



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

SPIRITUALISM.

[REGISTERED AS A NEWSPAPER FOR TRANSMISSION IN THE UNITED KINGDOM AND ABROAD.]

No. 675.—VOL. XIV.]

LONDON, MARCH 9, 1883.

[PRICE 1½]

THEOSOPHY.

“ZOLLNER” ON SPIRIT, MATTER, TIME,
SPACE, THE FOURTH DIMENSION.

A DISCOURSE BY MRS. CORA L. V. RICHMOND.

“Miller’s Psychometrical Circular,” from which we quote, says that the reporter omitted certain sentences of an “exceedingly metaphysical character” which he failed in transcribing accurately. We have made a few more abbreviations.

It is not claimed that the address this evening is delivered by the spirit of Prof. Zollner, but the thought is his, and as near as possible it will be translated to your minds through an interpreter belonging to the usual band of controls of this medium.

Substance is only the relative expression of what is termed life: it is that which is beneath life itself, and therefore can form no part of the real life. Within the human form, surrounded by matter, judging of the relation of the individual to form, through the material senses, we are liable to suppose that the standards of material life are the standards of life in the universe. This must be a mistake, since the Infinite cannot be limited by the finite. The universe cannot be limited by the atom. The most that the atom can express is a relative proposition, and all propositions in material science must therefore be relative, as atoms related to atoms, but not as atoms related to life. Life is the infusing principle—it is absolute. Nothing that you can see, nothing that you can perceive with the senses, can by any possibility be named life. Extend the sensations of the outstretched arm materially, as the sense of touch; extend the sense of sight, as of vibrations of light upon the visual organ; extend the sense of hearing, as of whatever can be vibrated upon the organ of hearing; but neither light nor sound nor touch can express life: these, as stated, are but relative propositions. Time and space,—these also express relative not positive propositions. In the universe, which is absolute, time and space, are not relevant; they are only relevant to that which is not absolute, real. Therefore, when we speak of space as defining material existence, we only mean that it defines approximately the relations of atoms to atoms, of organic bodies to organic bodies, of things that exist in time and space to other things that exist in time and space. Whatever there is

belonging to man, that exists in time and space,—that is affected by the relations of atoms. Organic bodies affect one another, they cannot pass each other, they cannot intercept one another without there being concussion. Friction, as the result of organized bodies in motion, must always produce friction. Thus science, as I have stated before, is only the relation of organized bodies to organized bodies, only the relation of substance to substance, only the relation of that which is beneath to that which is beneath: only the relation of atoms to atoms. But the life of the universe is not atomic, is not organic: it is positive.

Whatever class or order of beings there may be in the universe higher than man—perhaps man on other planets—have existed in atomic relations with you and your planet, and make a suggestion of the higher relations atomically between you and the orders of generic life beneath you.

These higher gradations of created or material existence are higher expressions (and reveal more qualities) through matter, and through more refined sensations, more attributes of the Infinite are expressed.

The lower orders of life express limitation, attributes lower than those of man, one kind of attribute to each order of being; perhaps instincts that are not in themselves capable of introverting in the form of reason. All this, as stated before, is but relative. Therefore, the student of science who studies organic life must study it relatively, from the standpoint of the senses, not the mind or spirit: must study it with reference to its relation to itself;—by no means must he mistake this for the absolute. No man studies the absolute; no man measures it. It is not in space, it is not organism. It has, therefore, no relation to matter excepting to control it. Therefore, to-night, I call your attention, not to physical facts, not to material science, which is relative, not to the relations of organized bodies to time and space, not to the limitations of the atom to the organized body, but to the realm of the absolute, which is the realm of spirit (i. e., soul).

I do not think in time and space, I think in infinity. What I do with my thought is in time and space. If I carry it into effect, that takes time; if I influence objects with my thought it affects matter; those propositions you can understand. But if I do nothing with my thought—if I keep it, the thought is my thought just the same; then it lives in the absolute; it does

not live in time and space, it does not affect matter, it does not move organic bodies, excepting as I choose it shall act on them. You have love you may not express, you have thought and prayer you may not give forth; they are therefore in the absolute still. You express the prayer—it begins then to affect time and space and matter, it begins then to be relative; it has gone from you, lost (within yourself it is part of you); expressed it is not you, it has ceased to be you; going out from you it begins to affect substance. It more or less perfectly expresses itself through the substance capable of expressing it, yet no man sees his thought return to him which he has sent forth in matter: it does not come back in the form that he would have it. What I mean to say is, a statue is carved in time of it, a building is fashioned in time of it. In the ideal it is perfect, in material life it is imperfect: in the absolute it has no blemish, in the relative it cannot be without blemish; because matter, of which the form of it is constructed, is less than the thought that made it; because substances cannot respond to the absolute, because substance is nothing to the absolute. That which is beneath cannot positively equal that which is beyond, above, within, with reference to the absolute, the ideals. We cannot express the absolute in space, for space is without and within: without describing the circumference, and within the centre: without describing above, beyond, below, without defining space. We cannot express in hours, days, months, years, without defining time. All genius exists in thought. I do not make a study of beauty by time and space: I only make it relatively through time and space. I do not make a law that shall be final for the welfare of man in time and space. I perceive principles, and principles are to govern the thoughts of man. But when they apply these principles relatively they fail, because that which they apply them to is less than the thought itself. Human passion is the result of organism, but human thought is the result of spirit. Human passion consumes the body, destroys the vital forces, destroys life; hence there is physical death. Spirit is not passionate; it is full of life, fire, fervour; but it has no material decay;—it consumes not, but it builds up; it destroys not, but it creates. It draws from the substances in the universe that which shall sustain, that through which it expresses itself. It is the spirit, therefore, that must vivify matter; it is the spirit, therefore, that must recreate, reproduce and perpetuate generic expression of life and matter. Left to itself matter is not generic, left to itself the atom has no consciousness; left to itself matter will not reproduce itself; left to itself there is nothing, therefore, of it. Nothing cannot be better defined than—the world without the spirit. I am telling you this, not perhaps because you will understand it, but because it is true.

In time, the world grows to know the truth that once it has not understood. I am telling you this, because I know it; not, perhaps, because I can demonstrate it to you, for that can not be demonstrated which you are not prepared for; you are prepared for it only if you are prepared to measure spirit by spirit. We get to measuring things by matter too closely in time and sense, in the material form; limited by the limitations of the body, we forget the absolute from whence we came; we forget to measure the Universe by the absolute; it is only when by inspiration, something shocks the memory, that we recollect ourselves and remember that we are part of the absolute, the Infinite. It is this which kindles in man the longing to be immortal; it is this which demonstrates man to be immortal: it is this which through matter expresses somewhat by which man shall judge of that immortal state that lies beyond the expression of matter: and that matter by sudden transmutation must express life or death, mortality or immortality according as it is acted upon by some infinite power. I mean by this that birth is not different from death; I mean by this that life, as you term it, is not different from that which you do not

call life, because each are but relative changes of matter, an inverse and reverse action of spirit.

The immortal soul is always the same; the spirit is always absolute, and what expresses life or death, materially, expresses but one thing materially, and that is only relatively. Placing yourself upon the sun, all laws relative to the planets around the sun cease to affect you. There is no active force that holds the planets in their orbits; there is annihilation of all that relates to the earth or Venus or any of the planets, because you are at the centre of all law with reference to the solar system as created. You are, therefore, in the absolute, in the absence of law as law affects this relative creation: so placing yourself in the absolute, in spirit, everything that relates to material life ceases to affect you, for the simple reason, you are in the centre of that which produces effects, just as the centre of a wheel is not affected by the motion that is all the time agitating the circumference. There is a point in the wheel that is absolutely at rest, where there is no motion, so in spirit you are in the centre of the wheel that expresses material life, and there is, therefore, no change; there cannot be change in time and space, since you are with that which actually is the source of all time, sense and expression. This being conceded, either as a matter of logic, reason, argument, or because it is true, must place the human spirit (really) in a different position from that assigned to it on earth. You talk of progress, you speak of spirit attaining things as you would of a tree growing or a child becoming a man; I cannot advance from the absolute to the absolute; I cannot grow from eternity to eternity. I am in eternity all the while; I am eternal or nothing; eternity is not a part of me; I do not become immortal; I do not grow to be spirit; I do not grow to be soul; but I am. That in me which is soul is nothing less, ever; that in me which is spirit cannot be less; that which expresses through matter may do this perpetually, eternally, changeably all the time, so that the centre of the wheel, bearing that symbol in mind, is always at rest; matter is the circumference; matter is the outermost portion; matter is that which does nothing, but is acted upon; there is nothing for it to do, it is incapable of doing. In the finality of spirit matter is naught. I am speaking to that which is; I am talking to your spirits, to your understanding. Tomorrow your bodies will be laid away; they will have no memory of what I have said to-night; the form will hold nothing of the words here expressed. The spirit will hold its own remembrance of to-night in its own place, in its own life; the spirit holds it now or it cannot do so then.

I am speaking, therefore, not to your hearing, I am talking not to your eyes; I am not expressing myself to any attribute that matter has expressed, but to that only which understands what I say, which interprets the thought expressed, which perceives and interprets the thought that is behind the speech. Word vibrations may reach you through the senses, intelligence cannot do so, it reaches you by virtue of the intelligence that is beyond the word, beyond the hearing of it. I am not, save as spirit; I do not exist in time and space any longer. I have no physical senses; I have none of the attributes of relative substance; but I exist as an entity, in the absolute; I am; I dwell beyond time and space; I dwell in a realm that does not change, but makes all changes; I am, therefore, superior to everything that matter can possibly detect. I am superior to all laws that govern your planets; I am superior to the sun, moon, and stars, because they cannot sway me. If I can sway an atom on earth I am superior to it, therefore independent of matter, outside of time and space. I sway organisms upon the earth according to my will; I move them to do my bidding. One organism I moved imperfectly when on earth, when occupying sentient clay; I may move many organisms from the spirit, so that my thought possesses them,—these may do my bidding. We sway one another

in the material form by relative things; we sway one another by vibrations upon the senses with material substance. In spirit we sway one another by thought. We are entities; we do not feel time and space, but mind; we do not feel that which is relative but that which is absolute. All thought is absolute, therefore is spirit in its soul an entity.

To-night I speak to you of spirit. The manifestations of the spirit world are real, because they come from an absolute realm; spirits perform what is called miracles, merely because of their relations to matter. If you could glide behind the senses, as they can, then you could overcome, as they must, from the nature of their existence, the relationship between substance and substance. There would be no difficulty in performing things that spirits perform. In spirit we have no congeniality with the body; we have nothing to bind us to it. We are not organized, but we live: ours is life, yours organism; ours is existence, yours but expression. Ours is the life of life, yours but the form of it; ours the spirit, yours the body. I am talking to that which is invisible; separate you from your bodies, and you know what I mean. You do not know it by speech, you do not know it by hearing, you do not know it by vision, you are no longer in time and space, limited by sensation, you are in spirit then as I am; you do not speak, because it is not necessary; in spirit there is no need to hear, as the spirit itself perceives spirit. It is not relative any more, it is absolute. We know, we do not need to comprehend. This awakens consciousness, thought perception, as it is termed for want of a better is an absolute quality, and that sensation or expression is a relative quality.

In the producing of material manifestation by spirit power, therefore, while not at all understanding in the material and relative form, that which I am telling you this night, I perceive that there is another relation of matter which science has not declared; there must be a relation of matter to the absolute which is not yet known to science. This, for convenience of expression, I denominate another dimension in space; and since it is very evident that if the human perceptions were awakened sufficiently to discover the relative relationship of substance to substance, organic bodies to organic bodies, that if two organic bodies coming in contact one with the other, and not being able to pass, is but a relative statement, while another fact is that neither of the organisms are absolute, and that in an absolute sense they not only can pass and repass, but cannot be at all. When things, therefore, become invisible, as they sometimes do in the presence of the "sensitive" or "psychic" at spiritual seances, it is no longer marvellous, in view of the absolute that I have pictured to you.

It is true they cease to be visible to the eye, but the vibrations of light visible to the eye have only a very limited range, while there are trillions of vibrations in existence that the eye is incapable of perceiving. Now these vibrations can be applied to an object of any kind, and so far as the human eye is concerned, then the object becomes invisible. Or still another illustration: that which relatively is organic must cease to be organic, because there is no absolute organism; and since if mutability and change and time can destroy organism, since if a tree can be burnt and cease to be an organism of that kind, since if water can be changed into vapour and cease to be fluidic, becoming gaseous, so any organized form can become substance in unorganized form. With sufficient application of power it can be burnt, it can be consumed by fire or water; but there are other solvents than fire and water here; other disintegrative elements than time, decomposition, transmutation and action by material elements. That destruction, that transmutation, that which can place substances beyond the reach of the human senses, without either destroying their organism or changing their form of relationship one to the other, merely by exercising upon them an attribute of spirit or the expression

of it, that is not known to spirits limited by material bodies. There are beings or existences who live in an absolute realm, independent of time, space, and sensation; independent of the laws that affect length, breath, and thickness; can render length, breadth and thickness entirely non-existent, placing them by the existence of this other force, as though they were not, adding to the superstructure of the universe by a force that you do not know as yet, nor can you yet know how to reach.

Another proposition: it is said that objects are dematerialized and that they are materialized. You mean by this that they are rendered visible and invisible, palpable and impalpable to the senses; because if materiality is only that which is palpable, then all atomic existence is not material. But if you mean they are rendered palpable, then the objects in this room, not at the present time visible to your senses or palpable to your senses, still are material; that out of the substances which this room contains, not sufficiently palpable to your senses, there might be fashioned not only one organism, but perhaps a thousand organisms palpable to your senses. For this purpose it is only necessary that some one independent of organism shall act upon it; because you, who are governed by that which regulates your organisms, cannot act through your organisms upon substances less palpable than that which the body contains. But certainly those, who are not subject in their conditions to the laws governing this substance that is in solution all around you, can act upon it just as really as a man can act upon the potter's clay, although if he were immured in the potter's clay he could not act upon it. A man lifting himself in his own chair is a symbol of that which you are limited to in the physical organism; but one less hampered than you, outside of yourself, can lift you, because he is independent of the peculiar limitations of your position. So if you make yourself in the human body like the man sitting in the chair, and the disembodied spirit like him who is not sitting in the chair, then you will perceive that the disembodied spirit can do that which it is impossible for you to do, from the very position that he occupies with reference to the substance acted upon.

Therefore, objects can be made visible or invisible, substances can be made into form, forms dematerialized or rendered invisible, by transmutation and change; all substance, remember, where it is expressing the relations of spirit to matter, all that is beneath spirit, being every way amenable to the spirit, when the spirit is not incorporated in and surrounded by it. I mean, whenever doing and being, its expression is not limited to that particular form. Then if you had no method of communicating with a friend excepting through a crevice in a prison wall, you measure the size of the paper on which you wish to write the note that you wish to give him: but if you have an open way of communication and free use of utensils you do not limit your expressions, excepting by your desire. The same is true of spirits, embodied or disembodied. The limitation of the body is the prison house; that which you give forth must be weighed and be measured by the mechanical construction of what you are using; but in spirit you have all substance through which to express yourself. There is no limitation to your desire, your will, your aspiration, your intelligence. Therefore, all organisms become subject to your sway, governed by the law of adaptation; all substances become subject to your sway, governed by the law of intelligence.

Every miracle is explained in this way. Everything that partakes of the nature of the supernatural is therefore explained; it must be supernatural, since that which is above the material universe and its organic processes is the supermundane law of the universe. Speaking to you, therefore from this absolute standpoint, I wish you to understand that he who declares anything in the universe to be impossible makes him-

self greater than the universe, since he must know everything. He who declares that the limitation of his perception in time and sense must govern beings who do not occupy time, space, sensation, declares himself to be an idiot. How can he know what is possible in a realm that he has not inhabited, in a realm in which he does not exist, and with beings whom he cannot in outward expression resemble in his present state of being, excepting in spirit? You might as well say that he who walks on perpetual snow shall declare that the perpetually-flowing tropic sea is impossible. He may also declare in the tropics, who has never seen ice or snow, that congealed water—or ice even floating on the surface of the water—is impossible. Nearly everything is impossible measured by one man's experience; most things are impossible measured by the experience of the wisest man; measured by the experience of the whole world, if experience were all, the universe itself would be impossible. No man has seen the stars made, no man has seen them grow, and yet who would declare them impossible, when they are filling space with their rapturous presence, kindling all their pathways of light with infinitude. And ye, who declare that the life of the spirit, acting upon matter, is limited to this or that or the other law of material substance, can by no possibility know of what you are speaking.

I announce the existence in the world of a new thought that shall take the place of all other scientific thought; a new formula that shall take the place of all other formulæ: That matter possesses a power, or rather capacity and capability, of being acted upon unknown to material science. I mean by this, the annihilation of matter by spirit, and that, if the spirit did not desire expression through matter, the infinite spirit through the universe of matter, and the finite spirit through the physical frame, matter would not exist. Science declares light a vibration, it is not substance. I declare matter the vibration of spirits, and every manifestation of spirit-power in the world proves this, and every manifestation of the spirit of man through his body proves this, and the relations of atoms to atoms, substances to substances, cease such time as the spirit ceases to express itself.

VACCINATION IN SWITZERLAND.

To the Editor.—Sir,—A telegram has come to hand announcing that the Great Council of Berne has decided, by a small majority, to continue the law rendering vaccination compulsory. From this it has been inferred that the agitation against vaccination in Switzerland, indicated by the abrogation of the Vaccination Laws in the Cantons of Appenzell and Glarus, and followed by Basle on December 17th, by the suppression of compulsory vaccination and re-vaccination throughout the Swiss Federal Army, during the same month, had at length received a check. The Regierungsrath decided on the 29th Jan. to forward the Grand Council the following proposals:—1st. "That the Compulsory Vaccination Law of 1849 be not just at present repealed, but that the Regierungsrath be commissioned to make necessary regulations to enable animal lymph to be used." 2nd. "That a revision of the aforesaid law of 1849 be undertaken with as little delay as possible." The vaccinators have therefore postponed another defeat by an adroit compromise, but the success is not of a kind to justify much elation, the votes being 57 for and 56 against the resolution, a majority of one.

It may be remembered that on the occasion of the popular vote on the "Epidemien Gesetz," July 30th, the Federal Compulsory Vaccination Law was rejected by the Bernese with a majority of 36,172, against 6,489. In November last Grand Councillor Müller presented a petition from 8,366 burgesses and eleven common councils, in which the reasons for their objections to the compulsory laws were founded, viz:—"That vaccination does not protect. That during small-pox epidemics the vaccinated and re-vaccinated are the first to be attacked. That the evil consequences which follow and attend upon vaccination are now no longer denied." Each proposition being supported by elaborate statistical and other proofs. The Bernese maintain that the Grand Council has misrepresented the opinions of five-sixths of the citizens, and it is believed that their decision will be shortly reversed. Meanwhile the Direktion des Innern (Home Office) observes that the number of vaccinations in Berne has of late diminished to a remarkable extent.

This irrepressible conflict against compulsory vaccination is not confined to the Swiss Confederation, but is spreading in all directions. A Bill has just been laid before the Massachusetts (U.S.) Legislature for the entire repeal of the Vaccination Laws by Dr. Stowe, on the ground of the evils arising from the use of animal virus; and Rektor P. A. Siljeström, of Stockholm, writes that a Bill for a like object would have been introduced in the Riksdag this Session but for the absorption of the attention of the Legislature to Government measures of extreme importance.—I am, Sir, yours faithfully,

7, Albert Road, Gloucester Gate, WILLIAM TEBB.

OAHSPÉ.

COMMENTS BY PROF. ALEX. WILDER.

I have not been inclined to be partial to professed revelations and the various assumptions of spiritual authority put forth under a pretext of some divine commission. What may be obligatory on the faith or conscience of another is not for that reason binding upon me.

In considering the new book, OAHSPÉ, I am guided by this sentiment. One of the early Christian writers has certified to us that "prophecy came not by the will of man, but that holy men spoke as they were influenced by a holy spirit."

I see no good reason to presume any inferior affluence for OAHSPÉ, unless it is apparent in the doctrine or other aspects which the book may present. Other literary works have been given to the world, equally independent of the volition or purpose of the writers, and have secured a candid reception nevertheless. John Bunyan has given an Apologue to his "Pilgrim's Progress," with a similar explanation.

It is preposterous to charge the non-conformist tinker with plagiarism. Yet the "Romaunt des Trois Pelerinages" had been written three centuries before, and an English translation printed in 1483. The "Pilgrim of Perfection," by William Bond, was also published in 1526; and Bolswaert's "Pilgrim's Progress" in 1627, with engravings and other features resembling Bunyan's work, such as analogues of the "Slough of Despond," "Vanity Fair," and the "Valley of the Shadow of Death." Other treatises also were extant, as the "Parable of the Pilgrim," the "Pilgrimage to Paradise," the "Pilgrim's Journey toward Heaven," the "Pilgrim's Pass to Jerusalem," etc.

The occurring of so many analogous publications without collusion is not hard to explain with perfect candour and justice. The ideas and principal features of the "Pilgrim's Progress" were present in the religious world of that period. Whoever breathed that atmosphere was certain of the inspiration. The air was full of it, and men like Bunyan, Bolswaert and Deouilleville were suitable agents to give it form and voice.

Indeed, what was Dante's "Divine Comedy," Virgil's "Æneis," Homer's "Odyssey," but a "Pilgrim's Progress?" We can afford to be as generous and just to OAHSPÉ in its debut as a new Bible. We acknowledge inspiration to the poet; and never cavil because one chance to occupy a field which had already been set off as the domain of another. The Christian complains of the Jew for not consenting to include Jesus and Paul with Moses and the prophets; and there may be somewhat of like plausibility in making a like claim for this new volume. If Charlotte Brontë has spoken truly it is really so: "Besides this earth, and besides the race of men, there is an invisible world and a kingdom of spirits. That world is around us, for it is everywhere." If there has been a Canon of Prophecy open, then it has never been closed. "The Eternal Spirit," Milton declares, "assists with all utterance and knowledge, and sends out his seraphim with the bellowed fire of his altar to touch and purify the lips of whom he pleases."

Schiller declared that his ideas were not his own; that they flowed in upon him independent of his intellectual faculties, and came so powerfully and rapidly that his only difficulty was to seize them and write them fast enough. Mozart asserts: "Thoughts flow in upon me rapidly; whence they come, and how, I know not, and I have no control over them. . . . All my feelings and compositions go on within me only as a lively and delightful dream."

The story of the receiving and preparation of OAHSPÉ appears to be of the same character.

What, then, of the OAHSPÉ Bible itself? It seems to be of the nature of a compilation; and its style is very similar to what that of our present Old and New Testaments would be, if translated by a classical scholar of our times, without regard to the stereotyped King James's Version, which many apparently regard as even more sacred than the original text. Indeed, it often sounds affected to me, and even to be turgid and constrained. There are many strange words, and likewise familiar ones strangely changed.

This fact is not incompatible with any rational theory of the source of the volume. I also notice the peculiar orthography of Je-hov-ih, suggested by the masoretic punctuation. The volume is too large, and its scope too extensive, to permit much to be said of its intrinsic merits. There are specimens of picture-writing and various word-symbols that it is not impossible to associate with those of the Chinese, Egyptians and prehistoric races of America. If the assumption that it is a sacred history of 24,000 years, as well as a synopsis of matters previous, may be received as substantially authentic, the curious characters may be genuine likewise.

There have been seven eras of the world, we are informed; six have passed, and the seventh is at hand. The condition of mankind is characterized as follows: In the first, he was created, prone and helpless; in the second, he became upright and able to walk; in the third, there was a numerous population living in cities and nations; in the fourth, the Beast, self, was obeyed, and men became litigious and warlike; in the fifth, they were carnivorous; and in the sixth, the Beast took

four heads or shapes, the Brahman, Buddhist, Christian, and Mahomedan; and was worshiped. The earth was divided and standing armies maintained; one-sixth of man's life and labour was given to war, and one-third to dissipation and drunkenness.

At this time the Supreme Being sent angels to the earth with his mandate to desist from carnivorous practices, to put away the worship of the four Heads of the Beast, cease from war, disband the armies, and have no God, Lord or Saviour, but only the Creator, Jehovih. Those who obeyed should be called Faithists, and the others Uzians. It was in the thirty-third year of the new era that these "ambassadors of the angel hosts of heaven" prepared and uttered this revelation: "To teach mortals how to attain to hear the Creator's voice, and to see his heavens in full consciousness, whilst still living on the earth." Hence OAHSE.

Following this introduction is a second fragment, entitled, "The Voice of Man." It is of the nature of a Jeremiad, an acknowledgment of sin, and a prayer as from all mankind: "As those speakers to Zarathustra, and to Abraham and Moses, leading them forth out of darkness, O speak thou Jehovih."

The "Book of Jehovih" follows with the dogma which constitutes the essential sentiment of the work. It is curiously like the mode of expression in the "Laws of Men," the great text-book of Brahmanism:—

"All was. All is. All ever shall be. The All spoke, and Motion was, and is, and ever shall be: and being positive, was called He and Him. The All-Motion was his speech. He said, 'I am!' And He comprehended all things, the seen and the unseen. Nor is there aught in all the universe but what is part of him."

As this is the dogmatic part of the volume, it is to note that this Jehovih is first and last, the quickener, mover, creator and destroyer, of two apparent entities, the unseen, which is potent; and the seen which is impotent, and called "corpor." With these two entities all living things were made, and man was placed over them. He gave the Supreme Being the name E-c-ih, or Jehovih, which is expressed by an oak-leaf fastened to a cross and surrounded by a halo or nimbus. There are two worlds, the unseen denominated Es (Chaldaic, fire, foundation), and Corpor. Es fills all place in the firmament; Corpor has been made into earths, moons, suns and stars innumerable. There are also two subdivisions of Es, Etherea and Atmospherea. They are constituted by ethe, the most rare and subtle of all things, existing not only by itself, but also having power to penetrate and exist within all things, even within the corporeal worlds.

The residue of the book of Jehovih is after a style compounded from the first chapter of Genesis, II. Endras [?], and modern text-books of science; and terms of Alwato character are employed in the technic.

Among the books into which OAHSE is divided, after the manner of the Bible, is the Book of Sethantes, Son of Jehovih, first God of the first Cycle; Book of Ah'shong, of the second Cycle, with a Book of Lords contemporaneous with each; then a synopsis of 16 cycles, or 48,000 years, down to the submergence of the continent of Pan, in the present Pacific Ocean, 24,000 years ago, "selected from records in the libraries of Heaven." We are told that each cycle is under the control of certain chiefs or high raised angels who occupy that particular arc of the sky. In the first cycle the "Holy Council of Orian Chiefs" appointed Sethantes to supreme control, with the rank and title of first God of the Earth and her heavens. He raised up 15,000,000 brides and bridegrooms to Jehovih. Next came Ah'shong, a kind of "heathen Chinese" name, who raised a harvest of 2,200,000,000. The third cycle was under Hoo Lee; the fourth under the Chieftainess C'pe Ahan; the fifth under Pathodices; the sixth under Goemagak; the seventh under Goephens; the eighth under the goddess Hycis; the ninth under See'tc'cius and the tenth under the Chieftainess Mist celtioi. By this time the earth was full of people, but they were precocious and short-lived. Women were mature as seven, but seldom lived above 30 years. Many of the mother-bringing forth two score sons and daughters, and from two to four at a birth. It was, however, a golden age; food and clothing abundant, hundreds of thousands of populous cities, ships innumerable, books and printing, and schools characterized this first period. But notwithstanding this spiritual greatness, they were degenerate in body, and Jehovih provided a new race. The "ground people" came forth and produced children by the women of the Thins, that were a copper-coloured race. Six cycles followed, when, under the God Neph, there was no harvest of brides and bridegrooms. This divinity besought Jehovih for guidance, but received no answer. "As I try mortals so do I try angels," said he; "and as I try them so do I try my Gods. Forever and forever do I keep before them the testimony of an All-Higher." So he planned a flood and destruction; and all the continent of Pan was destroyed except Zha-pan.

It is not in my purpose to give an extended review of this volume. There are many references and expressions peculiar to the scientific and physiological notions of the present century which will be revised as knowledge becomes more thorough and philosophical. I find in many places words and ideas which belong to various old nations and worships; and

am led by such facts to admire where I might otherwise turn away in weariness.

The ancient faiths of Persia, India and Egypt have contributed largely to the inspiration of OAHSE. Many names are found belonging to Semitic, Aryan, Seriac and Ethiopic languages. It is curious, and cannot have been deceptive.

I have no wish to write this work up or to dismiss it with a sneer. Let every one who is curious read it, and judge intelligently and candidly. It is a marvel, whatever it is. The arrangement and construction are not ill; indeed, if we were to accept the work, we would find much to praise in this ingeniousness. Where it approximates the faith of any ancient people, I notice somewhat of a following of their style of expression. This may be imputed to copying, but there is nothing of the sort. The resemblance is more in tone and sentiment in diction. I have a curiosity to witness the reception which the volume will receive. A. W.

—"Religio-Philosophical Journal," Chicago.

A COLUMN FOR THE YOUNG.

LONELY LITTLE LARA, OR OLD WILL'S WAIF.

BY HANS EDWARDS.

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(Commenced in No. 674.)

CHAPTER II.

"THOU HAST REVEALED IT UNTO BABES!"

Seven years have passed away since we parted with Little Lara (for thus they named the child), and these years have exercised the usual changes on his mind and body. I said usual, but I might add unusual, for although, like other children, he passed through the necessary troubles of infancy, he very early displayed a marked difference from those of his own age. A strange thoughtful little thing he was: no idle prattling lay upon his tongue, but as you gazed upon his dark and thoughtful eyes and thin red lips, his marbled face surmounted with the noble forehead of his Italian grandfather, and the glossy curly locks peculiar to the sunny south, you could not help exclaiming—"This is no ordinary boy! this is one with an intelligence beyond his years!"

And rightly you would have judged him, for such he was. For the first four years of his life he was reared, as children in his position generally are. Transferred after the ordinary custom from the mother to the nurse, he gradually was left more and more to his own devices, till at this tender age we find him wandering according to his own wild will—uncared for and unnoticed, and looked upon by those around him more as a shadow than a sunbeam.

But little cared Lara for this; and, if at times he was harshly treated, he would wander away amongst the hills, and by the rippling stream lie down, and let his thoughts float further and further from his cheerless home, until they reached that heaven, which had at times been pictured to him by the few who enjoyed listening to his odd remarks, and loved to draw him into conversation. Such an one was Old Edwin, a frail old man who lived in a miserable hut, about half a mile up the glen. The old man met him by chance one morning by the riverside, and spoke kindly to him. Can you wonder that as their acquaintance strengthened, his smiles became unto the child the sunshine of his life, and how he would sit for hours by the old man's knee, drinking in every word, as he related to him legends of the surrounding district, or little anecdotes connected with his own life.

But Old Edwin did more than this. Many a time he would lead his little companion's thoughts away through space to the Great Beyond, and depict to him, with the fervour peculiar to old age, what he himself had been taught were the glories of Eternity; painting in glowing colours the angels with their harps and wings, the Great White Throne, the crowns of gold, and the celestial music that never ceased to flow. Then he would wind up by shaking his careworn head and sighing—

"I am going there soon—very soon; but by-and-bye you will come, too, Lara, and we shall meet again!"

And, true enough, Old Edwin died; and when Lara went one morning in search of his companion, he found the window frameless and the door taken away altogether, leaving only the bare walls standing, for the hovel was of use to no one.

We cannot picture to ourselves the child's grief, for it is almost beyond our comprehension; we can only describe the deepened sadness on his ever-thoughtful face, as he turned away from his old friend's deserted cottage, murmuring to himself: "Poor Edy's gone away to heaven, to be an angel in the sky and sing for evermore!"

At home in the Old Mansion those who ought to have tried to guide his tender footsteps, paid no attention to his deepened gloom, knew not the cause and cared not—ascribing it to the weakness of his intellect, which the Doctor had predicted.

His mother seemed to avoid him as an unhappy being whose presence always brought to her mind bitter recollections; and his father was entirely indifferent to his existence. Even his brother and sister, instigated by the example of their parents, passed him by as one beneath their notice.

But Lara was superior to all this, although, feeling within him day by day as he grew older, a something that really did render him different from his fellow creatures: he would at times begin to think that what he had overheard whispered concerning his birth might be really true.

So he wandered on for the next few years without a single friend to guide him—without a kindly voice to cheer him along life's path. However, the recollections of Old Edwin never faded from his memory, and many a time he would wander away up to the now ruined hut, and, reclining amidst the long weeds in the unkept patch of garden, gaze for hours upon the low roofless walls; many a time only tearing himself away when the sun was going down, and always with the same doleful murmur between his lips—"Poor Edy's gone away to heaven to be an angel!"

As he advanced to the years of boyhood, he began to frequent the uninhabited part of the house at home—wandering listlessly about from room to room and from casement to casement. But one chamber in particular became his favourite resort. It was in the angle of the house farthest away from the inhabited part, and commanded a splendid view down the broad valley through which the river flowed.

He had strayed thither one evening after sundown. It was winter, and the snow was glistening on the distant peaks beneath the silvery rays of the moon. A beautiful and peaceful picture it was, although cold, and Lara felt, as he stood there, that he had something in common with the scene before him.

How long he stood gazing out of that ivied aperture he knew not, but suddenly he was aroused by a voice, seemingly floating overhead, chanting in sweet melodious strains, soft yet clear:—

"Mortal! leave thy vale of care;
Join us spirits here in air;
And our heavenly pleasures share:
Come! oh, Come!

"Come, wing with us from strand to strand!
From Earth to glorious Spirit-land;
Through space to wander hand in hand:
Come! oh, Come!

"Gaze not away into the skies,
With parted lips and anxious eyes;
Where life is—there heaven lies:
Come! oh, Come!

"Come! oh, Come—'Tis heaven here,—
Friends, unto thy memory dear,
Are waiting for thee—hovering near!
Come! oh, Come!"

What a picture was there for human eye to gaze upon! The noble features of the lad lit up with ecstasy and apprehension: his countenance made more palid by the moonbeams' light—and the strange mingling of joy and fear in his eyes as he gazed into space and listened.

During the chanting of the melody, some peculiar power seemed to sustain him, but when it died away overhead, he trembled violently and would have fallen but for the support of the casement.

How long he remained there or how he returned to his home, he never knew; but in the morning, after he had breakfasted, having no one in the household in whom he could confide, he wound his way up to Old Edwin's ruined cot, and sitting down in the midst of the walls, on a large stone that had fallen there, tried to realize what seemed to him but a sweet, sweet dream. The air was chill, but he heeded it not: his thoughts were so intent on the subject uppermost in his mind. Looking back, he could remember at times, for months past, starting when all alone amongst the mountains, and looking round as if expecting some one were at his side; and then, just lately, shadows had flitted past him in the Old Mansion, and sometimes in the forest. What could it be? Such loving people as that one who trilled the sweet invitation could do him no harm—even his little mind felt certain of that. He would go back and listen once more, for the words were fixed in his heart,—

"Friends, unto thy memory dear,
Are waiting for thee—hov'ring near!"

And, at the thought, Old Edwin's tales rose in his mind. Perhaps his old companion thought he was long in coming—perhaps he had come for him!

"Lara!"

"Who spoke?" 'Twas like Old Edwin's greeting, and yet it seemed to come from within himself.

"Lara!"

Once again, but this time overhead!

"Lara!" (this time in his ear)—"To-night!—Sir Oswald's Chamber! Do not fall!"

And the voice was gone, and he was all alone. He waited

for a while, but heard no more, so, at length, he rose and turned his footsteps slowly homeward.

Sir Oswald's Chamber!—that was his favourite resort—the same place in which he heard the angel sing. Yes: he would go. He had bitterly experienced what it is to have no real friend—no one to confide in, and he thought now, that, perhaps, the angels knew it and pitied him, and had come to cheer him.

So he pondered as he wandered along, turning it over and over in his mind, and only ceased when he found himself at the Hall door, and heard the sarcastic voice of his brother exclaim: "Well, old wisacre! still hard at study?"

He made no answer to this unfeeling remark, but quietly took his seat at the table, and the meal was begun and gone through in perfect silence.

This was no unusual affair at Benton Hall, but the quick searching eye of Lara detected a deeper gloom than ordinary upon his father's face, and something beyond the usual sternness in his mother's glance.

After dinner was over, he slipped noiselessly away to one of his favourite haunts—there to dream away the hours till darkness.

Had he chanced to pause at the door, he might have overheard his father exclaiming to the rest of the family—

"But what can we do with that idiotical brat—he will only be an encumbrance?"

Here his mother's little bit of better feeling seemed to be momentarily aroused, for she answered rather warmly—

"Oh, Carlo, we can't leave the poor child behind. He may mend as he grows older."

"Humph," answered he, "glad you think so, I don't. The others may be able to find for themselves, but he never will."

"Well," said she, "there's plenty of time to think of that yet; we have a good three months before us, and much may happen in that time."

So they argued about Little Lara, while he, poor lad, in happy ignorance, was leaning, all unconscious of the keen winter's blast, on a rock by the river side, and wondering how the beautiful icicles that depended from the waterfall came there.

"It must be the angels," he thought, for he had never seen anyone about the place; it seemed to belong to him and them alone. "Yes; the angels must have done it," he said, as he turned away.

Then he retraced his steps through amongst the snow and withered brackens, and through the bare old trees that surrounded the Hall. The night was come at last, and so anxious was he to hear that gentle voice again that, without going home to satisfy his hunger, he picked his way through a pathway long fallen into disuse, and stole silently towards the deserted chambers. Taking from its place a little lamp (hid at a former period in a niche in the wall) and lighting it, he toiled his way up the dusty, narrow, spiral stairs.

From room to room he cautiously crept along, until he reached the one he sought, Sir Oswald's Chamber.

Strange tales were rife about this place. This Sir Oswald was one of the fine old Bentons, who had ruled the estate in its most flourishing days. He was known to be a very benevolent man, having led a quiet retired life.

How he spent many of his days no one knew, for he was accustomed to shut himself up for long periods in this his private chamber, and his light burning in the window through the long dark winter nights, excited the curiosity of the peasantry, amongst whom the belief soon became common that he had dealings with the Evil One.

Be this as it may, his gentle conversation and noble actions were evidence to the contrary, although the household attendants whispered strange tales of knockings and eerie voices in that corner of the Mansion.

Then came the time when Sir Oswald, grown old and frail, was gathered to his fathers. The room was opened and examined, but no trace of anything to warrant suspicion could be found.

His nephew (for he died a bachelor) transformed it into a sleeping apartment, but so frequent were the stories of guests being disturbed in their sleep by strange noises, that it fell into disuse altogether. Then followed a series of disastrous speculations—the fall of the Bentons, and, after a long interval, the coming of the Mendozas, and—Little Lara.

Such is the history of the chamber in which we find our hero on this winter evening.

Though little more than ten years of age, he had more discretion than many several years his senior. Setting his little lamp in the corner, with the light turned towards the wall so that it would not betray his whereabouts to anyone who might be passing outside the building, he sat down on a little rustic seat (the fruit of his own labour at a prior period) and leaning his head on his hands, quietly awaited the issue of events. And while he is sitting there in that extreme silence, we will divert our attention by looking at his little piece of workmanship. Truly it had no skilfully put together parts whereof to boast, for it was simply three small mossy lugs of wood nailed together, but it pleased Lara all the more because of its rusticity, and even now he remembered the great pleasure he felt when, months before, he had toiled up these weary stairs with

it, and placed it in a corner of his little cell, stepping backward and reviewing it with boyish satisfaction.

Resting, then, on this seat, about half-an-hour had passed, perhaps more, when he heard a tapping on the wall opposite. This was repeated, at intervals, for some time, and then it stopped.

Still he moved not, for he was loath to leave without once more hearing that sweet angel voice. Nor was he disappointed, for in a few minutes he heard it beginning, lowly and softly at first, but swelling sweetly and clearly, and being joined as it went on by a whole chorus of others, till the whole place seemed one grand assembly of heavenly voices:—

“Thou shalt know what others know not!
Thou shalt go where others go not!
Thou shalt hear what others hear not!
Chosen art thou—only fear not!”

“Hark! the song of those who love you,
Now is floating up above you;
Who have come to guide and cheer you,
And will ever hover near you!”

“Hear and see, but tell no other,
Whether parent, sister, brother;
Raise thine eyes! Before thee cast,
See thy comrade of the Past!”

As the cadence of the above died sweetly, like an echo high over head, Lara became conscious of a peculiar light at the far end of the room, and, turning round, beheld his dear long-lost companion, “Old Edwin,” standing before him, just as he had last seen him, only there was a strange halo round about him, and his smile was without the sadness it used to wear.

Impulsively he would have rushed forward to embrace him, but the figure evidently understood his intention, and motioned him not to move.

Breathlessly Little Lara sat watching every gesture his old friend made, and he had some difficulty in recognising where he was, when, with a sign of secrecy, the apparition suddenly vanished. Then the voice that had at first so enchanted him, spoke in musical accents:—

“I am Zungari, who guides thee,—
Zungari, the Arab maiden;
From thy childhood have I watched thee,
Watched thee as they watch the palm-tree
Rising higher still and higher.
All thy troubles are my sorrows!
All thy thoughts I see and ponder!
As upon the placid river
Are reflected the pale moonbeams,
So upon my sleepless spirit
Is thine own reflected clearly.
Thou art young, and, in the future,
Storms will gather round about thee,
That will tear thy soul with anguish—
That will make thee sad and dreary.
But fear nothing, be of courage,
Zungari, the Arab maiden,
Zungari, the singing spirit,
Is beside thee now and ever.
Hi! her come when sorrow moves thee—
Call on her, and she will answer!”

What a pleasure thrilled through Lara at these words. All fear for the unknown was driven away, and already, as he took his little lamp and departed, he longed for their next communion.

(To be continued.)

AUDI ALTERAM PARTEM.

AN APPEAL FROM SOME OF THE TEACHINGS GIVEN TO A. T. T. P.

See MEDIUM, March 2, 1883.

To the Editor.—Sir,—Will you kindly allow me a few lines in your valuable paper, on the above subject?

Whilst recognising, in the main, the good work A.T.T.P. is doing for Spiritualism, in his publication of the spirit-communications he receives, I hope he will forgive me if I express my great regret at the tendency of the later controls to throw obloquy on those sacred institutions of our country, which, though far from perfect, are yet such a mainstay to order and morality, that I shudder to think what the consequences would be, were they done away with.

I agree with the “Control,” that “God prefers, before all churches, a pure and upright heart,” but pure and upright hearts are not the outcome of a non-church multitude, as “The Reign of Terror” in France will testify.

There was a world of wisdom in a pithy sentence, uttered on one occasion by one of my father’s upper servants—himself a sad old heathen—but who, nevertheless, was very particular that those under him should go to church. “For,” said he to my father, “it keeps them respectable, sir.”

The very fact of the weekly habit of making a tidy and

cleanly appearance at church or chapel, with the obligatory attitude of outward attention and respect when there, is, in itself, with the mass, a weekly effort towards respectability, that would be utterly wanting without these institutions.

On this ground alone, then, without going into the subject of religion at all, our churches are a vast power for respectability in the land.

But far be it from me to stop there, for knowing, as I do something of the work going on in the great London parishes as also in the country, I can assert that thousands upon thousands of the poor have daily reason to bless the Incumbents of the churches, and their devoted staffs, as the heaven-sent messengers of mercy to their BODIES as well as their SOULS.

When, therefore, the “Control” describes these—as a rule—hard-working and self-denying labourers as unworthy of their hire, and spending their time in amusement, he asserts what is utterly incorrect, and thus shows that, whatever status he may have in spirit-land, his vision is obscured for things of the earth.

I am not, myself, what is termed “orthodox,” but I can, nevertheless, both see and appreciate the enormous good to the country of our religious institutions, and their ever-increasing value, and see also the extreme danger, to the community at large, of setting the multitude against that form of religious government which, necessarily imperfect though it be, is yet INFINITELY above anything the multitude could or would substitute for it.—I am, Sir, faithfully yours, “LILY.”

MEETINGS, SUNDAY, MARCH 11th, 1883.

LONDON.

SPIRITUAL INSTITUTION, 15, Southampton Row, at 7.
QUEBEC HALL, 25, Great Quebec Street, Marylebone Road, at 11. Mr. Savage, medium; at 7. Mr. MacDonnell on “The Philosophy of Enjoyment.”
PECKHAM, 21, Hazlewood Terrace, Matted Road. Seance by Mr. Towns at 7.
OXFORD STREET, St. Andrew’s Hall, Newman Street, at 7. Mr. J. J. Morse on “The coming Priest.”
SUNDAY LECTURE SOCIETY, St. George’s Hall, Langham Place, at 4. Miss Orme, on “Religious Liberty. Do we possess it in England?” Admission 1s.; 6d.; and 1d.

PROVINCES.

BARROW-IN-FURNESS.—75, Buccleuch Street, at 6.30 p.m.
BATLEY CARR.—Town Street, 6.30 p.m.: Mr. Armitage.
BELPER.—Meeting Room, at 6.30.
BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Mr. Brown, Manchester.
BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, 2.30 and 6 p.m.: Miss Harrisou, Shipley, and Miss Musgrave, Bingley.
Wade’s Meeting Room, Harker Street, Bowling, 2.30 and 6 p.m.: Mrs. Dobson, Batley.
Spiritual Lyceum, Oddfellows’ Rooms, Otley Road, 2.30 and 6 p.m.: Mrs. Gott, Keighley.
EXETER.—Oddfellow’s Hall, Bampfylde Street, at 6.30. Rev. C. Ware.
GATESHEAD.—Central Buildings, High Street, at 6.30 p.m.
HALIFAX.—Spiritual Institution, Peacock Yard, Union Street, 2.30 and 6 p.m.: Mr. Blackburn, Salterhebble.
KEIGHLEY.—Spiritualist Lyceum, East Parade, 2.30 and 6.30 p.m.: Mr. Shackleton.
LEEDS.—Grand Assembly Rooms, New Briggate, at 2.30 and 6.30: Mrs. Hardinge-Britten.
LEICESTER.—Silver Street Lecture Hall, at 11 a.m. and 6.30 p.m.
LIVERPOOL.—Rodney Hall, Rodney Street, Mount Pleasant, at 11 a.m. and 6.30 p.m.: Mr. J. Johnson.
MANCHESTER.—Mechanics’ Institute, Major Street, 10.30 a.m. Mr. R. A. Brown; 6.30 p.m., Mr. J. Dent, Heckmondwike.
MORLEY.—Spiritual Mission Room, Church Street, 6 p.m.: Mr. Oliffe, Ossett.
MIDDLESBOROUGH.—Granville Lecture Rooms, Newport Road, at 10.30 a.m., and 6.30 p.m.
NEWCASTLE-ON-TYNE.—Weir’s Court, at 10.30 and 6.30. Trance Addresses by Mrs. E. W. Wallis. Also Monday at 8 p.m.
NORTH SHIELDS.—Bolton’s Yard, Tyne Street, at 6.30 p.m.
OLDHAM.—176, Union Street, at 2.30 and 6 o’clock.
PLYMOUTH.—Richmond Hall, Richmond Street, at 6.30: Mr. W. T. Rossiter, of Torquay.
SOWERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at 6.30 p.m.: Mr. Morrell, Keighley.

PLYMOUTH.—The Annual Tea and Meeting of the Society will be held (D.V.) on Wednesday, 14th inst., at 6 p.m. The Mayor of Falmouth, (T. B. Rundell, Esq.), has been invited to preside, and invitations to be present have been sent to Mr. J. Burns, London, Rev. C. Ware, etc. Friends from Torquay, Tavistock, and Saltash, are expected to take part in the proceedings, and an enjoyable evening is anticipated. A hearty welcome is extended to all. Tickets One Shilling each.—ROBERT S. CLARKE Hon. Sec., 4, Athenæum Terrace, Plymouth.

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The MEDIUM is sold by all news-vendors, and supplied by the wholesale trade generally.

Advertisements 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."

SEANCES AND MEETINGS DURING THE WEEK AT THE SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW.

THURSDAY.—School of Spiritual Teachers at 8 o'clock.
Tuesday.—Mr. Towns, Clairvoyance, at 8 o'clock.

THE MEDIUM AND DAYBREAK.

FRIDAY, MARCH 9, 1883.

NOTES AND COMMENTS.

As this Number of the MEDIUM will go into the hands of hundreds of fresh readers, we would call their attention to the discourse on the first page, and remark that Spiritualism is something more than that which conjurers, "thought-readers," and the gang of impostors who profess to expose it, would make it appear. It is the only philosophy that explains existence, and, with such explanation, all the phenomena are possible as a matter of course. Such a lecture through a delicate woman, given unpremeditated, is a remarkable fact in itself. The arguments accord with those of Mr. McDowall. All persons interested in Spiritualism should read Professor Zollner's book, advertised on Page 159.

Professor Wilder is a man of great learning, and well acquainted with ancient and modern literature, as his article on page 148 shows. His appreciation of OAHSPÉ is of great importance. It has been equally well spoken of by other men of eminence.

A letter from a Leeds correspondent, on page 154, gives the views of spirits on the performances of a "Thought-Reader." Though that individual may "expose" the manner in which he operated, when he professed to be a medium, that is no reason to assume that, therefore, every medium is a rascal!

That unthinking portion of the public, which enters with zest into the defamation of Spiritualism, is composed of the most gullible of mankind. Any banky-penky adventure, with a brazen-faced pretence, who may "have left his country for his country's good," as a New York paper said the other day, of a certain individual, is eagerly followed by crowds of gaping dupes, who greedily swallow down every word he says. We had thought that it was generally understood that the art of the conjurer was to eke out deception by straightforward lying, but when such a character becomes an exposé of Spiritualism he is immediately transformed into an angel of light, and "Christian ministers" think themselves honoured in aiding him to mislead the public! Do not any longer apply the terms—"fools," "dupes," etc., to Spiritualists, for they have arrived at their convictions by personal experiment. These epithets have been completely monopolized of late by the conjurer-following, non-Spiritualists, led on—be it said to the disgrace of the Nineteenth Century—by representatives of the Church and the Press!

A series of Lectures by Dr. Bayley will be found advertised on page 155. They will prove of interest to our readers, and Willesden is within reach of all in the Metropolitan area.

THE ANNIVERSARY ENTERTAINMENT.

A formal advertisement appears this week, of the Entertainment to take place at Neumeyer Hall, on March 28, in celebration of the Thirty-fifth Anniversary of Modern Spiritualism, coupled with the twentieth year of Mr. Towns's work as a medium. The event will thus have a double historical significance, and call together those who remain of the brave band of pioneers, who stood up for the Truths of Spiritualism at the time of Mr. Towns's development.

Last anniversary will not be forgotten: it was a glorious gathering. It is hoped that this coming reunion will quite surpass it. Mrs. Weldon, who has so often served the Cause, will sing three songs. Mr. and Mrs. Ward, and the Misses Ward, have signified their intention of being present. These good friends have not had an opportunity to appear amongst us of late, so that this announcement will remind readers of the dear old times. The programme is being filled up, and it is hoped to be ready for publication next week.

The tickets are now ready. To enable all to aid in the Testimonial Fund, Special tickets have been issued at 5s., Reserved Seats, 2s. 6d., and general admission, 1s. Those who desire to help, and yet do not care to subscribe a small sum, may bridge the matter over by taking a five-shilling ticket, amongst the notables. The high-priced tickets should all be booked before the evening of the entertainment.

In order that the fund on behalf of Mr. Towns may amount to £50, a well-known friend of the Cause has intimated to one of the Honorary Secretaries that if £45 be raised, he will add the remaining £5, so that the amount desired be made up. A gentleman who heard this report, made a similar offer if needed. Great enthusiasm prevails, and it is hoped by the Committee that even a larger sum than the amount named may be contributed.

On Wednesday evening, March 14, Mr. and Mrs. Herne will give a seance at the Spiritual Institution, 15, Southampton Row, for the benefit of Mr. Towns's fund. Doors will be closed at 8.15. The contribution will be 2s. 6d. each sitter. Only accepted Spiritualists will be admitted, and the number limited. It is desirable that all the places be arranged for in advance.

Mr. J. Burns, will give a Phrenological seance, for the benefit of Mr. Towns's fund, at Quebec Hall, 25, Great Quebec Street, Marylebone Road, on Tuesday evening, March 20, at 8.30. Each person examined will contribute 1s. It is an excellent opportunity of obtaining an examination at a low rate, and help the fund at the same time.

ASTROLOGY AND OAHSPÉ.

The other "Neptune" says:—"I am very much interested in what you say about OAHSPÉ. I must endeavour to possess a copy as soon as I can. It is very strange that it should be given to the world when the great trine aspect between Neptune and Uranus was in operation. They have been passing and repassing the aspect by Direct and Retrograde motion during the last four years from the signs Taurus and Virgo, earthly signs relating to practical utilitarian and scientific things. Witness the practical turn of religious teaching of late. The aspects of those two planets always do move religious matters. I have traced them through all the important changes during the Christian Era, and have concise notes on them, which would take say 600 or 700 lines of the MEDIUM. Should you think they would interest Spiritualists, I will let you have them any time you may have space."

He thus explains his reasons for adopting the nom de plume "Neptune": "Over twenty years ago I commenced a series of researches into the 'Astrological Influence of the Planet Neptune'; and as from time to time I brought forward so much to prove that Planet's powerful influence over mundane affairs, my friends considered that 'Neptune' would be the best and most appropriate astrological name I could adopt." His paragraph, alluded to by our "Neptune" last week, was therefore in no spirit of rivalry, but that two identities might not become confused in some minds as one.

QUEBEC HALL, MARY-LE-BONE ROAD.—The course of lectures delivered on Sunday evenings in this hall, was varied on last Sunday by a Lecture on "Phrenology" with demonstrations, which drew a full room and seemed to please very much. Two strangers presented themselves for delineation of character, as well as a young lady well-known in the room. In each case, Mr. MacDonnell's statements were admitted to be true, with a couple of exceptions, which if fully inquired into, we doubt not, would have been found equally correct. In some of the special traits of character, it is surprising how accurate his delineations were. It being announced that the eminent Phrenologist, Mr. Chadwick, was present, he was invited by the lecturer, to address the meeting—which he readily complied with, and though seated at a considerable distance from the platform, criticised the gentlemen as well as the lecturer in a very able manner. A most agreeable evening was spent, and much interest was expressed in the subject.

CIRCLE & PERSONAL MEMORANDA.

DETENTION OF LETTERS.

To the Editor.—Sir,—Will you kindly let me request Spiritualists and others not to address letters to me at the offices of the Spiritualist Organization, at 38, Great Russell Street. Three letters recently reached me several weeks after they had been delivered there. They had neither been returned to the postman, nor dropped into my letter-box, three doors off. A friend of mine fortunately chanced to see them lying at No. 38, and asked permission to deliver them, thinking it was a pity I should not receive them. W. H. HARRISON.
41, Great Russell Street, London.

The List of Meetings will be found on Page 151.

A Seance will be held on Sunday next, at 146, Maxey Road, Plumstead, near Woolwich, at 7 o'clock prompt. Arthur Savage, medium, and others will be present.—H. PRITCHARD.

The meetings are being continued on Sunday evenings at 7 o'clock, at 15, Southampton Row. There is a kind invitation to all.

LEICESTER.—Mr. Bent spoke at Silver Street Lecture Hall on Sunday evening, on "Who hath believed our report?" (Isaiah, liii.) There was a good congregation, and the address was much appreciated.—R. WIGHTMAN, Sec.

Mr. and Mrs. Horn have had a very pleasant residence at Nice, much to the benefit of the lady's health. They move into Italy in a few days, where greater seclusion will afford conditions for the production of a few more papers to complete "The Next World," which is still being added to, and will shortly be a goodly volume.

Dr. J. D. MacLennan, the well-known healer, of San Francisco, in sending to us for a copy of Raphael's Almanac, enclosed his photograph. He is indeed a splendid specimen of a Highland chieftain, none the worse for being transplanted (it may have been generations ago) from "Caledonia stern and wild" to the genial atmosphere of the "Pacific slope." Dr. MacLennan is principal of the Vitapathic Medical Institute, 1410 Octavia Street, San Francisco, Cal., U.S.A.

MANCHESTER.—Mechanics' Institute, Major Street. On Sunday last, Mr. R. A. Brown, of Manchester, occupied the platform. At 10.30 a.m., the spirit guides gave an interesting discourse on "The Disadvantages of Spiritualism," in which they pointed out several of the prominent views which the orthodox Christians had of Spiritualism, and showing how the disadvantages arising therefrom might be materially lessened by Spiritualists letting their light so shine before men as to unmistakably prove that they were acting up to and carrying out the principles they professed in their everyday life. At 6.30 p.m. the following subject was selected by the audience: "How do we know that a Medium is under Control?" The spirit guides treated this subject in an able and forcible manner, giving many hints and ideas how to detect imposture, and also when to rest satisfied that the medium was really and truly under spirit control.—J. E. LIGHTBOWN, Secretary.

LIVERPOOL: LECTURES IN RODNEY HALL.—On Sunday last Mrs. E. H. Britten delivered two orations in Rodney Hall, the one in the evening to a crowded audience on "The Life and Times of Satan." The lecturer traced the origin and history of his Satanic Majesty from the earliest traditions and records of all the ancient nations, with copious references to biblical records, the poetical conceptions of Milton and others. She also gave several astronomical and allegorical illustrations of this mysterious subject, with a view to prove that Satan had been embodied in the storm and personified in all the adverse influences of nature's diversified operations. At the close of the address, it was publicly announced that Mrs. Britten was prepared to debate any phase of Spiritualism with the Rev. J. H. Skewes, or any other Liverpool clergyman, for one or more nights, in some public hall in this city.

NUMBERS OF THE "SPIRITUALIST" WANTED.

To complete sets, the following Numbers of the "Spiritualist" are wanted immediately:—The whole of the Numbers, for 1874. For 1875, Nos. 129, 130, 131, 132, 138, 139, 140, 147. For 1878, No. 329. For 1879, No. 332. For 1880, Nos. 389, 390, 404. Send to J. Burns, 15, Southampton Row, London, W.O., with a note of cost.

TRANCE ADDRESS.

THE HOUSE NOT MADE WITH HANDS.

DELIVERED THROUGH THE MEDIUMSHIP OF MR. S. DE MAIN, AT WEIRS COURT, NEWCASTLE-ON-TYNE, ON SUNDAY EVENING, FEBRUARY 18, 1883.

Our subject this evening will be taken from the writings of Paul, where he says: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." This was Paul's idea, and like a beacon-star it shone to encourage him on the pathway of life. Amidst all the persecution and danger which he encountered he could look forward to the building not made with hands, eternal in the heavens. This experience is enjoyed by every spiritually-minded man while in this state of physical existence, imparting fortitude and peace to the weary traveller to the spiritual world.

Many people suppose that the ideas conveyed respecting the nature of the spirit-world are too gross and materialistic to be reasonably entertained, but we say, that man passes through material life into a higher world, the same individual, except that he is deprived of the physical body. He finds himself in a land as firm and substantial as the one he has left, and he looks about for a suitable place to dwell in.

The spirit-world is adorned with habitations which have been built by their respective inhabitants while they sojourned on earth. There the emancipated spirit can revel in exquisite beauty and delight. The floral enamelled plain displays all the rosy hues of the choicest offerings of that lovely land. It is studded with mansions and spiritual dwellings for men and women, which will remain as long as the human soul requires their existence.

Of what material are these dwellings composed? is a very serious question. The quality and character of such habitations depend entirely upon the nature and requirements of the spiritual being. Out of the toil and strife of every-day life you are continually sending up the power necessary for the embellishment and adornment of these spiritual dwellings. Your daily actions, motives, and aspirations lay the foundations of these buildings. Act upon act, brick upon brick, you are even now forming an external covering, which your souls must inhabit hereafter.

Then how earnestly ought all men to prompt actions with high and holy motives in view, so that the best material may be sent up to beautify their future home. If, while in the grosser form, you send up dark and degrading thoughts, do not be surprised if there is incorporated with your spiritual building some evil dark thought or action, which you would fain have hid from your fellow-men. However, they are the children of your own creation. They remind you that the evil acts and deeds of life detract from your spiritual enjoyment. Therefore we implore you to let the motive which prompts your course of conduct be actuated by purity and love, and no matter how the world may frown, you have nothing to fear.

According to the character of your daily life will the building be beautiful or otherwise. In exact ratio with the actions sent up will there be an exact harmony with the condition of the soul. The building will be divided into twelve compartments, corresponding to the twelve states of the soul. Let your thoughts be lofty and pure. Cast from you every impulse which will overshadow your spiritual home with darkness and gloom. Always allow high and holy emotions to emanate from within; banish dark thoughts far from you by the power of your will, and do not allow them a residing place within. Oh, how lovely is the home of the spiritually-minded individual! If you want to occupy a beautiful habitation do not allow degrading thoughts to enter your mind, for you cannot entertain

a dark and gloomy thought but what soars away and becomes a spiritual substance in the world of thought.

How would you like to be surrounded by these dark thoughts, taking various shapes in correspondence with the emotions of the soul—assuming horrible aspects and repulsive embodiments, depriving you of all the spiritual enjoyment you might otherwise obtain? They are your own offspring, and you must stand face to face with them until the impulses of charity and love towards your fellow-creatures drive them away. If man could fully realize the serious importance of this great subject, he would surely be more guarded respecting the quality of thought entertained. The most sacred moment of human life (we say it with all reverence) is when the individual retires in deep and holy meditation into the secret recesses of the soul, to hold communion with the Eternal Spirit. The brightest archangel, that flashes athwart the spiritual atmosphere, would surely pause before intruding upon the sacred privacy of the individual, who is communing in silent contemplation with the spiritual principle within. These, the holiest musings, adorn the spiritual habitation with inexpressible splendour. Thus, if you want the soul illuminated with spiritual light, send out the earnest aspirations of the soul, and your future home will be like the sacred temple built long ago, where neither axe, hammer, nor material tool of any kind was employed in its erection, for everything was made to fit its place exactly by wonderful design. Therefore, see that bright thoughts succeed each other and go out to render your spiritual home, externally and internally, an evidence of spiritual love and harmony, and then when the work is done below, and you become released from the trammels of this life, you will there reap the reward of your earthly labours.

Now, suppose you were to enter the spiritual realm without the aspirations being as spiritualized as they should be, instead of finding a place of light and glory, adorned with the glow of heavenly love, you would inhabit a place of darkness and gloom, where there is no joy, no aspiration, but where everything corresponds to the state of your soul. You cannot throw the blame on any individual but yourselves. The spiritual life is much more beautiful than this, if your lives be adorned with the sweet graces of the spirit, and there you will bask in the rosy beams of God's eternal love. Infinite wisdom has designed that every soul must reap whatever it has sown. If you sow to the material you cannot reap spiritual love, but if you sow to the spirit you will surely reap eternal life. Immortality is the eternal inheritance of every soul. Man primarily left that condition to enter material life, and to that existence he must inevitably return. But the individual, wrapped up in the habits of selfishness, whose spiritual nature has never been aroused from its apathy, will be surrounded externally by conditions corresponding to his spiritual unfoldment, and no beauty will adorn his spiritual home until he becomes conscious of his high and holy destiny in life.

There is no excuse for that individual who has neglected the purpose of material life. If you do not comport yourselves as if the eyes of the angel-world were continually concentrated upon you, the grand mission of your life here on earth will have been ruthlessly ignored. Man was not sent to the material plane to spend his time and energies in material considerations alone, but to prepare himself spiritually to return to his Father's kingdom. Then, if you find yourselves on the shady side of spiritual existence ultimately, with the light and knowledge you possess at present, who can you blame but yourselves? The adverse circumstances of life must be subdued and overcome. Do the best you can under the circumstances in which you are placed, and the best can do no more. If you have come to the light yourselves it is your bounden duty to minister to those who are in darkness. Thus, by drawing your fellow creatures upward to bask in the radiant beams of God's infinite love, you are doing a mighty work, and you are also elevating yourselves thereby, and what will be the beneficent effect of your goodness and loving-kindness it will require an eternity to tell.

Seeing, then, that the time will come when the individual must step out of the material into the spiritual world, can he be regarded as a wise man who has neglected to make provision for the spiritual state of existence? Is he a wise man who neglects while here to prepare a proper dwelling-place for himself when he shall pass over to the higher life? Look, here, what running to and fro is manifested by those

who are desirous to obtain wealth and power materially. How anxious man is to erect a suitable dwelling-place, some villa or mansion which will gladden the eyes of himself and his fellow-beings. He taxes all the resources of nature to beautify and adorn his material home, but with all this external grandeur, adornment, and display, we have seen such a wealthy lover of power exchange his earthly splendour and lordly habitation for a mere hovel in spirit-life, while another individual, poor, humble, and unassuming on earth, has taken possession of a mansion which kings might envy and fervently desire.

The individual who is most spiritually-minded has the most possessions in the spiritual world. There is a great danger that those who are surrounded with wealth and power here neglect the requirements of their superior being, and they do not pay that rigid attention to the cultivation of the spiritual which is necessary for their future enjoyment; but the poor man, assailed daily by hardship and suffering, looks forward to the time when he shall occupy that dwelling not made with hands. He has not the many allurements of the affluent subject, consequently his thoughts are more continually concentrated on the eternal life and its enjoyments. If you would make the most of this life, do not place your thoughts on material things alone, but look to the spiritual in order that you may be properly equipped for your eternal journey. He is a wise man who devotes his attention to the harmonious cultivation of both natures, and his spiritual home will become more beautiful as he advances upward and onward.

You read in the Book that the Heavenly City had no need of the sun nor moon, because there was a light spiritual, independent of external illumination. The material of which the building is composed, possesses within itself the illuminating properties which render the inhabitants happy in the contemplation of its beautiful adornment. There is, however, one thing some people object to. They say the idea of the Spiritualist bears too much similarity to earth-life, but when requested to define their position, they suppose heaven exists in some unknown region, and the conditions and modes of enjoyment are such as they cannot comprehend or understand. But if the spirit-world is not a real world—What is it? Now, the spiritual condition is as real and substantial to the spirit, as the physical is to the material man. The physical man expresses the form of the inner man. Soul cannot be expressed or comprehensibly manifested except through form. According to the condition of development will beauty and power be unfolded.

We hope and trust that when the time comes for the change to transpire, ample preparation will have been made for the transition. Then your home, instead of being a source of pain, will be the cause of intense gratification and joy, because you have imparted happiness to your fellow-creatures, and your aspirations will float upward like the sweetest incense, benefitting every soul who may come in contact therewith. Therefore, see that you allow the purest impulses of the soul to ascend for the embellishment of your future home. Let the thoughts of love vibrate on the spiritual atmosphere, and thousands of the inhabitants of the spiritual world will be elevated thereby, and eventually these happy beings will gather round you, and give you a hearty welcome to the higher and nobler life beyond.

SPIRITUALISM AND ITS OPPONENTS.

SPIRITUALISM-EXPOSING "THOUGHT-READERS." THE SPIRITS SHOW "HOW IT IS DONE."

CORRESPONDENCE TO THE LEEDS NEWSPAPERS.

Mr. J. C. Flower, Secretary to the Leeds Psychological Society, encloses us a letter which had been sent to the "Leeds Mercury," "Yorkshire Post," and "Leeds Daily News," but without appearing. We give the substance of it:—

The letter opens by stating that the writer had attended the entertainment of a so-called Spiritualism-exposing "Thought-reader," who had recently performed in Leeds. He then proceeds:—

An advertisement appeared in Saturday's "Leeds Mercury" inviting the public to hear a trance address on Spiritualism, on Sunday night, by Mrs. Dobson, of Batley Carr. I went, expecting to hear some reference made to the "Thought-reader." None, however, was publicly made. The address "capped" me, as we say in Yorkshire.

The speaker appeared to me to be in a mesmeric state, and I heard from her,—First, a powerful, deeply solemn, and

almost sublime prayer. After the reading of a portion of the Scripture, the audience sang, "Nearer, my God, to Thee." Then followed the address of the evening. I listened, and it was in wonder and surprise. These conclusions forced themselves upon me: Firstly, this is certainly beyond all my previous observation and experience. Secondly, the discourse is masculine, powerful, and logical, and cannot possibly be the production of the speaker. Thirdly, the teaching commended itself to my perception of right, and appeared to aim solely at the spiritual improvement and benefit of the audience. Fourthly, the speaker being, to all outward appearance, only the medium for the utterance of an earnest and true spirit. The information now conveyed is so startling, that whether it is a truth or not, it demands serious investigation. The address being over, there was more singing by the audience, and another deeply reverential prayer by Mrs. Dobson.

The service being now over, I, almost dazed with surprise, introduced myself to the so-called "medium," and, in answer to my inquiries whether she had delivered an old (i.e., stock) address, she said that she had no idea of what had been said, that her own mind had not been employed, but that she "stood out of herself," and what passed over her brain was as water passing through a sieve. She could not say whether she had delivered the same address before, or would ever again. When under control, she said, the spirit decided what utterances should be made, etc., etc. This sounded like romance, yet the eyes, generally the index of the soul, gave evidence of honesty and truth.

I was here touched by a gentleman, who inquired—Would I like to join a private circle of spirits? How strange and unnatural these words sounded. "Yes," I replied, "and I thank you." He then said: "We expect to hear some spirit news of said Thought-reader." This was doubly attractive.

Arrived at my host's humble residence, about two miles distant, I was introduced to three males and five females. The medium of the circle was a young man of ordinary natural bearing, and quiet manners, with a thoughtful but cheerful countenance. I understand the theory is, that the medium is controlled by spirits, one after another, a short interval for return to his own senses and to the world occurring between each. To me, the amazing feature was, the medium had to be informed as to who had been present, and what had been said.

First came the spirits of two doctors, the first of these being from Hindostan, who operated upon two female patients. Being unable to make himself understood in his broken English, he used the second doctor, an English spirit, to explain the disease and give instructions. Then followed, apparently, a well-educated German, who, with broken English, informed me of the doings in the spirit-land. After this, came our host's and hostess's baby.

The medium then came to himself, and re-joined in the singing quite unconcernedly. After the child came the alleged spirit of the "Rev. Cheyne, D.D.," who slowly and emphatically delivered the following words, affording me time to write them down:—

"A lie, which is half a truth, is ever the blackest of lies."

"Dear Friends,—As we promised, we attended the place where the public seances recently taken place in your town were held. On reaching the place, however, we found that our forethought had been correct, and we were not able, owing to adverse influences, to come within a considerable distance of this gentleman [the 'Thought-reader']. Seeing this, we decided to place ourselves in the hall, so that we might watch the material side and the spiritual side. In the first place I may mention, that the gentleman is surrounded by a host of friends, [spirits] in harmony with himself. From their appearance, I came to the conclusion that they were, for the most part, spirits of witty men and conjurers. As I stated, we were not able to get within a considerable distance of the gentleman and his friends, but from what we saw from our place of safety, as I may term it, I have no hesitation in saying that the gentleman in question is highly impressionable and clairvoyant, under the least possible spirit-influence. There is something in his manner which attracts and charms the friends [spirits] who are around him. I feel satisfied that no one knows better than himself the source of his power. If he were not assisted by spirit-influences, he would not be subject to such delicate conditions as he is at present. He, I believe, would not be able to perform those things which are done, in a stronger light than the one he develops under. Now, friends, I will explain his failures.

"His friends are many and strong, and are able to overcome the adverse influences surrounding the man, whose thoughts he is supposed to read, unless they be of an extraordinary character. We watched the process when our friend, the enemy, started in pursuit of the object of the search, and we will now tell you, friends, how it is communicated to him. He, in the first place, goes under a slight control of one of his friends. The person who has hid an article, wherever he may have gone before hiding it, leaves, at every step, a distinct aura (vapour) which his spirit-friends can recognise and trace. He, in pursuing, will invariably follow this peculiar line. In this way I can explain to you, my friends, if one of your spirit-friends could materialize sufficient for you to witness him or her, and could, at the same time, retain his senses as keenly as when out of the body, that friend could trace you, by the peculiar aura, to

any part where you cared to go. In a case of failure, it is when the opposing influences are sufficiently strong to cause warfare between the two parties. His (the 'Thought-reader's') friends are then disturbed, and cannot follow that peculiar line, and so long as confusion or excitement prevails the process will not succeed.

"I may say that I fully believe this gentleman will not follow this out long as a profession, for amongst our friends it was decided that we should endeavour to collect such an amount of power, as to first interfere with his work, and finally to disperse those friends who now cling so tenaciously around him.

"If we could but do this, and so bring to bear upon him a better, brighter, and nobler influence, he would be a valuable aid to the great Movement which you are trying to show to the world as a truth."

Various questions were afterwards put to the supposed spirit, with reference to his remarks, answer being given to each. The spirit then uttered a beautiful prayer, addressed to the "Creator and Father of all," and bade us all "good-night."

The name of the circle where I saw and heard these things, is "The circle of the Hopeful Recruits."

The manifestations here detailed had every appearance of honesty and truth; the voice, mannerism, and style of the respective spirits, were marked and distinct, and, as far as I could judge, beyond the histrionic faculty ever exhibited by an actor in the flesh.

A SPIRITUAL INQUIRER.

THE DIFFUSION OF SPIRITUALISM.

THE YORKSHIRE UNION OF MECHANICS' INSTITUTES.

James Burns, Esq. 15, Southampton Row, London.—

My Dear Sir,—The Council of the Yorkshire Union of Mechanics' Institutes, respectfully appeal to you on behalf of the Yorkshire Village Library, which for a quarter of a century past has done more to stimulate a love of literature than any other organization.

In recognition of this fact, grants of books have already been made by The Religious Tract Society, The Christian Knowledge Society, Messrs. Cassell and Co., and others.

The work has increased so rapidly that now nearly Two Hundred Villages receive Quarterly Boxes of Fifty Volumes each from the Central Library.

Her Majesty has graciously sanctioned the work by two special gifts, and the Council hope that by a kindly presentation of books of a useful and yet not costly character, you may assist them in a cause for which you have shown practical sympathy. I have the honour to remain, Dear Sir, yours faithfully,

FRANK CURZON, Organizing Secretary.

[We are making up a Parcel of Books to present for the above purpose, and will be glad of contributions to secure a general assortment.—Ed. M.]

SIX LECTURES

ON THE WORD OF GOD

TO BE DELIVERED (D.V.) AT THE

Speech Room of the High School,
WILLESDEN.

BY
REV. DR. BAYLEY,

OF THE NEW JERUSALEM CHURCH, PALACE GARDENS
TERRACE, KENSINGTON, W.

March 13.—H. BRANTHWAITE, F.R.C.S., L.S.A., Chairman
Who are the Angels? What is the Spiritual body? When is the Resurrection? Is it just after Death, or at a remote day?

March 20.—J. BURNS GIBSON, M.A., M.D., Chairman.
What is meant in Scripture by the end of the world? What by a New Heaven and a New Earth, and by the New Jerusalem?

April 3.—S. BATES WADE, Chairman.
On the Spiritual sense of the Bible, and how to understand it.

April 10.—His Highness, RAMPAL SINGH, RAJAH OF RAMPUR, Chairman.
The Lord Jesus Christ the God of all power in Heaven and Earth, and how to understand the Trinity.

April 17.—W. MATTIEU WILLIAMS, F.R.A.S., F.C.S., Chairman.
On the Atonement, or how men are reconciled to God by renouncing themselves, their passions, and their sins, and by power from Jesus living for Heaven.

All Lectures to begin at 8 o'clock. All seats Free. No Collections. A Committee of gentlemen will be in attendance at the Hall to supply books, tracts, and all information.

All Enquiries to be addressed to the Hon. Sec. S. Bates Wade, Evelyn Villa, Harlesden N.W.

HYMN LEAVES.

We give, on this and the following page, specimens of Hymn Leaves which we have printed for the Leeds meetings, to be addressed on Sunday by Mrs. Britten. They are so arranged as to serve many purposes besides providing hymns to be sung at the meetings: the Society is announced, also the meetings themselves; Rules for the Circle are given, and the MEDIUM is advertised and a local agent indicated. They have been largely distributed as a hand-bill.

We are in a position to supply other Committees with quantities of leaves of the kind, containing any matter required, at very low prices. Specimens and prices on application. London: J. Burns, 15, Southampton Row, W.C.

A WHITSUNTIDE DEMONSTRATION.

To the Editor.—Dear Sir,—As Whitsuntide is drawing nigh, I would like to call the attention of Spiritualists in the North Riding of Yorkshire, and Durham, especially, to the advisability of having a monster meeting, say at Ferry Hill, on Whit Monday, so that the friends at Spennymoor, Shildon, Howden-le-Wear, Darlington, etc., could meet the friends of Middlesborough, Stockton and neighbourhood, and let it take the shape of a Camp Meeting or Picnic. I think it would be a means of doing a great amount of good. Our friends at Middlesborough are quite willing to go to Ferry Hill, and I think it would be as central as any place we could pick. Hoping some friend will take this up, so that a meeting can be organized, I remain, dear sir, yours etc., H. GOODCHILD, Sec., M.A.S.
15, Oliver Street, Linthorpe, Middleborough.

QUEBEC HALL, 25, GREAT QUEBEC ST., MARYLEBONE ROAD.—Sunday, March 11th, at 11 a.m., a Seance, Mr. Savage Medium. Evening, at 7 prompt, Mr. MacDonnell on "The Philosophy of Enjoyment."—Monday at 8.30, a Lesson in Drawing; Mr. Wilson.—Tuesday, at 8.30: Conversational explanation of Diagrams in the Hall.—Thursday, March 15, at 8.30, the members and friends of Society for Utilization of Waste will meet—Friday, from 3 to 5, Mrs. Hagon attends to see Women and Children for Diagnosis and Treatment of Disease. Voluntary offerings. At 8, a Seance, Mr. Hagon, Medium.—Saturday, at 8.30, a Seance, a good Clairvoyant medium attends. Mr. Hancock is present half-an-hour previous to speak with strangers.

"The World Two Hundred Years hence." Mr. McDonnell will deliver a Lecture on the above subject on Wednesday, March 14, in Quebec Hall, at 8.30. Collection at close.

Mrs. Hardinge-Britten will lecture on the 1st and 3rd Sunday of March and April, and the 1st Sunday in May, at Liverpool; on March 11th and 12th, Leeds; 25th and 26th, Bradford; April 8th, Sowerby Bridge; April 22nd and 29th, Newcastle; May 13th and 20th at Cardiff. Mrs. Britten can give a few more lectures during May in the West and South, if early application is made.—Address: The Limes, Humphrey Street, Cheetham Hill, Manchester.

LEEDS—Belgrave Temperance Hotel, entrance opposite Belgrave Chapel, New Briggate. Central, Quiet, and First class accommodation. Enclosed garden; Charges Moderate.

PAGE 1.

LEEDS PSYCHOLOGICAL SOCIETY.

ESTABLISHED FOR THE OBJECT OF ENQUIRING INTO ALL MATTERS RELATING TO THE NATURE OF MAN, AND TO HIS ETERNAL DESTINY.

Meetings at Tower Buildings, Woodhouse Lane, Leeds, on Sundays, at 2.30 and 6.30.

Truth-seekers are invited.

Secretary: MR. J. C. FLOWERS, 11, Evesham Terrace, Meanwood Road, Leeds.

MRS. H.-BRITTEN WILL DELIVER INSPIRATIONAL DISCOURSES, In the Grand Assembly Rooms, New Briggate, Leeds.

SUNDAY, March 11, at 2.30—"Immortality Demonstrated"; at 6.30—"Subject to be chosen by the Audience: Collections to defray Expenses. Monday Evening, March 12, at 7.30—"What do we know of the Life Beyond the Grave?" Admission—3d. and 6d.

Hymns from the "Spiritual Lyre."

1 NEARER TO THEE.
(S. L., 25.) P. M. S. F. ADAMS.

NEARER, my God, to thee,
Nearer to thee!
E'en though it be a cross
That raiseth me;
Still all my song shall be,—
Nearer, my God, to thee,
Nearer to thee.

2 Though, like the wanderer,
The sun gone down,
Darkness be over me,
My rest a stone;
Yet in my dreams I'd be
Nearer, my God, to thee,
Nearer to thee.

3 There let the way appear
Steps unto heaven;
All that thou sendest me
In mercy given:
Angels to beckon me,
Nearer, my God, to thee,
Nearer to thee.

4 Then, with my waking thoughts
Bright with thy praise,
Out of my stony griefs
Bethel I'll raise;
So by my woes to be
Nearer, my God, to thee,
Nearer to thee,
5 Or if on joyful wing
Cleaving the sky,
Sun, moon, and stars forgot,
Upward I fly;
Still all my song shall be,—
Nearer, my God, to thee,
Nearer to thee.

2 "THY WILL, MY GOD, BE DONE."
(S. L., 132.) 8s.

1 My God, my Father, while I stray
Far from my home, on life's rough way,
Oh, teach me from my heart to say,
"Thy will, my God, thy will be done."

2 Though dark my path, and sad my lot,
Let me be still, and murmur not,

And breathe the prayer divinely taught,
"Thy will, my God, thy will be done."

3 What though in lonely grief I sigh
For friends beloved, no longer nigh;
Submissive still would I reply,
"Thy will, my God, thy will be done."

4 If thou shouldst call me to resign
What most I prize,—it ne'er was mine,
I only yield thee what is thine;
"Thy will, my God, thy will be done."

5 Should pining sickness waste away
My life in premature decay,
In life or death teach me to say,—
"Thy will, my God, thy will be done."

6 Renew my will from day to day,
Blend it with thine, and take away
Whate'er now makes it hard to say,
"Thy will, my God, thy will be done."

3 A PSALM OF LIFE.
(S. L., 76.) 8s & 7s. H. W. LONGFELLOW.

1 TELL me not, in mournful numbers,
Life is but an empty dream!
For the soul is dead that slumbers,
And things are not what they seem.

2 Life is real, life is earnest,
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul.

3 Not enjoyment and not sorrow
Is our destined end or way,
But to act that each to-morrow
Finds us nearer than to-day.

4 Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footsteps on the sands of time;

5 Footsteps, that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again.

6 Let us, then, be up and doing,
With a heart for any fate,
Still achieving, still pursuing,
Learn to labour and to wait.

LEEDS HOSPITALITY.

The Leeds Committee announce that "all our Yorkshire friends are invited" to the Demonstration on Sunday. To this end the following arrangements have been made:—For the convenience of friends from a distance, arrangements will be made for accommodation at the Guildford Street Cocoa House. That proper provisions may be made, those intending to come are requested to send an intimation to Mr. J. Gillman, Leeds.

MR. J. J. MORSE'S APPOINTMENTS.

LONDON, Sunday, March 11th, St. Andrew's Hall, 14, Newman Street, Oxford Street, W. Evening at 7 p.m., subject: "The coming Priest."

Mr. Morse accepts engagements for Sunday Lectures in London, or the provinces. For terms and dates, direct him at 53 Sigdon Road, Dalston, London.

Mr. E. W. Wallis's Appointments.—Birmingham, March 4; Walsall, March 11; Belper, March 18; Leicester, (probably) March 25. Mrs. Wallis, Newcastle-on-Tyne, March 4 to 12 inclusive; and Liverpool, March 26. For dates and other particulars, address—82, Radford Road, Hyson Green, Nottingham.

PAGE 2.

- 4 ANGEL FOOTSTEPS.**
(S. L., 143.) 8s & 7s. LONGFELLOW.
- 1 WHEN the hours of day are numbered,
And the voices of the night
Wake the better soul that slumbered
To a holy, calm delight :
 - 2 Ere the evening lamps are lighted,
And, like phantoms grim and tall,
Shadows from the fitful firelight
Dance upon the parlour wall :
 - 3 Then the forms of the departed
Enter at the open door ;
The beloved ones, the true hearted,
Come to visit me once more.
 - 4 With a slow and noiseless footstep
Come the messengers divine,
Take the vacant chair beside me,
Lay their gentle hands in mine.
 - 5 And they sit and gaze upon me
With those deep and tender eyes,
Like the stars, so still and saint-like,
Looking downward from the skies.
 - 6 Uttered not, yet comprehended,
Is the spirit's voiceless prayer—
Soft rebukes in blessings ended,
Breaking from their lips of air.
- 5 UNIVERSAL PRAYER.**
(S. L., 55.) C.M. POPE.
- 1 FATHER of all ! in every age,
In every clime, adored,
By saint, by savage, or by sage,
The universal Lord !
 - 2 Thou Great First Cause ! least understood,
Who all my sense confined

- To know but this,—that thou art good,
And that myself am blind.
- 3 If I am right, thy grace impart
Still in the right to stay ;
If I am wrong, oh, teach my heart
To find that better way.
 - 4 To thee, whose temple is all space,
Whose altar,—earth, sea, skies,
One chorus let all beings raise,
All nature's incense rise.
- 6 HAND IN HAND WITH ANGELS.**
(S. L., 93.) 11s. LUCY LARCOM.
- 1 HAND in hand with angels, through the world
we go ;
Brighter eyes are on us than we blind ones
know ;
Tenderer voices cheer us than we deaf will own ;
Never, walking heavenward, can we walk
alone.
 - 2 Hand in hand with angels ; some are out of
sight,
Leading us, unknowing, into paths of light ;
Some soft hands are covered from our mortal
grasp,
Soul in soul to hold us with a firmer clasp.
 - 3 Hand in hand with angels, walking every day,
How the chain may brighten, none of us can
say ;
Yet it doubtless reaches from earth's lowest
one
To the loftiest seraph, standing near the
throne.
 - 4 Hand in hand with angels, ever let us go ;
Clinging to the strong ones, drawing up the
slow ;
One electric love-chord, thrilling all with fire,
Soar we through vast ages, higher, ever higher.

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A SPIRITUAL EXPERIENCE.

By MRS. HARRISON.

I could not tell you when my acquaintance with Spiritualism began, as I seem to have been all my life given to seeing, hearing, and talking to spirits; especially Mother, who left me when very young, yet they never could make my childish mind believe that she was not still with me. I was always telling her my little troubles and difficulties, and though, as I grew up, this belief often got me into trouble, especially amongst my Sunday School friends, yet I firmly adhered to it, and nothing earthly could ever shake me. But I thought I was an oddity in the world, never having heard of this grand and glorious Movement, which I hail as the sun in my sky.

Whilst I was connected with the Wesleyan Society, and during the time of a revival, I listened to so many sermons on Eternal Torment, that I became fearfully alarmed. This painful state lasted six weeks. I became at last seriously ill. My friends wept much for me. If all the terrors of that imaginary place had really existed, and been let loose on me, I think I could not have been in a much worse state. It was greatly feared I should lose either life or reason. At length, when just on the verge of despair; when I felt I could pray no more; when hope had well-nigh forsaken me, relief came in a way which I certainly could never have expected.

I had tossed in fearful agony all the night, until the clock struck one, and, almost as soon as the last sound had died away, a soft hand was laid on my shoulder, the soft arm stole round my neck, my head was lifted from the pillow and laid tenderly on a gentle breast, and like a tired child I found the rest I had so long sought! All grief and terror vanished at once, and it was really and truly a foretaste of heaven. I felt distinctly a warm kiss on my cheek, while a soft and tender voice whispered: "Fear not, my child! All will be well." These words were uttered twice, as though to make sure I heard them. I was held a few seconds longer, and then the arms slowly relaxed their hold. I was laid as gently back again on the pillow, but, fearful lest all my terror should return if that glorious being left me, I sat up and grasped the hand as it was slowly passing back over my shoulder, and I am prepared to affirm, before any as-

sembly of preachers or teachers of the orthodox school, that I did not touch flesh and blood. But I do say that I grasped a real living hand—not a cold clammy dead one. It was warm and soft like velvet or down, and the more I pressed it the more it seemed to slip away, and just as it slipped from my grasp, it took mine again, and gave it a very hearty shake. Still determined to hold it if I could, I reached out to the side of the bed, and there felt the same soft something, like a body, passing very slowly away. I grasped the flowing drapery as long as I could, but it passed at last.

But my fears never returned from that hour to the present, and it is now more than twenty years since. I suppose some would say it was but a dream, but I know better. Sleep had been a thing unknown to me for weeks. I was as wide awake as I am at this present moment. But oh, how peacefully I slept after! So sure was I of what had transpired in the night, that I told all my friends the day following, that mother had been to comfort me in the night; and not one refused to believe me. In fact, the change was too apparent to admit of contradiction.

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