



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

SPIRITUALISM.

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THE SPIRIT-MESSENGER.

INTELLECT: WHAT TO TEACH, AND
HOW TO TEACH.

A CONTROL BY "DR. SAMUEL JOHNSON."

Recorded by A. T. T. P., March 1, 1883.

[The Medium, who in trance dictates these communications,
is an uneducated working man.]

The Sensitive, under control, said:—

"It is growing every day," he said, "and is, perhaps, one of the most remarkable evidences of commercial prosperity that London presents."

The speaker was addressing the Sensitive, who was looking at that noble pile of buildings, that stands directly close to this Inn, and is called the Prudential Life Assurance Company; and as the speaker made this remark he looked attentively at the Sensitive, and said: "Prudence is a great virtue, and through the exertions of this Company the masses of England are learning to be prudent in respect to those who, on their removal from earth, would be without help helpless, and in a miserable condition."

But I say this is but an universal training for that prudence which belongs to worldly matters. It is a prudence of a secondary nature; the first and most important, and the highest prudence, is that which deals with the assured immortality of the soul, which goes beyond the hopes of this life either for self or others. Not but what I will fully admit, that it is a stepping-stone to self-safety to provide for those who are unable to provide for themselves.

So great is the success attending this preliminary step towards self-safety, that, at this present moment, between six and seven hundred of their assistants are gathered in that new Town Hall opposite your chambers, at a convivial meeting, embracing a dinner with speeches and toasts. This Company has, through their exertions, formed a network of agency whose meshes are united, forming a complete system; so that this matter of Prudence has permeated throughout the length and breadth of Great Britain and Ireland; and if this system can have been formed, and so successfully carried out on mundane interests by a

single Company, surely considerations of primary prudence in the consideration of supra-mundane interests should have a success superior even to the success of this Company. But the advocacy of supra-mundane considerations, embraced in the phenomena of Spiritualism, have no concentration and no unity, therefore they cannot expect even a parallel success with this single body of workers.

I listened to the control of yesterday* with great interest, a control filled with suggestions having their origin in former profound physical research. It is in consequence of that control that I am here. To me it appeared that none could have been sent better fitted to answer questions at any public meeting, than the control of last night. Deeply versed in the physical sciences, he could unmistakably have proved his identity to any desirous of testing it. He distinctly laid down the axiom, that knowledge is power; nay, more: that knowledge was the highest form of religion, for that in accordance with a man's knowledge, so were his ideas of his Creator; for out of his intellect he formed his God, and clothed him with attributes according to the clearness of his thoughts.

Now, I am in a position to admit this form of reasoning; a clearer and brighter conception of the Deity exists, sir, where the intellect is itself bright and clear. So I will head my control—

Here I asked who was controlling, and was told—

I am Samuel Johnson, the Lexicographer. I will head my control: "Intellect: What to Teach and How to Teach." This address is specially intended for Spiritualists, for they, of all classes of humanity, need to know what to teach and how to teach it. Many prominent and leading Spiritualists do not know what to teach; for the all-sufficient reason that they do not know what to believe; and being the possessors of communications and phenomena that are inscrutable and inexplicable, they form their own definitions, and arrive at their own pet theories; torturing with their bends and twists all spiritual evidence received, until they feel dazed and confused, and chary of offering to the world a teaching, in which they themselves are in a labyrinth of doubt. This class, therefore, can be

* "W. R. Henderson," recorded in last week's MEDIUM.

rightly designated as those who do not know what to teach, not knowing what they themselves believe.

Now, there is another class of prominent Spiritualists, who have learnt many things at the spiritual fount of knowledge. They are those who are the recipients of unchanging and undeviating truth, who are believers; who know the beneficial result of a lasting faith, but who do not know how to teach it to others. The reason of this non-knowledge is mainly attributable to the fact, that religious prejudices intervene between their known faith and the mode in which they should teach it. It is Orthodox Theology against Spiritual Revelation; it is Religious Bigotry, therefore, against the New Light, which they have received. This Light of Truth; they are anxious to spread, but admit themselves to be in this dilemma of not knowing how to teach it; for there are hundreds, who have the same light and the same faith which you yourself possess, and who secretly rejoice that you are making unflinching efforts to teach the truth; excusing themselves from following your example by pleading their dependence on popular opinion, and considering that this plea excuses them for their inactivity, and for their absence from this great field of labour.

And now, dear sir, I wish to propose a mode of uniting those who are, unhappily, disunited; a mode of rendering effective the united labours of the believers in spiritual phenomena. It is my wish to further the Cause, and the Control of yesterday evening has been elected as the pioneer for uplifting the faculties of men. There is a labour in which all Spiritualists can unite, that is, the cultivation of intellect. This enables man to know his God, and for this purpose a plain, simple, and definite plan can easily be formed, and on a pure spiritual basis. Let us closely examine how each can bear their part in this united labour, and we can only do this by citing an instance, and I choose to take your case as the instance that I shall bring forward.

Words, however potent, are but as air: without form, without substance, evanescent and impalpable as the rays of moonlight, volatile and short-lived as uttered, and, in many cases, as soon forgotten. But he who is willing to clothe words with form; he who allows his thoughts to be substantially clothed, and places mind on a material basis, is working for the common good of humanity. Take your book, with its plain sheet but now just commenced,—it is as blank as a soul commencing life on earth. But see, your pen is moving with my words over its surface, and so my words live; they bid men to think. My mind speaks from that which was before a dull blank; there are revealed my innermost thoughts and hopes; I, in whom so many believed, am enabled to think. I prove by that page that I am with you. Your labour is bringing those whom the world think dead back to life again. In every line, your pen is thundering to the world that death does not kill. The long deceased, from the time of earth's earliest patriarchs to the last ended life on earth, start into life with every stroke of your moving pen, possessing soul, voice, intellect, and imagination. Your pen becomes the heart's historian; becomes nature's great evangelist; rolling the stone from the sepulchre, indeed; away from that mausoleum of immortal mind, and raising in glory the culture of days gone by.

And, in your published Records, what does your labour demand of your fellows? They say—I present you with this individuality gained by my labour, the fruits of my will. I will that you should receive this, even at the expense of self-sacrifice; and to prove that your labour is in the position of making a demand on your fellow human beings, let us deal with it dispassionately and logically. In every state of the American Republic and elsewhere, the appeal made to men by your labour is as follows: "I present you with this individuality gained by my labours; the fruit of my will. I will that you should receive it, even at the ex-

pense of self-sacrifice, and that my labour is in the position of making a demand, that you shall look and learn, and try to think as the soul which I have placed before you thought; that you shall try and feel as he felt, and so shall his spirit mingle with yours, and yours with his. With me you shall fly into heavenly realms and heavenly spheres; with me you shall look into the bright spirit-world, and there perceive the springs which move and govern the immortal souls in the higher life. I am bridging over the distance which lies between you and the controlling spirit; I am forging links that bind him to earth with his loving instructions. Having done my part, my labour demands that you should do yours."

You have, dear sir, through your labour built up a gigantic mirror; the mirror is formed of ink, but through this mirror can humanity hear the voice, and be thrilled with the passions of those whom you have brought to life. You have bid the mother believe that she may, if she will, hear again the voice of her absent child. You have told the lover, that the affianced, of whom death robbed him, is living, and that if he will he can speak to her face to face. You have told the lonely widow, that the father of her children is within a few paces of her and her loved ones, and that if she will she can listen to his counsel, even as in the days of yore. You have abridged the distance, which, the theologian says, lies between this world and the next. You have made the two worlds one: you have made those in the flesh and those out of the flesh near and dear neighbours. You have done more in tending your mind to these spiritual matters, than any force or any power has succeeded in doing. You have annihilated space, and ranged in thought beyond the limits of time, and, having given substance to words, you have laid the foundation of transmission to all parts, of these great and glorious news. You have made the intellects of men of the past a power, even in the commercial world; and so should this intellect be esteemed as rich and rare merchandise, of inestimable value. You have forwarded the cause of progress. You have proved that there is no past: the thoughts which were Plato's, and which were the possession of Socrates, are the thoughts of men to-day. You have shown that the collective wisdom of to-day is the collective wisdom in a progressive state from former times. There is no wisdom of the past unequalled by the wisdom of the present. This would be against the law of progress. I admit that the depths of nature are better understood now that the permanent transmission of soul-instruction is better known; and that enjoying of communion with the noblest minds of the past, has guided the present generation to a keener penetration; and there is seen at a glance, to-day, that which the wisest vainly laboured to explore in the ages that have gone. Besides, as a proof that you are selected to a pioneership, let me treat of your labours as being distinct from the self-appointed labours of others.

Emanuel Swedenborg was self-appointed, and his teaching had reference to the reading of the Scripture Revelations, and there was to be received his exposition and explanation. His reading treats of the past, whereas your mission as distinctly points to the future, being the reverse of reading, namely, writing. You do not refer to the past with any superiority of self-hood. You are likened to a receptive channel, according to your own admission, (which is correct) towards, and through whom, there flows the thought and opinions of cultured minds of the past, who rely not on their own works; who claim no merit as literaturists, or scientists, or philosophers; who never have pressed, nor asked you to refer your reader to their works as a means of instruction and future progress. Not one has done so: because in doing so they would be directly acting contrary to that for which you were elected, namely, as a pioneer of the future. Your labour is prospective; whereas the labours of Emanuel Swedenborg and others were retrospective. Your labour, to be clearly defined

consists in writing that which you hear *viva voce*; so that you may clothe in substance their words and thoughts.

There is one part of your mission which you must not neglect, according to the doctrine of the control of yesterday, and of mine to-day,—that is, the non-publication hitherto in book form; because this is important. It is so important, that it should no longer be neglected; because it will form a complete refutation of the idle and illogical theory of the Sensitive's self-hood in these hundreds of addresses. There will appear the assertion, as a preface, of the remarkable meeting, which formed the first acquaintance between yourself and this man. Then will be contained in the preface the mental incapacity of this man at that time, and the inferior position he occupied as an ordinary labourer and worker with his hands; with the further statement that he came to these chambers, night after night, in the attire of a labourer fresh from his labour, and I consider that these assertions on your part, in the preface, will not need any further proof of the humble position and ordinary intelligence of the Sensitive. But should you decide otherwise, there are references, that you could obtain, of years' service that this man served, not one remove from a common labourer and with hundreds of fellow-labourers, who for days, months, and season after season, worked with him as an ordinary river-side labourer. I dwell on this matter, because I deem it so necessary on account of many, who are still governed by the thought that this man is an Admirable Crichton in disguise, and possessed of intelligence scientific and philosophical. This would be to him a great advantage, personally, if it were so really; although he has personal reasons to bless this training, which he has received through this earnestness of your will; for, mentally as well as physically, he has received undputed advantages.

I here said I hoped that "Dr. Samuel Johnson" would give me his assistance in the selection of the controls which I am to publish. He said—

In reference to your request, I promise you assistance, and, further, I am resolved to endeavour to form those conditions whereby my assistance in this matter may be made effectively useful. Remember, that I worked for the future; that I, too, believed that the pen, in able hands, was as powerful as the sword. With the help of God, what knowledge I, as a Literatrist, possess, I will devote to this project, which is due to your labour, so that the knowledge that your labour, that your work is respected as being useful and is being blessed, will be a part reward here, and a foretaste of that reward that awaits every faithful servant of God hereafter.

"Dr. Samuel Johnson" wishes you good day.

DREAMS.

DREAMS, OMENS, APPARITIONS.

By F. SHOWERS.

The consideration of the subject of Dreams, being likely to lead to important conclusions, it is necessary that Spiritualists, in order to master the mass of testimony that is in existence, and to handle the accumulation effectively, should have it presented in the clearest possible point of view. Reverting, now, for a moment to my communication of 26th January, to the MEDIUM, I would observe, that the letters enclosed in black-edged envelopes had actually been landed in England, before Miss E. received any impression regarding them, and on my questioning her again about the strange coincidence of the cake of soap, that it will be remembered, Mr. L. had apostrophised in the Dak Bungalow, she remarked:—"Well, it seemed to me as if the cake of soap were travelling with the letters." They, however, contained no allusion to it, and were written at Mr.

L.'s request, because he could not find paper to write on at the time. His thought, however, seems somehow to have accompanied them, and it was in a subsequent letter received, I believe, by the following mail, that he described the acute disappointment occasioned by the circumstance, minutely.

The record of this dream has excited no little interest, and one gentleman, writing with reference to it the other day, remarked that there seemed an utter "absence of purpose, the effect being only to give poor Miss E. a day or two of anxiety." But this gentleman, who is a staunch and earnest Spiritualist, will I hope, not only pardon me for quoting a passage from his letter, but permit me to point out, that there was evidently a purpose, and that purpose was benevolent. To remove any apprehension from the mind of Miss E. regarding the two black-edged envelopes that were on their way, there was presented to her at the same moment the form of Mr. L., holding in his hand the somewhat unromantic symbol of his difficulty, and uttering an imperfect excuse, distinctly audible, however, to her sleeping ear.

Dreams, as all Christians know, were among the most frequent modes of Divine communication in olden times—however great the ridicule and contempt with which we moderns have been accustomed to treat the phenomena in later days—and in the Old Testament a distinction is drawn between those to whom the Lord would or could only address himself in dreams, and those to whom he could appear visibly. In Numbers, xii., 5, we find, that "the Lord came down in the pillar of the cloud and stood in the door of the tabernacle, and called Aaron and Miriam, and they both came forth. And He said, Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold." The Douay Bible has it, "plainly, and not by riddles and figures, shall he see the Lord."

That riddles and figures are used in the experience of many now living, to portend coming events, I know as an absolute certainty. There is a certain quadruped which whenever it passes across my sleeping vision, leaves anything but a benediction behind. If anybody is inclined to smile at me and ask what possible connection there can be between the apparition of an animal and a coming misfortune, I confess my inability to explain. But no more can I explain the analogy between a tray of tarts on a baker's head, and the gallows,—and yet, what important issues hung on the interpretation. Had Joseph not divined it, where would Judaism, Christianity, aye, even Mahommedanism have been.

One day last week I was discussing the subject of dreams with my sister, who lives in an adjoining street. Two of her daughters, aged respectively 18 and 16, reside with her. My sister takes no interest in Spiritualism, and when I say I "discussed" the subject of dreams, it is to be understood that I merely brought it up. "Almost the most extraordinary instance of dreaming of which I ever heard," said my sister, "occurred the other night, when Avis, Katie, (her two daughters) and I, all had the same dream. We all dreamt that Miss Clarke was dead. Was it not curious?" This afternoon, Miss E. crossed the road opposite my house. I tapped at the window to attract her attention and she came in. "I cannot stop," was her hurried observation, "for I'm afraid to be out after sunset in this cold weather. I am going to Emily to ask about the death of Miss Clarke, for I am told they have had a letter announcing it." I put on my bonnet and followed. My sister placed the letter in my hand, and it was perfectly true. One of the strangest things about it was that Miss Clarke was not by any means a friend of any member of our family, and no communication regarding her had been received for months. A lady mentioned

the circumstance of her death quite casually, in a letter received this morning, March 11.

Now, how came all those three ladies to have had the same dream the same night? The two young girls were sleeping together, but my sister was in another room. Katie told me this afternoon she saw in her dream the coffin being conveyed to the hearse. She saw the hearse at the gate, and she saw Miss Clarke's sister crying; but Katie could not have seen all this at the time it actually happened, for no funeral takes place at night. However, there is no doubt about the facts. By some unaccountable means, these three people, not particularly interested in the event, were made cognizant of it.

It is hardly ten years since the word Spiritualism first attracted my notice, but for nearly forty years now I have known that the dreams of particular people are frequently verified, and my own domestic history affords abundant proof to this effect. Before, however, I commence the record of—well, shall I say, extraordinary and inexplicable coincidences, to the truth of which educated and living witnesses can testify, I will recount the extraordinary verification of a dream that a lady now residing in this country communicated to me nearly two years ago.

Mrs. Montgomery, so I will call her for the purpose of my narrative, married an officer of distinction some twenty-eight years ago. Her history has been rather an uncommon one, for about eight months after her marriage her husband was obliged to leave England, and as the mutiny broke out in India and the country was long in a distracted condition, she never joined him there, his own responsible position preventing his return to England. The separation which was originally unavoidable was subsequently protracted by choice, and ultimately Mrs. Montgomery learned that her husband was not without his consolations, and there was a good deal of talk about a little boy, who rode a pretty pony, and called Mr. Montgomery papa, in a little station not far from the Himalayas. My poor friend—for she was and is a dear friend of mine—was, at first, inconsolable; a daughter, however, had been born some months after Mr. Montgomery's departure, and the care of this delicate and beautiful child occupied a portion of her time most providentially, while the ministrations of a good and holy man, a Catholic priest, for Mrs. Montgomery was a Catholic, prevented her sinking under the heavy trial that had been laid on her. Days lengthened into weeks, weeks into months, months into years, but this couple, so early separated, were not reunited, and so more than twenty years passed away!

It would be absurd to suppose Mrs. Montgomery mourned all this time. Not at all—she devoted a great deal of her attention to literature, and wrote occasionally for publication; and when her daughter married, took some charming apartments not far from Spanish Place, and feeling, as she said, prematurely old, though there was no indication of age in her fresh and remarkably youthful appearance, hoped to end her days, solaced by the society of the good men and holy women in whose communion she had worshipped and prayed for many a weary year. She was, unconsciously, the most thorough and earnest Spiritualist I have ever seen. It was her habit in any difficulty to place her hand on the Bible, look upwards, and pray—turning over the leaves slowly. Her fingers were then suddenly arrested on some passage responsive to her spiritual requirements. It was utterly wonderful, and I will give an instance later on. She told me, too, that the saint whose name she had taken in confirmation was often near her, and that whenever danger or trouble threatened, he made her aware of his protecting presence, either by three loud knocks or by a bright and unearthly light.

Great was my astonishment one morning to hear that Mr. Montgomery had arrived in London, and was living in the house of his daughter, with whose beauty and accomplishments he professed to be perfectly

charmed. He was a devout and earnest Christian, now, it was said, and had but one object, one hope, that his wife would forgive him and accept his penitent devotion for the rest of her life. His wife was not very easily won over, but Catholics consider marriage so sacred a bond, that nothing short of death can sever it, so after a protracted and somewhat amusing second courtship, Mr. and Mrs. Montgomery agreed to reside once more under the same roof.

March 11, 1883.

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 IV.

"THEN THE SHADES OF THE DEPARTED ENTER AT THE OPEN DOOR."

So Lara lingered day after day and month after month at "The Nest." Through his own winning ways, desire to help those around him, together with "Zungari's" ceaseless care for him, he became beloved, not only by Old Will and his son, but also by all the fishermen around. As his own clothes wore out, their place was supplied by the rough dress peculiar to the occupation and suited for the life he had entered upon.

More than four years passed away, and the rough honest people had ceased to marvel and talk about the little boy who had wandered to the "Swallow's Nest" to seek protection. If any stranger happened to notice the little black-eyed sailor lad, and asked anything about him, the answer generally was, "Oh! don't you know Lonely Lara? Why he's Old Will's Waif! Nobody knows who he is—as smart a lad as ever cast an anchor, and can trim a sail or mend a net with the best of 'em."

Yes, Lara had kept true to his task, and this was the result. He had grown hardy and strong, not very tall but lithe and nimble, while his Italian, chiselled features, his large lustrous eyes and glossy black hair, together with his aversion to the company of those of his own age, and reticent manner towards his elders, marked him decidedly from those around him, and earned for him the title of "Lonely Lara."

But during all this time Lara was not lonely. Besides learning to read and write, under the village schoolmaster, he had ample time to keep up his intercourse with his spirit friends, and he had developed to an astonishing extent. "Old Edwin" and he spent many happy hours together, and as for "Zungari," she had almost become a necessity to his being. "Sir Oswald" was on easy terms with him, and many others whom it is needless to mention here. His clairvoyant and clairaudient gifts were something wonderful, indeed, almost incredible, but hitherto he had kept all these things to himself. Will and Ben had long ago got used to his strange eccentric mode of living, and never interfered with him. If any acquaintance happened to make a remark to either of them about their little protégé's peculiarities, they usually answered—

"Leave you the lad alone, mate. He ain't made of common clay like you and me, and knows what he's about, I reckon!"

As "Zungari" had predicted, Lara became not only dear to Old Will but a great comfort to him—especially at the present period, for Ben had got in tow with the buxom daughter of a brother fisher, and marrying her had settled down in a cottage of his own, a short distance along the coast.

It was the evening of the first day after the separation, and Lara and the old man were alone by the fireside of "The Nest." Old Will was resting his head on his hand, gazing in upon the blackening ashes of the dying coals. Suddenly he turned round and glanced at Lara, who was sitting at a little distance, leaning forward and looking with fixed eyes at something behind the old man.

"Lara, boy, you won't leave me now, will ye? 'I'm old and battered now, lad. Many a gale have I weathered—many a storm have I ridden through, but my cruise is about an end, boy, and I must fetch the port. 'Tain't no use complainin', and anyhow I ain't one of them sort, but I wouldn't like you to leave me just yet a while—not yet awhile; will ye, Lara? Wait till I join my old woman aloft. I guess Nell's 'bout tired o' waitin' anyhow."

"Skipper!" answered Lara (he always called him skipper) "Skipper! we must not complain of that which it is God's will to place upon our shoulders. He is great and good, and knows what is best for us, and will unite us all in his own good time. But," added he, lowering his voice as he drew his stool nearer

the old man's, "perhaps your old mate isn't so far away as you imagine—perhaps she may be here now!"

"Here now, lad!" exclaimed Will, starting aghast. "Here now! sayest thou? Art mad? Nell's gone aloft, Lara, she's gone aloft!"

"Listen to me, Skipper, listen to me, and I will spin you a yarn that will at least beguile the time away. I won't press you to believe it, 'cause I've no witness to it but myself, and that isn't enough proof for some people; however, you shall see after I've finished."

"Go ahead, my lad, let's have it anyhow; must be somethin' good when thou begin'st to yarn, for thou never did it afore."

So Lara leant his arm on the old man's knee and turned his eyes reflectively on the embers, and began to relate his history, including everything from the commencement.

How long they sat thus they had no idea, for the one was pouring forth his tale with an earnestness none could withstand, while the other eagerly drank in every word. Old Will had been brought up, as many sailors are, with a belief in the superstitious, so that we can scarcely marvel if he received the relation of Lara's experience with a great degree of credulity. At last the tale drew to an end, and the lad's voice sank to even a more earnest and serious tone as he added—

"Yes, I have seen your wife, Nell, many times. I saw her to-night, standing behind you with her hand upon your shoulder, and—I see her now. Do not stir, and I will describe her to you; only, remember that neither you nor Ben have ever said much to me about her."

"There she stands with a smile upon her old weather-beaten face, for she knows what I am saying. She wears a dark-blue petticoat, just like what the women hereabouts wear, but above that she has a queer sort of striped bodice, pretty open at the neck. On her head is a dark-green checked napkin, fastened beneath her chin with a brooch shaped like an anchor, and set with stones, only there is a stone out of one of the flukes. On the hand, resting on her side, is a ring with something engraved on it, but I can't make it out, but the top of the ring finger seems to have been nipped off, right at the joint—"

"Hold hard, my lad, hold hard!" cried the old man, starting up visibly agitated. "That's the old woman! That's the old lass, the finger's enough, that's her!"

And he glanced furtively behind him as if he half expected to see the partner of his life as she used to be. Not a motion; everything was as usual. Nothing stirred but the habitual monotonous tick, tick, of the clock in the corner, which kept on building up the Past, with apparently more emphasis than was its custom.

"No, Skipper!" said Lara, "you need not look like that. You can't see her. You arn't used with it. But she's gone now, anyhow, and there is a little lad about my own age, leaning on your knee, right opposite me. He resembles yourself very much, only he isn't very strong like, and has a bit of a scar on his left cheek. There! he's gone now, and I see a board—seems like the stern of a boat—and on it in white letters is 'S. O. B.' There now, they're all gone, Skipper! You're not frightened are you? You don't think any the worse of me for that? Do you Skipper?"—and he looked pleadingly in the old man's face.

"No! my boy, no, I couldn't do that! God's ways are strange, lad, very strange; and 'pears to me he has sent you here to do somethin'. 'Tain't thy doing, Lara, 'tain't thy doing. Who knows what thou may be yet!"

"Who knows!"—and with the last two words between his teeth, he once more fell a-thinking.

Lara saw his mind was far away in the Past, and judging it were better to leave him to himself quietly, slipped away and "turned in." Had he waited a minute longer he might have heard his old friend murmuring—

"Paul—our Paul! and the ship he was lost in—'The Star of Bethlehem!' That lad ain't common. I always said there was somethin' in his figurehead, an', by gracious, there is!"

(To be continued.)

CLAIRVOYANCE.

THE CRYSTAL AND CRYSTAL SEEING.

To the Editor.—Sir,—In your issue of the 3rd instant, you in an editorial notice upon my last chapter, refer to evil angels, and recommend those who may be anxious for information upon the crystal, to write to me for such information. A few have already done so, but must not have considered the subject of very great importance, as in some instances there is not only no stamped addressed envelope for return, but no legible address, so I am unable to reply to such parties. I am sorry to say that this is a fearful item with me. Every person should enclose a stamped addressed envelope. Although I am but a poor man I never refuse to give what information I can to everyone, and have done so to scores, and even hundreds, without fee or reward of any kind; but I think that no person is so poor but may enclose an envelope, for return, or a stamp with a legible address.

As it is my desire, as a humble instrument for the spirit-world, to put as many of earth's inhabitants in communication with the spirit-world as I can, I make use of every available means to accomplish this grand object. And amongst the different means made use of by such obtuse beings as ourselves, to get at conscious communion with the denizens of the spiritual world, the crystal affords one not to be despised or lightly esteemed. For, I can assure your readers, that during the short time I had the privilege of having a good and truthful seer in the person of the boy Samuel, it was to me a source of delight and pleasure far exceeding anything I ever had before. How many times, when everything in the outside world has looked dark and gloomy, has my soul been cheered by those beautiful and spirit-stirring revelations, which came before the eyes of my young seer upon a scroll? Yes, veritable print, such as the little boy could read. And how I now regret I did not keep copies of those celestial messages. Many of them were counsels, some of them were emblematical writings, and contained strange symbolisms which the boy would imitate upon a slate. He would look in the glass, then he would take up his pencil and imitate. One of these strange diagrams I have preserved as a curiosity, but never learnt the signification. Sometimes I would be told to read a certain chapter in the Bible, and on such occasions the chapter was sure to convey to my mind what was required.

But some may say all this sounds very well, but how am I to become possessed of that privilege of holding communion with spirits or angels, by or through the crystal? One may say—I am too poor to buy such an article. I am glad that a substitute has been recently discovered, which the poorest brother or sister in Spiritualism may procure. Get a goblet glass—one quite smooth, having no cuts or marks on it, and fill the glass with clear water. The glass should be capable of holding half-a-pint or nearly. Having done so, go into a room alone, with but a dim light, not the light of gas or candle, but a modified daylight. Draw the curtain over the window, so that no outside object be reflected in the glass, and thereby deceive you. When this is done spend some time in spiritual devotion, and tranquilize your mind. Be quite free from any such a thing as excitement. Do not feel anxious. Neither fix upon anything in particular that you may want to see. Leave all these matters at the disposal of your spiritual friends. Put your open hand upon the top of the glass, and use any form of prayer you may be impressed at the time to use.

After having done all these things, place your face on a level with the glass, and for this purpose place some object under the glass to raise it a little, so that when your chin rests on the table your eyes may be parallel with the middle of the glass. Having done so, fix your eyes calmly upon the centre of the glass of water, not simply upon the outside, but upon the inside. Look steadily for half-an-hour at a time; and if, after a few times, you perceive a cloud of something resembling smoke in the centre of the glass, then keep on, you will eventually see. For the smoke appears first, then the smoke clears away and the vision comes on the scene. But if you do not find anything after repeated trials, well, say nine times, then look out for a seer. But be careful how you select; let the character of your seer be well known for truthfulness and high morals. Seers are plentiful enough among children under fifteen, and also among females. But truthful characters are required.

What I here state respecting the water, will hold good with the crystal. When evil beings come into the glass, just be calm, and let your thoughts ascend to the divine fountain of light, and, by a grasp of faith, draw down one celestial sunbeam upon your instrument, and there is no fiend or devil that will be able to endure that light. These are sufficient hints to those persons who possess the least portion of intuition or inspiration. The spirit-world want me to put mankind, as far as my ability goes, into communion with them. This I am doing upon as safe a footing as I can. This world will never be redeemed, until a perfect link be formed between heaven and earth. Then shall God's will be done on earth as it is in heaven. I remain, yours obediently,

J. THOMAS.
Kingsley, by Frodsham.

SPIRITUAL PHENOMENA.

PHYSICAL MEDIUMSHIP IN LONDON.

"Brother Jonathan," Philadelphia, Pa., U.S.A., seems to think there is only one physical medium left in London. We made a count on the other day, and could name eleven physical mediums of the highest class, most of whom have obtained materializations, and the greater number of these mediums are giving several sittings per week with satisfactory results. The Rogue and Vagabond system is now wholly suppressed in London, and mediums, in most cases, subsist by some business or calling, and give sittings when favourable circumstances present themselves. As a consequence, the health and moral condition of mediums have improved, and the manifestations are such as to convince sitters who witness them for the first time. Mechanical tests are a thing of the past.

A clergyman who attends a private circle, has been repeatedly lifted on to the table by the spirits, but in such a manner that he sails up without the experience of feeling how he is lifted. On a recent occasion the method was different, for two arms embraced him tightly round the waist, and lifted him up. The remarkable part of the manifestation was, that only arms were felt round the body of the lifted gentleman. The lifter, whoever he may have been, had no body, as would have been felt had he been an ordinary human being.

A gentleman who is a literary medium, accompanied us the other evening to a private sitting, where paraffin-wax moulds of spirit-hands were being obtained. Our friend had never witnessed manifestations of the kind, and his influence being agreeable, the controlling spirits showed him marked attention. The direct voices were as fluent in expression as if they had been produced by the tongues of mortals. The spirit-lamp shone so as to show the face of the spirit clearly, and it would soar from floor to ceiling in such a way as no one could imitate. The spirit took our friend by the hand, and while the head of the spirit was visible, our friend's arm, guided by the hand of the spirit, was passed under the spirit's bust, to show that no body was supporting it. This experience many have enjoyed, in the presence of the same medium.

Towards the close of the sitting, the spirit asked our friend to hand him his watch, which he at once did, by detaching it from the chain. This all occurred in darkness. In a short time the watch was returned, and the time indicated by it was told. As soon as the spirits could retire, the light was struck, and the watch was just two minutes forward from the time indicated by the spirit. About two minutes must have elapsed from the return of the watch till the striking of the light. The time by the watch could not have been told by referring to some other watch or clock, as our friend's watch was some seventeen minutes from the correct time.

After the sitting, while we were all busy under three lighted gas jets, making a cast of the spirit-hand, on the table, a sharp rattle of glass was heard overhead. It was thought that some one's head had come in contact with the glass globes round the gas jets, but they were too high for that. On examination it was found that a porcelain ornament from the mantel-shelf had been made to strike against the glass tube ornamenting the gas pendant, after which it fell a few inches on to a thick glass disk, placed horizontally under the three arms of the gaselier. This object could not have been thrown from the mantel-shelf by some "force," otherwise it would have broken the glass tube against which it struck. It had been carried there, eight or ten feet, in the light, and over our heads, when we were all otherwise occupied, and made to strike the glass ornaments of the gaselier accurately and gently.

Mediumship now being much better understood, ample satisfaction is obtained by treating the spirits and mediums honestly, and allowing them to do their work in the best way they know how. It is neither the pleasure nor interest of spirits and mediums to cheat and trick. These accomplishments seem to be forced upon them by the wily influences of testing sitters.

PLAGIARISM IN DIRECT WRITING.

"Brother Jonathan," of Philadelphia, has turned "Bundy-ite." How the laugh will go round!

In his paper of March 10, he slips into Dr. Sour, in his well-known elegant and incisive manner, for having been the medium through whom a passage from a book was placed on a slate by direct writing.

We thought that every intelligent Spiritualist was aware that contents of books wholly unknown to medium and sitters, have been repeatedly given through mediums, in direct writing, trance, normal writing, and indeed by all channels of communication. We have been present with Dr. Peebles at Mr. Everitt's, when 500 words were written through the mediumship of Mrs. Everitt in fourteen seconds; and we need not add that this was done by the spirit direct, as it would take a rapid writer nearly fourteen minutes instead of seconds to copy it, yet this writing, in English and Latin, was an extract from an old book, the title of which was only discovered after much search. On another occasion, a quotation from the "Times" was given, yet no one thought of defaming the medium, as the manifestation was known to be genuine.

Dr. Slade sent an article to the *MEDIUM* when in London. He wrote it through his hand in the ordinary way; but it was found to be, with the exception of an introductory line or so, a verbatim quotation from a work by Kersey Graves. We published a series of letters received by direct writing, which were recognised by some one as a portion of a sermon.

We could go on multiplying cases in which matter already published, but unknown to the medium and sitters, has been given through all forms of mediumship, but time and space will not permit. But let us attend to another particular. On the back of the photographed copy of Dr. Sour's direct writing, there appears the testimony of twelve witnesses, whose names are given, to the effect that, "The writing, as is shown,

came on the inner surface of a double slate, the property of Mr. Hamilton, which, after being examined by all present, was tied closely together, so as to make the writing by human hands an impossibility."

Now there is no pretence that the matter is original. The single issue is that the writing was placed on the slate as stated by the witnesses. If, after such tests and testimony, we are to villify a medium because the writing thus given is a quotation, then all Spiritualists may retire to a paradise of fools with their estimable "Brother Jonathan."

PLANCHETTE WRITING.

(From "Knowledge," March 2, 1883.)

I hope I shall not be taking up too much of your valuable time if I ask you to give me your opinion on the real working agency in the "Planchette." Doubtless you have seen it, so that I need not describe its action. Some time ago I began trying experiments with it, having at the time the full conviction that, where no trickery was involved, the writing was done by unconscious action of the hands of the person who rested them on the machine; but this plausible solution, if correct, would entail new ideas of brain action which would be very curious. I had the fortune to have a lady friend for whom the Planchette wrote wonderfully well at all times, so that I was able to try some curious experiments. On placing her hand on the instrument (which I made myself by drilling a hole in the rim of a small plate and inserting a pencil) and asking a question, the answer was written with wonderful celerity, even faster than ordinary writing, and generally very legibly, though in various handwritings, none in the least resembling in formation of letters (which I consider a curious point) that of the operator herself. The lady herself did not know what had been written till she had read it. On more than one occasion the information conveyed was known only to myself or to some other person in the room, and therefore, on the hypothesis of involuntary action, could only be explained by a sort of Thought Reading.

But the experiment I would particularly call your attention to is this. I had several times mesmerised the lady in question, and, as usual in such cases, when asleep she could answer any questions proposed, but had no knowledge on awakening of what had happened in the trance. (By the way, I found that, if she had lost or mislaid things in her waking state she could generally say where they were when asleep.) I thought of the experiment, therefore, of causing her to place her hands on the plate when asleep. On asking a question, an answer was written as usual, and, before reading it myself, I then asked her what had been written with the full expectation that she would be able to say. She could not, however! Now this would seem to prove that the words written were not evolved either from the brain in its normal state, or from its peculiar condition in the mesmeric sleep. We must, therefore, either allow a third state not yet investigated, or come at length to the idea of external supernatural agency, which I am most unwilling to admit. As I have a great respect for your opinion as a candid, unprejudiced scientific man, I take the liberty of asking you what you think of the above experiments, which are, so far as I know, quite original.

A strange point I have observed about the writing of Planchette is, that its character is generally totally opposed to that of the operator. Thus I have seen the most terrible oaths written under the hands of people who would almost die sooner than use such language themselves.

Every new fact should be scientifically investigated, in my opinion, and the founding of a false theory on real facts should not prevent the facts themselves being allowed and studied. I believe some yet unknown truth lies under the nonsense of spiritualism—if it really be nonsense, and on that point I have not yet seen sufficient evidence to decide, and would require very strong to convince me. Still, here is my fact. I have seen a plate write, in a strange handwriting (and to write rapidly in a strange handwriting is, I think you will allow, almost an impossible feat) words unknown to the person whose hands rested on it. (It is, I believe, impossible for a person to tell a deliberate falsehood when mesmerically asleep, if such proof of my friend's veracity were needed.) As to the matter written I shall say nothing, as perhaps it is not to the point, though interesting to me in the extreme. Now, if you are content to accept the fact on my evidence, how do you explain it?

T.P.B., Lieut. R.A., F.R.A.S.

[Where can one get a Planchette? I know nothing of the weight, structure, frictional resistance, etc., of the thing.—R.P.]

St. Patrick appears to have been a powerful materializing medium. A contemporary in an article on "St. Patrick's Day," has the following legendary paragraph:—"A certain petty King not believing in the saint's doctrine of a general resurrection, said to him, 'If you raise my grandfather from the grave I will firmly believe in the resurrection.' Patrick raised him accordingly, and even baptised the resuscitated one at his own request, amid a crowd of spectators." Spiritual phenomena serve the same purpose at this day.

CASES OF HEALING.

VITAL FORCE AS A CURATIVE AGENT.

To the Editor,—Sir,—Many amongst the readers of your well-known paper, referring to what they have seen in its columns about several of the cures I have effected by Vital Force or Vital Energy, have addressed themselves to me respecting different kinds of diseases.

As the want of time, consequent upon my engagements, does not allow me to answer each individually, I am compelled to reply in a collective form, in the columns of your paper.

It is not possible for me to pronounce, merely from the reading of a non-professional definition, whether the affliction mentioned is one of those known by the name of rheumatism, or any disease of the joints; and still less, to determine the cause or causes, which have produced it. The known theories upon rheumatism, including that of Dunand, which appear to be the nearest to truth, only serve to give an idea of the obscurity in which we still are on the subject. In respect to the cure, I can affirm that I have had under my care cases of rheumatism, and inflammation of the joints, particularly the knee, and that I have been successful in removing the disease.

In reference to ulcers, it is very hazardous to pronounce any opinion about the cure, without previously knowing if they have originated from internal or external causes, and without examining them, in order to determine the state of the tissue affected. But in both cases there is affection of the tissues, and parasite. I have attended patients suffering from varieties of ulcers, some of them due to external, and others to internal causes; and I have been successful in every case. There is no doubt that the Vital Force which I apply to the ulcers, destroys the parasite and re-establishes the normal state of the living tissue afflicted, preventing, in consequence, their further development, and by it, the production of poison.

I have attended, ever with success, patients suffering from the Pharynx and other structures of the throat.

The researches of the eminent Dr. Robert Koch, Government Adviser in the Imperial Health Department of Berlin, on Tubercular Disease, shown in the interesting address delivered by him to the Physiological Society of that city, clearly demonstrate the existence of a parasite, which invades the lung as soon as a disorder, favourable to the operation of this living being, presents itself, and, then, develops the consumption, or Phthisis, making tubercles, and destroying the lung tissue. The benefit of this very important discovery will be better appreciated when Dr. Koch publishes the extensive exposition of it, that he intends to make, as he kindly announced to me some months ago.

My experience in this kind of disease, has persuaded me of the possibility of curing it, when still "the almost total destruction of lung tissue" has not been yet effected. The Vital Force, it appears, destroys the parasite, at the same time that it makes the living tissue affected recover its healthy state; and, no doubt, that the two effects are produced, for the mere germicide will not be enough for the cure. Nature has for her continuous operation of destruction, as well as for that of creation, the necessary and proper instruments; and so long as those destructive agents find unhealthy places, proper for their action, they will be attracted to them.

I will close this letter, by answering the question if I am or not a medical Doctor. I am not; and whatever may be my capacity derived from long devotion to scientific studies, I have not, in any way, the smallest pretension to invade the medical region, as evidenced by the fact that several eminent practitioners have had no objection in recognising the existence of my healing power, and even, some of them, in utilizing it for the benefit of their patients.

In my next letter I will answer the other questions put to me.—I am, Sir, your obedient servant,
F. OMERIN.
3, Bulstrode Street, Welbeck Street, Cavendish Square, W.
March 20, 1883.

SUCCESSFUL TREATMENT BY MR. HAWKINS.

Dear Mr. Burns,—I have much pleasure, as I feel it a duty, in making the following statement, relative to the efficacy of magnetic treatment.

On my last visit to town, being in a suffering delicate state of health, I resolved to consult Mr. Hawkins, and now have the great happiness and satisfaction in being able to add my testimony to the number of those who, like myself, have derived benefit and renewed strength from magnetic healing. And here I may state that I regard Mr. Hawkins as a man of a strong, healthy, and sympathetic organism, and one especially adapted to impart vitality and vigour to exhausted nature; and, further, would call attention, as I can testify to a case in my own family, in which Mr. Hawkins was singularly successful in restoring to health one suffering from dropsy, heart disease, and other complications, and whose life had been despaired of by eminent London physicians. I enclose my card, and shall be pleased to answer any questions on the subject; and remain, dear Mr. Burns, yours very truly,

H. H. BROOKS.

Trent Valley House, Lichfield, March 14, 1883.

SPIRITUALISM AND ITS OPPONENTS.

CHRISTIAN TESTIMONY TO SPIRITUAL PROGRESS.

Joseph Cook, the "Boston Lecturer," has been advertising OAHSPÆ. The "Christian Herald" says:—"The lecturer also spoke of another volume, a prospectus of which he had just received, also containing revelations which are to supersede Christianity, which had been given by the dictation of angels through a New York medium. Agents for the sale of this work were likely to permeate the country, so that warning was necessary as to its real character. Speaking of these books, Mr. Cook says: 'It is worth mentioning them in order that you may see from the floating of these air-bubbles which way certain currents run. The bubbles amount to nothing; but the currents amount to much.' Just so: the 'currents,' no doubt 'amount to much'—so much as to sweep the 'lecturer's' 'bubbles' away some day.

Mr. Cook bears gratifying testimony to the progress of Spiritualism:—"It appears to be true that apologists for Spiritualism are to be found among the professedly Christian circles of our own land, and that it is regarded with favour by not a few in connection with the various sections of the Christian Church. Surely such may well accept this warning, and, seeing which way the current bears them, will pause ere they suffer themselves to be drawn further into a vortex so terrible as that to which this demoniacal system leads its adherents. Truly, as Mr. Cook asserts, 'Modern ages are in need of all the Scriptural warnings against necromancy and commerce with evil spirits.'

"Mr. Cook spoke of 'the obscure but terribly real underground work of Spiritualism in America.' It behoves us to lift up the voice of warning, and that with no uncertainty of sound, against its insidious advances in England. 'The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of demons' (1 Tim. iv. 1; Rev. xvi. 14).

In OAHSPÆ the "modern ages" have additional "scriptural warnings" against "commerce with evil spirits." It sets up standards whereby the spirits which appear to have communicated much of the Christian Bible, must be judged by.

OBITUARY.

FRANK ROGERS.

We have received the following printed, on a pure white memorial card, embossed with flowers, vases and angels:—"In affectionate memory of Frank Rogers, (the very dear son of Edmond Dawson and Sophia Jane Rogers, of Rose Villa, Crouch End, Finchley, N.) Who passed to the Higher Life, on the 16th March, 1883. Aged 24 years.

"They do not die,
Nor lose their mortal sympathy,
Nor change to us.—In Memoriam."

RELIGION.

Religion's not in temples, that are built by human art,—

In vestments, creeds and dogmas, the work of human thought;

But in the kindly graces, that doth a joy impart,

In kindly words and holy deeds, in human lives out-wrought.

From out the loins of Science, in ancient times was born

The beauteous Religion, a child supremely fair;

But the glory and the grandeur, the beauty of her form,

Was early clothed in tatters, and left to priestly care.

So, o'er the realm of ages, those garments to her cling,

And, through those ancient tatters, she is but faintly seen;

But Knowledge, with her power, shall off those garments fling,

And we shall see the Goddess, the gem she long hath been.

And we will bind her to us, enshrine her in our lives,

And make the Heaven's glory, the glory of the Earth:

The ignorance that enwraps us, the cause of all our strives,

Shall flee before the Knowledge, the source of higher birth.

PERICLES.

The topic of these lines was touched upon by a speaker at the Spiritual Institution on Sunday evening, in allusion to the hymn—"Nearer, My God, to Thee"—which had been sung. The question was put: How are we to get nearer to God? How are we to bring others? Is knowledge all-sufficient? It was remarked that man knows but little. The functions of life and the affairs of the universe go on in spite of his knowledge, which is frequently falsehood, and has to be revised from generation to generation. It is not the knowledge part of man at all, which sustains him: for that is merely the outside, and, like a tramway, has simply to do with friction, while the motive power is within. Faith, a perception of, and confidence in, the Grand Moving Power, and earnest desire to know the direction of its current and float with it, is superior to knowledge, and, without which, knowledge is often a power to do evil. "Pericles," covers the same ground in his lines.

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All orders for copies, and communications for the Editor, should be addressed to Mr. JAMES BURNS, Office of the MEDIUM, 15, Southampton Row, Holborn, London, W.C.

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 23, 1883.

NOTES AND COMMENTS.

That there is some probability of a volume of Controls recorded by A.T.T.P. appearing in book form, will be hailed with pleasure by many. A few years ago we had made a list of names, of parties who had spontaneously urged that their orders for such a volume should be recorded, if ever it appeared, one gentleman intimating his intention to take a dozen copies. In fact, these records, in the form of a book, would do a permanent work, and obtain a footing in places to which a periodical is inaccessible.

True dreaming, like mediumship, is an hereditary gift, and runs in some families. Referring to the article by Mrs. Showers, it would be interesting to know whether the dream occurred before or after the death of Miss Clarke.

From what we have heard, it would appear that Mr. Burns, at Quebec Hall, on Tuesday evening, discovered the faculty of Clairvoyance in a lady whose head he examined Phrenologically. No doubt if the science of organization, as an expression of spirit, were better understood, many difficulties would be removed from spirit-communion. We wish Spiritualists would study Phrenology.

The way in which Mr. Proctor comments on the article which we quote from "Knowledge," shows how destitute of knowledge scientific men are on spiritual matters. Why should the existence of supernatural beings be deemed "unscientific"? Would it not have been sensible for the experimenter to have asked the lady, while in the infallibly truthful mesmeric state, to inform him as to the source of these writings? These men's unscientific prejudice against facts beyond their ken, stand in the way of their obtaining knowledge. Spiritualists have solved these problems hundreds of times over, and so may others, by adopting the scientific method of being willing to be taught.

The Parliamentary writer in "The Echo" has the following sentence about the M.P. for Bradford, in Saturday's issue:—"Harriet Martineau records that Mr. Forster once said to her, in conversation touching the immortality—or, to be more accurate, the mortality—of the soul, that he would rather be damned than annihilated.

Mr. A. Duguid, Kirkcaldy, accompanied by Mrs. Duguid, may be expected in London on a visit in the course of a few weeks. Mr. Duguid's correspondents in the South may desire a personal interview with him, and due notice of his coming will enable them to complete their arrangements.

THE ANNIVERSARY COMMEMORATION AND TESTIMONIAL TO MR. TOWNS.

On the last page of the MEDIUM appears full particulars of the great gathering which will take place at Neumeyer Hall, on Wednesday evening. We say great gathering, for we feel assured that the hall will be crowded to its utmost capacity; and the entertainment will be worthy of the audience and the occasion. It is as good a programme as ever has been presented to a public assembly connected with our Movement.

All numbered seats—the 5s. and 2s. 6d. ones—should be procured in advance, as it may be impossible to obtain any at the Hall.

A large number of contributions are yet required to make up the Testimonial, and we trust those with the heart and the means will kindly send on their help, that all may be presented in the Purse on Wednesday evening.

The Committee desire that all tickets on sale be paid for, and unsold tickets returned, on or before Tuesday evening. Remittances may be made to the officers, or left at 15, Southampton Row.

Mr. Husk will give a Seance at 15, Southampton Row, on Wednesday evening, April 4, at 8 o'clock, for the benefit of Mr. Towns' Fund. The contribution will be 2s. 6d. Sitters must apply in advance, and receive an intimation that a seat will be place at their disposal.

CIRCLE & PERSONAL MEMORANDA.

Mr. Towns has removed from Peckham to 99, Lisson Grove Marylebone Road.

Received from "a well-wisher," Rushden, P. O. 2s. 6d., "to help you in your arduous work." Those to whom we can reply by post, we do not always acknowledge publicly.

A lady residing for a few months at Southsea, would be glad to hear of a circle or make the acquaintance of Spiritualists. Address, E. T., care of J. Burns, 15, Southampton Row, London, W.C.

BATLEY CARR.—On Sunday night we had an address through the mediumship of Mrs. Dobson on the "Gifts of the spirit," which was listened to with great attention. We hope to have Mrs. Gregg, of Leeds, on the 25th inst.—COR.

Mr. Louis Freeman, who in the past has rendered kind service at concerts, has opened a Fine Art Studio at 413, Strand, opposite Charing Cross Station. All who think of having their photo taken should give Mr. Freeman a call, or send for his elegant price list.

LEICESTER.—Silver Street Lecture Hall. On Sunday evening Mr. Bent occupied the platform, in absence of Miss Cotterill through illness. Mr. Bent gave a normal address, to a fair congregation; it was very interesting and much appreciated by the audience.—R. WIGHTMAN, Sec., 74, Mostyn Street, Hinckley Road.

RUSHDEN.—The Anti-vaccination war is spreading and reaping victories as it proceeds. Of seven parents recently summoned, only one was fined, and that only to the amount of one shilling, with 9s. 6d. costs, which he did not pay. A league has been formed at Wellingborough, and one is about being formed at Irthlingborough.

ASTROLOGY AND OAHSE.—"Neptune" says,—That it is very strange that OAHSE should be given to the world when the great trine aspect of Neptune and Uranus was in operation. I suppose he has made a mistake in saying Neptune and Uranus, he must mean Saturn and Uranus; for Neptune is not in trine now with Uranus. I should like to learn what "Neptune's" investigations on the planet Neptune have been according to.—J. M. March 14.

QUEBEC HALL, Marylebone Road.—On last Sunday evening Mr. MacDonnell lectured on the "Miracles of Christ," to an intelligent roomful. He considered that the knowledge which Mesmerism afforded, satisfactorily accounted for all the healing wonders, where contact was employed; and that the power of a Mesmerist when united to that of such a medium as Christ was, having such a powerful circle around him, was equal to all that we find recorded of him by the Evangelists. The miracles of Gassner, Madame St. Amour, and Greatrakes in modern days, as well as those of Apollonius Tyanæus, Vespasian, and others of ancient times, were attestations quite sufficient to support the veracity of the sacred writers; more particularly when the doubters of miracles could never define the limits of human powers, and men saw daily the "impossibles" of their fathers realized. A couple of Secularists put questions which drew on a good discussion, adding much to the pleasure of the evening.

THE LIABILITIES.

A FEW LAST WORDS RESPECTING THEM.

A few weeks ago I printed in the MEDIUM an historical retrospect, and an urgent appeal on account of the Liabilities. The result was published last week. It was an extraordinary result, and has made a great impression on my mind. The amount sent in has been very small, less than 30s., but the remarks of correspondents have been profoundly suggestive.

I have come to the conclusion that I need not ask the "Spiritualists" for any more help, but that I must work out the Liabilities myself, in the best way I can.

The necessity of asking my brother Spiritualists to help in this work, only adds to the impediments under which I labour.

Though I give my spiritual work for nothing, yet I have to subsist by business like other people. The consequence is, that collecting money for the Spiritual Cause damages my business standing, as far as I have any business standing left. I have, therefore, determined to retire from public Spiritualism altogether, and take the Liabilities with me, as the reward of my twenty years' labour.

I hope this arrangement will meet with no opposition, and save reproach and criticism of any kind. These things impede a Spiritual worker very much, and if one can escape them, the loss of contributions will be less felt.

For the sake of history, I desire my brother Spiritualists to note well, that I have not turned my back upon them or the Cause. Like a weary hungry toiler, I have presented myself at the door of those whom I have served, and that door has been shut in my face. If I have to make a move in my method of working, I can only plead that I have been driven to it, starved out.

And yet I wish to say, with joy and gratitude, that the work has been sustained hitherto, and I have cheering assurances from the interior that it will be in the future. I have no reproach against the Movement and its treatment of me. I have learned long ago that all this work is planned and carried out by the Higher Power, and that every fresh burden, calamity, or disappointment is for the best. It is a step further on in the spiritual march. Whatever work I may be found worthy to do in the future, it will be done for the Power, not for the "Spiritualists."

In the meantime I am pleased to be able to place at the disposal of the Movement a free and influential organ for all Spiritual purposes. A mighty change has gone forward these recent years. The teachings and predictions respecting the Movement, for which I was fiercely persecuted, have all become accomplished facts. My bitter enemies of some time ago almost inundate me with their pressing attentions. Places in which the MEDIUM has been trodden under foot, are now anxious to be announced in its columns.

What have I done to merit all this glow of fervour? It harasses me. The other day I had over forty letters, most of which were concerning matters in which I had no interest whatever, and to attend to them cost me £1. I cannot afford to keep a staff of workers for Movement purposes. I shut no Spiritual work out of the MEDIUM, but my back may break.

The MEDIUM was not started by the "Spiritualists," and now that they have not succeeded in stamping it out, they patronize it overwhelmingly. But they have started other papers. Why do they not rally round them? I would like to see "Spiritualists" faithful to something, particularly the fruit of their own loins.

I cannot answer for it: The MEDIUM, belonging as it does to the Power, may be utilized for some purpose which may necessitate "Spiritualists" sustaining an organ to suit their own purposes.

To my dear, true, and kind friends, who have so faithfully and generously stood by this work these many years, I pray God I may ever remain the same. In retiring, however, I claim no credit. The work of the Spiritual Institution and its organ and agencies, have been the work of the Spirit World, and of those kind ones who were deemed worthy, by their contributions and other help, to render that spiritual work effective.

You can look back, Spiritual Institution friends, over an expanse of years, and you see your work going forward in

an honourable and progressive course, amidst dangers and difficulties which few of you could hope to see it surmount. This on reflection will show you that the work has been a spiritual work—not a human work; and, in giving, you were actuated by no selfish feeling. Hence your £1 went as far as £5 expended on another basis. I hope I do not part from you, dear friends, in retiring to the solitude of the workshop, that I may expiate the liabilities of the Movement.

On Sunday morning, just before waking, I dreamed a dream that has impressed my mind. It was a dark, hazy, chilly day. Looking from the road, over a thorn fence, I beheld a large field, all ploughed. As I looked upwards I saw a great plough, far away in the centre of the field. As my eyes rested on it, it stood still. There was no more of the field to plough. It was a wonderful plough. It had a number of plough-shares and could turn a great breadth of land at one trip. No horses or traction rope pulled it, but it moved on steadily by an invisible force inherent in itself. One man behind it was sufficient to direct its movements; but he had gone. The plough was still.

The field is turned up. Now is the time, when the weather clears, to sow seed. I retire from the plough that other matters may be attended to. We cannot be all the time ploughing, or there would be no crop.

On Tuesday the sun passed into the sign, Aries, the Ram, the theological "Lamb of God, which taketh away the sins of the world." Day is now equal with night. The growth of nature will overcome the scarcity of winter, and the world will be saved from want.

The spring has always been our time of new departures. This number of the MEDIUM completes thirteen years since the first weekly issue. What may be in store for it it is not needful to know; as sufficient to our mind is the task of the moment well performed.

In closing, I have only to request that correspondents give as little trouble as possible. If our efforts prosper and our hands become loosened, we hope to do more rather than less. I shall not be able to give interviews to callers. One night in the week, Thursday, from 7 till 10 p.m., I shall devote to inquirers and callers who desire to see me personally on Spiritual matters; all the rest of the time I must be at work. To leave the influence of one's work and enter the sphere of strangers, is killing work. Cannot stand it, however great the pleasure of seeing the human face divine. Nor will I be able to attend meetings and visit country societies. I could be away every Sunday, if I responded to the many calls to go hither and thither. After a week's close confinement and hard work, it makes me ill to mix much and talk a deal with strangers. I have to come home and go to bed quite ill, and that is no way to work off Liabilities.

To carry on the MEDIUM, to direct the Spiritual Institution, to earn my living, and attend to my own business, with the burdens of the past to wipe off, which will take me all my life, is surely enough for one man.

My many words are simply that I may give no one pain by misunderstanding me.

I remain, One of the Human Brotherhood,
J. BURNS, O.S.T.

Spiritual Institution, 15, Southampton Row,
London, W.C. March 21, 1883.

THE NEW WORK.

THE WORK OF THE OAHSPÉ LODGES OF FAITHISTS.

To gather together orphan infants and foundlings, and other unprotected little ones, and colonize them in the country, as set forth in OAHSPÉ, the new Bible. "They shall not witness drunkenness, crime and profanity, but be raised up in purity, and adoration of Jehovah, holding all things in common. Neither shall they eat fish nor flesh, nor drink strong drink, nor be bound by hard labour, but be made cheerful before God, giving them liberty, and cultivating all their talents by all kinds of trades and occupations, that their communities may be delightful and perpetual homes."

Our method

To accomplish these works is to tax ourselves a part of our income, nor do we receive salaries, wages, or compensation therefor, in any way. Within the rites and ceremonies of our

Lodges, we learn what we shall teach our children. Nor, in a general sense, are these secrets, but open to anybody to learn, nor can anybody join our fraternity in any other way. Yet, even after so learning, they are privileged not to join us if they might choose otherwise. We do not pull down anybody's religion; our work is to try to build up a better religion than has ever been; we do not merely preach the commandments, but try to practice them, as set forth in OAHSEP. Contributions from other people than our members are applied directly to the benefit of said children, and not to ourselves, nor for our personal expenses. Ours is not a work of charity. Nor will our colonies be asylums. They will be HOMES, and for the raising up of a better people. "Smartness" has had its day; goodness comes next.

Qualifications

For membership are discovered by the time the initiates have taken a few of the degrees. Persons not acquainted with spiritualism cannot become full members. To be a Spiritualist merely would not entitle a person to full membership. "Actual workers" should be the motto of applicants. Initiation fee—nothing!

Leadership

We have none but Jehovah—Who is our only God—the Quickening Presence—Creator.

We are now beginning the work, and we invite co-operation.—Address, SECRETARY, O. L. F., 154, West 35th Street, New York, U. S. A.

WHAT IS COMING? WHO SHALL SAY?

To the Editor.—Sir,—Turning over a number of old papers the other day, I came across the following, which at some time or other I had copied from an old Almanac, the writer of which paper or paragraph having evidently been indebted to a work called "The Every-Day Book" for the prophetic lines commented on:—

"Whether our forefathers were more observant or more superstitious than ourselves, it is not the intention of the writer to attempt to decide, but they certainly have handed down to us some very curious and remarkable observations, as the following will shew—

"In the 'Every-Day Book' for 1826, under the date of Easter Sunday, it is remarked that

"When my Lord falls in my Lady's lap,
England beware of some mishap!"

"meaning thereby, that when the Festival of Easter falls near to Lady Day, (the 25th of March) this country is threatened with some calamity.

"In the year 1818, Easter-day happened on the 22nd of March, and in the November of that year Queen Charlotte died. In 1826, Easter-day happening on the 26th of March, distress in the commercial world may be regarded as a fulfilment of this prediction, as also in the present year (1875) when Easter Sunday, falling on the 28th of March, brought us, in the Spring of the year, a period of unequalled commercial depression, and numerous failures."

I thought it would interest some of your readers to call attention to the fact, as probably the majority may not have noticed it, that this year my Lord does actually fall in my Lady's lap on the 25th of March next, that being both Lady Day and Easter Sunday, and thus, according to the olden ideas, some national event, not of a fortunate character, is likely to occur.

Of course, those who laugh at what are termed "superstitious ideas," will be inclined to utter the usual remarks as to coincidences, and so forth, yet the writer, for one, although not actually admitting that the configurations of the planets, and other signs, which periodically come round, may not be the CAUSE, yet are most certainly the WARNINGS of evil to come, and that the afflictions which mankind are fated to pass through, are often most remarkably foreshadowed, and can be traced, by those who believe in, and take notice of such matters.—Yours,
P. H.

Leeds, March 13, 1883.

ANTI-VACCINATION.

THE ST. PANCRAS VACCINATION CASE.

To the Editor of "The Times."—Sir,—The evidence disclosed at the lengthy hearing of the charge against Dr. Dunlop, before a crowded court of painfully interested listeners, for having caused the death of Ada Lillian Williams, vaccinated under an order from the Local Government Board, six days after birth, at the St. Pancras Workhouse, will not tend to allay public anxiety concerning the hazardous nature of vaccination. It was deposed by the two medical witnesses (both of whom are avowedly warm advocates of the Jennerian practice) that the post-mortem examination disclosed no signs of disease except a vaccine ulcer on the arm, two inches by one and a quarter, of hour-glass shape, with sharply-cut edge, and much

inflamed, which was spreading at the time of death, and that the meningitis was due to the absorption of prurient matter from this wound. Dr. Chalmers averred that vaccination was a delicate operation, and that he should not, on his own responsibility, have felt it right to vaccinate so young a child. Mr. Besley, on the part of Dr. Dunlop, contended that the child weighed seven pounds and was healthy at the time of vaccination, and the magistrates dismissed the case, on the ground that the evidence had failed to substantiate so serious a charge as man-slaughter, observing that no doubt any medical man would be responsible if he had reason to believe that the child was unhealthy at the time he vaccinated it, but this allegation was not proved in this case. No evidence was adduced to show that death was caused by anything other than the vaccination, though Dr. Pepper admitted that the meningitis might have been caused by exposure when the child was taken to the doctor, as "after vaccination the child suffers from acute specific disease." It was perfectly clear, however, that the mischief had been done before the doctor's services were required. According to this decision, medical men, while responsible for injury done by vaccination to unhealthy children, may with impunity vaccinate healthy children six days old into their graves. The Vaccination Acts, therefore, not only compel the offence, but protect the offenders. In the interests of the suffering poor, I venture to hope that, through the powerful columns of "The Times," you will allow my protest against the continuance of such cruel legislation.

—I am, Sir, yours faithfully,
Devonshire Club, St. James's, S.W.
WILLIAM TEBB.

—"The Times," March 9th, 1883.

HUMAN BROTHERHOOD.

THE TESTIMONIAL TO MR. D. DUGUID.

Having been cognisant of Mr. D. Duguid's mediumship from the commencement, and having done the principal part of the work in making the merits of that mediumship first known throughout the world, it seems appropriate that we gave publicity to the fact that a testimonial is being contributed on his behalf. We experience great pleasure in realizing that in doing so we will bring the matter before the notice of many who have had the privilege of sitting with Mr. Duguid, who would not otherwise know of the testimonial. The promoters make the following statement in their appeal:—

"It is now about 18 years since Mr. David Duguid, better known as 'The Glasgow Trance-Painting Medium,' began to exhibit his peculiar gift, and during that long period, it is calculated by one who has been present at almost every sitting, that at those sittings, which were open to strangers, no fewer than 4,000 persons have witnessed the phenomena; that within the last twelve years between 800 and 900 direct card paintings, drawings, and writings, besides very many trance paintings, have been freely bestowed on visitors from every quarter of the world; that the Manuscript records of Mr. Duguid's trance addresses, since the publication of 'Hafed, Prince of Persia,' now amount to about 3,000 4to. pages; and all this has been done while the medium laboured from day to day at his own business for the support of himself and family. On a few occasions he has had gratuities thrust on him by visitors moving in the higher circles of society; but, as a rule, every sitting from the first has been free of charge. Many of those who have been present at Mr. Duguid's home sittings can bear testimony to the peculiar value of direct card painting as satisfactory evidence of unseen Intelligent Agency; and we can also testify how, in hundreds of instances, doubt and scepticism expressed on the countenances of visitors have disappeared, and given place to satisfaction and wonder. And one need hardly be surprised at this result, when it is remembered that such visitors have been admitted without charge, and carried away with them tangible proofs in the shape of direct cards—texts from which, we have no doubt, many will be able to discourse effectively in the interests of Spiritualism.

"In view of all this, we believe we are warranted in appealing for aid in raising a sum of money to be presented to Mr. Duguid, as an acknowledgment on the part of Spiritualists generally of their indebtedness to him, for his long, devoted, and unwearying services to that Cause with which we are all more or less identified."

Mr. Duguid's experience presents one of the best instances of beneficent mediumship, without drawback of any kind, that the history of the Movement furnishes. The phenomena have been most wonderful—unquestionably grand, and freely, yet circumspectly bestowed. The influence of this mediumship has possibly been felt by millions of people. Many of the sitters who obtained direct drawings, have carried them in their pocket books in all parts of the world, and shewn them, with suitable comment, to thousands of people in the case of a single sitter. We have been present at gatherings at which hundreds saw these pictures, and listened to the story of them. The missionary result of Mr. Duguid's mediumship is inestimable, and it has been bestowed in true generous apostolic spirit.

But do the recipients of these favours owe The Medium anything? It will not do to say that "The Spirits did it," if so, why require a medium at all? The truth is, that every time a spirit uses a medium, that medium parts with or exhausts a certain quantity of life force. The "power" is said to be exhausted. It may or may not permanently injure the medium, or cut short the length of his days by prematurely exhausting the vital power. But be that as it may, we all hold our vital power as a gift from the Creator to effect the greatest good to humanity and our own spiritual development. One thing is certain, that the function of mediumship renders a man more sensitive, and less able to cope with the rough requirements of the battle of life.

Do we not, then, owe something to David Duguid? Has his eighteen years service of the Spirit-world not somewhat impaired his capacity to encounter the toil and trouble of life? Should a soldier who has thus fought in our ranks, without pay or rations for 18 years, not be pensioned off?

These are questions that we leave for every Spiritualist—every reader of "Hafed," every one who has had a sitting with Mr. Duguid—to answer for himself. In making Mr. Duguid this presentation, we would not infer that he was put under any obligation thereby. The obligation is the other way. And we hope Mr. Duguid's friends in all parts of the world will feel it to be so, and with pleasure and alacrity do themselves the honour of subscribing to this well-merited testimonial.

Remittances in Cheques, P.O. Orders, Postal Cheques, and Stamps, payable to HAY NISBET, 38, Stockwell-street, Glasgow.

THE TESTIMONIAL TO MR. TOWNS.

For twenty years Mr. W. Towns has taken a prominent part in the work of Spiritualism, as a medium, and helper in every good and useful work connected with the Cause. Years ago, when his family was small, he kept open house for all inquirers, not only favouring them with Spiritual Evidences, but with the kindest hospitality.

A large family which sprang up rapidly, and the long illness and decease of the late Mrs. Towns, together with the decline of business in the part where his shop was situated, not only deprived Mr. Towns of the greater part of his means, but forced him to look out for a more favourable locality. Gathering up the remnant of his Capital, he invested it in a well-situated business on a "protected estate," but no sooner had he done so, than three other establishments of the same kind sprang up around him, the competition from which was his ruin.

With a dozen of a family and nothing coming in, it is impossible to subsist in this condition. His friends have, therefore, determined on raising him a small fund, to enable him to enter into business again, and as a slight testimonial to his long, faithful, and highly successful work in Spiritualism.

Mr. Towns's Remarkable Mediumship has proved a rich blessing to many; but he firmly resists the temptation to make merchandise of it. While he is grateful for any return which those who can pay him for his time may afford him, he holds himself free to serve all honest inquirers as far as lies in his power. His object in again seeking a remunerative business position is to obviate all necessity of depending in any way on mediumship as a profession.

CONTRIBUTIONS ALREADY RECEIVED.

	£	s.	d.
A Friend	0	5	0
A Friend	0	5	0
A Well-Wisher	0	10	0
A Friend (Dundee)	1	0	0
Faithful	1	0	0
Energizer, per Miss Houghton	1	0	0
R. W.	0	10	0
Mrs. Rice	0	2	6
Mr. J. Owen	0	1	0
A Sincere Well-Wisher	1	0	0
Mr. T. D. Blackburn	0	5	0
Mr. J. Gower	0	10	0
Sig. Damiani	0	10	0
A Friend	0	2	0
A Medium	0	5	0
J. M. S.	0	5	0
Mr. T. Everitt	0	10	0
A Lady Friend	0	5	0
Mr. and Mrs. Herne's Seance	3	0	0
Mrs. Abbott	0	3	0
E.	0	2	6
Mr. Blunderfield	0	10	0
Mrs. Nichols	0	5	0
Mrs. Barrett	0	10	0
Mr. Hayes	1	1	0
Mr. H. Bielfeld	0	10	0
M. A. B., Paddington	1	0	0
Mr. J. H. Aldridge	0	5	0
Quebec Hall Phrenological Seance	0	17	0
G. H. D.	0	2	6
Mr. Jesse Collings	0	10	6
4 Tickets re-sold	0	10	0
Mr. E. D. Rogers	0	10	6
Jersey Christian Spiritualist	0	10	0
Mr. Rita's Seance	2	7	6

PROGRESS OF SPIRITUAL WORK.

SPEECH ROOM OF THE HIGH SCHOOL, WILLESDEN.

The Rev. Dr. Bayley in delivering his third lecture upon the "Second Coming of the Lord," based his remarks upon the text: "The Kingdom of Heaven is within you," and showed by a great number of proofs drawn from the Word, that the Second Coming is now taking place, and the descent of the New Jerusalem is now being accomplished in the spreading of a truly Catholic and Christian spirit that takes no account of variety of belief, when compared with Love, both to God and the neighbour. He explained that the world, whose end is so often predicted and mentioned in Scripture as having taken place, is the world of the human mind in relation to religious things, and so the New Heaven and New Earth spoken of in the Revelation, are really new and wider sympathies and notions with reference to our relations with God and each other.

The attendance was good, and the interest sustained throughout.

EXETER—ODDFELLOWS HALL, BAMPFYLDE STREET.

Meetings are now held at our circle-room on five evenings of each week, in addition to the Sunday morning and evening services at the above Hall. On Mondays and Fridays open meetings are held, when new inquirers are instructed, furnished with literature, and frequently have their mediumship discovered to them. On Tuesdays and Thursdays restricted circles are held for the development and exercise of mediumship. Saturday evenings we are sitting for materialization. In this room also we have a library, including some thirty standard volumes on Spiritualism, for the use of friends; a penny per week being charged on each volume lent. We proceed upon the principle that the Cause of Spiritualism, in any locality, can only prosper by being progressive; that to do justice to the mighty invisible power around us, and to enable the spirit-world to do its utmost to enlighten and bless this world, we must afford every possible opportunity in our power for its systematic and constant operation; and that the continuous extension and permanent establishment of the Truth, depend upon our affording all possible information and facility to every inquirer. Having done our utmost, nothing further is required of us.

The meetings held during last week were still characterized by increased attendance and augmented interest and power. There were eighteen at the select circle on Tuesday, and fifteen on Thursday evening. The latter meeting was remarkable for its high spiritual tone, in addition to the gratification derived from the exercise of a varied mediumship. Our friend, Mr. H., on entering, was at once controlled as if playing on a harp, with great delicacy of touch keeping time with the tune we were singing. At the close, the control wrote his name as "Caedmon, the first father of English poetry." Readers of history know that Caedmon flourished about 680, A.D., and that he was the first who translated any portion of the Bible into English. His fragment was done into verse, and some specimens were written through the medium in exactly the same style, before the name was given. The medium was afterwards controlled to deliver a lengthy and impassioned oration, in which reference was repeatedly made to an "interpreter" there present, who seemed to be "John of Patmos."

The purport of the oration was to set forth the meaning and destiny of human life,—its development, not by beliefs, but by continuous and incessant action; and its destiny of endless progression and ultimate perfection. Various analogies were employed, such as the succession of strata in the earth's crust, illustrating the different stages of individual experience and development, and the graduation of spheres and conditions in spirit-life. The name written by the control at the close was "Demosthenes," who, as is well known, was the prince of Greek orators, and who lived about 350 B.C.

Two men from Newton Abbott who had become interested in Spiritualism were present at several of our meetings; it was found that both were mediums, and they are likely to give their own town the benefit of their knowledge in reference to this subject.

There was much exercise of mediumship at the circle on Sunday morning—physical, writing, trance-speaking, and clairvoyance; at the evening service the writer addressed a larger congregation than usual, and, at the circle that followed, Mr. White was controlled to give a brief address, the control purporting to be the "Rev. Howard," formerly rector of St. Thomas, Exeter. At the request of Mr. H., who is earnestly seeking evidence of the truth of Spiritualism, the control both wrote and gave vocally, the year, month, and date of his decease. These particulars await verification; the medium stated that he had no knowledge of the matters. OMEGA.

THE FERRY HILL DEMONSTRATION.

To the Editor.—Dear Sir,—I am glad to find that two or three friends have taken up the suggestion, that there should be a demonstration of Spiritualists at Ferry Hill on Whit Monday. I would like to throw out another, it is this: as Ferry Hill is most central for the Demonstration, would it not be advisable to elect two friends from that neighbourhood to compile a Programme of Proceedings? I would still further suggest that Mr. C. G. Oyston, of Hunwick, and Mr. J. Dunn, of New Shildon, as joint Secretaries, should be the two gentlemen, who, by their experience of spiritual matters in that neighbourhood, would be most likely to carry it to a successful issue. Mr. Marlow, of Chilton Colliery, will, I have no doubt, give any or all information that might be required to carry it into effect. If each Association would elect a representative, and they were to meet, say at Darlington, on April 7, to talk and arrange the matter, I have no doubt whatever of its success.—Hoping to hear more from friends, I remain, dear sir, yours etc.,
H. GOODCHILD, Sec.

MIDDLESBOROUGH.—On Sunday we had Mr. De Main. In the morning the guides gave for their subject: "Mediumship." There was a great deal to learn from what was said. We had an open circle, and the subject was very appropriate. In the evening the address was on "The Fall of Man." It was very instructive, and gave entire satisfaction.—On Easter Monday we hold our Quarterly Meeting, when we intend to have a Fruit Banquet. There will also be songs and recitations rendered, and we are looking forward to another happy meeting. Tickets 6d. each. All friends are invited. Meeting in Granville Lecture Room, Newport Road, at 7.30.—H. GOODCHILD.

WEST PELTON.—We are sorry to have to inform the public of West Pelton and neighbourhood, that our meetings will be no more held in the Co-operative Hall, as the Co-operative Committee have converted it (the Hall) into business premises, through excess of business and insufficient store-room. We have tried so secure the school-room, but we have failed, therefore we have nothing else to resort to but taking our meetings to the dwelling houses. Hence the meetings will be held at the house of Mr. T. Weddle, West Pelton, on the 25th, in the evening, and April 1st, at Mr. W. Barton's, Ouston Square, in the evening. We feel the necessity of building a place of our own, if we only had a prospect of obtaining the money.—Geo. CARR, Sec.

QUEBEC HALL, 25, GREAT QUEBEC ST., MARYLEBONE ROAD.—Sunday, March 25th, at 11 a.m., a Seance, Mr. Savage Medium. Evening, at 7 prompt, Mr. MacDonnell on "The Resurrection."—Monday at 8.30, "Colour, Form," etc., by Mr. Wilson.—Tuesday, at 8.30: Conversational Explanation of Diagrams in the Hall.—Thursday, at 8.30, members and friends of the U. A. W. Society meet to develop the idea, and interchange of thought: open meeting.—Friday, from 3 to 5, Mrs. Hagon attends to diagnose and treat Women and Children. 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.

PLYMOUTH, Richmond Hall, Richmond Street. Our rostrum was occupied on Sunday evening last, by Mr. H. Pine, who gave a very earnest and forcible address on the words: "He could there do no mighty works, because of their unbelief." Our friend is leaving Plymouth to reside in Cornwall, so that his remarks partook of the nature of a farewell. We shall miss him greatly, for one of the oldest Spiritualists in England, his house was always open to seekers after truth.—Mr. Robert Harper, of Birmingham, who most unexpectedly to us, arrived in the town on Saturday, was present, and by invitation, spoke to the congregation. His subject was "The Reign of Law," and the address which was powerful and eloquent was much appreciated, and hopes were expressed that this friend might be able to speak again on some future occasion.—Sunday, March 26th, at 6.30 p.m., Mr. C. W. Dymond.—ROBERT S. CLARKE, Hon. Sec.

BIRMINGHAM.—At Oozell Street Board School last Sunday Miss Allen replied to some objections to Spiritualism, made by Mr. Moody in a small book which he left at the different hotels where he stayed, in which he said, for the Christian to have anything to do with Spiritualism, was the greatest sin they could commit. He quoted a text from the Bible, about the witch of Endor, which he considered condemned Spiritualism. I should like Mr. Moody to have been there, and listened to Miss Allen's answer. While she was very lenient and reverent, and gave Mr. Moody credit for being earnest and sincere, she showed, by his own text, that it proved Spiritualism to be true; and she quoted many passages in the Bible to prove that Spiritualism was true, and also that it was the key which unlocked the Bible mysteries. A Liverpool gentleman will take our platform next Sunday, and address the meeting on the "Word of God."—COR.

NOTES FROM TYNESIDE.

NEWCASTLE-ON-TYNE.—Dr. T. L. Nichols, of London, being in this city lecturing on "Food Reform," kindly consented to give a lecture at Weir's Court, on Thursday, Feb. 15th, his subject being "Twenty-five years experiences in Spiritual Manifestations." The lecturer treated the subject in a very able and practical manner, and won the encomiums of the very large audience which completely filled the hall. The experiences narrated by him were highly interesting, and although the address was more especially suited for the numerous strangers present, it was much appreciated by Spiritualists, who expressed the conviction that it would result in much good to the Cause locally. Mr. T. P. Barkas occupied the chair, and conducted the meeting in his usual felicitous manner. A hearty vote of thanks was given to Dr. Nichols on the motion of Messrs. Kersey and Thomson.

On Sunday last, Mr. J. G. Grey gave a trance address on "Spiritualism," and dealt with its varied phases in a pleasing and earnest manner. This speaker is improving, and I trust will continue steadily in the path of development.

GATESHEAD.—Mr. Jos. Stephenson, of this town, lectured in the Society's Hall, on "Spiritualism a Religion," to a fair-sized and attentive audience.

NORTH SHIELDS.—Mr. Morgan, of Sunderland, lectured on "What is true Religion?" He was somewhat iconoclastic in his emphatic condemnation of the various systems of orthodoxy, and having cleared the ground, he proceeded to build up a religion based on James i. 27—"Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." The room was well filled, Mr. Rowe presiding. Several gentlemen from the Free Associate Church at Sunderland have recently been speaking from this platform.

HETTON-LE-HOLE.—Mr. J. W. Mahoney lectured to the friends here on Sunday last, on "Man a Spirit." He handled the subject in a lucid and discursive manner. There was a fair audience, and Mr. Clennell occupied the chair.

HOUGHTON-LE-SPRING.—Mr. Hy. Burton, of Newcastle, lectured here, in the Miners' Hall, on Sunday last, subject—"The Spirit of the Age." He postulated that every age was animated by a leading thought, which was the necessity of that age. Various ages were adduced as illustrations, and the lecturer contended that Spiritualism was the leading thought of this age, therefore, its necessity. This age, he considered, was fast drifting into scientific materialism, people were sick of beliefs, and required knowledge first and belief after. Spiritualism brought the proof demanded by the age. The lecturer concluded his address by discussing Spiritualism as it affected Sociology, Politics, Science, and Religion. Mr. Cooper presided. The audience was a good one, and all appeared pleased with the effective way in which the subject was handled.

ERNEST.

The fact that a medicine is on sale, which is advertised as "a specific for those eruptions that sometimes follow vaccination," is surely a confession that the operation is injurious. It is called "Paget's Plasma," and is sold by all chemists.

But the Christians are not followers of the religion of Jesus. They are followers of the religion of the Pagans. This, we believe, we shall be able to show in Part Second of this work. In using the words "the religion of Jesus," we mean simply the religion of Israel. We believe that Jesus of Nazareth was a Jew, in every sense of the word, and that he did not establish a new religion, or preach a new doctrine, in any way, shape, or form. "The preacher from the Mount, the proph t of the Beatitudes, does but repeat with persuasive lips what lawgivers of his race proclaimed in might, in tones of command."—"Bible Myths, and their parallels in other religions," p. 87.

MANCHESTER.—Mechanics' Institute, Major Street. On Sunday last Mr. R. A. Brown occupied the platform at 10.30 a.m., and his guides delivered a short but impressive discourse on "Bear ye one another's burdens," in which they pointed out that the ways and means of assisting our fellow men were numerous, all that was wanted being the desire to do good to suffering humanity. In the evening at 6.30, the spirit-guides of Mr. Wm. Johnston (Hyde) gave an interesting and exhaustive discourse on "In my father's house are many mansions," in which they set forth clearly and forcibly that mankind were now building those mansions by their deeds and actions, which they would have to inhabit on their entrance into the spirit-world. On Sunday, March 25th, the Society will hold their Anniversary Services in the large hall of the Mechanics' Institute, Princess Street, morning, at 10.30, afternoon, at 2.30, and evening, at 6.30, when Mrs. Groom, of Birmingham, will occupy the platform. Special efforts are being made to render these services successful, and members are requested to wear flowers on this occasion. On Sunday, April 1st, the Half-yearly Meeting will be held in the afternoon, at 2 o'clock prompt, (no service in the morning on this day). Business: Reading of Reports, Passing of Accounts, and Election of Officers for the ensuing term.—J. E. LIGHTBOWN, Sec. M.S.S.S.

MEETINGS, SUNDAY, MARCH 25th, 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 Resurrection."
 OXFORD STREET, St. Andrew's Hall, Newman Street, at 7. Mr. J. J. Morse on "The Divine Revelation."

PROVINCES.

BARROW-IN-FURNESS.—75, Buccleuch Street, at 6.30. p.m.
 BATLEY CARR.—Town Street, 6.30 p.m.: Mrs. Gregg, Leeds.
 BELPER.—Meeting Room, at 6.30.
 BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Mrs. Dobson.
 BIRMINGHAM.—Oozell Street Board School: (Hours not sent.)
 BISHOP AUCKLAND.—Temperance Hall, Gurney Villa, at 2.30, Monthly Meeting, at 6 p.m.: Local Speakers.
 BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, 2.30 and 6 p.m.: Mrs. Illingworth Wade's Meeting Room, Harker Street, Bowling. Closed on account of Mrs. Britten's meeting in the Mechanics' Institute.
 Spiritual Lyceum, Oddfellows' Rooms, Otley Road. Closed on account of Mrs. Britten's meeting in the Mechanics' Institute.
 EXETER.—Oddfellow's Hall, Bampfylde Street, at 6.30. Rev. C. Ware.
 GATESHEAD.—Central Buildings, High Street, at 6.30 p.m.: Mr. James Robinson, Byker, Trance Medium.
 GLASGOW.—164, Trongate, 11.30 a.m.: McDowall; 6.30 p.m.: Mr. John Broadley.
 HALIFAX.—Spiritual Institution, Peacock Yard, Union Street, 2.30 and 6 p.m.: Mrs. Wilson, Ossett.
 KEIGHLEY.—Spiritualist Lyceum, East Parade, 2.30 and 6.30 p.m.: Mrs. Hollings, Churwell.
 LEEDS.—Tower Buildings, Woodhouse Lane, at 2.30 and 6.30: Mr. A. D. Wilson, Halifax.
 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.: Mrs. E. W. Wallis, Nottingham.
 MACLESFIELD.—Spiritualists' Free Church, Paradise Street, at 6.30 p.m.: Mr. R. A. Brown, Manchester.
 MANCHESTER.—Mechanics' Institute, Princess Street, 10.30 a.m., 2.30 p.m., 6.30 p.m.: Mrs. Groom, Birmingham.
 MORLEY.—Spiritual Mission Room, Church Street, 6 p.m.: Local.
 MIDDLESBOROUGH.—Granville Lecture Rooms, Newport Road, at 10.30 a.m., and 6.30 p.m.
 NEWCASTLE-ON-TYNE.—Weir's Court, at 6.30: Mr. Grieves, Ashington.
 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. C. W. Dymond.
 SHEFFIELD.—Psychological Institution, Cocoa House, Pond Street, at 6.30.
 SOWERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at 6.30 p.m.: Mr. Oliffe, Ossett.

The announcement on a post-card, so as to be received here on Tuesday, if possible, is sufficient.

MECHANICS' INSTITUTE, BRADFORD.

Mrs. Emma Hardinge-Britten will deliver Inspirational Addresses at the above place, on Easter Sunday and Monday, March 25th and 26th, 1883. On Sunday, in the afternoon at 2.30,—subject: "The God of Men and the God of Spirits; or, Are all Men Immortal?" And in the evening at 6.30, Six subjects to be chosen by the audience.—On Monday evening at 7.30,—subject: "What new thing has Spiritualism taught? What good has it done?" Discussion allowed on Monday evening. Collection at each service to defray the expenses. A few seats in the front will be reserved for subscribers to the Guarantee Fund.

ANNIVERSARY CELEBRATIONS.

On Sunday, April 1st, the Spiritualists of South Durham District will celebrate the Anniversary of the Advent of Modern Spiritualism, in the Temperance Hall, Gurney Villa, when several friends in the district are expected to be present to take part in the proceedings. There will be two Services: in the Afternoon, at 2, and in the Evening, at 6 prompt.

Collected for the Spiritual Institution, at the meeting held on Sunday evening at the Cocoa House, Pond Street, Sheffield, 4s.

Mr. Rita's Seance on Wednesday evening, on behalf of the Towns Testimonial, gave great satisfaction. "Charlie" went round a large circle holding his light to his face, so that all could see him. The marks of the fairy bells were left on the ceiling, and hands touched many sitters. A large circle seems to be no impediment if they are the right sitters.

"WHAT ARE THE BENEFITS TO BE DERIVED FROM SPIRITUALISM?"

The above is a question continually being put to us by outsiders, and, as such, requires due and careful consideration. The vast and growing body of Spiritualists may be divided into two classes—Spiritualists and Spiritists; the one class being diametrically opposed to the other. Whereas the former applies his knowledge of the Spiritual Philosophy (limited though it may be) to the expansion and unfoldment of the varied spiritual powers he possesses, and the ultimate improvement of the spiritual part of his nature, the latter never attains to that blessed state in which true spiritual happiness is enjoyed. The reason is unmistakably evident. He is continually grovelling in the dust of materialism and scepticism, a mere phenomenalist. Spiritualism to him is nought but a mere pastime, a philosophic speculation, and an investigation into certain (to him) unknown laws of nature. How sad to see our Holy Cause, and still holier truths, thus desecrated, and in very many instances reduced to the level of mere conjuring, when it was originally intended to act as a powerful lever, whereby mankind might be raised from the contemplation of earthly to heavenly things, that thereby their affections might be set on things above. But how sadly it has failed in its mission is evident, when we hear of dissensions and exposures taking place as of late, evidently an outcome of the many promiscuous sittings and test-mediumship so common in our ranks.

Oh, when will Spiritualists as a body become convinced of the solemnity of spirit-intercourse, and unitedly protest against both test and paid mediumship?—the greatest impediments and drawbacks to the success of the Cause in existence. We require many such men as Archdeacon Colley, of Natal, and a host of others besides; men who when apprised and convinced of the existence of fraud and deception, are bold and fearless in denouncing it, and when convinced of the existence of any new truth, unpopular though it may be, would sooner court hardship and persecution than belie their conscience or their God. If the Movement were wholly composed of such men, it would rapidly unfold and extend, and many converts would be added to its ranks. Angels would hold sweet converse with mankind, the reign of peace on earth would then commence, and we would realize, in the truest manner, the blessings to be derived from a knowledge of the truths of Spiritualism.—T. BREK.

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- April 17.—W. MATTIEU WILLIAMS, F.R.A.S., F.C.S., Chairman.
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MR. J. J. MORSE'S APPOINTMENTS.

LONDON, Sunday, March 25th, St. Andrew's Hall, 14, Newman Street, Oxford Street, W. Evening at 7 p.m., subject: "The Divine Revelation."

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.—Newcastle-on-Tyne, April 1st and 2nd; Glasgow, April 8th to 16th, inclusive; Liverpool, April 22nd; York's Dis. Com. April 29th and 30th, and May 1st. Mr. Wallis will be glad to visit friends in the neighbourhood of Newcastle on the week evenings, April 3rd to the 6th. Early application should be made to him at 82, Radford Road, Hyson Green, Nottingham.

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.

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WEDNESDAY EVENING, MARCH 28, 1883.

MR. THOMAS EVERITT in the CHAIR.

CONDUCTORS: Mr. C. Davieson, Mrs. Weldon, and Mr. J. C. Ward.

An interesting Programme of Vocal and Instrumental Music will be performed, and during the evening Mr. W. Towns will be presented with A PURSE OF MONEY in recognition of the many uses rendered to the Cause of Spiritualism by his Mediumship.

Doors Open at Seven o'clock. To Commence at Eight o'clock Precisely.

TICKETS—Special Seats, Numbered, 5s. Reserved Seats, 2s. 6d. Admission, 1s. May be obtained at the THE SPIRITUAL INSTITUTION, 15, Southampton Row, W.C.; the Secretaries and Treasurer, and all active Friends of the Cause in the Metropolis.

J. WOOTTON, 33, Little Earl Street, Soho, W., Treasurer.
S. GOSS, 17, Wansey Street, Walworth Road, S.E. } Secretaries.
J. King, 33, Little Earl Street, Soho, W. }

PROGRAMME.

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To Commence at 8 o'clock, Prompt.

Part 1.

Duet, Organ and Pianoforte.
MR. C. DAVIESON and MR. J. C. WARD.

Address. MR. T. EVERITT. FROM THE CHAIR.

Song. "Ruth." CH. GOUNOD.
MRS. GEORGINA WELDON.

Glee. "Foresters, sound the Cheerful Horn." BISHOP.
THE PORTLAND GLEE UNION.

Song. "Pieta Signore." STRADELLA.
MR. SIDNEY SPRAGUE.

Pianoforte Solo. (a) "La Fileuse" (The Sewer). RAFF.
(b) "Nocturne." CHOPIN.
MR. CHARLES DAVIESON, M.L.C.

Song. "The Last Watch." PINSUTI.
MR. ERNEST A. TIETKENS.

Duet. "Venetian Boat song." BLUMENTHAL.
MISSES CLEMENTINA AND EVELYN WARD.

Song. "The Better Land." CH. GOUNOD.
MR. HENRY KNIGHT.

Ballata. (With English words). RANDEGGER.
MRS. GEORGINA WELDON.

Song. "Good Company." STEPHEN ADAMS.
MR. J. C. WARD.

Address. MR. J. J. MORSE.

Part 2.

Glee. "King Witlaf's Drinking Horn." HATTON.
THE PORTLAND GLEE UNION.

PRESENTATION OF TESTIMONIAL TO MR. W. TOWNS.

Cavatina. "Una voce poco fà." (Barbiere di Siviglia) ROSSINI.
MISS CLEMENTINA WARD.

Humorous German Ballad. "Schneider, How you Vas."
MR. J. P. WOOTTON.

Song. "The Lark." HATTON.
MR. ERNEST A. TIETKENS.

Song. (a) "The Sparrow." GEORGINA WELDON.
Chant sur le Berceau. (b) Words from "L'art d'être
Grand Père" Victor Hugo. DO.
MRS. GEORGINA WELDON.

Comic Song. "Red, white and blue." COXON.
MR. J. C. WARD.

Song. "The quaint old Village." SCOTT GATTY.
MISS EVELYN WARD.

Song. "The Last Man." CALCOTT.
MR. J. CECIL HUSK.

Song. "The Distant Shore." SULLIVAN.
MR. J. P. WOOTTON.

Song. "A Last Good Night." WALTER WESCHÈ.
MR. SIDNEY SPRAGUE.

Duet for Concertina and Piano. "Zampa."
BLAGROVE AND SYDNEY SMITH.
MISS C. WARD AND MR. J. C. WARD.

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