



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

SPIRITUALISM.

ESTABLISHED: AS A MONTHLY—JUNE, 1868; AS A WEEKLY—APRIL 8, 1870.

No. 777.—VOL. XVI.]

LONDON, FEBRUARY 20, 1885.

PRICE 1½d.

SWEDENBORGIANISM, SPIRITUALISM, AND THE NEW CHURCH.

BY WILLIAM YEATES.

NOTE.—The following is called forth in response to the invitation to join the Swedenborgian Association at Bromley, by Mr. Gunton, the accredited Missionary of the so-called New Church, as a preparation for introduction into that Body; and this Reply enables me to deal with the larger questions at issue, to which I earnestly solicit the attention of the Swedenborgian Churchmen.

To prevent misunderstanding in reference to the terms used, I will say, that I use "New Church" as applicable to the mental and spiritual states in men and women; for, if it is—which I do not doubt—in process of descent out of Heaven, it is clear that it cannot be otherwise. "Influx" is a spiritual force, acting upon, and within, the internal and spiritual degrees of the human structure; such force proceeding from the Central Life-Font, and coming through Angelic Beings and Spiritual Intelligences; and therefore spiritual in its origin and action. It is claimed by the Swedenborgian Hierarchy, that the concrete system, of which they are the head, is the veritable New Jerusalem,* which St. John saw descending out of Heaven to the Earth; and it is this "claim," which I propose to pass under notice.

When I speak of "Spiritualism," I point to no—Lo here! for Lo there! for, as an "ism," it has no concrete external form, neither can it ever have one, in the manner as exemplified by the Churchianic systems of the past and present.

use the term—Spiritualism, in reference to the Mighty Wave of Spiritual Life, which is now sweeping over the Earth's surface, the effects of which are being experienced by every Nationality under Heaven. As such, it is above all Sectarianism, seeing that it embraces all Humanity, and those who are the more sensitive to its action, and obedient to the Voice of the Spirit, soon abandon the external forms of worship in which it found them, in exchange for that internal form of worship, where a Priest Caste is not required, for theirs is the worship of Spirit, in Spirit and in Truth.

Another claim advanced by the Swedenborgian Church is—that it teaches and unfolds the internal, or "spiritual sense of the Word," i.e., the Bible! But this is fallacious in the highest degree; for, while professing to be Spiritualists, i.e., by making manifest the things of the Spirit contained within the letter of the Word, they are Literalists of the most pronounced type, and they are this, in spite of what their great Oracle himself declared—"In the internal sense there is no respect to any person, or even anything determined to a person." There are three things which disappear from the sense

of the letter of the Word, when the internal sense is unfolded, viz., what is of time; what is of space; and what is of person,"—A.C., 5253. And again—"The Word is of such a nature that the appearances of truth, which are truths clothed, may be taken for naked truths, and such appearances, when they are confirmed, become fallacies,"—T.C.R., 254, 258. And again—"The Word is written by mere correspondences, and hence, all its contents, to the most minute, signify things heavenly and spiritual,"—A.C., 1401. Thus, in the plainest of terms Swedenborg declares that the real, or genuine, truth is not in the letter, or historical narrative, but in the spiritual understanding of what is contained within the letter; and yet with this clear statement, the Swedenborgian Church upholds the literal, historical narratives of the Word.

I will anticipate objections raised by what appears to be the teachings of Swedenborg in reference to the Person of the Lord Jesus Christ. If he really intended to exalt the historical Jesus (no proof of whose actual existence is to be found outside the backs of the New Testament), and to make him the only manifestation of the Great Supreme—who is Infinite,—then it proves that he was inconsistent with his own theory; and, to this extent, an unreliable guide. Unless his writings are as infallible as the Word, which he attempts to unfold, as to their real meaning, then his theology may be imperfect, and consequently a human opinion. We may accept his philosophy, because this comes within the range of the human intellect, and no violence is done to the enlightened intellectual faculty; for the extension of his principles, known as the Law of Correspondences, which is—that the phenomenal in nature is the outcome, or re-presentation, in objective form, of that which is spiritual and subjective—is capable of application to "all things which appear external to man"; and to my view this is the key that will unlock all mysteries, both in Nature and in Man.

The increase of knowledge gained since the advent of Spiritualism, so-called, enables us now to deal with theological subjects, in clearer light than that which prevailed in his day; and unless Swedenborg is a finality, and a specially favoured one of the Race, why may not others be equally illumined in their interiors, and, in the New Light of Spirit power and communion, give forth a truer delineation of Theological truth? "The Spirit is to be given to every man," and as "every man" comes under the vivifying and enlightening power of Spirit, away go all special Messiahs, Saviours, Prophets, and favoured ones of the Past and Present.

* Now and then some of the Body admit, or own, that some outside their pale are included, but the claim applies to their doctrines and writings all the same.—W. Y.

Swedenborg wrote that "he thought the New Church doctrines would be received first by the clergy, and that they would be the means of spreading them," but the actual fact is the very reverse, for the clergy have been the exception and not the rule. The clergy are a necessity to Sacerdotalism and human Ecclesiasticisms; but in the true Lord's New Church, their privileged caste will find no place.

It was not until some years after Swedenborg's death, that a Mr. Robt. Hindmarsh, of London, formed the idea of an association of such as were receptive of the Swedish Seer's writings. A Society was formed under the title of "Theosophists," and out of this was formed the nucleus of the present Swedenborgian sectarian Church, and although numbers are no criterion of true doctrines, yet it is a significant fact, that although Spiritualism has only been popularly known for a little over a third of the time that that Church has been in existence, yet the votaries of the former outnumber the latter, probably, as a hundred to one; and while Swedenborgianism, as a system, is scarcely known outside England and America, yet that which comes under the name of Spiritualism is spread nearly over all the Earth.

According to Swedenborg's statement, Man, as we understand the term, is "a receptive form of Life," i.e., he is such by virtue of the Life-force which is continually flowing into his structural form; and this Life-flow is called Influx; and the state of the Church is determined in every one, by the quality of the Influx, which is traceable to the Heaven, from which the Earth, or Church, in man, receives its spiritual life. Now the Swedenborgian Heaven cannot be that of the Spiritualists, seeing that the "Word," to the sectarian New Church, is nothing more than written documents containing an inner, or intellectual, spiritual meaning. But to the Spiritualist proper, written documents are but of minor value, for he recognises the "Word" as the "*Logos*," which is a thing of Life; and he sees its manifestations in every living human form. How vast is the difference between the two! The one a Bibliolatrist, bound by his creedal and traditional belief in an infallible Book; and the other, free to recognise the Divine Living Word in every human being on Earth, and every Spiritual and Angelic Form of Life in all worlds of being above the Earth. It is this very Written Word that has been the fruitful source of the contentions and carnage that have devastated Christendom, and although the Spirit of the Age is now against bloodshed, yet strife and contentions are still the order of the day, among the competing sects for the supremacy of their own interpretation of the Book.*

Who, that are not blinded by sectarian prejudices, can fail to see that Truth is not subject to time, space, and person? The Appearances of Truth, of necessity, change according to the mental visual power of the beholder for the time being, but the Truth itself, which is Spirit, is unchangeable.

As a proof that the sectarian New Church is only such in appearance, and not in reality, it teaches that "God was manifest in flesh, in the person of Jesus Christ;" but the New Church, now in process of descent from the New Heavens, proclaims that "God was, is, and will be, manifested in flesh, in universal mankind;" that this, and no other, is the "True God, whom to know is eternal life." Hence, the true New Churchman has no specific past historical Person, in whom alone "he can see God;" but he sees God everywhere, and in every person, that has been, is, and will be, so long as Earths are existent, and human beings inhabit them. A Biblicist may require a historical God-man, whom he can worship in thought, in order that he may be saved from the worship of his own person, or self-hood; but, in either case, it is idolatry, however ignorantly or unwittingly it may be performed. On the other hand, the true New Churchman, seeing the Divine in the living forms of all, loves that life in all, and thus worships—not an unknown God, but "God manifest in all flesh." If, then, "all men are heirs of God, and joint heirs with Jesus Christ," wherein lies the difference between the one historical Person, Jesus, and all other persons? Of Him it was said, "that as he received from the Father, so he gave to others." But this equally

applies to every ascended Spirit, who has ascended to the State of the God-man, for each gives off as received: so, in this respect, what does he more than others?

According to the New Revelations—which the self-styled New Church would ignore,—"There is no angel in the highest heaven, but who becomes God-man, and therefore full of Divinity; by which they individually, but not apart from the whole, comprehend the desire of Jehovah."

'That which is born of the Spirit is Spirit—born of God through the Celestial Virgin Mother, who is the Mother of us all; and it is this interior life-principle, so begotten and made manifest in living forms, which is the true God-life within every one.

Read in the light of the New Era, the Gospel narratives do not refer to the natural birth of one in particular, but to the spiritual birth in all, i.e., the unfoldment of the conscious life of the Spirit within the human form. These narratives, or what is given under the appearance of narratives, have been supplemented by the efforts of the Christian Fathers, who, for purposes of their own, tried to make them into literal history; and upon their writings, rather than upon the Gospel narratives, is built the superstructure which is called the Christian Church; but when subjected to fair and scientific criticism, the worthlessness of their documentary evidence is soon apparent. The Incarnation of Deity in Humanity, as a whole, needs no artificial aids to attest its universal applicability; and is a doctrine so rational and simple, that it cannot be defiled by human tradition, or sacerdotal interests, which are confined to the few. The omnipresence of God is reality, and not an incomprehensible dogma, when the universality of the Divine is recognised in all. To claim that God was manifested only in one Person, and to deny the manifestation in the whole of human personality, is a robbery of God, and the denial of this is the true Infidel. Such is the practical result of limiting this manifestation to one past historical Person, and making him the Sole Supreme Deity.

It is this "Sole Supreme Deity in one Person," that requires a Sole Supreme Devil in one Person; hence we have, ecclesiastically, one Personal God, and one Personal Devil, who is brought in to account for the presence and prevalence of sin and evil. But this Churchianic dogma is totally at variance with the simple and unadulterated true New Church truth, viz., that there is One Life, and One Substance, manifested in a variety that is infinite. Unless there are two Sources of Life—which no enlightened mind would admit—it follows, that the lowest and most external—infernal, if preferred—manifestation of the One Life, must also be Divine; and, therefore a so-called Devil is a manifestation of God. All the schemes of Salvation and Redemption, as propounded by the Churchianic systems, vanish in presence of the recognition of the One Life. To assume that a man can cut himself off from the Source of Life, of which he is part, is as absurd as to try to separate the ray from its source, the Sun; yet such is the fallacy begotten of human ignorance and folly. Separate the ray from the Sun; the river from its source; man from God; and they cease to be! Humanity is the projection of Divinity into outer conditions, where the phenomenon of differentiation is apparent to the senses; but viewed in the light of the Spirit, this projection is, in reality, a continuance of the manifestation of the same One Life; and, notwithstanding the appearance of separation, yet, in reality, these forms are rays from the grand Spiritual Sun from which they are inseparable. God's ways are equal; and, as the Central Sun of Spirit and Life, the proceeding rays are equal all round from the centre, and no one ray is either better, or more luminous, than another; therefore, the endeavour to establish the exclusive personality of one, at the expense of all other personalities, as the manifestation of the One Life—God,—is not only superficial but it is false, and must yield to the pure and undefiled truth.

Swedenborg did good service by rescuing the doctrine of the Trinity of the Godhead from the ecclesiastical quagmire in which it had become caricatured by forming it of two male Persons, and one neutral; but by confining the manifestation of this to one historical Person, his theology, and not his philosophic principles, is at fault. There is no existent form of life that does not manifest a Trinity, and from the lowest to the highest God-man in the Heavens, it is the same, but diverse in degree; for what are Love, Wisdom, Power; Goodness, Truth and Action; without the living forms that express these qualities? If, as Swedenborg asserts, "man is a microcosm," then of necessity a Man must contain within himself all the principles of the Cosmos.

* The Roman Catholic Church put their own interpretations upon the Word of God, and because John Wickliffe and his followers interpreted the Scriptures from a deeper standpoint, then the Old Church martyred them as heretics. Now the Protestant Churches—the descendants of Wickliffe—are ready enough in their turn to revile and to persecute, by casting the *odium theologicum* upon the Spiritualists, who venture to interpret the Scriptures from a more interior aspect of the Spiritual realm. Many Spiritualists have been astonished at the aspersions cast upon them by Swedenborgian revilers, out of malice and envy. It is the old thing over again—"He hath a devil, and is mad." So said the Old Church to Luther, and the other Reformers.—W. Y.

In the New Testament, it is written that Jesus said, "I am the Truth"; but in the Egyptian Scripture—written ages before the Bible—it was said of Osiris, "I am the Lord of Truth." Which is the greater, The Truth, or the Lord of Truth? The ancient Egyptians—as shown by the vast number of sculptures still extant—had a much clearer idea of the Godhead Trinity; for they symbolised it by the representation of a Father-God, Mother-God, and Son-God, the Son-God, Horus, occupying a very similar position to that assigned to Jesus of the Christian system. Mr. W. Oxley,* in his recent work on "Egypt," has shown most conclusively, that there is not a leading thought, or any portion of the narrative referring to Jesus, but what was antedated in the more ancient Egyptian Religion. Swedenborg says, "The Egyptians, in particular, cultivated this Science (of Correspondences), and were teachers of Correspondences, Representatives, and Significatives; the *Ancient Word* that was extant amongst them being thus expounded,"—A.C., 4964. This startling announcement is pregnant with meaning; for it, undoubtedly exalts the Written Scriptures of ancient Egypt to a Divine inspirational Source, which is exactly what the Egyptian Hierophants claimed for them, saying, certain portions were inscribed by the finger of God Himself. This "Ancient Word" is—in a more or less mutilated form—still extant. According to the result of Mr. Oxley's researches, its antiquity, in fragmentary form, dates back to some 3,000 years B.C.; and that, "about the time of the 26th Dynasty, say, six centuries B.C., the various Books appear to have been collated and used as a Canon." Now, if the Egyptian Scriptures were the Ancient Word, like its modern successor it must have contained Divine Truth; and if the present one is literally true, in its statements regarding the historical Jesus, the other must be equally true in its statements regarding Horus; for the leading incidents are common to both. What so-called New Churchman, in the face of Swedenborg's plain statement regarding this Ancient Word amongst the Egyptians, dare deny the infallible authority of the Egyptian Scriptures? and what this ancient Bible was, is inscribed in almost imperishable stone, as well as on papyri, with a plainness that cannot possibly be mistaken. Confronted with both Swedenborg and actual historical evidence as to the existence of this "Ancient Word," the sectarian New Churchman finds himself in an awkward dilemma; for it is said of Horus, the he was the manifestation of the Supreme Godhead. In view of this long antecedent scriptural declaration—What becomes of the more modern one in regard to Jesus of the Christian Scriptures? unless the Ancient Word is twisted into a groove that would make it prophetic—but nowhere does it say so—of the latter one. If both are historically correct, then to Horus, and not to Jesus, must be assigned the Sole and Supreme Divinity in one Person. This is the issue that the literalist must accept, and deal with as best he can. Not so with the man of the Spiritual Church—which all true Spiritualists are,—for seeing the symbolical and representative value and meaning of both Scriptures, he is not troubled by the conflicting claims of real, or alleged, historical Personal God-men; for in the delineation of the one, he views the epitome of the whole. And this brings up the paramount question—Can the Institution, claiming for itself the title of "The Lord's New Church," receive and enter into the Lord's Life? If it is, then it must cease to exist as a sacerdotal or creedal system; for all who enter the real "Lord's New Church" will worship in the interior Spiritual Temple of Truth, and not in places of worship erected by external artificers.

How can the sacerdotal system referred to, be the genuine New Jerusalem, into which nothing can enter that is impure and unholy—seeing that it teaches the "eternity of the Hells," thus perpetuating one of the greatest falsities of the Church which it claims to supersede? This fallacy consists in declaring "that the consequences of evils, which are done in time, are eternal in duration." The New Church, which is not of human invention, teaches the very antithesis of this, for She proclaims, "that nothing is permanent but Life itself;" and as Life is Love, therefore, that which is called Evil, with its consequences, of necessity, is subject to change into Good! Having no direct knowledge nor experience in connection with what follows after physical death, seeing they avoid and reject it as evil and disorderly,† the New

Church has no conception that the emancipated human spirit leaves its evils behind, when it enters the World of Spirit proper, through the portals of the grave. They have not ascended to the spiritual altitude, from whence it is seen that the "Lord's Body" is not, and was not, that of the physical body of a historic Person; but, that the "Lord's Body" is the embodiment of universal humanity; and this, because "The Lord is Life;" and as the *body* is the most external part of living forms, therefore, the whole is the manifestation of the One and Only Lord of Life.

Now let me ask, in all seriousness, what has the self-styled New Church done to substantiate its claims to this title? Last year its Leaders met in "Conference," and after *seventy-seven* years existence, its published report sums the total of members at 5622 only. Surely, no one of ordinary intellectual capacity could accept this as of much value, as representative of the work of the Lord's New Church. In what respect does it differ from the competitive sects by which it is surrounded, composing what it designates "The Old Church?" Query—Do they mean "The Lord's Old Church?" Having adopted, as a pattern, the ritual and ceremonials of the Old Church, the only difference is a change of verbiage; and a change of doctrine, by substituting one Person for three Persons, forming the Supreme Godhead. Beyond this, excepting that they unfold the intellectual understanding of the Bible on diverse lines to others, there appears to be no appreciable difference between their New and the Old Church.

Spiritualism, unconcreted as it is, without recognised Leaders, or any creedal or ecclesiastical formula, has made an impression, and tabulates its receptives by the million, each of whom stands out in his own individuality as diverse from others. With them the belief in the future life has been exchanged for positive knowledge, demonstrated by actual experience, and converse with those who have "passed on before." With them communion with denizens of the other world is *un fait accompli*. To characterize this stupendous advance in human knowledge and experience as "disorderly," or the work of the Devil and his emissaries, is to call in question the Love, Wisdom, and Power, of the Lord of Life, who is Omniscient and Omnipresent. No power on Earth, exercised by doctrinaires, or by the partisans of vested interests, can stay its progress. It comes to persons and families unasked for, and not infrequently to those who would much prefer to be let alone; but wherever it comes, it overrides the opposition, and brings conviction in its train.

One of the chief objections to so-called Spiritualism, is that arising from the apparent conflicting testimony which is given by the visitors from the other, or interior, side of life. But this does not invalidate the truth that *they do come*, and make known their presence to embodied mortals; and to a sceptical generation it is this *fact*, that is all-important. They all agree on one point, and that is, that they know nothing of the Hell and Heaven pictured by the Churchianic Systems which they have left behind them; and the variation of the rest may easily be accounted for, on the principle that no two persons see exactly alike on any subject, or draw the same deduction from what is presented either to their external or internal eyesight. All who "come back to earth," can only do so in conformity to certain laws and conditions, which have been, in part, made known by Swedenborg, who says, that "an angel, when used by the Lord, does not think otherwise than that he is the Lord." Carry this down to the lower planes of communion, and the key is supplied by which the character and quality of every spiritual communicant can be gauged.

According to the "Law of Appearances," every spiritual manifestation is determined by the mental and other states of those to whom it is made, and accommodated to their state of reception; hence, to the undeveloped spiritual mind, the manifestation of spiritual presence and power cannot be otherwise than in conformity with the conditional state of reception in which the receivers may be for the time being. Many organisms are said to have been used by him, who in the days of his flesh was known as Swedenborg; and speaking through such a variety of instruments, his statements are far from agreeing with each other. But, this variation does not disprove the fact of such "control" being genuine: for, according to his own proposition as already given, the lower he descends, the more *literal* and common-place will be his communication, and the more *variable* his utterances. For instance, when coming in contact with certain positive minds, who regard his writings as erroneous, &c., he would be compelled to say, in accommodation to their state, that "if he

* *Egypt, and the Wonders of the Land of the Pharaohs*, by William Oxley. Trübner & Co., 1884. To be had of J. Burns, 15, Southampton Row, Holborn, London, W.C. Price 7s. 6d.

† The experiences of Swedenborg, to them are traditional—it is hearsay evidence only, and not direct knowledge.—W. Y.

were to live his earth-life over again, he would alter much that he had written": and thus speak from the "plane of appearances"; but speaking to others, who were on another plane, receptive of pure truth, where the end from the beginning is seen, he would say, "All is well; I would alter nothing." Some, with their superficial thought and ignorance, would say that Swedenborg was speaking falsely, and therefore unworthy of credit. Not so, however, the wise and instructed one, for before pronouncing an opinion, he would first enquire as to the state of the recipients of such communications, and he would judge according thereto. Example—A successful teacher of little children accommodates his ideas to the infantile mind.

Accepting this apparently contradictory testimony as genuine, is it not better to gain knowledge by practical experience—disorderly though it be—than to incur the manifold greater danger of spiritual darkness concerning the next life, which, if allowed to continue in the present state of mental evolution, would make "materialism" master of the position. Considering the tendency that has been given to modern thought by leading scientific savans, Spiritualism has not come one day too soon.

Granting that the "New Church" can unfold the "internal sense of the Word," intellectually, in reference to the radicals which Swedenborg termed Love and Wisdom, Goodness and Truth,—none of its Teachers, so far as I am aware, has ever attempted to delineate what these terms involve. It has remained for the New Spiritual Church to do this; and She does it with no unflinching voice. These terms are expressive of *Life-forms*, in the Celestial and Spiritual States of being, not on continuous, but on *discreted*, planes of existence: and the ability to unfold the "celestial," which is a Life-principle, as distinguished from a mere intellectual understanding of the truths of the Bible, at once, to its possessor, stamps its origin as the outflow, or a new "Influx," from a more interior state than that of the Christian Church, the Swedenborgian included. If the latter-named really understood the "Law of Opposites," which their "author" speaks of, they would know that the representation of living forms in externals is in opposition to the Central Sun, and by virtue of this, they are made objective. But this position is phenomenal, and therefore not permanent; consequently, the *appearance* of evil which these forms manifest, while in objective, or material, conditions of being, cease as soon as they change their position; and instead of being reflectors, they become absorbents, and as Suns themselves, in minor form.

On what rational ground can the New Church sustain its claim, that Swedenborg was the last of the Seers? They forget, or ignore, the fact that it is precisely what all prior systems have done before them. Each system of religion has had its real, or alleged, Founder, who was strictly maintained to be the only mouth-piece and manifestation of the Supreme Deity, and it is these conflicting claims which have been the cause of crime and bloodshed in past ages.

But, the Spiritual New Church has no such gauntlet to throw down. Instead of One Person, it raises *every Person* to the rank of Manifestors of God; hence no war nor conflict can ensue by the declaration of her doctrines!

The Institution, calling itself the "New Church," has in its arrogance and self-sufficiency, especially through its self-elected priesthood, dared to characterise the modern universal action of Spirit upon Humanity, as unholy and impure,—the work of "disorderly and wicked spirits." They reject it, because it militates against their own claims; but in rejecting it, they may find to their cost that they are rejecting the Spirit of Truth, which is to them a stone of stumbling and a rock of offence. Better for them to fall upon it, than that it fall upon them as individuals; for, assuredly, it has come to test every human system of thought and life, and that which has no surer foundation than human tradition, and vested interests, must disappear in the advancing Light, which comes to illumine—not one man, or one system, but *every man* who is born into this world.

I have drawn the issue distinctly, and leave it to the consideration of those who are interested therein, and conclude by saying that the great Spiritual tidal wave, now sweeping onward with increasing force, will wait for no man; neither will its progress be stayed by any human puerile command to it—So far shalt thou go, but no farther!

25, Pope Road, Bromley Common, Kent, Jan. 1885.

THE SPIRIT-MESSENGER.

ENGLAND'S MISSION IN THE SOUDAN.

A CONTROL BY "SIR CHRISTOPHER WREN."

Recorded by A. T. T. P., Feb. 5th, 1885.

The Sensitive, in trance, said:—

They are talking, and he [the Correspondent] who was with us yesterday is speaking. He is saying: "So far from it being esteemed a disaster, its fall will tend more to prove the fact, that diplomacy is not alone a flower of continental growth, but springs up and flourishes and becomes as hardy here in England. The pen will now become mightier than the sword. The sword has proved its efficiency, and the rifle cannot be esteemed a mean weapon by the Mahdi, or his enthusiastic followers. His people will never forget the lesson, that both have taught them. He is far too subtle not to be well able to judge of the power that opposes him, and if there is one thing more desirable, it is the life of the noble prisoner in his hands; for he knows his worth in changing foes into friends. Now he can, and he is well able, to know and realize the chance, which treachery has placed in his power. The noble concessions offered in the past are not forgotten by him; the offers, which were then rejected, but which in all probability will come within his policy to consider. He realizes the alternative: a revenge for harsh treatment, and a sure even if slow annihilation of his power, and the ending, in all probability, of his own earth-career. The wild wail of horror since last Monday week's defeat; the savage criticisms since the disastrous news were made public; the visionary plans, are as nothing before the great responsibility now resting on the present Ministry."

They are now looking at the speaker's wounds; marks deep and terrible, and yet they say, that these marks are but the vivid realizations of memory. But here comes one towards me; one whose theme is not of war. I have seen and listened to him when standing by your side, both when at your home and here also.

Here the Sensitive went under control, and spoke as follows:—

Oh yes, dear P., he recognises me, "Sir Christopher Wren," as one who is very often near you. The grand theme with your surroundings is not the fate of the Governor at Khartoum, but of those who are isolated, whilst being at the same time surrounded by foes sworn to destroy them. The sympathy is towards the unconquered, that gallant handful of men, who have once proved the effectiveness of discipline and valour; but whose immediate future fate is a matter for the deepest consideration.

Science, skill and courage have lost their separate power by and through treachery, and the horror of keen disappointment is oppressing every one of those would-be gallant defenders of him whose bravery is the theme of all nations. The last words overheard by the Sensitive were these:—"They are examining his wounds." Oh! P., how dreadfully disfigured have been the bodies of our soldiers, those crowns of God's most skilful work, and many, when they return, will look and look in vain for those who departed full of health and strength, with bodies well nourished, fitting for any form of labour; but labour never disfigures the body. The gallant Lord commanding exultantly proclaims the fact, that their arduous tasks have so enured their frames to work, that it is a pleasure to look on them: but a change will be noticed; not that which has been brought about by their labour, but by that which is wanted for a thoroughly healthy body, namely, pure air. They have sadly needed pure water; they have missed it greatly, their thirst has many days been more than a want, it has been a craving. It is not labour, that has wasted the power of their bodies; it is the want of that which nature has bestowed on them hitherto so bountifully; but in that land, so seemingly accursed for its former idolatry and its modern slavery, nature seems so chary of its benefits. Man there seems debarred from the happiness of living.

Savage criticism—what does that mean? From whom does it proceed? Does it issue from the lips of those bereaved? or from those tired wanderers over those vast desert tracts? Or is it raised in the case of party interest? In either case criticism against a tried and well-known General is at once unreasonable and unfair.

The mystery of iniquity, and its punishment, is certainly typified in the fate of that land, where England's warriors are fighting. Without a reigning monarch for generations: a subject of foreign despots from amidst all continental

nations, and yet sheltering in its bosom the greatest and the most scientifically formed high ways, that the world can possibly have to show. God the creator, the great Architect, has proved, that by His presence he can change the vast and trackless desert into pastures flowing with milk and honey.

It is more than the rescue of an imprisoned garrison; it is a battle of civilization against savages. It is a war, not to give freedom to a town, but to a continent, and the same labour, that made it the prince of kingdoms in the days of the Pharaohs, can again restore its former grandeur, when the spirit of peace and love takes the place of savage aggression and the love of slavery. I believe that the glory of that land shall become greater than in the days of the past; I believe, and firmly so, that there is a grand future for labour throughout the vast continent of Africa; and I believe, that in the success thorough and complete of our arms in Egypt, depends the most advantageous change, that could be effected in these modern days. But side by side with this, I believe that more blood is yet to be spilt; more disaster to be faced; more efforts to be made by long combined and steady perseverance, at all cost of reinforcement, of diplomacy, and of any weapon that will bring this Empire nearer to victory.

There are great spiritual promises respecting Egypt. Long as its history has been; great as have been its changes, a greater change awaits it than any before. The power which has so long ruled it, and which has ground down its labourers until their lives have become a burthen, will have to withdraw all claim; and strong garrisons will have to be established, effective, and sufficiently strong to make known the law and to enforce it.

In alluding to the prophecies concerning it, they are contained in those spiritual revelations known as the Old Testament, or the testimony of men, who feared not death, and who realized immortality. Its ruin was undoubtedly brought about by priestly rule; if our arms are successful there (and they will be so) they will find us as a people spiritually free, and politically strong; not only forming good laws, but insisting on them being followed. Undoubtedly there are loud proclamations and great rejoicings by the Mahdi and his followers; but loud assertions may frighten the weak, and impudence of pretension may mislead the unreasoning, but however apt and ready he may be to build lie upon lie, and however apparently powerful, his real hour of danger has come now, when he (the Mahdi) stepped within the inner fortifications of the town of Khartoum. Judges of the law are appointed through the election of men; but judgment of the actions of others are within no man's right.

The greatest arbitrary powers, that the world has yet known, reach a certain zenith ere they are threatened, and feel that which always accompanies wrong. Take that great power, which could successfully influence every nation of the civilized world, I mean the great power of the Church of Rome; when Kings bowed down to its mandates, and trembled at its fiat; the most simple weapon was used for its destruction, the very sceptre on which it had been built. Rome, its Pope and its Bishops, absolutely hated the Scriptures so deeply, that being forced to publish them for the sake of the priests, they unfortunately published them in a tongue unknown to the masses; but the Scriptures once made known in the homes of the labourers, as well as in the closet of the priest, proved with unerring certainty its base and unholy pretensions. Palliation of sin was purchased by gold; the servants were taught how to steal, and how to murder; and the pander of vice was rewarded. Such a system, however powerful, earns and gets the condemnation of heaven, and falls never again to have its pretensions permitted or its threats listened to. Grasping earth's riches and power it has proved to-day an iniquitous and leprous combination, and being so, good men and true hold it to-day in utter abhorrence. So with this power of mushroom growth, which has had at its head this vile pretender; why, the very old stones and monuments of Egypt cry aloud against him. There is always a turning point in the history of a life such as his; there is nothing so enduring as religious conviction, and it is this endurance, which has kept his followers together and made them forget their dead and wounded comrades.

The gorgeous remains of ancient architecture all along the Nile's banks, assert too loudly for denial how labouring hands can change that land again. It rests with our country, whether it shall be so changed, or whether the unhappy African shall be goaded into slavery by Arab-tyrants; whether Africa shall be lifted up or degraded; whether the institution of a world-wide slavery shall be established, or

whether there shall be a secure Egypt, and human brotherhood prevailing throughout the Soudan.

To me there seems a direct command not to forsake the Dark Continent, now that the efforts of daring explorers have been crowned with success; now that it has been proved that the interior is well populated and blest with fertilising rivers, and wide-spreading valleys, and broad forest lands. It is impossible, ever again, to take into consideration the scheme of abandonment; already it has cost our Empire dearly; already there is mourning in many an ancestral home; the fairest, the bravest, and the highest bred of England's humanity have perished beneath the thrust of these savage spearmen. The last crowning disaster should be sufficiently effective to make this Ministry proclaim a policy, from which they will never flinch, despite the efforts they may be called on to make, and apart from any adverse criticism. Should this be so, then the fall of Khartoum is not to be considered as a disaster, but as the speaker of yesterday, overheard by the Sensitive, remarked, a hidden blessing.

The key to all social problems, the remedy for all physical evil, is contained in that one word—"Obey!" and God knows how willing the soldiers of England are to render rigid obedience. No greater proof of this was ever given to the world than in that battle, where your last General fell seriously wounded. There must then have been a more dire trial to the nerves of those hardy few, in that rush of the thousands of the Mahdi's enthusiastic followers, brandishing their spears, uttering their frantic war-cries, heedless of the rain of bullets pouring in on them, fearless of death assailing them on all sides,—an army against a handful;—a more fearful trial of nerve, than if it was the same number of men equally disciplined and equally armed, opposing them; nay, a greater trial of nerve, than if they were outnumbered by foes equal in skill and discipline to themselves; yet to obey was their first consideration. Whilst they were in a condition to render obedience, they gave it, and freely, and if these few have proved their obedience, let those who govern here consider that if it be true, that all that is needed to conquer is obedience, then let them also fall into the ranks of the obedient, and be persistent in their endeavour: first to put down the power of the Mahdi, and then establish the obedience of the people by instituting good laws, by enforcing obedience, not only to the laws which they must frame, but enforcing obedience to those natural laws, without which no country or no people can be blessed.

It has been an antiquated custom of the Moslem to brand the Christian as an infidel, and it is esteemed a great abomination by them to bow down to their customs and their ways. To break down this teaching of the Moslem priest, and to put aside for ever this superstition, is to teach the Soudanese how to obey. It is not ambition that needs this obedience; it is not the desire or lust of territory, but it is civilization that demands it; it is Nature's Law which demands it; it is humanity's welfare that craves for it. It is useless to dwell on the mock humility of the Mahdi after this seeming success, and well it may be designated a success—if he so uses it; but if he is led away by the former successful defence, and tries to hold out, and defies that power of England by maltreating the prisoner and prisoners in his hand, then he will prove to himself, and to his followers, and to the world at large, that the sun has set for him, and that his hour, which he might have used, has passed away for ever; but he will have proved something else, namely England's right to keep that which has been so dearly won.

I, with others of your surroundings, am going to that historic Land, to view with our own eyes those lonely battle-fields, those scenes of heroic daring, of splendid heroism, and until then I ask God to bless you. My stay there will not be longer, nor so long as the extent of these series of sittings, so that I shall accompany you homeward, and in the meantime, speak of the result of our intended visit.

Good evening.—FINIS.

Mr. C. Wood, late of Saltash, in his *Light on the Ocean Wave*, ignited from "Chips of Wood," from old and young "English Oak" (Wood and Son), published on board the "Iberia," says:—"We believe this is the first time such a thing as the printing and publication of a veritable newspaper, complete in its own little way, has ever been attempted on the 'briny' and it is not improbable, in these go-a-head times, that the Orient Company may consider a printing plant should form part of the essential details in connection with their ocean going Steamers in future." Mr. Wood being a printer, was enabled to introduce this agreeable innovation. The ship remained most of a day at Naples, and enabled all who chose to have a look round. The reports of sight seers are both interesting and amusing.

PROGRESS OF SPIRITUAL WORK.

WORK IN JERSEY.

I very much regret, that owing to an error on the part of those making the arrangements, wrong dates were given last week in the MEDIUM respecting the time of the local debate. It takes place during the present week, on the 18th and 19th inst.

We had a good audience at St. Ouen's on Wednesday evening last, who listened with close attention to the address, showing the striking correspondence between the experiences of the early Christians and those of Modern Spiritualism; and how unlike either were the modern systems of religious teachings and belief.

Our room on Sunday was again overcrowded at both services, some in the afternoon having to stand. The afternoon audience seemed to consist of a mixture of all possible elements, containing in solution a superabundance of irrepressible excited feeling, and to which expression was given by repeated applause. Whilst referring to the various states and conditions of existence in the other world, one person, a Roman Catholic, interrupted the speaker—charging him with “blasphemy,” but he did not say what that meant. The audience were reminded that such epithets were very cheap, and that no one was so great a “blasphemer” as Jesus to the orthodox of his day. The interrupter received a good scolding for his pains, being given to understand that we must have order in the school.

The closely packed audience in the evening seemed quite different from that in the afternoon, consisting of a selection of most thoughtful, respectable, and earnest people. Following the public service, we had a very successful circle; our unseen friends were able to easily answer numerous questions by the table, whilst several persons in the circle were powerfully influenced. A deep interest was manifested in the proceedings. OMEGA.

BLACKBURN.—Mrs. Yarwood, the clairvoyant medium, occupied the platform at the Science and Art School on Sunday. In the afternoon her remarks were on “Charity,” and the power of sympathy to the sick and dying. She spoke very tenderly and lovingly about the passing away of Miss Wood, in a strange land and in an hospital ward. In the evening she spoke on the importance of strictly keeping promises. This subject was suggested to her by the singing of the Hymn—“Will you meet me at the Fountain.” She intermixed her discourses, both afternoon and evening, by giving clairvoyant descriptions. She has long been noted for this phase of mediumship, but on this occasion she outstripped all her former efforts. She not only gave correct descriptions of spirits that were in many cases easily recognised by the parties to whom they were given, but in some cases she described the houses in which the parties lived before their death. While describing to one gentleman his father's and mother's spirits, she also described the interior of the house in which they lived, together with some remarkable old-fashioned black-oak furniture, with the correct position in the house of each article of furniture. She said she could give them no information how she came by these facts, further than she seemed to be taken, but how she could not describe, into the houses, and just told them what she saw. She also described to a gentleman a machine she saw connected with the cotton industry, and the spirit of a young man she saw killed with the machine, and gave his personal name. This the gentleman said was perfectly correct, the man had been killed at a machine similar to the one Mrs. Yarwood described. “If,” said Mrs. Yarwood, “these are not the spirits of men and women who have once lived on earth, and these people testify to me that they recognise their relations in the descriptions I give, and messages are given through me, of which I don't know the meaning, but those to whom they are given do know the meaning, then, if these are not spirits who have survived the death of the body, and who still have a conscious existence, What are they?”—*Con.*

BIRMINGHAM: Oozells Street Schools, Feb. 15.—Mr. Morse lectured twice: in the morning, on “A New Heaven”; in the evening, on “The objects of religious life, or rest and peace v. truth and progress.” They were two grand discourses, full of eloquence, power, and sound logic. We had crowded audiences, in the evening we could have filled a room twice as large. It was set forth that the new heaven must be brought about by individual conduct. The objects of the religious life do not lie in creeds and dogmas, but in an all-round development of man, spiritually and physically. Freedom to worship God according to Man's highest conceptions should be accorded to every one. The idea presented of heaven was not a state of rest, but activity, as happiness could only proceed from action.—*Cor.*

HETTON-LE-HOLE: Miners' Hall, Feb. 15.—Mr. John Scott delivered a very powerful and suitable address, subject, “Who knows the powers of man?” which was listened to by a large and intelligent audience. After the address Mr. Scott described several of the strangers' spiritual surroundings, several of which were recognised. We are forming a very good choir, and with the assistance of the harmonium (presided over by Mr. Gordon, the choir by Mr. Jas. Cooper) we have good singing, introducing new hymns every Sunday. The Chairman (Mr. W. Clennel) could not refrain from putting forth some very suitable remarks, which were highly appreciated by the audience.—*JAS. MURRAY, Sec.*

STONEHOUSE: Sailors' Welcome, Feb. 15.—Morning at 11—Hymns of praise, invocation, brief address on the “Duties of Spiritualists.” Attendance very good, influence harmonious. 11.30, circle; three young men under control. Hopes are entertained of their becoming speakers. Every one seemed to thoroughly enjoy the service, and went home rejoicing. Afternoon at 5—The medium's guides spoke at Richmond Hall, on the words: “Hold the fort,” which was well received by the Plymouth friends, who were as usual on Sunday afternoon holding a public circle. Evening at 7—Sailors' Welcome. Owing to the very inclement weather, and the friends residing at a great distance from the hall, they were prevented from attending, the company present being very few, and as no singing could be got, neither were the conditions favourable for a circle. There was no alternative but to close the meeting, and courteously invite their attendance next Sunday.—*Cor.*

BAOUF: Band Room, Feb. 15.—In the afternoon we had sung “Dare to be a Daniel,” when the guides of Mr. J. B. Tetlow took it for their subject, saying the sentiment was most appropriate seeing that the meeting was unusually small; and it showed who those were who dared to stand up for what they believed to be true amidst the scorn of the vulgar. These daring ones in the past (some of whom he named) had been the best friends of the race, and the pioneers of religious progress. In the evening the meeting was thrown open for questions, when three came up, all of which were replied to: the “Communion of Saints,” “Psychological states and mediumship,” and “The Geography of the north and south Poles, of the Moon and the Milky Way.” This elicited a vast amount of information, and called out a scientific gentleman in discussion, which was carried on in good spirit, and added to the interest of a profitable day.—*J. BROWN.*

PENDLETON: Town Hall, Feb. 15.—Mr. Condon, of Barrow-in-Furness, addressed a fair audience in the afternoon, his guides choosing for their subject, “Matter, Soul, and Spirit,” which was dealt in a masterly and scientific manner to the satisfaction of all present. In the evening, Mr. Condon addressed a large audience on “Spiritualism, what it is and what it is not.” The guides, while tracing the history of Spiritualism, including the Rochester knockings, related several anecdotes which greatly amused the audience. Next Sunday, Mrs. Groom, of Birmingham, at 2.30 and 6.30. We hope to see as many friends as can make it convenient to be present. All strangers and friends are cordially invited.—*C.*

GLASGOW: 2 Carlton Place, Feb. 15.—We had a very pleasant meeting in the morning. Mrs. Wallis was the speaker. A short address on “Faithfulness” revealed some beautiful and improving thoughts. The subject of Re-incarnation called forth some forcible and eloquent views in opposition to this doctrine. In the evening, Mrs. Wallis's address on “Some objections to Spiritualism considered and confuted,” was marked by great vigour. The audience was not so numerous as usual, caused no doubt by the appearance of The Hon. Roden Noel in another Hall, he being the speaker for the Sunday Society.—*J. R.*

DEVONPORT: 98, Fore Street, Feb. 15.—In the morning, we had a good attendance, when after singing a hymn, the controls of Miss Bond opened the service with a very eloquent prayer. Two circles were then formed, in which a lady and gentleman for the first time were influenced. Miss Bond gave several descriptions of spirit-friends, all of which were recognised. We have much pleasure in stating that for two Sunday afternoons, private circles have been held in which some very interesting phases of mediumship have been unfolded; and we trust ere long we shall have other friends coming forward to assist our medium in the promulgation of Truth. In the evening, our Hall was well filled by a large and intelligent audience, when the controls of Miss Bond discoursed very powerfully, on “What is True Worship?” In the course of the address the controls stated that on looking around, they saw the numberless sects and denominations, each and all in themselves believing they were positively right and all affirming that their doctrines were infallible, and the minds of many were puzzled as to which course to pursue. From the earliest traces of history, men had moulded and shapen a god of their own imagination. There is that within every soul, even the most uncivilized savage, that aspires to something without. True worship is the unfoldment of the soul, loving one another, and doing unto others as we would wish done unto us. They remarked it was not necessary for mankind to attend their gorgeous cathedrals to worship God, but that a good thought emanating from their mind, or a lofty aspiration from their souls, in their own homes, was more acceptable in the sight of God than all the outward ceremonies gone through in the church. Another spirit afterwards took control, and gave us a beautiful but short address on “Life in the Spirit-world.”—*HON. SEC., F.S.S.*

MIDDLESBOROUGH: Granville Rooms, Newport Road, Feb. 15.—Mr. W. H. Robinson suggested an open meeting in the morning, which he conducted in such a genial manner that several of our members took part very successfully, and it was quite an interesting morning. If done regularly it would tend greatly to bring out the talent of speaking in our members. In the evening, Mr. Robinson spoke on “Clairvoyance,” particularly in relation to foretelling future events. He showed that scripture was full of instances of the kind. He then proceeded to state facts from his own remarkable experience, which proved very satisfactory to his hearers. We were all charmed with the kindly, familiar way in which Mr. Robinson ministered to us.—*A. McSKIMMING, Sec.*

EXETER: The Mint, Feb. 15.—Mr. Husson's guides gave a stirring address on “The Mission of Spiritualism.” It had been lightly esteemed, and its adherents abused by the superficial, but it stands stronger and firmer than ever, as a light to lead the wanderer to his true home. It placed the immortality of the soul beyond doubt, and presented a religion which proved a reliable guide in this world, and reconciled man to God, by presenting Him in His true aspect of Love. Man becomes inspired with nobler aims and purposes, and every department of life, now and throughout eternity, would be benefited in consequence.—*R. SHEPARD.*

FELING: Park Road, Feb. 15.—Mr. Jos. Hall lectured on “The gifts of Mediumship” very ably, giving some useful and practical advice to mediums. A lady friend followed with some clairvoyant descriptions of spirit-friends, which were so exact that almost every one was recognised. Books sent for our Library will be thankfully received.—*G. T. HOOD, Sec., F.S.I.S., 95, Southouse Bank, Sheriff Hill, Gatehead-on-Tyne.*

ROCHDALE: Marble Works, Feb. 15.—Mr. Tom Postlethwaite, a young rising medium, spoke in the afternoon on “The Coming Race,” to a moderate audience. The room was well filled in the evening, when his subject was “Spiritualism, present and future.” The guides used their medium well, sustaining the interest for fifty minutes, sketching the career of Spiritualism in the past, how it had overcome all difficulties, and that it must ultimately embrace all peoples, premeating every section of society, reducing pauperism and crime, and making men better in every sense of the word.—*Cor. Sec.*

ASHINGTON: Feb. 15.—Mr. J. T. Tetlow gave a very good address on “Spiritualism, its aims and objects,” seeing that he has not had much experience in platform work. It is evident that he will develop into a useful instrument of the spirit-world.—*JNO. ROBINSON.*

HALIFAX.—The reports which have reached us (one of which was mislaid) extend back to Mrs. Groom's visit in January, when her services gave the utmost satisfaction, on Sunday and the Monday evening. It seems an inordinate length to keep a meeting on for over two hours. Surely human life is of more import than "the glorious Cause." Again on Feb. 8, the church was over-crowded and many had to go away on the occasion of Mrs. Butterfield's visit. On Sunday last, Mr. E. W. Wallis spoke in the afternoon on "Heroes, false and true." In the evening, Mr. J. Armitage was the speaker. He also named a baby. On Monday evening, Feb. 16, Mr. Wallis recited a poem, and then answered some questions from the audience. The audience were so satisfied that the guides received a vote of thanks, and afterwards Mr. Wallis when he resumed the normal state. A grand feeling prevails, and our audiences increase: our room is already to small.—S. J.

BATLEY CARR.—On Sunday evening last, Mr. Hepworth, Leeds, and Miss Armitage, local, occupied the platform, pro Mrs. Bailey, Halifax. The room was nicely full to hear the latter; clairvoyant powers being in favour here. The president in opening the service explained why that lady was not present to fulfil her engagement, and expressed a hope that all would let their sympathy flow both to the sufferer and those who had so kindly proffered their services for the evening, and as sympathy played a prominent part in the success of spiritual meetings, no doubt all would be well. The guides of Mr. Hepworth discoursed very ably for forty minutes on "What shall I do to be saved?" In the course of their remarks they traced the development of the belief in the supernatural: of two ruling powers, Good and evil, and showed, step by step, how it had become perfected from the crude conception of the vascillating, cruel, and revengeful God of the Jews, with his favouritism, to the universal God of love, kindness, and justice taught by Jesus. From this wondrous epoch of the God idea, the controlling intelligence reviewed the various creeds, dogmas, and plans of salvation as propagated by the different ecclesiastical bodies, and showed how each in turn had failed to satisfy the aspirations of humanity, which had led to innumerable dissenters; and to-day the cry was still going up—"What shall I do to be saved?" As an answer to this heart-yearning question, they emphasized the injunction of Paul "Be ye not deceived, God is not mocked, for whatsoever ye sow, that shall ye also reap"; and would have all to understand that in order to be right, they must do right. No other doctrine was safe or reliable. At the close, Miss Armitage gave ten clairvoyant descriptions, all of which, with one exception, were recognised. The meeting closed with a feeling of deep satisfaction.—**ALFRED KITSON.**

NORTH SHIELDS: 6, Camden Street, Feb. 15.—The subject chosen by the audience was that the controls of Mr. J. G. Grey give their opinion on Jesus. This they did in a very masterly way, showing the fallaciousness of the Church teachings. A good many orthodox Christians were present, but they manifested no signs of opposition.—**Sec.**

ABDWICK: Temperance Hall Tipping Street, Feb. 15.—In the morning the audience put a number of questions to the guides of Mr. W. Johnson, which received instructive answers. In the evening he spoke on four subjects submitted by the audience.—**J. STUBBS, Sec., M.S.S.S.**

BRIDGE STREET, Pimill Brow.—On Tuesday evening Mr. Johnson elucidated many subjects sent up by the audience. Mr. John C. McDonald was present, and delighted the audience by singing one of Longfellow's poems which had never been set to music.—**F. SHARP, Sec.**

BACUP.—In this locality the Movement seems to be making headway. There is a general spirit of inquiry manifest, and interest is being taken in it by many outsiders. On Feb. 8, Mrs. Green, of Heywood, spoke afternoon and evening. On the former occasion the remarks of the guides on Mediumship and Mediums, were very *appropos*. It was argued that mediumship should be rightly used, and proper methods should be adopted in order that such a precious gift might not be abused. In the evening the guides spoke fluently and well, the remarks being straight and pointed, as they dealt with Spiritualism in relation to the ministry of spirits to the loved ones on earth. The orthodox theory of the resurrection got a slight rap on the head, the audience being given to understand that every day the resurrection is taking place, and mankind being arraigned at the bar of Judgment. During the evening those connected with the Society were urged to form a kind of Lyceum where their children could meet, for the purpose of being taught that which was so essential to them materially and spiritually, how to live in accordance with nature and her Divine laws. Both addresses were attentively listened to by good audiences. Mr. Peter Lee, of Rochdale, who presided, spoke well during the evening on the subject of "How to investigate Spiritualism," and a few questions were satisfactorily dealt with.—**Cor.**

LIVERPOOL: Rodney Hall, Feb. 15.—Mrs. Groom gave some remarkable evidences of her clairvoyant power. A perfect stranger—his first visit—asked her to describe a spirit of whom he was thinking at the time. Mrs. Groom said she could read the minds of individuals, also psychometrically describe character from a letter sent to her from a distance, but did not profess to do this, and deprecated the use of her gifts for this purpose, because she thought Spiritualism had a much higher mission than this; but to prove to him her clairvoyant power in reference to the spirit's immortality, she would describe to him a spirit near to, and related to him, but *not the one* upon which his mind was intently concentrated. She then accurately described the departed spirit of his father which was clearly recognised by the son, though the latter, confessed that he was at the time thinking about the spirit of his mother. She then accurately described the spirit of the latter, to the young man's great satisfaction and delight. Another stranger had equal and similar proof given to him by Mrs. Groom. Such facts demonstrate that the professed public thought-readers have not even approximated to the true and complete Spiritualistic theory in reference to this wonderful gift. One of their positive and essential conditions is that to be successful in their experiments, the medium or person through whom they operate must concentrate his or her mind intently upon the object of their search, to enable them to accurately portray or imitate an imaginary scene, &c.; but Mrs. Groom adopted the very reverse course, and correctly detailed something entirely different from what the person was studiously thinking of, and by this, demonstrated her superiority over all the professed mind-readers who have hitherto appeared before the public for pecuniary gain. In addition to this, she proved the great fundamental fact upon which Spiritualism is based—the continued existence of the spirit after the

change called death. As yet we know little of the psychological laws, because these are so subtle and mysterious in their operation; but, nevertheless, so certain in their results, that physical science must ere long admit the impossibility of pure materialism to supply an adequate theory for a satisfactory explanation of these wonderful facts. All praise is due to our worthy friend, Mrs. Groom, that she is able often amid strongly adverse influences, to thus perfectly exercise her noble gift for the sake of truth, and the good and furtherance of our Cause, without the slightest pecuniary reward.—**Jno. AINSWORTH.**

WEST HARTLEPOOL: Temperance Hall, Brunswick Street, Feb. 8.—Mr. J. Livingstone's trance address made a deep impression in the morning, which induced the attendance of strangers in the evening, when the audience chose, "The Soul or Spirit of Man, and its relationship to God." The interest excited has raised inquiries as to when we shall have Mr. Livingstone again.—**15.**—Mr. J. Dunn spoke in the morning, on "Religious Supremacy," and in the evening, on "Jesus, the world's Redeemer," chosen by the audience. The similarity of the teachings of the various "Christs" was pointed out, also that the modern churches ignored all such spiritual knowledge. The trance discourses of Messrs. Livingstone, Dunn, and Gibson, have done much good, and introduced into our membership a few intelligent minds.—**WM. WARDELL, Sec., W.H.S.A., 8, Havelock Street.**

THE CHILDREN'S LYCEUM.

BATLEY CARR.—Sunday morning, present 2 officers, 10 girls, 8 boys. Our programme consisted of two recitations, one select reading, one song, one golden-chain recitation, and consideration of question chosen previous Sunday, *viz.*, "What is mediumship? Subject for next Sunday, "The value of Cleanliness." After marching and executing 1st and 2nd series of calisthenics, we formed into two groups. Group one, led by Miss Mortimer, had the psychological lesson—"Why do we breathe?" Group two, led by the writer, the study of the phrenological organ Benevolence. After which Lyceum was duly brought to a close.—**Afternoon:** Lyceum duly opened, present 3 officers, 12 girls, 9 boys, and one visitor. We had two recitations, one golden-chain recitation, committing to memory the 1st verse of hymn 161, "S.H." After marching and executing 3rd and 4th series of calisthenics, we spent the afternoon in singing hymns committed to memory, Miss Mortimer playing selections in the intervals, but our store is so ample that we could not sing more than half. This is a new feature, and it proved both refreshing and entertaining.—**BRADFORD:** Walton Street.—Present, 14 girls, 15 boys, 15 adults.

Mr. E. C. Taylor, junior, of Millom, and friend were present in search of Lyceum knowledge. Five groups were formed after calisthenics, when reading, English history and phrenology were studied. A phrenological delineation was given by the leader of the groups. On Saturday evening, Feb. 21, there will be a coffee party and entertainment for the benefit of the Lyceum. All are welcome.—**Cor.**

HEALING BY LAYING ON OF HANDS.

My little girl of seven years was very ill last week with violent headaches, retching, with much fever. We tried baths, bandages, &c., slightly relieving it for a while, only to come again with increased violence. On Tuesday last we called in Mr. Raper (whose advertisement we found in the MEDIUM). He magnetised her, removing the fever and relieving the head at once. The child slept all Sunday night well, but on Monday the attack came on about midday. Mr. Raper arrived just at the time. One hour after she fell into a deep sleep, and has been well ever since.

A regular doctor had been called in to watch the case, who said it was a very bad case, and prescribed medicine, none of which has been taken. When the doctor called three days after, and found the child playing, he was astonished and said it was a wonderful change, thinking of course that his medicine and skill had wrought a miracle, not knowing that a spiritual healer had been employed to do the work, while he got the money and took to himself the credit. Be it so, the Christ-spirit has arisen with healing in his wings, and soon the Regulars in Medicine as in Religion will have to go, and we shall be at liberty to choose what kind of Doctors we like, also the kind of Religion we prefer. Oh for true Liberty!

My wife has been controlled by a spirit-doctor who described the case as one of a very serious nature, being the formation of matter over the brain, which might ultimate in death if not dispersed, but that the Healer had drawn it off down through the system. Mr. Raper was a total stranger until Saturday, and my wife has no faith in or sympathy with these subjects, but obliges me by allowing herself to be made totally unconscious by the spirits who communicate with me.

5, Pasley Road, Walworth, Feb. 7, 1885. **GEO. PEDDLE.**

EMOTIONAL SPIRITUALISM.—An industrious spiritual worker, who is also a poet of considerable ability, thus writes:—"I am much pleased with 'Vera's' beautiful little article on 'Baby.' My wife has just been reading it to me, and I feel moved to ask you to encourage 'Vera's' communications. To my mind the time is ripe for the emotions to be stirred. We have been satiated with phenomena and tales of ghosts and 'shells'; and I for one, long to listen to Sermons of the Affections. Are there not many like myself who yearn for something more soul-satisfying than can be found in gladiatorial encounters between orthodox and unorthodox intellectualists?" "Vera" is a lady who has seen much of mankind in many lands. She wrote the article which we first set up with our own hands, when we commenced to print the MEDIUM over four years ago. She is an Epochal writer, and, hence, like comets, appears at intervals, but we have received another paper from her, which may appear soon.

SUBSCRIPTION PRICE OF THE MEDIUM in Great Britain.

One Copy, post free, weekly, 2d.; per annum, 8s. 8d.

Thirteen Copies, post free, 1s. 6d.

The same rates to all parts of Europe, the United States and British North America, and all countries in the Postal Union.

To India, South Africa, Australia, New Zealand, and nearly all other countries, 10s. 10d. per annum.

Volumes I. to XIV., bound in cloth, 15s. each.

Post Office Orders, Drafts on London, or Paper Currency, may be remitted in payment.

All remittances, orders for copies, and communications for the Editor, should be addressed to MR. JAMES BURNS, 15, Southampton Row, London, W.C.

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, FEBRUARY 20, 1885.

NOTES AND COMMENTS.

A great variety of views is presented this week on theological matters, by Mr. Yeates, Mr. Burns, Mr. Rowe, Mrs. Barnes, Miss Bond and others. There is a harmony manifested, though all might not go the length of some. This number is certainly worthy of careful perusal and wide circulation; many hundreds have been specially ordered, and we have printed a few in excess to meet future demands. Such a mass of striking reading matter for a half-penny (distribution price) could not be found outside of our Movement, and yet the great bulk of our readers do not estimate their privileges as they ought, or our views would meet with a much more extended diffusion.

777.—In the *Morning Light*, the Swedenborgian organ, there appeared some time ago a very interesting article on the spiritual significance of the number 7, giving the portions of Scripture in which it is used symbolically. We called the attention of a friend to the fact that the present issue of the MEDIUM is Number 777, and that it would contain matter of an unusual character on high spiritual themes. The "correspondence" is presumed to be of a remarkable character. Our friend further informs us that 7 is the sacred or "holy number," and represents purity and truth; but the 777 indicates these qualities in three degrees—the Natural, Spiritual and Celestial. This in relation to the theme of this week's leading article appears to be more than a mere coincidence, and that the Controlling Power, which orders all things, has appropriately numbered the endeavour to set forth truth in its three degrees (the *natural* does not of necessity involve the *literal* as there is a "natural" upon every plane of conscious being even up to the Divine itself). Swedenborg says, A.C., 433, "Seven, and all septenary numbers, as seventy and seventy-seven, denote what is holy and inviolable. It denotes the celestial man, the celestial church, the Lord Himself."

In the first issue for 1883, number 666 occurred, which elicited appropriate comments. Since that time there has been a wonderful unfoldment in the sphere of this work. This week a positive attempt appears to be made, to formulate the basis of a new Religious Idea, as distinct from those that preceded it, and still survive around it. Now begins the real toil and labour of the task!

PSEUDODOXY.—We must adapt a new term to designate those who desire to be recognised as Spiritualists, and who are not true in their opinions on spiritual matters. They say—Spiritualism is not a matter of creed but of communion with the Spirit-world, hence all sorts of creeds should be allowed to freely express their tenets. Indeed! This looks very much like saying, that because Spiritualism is not the mast of a ship, it is therefore a bundle of crooked sticks. To our mind the proposition stands thus—Spiritualism is not

a matter of creed, hence the sectarian should *not* be assisted to use it as a hunting-ground for recruiting purposes. This does not preclude the Spiritualist from advancing truer views on theological matters. In this respect Spiritualism agrees with no sectarian system, but has a system of its own; and this distinctive Spiritual system must be introduced as the basis upon which spirit communion can alone be safely carried on. Better be an "infidel," and believe in Nature, Justice and Humanity, like good, honest, old Robert Owen, than become a Spiritual idolater under the cloak of Pseudodoxy.

A number of our correspondents frequently see what they suppose to be Jesus in spirit-life. Seers should remind spirits thus manifesting of Swedenborg's opinion—"An angel, when used by the Lord, does not think otherwise than that he is the Lord."

Mr. Rowe's remark as to Mr. Westgarth's trance address being atheistic because of a materialistic element in the audience, should not be overlooked. What do we get from the spirit-world, and when does it come? How do we know it when we have it? Let Spiritualists ponder these questions.

Mrs. Tebb's suggestion of a Public Institution for the more popular application of the Healing Power, appears to be realized at the Cripples' Home for Children, in Osnaburg Street, an advertisement of which appears on another page. "Magnetism" is largely used, a term which we hope includes manipulations: indeed there is no other remedy for many nervous diseases, resulting in lack of control of the limbs. The timely use of magnetic treatment in the young would prevent life-long incapacity and suffering in many cases, and obviate the torture arising from surgical practices, which so seldom succeed in producing the desired effect.

An extraordinary point is developed in the Cavendish Rooms lecture. It is shown that the history of Spiritual organizations in London was foretold in Jude! Look up the text alluded to by the Lecturer.

OPENING OF NEW HALL AT BLACKBURN.

It was announced that the New Hall at Blackburn would be occupied by the Spiritualists for the first time on Sunday, March 15th, being the first of the series of inauguration services to continue for several Sundays. The Hall having been engaged by the Temperance people for the week previous to March 15th, it has been rendered necessary to open by the Spiritualists on Sunday, March 8th, so as to have precedence.

The Committee have not altered the arrangements already made and announced in the Directory, but have invited J. Burns, O.S.T., to visit Blackburn, and give his lecture on "The Facts and Phenomena of Spiritualism," illustrated with numerous pictures of Spiritual Phenomena of all kinds, shown with the Oxy-Hydrogen Lantern. This is possibly the most striking and remarkable lecture on the subject that has ever been given, and it has been a success on every occasion, the last being at Leeds.

On Sunday, Mr. Burns and others will take part in the afternoon meeting, and in the evening he will deliver a lecture on the "True Spiritual Platform."

From the description of the hall (to be given next week) it will be seen that the hall will seat over 1,000 persons, so that it offers a splendid opportunity for a grand gathering of Lancashire Spiritualists, which we hope will be kept up on succeeding Sundays.

The aspirations of the good for good, enable good influences to achieve good purposes.

Mr. W. J. Cushing has opened "Brooklyn Free Spiritual Library, and Reading Room," 15, Willoughby Street. The MEDIUM may be seen there regularly.

The *Leeds Mercury* is nibbling at Spiritualism, under the heading of "Mental Phenomena." Healing by manipulations comes in for discussion.

HEYWOOD.—Meetings held here about every second Sunday. On the 22nd, Mr. T. Roscoe will address us.—J. WILD, 14, Wilton Extent.

RYECROFT.—On Wednesday, Feb. 25, Mr. E. W. Wallis will speak at the house of Mr. G. Parkinson, at 7.30.

SUNDERLAND.—All works on Spiritualism may be obtained through Mr. J. Warren, 37, Hood Street, Monkwearmouth. We will be glad to see an agent for our works established in every district. Much knowledge may be disseminated in this way.

LEICESTER: Silver Street Hall, Feb. 15.—Mrs. Barr's guides spoke in the morning on "The Homes of those we love," and in the evening on "Many believed when they saw the miracles." The audiences were large and received these highly satisfactory discourses in a hearty manner. We hope soon to have Mrs. Barr with us again.—S. A. SHEPHERD.

SPECIAL ISSUES OF THE "MEDIUM."

NEXT WEEK—A SERMON BY A BISHOP.

The MEDIUM of next week will be so exceedingly popular and useful, that we can urge every one to secure as many copies as possible for wide circulation. It will contain a most eloquent Sermon by a Bishop, preached in the cathedral pulpit, avowing a thorough belief in Spiritualism. It is a splendid statement of spiritual principles. This will be followed by "The experiences of a non-Spiritualist," who is no doubt a powerful medium. There may also be space for the paper by "Vera," and the replies to Mr. Wallis's questions by the guides of Mr. John C. McDonald. It will be a compilation of great popular merit. Orders prepaid on Wednesday morning will be supplied at 4s. 2d. per 100. Do what you can, and be thankful that so much light beams on the work.

On the first issue in March we will have a New Zealand Number, with portrait of Mr. Stout, the Premier.

MR. J. BURNS AT LEICESTER, NOTTINGHAM AND BIRMINGHAM.

Our Representative intends taking a short tour in these towns, that he may have the pleasure of meeting our Readers and spending a social hour with them. Readers will kindly accept this invitation, and desire their friends to accompany them. The ties are so close between us all, that the meetings cannot be otherwise than harmonious and gratifying. By these conferences it is hoped an impetus will be given to the circulation of the MEDIUM, and to the cause in these localities. It is our desire to see agents in the News Trade everywhere openly selling the MEDIUM. Such a step would give the Cause wide advocacy. The following are the arrangements completed:—

LEICESTER.—Silver Street Hall, Thursday evening, February 26, at 8 o'clock.

NOTTINGHAM.—Mechanic's Hall, No. 71 Room, Friday, February 27, at 7.30 o'clock.

DERBY.—Mr. Burns will have an hour to spare about mid-day, on Saturday, February 28, but knows no one near the station. Would be glad to meet a few friends on arrival of train from Nottingham. Please correspond, and he will go to the address given.

WALSALL.—As he will pass through that town on Saturday afternoon about three o'clock, our Representative will break his journey, and spend a couple of hours with the friends.

BIRMINGHAM.—Reaching this centre on Saturday evening, Mr. Burns will be on hand at Oozells Street School, on Sunday morning at 11 o'clock, to meet friends in conference, particularly on the circulation of the MEDIUM. In the evening he will address the usual meeting.

SPIRITUAL WORK IN LONDON.

CAVENDISH ROOMS: 51, Mortimer Street, Langham Place, Feb. 15.—There was a very encouraging meeting. The lecture will be found reported elsewhere. On Sunday next, there will be an "open meeting." Mr. Burns will conduct the service, and various mediums and speakers will take part. On March 1, Mr. J. Veitch will lecture on "Faith v. Knowledge." On March 8, Miss Keeves will give a trance address, service conducted by Mr. Jennison. On March 15, S. E. Bengough, M.A., will give his wonderful recitation from "The Light of Asia," on the "Life and Doctrines of Buddha."

ANNIVERSARY OF SPIRITUALISM.—The 37th Anniversary of the advent of Modern Spiritualism will be celebrated at Cavendish Rooms, on Wednesday, March 18. Tea from 6.30 to 7.30. Tickets, including tea, 1s. 6d.; tickets for reserved seats after tea, 2s. 6d. Contributions solicited to defray expenses, that the funds to sustain this work may benefit.

WALWORTH; Lamb's School Room, 42, Manor Place, Walworth Road, five minutes' walk from Elephant and Castle Station.—On Sunday evening this place will be opened for Sunday evening services. Several mediums and friends of the Cause will address the meeting. Healing of the sick after each service. All are welcome. Doors open at 6.30; Service at 7 o'clock.—GEORGE PEDDLE, 5, Pauley Road, Surrey Gardens, Walworth.

UPPER HOLLOWAY: 3, Alfred Terrace.—On Saturday evening, Mr. Walker's descriptions of spirit friends were recognised. On Sunday evening Mr. Swatridge's control discoursed on "Prayer." A few earnest enquirers wanted to form a developing circle.—Cos.

HOXTON: Globe Coffee House, 227, Hoxton Street, Feb. 15.—We had a very successful meeting, which we attribute to the instruction given at the Phrenological entertainment, as some of our members have proved to be as stated. Some Clerkenwell friends have asked us to assist them in their society in this great spiritual work, and our President, Mr. Webster, and others are quite willing to do so. Our platform is at the service of any of our friends who may offer us their kind assistance. An evening may be arranged on application.—D. JONES, Sec. Psychological Society.

HOXTON.—At the Perseverance Coffee House, 69, Hoxton Street, Mr. Webster will give a seance on Friday evenings, at 8 o'clock.

We have been very pleased to receive from Mr. J. Dunn, a photo group of himself and family. Since we saw him last, development is indicated. He is a man of good presence, with a powerful brain, and a love of progress. He will pass into planes of action in the future that those around him may little dream of. Mrs. Dunn would make a good speaker, or help well to sustain one. We sincerely wish Mr. Dunn and his family a career of great usefulness. The daughter has a practical scholarly mind with fine expression; the son has more thought than he can put into words and practical form.

BUSHEM: Newport Street Assembly Room. On Sunday, March 1, Mr. T. Roscoe, of Droylesden, will give two addresses: afternoon, 2.30; evening, 6.30. As this is Mr. Roscoe's first visit, it is hoped that the friends of the Cause will rally round, and give him a hearty reception. A collection will be made to defray expenses.

DOCTRINAL SPIRITUALISM.

A DISCOURSE ON

THE GENERAL EPISTLE OF JUDE.

BY J. BURNS, O.S.T.

Cavendish Rooms, London, Sunday Evening, Feb. 15, 1885.

[Before commencing the perusal of this discourse, the Epistle of Jude should be carefully studied, and referred to during the reading. To save space we do not transfer the Epistle to this column.]

This Epistle contains so many diverse points that it is difficult to treat them in a consecutive order of discourse. It is suggestive of much thought. We are struck with the allusion to the Prophecy of Enoch, a Scripture of which there is no trace at the present day. The key-note of the piece is set forth in the last verse, which speaks of "the only wise God, our Saviour," implying that there were other gods, and that there was great contention as to which was worthy of acceptance. It is a special plea on behalf of a particular god.

This is the closing epistle of the New Testament, coming immediately before Revelation, which concludes with the expectation or prayer that the "Lord Jesus" would "come quickly." It was in the early days of the Christian sect, down till now, the expectation that their god would manifest himself personally on earth at an early date, and when no man expected the occurrence. In our own times a distinct sect in America is founded on this dogma, and the late Dr. Cumming taught it, naming a year for its culmination; but, it is said, taking a house on a lease extending beyond the allotted time; thus manifesting greater worldly than spiritual wisdom. From the first this has been one of the ruling dogmas of the Christian Church, and as it has not been realized, we may conclude that the other distinctive beliefs held by that body are of a similar baseless character. Some Christians explain it away by spiritualizing it; but let us be straightforward.

The grand contention at the time that these fragmentary Epistles were written, which precede Jude, was as to whether this "wise God and Saviour" had appeared in the flesh. Paul seems to lean to a spiritual "Christ," about the definition of which term there is much intentional mystery; but he is rather equivocating on the point, acting on his principle of being "all things to all men." John, in his Epistles, is very emphatic on this dogma; his "try the spirits whether they are of God" test was, as to whether they confessed that "Jesus Christ" had "come in the flesh." If not, they were "that spirit of antichrist" and everything evil was to be apprehended of them. He raves out—"Who is a liar but he that denieth that Jesus is the Christ?" This "apostle of love" is very unctuous over "loving the brother," but it is plain that his animosity against those of another cult is implacable. Alone in following this example do Christians observe scripture teachings.

No fact, authority or argument is used to sustain this very dogmatic position. It is asserted by these "apostles," that they had known Jesus, and seen his goodness and spiritual power manifested; but that was no proof of their theological assumption, especially as it never was adopted by Jesus. If it had been a matter of such importance, that every other consideration sank into the shade compared with it, surely Jesus did his work in a very imperfect manner, when he left this a subject of endless dispute to those that followed him; and it rages as fiercely to-day as ever it did in the past.

The whole of the Bible, from the one end to the other, is compiled with the object of making the dogma of the Godship of Jesus Christ all in all. Everything in ancient history and spiritual knowledge that would militate against the Christian claim is carefully suppressed, discredited, or alluded to in such a vague way, that the mind is unable to grasp any definite idea presented. This Epistle is a kind of epitome of the Editor's plan in the compilation of the Bible. We have the "patriarchs" alluded to, Enoch being "the seventh from Adam," and on turning to Genesis, v., a list of these old gentlemen is given. The supposition is left with us—that this summary or genealogy extends to the creation of the world and the origin of man; the "pious fraud" being intended to imply that there is no other source or record of spiritual truth than that which the Bible supplies. It originated at the beginning, and has no competitor. Of course there are those who will come forward and gratuitously inform us that "Adam" means the beginning of some Grand Era, and that the "patriarchs" are much lesser eras of which

it is composed. But we are not indebted to the Bible for this result, which is arrived at through the information which may still be collected outside of the Bible, and which gives us a much more correct and extended view of the Past than the Christian Scriptures can possibly unfold. It was not the intention of their Editor or Compiler to make these things clear, but to mystify the reader on all other points, and direct his attention solely towards one object, and that was the establishment of the worship of a New God, called "Christ."

The attempt to spiritualize these historical mysteries is all so much fudge, and the resort of those who desire to extend the life of a doomed usurpation. By taking the Bible as it stands, we can never understand it. It is like a theatrical spectacle presented to the audience to produce a desired effect, but if we want to know the truth of the matter we must get behind the scenes. The front view presents numberless points, mystifying, misleading, unexplained, and incomprehensible. We get behind, and the effect is more clearly understood. Comparative Mythology is a new science. Men have, of late years, discovered collateral materials in Egypt, India, and all over the world, till it is undeniable that the Bible is an epitome of Ancient Scriptures, localised, edited, twisted about and manipulated, to set chronology at defiance, ignore all past spiritual systems, stultify and misdirect, and what for?—to establish the claims of the god of the Christian Sect.

Now our spiritual belonging is not that of the Christian: we do not worship his deity; yet we see and frankly acknowledge the advantage which that system has been in the world. Its god has held sway for a time, over a portion of the earth, and thereby has displaced a vast number of other gods of a more reprehensible character. The Christian system is a fictitious one, and it is transitory, as its own Doctors profess to teach, for from their own Scriptures is foreshadowed a change and another spiritual dispensation. At the same time they are very inconsistent, for they cling to the old with all the force of belief in its eternal stability.

The Epistle (verse 6) speaks of those "angels which kept not their first estate," and who are "reserved in chains and darkness unto the judgment of the great day." This spiritual usurpation is the most heinous sin, and it is the basis of all spiritual perversion, and a fruitful cause of moral degradation. Of such a character we must regard the various god-making theological systems that exist on earth, the Christian one included. They are spiritually dead; but when they were spiritually lively they were powers of oppression, cruelty, ignorance and spiritual darkness. The Epistle indicates that at the time it was penned there prevailed a general knowledge of Spiritual Government,—of the "dominions" and "dignities" of the Unseen Realm, and the judgments and redemptions associated with the work of the Lord. All this general spiritual knowledge they wrested from its true meaning, and concentrated on their god, who, they presume, was the crucified carpenter's son. This is done without any warrant whatever, thus participating in the crime of the rebellious angels, who fell because of disobedience to the Supreme. That there is a Supreme Being, over all that exists in the heavens of the earth, is a rational truth; that there are lords, or administrators, in the local heavens of peoples and races, is also a proposition that may be accepted: but no one knows the names of those. It is when such lords and gods advertise themselves, and attract *personal* attention, that they leave their "first estate" and fall into "darkness," into which they lead all their deluded worshippers. Some there be amongst us who do not admit of Hell, but there must be an abode of these usurping spirits, who so boldly set themselves up as God, and finally are visited with the consequences of their terrible crimes, by which millions upon millions of human beings suffer and perish through sectarian malice, torture, war, and at the stake or on the gibbet! The human mind is appalled at the catalogue of horrors that have been the fruits of this false religion: and what can we expect of the "heaven" which is the spiritual basis of such devilish operations? "By their fruits ye shall know them," may be applied to the gods as well as to men.

Mr. Hawkins, in suggesting to me this discourse, mentioned specially the fourteenth verse, where "the Lord cometh with ten thousands of his saints to execute judgment on all." He would only save those that worshipped him and accorded him dominion and dignity. This is the character of a tyrant of the human model. Far otherwise must it be with the beneficent Lords of the True God. We Spiritualists know this by experience. We recognise this Spiritual Work as a New Dispensation. The God of the past era has ascended

into the Great Universal Heaven, with those whom he has redeemed through the purifications of their earthly experiences on the physical plane and in the heavens of the planet. A new Deity has come to rule over and teach us, bearing with him from the GREAT SPIRIT, the Creator of All, a fresh lesson for us poor little babes of earth. The Lords have been allotted their duties, which have been again deputed down to the guardian spirits of every mortal, till, since Modern Spiritualism came in, millions upon millions have felt the enlightening, redeeming power; and it has been one of love and beneficence, and not of the "judgment" of revenge. On the other hand, the false usurping spirits, the adherents of the false sectarian gods—these remain under the curse and ban of one another, sect against sect, in the hells of the spirit-world. As man imprisons and tortures man in earth-life, so do these usurping self-styled gods oppress and torture all who become the subjects of their malice, while they enslave and degrade the dupes of their false worship. It is not the Great Father who makes hells in the spirit-world, any more than he makes inquisitions and torture-chambers on earth: it is self-degraded beings, in the body or out of it, who do these things for one another; and it is the demon power of the false gods, which urges men on to be inhuman to one another, all for the "sake of Christ."

At the end of the Age, the new Lords come from the higher Heavens, attended by their "ten thousands" of saints, and they break up the hellish despotisms of the lower Heavens of the Earth. These enchained and tortured spirits are released, and the light of Spiritual Truth is made to penetrate their darkness, so that they recognise that they are in a state of evil, and they then desire to be released from it. They are allowed to make the effort, and their expiation consists in undoing all the spiritual falsities that they have been so instrumental in propagating. This explains the interpretation of some theologians who now recognise "everlasting" punishment as "Age-lasting" punishment. At the end of the Age, a new Spiritual Government is introduced, when the arrangements of the past are placed on a fresh footing. All spirits thus expiate their past conduct. We have seen "John King" and his wife materialized at the same time with their two children, and "John King" has called his wife a dear, kind, patient creature—"God bless her!" and confessed all his thoughtless harshness in the past. This spirit is working himself free, his wife has already ascended from the earth plane, and he has made great progress, during these twenty years of his earth communion.

The release of so many spirits accounts for the many heresies and schisms that will increasingly abound. The duty of every Spiritualist is to see that he becomes the worshipper of none of the "gods." The Light of ETERNAL BEING within himself must be his guide. Attend to the requirements of that Power, and religion will be a fact of the grandest importance. Without this Guide, there be those who adopt the most extraordinary theological positions at the prompting of controlling spirits, whose dupes they become. Genuine Spiritual Loyalty is the supreme virtue of the Soul: it is that all-engrossing and controlling Love, which is the root of love to all inferior forms of life.

There may be a false theology and yet an attempt to be correct in minor matters. It is a very old trick to crowd as much truth into a false position as possible, that the unwary may be induced to accept the whole. No form of Scripture may be perfect, and yet it may contain much valuable truth. All spiritual "dominions" are made to be the agents of good; for they can better serve their own end when they adhere to a practical basis of this sort. Therefore we find in this Epistle much that is commendable, as advice to spiritual workers. First, we are warned against the domain of sensuality intruding upon the spiritual realm, as it has done in our Cause to its great reproach; but the most notorious scandal that has taken place amongst us has been the work of Papists, who under the guise of being the servants of Spiritualism have endeavoured to be it worst foes. We may look for an increase of this treachery in the future. The gross Spiritualist sees no good in the communion other than that which will serve his earthly pleasures or interests. He has no aspiration towards spiritual excellence, neither do his familiars point him to a loftier sphere, but he is kept engrossed with his affairs of earth, by "business" and "test mediums," which is a career that ends in no good to any one. Balaam, who was reproved by his ass, is a type of the unprincipled medium, who is ready to do any kind of dirty service for hire; and there are others who speak eloquently for praise or the smiles of those who can promote their personal interests.

Much of this appears in the promoters of "organizations," and those who are anxious to be fulsomely reported, even though they write in their own praise. Those who "feed themselves without fear," "wandering stars" without light, "clouds without water, carried about of winds," are the medium-runners and seance-goers, who are for ever sitting here and sitting there for half a life-time, and never get any nearer the truth. They have no spiritual life or allegiance within themselves, and they by their absorptive qualities quickly eat up all the "power" in the circle, till there is no means of manifestation left, and the medium is destroyed and the circle breaks up.

So are organizations broken up by the operations of the hireling and the unconscientious intruder, who is not sincere in his Spiritualism, but forces himself to the front and persecutes those who are true to their principles. These are such as are likened to the children of Korah, who tried to split up the camp of Israel by rebelling against Moses, and clamouring because of the hard life which they had been led into; and the earth opened its mouth, and they descended to the pit. (The story of Korah is given in Numbers, xvi.) We have had similar schisms amongst us, "representative" bodies officered by papists and reverends, trying to lead the Cause out of the "wilderness" back to the "flesh-pots of Egypt." Where are they now? The earth swallowed them: that is, they became submerged in the mercenary worldliness which was the basis of their operations. Nor shall any such form of tree ever produce spiritual fruit: "trees whose fruit withereth, without fruit, twice dead, plucked up by the roots (verse 13)—that is—"organized" and died, and "reorganized" again and died, and still clinging to the skirts of "respectability" as a distinctive and commendable peculiarity.

Such are some of the many perversions of spiritual aim and power which have ever existed in the world; and we may look for a plentiful crop of them. The time is at hand when it will be hard to trust anyone—true friends will be scarce. What then shall be our duty? To follow out our Spiritual mission, with singleness of heart and purpose. This is the severest trial of all. It is hard work to desist from attacking the enemy. But do it not; go on working. All "enemies" will meet with the appropriate fruits of their toil, sooner or later. Let us show our light as abundantly as possible, and make them loving brothers and true friends. That queer old myth about the squabble of Michael and the devil over the body of Moses (verse 9) is full of meaning. Even though he be a devil, rail not against him: the Lord will deal with him. So we must not make "hard speeches," either against false friends within our ranks or those who adhere to prevailing superstitions. At the same time we must not fear to give our opinion. Michael did not let the devil have his own way over the body of Moses; he "contended with the devil, disputing about the body of Moses," but he did not carry the affair to bitter extremes. So must we fear not to speak out, and on all public questions fail not to make our voice heard in the interests of truth and of our fellow men. If we think our countrymen are being led into evil or being duped, it is our duty to rescue them if possible. The "body of Moses" must not pass into unclean hands, at the same time it is not our duty to *chop those hands off*. Retribution does not belong to us; but it is our manifest province to strive unceasingly for what we believe to be true and good for the eternal welfare of our fellow-men.

These few thoughts are not thrown out in an arbitrary spirit, but with the view of provoking thought and a more serious inquiry into the higher departments of Spiritualism or Spiritual Truth. Being an epitome of spiritual principles, adapted to enforce a special form of worship, the Epistle has so many phases and points that it would be too tedious a task to deal with the matter exhaustively on one occasion.

"AS SPIRITUALISTS, DO YOU BELIEVE IN GOD AS THE MORAL GOVERNOR OF THE UNIVERSE?"

By J. A. ROWE.

I have been asked by the Secretary of the Shields Society of Spiritualists, to send a few lines to the *MEDIUM* on this subject.

I must state preliminarily, that friend Westgarth, under control, discoursed on the same subject the Sunday before I spoke, and, probably owing to the strong materialist element present, drifted away from the views which as a Spiritualist

I have gladly received, expressing himself to the effect that what is not seen, and cannot be described, does not exist, and that therefore God, as an Intelligent Being, exercising a moral control over the universe, has no existence.

His lecture, which in the main was an excellent one, gave satisfaction to many, but to me this expression of unbelief was so painful that I at once determined to discourse on the same subject, with the view of endeavouring to place our religion before the public in the manner in which I understand it. I admit that the subject is a difficult one to deal with, especially when most of the audience are agnostic. It was, however, rather for the Spiritualist I spoke than for the former.

I don't exactly remember the views I brought forward, but will as briefly as possible say what they are now.

To declare that because God, to a puny human intellect, scarcely out of its swaddling clothes, is incomprehensible, He is therefore *non est*, is to me a proposition as foolish as it is extraordinary. The whole history of science disproves the accuracy of the statement. Many scientific phenomena familiar to us to-day, were derided by small minds centuries ago; but the inability of the small mind to conceive certain natural phenomena, and the laws relating to them, was scarcely enough to warrant the dogmatic assertion, that such phenomena could have no existence. Some people accept the most extravagant statements as gospel truth, if they are given in the name of Science. The very men, who will dispute the existence of Deity, are amongst the first to believe in the omnipresence, the universality, of Force! From centre to circumference of Nature there is, so Science teaches and we do not dispute, an elastic ether which interpenetrates all things. By the undulations of this wondrous force, light, heat, and magnetism are conveyed from sun to sun, from suns to worlds, and from worlds to satellites. We have no positive proof of this: only things occur in Nature exactly as if this ethereal fluid were universal, and does bind the many moving parts of the universe into one harmonious plan. And so, accepting the view that best appears capable of explaining the operations of Nature, the Scientist expresses belief in the existence of an universal elastic ether—an universal force.

For a similar reason I believe in the existence of an universal Deity, who, by His will and intelligence, directs the force to the accomplishment of beneficent purposes. Because every department of Nature, not excluding man, reveals design and purpose, I cannot resist the belief that behind Nature, or in Nature, is an Intelligent Mind which is directing all things. If asked to prove the existence of Deity, I at once reply: I am afraid the task is insuperable. It is a question of mental ability. Of what use is it to endeavour to force upon the mind of one unaccustomed to mathematics, your views of intricate algebraic and trigonometrical problems? A pint mug will hold one pint and no more. By patience, and considerable internal pressure, it may in time hold a pint and a half. So with the minds of men. Some by superiority bestowed at birth, and others by superiority derived from education, are able to perceive with unclouded vision, facts which to less advanced minds are distant and obscure.

I do not believe that any one man can offer to a Sceptic any sufficient reason to compel him *at once* to perceive, or believe in, the existence of Deity. Such apprehension and belief are matters of growth. The greatest Scientists of all ages, have invariably been touched with the spirit of poetry. They have been something more than mere plodders in the laboratory of Nature—they have been, like Faraday, for instance, part prophet, part seer, and therefore *gifted* as Scientists. Even Tyndall speaks of Faraday, as one who wrought as if by inspiration. I believe that he did. So do all truly great men. A man who possesses great constructive powers, and is a subject of inspiration, may become a creator in a truly literal sense. The material of Nature is at hand: its forces on every side offer their services: within himself are creative powers, and all that such an one needs to do, is to follow the promptings of his Genius (of his Spiritual Instructors), and stamp on wood, or clay, or iron, the images which illuminate his brain. Pythagoras, Copernicus, Kepler, and Newton, men who stand miles higher than mere scientific disputants of to-day, had an abiding belief in a Supreme Being, who rules wisely and well, and whose laws, relating to the physical and moral universe, gave them an unending delight, by the expansion of intellect which their study compelled. Nevertheless, it is not to the scientist we must turn in our search after Deity. Great as are His works,—His thoughts and feelings transmitted through the human mind

are greater still and bring Him more closely to our conception as the Moral Governor of the Universe. Tyndall has said that the proper "vocation of the natural philosopher is to inquire *what* Nature is, not *why* she is; though he, like others, and he more than others, must stand at times rapt in wonder at the mystery in which he dwells, and towards the final solution of which his studies fail to furnish a clue."

If I wish to know whether Deity rules the universe in accordance with *my* sense of right and wrong, I turn to the teachings of inspired men: men who have been, and are, nearer to the Deific mind than I am, whose purposes are more closely allied to His than mine are, and there I perceive the manner in which God would have His creatures live. And what have these teachings been, and what are they to-day: Be obedient to my laws and be happy; be disobedient and suffer! This is true both in a physical and a moral sense: and all the troubles and suffering which exist to-day, may be traced to violations of either the physical or moral laws, or to both.

But, why all this suffering? Well, what would you have this world to be? One of blissful ignorance? To acquire knowledge one must needs toil. To become sweet, one must needs endure. To become strong, one must conquer difficulties.

Some time ago I heard a Free-Thought Poet discourse on My Father in Heaven. God was the monster of iniquity, which some chapters in the Old Testament, and the Creeds of Christendom, justly permit him to be painted. The heaven of the Orthodox was a contemptible place for any man or woman possessed of a spark of goodness. "If," said he, "there be a heaven, which I don't believe there is, then give me a sort of work-a-day life, where I can toil, and learn, and teach, not an idle, luxurious heaven like these Christians delight in, only fit for idlers and priests!"

Thus the lecturer unconsciously supplied an answer to the query of the sceptic: "Why these inequalities of life? Why this suffering?" Without inequality, idleness would ensue. Without employment man would be miserable; existence would be a curse instead of a blessing; and Deity, instead of being a benefactor to His creatures, would deserve the names which the Atheist so freely showered upon Him.

What do the poets say on this subject? Cowper says:—

Lift up thy palsied hand, shake off the gloom,
That overhangs the borders of thy tomb,
See Nature gay as when she first began,
With smiles alluring her admirer, man.

* * * * *

Men deal with life as children with their play,
Who first misuse, then cast their toys away;
Live to no sober purpose and contend,
That their Creator had no serious end.
When God and man, stand opposite in view,
Man's disappointment must, of course, ensue.
The just Creator condescends to write
In beams of inextinguishable light
His names of wisdom, goodness, power, and love,
On all that blooms below, or shines above,
To catch the wandering notice of mankind,
And teach the world, if not perversely blind,
His gracious attributes, and prove the share,
His offspring hold in His fraternal care.

I must ask Pope to speak farewell. If 'twere not so late in the night, I would gladly call attention to Thomson's magnificent "Hymn to Deity":—

What if the foot, ordained the dust to tread,
Or hand, to toil, aspired to be the head?
What if the head, the eye, or ear repined
To serve, mere engines, to the ruling mind?
Just as absurd as any part to claim
To be another in this general frame:
Just as absurd to mourn the task or pains,
The great directing mind of all ordains.

All are but parts of one stupendous whole,
Whose body Nature is, and God the soul;
That, changed through all, and yet in all the same;
Great in the earth, as in the etheral frame;
Warm in the sun, refreshes in the breeze,
Glow in the stars, and blossoms in the trees,
Lives through all life, extends through all extent,
Spreads undivided, operates unspent;
Breathes in our soul, informs our mortal part,
As full, as perfect in a hair as heart;
As full, as perfect in vile man who mourns.
As in the seraph who adores and burns:
To Him no high, no low, no great, no small;
He fills, he bounds, connects, and equals all.

Cease then, nor order, imperfection name:
Our proper bliss depends on what we blame;
Know thy own point: This kind, this due degree
Of blindness, weakness, Heaven bestows on thee.
Submit, in this, or any other sphere,

Secure to be as blest as thou canst bear:
Safe in the hand of one disposing power,
Or in the natal, or in the mortal hour.
All nature is but art, unknown to thee;
All chance, direction which thou canst not see;
All discord, harmony not understood;
All partial evil, universal good:
And, spite of pride, in erring reason's spite,
One truth is clear, Whatever is, is right.

In conclusion. As Spiritualists, we know that man survives the change called death; we know, and the sacred literature of all nations proves, that after humanity has shuffled off the mortal coil, it expands in wisdom and power until godlike attributes are reached, which confer the most far-reaching powers. We, therefore, are face to face with this question: Has this universe, blossoming with beauty, filled with evidences of intelligent design and control, sprung from chaos into existence by a fortuitous combination of atoms, and have these atoms, by chance, so mysteriously affected each other as to evolve first force, and then intelligence; and is Man in Spirit-life the sole maintainer of the laws of Nature, the only judge and ruler of humanity; the only Moral Governor of the Universe?

My belief, as a Spiritualist, is, that though all visible matter were to pass away, God would still fill the universe; though all finite intelligence were lost, Infinite Intelligence would exist; and though by limitation of intellect (not by exalted reasoning faculties, as some so vainly imagine) we see as it were through a glass darkly, nevertheless, it is certain to me, that all things have been evolved in strict accordance with the laws imposed by Deity at the beginning of time and sense. Even were I not a Spiritualist, and had not received proofs of man's immortality, I should still be constrained to believe that Intelligence had involved intelligence in Matter, rather than Matter had created Man.

North Shields, 8th Feb., 1885.

NOTTINGHAM: Morley Club Lecture Room, Feb. 1.—John, xiv., was read by request. The control of Mrs. Barnes delivered a very eloquent and powerful discourse. All present felt it very good to be there. Reference was first made to verse 24, "The word which ye hear is not mine, but the Father who sent me." Christ never claimed that the power he possessed was inherent in himself, or that his words were the creation of his own mind. He declared that the power came from a greater, wiser and more powerful One than himself; the Being from whom he derived his own existence. He was simply the instrument of conveying the words and wisdom of that Supreme Being to mankind, and of teaching the grand truths of spiritual existence which he had received from his Father. They were the words of God and not his own. The same spirit that rested on Christ should rest on his disciples, so that they should do the works and proclaim the spiritual truths that come from the Divine Being. It was not outward, in the material world, that Christ was to come and manifest himself to his disciples, but in the spiritual world, to the soul, speaking peace and leading to inward life and purity. The voice speaks within, and if man will not listen to it he is miserable. Man has been so taught that fables are facts, that he dares not to embrace the truth. It is the spirit of God that bears the witness to the truth. The spirit shall take up his abode in your heart and conscience. You cannot discern spiritual things with your outer sense, but they are revealed to the spirit senses. You want to know what the spirit homes are. There is in this material world a sphere fitted for every creation. Every kind of animal, bird, fish, reptile, insect and vegetable has a sphere suited to its requirements. Everything in the animal and vegetable kingdoms, from the huge elephant to the most minute insect, from the mighty forest trees to the smallest and most delicate plant, are properly provided for: and has God, the all wise and good, neglected to provide for that which is superior, more perfect and more permanent than them all,—the human soul? Oh no! Each of God's creatures find themselves in suitable homes and associations. The question naturally arises—Have we houses and lands in the spirit spheres? Not of the same nature as on earth. The soul when it leaves the body is conveyed—according to the life it has led—to its proper state and condition where it associates with others like itself. Everything needful is provided for its present condition, and its future progress to a state of perfect purity and happiness. There are many mansions, many spheres, many states of existence, from the most depraved and miserable, who wish themselves blotted out of being, to the most purified and blissful, who rejoice at the wondrous adaptation of every surrounding for them, and whose homes infinitely surpass in glory, magnificence and beauty any homes on earth, or that the highest human intelligences conceive possible. We do not wish you to have the idea that the poor spirits are bound to the condition they are in. They are not chained down—as your theology has taught you—it is their own sinful condition and wretched surroundings that keep them in their places. Understand that a spirit cannot be possessed of higher knowledge than that of the sphere it is in, but it may receive instruction from higher sources, that shall enable it to obtain entrance into higher spheres. Hence be careful how you receive the statements of undeveloped spirits. Instead of being instructed by them, it is your duty and privilege to instruct them, in the way to the higher and better life. Spirits can travel from sphere to sphere, and talk with the inhabitants of different spheres. There is the instance of the rich man speaking to Abraham. You are preparing for your mansion by your life. What sort of one is it to be? Is it evil and wickedness that delight you here? Then your condition will be dreadful, in the company of spirits of a similar class. Is it the company of

angels that gives you pleasure? Then yours shall be the joy of dwelling with them. Angels rejoice to see man trying to do right, and their delight is to help him. They do not try to crush him, because he has done wrong, as his fellow man would do. This is the same sort of spirit of truth that Christ taught of. The angels declare the truth of God, they speak the word of God, they are the hand of God, to bring his good gifts to man. The many angels working harmoniously with God in the one mind and one spirit of truth to overcome and destroy all evil.—On the earth plane God has given to everything its own nature. The greatest inventive skill or genius of man cannot alter the nature of anything. Then can man or angel have the God nature, and it not come from God? Man is a manifestation of the power and wisdom of God. As the seed buried in the earth gradually and surely comes to perfection, so it is with the soul of man. In his earliest infancy there is provided for man a divine spiritual nature, which gradually and surely develops with the body. When he leaves the earth plane, he finds himself in a spiritual body, which he has had all his life. As you prepare for the little strangers you are expecting, so the angels prepare for the spirit when it shall leave the body. They cannot prepare better homes for him than he is living for, and there the influences he has drawn around him inhabit. Death makes no difference to the state of the soul. If when it passes away it is in a state of sin, it will be miserable. If it has glorified God by its life it will be happy. Some of you have friends, some children in the spirit-life, who are preparing homes for you. Live for heaven. Receive the teachings of the Spirit of Truth, and let your life be in accord with them. If you close the shutters you shut out the sun's rays, so if you close your mind and refuse to receive the truth brought you by your spirit-friends, you will be in spiritual darkness. The spirit does reveal the truth to some of you. The spirit will come to you and will enlighten the world through you. The hand of the Lord shall be clearly discerned. To have the Spirit for your guide you must live according to his teachings. Then your spirit-guide will become your close companion, living with you and leading you into all truth. He cannot lead you into error. Then you shall have a spirit home resplendent in beauty and grandeur. The most beautiful and delightful spots on earth bear only a faint resemblance to the place that shall be prepared for you there. You may learn much here to fit you for that home, but, you will have to do work in deep waters, to be separated from all that is evil. Then when your spirit is freed from the trammels of the body it shall—

"Clap its glad wings and soar, away and mingle with the blaze of day."

THE GOSPEL OF "ETERNAL DAMNATION" TO OTHERS, AND "FREE SALVATION" FOR SELF.—The fruits of this hideous shrub on the "blasted heath" of Theology, is beautifully exemplified in a report in the *Cornubian*:—The other day a farm labourer, called George Kennedy, stole a faggot of wood valued at threepence, the property of the Rev. John Buller Kitson, rector of Lanreath. The Master, whose example Mr. Kitson is well paid for imitating, would have forgiven a much greater offender seventy-times seven; but Mr. Kitson caused the faggot-stealer to be brought before the Liskeard Bench, who cruelly sentenced him to twenty-one days' imprisonment, with hard labour, without the option of a fine. However before the Court rose, Kennedy's wife appealed to the Magistrates for mercy, stating that the imprisonment of her husband would be the ruin of herself and family; and the newspaper report says that the Bench so far relented as to mulct the offender in £2, including costs. Of course it is very wrong to steal even a threepenny faggot of wood; and therefore, although let off with a fine, Kennedy's character cannot but be tarnished. But had he been sent to prison the ignominy would have been vastly greater, while his family would have been ruined. Who will dare to deny that such punishment would not have been ten thousand times greater than the offence? I am glad for the sake of the poor man and those dependent upon him, that the trumpety charge terminated so favourably. I am glad also for the sake of the prosecutor himself. Here is a man living—whether rightly or wrongly is not now the question—on parish property. An uncultured and perhaps a poverty-stricken parishioner does him a trivial wrong. But instead of seeking, as he ought, to turn the wrong-doer to righteousness, thus saving a soul alive, and hiding a multitude of sins, the injured one (?) brings the strong arm of the law to bear upon him. Mr. Kitson himself, on his own oft-repeated admission, at church, is a miserable offender, and some day he will need the merciful consideration of his Judge. Supposing the prosecution had resulted in Kennedy's imprisonment and ruin, how would the prosecutor have fared at the day of reckoning? Why the Judge would have said, "With what measure ye have meted, it shall be measured to you again." Then, depend upon it, the ruined ones would have been amply avenged.—I mentioned, by the way, that the aforesaid clergyman lives upon parish property. Strictly speaking, he lives upon land belonging to the parish church, and upon tithes. The other day the rector of Blayden-on-Tyne denied that his income was thus derived, and he had the effrontery to offer £100 to any one who could substantiate such an assertion. But a London contemporary has shown that the rev. gentleman is merely using an old-standing quibble, for although the tithe rent charge is not paid by the State, the State empowers the clergy to collect that emolument, and has sometimes lent dragons to assist them in doing so. Not only so, but there is ample evidence to prove that from time to time large amounts of State money have been devoted to Church building, as well as to the keeping of the existing Church edifices in repair. In 1834 no less a sum than £250,000 was set aside by the Government for the latter purpose alone. Of course such facts as these cause the conduct of the Lanreath rector towards the defendant Kennedy to appear all the more severe. It certainly is low ground to take, but those who fatten on gibles can well afford to deal generously even towards those who fitch from them.

OBITUARY.

JANE BOOTH, BRADFORD.

Passed on to Higher Life, on January 21st, one of the oldest Spiritualists in Bradford: Jane Booth, of Bradford Moor, in the 67th year of her probation here. The remains were interred at Undercliffe Cemetery on January 24th. She was an ardent worker in the Cause for over 20 years.

She made Bowling her principal meeting place, uniting with J. Wade and others that have already passed on before. Her first introduction to the subject was at Keighley, and in the following manner: The first time that she attended a Spiritualist meeting, her mother controlled the medium and spoke to her, and she needed no other proof of the communion of those whom the world calls dead. She has toiled both in public and private, as an advocate of that truth which she held dear to the last. She was a kind and affectionate mother and a sympathetic neighbour, ever ready to give a helping hand to those who stood in need. She had no ambition, but was plain in her manner, being simplicity itself: her pleasure was to make others happy even if it was at a sacrifice to herself. Her memory will long be cherished by those who have attended at the Bowling Meeting Room.

She has fought and won the Battle,
And her struggles here are o'er;
She will now have met the loved ones,
On that high and better Shore.
Pain and sickness cannot enter,
Weary limbs no more can feel;
And we each and all must follow,—
Only wait Time's rolling Wheel.

J. ARMITAGE.

JEDEDIAH HITCHCOCK, BELPER.

The Founder of Children's Lyceums in this country (at Nottingham) passed away on Feb. 10, aged 58. We had hoped to see him take a tour of the Lyceums. He was a true spiritual worker. But he had his experiences; having been one of the apostles of the Great Organization, the first spiritual movement in this country, and which was a prophecy of the great speed the Cause is making. A memoir of Mr. Hitchcock's work would be a most valuable chapter of spiritual enterprise. He was fertile in schemes, original in his methods, always at work, and true to the spiritual core. May his mantle fall on many! Mrs. Hitchcock survives: a pioneer medium on the platform for speaking and clairvoyance. We hope the Lyceums will remember him in their Sessions on Sunday. He gave his experience of Lyceum work, in the *MEDIUM* August 1, 1884. Look it up and read it on Sunday. The verses on his Memorial Card are to the point:—

A better husband never liv'd, a kinder father never died.
His honest heart no man deceiv'd, His manly spirit knew no pride.
His memory fondly in our hearts shall rest,
Loved while on earth, in heaven for ever blest.

MRS. PANTER, DERBY.

On Friday, the 13th, there passed away a true believer in spiritual truth, who bore her great sufferings with much fortitude. Mrs. Panter was sister of Miss Young, whose attendance at the sick-bed prevented her from taking part in the work at Cavendish Rooms. Her other sister, Mrs. Parker, in communicating the facts adds some verses, one of which we quote:—

Her spirit now is bright and fair, and she has passed from pain;
She breathes the balmy spirit-air: Our loss is her rich gain!

Mr. J. S. SCHUTT ON "THE ANTIQUITY OF MAN."—Last week we alluded to a correspondent who had suggested in the *Accrington Times* that there was collusion between the Medium and Phrenologist. This is rebutted in the subsequent issue of that paper by a correspondent who says:—"Now in answer to that, I have to say that an honourable man would presume honesty till he had evidence of the reverse, and that I myself (not a Spiritualist) know Mr. Schutt, and know him to be incapable of delivering such a discourse in his ordinary state of mind, even if he had done a great deal of reading on the subject." Reading does not enable men to put their ideas into fluent phraseology on the spur of the moment, and in such a style with such an oratorical force of expression as to carry an audience, and a critical audience, with him entirely." In Dr. Eadon's tract on the subject there appears to be two misprints: The Nile deposit is given as 72 feet not yards; and the result in years is 134,000. The *Spiritual Offering* quotes "72 feet" in a recent article.

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In the Press, and will shortly be Published.

My Own Philology.

By A. TUDER.

BEING a Continuation of the Parts already published. The Work will appear in Numbers, each Chapter being devoted to a Proper Name, or Noun; and will demonstrate the ORIGIN of LANGUAGE, by the explanation of the Ideals, which gave birth to the Names. This Work will be of surpassing interest to all Students of Esoteric Truth, and the name of the Author, who was the Editor of Melville's "VERITAS," is sufficient to explain the lines on which the Work is written.

THE SPIRITUALISTS' DIRECTORY.

MEETINGS, SUNDAY, FEBRUARY 22nd, 1885.

LONDON.

CAVENDISH ROOMS, 61, Mortimer Street, W., at 7: J. Burns, O.S.T., and various Mediums and Speakers.
 KILBURN.—Creswick House, Percy Road, Carlton Road, at 7, Mrs. C. Spring, next week. Tuesday, at 8, Seance. The Room to be let on other Evenings.
 HACKNEY ROAD, E.—Perseverance Coffee House, 155, Great Cambridge Street, at 7.30. Messrs. Savage and Crletus.
 HOXTON.—Perseverance Coffee House, 69, Hoxton Street. Seance at 8, Mr. Webster, Medium.
 MARYLEBONE ROAD.—167, Seymour Place, Sunday, at 11 a.m., Mr. Hopcroft; at 7 p.m., A Seance; Wednesday, Physical Seance (previous application indispensable); Thursday, Mr. J. M. Dale; Friday, Mr. Towns; Saturday, Mrs. Walker; all at 7.45 p.m.—J. M. Dale, Hon. Sec., 50, Crawford Street, W.
 UPPER HOLLOWAY, 3, Alfred Terrace, at 7, Mr. Walker, "Practical Spiritualism."
 WALWORTH.—Lamb's School Room, 42, Manor Place, at 7. Various Speakers.

WEEK NIGHTS.

SPIRITUAL INSTITUTION.—Monday, at 8, School of Spiritual Teachers. Tuesday, Seance at 8 o'clock. Mr. Towns, Medium.
 UPPER HOLLOWAY.—3, Alfred Terrace, Saturday at 8: Seance, Mr. Walker.
 KENSINGTON.—51, Netherwood Road, near Uxbridge Road Station, Wednesday at 8.

PROVINCES.

ASHINGTON COLLIERY.—At 2 and 5 p.m.: Mr. W. H. Robinson.
 BACUP.—Band Room, at 2.30 and 6: No Information.
 BARROW-IN-FURNESS.—80, Cavendish Street, at 6.30: Mr. Proctor, Mr. Condon.
 BATLEY CARR.—Town Street, 6.30 p.m.: Mr. Armitage. Thursday, 26th, Mr. Wallis.
 BEDFORD.—King Street, at 6 p.m. Wednesday, at 7 p.m.
 BELPER.—Lecture Room, Brookside, at 10.30 and 6.30.
 BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Mrs. Butler. Monday, 23rd, Mr. Wallis.
 BIRMINGHAM.—Oozells Street Board School, at 11 & 6.30: No Information.
 BISHOP AUCKLAND.—Temperance Hall, Gurney Villa, at 6 p.m.: Mr. Lupton.
 BLACKBURN.—Academy of Arts and Sciences, Paradise Lane: at 2.30 and 6.30 p.m.
 BOWLING.—Spiritual Tabernacle, Harker Street, at 2.30 and 6: Mrs. Riley and Miss Harrison. Tuesday, 24th, Mr. Wallis.
 BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, 2.30 and 6 p.m.: Mrs. Hollings.
 Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30 and 6, Local.
 Mr. Hartley's, 448, Horton Lane, at 2.30: No Information.
 CARDIFF.—At Mrs. Cooper's, 80, Crookherbtown, at 6.30.
 CHESTER-LE-STREET.—Mechanic's Hall, at 6 p.m.: No Information.
 DEVONPORT.—Heydon's Hall, 98, Fore Street, at 11, Circle; at 6.30, Miss Bond, "The Coming Race."
 EXETER.—The Mint, at 10.45 at 6.30.
 FELLING.—Park Road: at 6.30: Mr. Joseph Simmons, "Spirit Teachings."
 GLASGOW.—2, Carlton Place, South Side, at 6.30, Mrs. Wallis: No Information.
 HALIFAX.—Spiritual Church, 1, Winding Road, 2.30 and 6 p.m., Mrs. Craven. Lyceum at 10.30. Monday, Service, 7.30.
 HANLEY.—Mrs. Dutton's, 41, Mollart Street, at 6.30; Wednesday, at 7.30 p.m.
 HETTON.—Miners' Old Hall, at 5.30: Mr. F. Walker.
 JERSEY.—Oddfellows' Hall, St. Helier's, at 3 and 6.30: Mr. Ware.
 KIRKLEY.—Lyceum, East Parade, 2.30 and 6.30: Mr. Wallis.
 KILLINGWORTH.—At 6, No Information.
 LEEDS.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2.30 and 6.30: Misses Illingworth and Ratcliffe.
 Edinburgh Hall, Sheepscar Terrace, 2.30 & 6.30: Mr. John C. McDonald. Monday, Mr. John C. McDonald.
 Wednesday, 8 p.m., General Members' and Friends' Seance.
 LEICESTER.—Silver Street Lecture Hall, at 11 and 6.30: Mrs. Burdett & Miss Cottrell.
 LIVERPOOL.—Rodney Hall, Rodney Street, Mount Pleasant, at 11 a.m., and 6.30 p.m., Mr. J. S. Schutt. Sec., Mr. J. A. Smith, 108, Granby Street, Princes Road.
 MACLESDFIELD.—Spiritualists' Free Church, Paradise Street, at 6.30: Rev. A. Rushton.
 62, Fence Street, at 6.30, Mr. Postlethwaite.
 MANCHESTER.—Gospel Temperance Hall, Tipping Street, Ardwick, 10.30, 2.30, and 6.30: Mrs. Butterfield.
 Bridge Street, Pin Mill Brow, Ardwick, Tuesday, at 8.
 MORECAMBE.—Suzio Crescent, at 6.30, Mr. James.
 MORLEY.—Spiritual Mission Room, Church Street, at 2.30 and 6: Mr. Peel.
 MIDDLESBOROUGH.—Granville Lecture Rooms, Newport Road, at 10.30, and 6.30, Mr. Knewshaw.
 NEWCASTLE-ON-TYNE.—Weir's Court at 6.30: Mr. A. Morley.
 NORTHAMPTON.—Cowper Cottage, Cowper Street, 2.30 and 6.30.
 NORTH SHIELDS.—6, Camden Street, at 2 and 6.15 p.m.: Mr. W. Westgarth.
 NOTTINGHAM.—Morley Club, Shakespeare Street, 10.45 and 6.30: Mrs. Barnes.
 Vine Chapel, Beaconsfield Street, Hyson Green, 6.30, Mrs. Attenburrow. Tuesday, 7.30.
 OLDHAM.—178, Union Street, at 2.30 and 6: No Information.
 OSWALDSTWISTLE.—At Mr. Sargent's, 9, Fern Terrace, Stanhill Lane, at 6.30: Development.
 PENDLETON.—Town Hall, at 2.30 and 6.30: Mrs. Groom.
 PLUMSTEAD.—Mrs. Thompson, 146, Maxey Road, at 7.30.
 PLYMOUTH.—Richmond Hall, Richmond Street, 2.30, Public Circle; 6.30: No Information.
 ROCHEDALE.—Regent Hall, Regent Street, at 2.30 and 6 p.m., No Information. Wednesday, Circle at 8.
 Marble Works, 2.30 and 6 p.m., Mrs. Butterfield. Wednesday, Circle at 8.
 SHEFFIELD.—Cocoa House, 175, Pond Street, at 6.30:
 SOWERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at 6.30: Mrs. Bailey.
 STONEHOUSE.—Sailors' Welcome, Union Place, at 11 a.m., Circle; at 7, Inspirational Discourse, "The New Creation." Medium, Mr. W. Burt.
 SUNDERLAND.—323, High Street West, at 6.30: Circle.
 TUNSTALL.—13, Rathbone Place, at 6.30.
 WALSALL.—Exchange Rooms, High Street, at 6.30.
 WEST HARTLEPOOL.—Temperance Hall, Brunswick Street, at 10.30, and 6.30: No Information. Wednesday, Circle at 7.
 WESTHOUGHTON.—Late Infants School, Wingates, at 2 & 6: No Information.
 WEST PELTON.—At Mr. Thomas Weddell's, 31, Edward Street, at 6 p.m.

SPECIAL SERVICES, ANNIVERSARIES, &c.

MANCHESTER.—Temperance Hall, Tipping Street, Ardwick. Saturday, Feb. 21, Miscellaneous Concert, at 7.30. Tickets, 6d. each.
 BLACKBURN.—Inauguration Services of the New Hall:—
 Saturday, February 22, Lecture on "Facts and Phenomena of Spiritualism," by J. Burns, O.S.T., illustrated with Oxy-Hydrogen Lantern pictures of Spiritual Phenomena.
 Sunday, March 1, at 2.30, Inaugural Meeting; at 6.30, J. Burns, "The True Spiritual Platform."
 Sunday, March 15, Mrs. Groom, morning and evening. A Service of Song—"Ere"—in the afternoon.
 March 22: Mr. Armitage, Batley Carr, afternoon and evening.
 March 29: Anniversary Address, by Mrs. Butterfield, afternoon and evening.
 April 5: Miss Musgrave and Mrs. Wade.

MONTHLY LIST.

SAILORS' WELCOME, UNION STREET, STONEHOUSE.

Sunday Evenings at 7: Medium, Mr. W. Burt.

March 1, "Spiritual Gifts: How is Prophecy the best?"—8, "Transition and Evolution"—15, "The Voice of the Dead ringing in the Ears of the Living"—22, "The Man of Sin: the Mystery of Iniquity"—29, "Daybreak glimpses of the Future."

MR. THOMPSON'S REPLY TO THE SERMON BY THE REV. T. CROSS.

ENGAGEMENTS as follow:—Sunday, Feb. 22, Oldham, at 2.30 & 6 p.m.
 Societies desirous of having this Reply during March and April, will oblige by applying to Mrs. I. Thompson, 83, Chapel Street, Salford.

YORKSHIRE DISTRICT SPIRITUALISTS' COMMITTEE.

SPEAKERS FOR THE SUNDAYS IN MARCH, 1885.

Corresponding Secretary, Yorkshire District Committee, Mr. C. POOLE, 28, Park Street, Barkerend Road, Bradford.

BATLEY CARR.—Town Street, 6 p.m.
 1, Mrs. Ingham, Keighley. 22, Mr. Hepworth, Leeds.
 8, Misses Armitage and Tetley. 29, Mr. Armitage, Batley Carr.
 15, Local.

Sec.: Mr. Armitage, Stonefield House, Hangingheaton.

BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.
 1, Mr. Worsman, Bradford. 22, Mrs. Greig, Leeds.
 8, Mrs. Riley & Miss Harrison, Bradf. 27, Mrs. Illingworth, Bradford.
 15, Mrs. Craven, Leeds.

Sec.: Mr. Fred Wood, 11, Alma Terrace, Morton, near Bingley.

BOWLING.—Spiritual Tabernacle, Harker Street, 2.30 and 6 p.m.
 1, Mr. Hopwood, Drighlington. 22, Mr. T. Holdsworth, Keighley.
 8, Mr. Collins Briggs, Halifax. 29, Mrs. Butler, Cononley.
 15, Mrs. and Miss Gott, Keighley.

Sec.: Mr. Ludlam Waddington, 38, Leicester Street, Bowling.

BRADFORD.—Spiritualist's Church, Walton St., Hall Lane, Wakefield Rd., 2.30 and 6
 1, Mrs. Greig, Leeds. 22, Mr. Morrell & Miss Sumner, Bradford.
 8, Mr. Peel, Armley. 29, Mr. Hopwood, Drighlington.
 15, Mr. Collins Briggs, Halifax.

Sec.: Mr. Heap, 23, Sheridan Street.

OTLEY ROAD.—Spiritual Lyceum, Oddfellows' Rooms, Otley Rd., Bradford, 2.30 & 6,
 1, Miss Beetham and Local. 22, Mr. Peel, Armley.
 8, Mrs. Butler, Cononley. 29, Local.
 15, Mr. H. Briggs, Bradford.

Sec.: Mr. Geo. Clegg, 58, Butler Street, Otley Road, Bradford.

HALIFAX.—Spiritualist Institution, 1, Winding Road. 2.30 and 6 p.m., and Monday
 evenings at 7.
 1, Mr. Schutt, Accrington. 22, Mr. Roscoe, Droylsden.
 8, Mrs. Greig, Leeds. 29, Mrs. Riley & Miss Harrison, Bradford.
 15, Mrs. Bailey, Halifax.

Sec.: Mr. C. Appleyard, 28, Concrete Street, Leemount, Halifax.

KEIGHLEY.—Spiritualist Lyceum, East Parade, 2.30 and 6.30.

1, Messrs. Hepworth and Taylor, and Mrs. Storer.
 8, Messrs. Hopwood, H. Briggs, and Miss Cowling.
 15, Misses Wilson, Place, Sumner, and Mrs. Grimshaw.
 22, Mr. Collins Briggs, Halifax, and Mrs. Butler, Cononley.
 29, Local.

Sec.: Mr. S. Cowling, 23, Oak Street, Highfield Lane, Keighley.

LEEDS.—Psychological Hall, Grove House Lane, Brunswick Terrace, 2.30 & 6.30.

1, Mrs. Riley & Miss Harrison, Bradf. 22, Miss Beetham, Bradford.
 8, Mr. Armitage, Batley Carr. 29, Mr. H. Briggs, Bradford.
 15, Mr. Morrell, Bradford.

Sec.: Messrs. Dyson and Liversedge. (No address given.)

LEEDS.—Edinburgh Hall, Sheepscar, 2.30 and 6.30 p.m., Wednesday evenings at 8.
 1, Mrs. Bailey, Halifax. 22, Mrs. Riley & Miss Harrison, Bradford.
 8, Mr. J. B. Tetlow, Rochdale. 29, Mr. Johnson, Hyde.
 15, Mr. Armitage, Batley Carr.

Sec.: Mr. J. Flowers, 3, Elmwood Row, Crimble Street, Leeds.

MORLEY.—Spiritual Mission Room, Church Street, 6 p.m.

1, Mr. Armitage, Batley Carr. 22, Mr. Geo. Shore, Batley.
 8, Miss Beetham, Bradford. 29, Mr. Schutt, Accrington.
 15, Mrs. Greig, Leeds.

Sec.: Mr. John Robinson, Crosshill, Beeston, Leeds.

SOWERBY BRIDGE.—Spiritualist Progressive Lyceum, Hollins Lane, 6.30 p.m.

1, Mr. John C. McDonald, Kirkcaldy. 22, Mrs. Craven, Leeds.
 8, Mrs. Green, Heywood. 29, Mr. Collins Briggs, Halifax.
 15, Mrs. Butterfield, Blackpool.

Sec.: Mr. Arthur Sutcliffe, Sowerby Street, Sowerby Bridge.

MR. E. W. WALLIS'S APPOINTMENTS.—Feb. 20, Edinburgh Hall, Leeds
 22, Keighley, at 2.30 & 6.30; 23, Bingley; 24, Bowling, Bradford; 25, Rycroft
 near Rawmarsh; 26, Batley Carr.
 Mr. and Mrs. Wallis will be able to receive occasional calls from English Societies.
 For dates and terms apply, 3, Dixon Avenue, Crosshill, Glasgow.

Mr. and Mrs. W. are "at home" for private consultation on Wednesdays, by
 appointment. Public Reception Seance for members and friends, on Fridays, from
 7.30 till 10 p.m., at 3, Dixon Avenue, Crosshill.

MR. J. B. TETLOW, 7, Barclay Street, Rochdale, accepts invitations to speak
 on Sundays, within a reasonable distance from home.
 Sundays: Feb. 22, Stacksteads; March 1, Rochdale, Marble Works; 8, Edinburgh
 Hall, Sheepscar, Leeds; 15, Liverpool; 22, Rochdale, Marble Works; 29, Manchester;
 April 5, Sheffield; 12, Blackburn; 19, Oldham; 21, Rochdale, Marble Works.

JOHN C. McDONALD, Inspirational Orator and Singer, is engaged as follows
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MR. T. S. SWATRIDGE'S APPOINTMENTS.—Feb. 8, at 7 p.m., 3, Alfred
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 Mr. Swatridge is open to give Trance Addresses on Sundays or weekdays in
 London or Country. Address him; 3, Alfred Terrace, Upper Holloway, London, N.

MR. J. J. MORSE'S APPOINTMENTS.—WALSALL, Feb. 18; BELPER,
 Feb. 22 & 23; LIVERPOOL, March 1 & 8; NEWCASTLE, March 15 & 16;
 NORTH SHIELDS, March 17 & 18; GLASGOW, March 22 & 23; BLACKBURN, April 19;
 KIRKLEY, April 26; BRADFORD (probably), May 24; CARDIFF, May 31.

NOTE.—In response to numerous inquiries, Mr. Morse desires to state that he will
 leave Rawmarsh in July next, and as most of his Sundays are now engaged, early
 application for the remaining ones is requested.

For terms and dates, for Sunday or week-night meetings, address all communica-
 tions to Mr. Morse, at 16, Dunkeld Street, West Derby Road, Liverpool.

T. ROSCOE, Inspirational Speaker.
 For dates and terms address, 58, Toxteth Street, Droylsden, Manchester.

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 George Leigh Street, Ancoats, Manchester.

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Mr. William Oxley, of Manchester, has just published through Trubner & Co., London, at the moderate price of 7s. 6d., an excellently printed work with numerous plates, entitled *Egypt, and the Wonders of the Land of the Pharaohs*. Its perusal has given us unlimited pleasure, and we feel grateful to Mr. Oxley for giving us the result of his studies. From beginning to end the work is a beautiful and well-written commentary upon our Rite, and none of our members (A. and P. Rite of Masonry) ought to be without it.—*Kaeph*. (a Masonic Quarterly.)

The whole point of Mr. Oxley's work is the statement that "The parentage of Christianity is in Egyptian Osirianism; while that of what we understand as Judaism is attributable to Chaldean sources, both converging to a common centre, and finding a new expression through two diverse orders, yet both equally versed in Cabalistic science, modified by the eclectic influences which were active at the period of their production. Accepting the perfect *bona fides* with which these extraordinary propositions are set out, the work is not unworthy of a place among other curiosities on the library shelf.—*The Morning Post*. (London.)

Mr. Oxley's book must be regarded in two wholly distinct aspects. As a description of the Nile Valley, and more especially of its tombs, temples, and other antiquities, it possesses very considerable value. It does not, indeed, embody any new facts, but it presents details familiar to Egyptologists in a clear and popular way, and will enable the general reader to gather a tolerably correct impression of the history and conditions of the country in the remote past.—*Scotsman*. (Edinburgh.)

"Egypt, the land of wonders" is, as Mr. Oxley confesses, a land on which has already been written, more, indeed, than on any other country, ancient or modern; but the author of this volume thinks he has something to say concerning it which has never been said before. This may be fairly conceded him. Mr. Oxley's way of regarding Egypt is original, and his standpoint unique. He looks at it from a purely and almost exclusively psychological point of view. The object he aims at in his study of its social, political, and especially religious economy, is to establish the identity of the British Nation with the ancient Egyptian people.—*Glasgow Herald*.

A curious book, entitled *Egypt, and the Wonders of the Land of the Pharaohs*, has just been published by Messrs. Trubner & Co. The author is Mr. William Oxley, who is possessed with the notion that our customs—that is, folk-lore and usages connected therewith, and last of all our religion—were brought by wanderers from the banks of the Nile, who eventually settled in the British Isles. It is crammed with facts, set forth in good order, and gives evidence of much intellectual research. There are many who will recognise the historic value of the book as a contribution to Egyptology.—*North British Daily Mail*. (Glasgow.)

Mr. William Oxley has written an extraordinary book on the ancient monuments of Egypt and their meaning. He has evidently studied the ruins of Ancient Egypt with great care, and his description of the Great Pyramid is certainly the best we have seen within so small a compass. The book is exceedingly well got up.—*The Newcastle Examiner*.

The author of *Egypt, and the Wonders of the Land of the Pharaohs*, has brought together a large amount of information regarding that most interesting country. He has verified what others have written, by personal inspection of the principal architectural remains, and has added not a little to previous discoveries. Thus far, his work is both attractive and valuable; but the superstructures of theory which he erects upon the solid basis of facts that he details, will not always bear close examination. There are many startling coincidences brought to light by him; and the initiated will read with astonishment his inquiry into the history and origin of the New Testament, and his explanation of the religious symbolism of the Egyptian sculptures. The book may well act as a stimulus to independent thought, even though the deductions of the author are rejected; and in this light we can recommend the work as worthy of perusal. As a rule, his language is temperate, his diction elegant, and his ideas coherent.—*Dundee Advertiser*.

Mr. Oxley's chief object is to attract attention to the social, political, and especially religious economy of the country on which he writes, the elements of which in past centuries have been so deeply entwined in our own history. This will be seen to run as a silver thread throughout the book, which is well and ornamentally got up, and creditable as well to the publishers as to the author.—*Doncaster Gazette*.

A most interesting volume by William Oxley, of Manchester. It can be read with pleasure at any time, but at present it possesses particular value.—*Salford Weekly News*.

EXTRACTS FROM REVIEWS—Continued.

Egypt, and the Wonders of the Land of the Pharaohs. By William Oxley. London: Trubner & Co. This is another clever and handsome book. What is more, the author has a strong local association with Doncaster, if, indeed, he is not a native of the good old town: his father, the late Mr. Oxley, is well remembered by many of us as one of the gentlest and most courteous and efficient of all our public servants, and as such for a great number of years and to a ripe old age—closed in honour and respect, and with none but fragrant memories. The book itself is a remarkable one, and we are not surprised to learn that it has already obtained for its able and industrious author the spontaneous honour of a Fellowship in the Society of Letters and Arts of London. It essentially demands a treatment at the hands of the reviewer which we must candidly confess we are incapable of giving it; there is manifestly a mine of wealth which only the trained and practical explorer can adequately gauge and value, and which contains gems innumerable, which to the uneducated mind and inexperienced eye must appear little better than dross, like the diamond in its coat of adamant or the nugget in its covering of quartz. But there is also a great deal which will deeply interest the general reader, if he is a fairly thoughtful and intelligent individual. Egyptology has furnished the subject of many a volume in recent years, but probably not a title has yet been written of what must come, in relation to that classic land which to-day is so pre-eminently in all our thoughts, and which possibly contains still locked up within itself the most momentous issues in relation to the future history of this country, nationally and politically, to say nothing of undreamed stores of knowledge for the social, religious, and scientific instruction of civilised mankind in every quarter of the globe. We may also state that there is an Addendum, by Mr. James Menzies, on Egyptian architecture, which is full of merit. The volume has a good index and is beautifully got up: it is, in short, one of the books of the season.—*Doncaster Chronicle*.

A curious book, entitled *Egypt, and the Wonders of the Land of the Pharaohs*, has just been published by Mr. William Oxley, who is possessed with the notion that our customs—that is, folk-lore and usages connected therewith, and last of all our religion—were brought by wanderers from the banks of the Nile, who eventually settled in the British Isles. It is crammed with facts, set forth in good order, and gives evidence of much intellectual research. There are many who will recognise the historic value of the book as a contribution to Egyptology.—*Journal of Society of Science, Letters, and Art, of London*.

If (the Work) is an attempt to popularize a rather abstruse subject, and in this the Author has been particularly successful. There are two lengthy chapters on "Egyptian Magic and Spiritism," which are particularly interesting, giving accounts of spiritual appearances as recorded in ancient papyrus. He also gives evidence of their knowledge of Animal Magnetism and Psychology, which brought the ancient Egyptians into close rapport with the spiritual side of things. Many remarkable points of identity between the religion of Egypt and Christianity are given, which tend to cast very grave doubts upon the authenticity of the latter as an original system.—*The Harbinger of Light*. (Melbourne, Australia.)

From serious criticism of Mr. William Oxley we hold ourselves, as we need hardly remark, dispensed; and if we notice his Book at all, it is only to point out what sort of teachers the multitude of School Board children are likely to fall under, when they have learnt to read fluently.—*The Tablet* (Roman Catholic Organ).

Over 320 pages of scraps of the history and religion of ancient Egypt, are served to us in such a masterly dish that, if not for anything else, for the sake of its style, we must read the Book. In his investigation for truth, the Author meets the important question: "Did the Egyptians borrow from the Christians, or did the latter take from the former?" We welcome this very interesting work on a land about which little has yet been known, in proportion to what has been seen and written. Theosophists are expected to pay attention to this Work, as it will help them in comparing various religions. Hindus will see, in it, a branch of their own Vedic tree in Egypt.—*The Philosophic Inquirer*. (India.)

Mr. Oxley's readers will certainly not refuse to credit him with extraordinary courage. At a time when the name of Egypt suggests political, financial, and military questions of immediate and pressing importance, he ventures to suggest a solution of its ancient mysteries, and to show their application to the religious problems of our time.—*Manchester Examiner*.

Mr. Oxley makes a number of statements, with regard to ancient history and other matters, which will startle the more thoughtful of his readers, based, we think, on error.—*The Freemason*.

LONDON: Printed and Published by JAMES BURNS, 15, Southampton Row, High Holborn, W.C.