



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

# SPIRITUALISM.

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## SKETCHES FROM NATURE.

### NO. 1.—FORGIVENESS.

Nature is ever willing to forgive us our transgressions, our oppositions to law, whatever they may be: broken limbs, physical debility, or disease in any form. Is it a limb broken? Get it set and bandaged, and see how quick Nature goes about her reconstruction. Are we physically debilitated from over labour, mental or physical, or from any other cause? Put aside the cause, then cometh a light as of a new day: we spring up glad with new powers; a physical and spiritual illumination possesses us. Are we diseased from neglect of ventilation, proper food, due cleanliness and clothing, or other causes? Nature bids us hold fast to that which is good; go in peace and transgress no more, and we shall be healed from all our infirmities.

A gardener, when desirous of having a bushy strong plant, instead of a tall weak one, nips off the tops—maims it—and straightway Nature fulfils his purpose. The woodman lops off a branch, and, behold, the tree manifests its strength in a new direction: nay, he may cut it off close to the ground, and as the months roll on, you see it spring up again with sweet tender branches ready to assert, "Not dead, only maimed." Nature is so profligate with her forces as to give, in some cases of insectorial life, new wings and legs, when old ones are destroyed. Nature is bounteous and kind. Look where we will in the broad domain of Nature, and we see a hand outstretched to help, a look of pitying sympathy. Mayhap you have seen grass, plants and tender trees, consumed by the destroyer, Fire, leaving desolation and barrenness; but as the years went by, Nature reasserted herself, forgave the affront, healed the wound, then grass, plants, and tender trees spring up to greet you,—a scene more lovely than before.

Sometimes stern Nature desolates, but out of her desolation comes wisdom and beauty. Winter is desolate, but Summer and Autumn are all the richer therefrom. Storms are desolating in their fierceness, but the calm is all the more beautiful and serene. No man loves a dead calm at sea for long: on land it breeds sultriness, and is the harbinger of disease and death. Storms may be besoms of destruction, but they are fruitful of life and beauty. What we should

do without them, I cannot surmise; they are a necessity. Where would Nature's beauty be, if we had no strong winds, aquatic forces, and capillary powers, yet they oftentimes prove to be desolating and destructive powers. Burning Etnas are fearfully beautiful, but they have a purpose in the rectification of Nature. Scorching Siroccoes and fierce Monsoons are terrible phenomena to encounter, but are nevertheless harbingers of peace and beauty. Surely all things are for us, and not against us. Did we only look broader and deeper we should find beauty and wisdom.

In Nature's willingness to forgive we may see whence Jesus drew inspiration for the doctrine of forgiveness to enemies. If you are sick, diseased, then you have broken Nature's Law, you are enemies to her balance, but, nevertheless, she is ever ready to aid, to bless you, if you will cease active opposition. She will bless her enemies if they will let her. Nature is never at enmity with any man. If he suffers, it is because Nature desires him to fulfill her purposes, and he is failing so to do. She has her objects to accomplish, and will not be obstructed or prevented by man's frailties or weakness. Obedience is his best endeavour. How much is demanded from man to be obedient? Standing as he does between two streams—past realities and future possibilities,—he is the battle ground of measureless realities; we need not be surprised at his waywardness and hopes. When we see the hole from whence he has been dug, and feel the aspirations that press him on, we feel the full force of the battle. Nevertheless, the demand for obedience is written upon him, and he must be, if he would be wise and peaceful, if he would reap the full riches of Nature. Her Law is absolute, and allows of no opposition. "No competition" is written through every line of the Law. This or that,—you are at liberty to chose, but results will be upon your own head. Infinity is wiser than finite. It is of no use turning rebels; we shall only suffer defeat. Let us learn obedience, that we may need no forgiveness.

Death may be pointed at as a proof that Nature does not always forgive. Oh! short-sighted man: Dost thou not know that Death is a Birth, a resurrection unto Life, a bursting of bonds, a victory gained, a putting into operation new and higher forces. Death is no foe to Forgiveness. He is kind to the poor suffering one, relieving him of some portion of his burden.

It is thou, who canst not see down the mystical vale, that proclaims Nature does not always forgive. The life that was begun here is carried forward elsewhere, invisible to thee, but nevertheless real, with its subjections and consequences; hence, Forgiveness is a reality, a possibility to be attained. Open thou thy inner eyes, and see what the Lord will show unto them.

Moral opposition or transgression, like physical, is capable of Forgiveness. Opposition to Moral Law, like frost, has the power of contraction, congelation. Have I insulted, done an act of injustice, or borne false witness against my neighbour? Then I am contracted, I have grown less in my own presence, and much more so in that of my neighbour. But, do I acknowledge these grievances, and beg to be acquitted? Then I am reinstated. Why does the criminal shrink from the eye of man, or cower before the frown of a judge? Because he sees behind every man the keen eyes of Justice. Men judge themselves; yet, strange, they think that if a murderer goes unhung, justice is defeated. A false standard is set up, a physical for a spiritual one. Conscience is man's judge, and it can never be defeated. No man can outride that, or his own deeds.

Forgiveness for wrong actions or words is attainable by all men, but restitution for these wrongs is unattainable. Right is the privilege and birth-right of every man. Beyond right no man can go, below it he may stand, and very much. A deed once done can never be undone. A crime is ever a crime. The past is irrevocable. To talk of restitution is folly. You can never give a man more than he has a right to. I speak from a moral standpoint: if you take from him any portion of right, you have no ability to pay back. You can never do more than right, and if at any time you do less, the less will ever remain. I can make acknowledgment of wrong, beg forgiveness, and try henceforward to walk according to the Law of Equity. But in my after-walkings I have done no more than I ought, and I am unable to do more, as a supply for previous shortcomings. A wrong is ever a wrong. Pardon it may receive, restitution, never. Have I insulted, or uttered a false statement to my neighbour? Can I recall that insult or falsity? Never! I can only acknowledge them, and be contrite. I have had a broken limb, a fever, inflammation, or disease of any kind. I am grown well, I am physically pardoned; but I can never obliterate the past facts. They are facts forever. Every deed is a force, which alters or modifies; it is an effect and cause, the end of much, the beginning of much. If restitution could be made, all effects must be put back. But effects are absolute, and cannot be put back. They are irrevocable. The thing we ought to do is to face all the events of life honestly, manfully and bravely; no shuffling or squeamishness. "The world loves a brave man," and it requires a man to be brave to be honest. If all men were brave, bravery would receive no laudation, and vanity would stand at zero.

Nature is ever willing to forgive. Let men follow the great exemplar. "Tis human to err, divine to forgive." Out of Forgiveness springs new power. Memory is relieved of its load, the past shrinks into nonentity, the future beams with hope and promise. The pearly gates of Heaven are before; the pitchy depths of Hell are behind. "He that forgiveth much, much shall be forgiven." We all have come short of the glory of God; our wills have been set in opposition, and sorrow has been our reward. But we have received Forgiveness, also: Shall we not forgive, also? If not, then we contract new debts, to be paid by the contractor. Revenge! Nemesis is a fool, and dwells in a fool's paradise. Spite is a monster, that shoulders his own burdens, under the delusion that somebody else carries them. Let us forgive, hold no spite or malice, forget the past, hope for the future, and we may expect to grow wise.

PERICLES.

## THE SPIRIT-MESSENGER.

### THE EGYPTIAN ORIGIN OF CHRISTIANITY.

A CONTROL BY "WM. HARVEY."

Recorded by A. T. T. P., March 17, 1883.

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

In introducing this Control I wish to remark, that nothing had passed between myself and W. O. on its subject matter, nor was he present at the seance; nor do I believe that he had an opportunity of saying or had said anything to the Sensitive on it. I believe it was a case of reading the thoughts of an absent man.

Like those who give themselves the trouble to think, our worthy friend, William Oxley, has made an important discovery: important, because there has hitherto been a decided leaning towards dogmatic assertion, and more especially in reference to the asserted truth of the Gospel. But for those who will think, there is every possibility of realizing, and many have sought, and not in vain, in that Land of the Pharaohs, for proof of spiritual law. For if at any time communication existed in its entirety, it was in that land, where so great respect was always paid to the remains of the soul on earth.

Our friend, not contented with standing and examining the relics, that touched on Egypt's history, alone, but with a more acute penetration and more earnest desire, tried to discover in these wonderfully preserved relics of past times, something that would bear on and verify Christian claims, thinking that there would be some preserved evidence of the time of Jesus of Nazareth in their inscriptions and in their basso-relievos, which are so wonderfully preserved; the consequence of time in that country dealing so gently with them.

I had a little break here, and I asked who was controlling, and found it was "Dr. William Harvey." He went on to say:—

Spiritually I attended him during part of his journey. But what was the actual result of his researches? When he stood within their sacred temples, after the long and somewhat hazardous journey up the Nile: What did he find there, formed by the hand of man? Traditions, which by these means are now absolute history of man's thoughts of nearly four thousand years ago; traditional worship, but which through their work has been handed down intact to-day, and which prove that they were the cherished religious thoughts of the people of that day.

Now, here was to hand, absolute evidence of a pre-existing code of religious thought, of about two thousand years before the Christian era, portraying the worship of Osiris, or the Great God; and showing that the idolatry cherished now, namely, a plurality of Gods, was also existing then. If they had an Osiris, the Great God, so we, to-day, have the One Supreme. The priests of that day, like the priest of to-day, claimed a Mother God of their own making, whom they have portrayed there as the Queen of Heaven, Isis, who becomes the Queen Mother of our day; because there is portrayed there the adoration of a son, conceived by this Virgin Queen, who is named the Little God.

Instead of verification of the originality of Christian doctrine, these records of the past point to thereafter surreptitious copying of a doctrine which was held in veneration by an idolatrous people, fully two thousand years before it became to be generally acknowledged and State protected. For we have first the Supreme or Great God, and next we have the Queen of Heaven, the Virgin Mother, and next we have the prototype of Jesus of Nazareth in Horus, the Son.

Now there next followed the life, as portrayed on the walls of the temples; of the son born, claiming immortal origin, claiming a position of king amongst men on earth, and from the commencement to the end of this wall-record, there still remains sufficient evidence that they must have formed the ground-work of the Christian doctrine. His trials, his temptations, even his death; his lying in the sepulchre; the visit of the women; the discovery of the empty sepulchre, and his ultimate ascension to that position of sitting on the throne, and judging the quick and the dead. There they are still, undisturbed by the ravages of time, and still retaining the sign manual of the reigning potentate, thus proving, beyond doubt, that they are authentic and genuine relics of the past times, and are further supported in the claim that will be made for them, of forming the basis of the Christian doctrines, by the manners and customs of the people of ancient Egypt, which

are sprinkled profusely throughout the Gospel. For his last home was with the rich in his death, for they laid him in a sepulchre where never man was laid.

It is well known, by modern discovery, that a very distinctive feature in the Egyptians of high position from the lower orders, was the costliness and grandeur of those last earthly homes; and again, the excessive care taken in that country, of the shepherds over their flocks, that are shown by them even to their individual characteristics, and follow the shepherd to the fold. And also it is at the fold that, to this day, are separated the goats from the sheep.

But, perhaps, the most remarkable suggestive thought that the travels of our friend, W. O., have occasioned, is the absolute thought that each of these grand mausoleums, with their three divisions, and including "well aperture" and chamber, which was the abode of rest for the embalmed body, were formed so as to give an opportunity to the soul of conversing with his visiting relatives, who assembled on given occasions in the first divisions, or reception rooms, and who had not forgotten the dear one on the other side of the river, lying there in earthly form. And our friend, W. O., realized that their beloved soul's favourite abiding place would be where he was likely to be sought for, namely, in his own mausoleum; so that, to sum up, as a whole, the bent of his thoughts, he realizes that a lucid and complete picture of Christianity, of four thousand years' standing, is there to be seen and studied; and that there is no further desideratum to be supplied, all the incidents being there faithfully portrayed.

How, then, can the modern Christian laugh to scorn the Greek Gods of old: Jupiter, Neptune, Pluto, and others; or the Indian trinity, which still exists of Brahma, Vishnu, and Siva; or even the religion that has passed, of which records remain of Osiris, Isis, Horus, and Typhon? But the religious belief of the past has claims on the attention of the present. Idolatry is not of rapid growth. It has gradually diffused itself over the whole world, forming in all times a field of greater or of lesser degree for priestcraft to revel in; and terrible misery has been the consequence, whether in the temples of Buddha, or the shrine of Juggernath, or the circle of Druidism. From the wastes of Siberia to the southern lands of Africa, idolatry has prevailed, and priests have used it to their own advantage. Priests have assailed religious ideas antagonistic to their own, with unrelenting zeal and detestable deception.

But it is not to other lands to which our interest is specially directed. It is here in Egypt, that we, as spiritual guides, went to erect an altar without blood stain; a religion without human sacrifice. For a religion proposing sacrifice and the shedding of blood has been proved in all ages to have added to the misery and degradation of man. I have not referred to the country which our friend has visited, to uphold the worship that these pictures proclaim was theirs four thousand years gone. It is a dry record. It is a record of past shame, which tells us of modern times how completely men were debased and stupefied by the false veneration, which was forced on them by crafty priests. Yes, sir, these ancient buildings and sacred temples portray but the past splendour and absolute dominance of priestcraft. All knowledge and all science was jealously guarded there, from time immemorial, and the priests gave to men what they would give to-day—superstition instead of science.

If that ancient river could enter into detail of the horrible sacrifices that have been held on its banks; where many a noble virgin has been sacrificed as the years rolled on, and the red-haired prisoners of war in hundreds have been offered as sacrifices to satisfy the manes of Osiris, because Typhon, his enemy, was fair and of red colour, and of red hair. He whose portrait adorns your walls, dear Recorder, tried to withhold his namesake's hands in Egypt; for Busiris, his namesake, sacrificed the Thracians to appease an angry Nile. There were, according to those Records left to us, but two dominant sections of the Egyptian who claimed from the public twelve acres of land free from taxation, and these were the priests and the soldiers; the soldiers forming a daily guard of one thousand men, having a State allowance of beef, bread, and wine. Their pictures betray the unholy alliance existing between Church and State. They compelled the king, on his ascent to the throne, to belong to the order of the priesthood, and claimed the right to censure and to regulate his actions; and these men have filled the world with mysteries and false oracles. They have given to the people joyous processions and festivals, instead of reverential worship. They have erected magnificent temples in all lands; temples whose relics still command the admiration of thinking minds; for they commanded the user of great wealth. Hence they had the fine arts completely within their hands; they drained wealth from the people then, according to this picture, in the same way as they are draining wealth from the people to-day. They bound men in slavish and soul-quelling fear.

You, sir, know that if there is another land that can compare in the horror of priestly rule to that of Egypt, both past and present, it is India of the past and present. For what student of history is there, but who has read or had come within his knowledge, the rites at Juggernath's Temple, the burning of widows, the immolation of children; and you, sir, know that

the present system of priestly rule, the Brahminical system, is still undisguised, subtle, and triumphant. And who are these orders of men in all lands? They have proved themselves degenerate and venial. You, sir, know that the Brahmins of India are India's priests, and you know that through the soul-quelling superstition, that they have been enabled to hoard immense wealth. In the olden times the pagodas were adorned with the richest metals. Their altars and sacred vessels were pure gold. The catalogue, or account of the "loot" that Timour took in Delhi, is nearly beyond the imagination of man, even in this rich age. Rubies, diamonds, pearls, gold and silver vessels used in their temples; and money and bullion to such an amount was plundered, that the over-burthened soldiers refused to carry any things of less value than gold or precious stones.

The priests then, like the priests now, were numerous, enjoying luxurious repose in splendid homes; a body of locusts supported without labour by soul-quelling superstition. At the present day Europe presents a suffering people, and a proud and imperious priesthood, which is pressing the children of humanity to the ground, and humanity's efforts cannot dislodge them. They have fed them with strong meat, and given them old wine; but they are not to be satisfied or overcome; they are used to such offerings from olden times. They have presided at the feasts of all nations, they have been guests in all lands; they join with all classes of opinions, guided by one stern purpose—Power. They will take the cup from the hand of the harlot, and play with the Atheist; lovers of high places, delighting in well-stuffed cushioned seats, where rogues meet to dilate over their achievements, until God's wrath, in the shape of man's reason, arrests them. The question has been moved—Who shall remove these men from their living thrones? Who shall hurl down this incubus from a groaning world? And we have answered: We are ready; O God, do with us as Thou wilt.

Perhaps the purest religious creed that was ever given to man; a system of religious thought inconceivable in beauty; having, for its Founder, a man who had no selfishness in his nature, no desire of dominance; one who taught that God's worship was bloodless, beneficent, pure and holy; one who taught a creed that all men could embrace; all life, all intellect could understand. And what was this creed before man perverted it? Before the priest got hold of it? Its highest prevailing thought was to give to man an Almighty as an universal Father, and to make all men as brothers, subjects of universal love; that God made all men, and gave to all men inalienable rights, and the same hopes in eternity. He came not to institute or form an order of dominant priests. If he had done this he would be acting contrary to the spiritual order he received. He came to reprove priestcraft, and he came to demolish the inveterate prejudices of that class. For he came a poor man amongst the poor, and he tore down priestly insolence by proclaiming this: viz., that love of God and love of man was Truth, and that this truth should make all men free, and from whom free? By pulling down those who were stuffed with priestly pride, from their high places; by laying the foundation of civil and religious liberty; by preparing for this age an age of love and knowledge. He has left on record no decrees, but great and everlasting principles, intelligible to the minds and consciences of all mankind. He did not teach that his ministers should think so much of baptism, as to realize the awful fact, that an unbaptised soul was doomed to perdition, and the body of that soul not worthy of Christian burial. And so with other church rites or decrees. They do not emanate from him, Jesus of Nazareth. His words are printed in the memories of men who have followed after. He was life—the life of man in liberty. He was light—the light of the world, shining in the dark minds of men, teaching liberty and not tyranny. It is the priest who would make men tyrants; not Jesus' words, which declare, that whenever two or three are met together, there he would be in the midst of them. His spirit would be in the midst of men, for he knew that he was immortal, and we, your spiritual guides, repeat his words with confidence, that whenever two or three are gathered together, there surely shall be proof given of immortality.

Now, when he said this, he said all that was necessary to form a band of worshippers. In that sentence he cut off every claim of a priestly dominance, which only exists to interfere with the sacred prerogative of man—liberty of conscience. But a priesthood did establish themselves, and are now established. It is too long a history to detail the errors of that establishment, but I intend, sir, in the event of my constant attendance on you for healing purposes not being required, to enter closely into detail, and to give, through you, to thinking men and thinking women the result that would immediately arise from the disestablishment and disendowment of the Established Church. That men are working for this, that spirits are working for this religious equality and freedom of conscience, I tell you now.

I cannot say good-bye until I have alluded to that cowardly attempt,\* that has sent a thrill of indignation throughout this country; for it is cowardly to produce injury to an unoffending people, for the purpose of punishing a nation. There is no

\* The blowing up the Public Offices.

charge of blood-shedding in this their latest attempt. I have spoken out plainly before this, against brutal outrage, and this latest attempt I place in the same category, and unhesitatingly condemn the perpetrators of an act of ruthless and purposeless cruelty, which, fortunately for them, as for the passers by, was without loss of earthly life. But if this excitement, and if these depraved attempts were carefully traced to their original source, we should find that they were the expiring efforts of a nearly exhausted priesthood, which instead of preaching the truth, which is plainly their duty; instead of preparing men's minds for universal love and esteem, have sown discord broadcast, have, indeed, brought about this unhappy state of difference, whose last effort took such a lamentable form. I pray God that the perpetrators of acts like these, a series of which will surely follow, unless the strongest and most earnest repressive measures follow, may be caught and punished. It is said that this is but the initiatory explosion of many that will follow, therefore, it rests only with the constituted authorities to lay at rest, once and for ever, with no unsparring hand, these miscreants and their leaders.

And now, before that power which I deem necessary to exercise on you is exhausted, and being desirous of using it for healing purposes, I shall conclude, asking for God's blessing on your labours, and bidding you good morning.

NOTE BY W. O.

This Control exactly expresses my views and feelings after actual contact with the monuments of Ancient Egypt, afforded by my recent visit to the land of the Pharaohs. Kingcraft and priestcraft was, indeed, the cause of the degradation of that once great nation; and one of the claims which the old Osirian Religion has upon thoughtful Christians, is the study of the rise of this priestly power, from a commonwealth which was simple and spiritual until it became associated with regal dignity, and finally culminated in soul-degrading superstitions and even animal worship. Nothing of this appears on the oldest monuments, for they shew the simple worship and floral worship to Osiris, as the Divine Man; and who manifested his love to the people by providing them with all that was needful to render this life happy and useful. As time rolled on, this simple worship was elaborated by the priests, into a system, that involved costly offerings, and the rearing of superb temples, which, of course, required orders of priests, &c., &c. From the one God, worshipped representatively in the form of a man, there arose a plurality of Gods and Goddesses; and, finally, animals were deified and worshipped, at Memphis as Gods! From what I saw of the construction of the Tombs, I am quite convinced that spirit-communion was known and practiced by the ancient Egyptians, and I trust to have the opportunity of writing more fully on these interesting subjects, and to support the claims which the Egyptian Religion has upon thinking minds of the present day.—W. OXLEY.

## THE SPIRIT-CIRCLE.

### OUR LITTLE CIRCLE AND ITS REVELATIONS.

BY THE AUTHOR OF "THE GEOZONIC SPHERES."

#### CHAPTER IV.—SPIRIT ENTITIES.

I fear that a number of persons whose attention may have been attracted to this subject, may be unacquainted with the design the author had, when he first entered upon the work of publishing the present series upon spirits, angels, and spirit entities. I may here state that it was not for the purpose of upholding any pet creed, nor yet for the purpose of extolling any one mode of spirit communication. For hitherto every outward mode of spirit communion has proved imperfect, and has frequently been a source of grievous disappointments. Hence it is, that no implicit

reliance can be placed upon any of the known media, under any circumstance whatever.

The grand design was higher, and far nobler than any of these outward considerations relating to instrumentalities. The one grand desire of my life has been to penetrate beyond the veil, in order to amass accurate knowledge of that great domain, with its teeming millions and tremendous realities. The so-called "night side of nature" possessed a kind of fascinating power over my mind, and I felt myself invited by the unseen, to probe its depths and investigate its mysteries. I have been obedient to these intuitions, and have to the best of my ability plunged right into this vast region. This has been done fearlessly and independently, and regardless of the frowns of my friends, or the scoffs and sneers of my open enemies, and these sacrifices have not been without results, for if men frowned, angels smiled and welcomed me onward. I followed, and am yet following the light that is shining, where only darkness once appeared to reign.

The result of all this is, I have found the spirit realm far more varied than what my orthodox teachers would have me believe, and my own probings and investigations have opened up to my spirit vision a greater variety than what the bulk of even Spiritualists are prepared to admit. Yes, dear reader, there are other entities than those called spirits, or even angels to boot. The clairvoyant may not have seen them, and the great mass of spirits are ignorant of such entities, yet such exist, such are immortal, such cannot die, and yet such are not spirits. Years ago, my very dreams were peopled, so to speak, with such ideas, which were after all but voices coming to me from "forms unseen." Even as at the age of twelve such pictures were familiar, and yet if I should attempt to describe what then existed in the ideal, my task would prove a failure.

Nevertheless, all these wild images were premonitory to, and preparatory for those subsequent revelations, in after years. I never scrupled as to what means I made use of, so long as the said means did not interfere with the comfort of others in any way. I never felt any conscientious scruples on these points. The end to be sought and gained was the all, and in all. I have in all these undertakings, literally "trodden the wine press alone." Fancy, dear reader, being alone and without sympathy in the midst of friends for over thirty years. Separated in consequence of belief. Well, as I before stated, I never scrupled as to the means or instrumentalities used. Hence, I thought it no sin to make use of the crystal, which I am sorry to find is not considered a very respectable medium in these days. Well, what I have to say is that this is very imperfect, and I got a very large percentage of lies through it, but I got some grains of golden truths, yes, truths more valuable than gold.

I have had high angelic revelations, of a nature which no revelation of ancient or modern date could surpass. The seer has been presented with vision of celestial glory, with which he has been literally astounded. The different countries on this globe have been shown him, and the sight of such awoke within his mind the love of geographical knowledge, and by the aid of the crystal he had got a fair acquaintance with much of the earth's surface, so that he afterwards became superior to any of his age or class in geography. But we also had much that was foolish and useless. The last and lowest class of spirit entities were those repulsive beings I attempted to describe in the last chapter. It was here that crystalic revelations ended.

After this the crystal appeared of no further use. I became deprived of my seer, and I sold my crystal. But I thank God and his holy ones, that my communion with the spirit world ended not with the crystal; my visions were then only beginning. The inner light was now gradually becoming brighter, and I found myself in the position of seeing the spirit world, without the aid of the crystal or my young seer. And at this time I can not only see spirits and angels, but other spirit entities also, descending far below that class mentioned in my last chapter; and, as a guide to my reader, and as a preparatory step in advance to meet what will be my mission to make known, I will here state that every organized being of any and every form or shape, possesses its counterpart, and predecessor in the spiritual.

I am not writing in figurative language, but with as much matter of fact as may be expected, had my task been to write a book upon Animated Nature. Now that class of beings designated evil angels, are the direct counterpart of the lowest characteristic of the human family, for although

it would be impossible to find any of the human race whose exterior bears any resemblance to this class of angels, yet it is possible to find men and women whose moral and spiritual nature conforms with terrible exactness to this their angelic prototype. For in the low and base nature of sinful and sensual man, is to be found the reflection of all that appears to my vision, so repulsive and repellent. I will here endeavour to elucidate my meaning by the use of such references to what comes under our own observation in everyday life, not only in what we may see in our neighbour, but what we may occasionally find in ourselves.

There is a moral deformity, there is a moral ugliness. The scaly skin denotes gross sensuality, the source of all impure lust. We need not go far to find specimens of this species. Black skin denotes the lack of spiritual development. Hence it is that these beings deny a future state for man. They deny upon the ground of their own lack of spiritual conceptions. Some may be inclined to look upon all on the other side, whom we call spirits, as being spiritual. But such is an error, for there are thousands of spirits in the body far more spiritual than thousands that are out of the body. Hence, I have found spirits on the other side who did not know anything about their own position, spirits who had not yet discovered the one great fact that they were spirit, and consequently immortal. Therefore, none need be surprised to find spirit entities who had no knowledge of spirits living independent of a body. There are several things I witnessed that at one time led me to conclude that such was the cause of their denial of a future for man, but on the other hand it is evident that these beings must be cognizant of the spirits, or how is it that I have found them at our "little circle" apeing some of our friends with so much dexterity, that had I been unable to see them they would imposed upon us. For these beings can assume any appearance for a time and to answer a purpose. Now I need not go far abroad to find a very faithful reflection of this characteristic. Are there not thousands who deny a future state? Whose spirituality is so low that they are incapable of grasping spiritual ideas at all, and are there not others whose inner consciousness may tell them there is a future state, but who hate the thoughts of it to such an extent, as to prompt them to condescend to practice deceptive measures, with so much dexterity as to bring the real and the truly spiritual into disrepute in the eyes of the superficial? Now all who live in such a sphere inhale that aura which belongs to those characters in their great prototype.

Again, the hairlessness denotes lack of natural affections. Does not our land, this so-called civilized and christianized country, afford specimens, rather on the increase than on the decrease. How many parents are there who are far beneath the brute creation in this respect. Again, lying—here is another moral disfigurement, and there is no amount of intellectual training that can alter this state of things. The cramming of the school and class rooms will never do it, the moral power must be awakened. These must be developed, the hallowing influences of the spiritual are the only agencies capable of raising man upward, as a moral and spiritual being.

Kingsley, Frodsham.

J. THOMAS.

(To be continued.)

## 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 VII.

"THEN HERE'S A HAND, MY TRUSTY FRIEND."

Morning broke in all its loveliness. The clouds had cleared away, the wind had sunk to rest, and the sun glanced upon the waves, as merrily as when Lara first beheld them.

Towards mid-day, he and the stranger rose from their humble bed and dressed themselves. Excepting a little stiffness and weakness, they felt none the worse, but the young lady was much exhausted. Ben's wife nursed her tenderly,

and furnished her with every luxury the hamlet could supply. She had, like her cousin, lain insensible all the time they were in the boat, and only awoke to find herself in the modest yet clean and tidy little bedroom of the "Nest." Now she was sleeping soundly, and they thought it better to allow her to enjoy that rest she so much needed. Therefore Ben and Lara and the stranger sat down to the frugal meal themselves. Of course the adventures of the previous night were all the theme of conversation, and were recounted over and over again.

The stranger was quite a young man—apparently about three-and-twenty. He was by no means handsome; having fair hair inclined to curl, a large pale forehead that might have belonged to one of maturer years; a beard of colour similar to his hair, but rather lighter, curled round his chin, and was matched by a moustache that almost concealed his mouth. His nose was prominent and aquiline, while his cheek bones were very high. Altogether, looking at his countenance, you might have concluded that he was of a morose moody disposition, but the merry twinkle of his peculiar grey eyes belied this, and showed that, although of a thoughtful inclination, he could at times be very humorous.

Merrily he laughed as he sat at the unpretentious table of the "Nest," and quelled his hunger. He had been recounting some of his amusing experiences on the vessel that went down. But when the wreck and their struggles for life were the subjects on which they were talking, his countenance changed so much that it seemed to belong to a different being.

"Ah!" said he, turning to Lara, "I shall never forget the moment I felt your arm clutch me, for I was conscious then, although you thought not. It was a noble deed; and few, very few, could have done it—or would have attempted. But," he added, "we had better have that stroll you were talking about, and let Miranda finish her rest undisturbed."

Accordingly he and Lara went out together, conversing, as they walked along, on various matters connected with the place, its inhabitants, pursuits, position, etc.

They called at the several cottages where the ship-wrecked mariners were lodged, and found them all up and doing well, and awaiting a coach for which the captain had sent to take them to the nearest town. The captain himself was very cheerful and conversed freely with all. He said he expected the coach during the afternoon, and that they would all get clear off that night.

"Will Miss Wycliffe be able to go with us, Mr. Wycliffe?" he said, turning to the stranger.

"No, Captain, we are in no hurry, as you are aware, and will proceed by land, seeing that the sea has refused to be friendly. The kind inhabitants here have done everything for Miranda's comfort, and also for mine, and we generally like to linger where we are well off!" laughingly answered he. "Besides, I must await the arrival of a remittance from my banker, and I have not communicated with him yet. Good morning, Captain!"

"Good morning, Mr. Wycliffe." (Then turning to Lara), "Good morning, my noble friend; we must meet again before I go."

The two continued their stroll, and, drawn by a strange sympathy to each other, they became more and more confidential.

"Now, Lara, I could see by the old captain's face, as we parted with him, that he should like to have you sail under him. I know his style, and whenever he gets a vessel he will be offering you a berth, but perhaps you might do better than that. I don't quite understand the position you hold towards those with whom you live here, but I think, judging from appearances, at least, that you are no relation."

"No!" said Lara. "I wandered to Foamy Head when I was a child, and Ben's father befriended me and gave me a home. A short while ago he died, and since then I have staid on with Ben and his wife, sharing the fishing-boat with him."

"Ah! I thought there was something of the sort. It is not for me to inquire into your private history; only, if you have no connection with these rude fishermen, I think we might do each other a good turn. You have placed a heavy debt upon my shoulders, which I can never repay, but I will do my best to prove my gratitude. I have as smart a craft as ever sailed, lying down at Westam, awaiting my arrival, to begin a cruise of several months. I have a map of my intentions drawn out, lying on board. Will you go as my companion? I believe you belong to a nobler race than fishermen. I believe you have an intelligence well worthy of cultivation. Would you like to see the world? I am going in search of knowledge and amusement: Will you go?"

And he looked at Lara with that clear honest eye of his, that showed he thoroughly meant what he was saying.

"Think it not an obligation!" he continued. "I well comprehend your independent nature, and I speak selfishly at the same time. Were I to be laid down with sickness in some strange land, or on some foreign waters, I have no one with me to whom I could entrust the management of my affairs. In many ways you will be invaluable to me, and I know, if you'll only promise to go, Miranda's chief objection to my departure will be overruled."

Already "Zungari" had prompted her medium, and without hesitation he replied:—

"Mr. Wycliffe, I thank you for your offer, and will gladly go with you; for though I have found many kind friends here, I have no claim upon them, and really little to bind me to them. I will go, and may my thanks be shown in my future behaviour."

"Your hand upon it, Lara. Spoken like a man. We'll sink or swim together. I have led for years a solitary existence, cruising about the coast of Britain in the summer, and living the life of a recluse in the winter, along with Miranda, my only relation. Circumstances have caused me to hate the vain pomp and glory of the world, and I avoid all society. You are the first companion I have chosen, and I believe we will do well together. Of money I have more than enough for our purpose. We shall be brothers: You shall call me Wycliffe, and I shall call you Lara."

In this manner they went on—Wycliffe, rising in enthusiasm, drew glowing pictures of their future, and Lara, although not educated to comprehend everything his friend said, re-echoed his sentiments.

Thus they wandered back, building castles in the air, and making arrangements for the next few days.

When they arrived again at the hamlet, they found a coach and four standing in the middle of the road, and the sailors all seated, except the captain. As they approached, he called out to them to hurry up, as night was coming on, and they would have to be off; while the sailors cheered lustily when they recognised their preserver.

Then there was a calm, and the captain, grasping Lara by both hands, exclaimed fervently:—

"My gallant friend, words cannot express our gratitude and admiration for the courage and daring and determination you showed last night, to save a few fellow creatures totally unknown to you. I cannot stay now to ask you whence the information came that made you venture out to save us—even before we ourselves were aware of our danger. But even if I could, I might not be justified in asking, for I know that a merciful Providence must have guided you. My men have asked me to make a speech to you on their behalf, but I think silence is almost sufficient for their purpose; the hearty cheer they have just given you, tells its own tale. They are poor, but they can feel, and their gratitude is deep and sincere. For myself, I will say that, as soon as I get appointed to another vessel, which I hope won't be long, I shall be glad to do all for you that lies in my power."

Here Wycliffe interposed, and explained that Lara and he had come to terms.

"All right, Mr. Wycliffe, all right. I know he will do well with you, although I should like the opportunity of doing him a turn. Time we were off! You kept us waiting. Good bye! my friends, good bye, and should we never meet again, a pleasant voyage and fair winds to you."

And he jumped into the coach. Crack went the whip; the horses pranced at the hearty huzza that went up from many a fervent heart, and, dashing away at a rapid rate, soon disappeared behind the hill.

(To be continued.)

#### A. T. T. P.'S CONTROLS IN BOOK FORM.

To the Editor.—Dear Sir,—In continuation of my last appeal, would you allow me to point out more definitely the desirability of some plan of concerted action being adopted towards securing for A. T. T. P.'s purposed work the hearty public reception which it so richly credits at the hands of Spiritualists. It appears to me we cannot speak too highly of the zeal, ability, and disinterested labour shewn by A. T. T. P., in which for so many years he has spent his retirement from the legal profession. It is known to the most of your readers that his motives are wholly removed from any consideration of a pecuniary nature in the issue of this work, and that he is a gentleman of excellent literary taste and ability. We have therefore the best reasons for believing that this—one of the culminating points of his labours—will be, correspondingly, a singular work of merit. The work will be one, I believe, admirably fitted to arrest the attention of a large proportion of the reading public, who, at present, are out of the pale of Spiritualism.

I beg, therefore, to ask that each reader of the MEDIUM do his and her best towards filling up subscription lists. That one well-known individual, of each centre or town, take upon himself or herself the pleasant labour of collecting names of subscribers, and of calling upon those likely to subscribe. To this end, a prospectus of the work ought to be issued, so that a systematic canvass based upon it be entered upon. Subscribers' names can be sent to you, the whole to form a MEDIUM READERS'S SUBSCRIPTION EDITION. For that matter, a short prospectus of the work might be enclosed in one of the issues of MEDIUM soon; besides placing a number in the hands of local societies and agents.

A. T. T. P. deserves at our hands more than mere thanks.—  
Yours,  
150, Raeberry Street, Glasgow, April 4th, 1883.

Mrs. Mary Marshall says she contemplates a series of seances at 37, Abbey Road, St. John's Wood. For particulars apply to herself.

## PROGRESS OF SPIRITUAL WORK.

### EXETER—ODDFELLOW'S HALL, BAMPFYLDE STREET.

At all the circles held during the past fortnight, we have been favoured with the presence of Mrs. C., whose mediumship has been of the greatest advantage to our work. This lady's mediumship, which comprises a variety of gifts, is of a most reliable character, and she has rendered the greatest service to the Cause in the city by the information and encouragement her guides have given to those friends who are being developed as mediums. The nature of their mediumship has been explained to them; their surroundings have been described; and their mission in this Movement has been to a great extent unfolded.

During the past fortnight, all the mediums have been thus dealt with, in order. This work is very important, as these friends who are all intelligent, sincere, and earnest, have reached a stage when they would necessarily be considerably perplexed concerning the power which influenced them, and what their mediumship involved. This has therefore been a special phase of work on the part of the spirit world, through the mediumship of Mrs. C., who has been brought here and kept here for the purpose.

It is encouraging to ourselves to know that the requirements of this work are all foreseen and fully provided for on the Spiritual side, and that everything will be forthcoming at the proper time. Our doubts and fears and misgivings arise from our shortsightedness.

We had a deeply interesting meeting on Friday evening. There were twelve present. The spirit of one who was slain in the Egyptian war controlled Mrs. C., and addressed his brother, a visitor from Newton Abbott, in a deeply affecting manner lamenting the premature and violent ending of his earthly career, and separation from beloved ties. The control stated that he seemed enveloped in a cloud, yet was cognizant of the presence and distress of parents and friends. The control fully satisfied the visitor respecting his identity; the two brothers had been much attached to each other. The medium on coming to, saw troops of soldiers, on horse and on foot, rushing onward.

There was again a large audience at the Hall on Sunday. The spiritual awakening has commenced, but the spirit world will, as heretofore, govern the work with all due caution and wisdom.

We cannot too carefully bear in mind that Spiritualism is an educational movement, and that we are all scholars and pupil teachers, who are carefully selected and arranged in orders and classes, according to mental conditions and qualifications. This work is under a wise superintendence, which will do all things right, and that needs no dictation or intelligence from us. Our duty is simple, submission and obedience. I have never yet been able to understand the maxim: "Try the spirits," with which some seem to be so familiar; but throughout my experience I have realized how thoroughly we are tried, tested, known and estimated by the spirits. Only once have I attempted to "try the spirits," and was then taught a lesson I shall never forget; I never intend to repeat the experiment; and I would respectfully suggest to those who so freely and confidently utter that maxim, that they may rest assured they are thoroughly tried, tested, and estimated according to their exact worth and value.

I remarked that this is an educational movement; by bearing this in mind we shall understand its rationale. It is only prepared minds that can receive this truth; thus Spiritualists are a most select order of the community; and mediums, real mediums, are the choicest gems from the general mass of material—good, bad and indifferent.

Do not let us suppose that the people can become Spiritualists as a matter of course; nay, their minds have to be first prepared. There are thousands around us who are incapable of receiving the most elementary principle of Spiritualism, and who among us can comprehend the heights and depths of its sublime philosophy. Between these two extremes there are infinite gradations of mental perception and receptivity, and here is our grand field of work. This Spiritual education is a new thing in the world, and is the greatest enterprise to which the minds of men have ever been called.

OMEGA.

### PLYMOUTH: RICHMOND HALL, RICHMOND STREET.

At a general meeting of members the following officers were elected for the ensuing year:—President, Mr. J. Bowring Sloman; Vice-President, Mr. O. Stentford; Treasurer, Mr. Wm. Jutson; Secretary, Mr. R. S. Clarke; Collectors, Mr. J. T. B. Paynter, and Mr. E. Williams; Committee, Mrs. Miller, Mrs. Landry, Messrs. C. J. Atkinson, R. Best, W. Larcomb, Fellow, and Gess.

There was a good congregation on Sunday last, when the writer, who officiated, in order to vary the proceedings, read an oration by Mr. J. J. Morse, on "The Distinctive Mission of Spiritualism." It may be of interest to note that I recently received an invitation from the Three Towns Branch of the National Secular Society, to lecture on "Spiritualism," before

the members, but as the date fixed was that of an engagement at the Richmond Hall, the invitation had to be declined. It has now, however, been definitely arranged that I shall lecture at the St. James's Hall, for the Secular Society, on our view of the truth, on one of the Sundays in May.

Next Sunday, April 15th, at 6.30, Inspirational Address by the writer.

ROBERT S. CLARKE, Hon. Sec.

4, Athenæum Terrace, Plymouth.

#### NOTES FROM TYNESIDE.

NEWCASTLE-ON-TYNE.—Mr. E. W. Wallis lectured on Sunday, 1st April, in the morning on "Spiritual Gifts, and how best to develop them"; and in the evening on "A Religion for Humanity." These addresses were delivered in the trance state, and his guides dealt with the subjects in an earnest and practical manner, which was very pleasing to the goodly audience assembled. On the following evening he voluntarily delivered another trance address in aid of the Society's debt. The subject was—"The Messages of Spiritualism to Humanity." This was so excellently discoursed upon that one instinctively wished the Hall had been packed full of Spiritualists to harken to it and profit thereby. A cordial vote of thanks to Mr. Wallis for his kindness was passed, on the motion of Messrs. Kersey and Kay, the former of whom congratulated Mr. Wallis on the improvement in his speaking since his visit to America.

On Sunday, April 8th, Mr. W. Westgarth gave an Inspirational Address on a subject selected by the audience, viz. :—"The True Religion." This was treated in a practical and earnest manner, such as all could comprehend, and none need go away unenlightened; there was a good attendance.

There is a discussion on Spiritualism going on here at the French Library and Reading Rooms, the debate being mainly spoken in French. It was opened by the gentleman presiding, who gave a very favourable outline of what Spiritualism claimed to be, pointing out the difference of the physical and spiritual bodies, and the claims made by Spiritualists to have witnessed certain phenomena. He was followed by several others, some for, others against. The old cry of trickery was brought to the front, and the query of "Cui bono" was once again demanded with an air of triumph. A few well-known local Spiritualists were present. Of these Mr. W. C. Robson, who spoke in French, replied to the queries of the opponents. He pointed out that Spiritualism was very old, and gave instances from history; he also pointed out that Mesmerism was the stepping-stone to the explanation of much of the phenomena, and concluded by testifying to what he had witnessed. Messrs. Mould, Hunter, and J. Urwin followed in English, and testified to the facts which they had witnessed, and that the spiritual theory was the only way of accounting for phenomena occurring. The debate is to be resumed this week.

The Rev. R. Boyle, of Hull, has recently been appointed as pastor to the New Jerusalem Church, in Cambridge Street, Newcastle. He preached the introductory discourses on Sunday last. In the evening the subject was, "The New Church: its claims and issues." The Rev. gentleman preached an eloquent discourse, wherein he reviewed the gradual unfolding of religious beliefs for centuries, and pointed out that the Universal Church had at intervals produced scholarly and intuitive minds, noble leaders in advanced thought, to contend with the scepticism of the day. Scepticism was always changing its ground, and the church had at all times to be aggressive, in order to combat the intellectual subtleties of the times, and that the New Church was specially fitted for this mission. There were a few Spiritualists amongst the audience.

GATESHEAD.—Mr. H. Burton lectured on Sunday, April 1, on "Crucified Saviours; and the lesson to be learned therefrom." Mr. Shepherd presided. On Sunday, April 8th, Mr. J. G. Grey delivered a trance address to the members of this Society, on "Watchman, what of the night?" The subject was dealt with in the light of Spiritualism, and in a popular manner. Mr. Burton presided.

NORTH SHIELDS.—Mr. Gardiner, of Sunderland, occupied the platform here on Sunday, April 1, and gave an eloquent address on "Shakespeare and the Bible"; the lecturer maintained that he was a preacher of Divine Truth, and that he was inspired the same as the prophets of old. He gave many quotations from his plays, and compared them with the Bible; the analogy was good. There was a numerous and appreciative audience, who applauded the lecturer heartily. Mr. Appleby presided.

On Easter Monday the Annual Tea and social gathering was held, when upwards of 100 members and friends sat down to an excellent tea, provided by Mrs. Jas. Eskdale, Junr., after which a capital programme was presented.

On Thursday, March 19th, the Society's Annual Meeting was held, when the report of its proceedings was read and adopted, the financial report showing a balance in hand of £4 6s. 11½d. Votes of thanks were accorded to the retiring officers, and also to all kind friends who had in any way rendered assistance. The election of officers for ensuing year resulted as follows:—President, Henry Appleby; Vice-Presidents, T. M. Burnside, J. G. Welsh, and M. Kells, Junr.; Corresponding Secretary,

J. G. Welch, 64, Norfolk Street, North Shields; Financial Secretary, J. Eskdale, Junr.; Treasurer, Mrs. Jos. Barker; Committee, Messrs. Crawford, Little, W. Eskdale, and Miller; Librarian, T. Patterson; Organist, Miss F. Charlton; Choir Master, M. Blyth.

On Sunday, April 8th, Mr. Mordey, of Sunderland, gave an interesting address on "The Philosophy of Special Providence." Mr. J. A. Rowe presided.

On Thursday evening, April 5th, Mr. E. W. Wallis delivered an eloquent trance address to a large and appreciative audience. His visit will long be remembered by the good friends here. Some have expressed themselves enthusiastically to me, and wished him God-speed, hoping to have the pleasure of a return visit from him before long. On Sunday next, Mr. Tilly, of Sunderland, will lecture on "The Artistic Ability of the Deity."

ASHINGTON.—Mr. W. H. Robinson, of Newcastle, lectured to the friends here on Sunday, April 1, subject—"Spiritualism: its theories and its facts." Mr. Grieves presided, and there was a good attendance.

The Ashington Spiritualists set an example to the country. They have a flourishing School of some seventy scholars, most of the teachers being mediums. The effect of this should be an immense impetus to the Movement in the near future, in that locality. Other societies and spiritual centres should take a wrinkle from the Ashington friends, and make similar efforts in this direction. Mr. Robinson also addressed the scholars on the "Power of Goodness as illustrated in the life of John Wesley."

It is intended to hold a public tea and gathering on Whit-Saturday and Sunday. Various speakers from surrounding districts are expected to be present.

Mr. Joseph Stephenson, of Gateshead, spoke on Sunday last.

ERNEST.

BATLEY CARR.—On the 8th inst., Mrs. Dobson occupied our platform in a very efficient manner. The controlling intelligences took Romans, xii., 21, "Be not overcome of evil, but overcome evil with good," as a basis for their remarks, in the course of which they said they found that what was applicable to the Romans in Paul's day, was also applicable in ours. One of the first evils to be grappled with is Self: that state of the human heart that will take undue advantage of a brother man; that will cause him to lie, and cheat, and palm inferior articles on a trusting brother, as being genuine. Another evil, or evils, are the passions that distort our lives. They would not only mention the passionate temper, but all excesses, those of over-eating, but more especially of drinking: taking that which dethrones his reason, diseases his body, and lowers his whole manhood. These evils may be hereditary, or acquired; but, in either case, they must be grappled with and overcome, before we can enjoy that happiness which every human heart desires. One of the great drawbacks in accomplishing this is, that man has been partly unfitted for the task, by being taught to have faith in the saving power of Jesus, and he would do it for him. But this is a broken reed, and all those who lean on it will find, in the hour of need, that their trust has been misplaced, that the saving power of mankind is not outside, but within himself. "Be ye not deceived, God is not mocked, for whatsoever ye sow, that shall ye also reap." Seeing that the ministers of the Gospel have failed to preach this truth, and have misled mankind in the essential principles of the Gospel, and are misleading them to-day, it has become the spirits' mission to preach it unto us, and to point out the dangers of the so-called saving faith.

After the service was over the friends adjourned to the room below to sit round the table. This is becoming a recognised part of our Sunday evening programme. During the sitting three of them were controlled to say a few words, and these to the point. After this was over a few friends yet lingered to listen to the descriptions of our spiritual surroundings, given by a lady who arrived during the sitting. These proved to be of a very encouraging nature. At the hour of ten, the company reluctantly wended their several ways home, after having spent a very enjoyable, and profitable evening.—COR.

MANCHESTER.—Mechanics' Institute, Major Street. On Sunday morning last, at 10.30, an Experience Meeting was held under the chairmanship of Mr. H. Ross (the President for the new term), at which several encouraging and impressive addresses were given by the members. At 6.30 p.m., Mr. John Dent, of Heckmondwike, occupied the platform, from whose spirit guides a discourse was delivered on "The power of God in Nature." The "design" argument was introduced and commented upon in an earnest and forcible manner. Several admirable illustrations were given in support of it, and the discourse was well appreciated by a large audience. On Sunday next, Mr. R. A. Brown will occupy the platform in place of Mrs. Groom, who will come to Manchester on Sunday, April 22nd.—J. E. LIGHTBOWS, Secretary, pro. tem.

In his enthronement speech the new Archbishop commended to his clergy the work of the Temperance Societies.

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As there will be 52 Numbers of the MEDIUM issued in 1883, the price will be—

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Money Orders may now be sent from nearly every country and colony to London through the Post Office. In other cases a draft on London, or paper currency, may be remitted.

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, APRIL 13, 1883.

### IMPORTANT NOTICE!

### Special issues of the "Medium."

#### MRS. H.-BRITTEN'S REPLY TO REV. J. H. SKEWES.

Next week, April 20th, we will give Mrs. Hardinge-Britten's Reply to two sermons by the Rev. J. H. Skewes, of Liverpool, to which we alluded at the time of their delivery.

This masterly Reply, delivered in a ladylike and elevated tone, is a complete defence of Spiritualism from the usual attacks of the Christian party. To borrow the pun of the "Protestant Standard," (Mr. Skewes's organ) it "skewers Mr. Skewes," on every point.

The Reply will occupy the first six columns of next week's MEDIUM. Of course Mrs. Britten's many friends need no urging to impress their minds with the valuable nature of this production. It will sell largely in all places where she has lectured or is about to lecture; and, indeed, wherever the term "Spiritualism" is known.

To place no obstacle in the way of its extensive diffusion, we offer it at the following rates:—

Parcels of 24 copies and upwards will be supplied at One Penny Each, carriage per rail extra.

Parcels of 100 copies, carriage paid to any railway station, for 8s.

An order for 500 copies will be supplied for One Guinea,—that is, we contribute half the cost—thus reducing the MEDIUM to One-halfpenny.

In places where Mrs. Britten has recently lectured, this number will sell freely. A large stock should also be laid in by those who intend to invite her. We hope every reader of the MEDIUM will have some extra, and help to give the Reply a good spread.

#### ORDER BY TELEGRAPH.

From John Fowler, Esq., Liverpool: "Will take 500 copies personally. Society may also take quantity." We thank Mr. Fowler for this auspicious opening of the Subscription List. We hope to see many follow his example, and that the Liverpool Society will stand high. Orders must reach us on Wednesday, with remittance.

Sowerby Bridge friends had 500 copies of last week's paper for sale at Mrs. Britten's meetings on Sunday. A correspondent briefly reports on Monday: "Splendid day yesterday with Mrs. Britten. Sold a fair number of MEDIUMS at ONE PENNY per copy. Many friends bought them by the dozen to give away. I apprehend they will be all disposed of in that way."

### A SPECIAL YORKSHIRE "MEDIUM" APRIL 27TH 1883.

Mr. A. D. Wilson's Original Spiritual Allegory, delivered by him recently at Leeds, will appear as the leading article in the MEDIUM in two weeks hence. It reads like a fairy tale, and is deeply instructive. The merits and demerits of the various religious systems are skillfully analysed, and yet so as to give offence to none. Secularism is presented, and Spiritualism is set forth as the ideal, we all strive to make it. Every class of Society will feel interested in this allegory. The MEDIUM containing it is offered at our special reduced prices stated above.

## NOTES AND COMMENTS.

Readers will observe the striking parallel between the remarks of "Omega" and the lecture by Mr. Burns; and, indeed, the MEDIUM throughout is on the one theme—Mrs. Dobson, at Batley Carr, having a text from the same chapter as that used in London. The grand idea inculcated is Resurrection. The opening essay exhibits the gracious character of the Father; the Control shows how false gods lead to ruin; the article by Mr. Thomas gives the portraits of the companions of those in the lower spheres of Self; "Lara" illustrates the benefits and honour of a self-sacrificing Spiritualism, while our beloved Queen is seen as an example of undenominational religion to the whole world. These are glorious teachings. Give them to the needy world!

It cannot be said that these Special Numbers of the MEDIUM are money-making ventures. True spiritual apostleship, in reader as well as in publisher, can do more for the truth than the lauded capital of wealthy firms. The full loaded MEDIUM for a halfpenny has never been surpassed. The Salvationists have nothing like it. We wish Spiritualists had their earnestness, then we would have a brave little band in each place selling the MEDIUM, and with the profits giving away copies from house to house, till every soul had the Spirit's message before it. Who will begin the work? We do our part in supplying the material on a purely spiritual basis; do ye, also, work unselfishly to sow the seed on all soils.

On reading the report of Dr. Bayley's Lecture, we cannot help saying that we think the Swedenborgian worship of a man as God, is wholly at variance with the science of Correspondences laid down by Swedenborg for the interpretation of the Bible. On the contrary, the doctrine advanced by Dr. Bayley appears to be a gross piece of literalism, and revolting to the divine intuitions of the human soul.

It is wanted to know where the body of the materialized spirit comes from. We also ask—Where do the bodies of all human beings come from? If the spirit body could be seen making up, it is thought satisfaction would be obtained. But the bodies of ordinary human beings are seen in the act of growth, and yet satisfaction is not complete; for the "scientific" man longs to cut up living dogs and other animals to discover the springs of life, but like the man who sacrificed the goose and lost the golden egg, their hands remain empty. "Investigators" are in need of a little of that ingredient with which a celebrated painter mixed his colours: "Brains, sir, brains!"

Mr. McDowall, commenting on the continuation of the article in "Light for Thinkers," says: "I think you will see that the subject—'Spirit and its Evolution'—is, so far as the article is concerned, still a mystery; the same may be said of Magnetism, etc. This, I think, arises from the writer trying to make 'his theory square with the facts,' or build his theory on facts, a process that has led to much confusion and hindrance in every branch of science; for facts are only the exponents of causes, in the same sense that darkness is the exponent of light. Facts reveal causes by the interpretation of opposites, that is, the cause of everything is diametrically opposed in every detail to the thing—the fact or result. By this method of deduction an average mind may easily grasp the nature of causation, so sharp and distinct that its reduction to a basic and simple first principle, to which there is no beyond, is simply a question of patience. And, of course, to grasp nature in its first principle, Spirit, is to know all that is to be known, because the necessitous and the impossible could then be predicated." We hope soon to commence Mr. McDowall's most recent series of papers setting forth his views.

A lady showed us the other day a letter she had received from Mr. Thomas, Frodsham. She had applied to him in the usual way for information, and in return had an accurate description of her temperament, disposition, personal appearance, social conditions and spiritual surroundings. Mr. Thomas commenced in a very diffident manner, but he could not have been more successful. It was a fine example of clairvoyance at a distance.

## THE QUEEN.

### A TRIBUTE OF SYMPATHY WITH OUR BELOVED QUEEN.

ON THE LOSS OF HER FAITHFUL SERVANT.

By "LILY."

#### I.

Dear gentle QUEEN, sweet Mistress of all hearts  
On Albion's shore; yet doomed to have thine own  
For ever wounded by Death's cruel darts;  
For thee thy loving people deeply mourn,  
For thee the nation weeps, dear gentle QUEEN,  
Thy sorrows feels, thy griefs, though all unseen,  
Stir through thy people's hearts, electric chords  
Of loving sympathy, too deep for words.

#### II.

Yes, thou hast lost a Friend, for well he won  
That gracious name, by thee bestowed on him—  
Thy Faithful Servant, for due service done,  
And deep devotion to his grateful Queen:  
For truer heart ne'er beat in Briton's breast,  
Than his who now has passed into his rest;  
And nobler soul ne'er watched o'er Monarch's weal,  
Than he, on whom Death now has set his seal.

#### III.

But he will watch and guard thee still, sweet QUEEN,  
And still be with thee, as in days gone by;  
His loyal Spirit, with its noble mien,  
Anxiously hovers o'er thee, from on high;  
His sterling heart, as sterling still will prove,  
Unto his Royal Mistress, from above,  
And he, thy Faithful Servant still will be,  
Though passed from Time into Eternity.

April 6th, 1883.

The recovery of the Queen from her recent accident has been by no means so rapid as could be wished, and has, perhaps, been somewhat retarded by the shock arising from the unexpected decease of Mr. John Brown, her Majesty's faithful attendant before and since the death of the Prince Consort. Rarely has a Sovereign passed upon so humble a servant such a warm eulogium as the cordial and emphatic tribute to John Brown's worth that appeared in the "Court Circular." The incident is eminently characteristic of the domestic life of her Majesty, whose personal sympathies with those about her, down to the humblest members of the Royal household, furnish a bright example to her loyal subjects in high life. There is something touching in the anxiety of the Queen, herself very far from robust in health, to do honour to the memory of an attached follower by the care taken that his remains should be removed to Aberdeenshire to repose among his kindred, and her personal attendance at the preliminary funeral service performed by a Nonconformist minister with whom the deceased worshipped. How many Crowned Heads would condescend to so meritorious an act of religious fellowship! In these days of ecclesiastical exclusiveness, it deserves to be gratefully remembered that the rights of conscience are rigorously respected in the Royal household—some of the members of which are not only Presbyterians, but Dissenters—and that Queen Victoria, throughout one of the longest and most brilliant reigns on record, has never once violated those traditions of religious liberty and a large-hearted charity which were handed down to her by her illustrious father, the Duke of Kent—the patron of Sunday Schools in their earliest infancy—and so heartily accepted by her revered husband.—"Illustrated London News."

### A BENEFIT SEANCE FOR MR. HUSK.

In view of the fact that Mr. Husk has so frequently given his valuable services for the benefit of others, his friends desire to announce that they have requested his presence, as medium, at the Spiritual Institution, 15, Southampton Row, on Wednesday evening, April 18, when the contribution of 2s. 6d. each sitter will be presented to him. Places must be booked in advance; accepted sitters only admitted.

Professor Kershaw, the well-known Mesmerist and Electrician, has returned from his winter's tour, and will remain at his residence, 62, Sefton Street, Southport, during the summer, for private practice.

Professor Denton has not got over the "scientific" craze that the "light and heat of the sun" are fed by the incessant showering on it of meteors. We heard Mr. Lant Carpenter lecture on the same theme a few Sundays ago at St. George's Hall. The "scientific" people are supremely ridiculous when they attempt to give a reason for natural phenomena.

## RESURRECTION OF SPIRITUALISM.

### A SPIRITUALIST! AYE, MORE THAN A "SPIRITUALIST!"

A DISCOURSE BY J. BURNS, O.S.T., AT THE SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW, SUNDAY EVENING, APRIL 8, 1883.

The following reading from OAHSPRE preceded the speaker's remarks. It is the Book of Judgment, chapter vi.:—

*Of Resurrection. In the words of God.*

- Whether on earth or in heaven, the same rules apply unto both:
- He that serveth himself one-half, and serveth others one-half, shall stand grade fifty.
- He that serveth himself three-quarters, and others one-quarter, shall stand grade twenty-five.
- He that serveth himself one-quarter, and others three-quarters, shall stand grade seventy-five.
- He that serveth himself only, shall stand grade one.
- He that serveth others wholly, shall stand grade ninety-nine.
- And whoso serveth accordingly, himself or others, shall stand in grade even as his works manifest.
- To serve one's self is to work for one's self; to strive for one's self, to think of one's own self, as to what will profit one's own self only.
- To serve others, is to do good unto others; to help them to teach them; to give them joy and comfort. This is the service of Jehovah.
- But there are some who are below the grades; who seek to do evil; who seek to make others unhappy; who delight in crime and pollution. These, if mortal, shall be called druks, and if spirits, shall be called drujas. [Druj, singular—Ed.]
- After such manner, in general, are the grades of my heavens of the earth, atmospheres.
- Grade one is on the earth; grade fifty, midway betwixt the earth and the emancipated heavens, etherea.
- Grade twenty-five is one-quarter way up from the earth, toward etherea; but grade seventy-five is three-quarters way upward, toward etherea. And so on, relatively, grade and place of ascent intermediately.
- But grade ninety-nine is the highest atmospherean grade, preparatory to entrance into the company of the all-pure in spirit.
- But good works alone are not sufficient to attain the highest grades, for they require knowledge and capacity to unfold others.
- To accomplish which, those of the higher grades shall oft return to the lower, and learn to lift them up. For this is that which calleth the ethereans in the times of resurrections.
- Wherein the righteous, who are yet mortal, begin at once lifting up their fellows.
- Which labour is to the spirit as exercise is to the mortal body, that which giveth strength.
- Judge, then, thyself, O man of the earth, as to the place thy spirit will rise in the time of thy death.

#### THE DISCOURSE.

"Let every soul be in subjection to the higher powers. For there is no power but of God; and the powers that be are ordained of God."—ROM., xiii., 1. (R. V.)

The chapter from which the text is taken, goes on to show that submission to magistrates and social ordinances is recommended. The words may also be adapted to spiritual matters, and, thus applied, they form such a basis for human conduct as would involve the due observance of all just laws.

In man's personal nature he must subject himself to the "higher powers" thereof, if he would be healthy or happy. There are the animal powers, the mental powers, and, higher still, the spiritual nature, in which resides all light and wisdom that can bless and direct the man. The mental and animal natures of man, must be rendered subject to his spiritual nature.

In the work of Spiritualism the same rule must be observed. Man often begins his investigation of the subject, quite ignorant and unfitted for aught but the lowest plane of operation. Physical phenomena, the correlate of the animal in man, are first discovered, and, for a time, these feed the external faculties of the intellect, and expand man's conceptions of the phenomenal resources of the universe. Then he receives messages and communications, being the correlate of his intellectual or mental nature; but whether these things at all

minister to the spiritual nature and its needful development, depends on the use which is made of them, and the motive with which they are sought after.

Physical phenomena serve a grand and noble purpose, when they are made to operate on the mind as a lesson on the conditions of spirit-life; showing the impediments that stand in the way of normal spiritual expression, and suggesting means for purifying man's surroundings and rendering them more subservient to the spiritual purposes of his being. The knowledge of these phenomena is, indeed, a new science of the relations between spirit and its molecular environment, and as such, when properly studied, and its lessons understood and practically applied, it must prove of greater use to man, in a spiritual sense, than all other branches of science combined.

So also the clairvoyant, trance-communication, and descriptive-foretelling forms of mediumship serve to illustrate the laws of mind, and the influence of mind upon mind in retarding or promoting the full and normal action of the spirit of man. A new science of Psychology is to be built up out of this department, which will in the highest degree direct human life to moral and worthy issues, and enable controlling and communing spirits to be, in truth, angels of love and wisdom to man in the thorny ways of life.

But these exalted views do not by any means operate within all minds who seek the spirit-circle. Again and again, and yet again, medium hunters join in the physical seance, with no higher motive than the errand-boy manifests, when he wastes his master's time dawdling at the street corner to observe the antics of "Punch and Judy." It is love of amusement alone, or eagerness for marvellous excitement, that draws hundreds of pounds from pockets to pay for admission to seances, which pockets would not utter one farthing to pay for the enlightenment of their possessors, or the educational and missionary work of Spiritualism. In short, their motive is a selfish one, and instead of its bearing the fruits of a spiritual blessing, it is fraught with a spiritual curse.

The sitters with clairvoyants and trance-mediums, also, eagerly seek for "tests," and that not to heal a wounded heart at parting from the mortal sight of the well-beloved; not even to garner up many indubitable facts for the instruction of others, but, with sorrow be it said, more frequently to gain a suggestion for the furtherance of some petty business transaction, which it would often serve such seekers right, in the light of heaven, to be disappointed in.

Thus to the level of a weird show, or fortune-telling, has the work of Spiritualism been too frequently reduced; or even still in a more questionable shape does it appear, as a word-market, to serve the professional necessities of speakers and the financial exigencies of committees.

Spirit-communion has been indiscriminately lauded; generally by people who were filling their bellies by doing so. An extended experience serves to show that spirit-communion, as too frequently practised, serves to degrade the spirits, certainly the motives of those engaged in the work, and therefore it fails to effect any purpose of elevation. Some of the most degraded and vile nations of antiquity have had their "oracles," and would not take any important step without the consulting of the "gods," and, to-day, some remarkably questionable things have been performed by the adherents and agents of spirit-communion. Have we not seen the instruments of the spirits and their employers engaged in cruel personal attacks, to aid their business plans in the formation of personal interests which they sought to establish in connection with the Movement? These facts are not alluded to for the purpose of censure or condemnation, but as a warning, that spirit-communion will not elevate a human being. For have not our most distinguished instruments been the most deeply imbrued in questionable acts.

Spirit-communion may be on the selfish plane, and,

therefore, Satanic; or it may be on the self-sacrificing plane, and, therefore, heavenly. In other words, to effect any good end, every soul engaged therein must be "in subjection to the higher powers."

The want of observance of these matters has got "Spiritualists" into such questionable habits that they are in danger of driving out from their midst those who would be of greatest use to them. The self-sphere seance-sitter carries his motives and his surroundings everywhere he goes; and, as a consequence, he endeavours to turn every meeting into a "seance," an occasion for the ceaseless elicitation of threadbare wonders, or the hundredth "test" or business direction, all of which he attributes to spirits, without being able to give a better reason for his belief than he was a dozen years ago. This habit stands as a barrier to all spiritual advancement, for, when a meeting would take a truly spiritual turn, and serve as a spiritual renovator and moral elevator to the sitters, the downward motives of these wonder-seekers interposes a sphere suitable only for low spirits, and those who could really bless and elevate the sitters are driven away.

The term Spiritualist is, therefore, in danger of becoming a term of reproach. It has a grand profession, indeed, to which its acts are often diametrically opposed: just like the popular religion of the churches, with its assumed relationship to the Gospel.

Where are we to look for Redemption? To the "higher powers": The higher powers of our own soul; the higher powers of the spirit-world; the higher acts of goodness and usefulness towards others.

And to begin on the threshold—the physical—we must try to understand more of mediumship, rather than meaninglessly reiterate its phenomena to wearisome repetition. Both the physical and clairvoyant phases contain rich volumes of learning, if we only used our "higher powers" of mind to discover them. Most Spiritualists have not graduated out of the crude stage of primary investigation. Their sole aim has been to certify the fact that the phenomena are genuine, that spirits do exist and can manifest. But, like the case of the man who "caught the Tartar," this may be far from a comfortable discovery. The true Spiritualist does not keep on prostituting his forces, to the empty demonstration of the fact that he possesses a certain function, but he is eager to use that function chastely, fruitfully, and with a view to a higher end than the mere gratification of its exercise!

Spiritual development takes the student through a course of experiences attended by concomitant growth. Phenomenal contact with spiritual manifestation rubs off some of the rough bark or scarf-skin, which seals up the nervous sensibilities of the investigator. At the beginning, he cares nought for influences, conditions, or anything but phenomenal result, for which he is ready to sacrifice everything. This is the stage of obtuseness—ignorance—and, unfortunately, some "Spiritualists" seem to seek to perpetuate it as the representative mental and moral state of the Movement.

Knowledge of spiritual laws, and sensitive consciousness of spiritual conditions, should go hand in hand, as they naturally do. The advanced novice can no longer stand the turbulent circles and promiscuous conditions of his early days. His good sense is outraged; his feeling of propriety is violated. To him that disorderly form of spiritual manifestation and intercourse is shaking hands with all that is hellish.

But there is a certain class of natures too selfish to admit that it is needful for them to learn or improve, and they insist, wherever they go, to turn every spiritual meeting into a seance of the most primitive type. The consequence to those of a different order is most painful. Frequently a meeting begins in a most spiritual manner: the words spoken are wise; the influences are pleasant and elevating; the eyes of the soul begin to open in all present; the angels of lofty spheres are drawing near. It is a true instance of spiritual worship, in which all have forgotten their little personal needs

and are centred on the Light of Truth. But some gifted brother or sister gives a spiritual description of some phenomena that have manifested, and straightway the whole conditions of that meeting change: because the minds of those present change. Everyone jumps at the chance of getting a "test," and the selfish element—the desire to get something—of their natures is aroused, and those who are spiritually susceptible are unable to remain in such a meeting, or do so at great expense to their vital and spiritual powers.

Many times this result has been observed, and its occurrence has been very instructive—painfully instructive. It suggests the propriety of leaving selfishness wholly outside of the spiritual meeting. No one should come there with personal demands. If the spirit-world has aught to say, let it have the opportunity to say it in its own time and way. No doubt all kinds of phenomena would occur spontaneously in spiritual meetings, if those present would let their selfish consciousness sleep, and be oblivious of all but the Great Spirit. It is the action of the outer organs of the brain that dispels all spirits but the lowest, therefore, singing induces spiritual manifestation, because it harmonizes the selfish throbbings of the sitters.

Let us have separate times and circles for different forms of spiritual manifestations; but, above all, let us have meetings for the exercise of the spiritual part of our nature. This, possibly, can be best done in private, only the individual present. A circle or meeting of those who had schooled themselves to the interior spiritual state, would form a battery of great power for the accomplishment of lofty spiritual uses. But on no account allow the lower forms of mediumistic action to break in upon and obsess the higher spiritual states. This can be effected by a sorting-out of the sitters. Let those in the spiritual degree, or who aim at attempting to work in that degree, occupy the dominant position. Those on the clairvoyant plane of manifestation, will sustain the centre, while those in the degree of physical manifestation would occupy the outside and back portion of the assembly. Then all should so school themselves as to be "in subjection to the higher powers," and truly holy and powerful would be the influx of spiritual operation into such a body of worshippers.

Spiritualism is of two kinds: (a) outside, artificially induced, and professional Spiritualism; and (b) interior, spontaneous, and apostolic Spiritualism. The first is wasting, degenerating, and worldly in its tendencies; the second is strengthening, enlightening, and elevating. But it is the outside sort—the noisy, denominational article, that is most heard of in the public ear. Hence the many reproaches which truly misrepresent Spiritualism, and urge many to act as if they thought the term "Spiritualism" fell below their standard of excellence, and that to be more than a "Spiritualist" is essential to a true representation of their views and position.

#### JHOVIAH'S KINGDOM ON EARTH.

Dear Mr. Burns,—I am very glad you like what I say about OAHSE, but as you honour me by saying you would like to print my "opinion," I should like you, if it pleases you, to print what I am going to write now, instead of what I have already said on the subject.

OAHSE is such a marvellous book, I should be conveying quite an erroneous impression of myself to you and the readers of the MEDIUM, if I led any one to believe I was educated or well-read enough to understand or appreciate one-twentieth part of its contents.

I wish to confine my observations to "The Book of JHOVIAH'S KINGDOM UPON EARTH, which containeth within it THE BOOK OF SHALAM, all of which is ante-script," and which begins at the 827th page, as I am so much struck with the fact, that a great philosopher, as the compiler of OAHSE must be, should have given forth to the world almost precisely the same system of training and educating children, as the one I have put into practise since so many years, with more success than even contemplated by OAHSE. When I say success, I do not mean to say success to myself, for not having had capital enough to carry out my plan, and having no kind of help,—on the contrary,—every thing that human malignity could devise having been concentrated and brought to bear against

me,—I am quite unable to point to my orphan children and say: "Behold the success of my plan." People, therefore, may say I have no right to give an opinion on the subject. But I can not only speak to the effect such training as, OAHSE suggests, has on children's powers of mind, but I have a great many living witnesses of what the orphan children were able to do during the time I was able to devote myself to them.

I had done as Jehoviah said to Tae, in the 9th verse of the 1st chapter, "sought orphan babes, castaway infants and foundlings," and, as in the 12th verse, I had "had faith in my Creator, and had believed that in a good work done unto His little ones, God would provide." I had felt I was "the first chosen woman in my Father's kingdom," because I felt, as OAHSE says, that I was "labouring for my Father in heaven," and that the grandest work in Creation was to help the work of Creation by improving the human race. I felt that the only way "to accomplish the Father's Kingdom was through infants, to raise them up in the way they should go."

I paid the greatest attention to their food, and, since then, I have become a vegetarian. The children I have remaining are brought up as vegetarians. I never allowed the babies to cry. Their instinct taught them to take off their shoes and stockings; I allowed them to go barefoot. As soon as they could play with anything, I gave them coloured bits of stuff to play with. I cultivated their instinct of destroying every thing they touched; they learnt to tear up and pull into shreds the coloured morsels to "make pillows for other poor children," as they were told, or as they heard me say, long before they could understand, and so, before they could really comprehend anything, they FELT that they were put into this world to be OF USE. Not a moment was WASTED. I always kept them amused and interested (I can hardly call it teaching) all day, and so by the time they were two years old (some of them) they knew how to read their alphabet in three languages, with a perfect accent; they knew their left from their right, how many fingers, etc., they possessed (not mechanically but in a reasoning way); the hour on the watch, all their figures—able to count millions; all their notes in music, chords, flats, sharps, crotchets, quavers, etc. They would sing their own baby conversation amongst themselves to melodies out of their own heads, and I have heard them sing sounds which do not exist on any instrument. By the time they were three years and a-half old, by simply hearing the words once, they could repeat dozens of lines of poetry (of Victor Hugo for instance) off by heart.

I am quite certain no Spiritualistic abnormal power had any part in what these children achieved. As long as they were under my IMMEDIATE care and training they were remarkably good children, and I never had any trouble with any one of them. I am quite certain no child would require whipping after it was three years old, and I do not recommend anything but a "solemn execution" solemnly carried out after due sentence has been deliberately pronounced: never a slap or a box on the ear.

What, therefore, I succeeded with in the children is not a bit more wonderful than what OAHSE says has happened. He has dreamt almost an identical vision as my own, and if fifty or even ten persons (with no more income than I have) would combine their forces and bring fifty children up as I know how, and as OAHSE suggests is possible, we could found the commencement of the Jehoviah's Kingdom upon Earth, in the midst of the land of Uz, and show the Uzians what fifty orphans, castaway infants and foundlings properly trained could accomplish. Even in ten years such results would be obtained as to convince the most incredulous; it would come to pass that the system would be universally imitated, and though it could never be carried to perfection excepting with children unfettered by parental control and misguided selfish (so-called) affection, still, there certainly would be an incalculable improvement in the minds, morals, and artistic tastes and feelings of the community. I believe if only the book of JHOVIAH'S KINGDOM UPON EARTH could be successfully promulgated, the ten persons, I appeal to above, could be found. Could it not be reprinted in a separate form as a pamphlet? I can be relied upon as the eleventh, not as manager of the Establishment, but as the governess, who will undertake to never leave the children from 8 a.m. till 9.30 p.m. If TAE really had started his School, no matter in what quarter of the globe, I should certainly have done as Es did, and have gone to help him. The plan is more than feasible, and there are many in this great world would join in the work if they knew of it.

What a grand thing it would be if your newspaper could become the "MEDIUM" for the realization of this lovely dream. There is nothing visionary in it; I could have carried it out most successfully myself, had I been treated with the commonest fair play.—Believe me, faithfully yours,

GEORGINA WELDON.

23, Oxford Street, London, April 2th, 1883.

Mr. Hopwood was fortunate enough yesterday in the ballot to secure precedence on the 1st of May for a resolution in favour of an amendment of the Vaccination Laws.—'Echo April 4th.

## DOING FOR OTHERS BRINGS HELP.

Be content with what you have,—  
Life at best is shaded ;  
Seek the sunshine while it lasts,  
Ere its light has faded.

Do you think your lot is hard?—  
Cheerless like December ;  
Some one's lot is harder yet,  
Always that remember.

Try to do some act of love,  
Try some heart to gladden ;  
While that heart you're binding up,  
Yours will never sadden.

Nothing like a cheerful heart,—  
Brightens care and sorrow ;  
Nothing like a beaming face,—  
Can the sunlight borrow ?

MARY ANN DOWNING.

"THEOLOGICAL UPHOLSTERY."  
(Archdeacon Colley's phrase.)

Anticipating the close of his pastorate at Addington, Natal. Archdeacon Colley gave expression to his principles, more particularly in reference to the schisms which rend the Church in South Africa. We give a few extracts from a discourse based on Isaiah, xxviii., 20: "The bed is shorter than that a man can stretch himself on it, and the covering narrower than that he can wrap himself in it." After referring, as he did the previous week, to his act of placing the open Bible on the Communion Table prior to the commencement of the service, he said:—

Where the open Bible is displayed, such unwise imitation of Papal customs cannot be connived at. And where, as I have given notice, to-night, there is evening communion—for the Holy Supper in the early church was always observed at night—a most effective barrier is placed against the spread of sacramentarianism, and the horrible church cannibalism, taught by too many Anglican ecclesiastics, that the bread and wine of Holy Communion, become, by consubstantiation, or transubstantiation, the very body and blood of Christ. For early communion, astutely advocated by Ritualists under the pretence of suiting the convenience of those who cannot attend divine service later on, is the order of the day. But the plea therefore is a dishonest one. The real reason—cloaked—why "early celebrations," or "early mass" as it is now called, are so urged (with simulated pious zeal) upon congregations, is, that it is wrong and simply profane to eat a wicked secular breakfast before partaking of the elements, which in consecration are thought to become veritable flesh and blood.

The discourse thus concluded:—

Thus much, in brief, for the worldly who have proved the truth of our text. But the religious, as I have observed, or rather the ecclesiastical, have also instanced its truth. Dogmas and doctrines?—a bed shorter than that a man can stretch himself on it. Catechisms and creeds?—a covering narrower than that he can wrap himself in it. Doctrine without deeds?—a hideously short bed. Creed without charity?—a miserably narrow covering. Religion without righteousness?—an abominably short bed. Precept without practice?—a villainous scant covering. Oh let the dimensions of our ecclesiastical life be to the grand adage—"In necessariis unitas; in dubiis libertas; in omnibus charitas." Let the Church be comprehensive, a bed if you will of three compartments, high, low and broad.

High as Heaven, to bring down the ritual of the skies; low as hell, to bring up even the devil for conversion; broad as the universe, to preach an universal salvation. This infinitely rather than to rest satisfied to stifle and smother and cover up our slumbering spiritual life with rubrics, articles, catechisms, and creeds. And be our faith professed, but better lived, that God is love. Our aim to find God in every man, and honour God in him, with love and neighbourly service. He—the Creator and All-Father, we—His children, and therefore, brothers. For, short of this, be our religion never so dainty, our views never so correct, our opinions never so orthodox, our denominational vigour never so active, our ability to make proselytes, and spoil men, never so terribly successful, our congregations never so large and enthusiastic, and our collections never so satisfactory—scant of the higher charity that beareth all things, and believeth all things, and hopeth all things, and endureth all things—the condemnation of the text will be ours, and our denominational extinction will be merited and sure.

BIRMINGHAM.—On Sunday last, at Oozell's Street Board Schools, at 6.30 p.m., Miss M. Allen delivered an address, subject—"God is Love." It was dealt with in a very comprehensive and pathetic manner, and was well received. Mr. A. J. Smyth will take the platform on Sunday next.—COR.

## CIRCLE &amp; PERSONAL MEMORANDA.

## LORD WOLSELEY ON TEMPERANCE.

Lord Wolseley recently visited Manchester in order to take part in the consecration of a new lodge of Free-masons bearing his name which has been formed in the city. A special feature of this lodge is that its proceedings will be conducted upon temperance principles. Lord Wolseley, in proposing "Prosperity to the Wolseley Lodge," said he became a Mason at 21 years of age, just before he left the English shores on his first expedition abroad. At that time a very common idea seemed to prevail that Masonry consisted merely in the going through of some fantastic and meaningless ceremonies, and that the members of a lodge were in the habit of sitting up late at night, eating indigestible suppers, and drinking more wine than was good for them. Even at the present day this old accusation was frequently levelled at them, but the inauguration of that lodge—the second conducted on the temperance principle that had been established in the kingdom—ought to do something to dispel the idea. He thought that every step taken in the direction of temperance reform should be welcomed, not only by every good Mason, but by every lover of his country. A reform such as temperance advocates desired would, he considered, be greater both morally and materially than any reform of the franchise or any other of the reforms which were so much in favour with the people of England. He believed that the formation of a lodge on such principles was more likely to be of use than any other reform which Masons could adopt.

Our Antepodian Contemporary, "The Liberal," of February 3rd, contains a queer phenomenon. "Outis," a paragraph writer therein, abuses Bunyan's Pilgrim because he was "selfish" enough to "break family ties" and desert the City of Destruction, instead of being persuaded by his wife and family. Now "Outis" is sadly "out" of it this time. The Pilgrim was a Free-thinker and consistent actor, and, disgusted at his unenlightened and gross condition, reformed, notwithstanding the fact that he stood alone in the attempt. But his example at last influenced his family, and they also entered upon the progressive path. "Outis's" opinion of the Pilgrim's conduct reminds us of the two toppers: One of them went prostrate in the gutter; the other expressed his inability to help his comrade up, but, for company's sake, he would lie down beside him! No, "Outis"; it is not the moral and spiritual reformer that is "narrow and illiberal"; it is you and such as you, ephemeral scribblers, ashamed to see your names appended to your paragraphic nonsense.

MARRIAGE OF MISS TEBB.—On March 14, Miss Florence Joy Tebb, eldest daughter of Mr. William Tebb, was married to Mr. W. Raphael Weldon, B.A., son of Mr. Walter Weldon, F.R.S., of Rede Hall, Burstow, Surrey. The marriage ceremony was performed at St. Mark's Church, Gloucester Gate, Regent's Park, amid a large concourse of friends and visitors. The path leading from the street to the porch was strewn with wild flowers, and the arrival and departure of the bridal party was watched with evident interest by a crowd of spectators. After the ceremony, the bride and bridegroom received the congratulations of numerous friends, and then returned to Mr. Tebb's residence, where thirty sat down to the wedding-breakfast under the presidency of the bride's father. Responsive and congratulatory addresses were delivered by Professor Dewar, F.R.S., Mr. Walter Weldon, Mr. A. A. Watts, Mr. R. P. Tebb, Mr. W. R. Weldon, Mr. W. S. Tebb, B.A., Miss Houghton, and Mr. Cornelius Pearson. An original poem by Mr. Thomas Shorter, to commemorate the auspicious occasion, was read by one of the ladies present. The bride and bridegroom left for a tour in the South of France, and to Meran, in the Tyrol, where they will be the guests of the venerable and much-beloved Mrs. Mary Howitt. The church bells at the village of Burstow, Surrey, were rung by the villagers during the day in honour of the event.—"Vaccination Inquirer and Health Review."

QUEBEC HALL, 25, GREAT QUEBEC ST., MARYLEBONE ROAD.—Sunday, April 15, no Seance in the morning. At 5 p.m., prompt: Social Gathering; tea being provided at the time stated. Tickets, 6d. each for tea; after which there will be instrumental and vocal music. At 8 o'clock a Seance will be formed, when the doors will be closed and an opportunity afforded (so far as we can arrange it) for the Spirit World to manifest itself amongst us in the way it may deem best for all. Admission by ticket only, which may be had up to Friday evening, from 8 to 10, at the hall.—Tuesday, at 8.30: a Conversational Explanation of Diagrams in the Hall.—Thursday, 8.30: the members and friends of U. A. W. Society, will meet for conversation and Development of the Ideas.—Friday, from 3 to 5, Mrs. Hagon attends to see Women and Children for diagnosis and treatment of disease; at 8, a Seance, Mr. Hagon, Medium.—Saturday, at 8.30, a Seance, a good Clairvoyant medium attends. Mr. Hancock is present a half hour previous to speak with strangers.—J. M. DALE, Hon. Sec.

## DREAMS.

## STRANGE PRESENTIMENT.

Intelligence has just been received in St. Ives of the death of Mr. Israel Quick, who about a month ago left the town to become mate of one of the vessels belonging to Messrs. Fox, of Falmouth. From information just received it appears that the vessel left Falmouth for Brazil about a month ago. On the voyage the vessel encountered heavy winds and much sea. So fierce and strong was the gale that the mast, being unable to withstand it, suddenly snapped in two, and fell upon Quick, who was on deck at the time of the accident. Death must have been instantaneous, for it does not appear that the poor fellow spoke a word after the accident. The news of the calamity has completely prostrated the wife, who is now left with two little children. One remarkable feature about the fatality is that the deceased's little boy—who is very intelligent-looking—dreamt about a week ago that his poor father was killed. He awoke in the night and said to his mother—"Mother, I've dreamt that father is killed." Widespread sympathy is felt for the wife and the little children.—"Western Daily Mercury," April 2.

Mr. Wootton regrets to find that 5s. contributed by Mrs. Hardinge-Britten towards Mr. Towns's Testimonial was not acknowledged last week.

To satisfy inquiries we beg to state that Mrs. Weldon's music is sold at 23, Oxford Street, London, W., where her songs sung at the recent Anniversary may be obtained.

Mr. Eneas Bruce is now residing at Medellin, Estado de Antioquia, Nueva Granada, South America. He will be glad to hear from his friends.

On the 2nd inst, passed to a Higher Life, the infant son of Mr. and Mrs. Ward, of 36, Newington Butts. Interred in the Woking Cemetery.

In Bohemia Spiritualism is taking such alarming dimensions that the Bishop has caused a declaration to be made from the pulpits placing it on a par with heresy, and stating that whoever persists in it will be refused absolution after confession.—"Daily News," April 4th.

LEICESTER.—Silver Street Lecture Hall. On Sunday evening the platform was occupied by Mr. Bent, and he delivered a normal address to a fair congregation, taking for his text, Job, xvii., 15, "And where is now my hope, as for my hope, who shall see it?" It was a very interesting discourse.—R. WIGHTMAN, Sec., 74, Mostyn Street, Hinckley Road.

We are sorry to part company with Mr. Lightbown, Manchester, who has recently furnished us with the Society's reports. This he did admirably, in a clear hand on one side of the paper, reducing our editorial labours in connection therewith to a minimum. He gave an instructive epitome of the speaker's views, without the introduction of details of no permanent value. The new Secretary is Mr. Chesterton, 34, Napier Street, Ardwick, Manchester; President, Mr. H. Ross, 5, Hough Lane, Lower Broughton, Salford.

The Spiritists are not beaten yet; they declare boldly that through their great medium they have discovered that the works exhibited as those of the late Rossetti were executed by the spirit of one of the great Italian painters of mediæval times. They are, in fact spirit drawings, and the reason of the extraordinary fascination they possess over certain organizations is thus fully accounted for. At a spirit seance, held the other night at the house of a lady of great mediumistic powers was this wondrous fact revealed. It seems that Rossetti himself was entirely unconscious of the influence under which he worked.—"Court Journal," March 31st.

QUEBEC HALL, Marylebone Road.—The platform, on last Sunday evening, was occupied by Mr. Hocker, who gave an address on "Jesus and Buddha," showing in what respects they agreed and in what differed. He read most beautiful selections from the new work, "The Light of Asia," being a sketch of Buddha and his views, which were well received. A variety of opinions were afterwards expressed, comparing the Hindoos with the Christians, much to the disadvantage of the latter; but there really was no room for discussion. The suppression of the "Vedas," and other sacred Indian books, from the inspection of the Western World, was designated as a malicious trick of the Christian priests. A very profitable evening was spent, and it was hoped that Mr. Hocker would resume the subject at some early date.

PSYCHOPATHY, by Joseph Ashman, price 1s., cloth, with portrait, 2s. 6d. London: J. Burns, 15, Southampton Row.

## THE FERRY HILL DEMONSTRATION.

A Demonstration of Spiritualists will be held at Ferry Hill, on Whit Monday, May 14, 1883, when Trance and Normal Addresses will be delivered in a field kindly lent for the occasion. The following gentlemen are expected to take part in the proceedings: Messrs. Dobson, Grey, Burton, Pigford, Scott, Dunn, De Main and Oyston. In the evening, a high-class entertainment will be given in the Board Schools, when an excellent programme will be rendered by a choice selection of talented artistes.

Tea will be provided on the Grounds at 6d. each. Gates open at ten o'clock. Speaking to commence at one precisely. Admission to the field, 2d. each. A collection will be made at the close of the entertainment (if necessary) to defray expenses.

Committee—C. G. Oyston, J. Dunn, S. Marlow.

## ANNIVERSARY CELEBRATION, SOUTH DURHAM.

On Sunday, April 1st, we celebrated the Thirty-third Anniversary of Modern Spiritualism, in the Temperance Hall, Gurney Villa. At 2 p.m., Mr. Lobley, of Crook, an old Spiritualist, gave an interesting account of the rise and progress of the Movement; with an account of personal experiences, and the great benefits he had received, and many others whom he had known, from this glorious Cause. At 6 p.m., we had three speakers: Mr. De Main, Mr. Oyston, and the writer who each in turn addressed the meeting, all of which appeared to give general satisfaction, to a large and orderly audience. Mr. Crondace, of Shildon, presided, and also gave a short address which added to the pleasure of the meeting.—JAMES DUNN.

## MEETINGS, SUNDAY, APRIL 15th, 1883.

## LONDON.

SPIRITUAL INSTITUTION, 15, Southampton Row, at 7.  
QUEBEC HALL, 25, Great Quebec Street, Marylebone Road, at 5, Tea Meeting; at 7, Music and Seance.  
CAVENDISH ROOMS, Mortimer Street, W., at 7, Mr. J. J. Morse "Man's God."

## PROVINCES.

BARROW-IN-FURNESS.—75, Buccleuch Street, at 6.30 p.m.  
BATLEY CARR.—Town Street, 6.30 p.m.: Mr. Armitage.  
BELPER.—Meeting Room, at 6.30.  
BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Mrs. Scott and Mrs. Ingham.  
BIRMINGHAM.—Oozell Street Board School at 6.30: Mr. A. J. Smyth.  
BISHOP AUCLAND.—Temperance Hall, Gurney Villa, at 2.30, and 6 p.m.: Mr. Dunn, Shildon.  
BRADFORD.—Spiritualist Church, Walton Street, Hall Lane Wakefield Road, 2.30 and 6 p.m.: Mrs. Dobson.  
Wade's Meeting Room, Harker Street, Bowling, at 2.30 and 6 p.m.: Mr. Briggs, Bingley.  
Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30 Mrs. Riley, Bradford.  
EXETER.—Oddfellow's Hall, Bampfylde Street, at 6.30. Rev. C. Ware.  
GATESHEAD.—Central Buildings, High Street, at 6.30 p.m.  
GLASGOW.—2, Carlton Place, South Side, at 11 and 6.30: Mr. E. W. Wallis. Soiree, Friday, April 13, at 7.30.  
HALIFAX.—Spiritual Institution, Peacock Yard, Union Street, 2.30 and 6 p.m.: Mrs. Illingworth, Bradford.  
KEIGHLEY.—Spiritualist Lyceum, East Parade, 2.30 and 6.30 p.m.: Mrs. Butler, Skipton.  
LEEDS.—Tower Buildings, Woodhouse Lane, at 2.30 and 6.30: Miss Harrison, Shipley, and Miss Musgrave, Bingley.  
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. H. Britten.  
MACCLESFIELD.—Spiritualists' Free Church, Paradise Street, at 6.30 p.m.: Rev. A. Rushton.  
MANCHESTER.—Mechanics' Institute, Major Street, 11 and 6.30, Mr. R. A. Brown.  
MORLEY.—Spiritual Mission Room, Church Street, 6 p.m.: Mr. A. D. Wilson, Halifax.  
MIDDLESBROUGH.—Granville Lecture Rooms, Newport Road, at 10.30 a.m., and 6.30 p.m.  
NEWCASTLE-ON-TYNE.—Weir's Court, at 6.30.  
NORTH SHIELDS.—Bolton's Yard, Tyne Street, at 6.30 p.m.: Mr. Tilly, "Artistic Ability of the Diety."  
OLDHAM.—176, Union Street, at 2.30 and 6 o'clock.  
PLYMOUTH.—Richmond Hall, Richmond Street, at 6.30: Mr. R. S. Clarke, Inspirational Address.  
SHEFFIELD.—Psychological Institution, Cocoa House, Pond Street, at 6.30.  
SOWERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at 6.30 p.m.: Mr. Morrell, Keighley.  
WALSAL.—Exchange Rooms, High Street, at 6.30.

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

SPEECH ROOM OF THE HIGH SCHOOL,  
WILLESDEN.

At Dr. Bayley's fifth lecture, the audience did not show any falling off in their previous enthusiasm. The subject was "The Trinity," and the lecturer showed that the Scriptures never teach the incomprehensibility of the Deity, as some of the creeds would give us to understand. On the contrary, we are everywhere throughout the Bible commanded to know and to understand God, and to reason with Him. Religion is the most reasonable thing in the world, only men make it unreasonable when they spoil it by bringing their own traditions into it; then, indeed, it becomes a mystery. The chief doctrine of the Scriptures is the unity of the Godhead. One God, and only one, is the grand key to all knowledge. The Sun of Righteousness alone fills all things and supports the whole universe. The Old Testament is a revelation of God about to come into the world, the New Testament is a revelation of that same God having come, (Isaiah ix. 6; xliii. 10, 11). It is declared that beside Jehovah there is no Saviour, and also that Jesus is our Saviour, therefore, Jesus is Jehovah. We must look to Jesus as He is, not only as He was. He was crucified, He is glorified; too many stay at the sepulchre, unmindful of the Angel's warning: "He is not here, He is risen." The Trinity is an actual existence in God, for without a trinity nothing could exist. If there were no soul and life there could be no body, and the same remarks may be varied infinitely. Man was made into the image and after the likeness of God, and man is a trinity of soul, body, and resulting life; of essence, form, and resulting phenomena; of will, thought, and resulting action. The same Trinity, infinitely perfected, is in God. The Father, the Son, and the Holy Spirit; the indwelling Divinity, the soul, the Father; the Divine Humanity, the body, the Son; the eternal progression, the life, the Spirit. Jesus said: "I am the root, and the offspring of David, the bright and morning star, (Rev., xxii., 16). He is the root, the Father; the offspring, the Son; and the star of the morning, the Spirit, that heralds the coming of that great and glorious day of the Lord, when the light of the sun shall be sevenfold. In Jesus we know what we worship, for in Him dwells all the fulness of the Godhead bodily. And this bears out and concludes what He Himself said to the disciples, when they asked Him to show them the Father: "Have I been so long with you, and yet ye have not known me? He who has seen me, has seen the Father."

The Chairman, His Highness the Rajah of Rampur, expressing his pleasure in the lecture, said, that he considered the great bar to the success of Christian missionaries in India has been the feeble and unphilosophical teaching concerning the Trinity, which, indeed, appears to educated Hindoos as a species of polytheism, and of course they, being strict Monotheists, cannot accept it.

GLASGOW SPIRITUALISTS IN CALIFORNIA.

The following paragraph from the "Los Angeles Herald," a year old, has just come under our notice. We would be glad of a few lines from Mr Nelms, to know how his enterprise is succeeding:—

Miss Nelms, a sister of Mr. Thomas Nelms, of Pasadena, in charge of his two blooming, healthy-looking children, Jennie, aged five, and Thomas, aged four years, accompanied by Miss Tarrant and their aged mother, arrived at Pasadena from Glasgow, Scotland, on Sunday. They left Glasgow, February 10th, and were sixteen days ploughing through the Atlantic Ocean, and seven days on the Erie and Pacific Railroads. The presence of his mother was a grateful surprise to Mr. Nelms, as he had not been notified of her intention to accompany her daughter and grand-daughters. But though she has enjoyed the springs and summers, and buffeted the storms of eighty-two winters, she yet has the pluck to undertake such a journey by sea and land, to spend the balance of her days with her family, at the home of her son, Mr. Thomas Nelms, who has one of the finest locations on the main avenue in Pasadena, which, during the past year, he has so greatly improved, that it is one of the most desirable spots in that paradise of the Pacific Coast, and suburb of Los Angeles city, whose well-kept orchards and gardens, and many tasteful and some palatial residences, indicate it to be the retreat of the wealthy, the educated, the refined and the industrious of this and other countries.

Mr. Nelms really deserves more than a passing notice. Something over a year ago he left Glasgow, Scotland, and at great expense to himself he undertook to make himself acquainted with the different sections of this country, which he did thoroughly, travelling over most of the valleys of this and other countries, in search of a favourable spot to plant a colony of

Glasgow people who desired to seek a more genial clime. He has reported from time to time the result of his observations; and though the instigators of the movement have not yet made it convenient to come, yet other families with whom he has corresponded in England, have been so interested as to leave the home of their birth for a residence in Los Angeles; and, three or four months since, some three or four families of educated and refined people have come to make new homes. Some have already bought and settled in Pasadena, and some are in this city, where I believe they intend to stay. These are the kind of immigrants Los Angeles needs, men with money, brains, culture, education and industry, to make its hills and valleys blossom as the rose.

LONDON SOCIETY for the Abolition of Compulsory Vaccination, 114, Victoria Street, Westminster, S.W.—The next Monthly Conference will be held on Monday Evening, April 16, at 7.30 o'clock, at the Society's Rooms, 114, Victoria Street, (adjacent to St. James's Park Railway Station,) when a Paper will be read by Mrs. Chandos Leigh Hunt Wallace, entitled: "Vaccination, a check to the Progressiveness of the age." Discussion will follow the reading of the paper; and the Committee hope that Members will endeavour to secure the attendance of their Medical friends, Members of Boards of Guardians, and others.—WILLIAM YOUNG, Secretary.

A CONFIRMED HABIT.—Norham.—Good Friday.—As usual our little villiage was visited by a number of people from various towns, on Friday last. Amongst others we observed our aged and respected friend, Mr. William Young, from Berwick, now 93 years of age, and, who for the last 91 years consecutively has visited Norham, his native home. The old Castle was visited by many, who made an ascent to the topmost part of its old wall, where a beautiful and extensive view of the surrounding country can be had. They also had the opportunity of tasting the water from the foundation of of solid rock below, where flows the famous spring of the Monk's Well.—"Berwick Advertiser," March 30.

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MR. J. J. MORSE'S APPOINTMENTS.

LONDON, Sunday, April 15th, Cavendish Rooms, Mortimer Street, W. Evening at 7. Subject: "Man's God."  
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.—Glasgow, April 8th to 16th, inclusive; Liverpool, April 22nd; York's Dis. Com. April 29th and 30th, and May 1st.—Address, 82, Radford Road, Hyson Green, Nottingham.

Mrs. Hardinge-Britten will lecture at Liverpool, April 15th and 16th; Newcastle-on-Tyne, April 22th and 29th, Gateshead-on-Tyne, May 5th; Belper, May 13th; Cardiff, May 20th and 27th.—Address: The Limes, Humphrey Street, Cheetham Hill, Manchester.

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