she left the body she said to her mother: "I was born a Spiritualist, I have lived one, and I wish to be buried as one also." This was done by Mr. J. Armitage, of Batley Carr, at Undercliffe Cemetery. On that day there were 22 funerals at that cemetery, and another coffin besides that of Mrs. Ormerod was present as Mr. Armitage conducted the service, and yet no objection was raised.

This is an interesting case of the state of mind at the point of death, of one who had been born and lived a Spiritualist. While our kindest sympathies are extended to our revered Mother in Israel, Mrs. Illingworth, and all members of the bereaved family, yet it is some recompense for the labour of so many years, to see the happy ending of her own child, who is not lost, but gone where many other fruits of Spiritual faithfulness will greet Mrs. Illingworth on some joyful day.

**BENJAMIN CRESSWELL, DUDLEY COLLIERY.**—Passed away to a Higher Sphere, on Saturday night, Jan. 8rd, 1885, Benjamin Cresswell, aged 16 years. Although it is just eight weeks since he began to sit in our circle to investigate the phenomena of Spiritualism, he was thoroughly convinced of its truthfulness in the end. Being a quick intelligent youth, he soon won the esteem and favour of all in the circle, and they deeply lament his loss.—GEO. DICKSON.

### TESTIMONIAL TO MR. J. J. MORSE.

To the Editor.—Dear Sir,—kindly permit me once more to draw the attention of your readers to the Testimonial that is being raised for Mr. J. J. Morse. The presentation will take place on Wednesday next, and I would respectfully urge upon all friends who intend aiding in this work to forward their subscriptions at once.

To those numerous friends of Mr. Morse in the Provinces, this appeal is more earnestly urged, as apart from those who have so generously responded, there are many whose mite would shew to him that he has still a place in the memory of those amongst whom he has so devotedly laboured.—Yours very truly,

26, Penton Street, N.

FRANK EVERITT.

[The Programme of the Testimonial Entertainment will be found on page 31.—ED. M.]

Mr. Frank Everitt desires to acknowledge the following contributions:—

	£	s.	d.
R. A. ... ..	3	0	0
A Friend ... ..	2	0	0
T. Everitt, Esq. ... ..	10	6	
P. Amos, Esq. ... ..	1	1	0
A Friend, per Mr. D. Younger ... ..	10	0	0
Glasgow Friends, per Mr. J. Robertson, ... ..	5	0	0
F. G. S. ... ..	5	0	0
Liverpool Friends ... ..	3	10	0

26, Penton Street, N., Jan. 6th, 1885.

**AN APOLOGY.**—To the Editor.—Dear Sir,—Will you kindly allow me to apologize to numerous friends and correspondents for the unavoidable delay in dealing with their favours, but owing to my late removal to the annexed address it has been impossible to meet the claims upon me as promptly as is my habit. Ill-health too must also plead for me. Wishing yourself and readers a Happy New Year, and trusting that we may all work in union for our common cause, believe me, faithfully yours, J. J. MORSE, 16, Dunkeld Street, West Derby Road, Liverpool.

**DUDLEY COLLIERY, NORTHUMBERLAND.**—We are making progress in our district. Having begun with three sitters, we now have a circle of thirteen earnest enquirers. We are arranging with the friends at Seghill to get up a general fund for the purpose of bringing good speakers into the district. There are plenty of Spiritualists, but they are afraid of the ridicule.—GEO. DICKSON.

The "Witch of Okehampton," the newspapers report, has died in a wretched hovel in that town from cold and exposure, at the age of 75. There is no indication from newspaper paragraphs that she possessed any psychological peculiarities. Her correct name was Hatch, and the title given her seems to have been due to her somewhat wild appearance, and the condition in which she lived. Her bed was a palimpsest, which rested on the floor; her bedclothes this winter consisted of a single sheet, and the one room which formed her home was almost destitute of furniture, and was described at the inquest, on Wednesday, as a wretched hovel. The body was greatly emaciated. For the place in which she lived she paid 1s. a week, so that only 2s. were left for her maintenance out of the 3s. a week that the guardians allowed her. The weather being cold, it was suggested on the day previous to her death that she should have a fire, but the old woman remarked that if she lighted one there would be none for the morrow. When the morrow came she was dead. How could a poor old woman help living in such a place, if no one succoured her? They must have been inhuman, who let the old body starve to death rather than make a fire with their own coals. What a power of self-denial is exhibited in the act of this poor woman, preferring the cold that she might have means left for the morrow! Take her example in saving what you can do without; put the surplus to a charitable use, and no such cases will disgrace our country.

## SUBSCRIPTION PRICE OF THE MEDIUM in Great Britain.

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*The MEDIUM is sold by all Newsvendors, and supplied by the wholesale trade generally.*

*Advertisements are inserted in the MEDIUM at 6d. per line. A series by contract.*

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

## THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, JANUARY 9, 1885.

### NOTES AND COMMENTS.

We thank our many kind friends for the warm reception accorded to our last Number. It is a hearty and encouraging opening for the New Year. Several orders for parcels of fifty copies could not be filled. We do not print hundreds in excess of our requirements, so that extra quantities should be ordered on the Wednesday of each week.

The contents of this Number will read all of a piece. Mr. Oxley's views and the Control pull together most harmoniously. We welcome the more positive assurances of spiritual existence and action. This basic principle does not lessen our duty to look well to the many deflecting conditions which operate in that mysterious border-land, which lies between the mundane and the spiritual.

We have been deeply pained by the action which our venerable brother, Mr. S. C. Hall, has seen fit to take in respect to a wager which has been thrown out to confront the work of the Spirit with a conjuring trick. He has actually taken the matter up as a form of negotiation towards the obnoxious end suggested. Ah! what a falling off there is since those days in which the bold Peter said to another: *Thy money perish with thee!* (Acts, viii., 20). Simon, who desired to be possessed of a good and holy power (and not to ridicule it by trickery), was commendable compared with the modern antagonists of the attributes of the Spirit. In all seriousness we enforce this matter on Mr. Hall's attention, that by higher influences he may be guided to a review and repudiation of his present position, which is a cause of complaint to every right-minded Spiritualist.

### THE SALE OF THE "MEDIUM."

To the Editor—Dear Sir,—In your issue of the 26th, ulto., there appeared a note stating the steps taken by the members of Batley Carr, to promote the sale of the MEDIUM, in which occurs a slight mistake, which, with your permission, I now purpose rectifying. Before so doing, I wish to state the why and wherefore of our desire to have the MEDIUM at a 1d.

I believe that it was in July last, whilst I sat in one of our after-meeting circles, a clairvoyant present described a spirit-form by my side, who seemed very anxious that I should write more frequently to the MEDIUM. One of the subjects being the reduction of its price to 1d., I was assured that the Cause was in great need of the desired change; that hundreds would be induced to subscribe to it, and the teachings of Spiritualism would be more effectively promulgated thereby.

Not wishing to lend my service to any whim that my unseen friends may have, I deferred complying for some five or six weeks, until I made further enquiries. The evidence

of the great need and burning desire, was quite overwhelming. By this I was induced to comply with the wish, which gave the Editor opportunity of stating the difficulties that stood in the road, viz., the Liabilities. Although there have been praiseworthy efforts made since then to remove this burden, it has not been sufficiently successful to enable the publisher to comply with the request.

The foregoing is a plain unvarnished statement of the why and wherefore of the agitation.

Mr. Rumble's experiment is most significant, and testifies to the statement of the clairvoyant.

The question now is—How is the desired change to be accomplished? I believe the plan adopted by Batley Carr will solve the problem.

Our plan is to sell them at 1d. We have made arrangements with Mr. A. Wildsmith, Newsagent, Bradford Road, to supply us, and sell out of them what he can at 1d., and we pay the balance when we call for those unsold on the Saturday evening. The result of this step has been most marked. Parties who formerly could not be induced to purchase a copy now take it quite regularly. We now sell nearly treble what we did previously. Our meetings are benefited by the act, inasmuch as the members are better informed of the work that is going on, and are induced thereby to become more earnest in the Cause.

Now, if all societies would follow this plan, and so each bear a part of the burden, in two months' time I feel confident the circulation would have increased to such an extent as to enable the step to be taken without any serious loss.

In working thus I wish to say that we ought not to let the idea influence us, that we are working to build up the fortune of any single individual, either the Editor or any one else; but that we are working to enable the publisher to more effectively reach the masses, and thereby give more effect to the glad tidings our angel ministers so lavishly bestow upon us.

To committees one and all: Will you give the plan a trial, and report in due time as to the result? Remember that by so doing you are helping to diffuse the teachings of Spiritualism.

ALFRED KITSON.

### SALE OF WORK IN NEWCASTLE.

The Ladies connected with the Newcastle Society announce their intention to hold a Sale of Work, &c., on Monday and Tuesday, Jan. 26 and 27, 1885, in the Lecture Hall, Weir's Court, in aid of the important work which this Society is doing in the public advocacy of our Movement. The sympathy and support of all friends and Spiritualists is kindly invited, and their presence thereat will be appreciated.

The Sale of Work will take place each day from 4 to 10 p.m. Admission 3d. each. A Refreshment Stall will be provided. Vocal and Instrumental Music at intervals.

### SPIRITUAL WORK IN LONDON.

#### MEETINGS AT THE SPIRITUAL INSTITUTION.

There was an audience of seven on Sunday evening, and a splendid influence. After Mr. Burns's address almost everybody spoke. Mr. Downing was exercised for clairvoyance. It was a hopeful beginning. The same spirit animated all.

A similar meeting will be held on Sunday evening at 7 o'clock. All are welcome.

#### MEETINGS AT PECKHAM.

The advertisement elsewhere will show that Mr. Burns will give an address at Chepstow Hall, Peckham Road, on Tuesday evening, Jan. 20, at 8 o'clock. All South London friends are earnestly invited to be present. Circulars may be obtained on application at the Spiritual Institution.

Mr. J. Dunn is announced to give a course of lectures in Middlesborough.

TODMORDEN.—Mr. W. Johnson, of Hyde, will speak, afternoon and evening, in the anteroom, Co-operative Hall, on Sunday, Jan. 11.

Mrs. Berry's healing powers are spoken of as being very powerful, and they have been of great use to patients in very serious cases. It is wished by some that the healing power might be made more accessible to the public, by some public Institution like the old Mesmeric Infirmary.

We have received Mr. P. G. Leymarie's card as "Administrateur de la Société Scientifique du Spiritisme," 5, Rue des Petites Champs, Passage des deux Pavillons, Paris.

The last day of 1884 was the 25th anniversary of the late Miss Houghton's mediumship, to which date she, while in earth-life, attached much importance. Mrs. Tebb was in the habit of spending a few hours with her in commemoration of the anniversary.

The Psychological Society, Globe Coffee House, 227, Hoxton Street, N., announce their first quarterly Tea and Entertainment for Monday evening, Jan. 12, at 8 o'clock.

Mr. I. Thompson, 83, Chapel Street, Salford, has prepared a lecture in answer to an attack on Spiritualism, by Rev. T. Cross, which is being widely circulated in Lancashire. Mr. Thompson's appointments in the "Spiritualists' Directory" show that he is getting a ready hearing.



## GERALD MASSEY'S "BOOK OF BEGINNINGS,"

AND  
WILLIAM OXLEY'S "EGYPT, AND THE  
WONDERS OF THE LAND OF THE PHARAOHS."

To the Editor of THE MEDIUM AND DAYBREAK.

As there appears to be an impression abroad that my Work on "Egypt" has been collated from Mr. Massey's Work, will you kindly allow me to correct such misimpression? How it should come about I am at a loss to conceive, as the scope and object of the two works have very little in common, and are written on different lines. It is true I have made reference to Mr. Massey's Work on page 4 of my Volume, which arose from a cursory glance (only) at two of the chapters, which struck me as being remarkably appropo to my subject; and that is why I introduced it, hoping it would induce many readers to purchase Mr. Massey's valuable and erudite work. Unfortunately my time has been so much occupied that I have not yet had the time to read the Books, and they have lain upon my shelves waiting the convenient season, which I hope soon to have. This I trust will exonerate me from the charge of plagiarism, for I can conscientiously aver that I have only ploughed with my own oxen. Mr. Massey has honourably earned his own laurels, and I would be the last man to tarnish the lustre that is entirely his own. To my view his magnificent Work—the result, I believe, of ten years' assiduous labour—is a mine of literary wealth, that future generations may draw from *ad libitum*, and I hope Mr. Massey may yet see his way to utilize his laborious efforts, by publishing a book in popular style and at a price that will place it within reach of the many instead of the few.

Whatever merit or demerit my work possesses, I am alone responsible for, and I have been most careful to give my authorities where needed, and I am unaware that I have trenched upon ground occupied by Mr. Massey, except, of course, where it is common property. My chief object was to trace out the origin of the Christian System, and to bring out facts that prove the historical untrustworthiness of the generally-accepted theories; and further to present Spiritualism in such a way as to attract, rather than repel, the thoughtful minds outside the Spiritualistic world of thought, and from the general tone of the Press Reviews, I think this seems to have been fairly accomplished.

With this explanation I leave myself with confidence in the hands of your readers, who, I doubt not, will exonerate me from making an unfair use of Mr. Massey's thoughts, facts, and theories; and which, from not having read his Books, I am unable to either endorse or otherwise.

I am, yours truly, WILLIAM OXLEY.

Higher Broughton, Manchester. Jan. 3, 1885.

## C. CORNER'S DINNERS FOR POOR CHILDREN.

To the Editor.—Sir,—When this is in print my Dinners for Poor Children will have commenced, and I trust the reward of my little labour of love may be mostly achieved in the satisfaction of a good result.

Upon consultation with the Board School governesses and visitors, I resolved, and wisely I think, to give the Dinners free, and so be enabled to take in the very poorest and most needful. Of course it will be a heavier draw upon the fund; but I am happy to say that I have now in my money-box sufficient to tide over January, commencing on the 7th and continuing every Friday and Wednesday, at the Memorial Hall, Bethnal Green, making in all eight dinners for 100 each time at 4d. per child. Should I find it work well and my health permit (or somebody who would volunteer to superintend in my place were I unable) no doubt funds will be forthcoming to continue for another month or so.

May I add that the one or two humble yet large-hearted people who have forwarded me their "trifle" or their "mite" are most welcome to receive a copy of my book "Rhineland" should they send me their address or call and ask the publisher.

CAROLINE CORNER.

3, St. Thomas's Square, Hackney.

We hope to meet many of our London readers, at the Porridge Bowl Restaurant, 278, High Holborn, on Thursday evening, January 15, to hear the Rev. S. E. Bengough, M.A., give his celebrated reading from "The Light of Asia." This has been given at the Crystal Palace to the entire satisfaction of an audience well able to judge of the merits of such a performance. "The Life and Doctrine of Buddha" is the theme, and a congenial one for Spiritualists. See Advertisement.

## WILLIAM OXLEY.

HIS LIFE AND TIMES, FROM A SPIRITUAL  
STANDPOINT.

WRITTEN BY HIMSELF.

(Concluded from page 4.)

I now enter upon the third part, which treats of my position, and identification with the Spiritualistic Movement.

I have taken no active part in public work, because that was not my forte; for however well-meant the efforts of others to form societies and establish places of meeting for worship, &c., yet, to my view, they savoured too much of the old style, of which I had had enough; and I therefore thought I could be more useful in doing my own work, in the way which seemed pointed out.

One of the peculiarities in connection with the Movement is, that all attempts at organization on the old lines end in failure, and the reason is not far to seek. It is diverse from all that has preceded it, and therefore will seek out, or make, new channels for itself, using the material at hand, and utilizing it for the time being to meet the wants of the hour. Therefore no fault can be found with these early attempts, for they are so many steps in the right direction.

I assume that the history of the development of this great Movement, from its simple commencement in America in 1848 A.D., is well known to the reader, so that it would be superfluous on my part to play the part of historian. Simple and apparently accidental as it was, it has developed into a factor in human life and history, which cannot be ignored. Its advent into the world is not marked by the enunciation of any special, or new, Leaders and Founders of systems. It comes with no offer of reward to its acceptors, nor yet with denunciations to its rejectors. The dividing line between the two classes appears to be the demarcation that distinguish the Spiritualist from the Materialist. The latter, as a rule, is either a disbeliever, or a know-nothing, in reference to human immortality; while on the other hand, the Spiritualist is convinced of its truth, by proofs that to him, or her, are irresistible. This is the distinguishing feature between the Spiritualist and non-Spiritualist. Beyond this, and the acceptance of Spirit-communion as a basic fact, as yet, no concrete system of thought, and thence of life, has been elaborated, and to which all its adherents can acquiesce in as the exponent of the Spiritualistic doctrines. Spirit-communion—by which is meant the actuality of converse and contact with those who were once like us inhabitants of earth, but who are now in other states of conscious being and existence,—is the base upon which the future superstructure will be reared. Many of its pseudo friends and enemies are trying to reduce it to animal magnetism; human will-power; psychological displays; and mesmerism, &c., &c.; but, to all candid and sincere minds, these terms are subterfuges, to save the admission of what would otherwise be inconvenient. But like John Bunyan's sturdy army of Doubters, so there is a host of Nicodemuses, who for fear of external circumstances come secretly to enquire, and from these the fighting element is constantly recruited.

Leaving the basic fact of Spirit-communion, which has made Spiritualism, so-called, what it is: What of it? Why now? and—What is, and will be, its effects upon mankind?

From the least reflective mind, the acknowledgment comes that the present is an important era in the history of the Race; and that from some cause or other, an impetus has been given which rushes on with accelerated speed, and is quickening human life to a degree that the sluggish past never dreamt of. We say the cause lies in the Cause-world, and what we see are the effects of a new Inflow of thought and life; which is now popularly known as Spiritualism. The novelty is not in the thing itself, but in its manifestation, and it is this which concerns us as embodied spirits. When we arrive at the knowledge of what Spirit is composed, we shall then know something of Life and its manifestations, for Spirit is Life! The cardinal error of the materialistic scientist is in the endeavour to make Matter a something with characteristics of its own, and quite distinct and separate from Spirit, hence the doctrine of the eternity of matter. But how simple and rational the proposition that, Matter is Spirit in a state of solidification, and in ever-changing conditions. The more dense its presentation, the more attenuated is the Spirit principle that expresses itself through that specific form. There is no known form of matter, but

that can be reduced by man to what science terms its primary gases; yet this only takes us a step nearer to Pure Spirit, for what are gases other than the rarified, and to this extent spiritualized, elements of the all-potent Spirit or Life-principles, that are cognizant to our senses?

Speaking from the religious standpoint, there is a remarkable prophetic utterance put into the mouth of Jesus, who speaks of a New Dispensation to be under the ægis of the Paraclete, or "Spirit of Truth." Discarding the personality, which is on the face of it accommodated language, it refers to a future development, when a spiritual perception and understanding of Truth should supersede the order of mentality, that could only perceive it *by*, instead of *in*, the phenomena in which it is shrouded; and surely this is the work of Spiritualism, which embraces Spiritual Truth of all degrees. It appeals to the intellect as well as the heart of man, and, by its gentle yet omnipotent force, gradually prepares the mind for an upliftment from the sensuous to the spiritual degree of conscious life.

Spiritualism presents a new feature, in that it embraces Science, Philosophy, and Religion; and under its sway the old antagonism that is supposed to exist between these will disappear, and the harmony of the Cosmos will be seen to be in perfect order; because subject to Law, which no finite being can transcend. When the transitional state is passed, it will gradually assume a form, but totally unlike the systems of the past. Revolutionary as it is, to the highest degree, yet it will not have its onward march disgraced by violence and bloodshed; for it comes, not as a destroying, but as a light and life-giving, power, hence change in systems will not be effected until the preparatory and educative processes have been undergone. This condensed sketch, to my view, shows what Spiritualism is, and what is involved therein.

Surprise is often manifested at the present aspect of the Spiritual Movement, with its conflicting teachings, and so-called lying spirit-communications: and it appears as if we must wade through a mass of quicksand before we can arrive at solid truth that is reliable and trustworthy. But a little reflection should incite to patience. All the apparent contradictory communications, are the "tuning up of the orchestra," which in due time will discourse music of a higher class than human ears have yet listened to. Coming out from the old Churchianic and other systems, it seems natural to expect something better, but one and all will find that Spiritualism is no ready-made system into which we can enter and find rest. It comes to the man in the state in which *he is*, and from that point he must begin the work of self-development. This is the key to the disorder that is now so apparent. We think ourselves upright, true, and good; and yet at times are the prey of lying or malevolent spirits, as we think. But who knows himself? By the action of the great Law of Attraction (which no scientist will question) a spirit of this class may come, but it could not come unless there was something within ourselves that attracted it, and it is only by sometimes bitter experience that we can develop a repellent power. There is no natural living organism without its parasite; and these "spirits" are the parasites that feed upon our spiritual organism. We, in our short-sightedness, look upon these excrescences as nuisances; but, if we knew all, we should see that they have a useful and needful purpose to perform. What we regard as abominable excreta possesses a certain property, that causes the earth to yield in richer abundance the food required to sustain the physical life of man and beast. So, likewise, the spiritual earth is enriched by the life-giving properties of these spiritual excrescences. Strange doctrine this, some will say. Yea, but it is fairly within the reach and demonstration of Spiritual Science; and here I leave it.

My next effort is to show some sort of cause *why* this Spiritual Movement should come upon us *now*, with a force hitherto unexperienced? Here science comes to our aid, for "science" is knowledge of facts, and when the facts are known, the tabulation follows. As there are stages in the life of an embodied human being, so there are corresponding stages in the life of man upon earth; and as in the one, so in the other and greater Man. Who can tell the exact moment, when the infant passes into the child; the child into youth; and the youth into the man? Yet none can dispute that the changes are brought about by the development of the functions within the organism. We can only tell approximately; and by the same rule we can determine the various specific developments in the life of humanity as a whole. At

certain periods in the history of the Race, a man, or as I think, a number of men more sensitive to the internal force than their fellows, give out "thoughts," which when reduced from the ideal to the practical eventuate in new orders of life, social, political, and religious. This occurs at more or less regular intervals, that are termed Cyclic Periods, which mark or mark off the rise of new systems, especially religious ones, known to us as Churches or Dispensations. Every one may be traced back to their approximate origin by the aid of astronomical and—the at present unfashionable—Astrological Sciences; for in every known instance this external human mental development coincides with some remarkable Planetary, Solar, or Sideral phenomena. So marked is this coincidence, that the myths, legends, and what not, that have gathered round the human agents, apply equally and with greater truth to the orbs; and this brings me to the larger question of Planetary life.

We have now outgrown the old notion—based upon appearances—that our Earth is the centre of the universe, and that the Sun, and Moon, and Planets are our satellites and servants: for we know that our globe is one, and that not of the most important in dimensions, of a series, all moving in regular defined orbits, but separated from each other by enormous distances of space; and thus the planetary bodies form one system, dependent upon each other to sustain the balance and equilibrium. That all the planets of our system are inhabited by human beings, similar, but perchance more or less progressed, can scarcely admit of a doubt; and this being so, there must of necessity be a connection in some form or other. In plain terms, as the totality of human life on our Earth, expresses the life of humanity as a whole, so the totality of Planetary human life expresses the life of the greater humanity, sustained and developed by its parental Solar Source. This, in due time, will be abundantly proved by spiritual, if not by natural, Science. Taking this as granted, without stopping to note the astronomical coinciding planetary phenomena of the past, I will now speak of that which indicates the present, and notify a fact which is patent to all.

I refer to the Grand Assembly of five Planets in the sign *Taurus* in the year 1881. On the 25th June, in that year, they were in nearly a straight line with the Earth, which was then on the opposite side of the Sun. We may leave the astronomers to be satisfied with the simple registration of this as a remarkable phenomenon; but as Spiritualists, we begin our explorations from the point at which they stop, and treasures of knowledge are obtainable which they have no inkling of. By the aid of the Science of Spiritual Astrology, together with the exercise of our intuitive faculties, we know that this event *was* fraught with great issues to the inhabitants of our Earth. The flow of the circulating Planetary life-current reaches to every member of the System; giving off, or receiving as required, for the development of the grand unitary life. Speaking in the language of Science, we may term these forces Electric and Magnetic. In truth, they are these and vastly more, for they are Life-forces! Along these currents—unseen by the organic eye, but sensed by the spiritual organism—come the life-thoughts thrown off by the Beings, embodied and dis-embodied, who inhabit and are connected with the orbs which are more progressed than our own. As these are absorbed and expended by the Earth Race, they in turn throw off for the use of the Planets not so far advanced as our own. Those who can accept Swedenborg's account of the distinguishing features of the various planetary bodies, will find an interesting study in this field, as the Law of Correspondences furnishes the key. Space does not permit me to enter into further details; but I trust that enough has been given to show that external astral phenomena and accompanying mental and spiritual development, are not more coincidences, but are as inseparable as cause and effect; and this reference is a not unimportant part of the answer to the question—Why now?

I will now briefly notify the effects that will follow from the action of this great Spiritual Life-wave upon our Earth. Coming events cast their shadows before them, and these "shadows" are nothing more nor less than the preparatory states and developments of our own times. During the present century, humanity, as a whole, has "lived faster," and developed more, than in the preceding eighteen centuries. It is needless to quote, in support of this, the giant strides made in the science and art of living, by means of the utilization of heat and light in their various combinations. Many of us now living have witnessed the rise and develop-



ment of steam power, and it is the memories of the past that cause the term "slow-coach" to be applied to such as lag behind in the rush for material wealth and position. Vast as have been the accomplished facts on the material plane of life, yet even these will sink into a very subordinate position in comparison with what is coming, and which, to an almost certainty, will be inaugurated in the next century. So much for the external, which the reader can amplify to his heart's content.

Let us look for a moment at the internal side. The various Sciences have reached a perfection of development that eclipses the wildest dreams of the "Arabian Nights," and, from the earth beneath us, Science is extracting the record of her own past history, stretching back to periods that we may put in figures, but never realize in thought. This is the result of a new development of mental activity on the part of the few; but what will follow when the mass is permeated with the new thought and life-force?

Not the least important manifestation of the New Order is the fact, that in our country we have lived to see Education becoming universal, and knowledge placed within the reach of all. What does this mean? When the monopoly of learning and knowledge is removed, it is easy to divine that this is the precursor of the downfall of all other monopolies. Vested interests and hereditary privileges, based as they are on the ignorance of the past, must go by the board.

Just at the right time, and in the right way, the new Spiritual force and power comes, and by a gradual evolution, without unnecessary violence, prevents what would otherwise issue in a terrific *Revolution*! Statesmen are now awaking to the fact, that the broader and deeper the base of political rights, the more secure is the social superstructure. It is the first, but by no means the last, step in the re-formation of Society; the rest will follow in due course. Even the conservative and stagnant Orient is stirred to its depths, and the emancipation of Japan is a striking proof of it. India is awaking to the enormity of caste; and ere long China must follow suit. Barrier after barrier is being removed and swept away, in order that the truly spiritual idea of Universal Brotherhood may become an actuality.

Having thus roamed over generals, I will deal with the specifics in regard to the manifestations of spiritual agency and power, which are not by any means confined to Christendom; for all nations and people are affected thereby.

The greatest novelty, is the testimony afforded to the senses by what are termed physical manifestations, ranging from the simple "table" phenomena, up to the actual appearance of temporary representations of living human forms, some of which are so perfectly developed as to be capable of speaking and writing, &c., &c. As this latter manifestation pertains to the adytum, a desecration ensues when it is made an exhibition and a matter of mundane traffic. Past bitter experiences have proved the folly of introducing the unprepared into this "holy place," and whenever this power is manifested it should be scrupulously guarded from the foot of the profane and irreverent. Spiritual gifts are not to be had by money and price, and consequently they should be held in sacred trust for such as can be benefited thereby. Of course, I am not advocating that every psychic Sensitive is to be at the beck and call of every "investigator" who chooses to command their time, health and strength for nothing, but there is an orderly, and disorderly, way, and happy he or she who takes the right way.

Another manifestation of Spiritual power, is the trance state, during which the sensitives, not unfrequently illiterate and uneducated, will give expression to thoughts and utterances quite beyond their own natural attainments; and without a hack or a stammer, will take up any given subject and dilate thereon, utterly unconscious of what passes through their lips. These oftentimes take the form of personal narratives, ranging from the present to the historical past, given professedly by those who declare that they once lived upon our Earth in the same conditions, but now they speak from another state of existence and being. My valued friend, known as A.T.T.P., has a pile of MSS. of this description, which would form a goodly number of volumes; and assuredly, neither he nor his sensitive combined could invent or compose one tithe of these extraordinary productions. With an energy that is surprising, and an unswerving trust in the genuineness of their origin, he has devoted his declining years to the arduous labour of recording verbatim what is thus given, and gives out unsparingly for the good and enlightenment of his fellows. If the result is not an incontestable proof of immortality—where shall we find one? . . .

Another phase is that of living human "telescopes" and "telephones," through whom, by means of clairvoyance and clairaudience, we can see and converse with the inhabitants of other Earths besides our own. It is true, that this is only partially developed, but it contains the promise of a mighty future; and when suitable conditions are developed, and instruments of higher power are provided, we shall then converse with the inhabitants of Saturn and Jupiter as easily as we do with our own antipodes. This is all in the programme.

There are other and higher Spheres than those pertaining to Planetary existence, in which Beings dwell who are the forms of Wisdom and of Love in actuality, and who are cognizant of the spring and outflow of Life itself: and it is now being rendered possible for communications to be received from this Supernal Order of Beings.

Not having overdrawn the effects of the modern Spiritual wave, as witnessed by the various manifestations I have so meagrely sketched, I must remind the reader, that great as are these signs and wonders, yet they only mark the commencement of an Era that will crown all that have preceded it: and if this is merely the budding forth, what will the fruitage be?

As I am addressing Spiritualists, and not the general public, I will refer to another and peculiar manifestation, which goes far to establish my point as to the erratic period in which we live. I have spoken of Messianic Cycles, and the supposed appearance of Personal Messiahs, who were not credited with being such in their life time, but were exalted into such by means and for purposes which I will not stop to specify. The Christian Dispensation has left a legacy in the form of a prophecy of another advent, which many interpret as a Second Advent of its Founder; while others regard it, with truer instinct, as a Spiritual Matter. Nor is this confined to the Christian System; for the "expectancy" is equally prevalent among the Mahommedan, and other Systems. It has reached its crisis, and we have the spectacle of living people who, being the subjects of spirit-communion, are impressed with the idea that they are the special ones who fulfil the ancient prophecy! and within my own knowledge I can specify twelve who are competing for Messianic honour and position! Each one, with whom I have come in contact, was careful to remind me of the saying referring to true and false Christs, or Prophets, &c., and were very strong upon the point of the genuine truthfulness of their own claims, and of the falseness of the claims of their competitors. There are two *Mahdis* (if not more), who at the present moment are each claiming the honours of the Mahommedan Messiahship. All these, without being uncharitable, may be classed as spiritual curiosities; for when they and their pretensions have died out, they will have served the purpose of landmarks to fix the close of one epoch and the commencement of another. No more Hero-worship, for Spiritualism will have none of it, and these deluded ones will, sooner or later, discover that deified Personalities form no part of the outpouring of the Spirit of Truth.

One more brief notice, and I conclude this Sketch of "My Times." I allude to the rise and spread of what is known as the Theosophical Movement; which, whatever may be said to the contrary, forms a phase of the great Spiritualistic Movement. It had its origin in the house of Mrs. E. H. Britten, when residing in New York, U.S.A. (I think about six or seven years ago). After flourishing for a time, it was broken up, and Mrs. B., with others, washed their hands of the affair. Col. Olcott and Madame Blavatsky then removed to India, where the Society was reformed, under the ægis of the Mahatmas, who are represented as adepts, possessing occult powers, which are said to throw Spiritualistic phenomena into the shade; and it is claimed *for*, but not *by*, them, that this secret and mysterious Order of Himalayan Recluses possesses all the knowledges of the Cosmos, and are the custodians of the highest wisdom that the world contains. But so far as I have been able to penetrate, I find a yawning chasm between the "claims" and the substantiation thereof. That it is doing excellent work in India I do not doubt; but when such astounding claims are made, and it is expected that the cultured minds of the West are to swallow them without question, as Spiritualists we shall assuredly not yield the position—which was acquired long before "Theosophy" was heard of—either to Theoplists or Occultists. It will work its own way, without asking permission from the Oriental Societies, or tolerating their interference. The laurels of Spiritualism, which is of Western, not Eastern, birth, have been fairly and honourably won, and she will not

give them up to an "unknown quantity," which must produce evidence of its own superiority, very different from that so far adduced, ere it will meet with adhesion and reciprocation from enlightened Spiritualists.

There is a dark side to the Spiritual Movement, in which the fungus outgrowths fasten on to the Tree of Life, but these I regard as temporary, which will disappear as the light of pure truth, and its accompanying purity of life, is manifested: and in this the Dispensation of Spirit differs from all the past, in that it begins—not at the highest, but at the lowest point, and from, apparently, a very feeble commencement.

Higher Broughton, Manchester, December, 1884.

### HOLIDAY FESTIVITIES.

#### PLYMOUTH: FAREWELL TEA TO MR. CLARKE.

The members and friends of Plymouth Free Spiritual Society, passed a very enjoyable evening on Wednesday, 31 ult., when Mr. R. S. Clarke was entertained at a farewell tea at the Richmond Hall. There was a very large attendance, despite the holiday season, indeed, the projectors of the gathering stated that the number present exceeded their anticipation. The tea, which was a sumptuous one, was capably served by Mesdames Miller, Jutson, Pearce, Frank, Trueman, Chapman, and Larcombe, while the musical arrangements, under the experienced direction of Mr. C. Frank, were perfect, and included a surprise to the guest of the evening, whose arrival was heralded by the strains of "See the Conquering Hero Comes!" The programme comprised instrumental selections by Mrs. Hole, Mrs. Frank, and Miss Hinchcliffe (piano). Master Hinchcliffe, Messrs. Frank and Andrews (Violins), and Master Andrews, and songs by Mrs. Hole, Messrs. Buchan, Fysh, Pellow, Larcombe, and Husson. Between the parts Mr. Husson delivered a brief address, in which he spoke of the regret felt at Mr. Clarke's approaching departure from his present sphere of labour, but wishing him every success. Mr. Stentford, who followed, alluded to the work Mr. Clarke had done for the Cause, and in proposing a vote of thanks for all his past services, expressed the hope that his voice would occasionally be heard in that hall. The vote was carried by acclamation, and the recipient, who was warmly applauded, responded in a sympathetic address. Mr. Clarke said the honour paid him was one he should never forget. Although retiring from the spiritual platform, he was not going away from Spiritualism, which he firmly believed to be of divine origin, and destined to purify all religious systems. It was not the puny plaything its opponents represented it as, nor the infant some of its friends thought it. It was just what the world needed, and would sooner or later be looked upon in the proper light. At 9.45 the concert concluded, and dancing began, and was kept up with great vigour until 11 o'clock, when refreshments were served. Parlour games were then indulged in for a short time, and just before midnight a short service was held, the guides of Mr. Husson and Mrs. Trueman each delivering an appropriate address. The company separated at 12.30, with hearty wishes for the New Year, the general feeling being that a most pleasant time had been spent.

DEVONIA.

#### NORTH SHIELDS: CHRISTMAS TREE AND BAZAAR.

It is with the greatest pleasure possible, that I present to the notice of the numerous readers of the MEDIUM a satisfactory report of the proceedings of our Christmas Tree and Bazaar at Camden Street Hall, opened on Friday, Dec. 27, and continued on the following Saturday and Monday. Notwithstanding the unpopularity of our cause, and the estimation of the public in general respecting us as its adherents, the success which attended our efforts on this occasion is simply marvellous, reaching far beyond our anticipation. Not only were we well patronized, but even by a class of people which we least expected to be patronized by; and to-day we stand in such a position financially, that we can congratulate ourselves on the fact that we are free from that terrible bugbear, debt, which for some time overshadowed us. Great praise is due to the executive for the excellent arrangements, and they in turn are highly indebted to the following ladies and gentlemen who officiated at the various stalls of the Christmas Tree and Curiosity Show: Mrs. Rowe, Mrs. Charlton, Mrs. J. Eskdale, Senr., Mrs. J. Eskdale, Junr., Mrs. Barker, Mrs. Sedar, Mrs. Fowler, Mrs. W. Eskdale, Miss Hare, Miss Young, Miss Charlton, Mr. Patterson, Mr. Eskdale, Mr. McPherson, Mr. Barker, and Mr. James.

On Wednesday, Dec. 31, a course of six lectures was commenced by the guides of our esteemed friend, Mr. Wallis, of Glasgow, and which was closed on Monday, January 5. By these lectures a spirit of inquiry has pervaded the town of North Shields and its vicinity; they have been listened to with rapt attention, and like a panting hart after the water-brook, so were the people, ready to catch every word which proceeded from Mr. Wallis's lips. The audience on each occasion, especially on the last night, was exceedingly large.

Mr. Wallis is held in high esteem by the people of North Shields, both Spiritualists and non-Spiritualists. We wish him and his guides God's speed.

J. T. McKELLAR, Cor. Sec.

MANCHESTER: Temperance Hall, Tipping Street, Ardwick.—On New Year's Day we held our Annual Tea party and Entertainment. The musical part was presided over by Miss Booth, who also gave a song, followed by Miss Goodall, Mrs. Booth, Messrs. F. Sharp and Coates, Jun. Recitations were given by Miss Coates, and Messrs. Coates, W. Lawton and S. Chesterson; and a Negro Entertainment by the Brothers Coates. The rest of the evening was spent in games, which brought to a close a Happy New Year's Day. Several of our Pendleton and Oldham friends were among us.—On Sunday, Jan. 4, Mr. B. Plant, in the morning, dwelt upon a subject which seemed to give great satisfaction to those present. In the evening Mr. R. A. Brown discoursed on "Spiritualism as a Scientific Religion," and handled the subject in a grand and masterly manner, after which Mr. B. Plant gave 14 clairvoyant delineations, most of which were readily recognised.—J. STUBBS, Sec.

LEICESTER: Silver Street Hall.—The Annual Tea and Entertainment took place on Jan. 1, when a fair number of friends sat down and partook of the good things so well provided by our friends. After tea we had a short address from our president, Mr. Bent; after which Mr. Chapman conducted the entertainment, consisting of Songs, Music, Recitations, also a Charade. Those who took part in singing, were Mrs. Whiteman, Mrs. Vernon, Mr. Chapman, Mr. Coltman, Mr. Mansell; Mr. Younge, Recitation; Part in charade: Miss Cotterill, Miss Hannibal, Miss Grundy, Mrs. H. Roberts, Mrs. Shepherd, Mr. Chapman, Mr. Coltman, Mr. Mansell. A dance brought a most enjoyable evening to a close.—Sunday, Jan. 4.—Mr. Bent's guides discoursed on the countless blessings of a life beyond the grave, which was handled in a fluent and satisfactory manner.—S. A. SHEPHERD.

BIRMINGHAM.—On Thursday last the Spiritualists and friends held a social Tea party and Entertainment at Oozells Street Schools. After a most enjoyable tea, which was presided over by Mrs. Groom and Mrs. Hunt, the entertainment began, which was opened by a short speech by Mr. Groom, who presented the balance sheet showing 1s. in hand. This was followed by Songs, Recitations, and Readings, in which the following ladies and gentlemen kindly took part:—Mrs. Kennedy, Mrs. Groom, Miss Parris, Mr. Gray, Mr. Thomas, and Mr. Groom, Jun. A short but remarkable control by "Mary, Queen of Scots" through Mrs. Groom excited much interest. At this juncture the audience was delighted and astonished at some experiments in thought-reading by Mr. Old, who found concealed articles with an ease and rapidity not before witnessed. His friend Mr. Dangerfield then exhibited an oil painting that very much favoured the hypothesis of spirit agency, viz., while his right hand was engaged, and his mind intent on matters quite foreign to drawing, his left hand without the volition of his will was automatically engaged in drawing the oil painting! Neither Mr. Dangerfield nor Mr. Old are avowed Spiritualists, but I believe are favourable towards the subject, and steadily investigating it. The long and interesting programme was concluded by a brief oration by Mrs. Groom, and clairvoyant descriptions of spirit friends with the usual success.—A. J. SMYTH.

FELLING: Park Road.—On New Year's Eve, we held a Fruit Banquet and Entertainment, consisting of games, singing, &c., after which a Watch Service was held, short addresses being delivered by several of the controls appropriate to the occasion. On New Year's Day we held a Tea and Public Meeting, which was fairly attended. Songs were sung by Misses Taylor and Winter, Mrs. Redhead and Mrs. Peters, and Messrs. Redhead, Winter, and Ianson, which were well taken with, every one seeming to thoroughly enjoy themselves. On Sunday we had a special treat in the shape of a lecture by Mr. John Meeks, on "Phrenology," in which he shewed how useful phrenology is to persons in every stage of life; how by its aid the employer was enabled to engage persons adapted to the work for which he was employing them; it was likewise useful in the choosing of suitable companions, and many other ways. The lecturer throughout treated the subject in a clear and practical way.—JOHN THOS. HOGG, Sec.

WEST HARTLEPOOL: Temperance Hall, Brunswick Street.—On New Year's Eve, the friends here held their first Watch Night meeting, when about 25 sat down to tea, followed by an entertainment consisting of songs, readings, &c., and at 11.30 a circle. The proceedings throughout were of a very harmonious description, and were much enhanced by the presence of a few dear friends from Middlesbro, viz., Mr., Mrs. and Master Gill, and Mr. and Mrs. Guy. Our best thanks are due to the ladies, who seemed to have made it a labour of love, the result being satisfaction all round. We parted at 5 a.m., on New Year's morning, having passed a very enjoyable time indeed. On Sunday, the 4th inst., we were favoured with a very devotional address, in the evening, by the guides of Mrs. Gill, on the words, "There is no death in God's wide world, but one eternal scene of change," which to our observation gave every satisfaction to the audience. In the afternoon, we held a very profitable and harmonious circle at Mr. Ashman's, during which we were visited by Mr. Jno. Scott, who is at present (and was then) in the body at Stacksteads, near Manchester. His Italian and lady guides were present with him. I may add that one of our youngest members, aged nine years, Miss Laura Hallman, was controlled by her grandmother and spoke for a short time to her father in the Swedish tongue. Thus we are proceeding with the work, and although the results of our past nine month's endeavours are not equal to our desires, yet the unseen good effected may be of the utmost importance; and perseverance being our watchword, we doubt not but that we shall enjoy a measure of prosperity in the near future.—WM. WARDELL, Sec. W.H.S.A., 8, Havelock Street.

LEEDS: Psychological Hall.—On Jan. 1st, Mrs. Gregg gave an entertainment which consisted of delineations of character, spirit-surroundings and mediumistic gifts, &c., of a large number of the audience, almost all of which were acknowledged as quite correct. It would be impossible in a short notice to give a clear conception of Mrs. Gregg's wonderful gifts as displayed on these occasions; of the lively interest sustained and the anxiety shown by all classes to take advantage of the opportunity offered. There was a fair audience, and the collection was satisfactory.—On Sunday afternoon Mr. Woolstone's guides gave an eloquent and impressive discourse on "Spiritualism, its divine nature." The evening was agreeably spent by several friends taking part in the service.—T. C. [We regret to perceive that in printing Mr. Craven's report last week, we inadvertently omitted the name of Mrs. Lawson, one of the ladies who provided the tea.—ED M.]

PENDLETON: Town Hall, Jan. 4th.—Mrs. Butterfield's guides spoke on "Peter's Vision on the house-top." It was the best we have ever heard on the subject. In the evening Mrs. Butterfield again addressed a large audience, on the "Spirit of Spiritualism." It was eloquently dealt with.—Next Sunday evening, Mr. Thompson will give a reply to the Rev. T. Cross's sermon, preached and published in the vicinity of Pendleton, against Spiritualism. We hope our spiritual friends will make an effort to attend.

ASHINGTON, Jan. 4.—Mr. J. T. Tillow's guides spoke on "Spiritualism, its relationship to Christianity and Secularism." The subject was well treated, which very much pleased the audience. He is a young and promising speaker.—Jno. ROBINSON.



**HETTON-LE-HOLE:** Miners' Hall, Jan. 4.—Mr. John Livingston while entranced delivered a lengthy and most eloquent address on "Man, a little lower than the angels," which was very highly appreciated by the audience.—JAS. MURRAY, Sec.

**NEWCASTLE-ON-TYNE:** Weir's Court, Jan. 4.—We had a very appropriate address from our old friend J. A. Rowe, on "Current Events," which was listened to with great interest.—C. E. GILLESPIE, 25, Jefferson Street, Hon. Sec., N.S.E.S.

**MIDDLESBOROUGH:** Granville Rooms, Newport Road, Jan. 4.—We formed a circle in the morning when the guides of Mr. Knewshaw gave a short but very interesting address. In the evening his guides took for their subject that passage in the New Testament where Jesus said to the palsied man: "Thy sins be forgiven thee." He remarked that it must not be supposed that the laws of nature could be broken with impunity. The breaking of the spiritual laws, termed sin, also induced punishment which had to be endured, and that it is in no man's power to forgive your sins.—A. McSKIMMING, Sec.—[Suppose we put it in this form: A man breaks a physical law, a tree falls across him and holds him to the ground. Another man comes along and eases the tree, enabling the transgressor to escape. The consequences of his infraction of physical law have been removed. Another man breaks a spiritual law, which deranges his nervous system, and lays him prostrate. Some one with the power lifts the burden of his act from off the sufferer, and thereby he has been forgiven the consequences. The text says: "Thy sins be forgiven thee" is equivalent to "Arise and walk."—ED. M.]

**BISHOP AUCKLAND:** Templar's Hall, Gurney Villa, Jan. 4.—Mr. J. Dunn gave us another of his stirring addresses. Mr. Dunn is an excellent medium, and we highly appreciate his able services. We are greatly in need of workers here. We have opened up a good field, but are deficient in energetic hands to occupy it thoroughly. We wish some of our friends in the county would give us a Sunday occasionally.—G. TIRRELL, Sec., Old Shildon.

**BIRMINGHAM:** Oozells Street Schools, Jan. 4.—Mrs. Groom delivered a trance address on St. John's vision on the Isle of Patmos. It was a most eloquent address, showing that the spiritual gifts were universal. Three extempore poems were given, and twenty-two descriptions of spirits were recognised. Many of the people were so full of emotion that they could not speak. We had a splendid audience: the room was crowded to excess.—COR.

**BOWLING:** Spiritual Tabernacle, Harker Street, Dec. 31.—The friends of this Mother Church held what is called a picnic, at 5 p.m., when a good number sat down to an excellent tea at 3d. each provided by kind friends. Afterwards there was an entertainment. Mr. Backhouse kindly examined a number of heads phrenologically, which in his pleasant clever style caused much laughter. Mr. Hopwood was controlled by "Pat," and afforded much merriment. The meeting lasted till 12.20 on New Year's morning, when all parted having highly enjoyed themselves.—PINDER.

**BRADFORD:** Walton Street Church, Jan. 4.—Mr. Armitage, of Batley Carr, was the speaker in the evening. He opened the meeting with a splendid poem on "A Happy New Year to all present," urging all to put enmity on one side and begin afresh by loving one another. The control requested subjects, when five were sent up by the audience. The control selected three: "The creation of the world, and Magnetism"; "Were the Prophets of old the same as the Seers of the present day?" "When will the wicked cease from troubling and the weary be at rest?" These questions were explained in a masterly manner to a very intelligent audience.—PINDER.

**STONEHOUSE:** Sailors' Welcome, Union Place, Jan. 4.—Morning at 11.—The guides of Mr. W. Burt wished the audience "A Happy New Year," pointing out the course of life necessary to be adopted to attain that end; remarking that the essentials were clear brains, clear minds and clear consciences. Afternoon at 3.—Circle, at which two of the sitters were controlled to speak. One described the great joy manifested in the spirit-spheres by the songsters of redemption, whilst fresh arrivals of the pure and just from the earth-planes swelled the triumphant number. The other control spoke of the importance of investigators exercising care in sitting for phenomena, so as to avoid dark and evil influences. Evening at 7.—The subject, "The death of Satan," was dealt with by the controls of Mr. W. Burt in a forcible, argumentative and powerful manner, touching on the origin, personality and abode of Satan; his power as exercised on humanity and earth-bound spirits, his presumptuous encroachment on the sanctity of heaven, repulsion by Michael, the archangel; final overthrow, utter destruction and death—not annihilation or extinction of life, but change of existence, probably resulting in a submissive allegiance to the will and power of the supreme and almighty God.—Friends are earnestly desired to attend early and occupy seats in the vicinity of the platform, so that (for reasons known to Spiritualists) their sympathetic aid may assist the control in the delivery of the present course of—what may be justly termed—inspirational prophetic discourses, which draw very keenly from the medium's resources of brain power.—W. B.

**HYSON GREEN (Nottingham):**—We have been holding our meetings in a quiet way, I was going to say too quiet, but we had a change on Dec. 21 and 22, when the place of meeting was full to hear addresses given by the guides of Mrs. Groom, of Birmingham, which all appeared to enjoy. They want to know when Mrs. Groom will come again. We hope it will not be long. Many thanks to the Liverpool friends for giving up Dec. 21 in favour of us at Nottingham.—H. HUNT, 11, Beaconsfield Street, Hyson Green.

**DEVONPORT:** 98, Fore Street, Jan. 4.—In lieu of the usual address, a circle was held in the morning, which proved very successful. After the circle, the guides of Miss L. Bond gave a short address. Great attention and order prevailed throughout the meeting. These circles will be continued every Sunday morning. In the afternoon, there was a large attendance, when the controls of the above mentioned lady gave a very eloquent and powerful discourse on Matthew, iii., 2: "Repent ye, for the kingdom of heaven is at hand." In the evening, the guides of Mr. J. Carswell gave a splendid address on the subject, "Gods," which was dealt with in a manner that gave pleasure to all. Spiritualistic literature was freely distributed at the close. Many copies of the MEDIUM were sold. Our Vice-President presided over the meetings.—HON. SEC.

**LEEDS:** Edinburgh Hall, Jan. 4.—Mr. McDonald, of Kirkcaldy, paid us a visit. We had very good audiences at both services. Mr. McDonald's guides are of a very high order, and their discourses were much appreciated. At each service Mr. McDonald was controlled by vocalists of no mean ability (tenor and bass), who sang selections from the classical composers in an exceedingly pleasing and artistic manner. So much was the singing enjoyed that we have secured the services of Mr. McDonald for Friday evening, which will be placed almost entirely at the service of his musical controls.—J. C. FOWLER.

**WESTMORELAND:**—In this wilderness of humanity we have a family altar—a circle of God's love where four of us frequently meet—myself, my wife, and our daughter, and a lady friend. We have some grand meetings, inspirational and slightly clairvoyant. We are all of us in poor circumstances as regards material comfort, but we enjoy spiritual treasures which balance, and more than balance, the ills of this life. When we get the MEDIUM, which comes from Darlington, we enjoy its contents, and we thank you for your Christmas Number. We have investigated and studied the Movement, as far as lay in our power, for four years, and we can come to no other conclusion than that there is something about it awfully grand and true.—COR.

**GLASGOW:** 2, Carlton Place.—The Annual Meeting of the Glasgow Association of Spiritualists was held on Sunday last, on the conclusion of the morning service. Mr. Thomas Robertson, president of the Association occupied the chair. The Secretary's and Treasurer's reports, the latter of which is appended, gave the utmost satisfaction and auger increased activity in the future. The work done in the past was so satisfactory to members, that the several officers were re-elected for another 12 months. Votes of thanks were cordially awarded to the Office-bearers, and Mr. and Mrs. Wallis for their valuable services.—COR.

**OLDHAM:** 176, Union Street, Jan. 4.—We had Mr. Johnson, of Hyde, afternoon and evening, when our room was pretty well attended. The afternoon was devoted to asking questions, and there were several very knotty questions put to the control, which were handled in grand style, to the satisfaction of all present. In the evening, the subject which was chosen by the audience was "The use and abuse of Spiritualism," and it was really grand to hear the control dissect the various doctrines and dogmas of the Orthodox Churches, and compare them side by side with the grand Philosophy of Spiritualism, and perceive their effects upon humanity.—JAS. MURRAY, Secretary, 7, Eden Street.

**PLYMOUTH:** Richmond Hall.—Our service on the first Sunday evening of the New Year was well attended—a good augury, I hope, for the year. Mr. J. Husson occupied the rostrum; the President presiding. The lessons selected were from Matthew, v., and Rev. H. R. Haweis' sermon on "The Bible," and an extract from "Spirit Teachings" bearing on the same. The guides of Mr. Husson then discoursed on the text, "The Old and the New." After taking a short retrospect of the past and the present conditions of society, they urged their hearers not to think to escape the result of any evil doing by a mere profession of faith and belief in a vicarious atonement; they were urged to lead more spiritual lives—to work out their own salvation—seeking to do good, and faithfully performing their full share in the duties and obligations of life, recognising all mankind as brethren. A very nice discourse listened to with great attention. Mrs. Trueman afterwards gave several clairvoyant descriptions, nearly all recognised. The cause in this town is greatly indebted to this lady, as also to the circle conducted by Mr. Best, of which she is the medium. An open circle for inquirers is conducted by Mr. Best at the Hall, on Sunday afternoons and Tuesday evenings, at which Mrs. Trueman attends.—J. B. S.

### THE CHILDREN'S LYCEUM.

**BATLEY CARR.**—On Sunday morning last, there were present nine girls, three boys, two adults, and four visitors from Beeston. Our programme consisted of a short review of the work done in 1884, and the prospects of the New Year; two recitations; and two songs out of the "Spiritual Harp." After marching and exercises, we formed into two classes. Class one, under the tuition of Miss E. Mortimer, had for lesson the 21st chapter of St. Luke. Class two, under the tuition of the writer, had a lesson on Phrenology, the organ comparison being the subject of study.—In the afternoon there were present eleven girls, eight boys, two adults, and our four friends from Beeston. Our programme consisted of 2 recitations; committing to memory of the 1st verse of hymn 193 "S. H." Having gone through our exercises, the writer gave a short discourse on the locality and functions of the vital organs, which brought the session of the day to a close.—In the evening Mr. Hepworth, of Leeds, occupied the platform as substitute for Mrs. Bailey, of Halifax. His spirit-guides addressed us on "Death, and its revelations." In the course of their remarks they reviewed the prevailing ideas of death and the after-life, and concluded with an able exposition of what Spiritualism has revealed thereon. Mr. Geo. Shore presided.—ALFRED KITSON.

**HETTON-LE-HOLE.**—We intend commencing a Children's Lyceum, on Sunday, Jan. 11, and would be glad to receive lists of Books and Rules from other Spiritualist Societies: what class of books to be used, and Rules how conducted.—JAS. MURRAY, Hetton-le-Hole, Co. Durham.

Professor Kershaw is prolonging his stay in Bradford, where he is always welcome, and he continues to draw large numbers of people to the Mechanics' Institute nightly, besides holding consultations during each day. The evening gatherings are not only amusing and entertaining, but instructive also, the learned professor giving some startling illustrations of what scientists call the power of mind over matter. When his "subjects" are once brought under his mesmeric sway they are completely in his hands, and the various methods by which he shows his power over them are sometimes very laughable and always interesting. Professor Kershaw, apart from his skill as a mesmerist, is also an accomplished scientist and an entertaining lecturer instructor, and those who attend his receptions at the Mechanic's Institute will find a great deal to instruct, amuse and to wonder at. He is at the head of his profession in this country, both in mesmeric power and in his capabilities of furnishing a laughter-provoking entertainment through his subjects.—Bradford Paper.





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MDLLE. CATALINA GOMEZ.  
SONG—"Where are you wandering" ... Nathan.  
MASTER SYDNEY RICHARDSON.  
SONG—"When the tide comes in" ... Millard.  
MISS GAVEY.  
SOLO, PIANOFORTE—"Bohemian Girl" Bernhardt.  
DR. BERNHARDT.  
SONG—"Queen of the Earth" ... Pinsuti.  
MR. ERNEST A. TIETKENS.  
SONG—"Esmeralda" ... Levey.  
MRS. RICHARDSON.  
RECITATION—"The Prince Arthur Scene" Shakespeare.  
MISS AGNES MALTBY.  
SONG—"Tell her I love her so" ... Faye.  
DR. BERNHARDT.

ADDRESS—MR. J. J. MORSE.

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SONG—...  
MR. FRANK C. WALKER.  
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MR. ERNEST A. TIETKENS.  
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MISS JESSIE DIXON.  
BALLAD—"Robin Adair" ... National.  
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