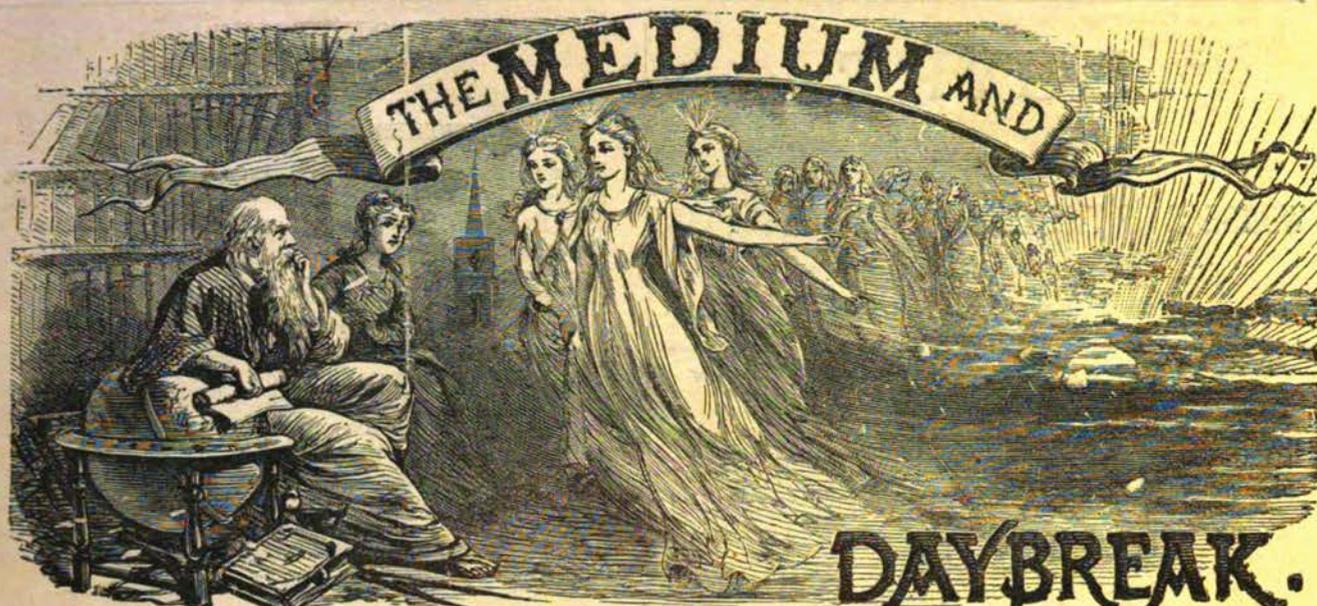


THE MEDIUM AND DAYBREAK, JANUARY 2, 1885.



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

SPIRITUALISM.

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

[REGISTERED AS A NEWSPAPER.]

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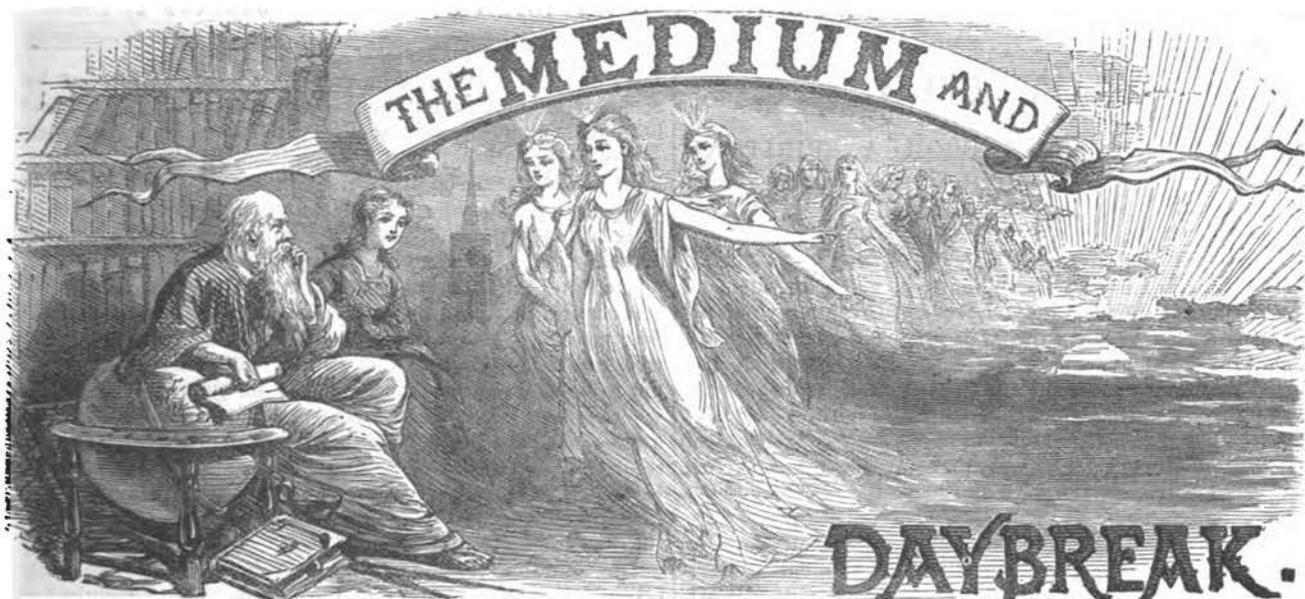
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WILLIAM OXLEY.

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HIS LIFE AND TIMES, FROM A SPIRITUAL STANDPOINT.

WRITTEN BY HIMSELF.

THIS sketch of my Life and Times is given for the sole purpose of showing how I have been led into my present position in regard to what is known as SPIRITUALISM; which Movement is one of the most important that has affected the human race, since it existed on the planet Earth.

It requires an artist to make a good and faithful portrait; but, when it comes to the sketching of one's own physiological likeness, it is difficult for us to see ourselves as others see us. However, I will essay the work and leave the result.

Every human being has his or her own part to play in the grand Drama of Life, and "each must play their part, or else be played upon." Heretofore the mass of mankind have thought that they were the players, or actors, but unless I mistake the purport of the sweeping wave of Spiritual Influx now covering the whole earth, we shall all find ere long that we, who are inhabitants of this globe, are *the played upon!* The work of Spiritualism is to demonstrate, that the real Players are those Intelligences and Beings who inhabit Spheres that are not visible to the human eye, but, nevertheless, are all-potent; and this being so, it will be acknowledged that *they* are the actors, and *we* are the re-actors. If this be granted, then, as one of the re-actors, I may be absolved from any charge of vanity in giving out so much of my history as may be sufficient to show who and what I am; and the reader must kindly allow me to tell my tale in my own way. There is no romance in my history, for it merely represents the ordinary way of life, as lived by multitudes in similar position.

I was born on May 1st (Virgin's Day), 1823, the fifth out of six children, born by my mother, at Doncaster, Yorkshire, a town celebrated for its annual races. Myself and a younger sister, married to a Wesleyan Minister in Australia, are the only now living ones. The eldest child, Elizabeth, died at the age of two years, and my parents frequently told me that she could read any chapter in the New Testament. My father inherited a good deal of house property in the town, built by my grandfather, who had been a successful man of business. At that time the town was an important stage on the great North Road, connecting London with York, and the stream of traffic constantly passing through made it lively; and what with this and its races the town was of some note. But in 1830 the era of railways commenced the traffic was diverted; many of the principal hotels closed; and excepting on weekly market days, the town had a godforsaken appearance. As a consequence, the value of property depreciated, and many houses stood tenantless for year after year; and amongst them many of my father's best tenements. He struggled manfully against the ebbing tide, but was eventually obliged to succumb, and to part with all the property which my grandfather had left him. Had he foreseen that the Great Northern Railway would be commenced in two years from the time he let it go, he would have been in very good, if not in affluent, circumstances; for, immediately the Bill was passed, property began to rise in value, and is now, I suppose, double its original worth. However, after this occurrence, he was appointed Secretary to the Gas Company, which he held till his death; and with this, and the income from some "settled" property, he lived happy and comfortable.

At an early age I was sent to boarding school, which I exchanged for a day school at thirteen years of age. My boarding-school days are anything but a pleasant recollection, and many times, with my arms resting on the railings of the play-ground, I sighed and thought, how long are the days of my bondage. I had some pleasure in my day-school two years, as they were relieved by the home amenities; but from fifteen to nineteen, during the time of my apprenticeship to a drapery firm in a neighbouring town, my trials were heavy, for the "master" was a hard, rough man. However, all things come to an end sometimes, and by a stroke of fortune, owing to the dissolution of the firm, my articles were annulled, after serving four years, and I was free to become my own master. I took situations as draper's assistant in Malton, Leeds and Barnsley; but not liking the business I abandoned it, and shortly after I settled in Manchester, as clerk with a civil and mechanical engineer; and married in

1847 on what would now be thought a small salary, but by economy we managed to make ends meet and tie, as I had been made a commercial traveller, with corresponding advance.

Not being satisfied with this position, I sought for opportunity to commence on my own account; and accidentally meeting with a person who had a certain machine to dispose of, I bought his patterns, &c., and commenced the business of machinist, &c. I was very sanguine of success, and having opened up ground in Scotland, I introduced my machine to a good firm in Fifeshire, who gave me "an order on trial." The machine was sent, and in due time I followed, expecting to bring back a book full of orders. But my fortune was not to be made by that machine; for on going to the works where it was fixed, the manager told me that it was quite useless, and not adapted to their work, and that it would be returned. My state of mind on hearing this may be better felt than described; and I had then to face the question—What next? I found the manager of a sympathetic turn, and I asked him to spend the evening with me at my hotel. A thought suddenly flashed upon my mind, no doubt inspired by unseen but watchful friends, and I inquired of him, if he thought I could take up another line of business, and if so, would he help me; to which he very kindly responded in the affirmative, and supplied me with samples from the stores, and gave me prices, &c., &c. But for that thought, I know not what would have resulted: I went through that district and was successful in obtaining orders. This was the beginning of my present business, to which I first gave the name of "Mill Furnisher," &c. My early resolves, if not realized to the full, have been sufficiently so as to bring me to my present position, and herewith I am content.

My own family—large in number, having had eleven children although now reduced to four, and "one who is not,"—has caused me no sorrowful experiences so far as their external life is concerned, excepting the "one who is not." He was our third living son, a smart youth; good French scholar, and a volunteer; but one fine autumnal evening, twelve years ago, while sitting at my front parlour window, I saw him take a book under his arm and go out, as I thought for an evening walk. We have never been able to get the slightest trace of him from that day to this.

Some years ago I was surprised to receive a copy of a modern History of Doncaster, by the late Chas. Hatfield, Esq., the then mayor of the town. In the work was given a pedigree of my father, reaching back to 1561 A.D., which he had out of respect for my father collated from the parish registers, comprising eight generations. They appear to have been respectable tradesmen. One, named Nicholas, was a Capital Burgess, that is, a Councillor of the town, who died in office, in 1600 A.D. Two others, my great, and great great grandfathers, were made "Freemen," and I myself have been a member of the Corporation of the Borough, in which I reside, for three years, so that the Family Records are not without useful civic members. There may be a love of ancestry unbegotten of pride, and such is mine. Out of this comes patriotism, chivalry, and other kindred qualities, and one good result of this, is the care to be bestowed in the manifestation of a life that shall not tarnish the "Family Record." What is given above is sufficient to establish my "personality," and I now pass on to my "individuality," which is quite another degree of life. We leave the personality behind us when we enter the portals of the grave; but the "individuality" we take with us, and that is never lost, for it is our real Self.

There are some who say that circumstances make the man, while others maintain the reverse, and say that man makes his circumstances or surroundings. But, a prior question is involved—Who made the man and his circumstances? It is problems such as these that have engaged my thoughts for many years, and if, as I think, I have obtained a satisfactory solution, it is due to my experience derived from my association with so-called Spiritualism. My external labour arises from necessity, and pertains alone to the "personality," but my internal work is from choice, and it is this which manifests the "individuality." In my case these two have nothing in common, and I anticipate the time with confidence when I shall lay down my "personality" and its external work, to enter upon a fuller enjoyment of the life that pertains to the "individuality." We manifest this only in part, while in earthly conditions, owing to what we call our "circumstances," and these are not our own to control, however we may flatter ourselves to the contrary. How my "individuality" was developed, must

be seen through the "circumstances" which were necessary for its own manifestation, and this is determined by our mental and spiritual proclivities. In my case the process was carried out under the influences of heredity, and natural as well as religious training on the part of my parents, whose efforts were directed to make me a follower of them, even as they were "followers of Christ." To my view, this kind of parental exercise of power, is, in many cases, pernicious, as it surrounds their offsprings with bonds, which make it hard to sever, and that not without much pain and suffering. At least it was so with me, and I resolved that I would leave my children to follow out the bent of their own minds, without undue constraint on my part. I do not repine, for the discipline I have undergone has not been without its use, nevertheless, I think it most unwise for parents to "train up a child in the way he should go," as interpreted by religionists of the past and present days.

My parents were Wesleyan Methodists, and my grandparents before them, who were amongst the earliest adherents of the Wesleys about 1780. My father never tired of telling of the persecutions which the early Methodists underwent; they were subjected to many indignities, and much "horse-play," as it was called in those days. For instance, if any of them happened to possess vehicles, the wheel-pins would be surreptitiously removed, and in several cases bodily injury was the consequence! But, "none of these things move me," was the watchword of those old, sturdy Yorkshire people, and through good report—of which there was very little—and through evil report, they steadfastly upheld the cause which, undoubtedly, was the great spiritual movement of the eighteenth century. My father became converted in his nineteenth year, in consequence of two remarkable dreams he had on two successive nights; and joining the Society he was soon put in harness, and filled many offices; besides being a Lay Preacher for close upon sixty years. With but few exceptions, he went to his "country appointments," every Sunday, no matter what weather he had to face; and I have known him on many occasions walk twenty-two miles and preach three times on the same day. His amiability, modesty, and fair intellectual attainments caused him to be regarded with great respect, both among his "brethren" and the townfolk. Being, like most religionists, of a very positive temperament, he looked upon Swedenborgianism as a system of falsehood, and Spiritualism, as the manifestation of the Wicked One, come to deceive the nations of the earth; and for the last twelve years of his life, there was an estrangement between us, on account of "my apostasy from the faith," which was not healed even to his dying day.

Never having come in contact with any other religious system, no wonder that my own early spiritual life should have its commencement in that system. I passed through the process of "conversion" in my twentieth year, and as this may be new to many of my readers, I will describe it; for beyond all cavil it is a spiritual movement pure and simple. For two or three weeks I had been under "serious convictions," causing a mental perturbation that was marked by unhappiness and a fear of "God's wrath," &c. One evening, I was seated in the room, alone on one side, and the others (young men connected with the establishment at which I was an assistant) were at a card-table playing cards. While pondering over the things that were passing through my mind, I suddenly experienced a thrill of inward joy; in fact, there and then "I found peace." My emotions overcame me, and I was obliged to retire to the privacy of my own bed-room, to give thanks for the "great thing that God had done for me," (the meaning of these phrases will be well known to such as have had a Methodist training). This event changed the current of my life, and thenceforth I devoted my energies to the prosecution of the work in connection with that Society. After my marriage I was appointed to fill various offices, and was zealous in every good word and work. Not being of the number of those who are content "to sit at ease in Zion," I worked hard, and nearly every week evening, and the whole Sunday, was devoted to the work of the Church. But a change was soon to come over the scene, and that in a way undreamt of. I was then living in Altrincham (a suburban town of Manchester), and taking an active part in a local "Revival" at the chapel, caused by the earnestness of one of the ministers. At the close of the service there were generally a good number of "earnest enquirers." Amongst these was a young man, who sent for me and said, "I want you to tell me *what is it*, that I must believe in order to be saved, for I am in great distress?" Whether there was a peculiar earnestness in the tone; or

what it was, I know not; but for the first time in my life, I was confronted with a question that I had always taken for granted without a doubt. I was speechless, and after making an effort, I retired from the chapel. I never recovered from the effects of that arrow which entered deep into my soul; and then it was that I began to examine into the doctrines of the Church, and the more I reasoned upon them the more unsettled I became, and my zeal began to wane. Just about this time, 1864, I removed to Manchester; and although I still kept up my connection with the Methodist Society, yet I was an altered man, and far from satisfied with my position.

Another change was at hand, and I knew it not. I, apparently by accident, met with a man who had been a Methodist, but had left it and become a Swedenborgian. He lent me some books, which I perused with avidity, as they appeared to present religious truth in a clear and eminently rational manner, such as I had had no prior conception of whatever. I was being drawn into this, to me, new system much against my will, for I gauged the position, and counted the cost of breaking away from my old religious associations; and I hesitated until the uncertainty was irksome. "How long halt ye between two opinions?" was ever sounding in my inner hearing, until at length I determined to have the matter settled one way or another. None but those who pass through such experiences can know of the soul-agony that has to be undergone. I happened to be on a visit to my Father's house in Doncaster; and retiring to rest, I felt a strange sensation; commencing from the feet upwards to the heart; and while this was going on, the room seemed to be filled with an extraordinary kind of light, and I was just beginning to discern the outline of a figure; when I cried out—Enough! I will do what thou wilt! and as gradually as the sensation came on, so it went away. Possibly I might have been entranced for the time being, I know not: but in the morning I rose, indeed, "a new creature," and for three days and nights I experienced a joy and elasticity, that my former "conversion" was nothing to be compared with. I knew what it meant. I sent in my resignation, and dissolving the ties that had bound me to the Methodist Society, I joined the Swedenborgian Church.

I commenced the study of Swedenborg's—what I now call—Philosophy, as well as his Theology, and I was made a Lay Preacher, being what is termed an "acceptable" one. But this was not to be my abiding home and spiritual resting place, for another and a still greater change awaited me. If Methodism is an emotional religion, Swedenborgianism is an intellectual one; and if it were possible to amalgamate the two, I think the product would be the best "Church" in the Christian Dispensation. But for my passage through the Swedenborgian school of thought, I should never have been able to understand Spiritualism.

My next and most important change of all, occurred in 1872. I met a friend, whom I had not come in contact with for twenty years; and I found that he, like myself, had departed from the old faith; he had gone to the Unitarians, and I to the one above-named. He asked me if I knew anything of Spiritualism, to which I replied in the negative. He then invited me to his house, and join in some "sittings." I did so, and although the manifestations were somewhat crude, yet I saw sufficient to awaken my curiosity, and I resolved to get to the bottom of it if possible, and to accomplish this I spared neither time nor money. The result was eminently satisfactory. But so far, it was the phenomenal that had engaged my attention, which I investigated upon scientific principles, little thinking that there was a far more important side, which was so soon to engage my thoughts and attention. In the following year I met my friend again, who told me that they were having meetings of a different order to what they had had previously, while confined to his own family circle, and he again invited me to join them, which I did; and there I came in contact with a new phase; and in a year from thence I sent in my resignation, and retired from the Swedenborgian Church. For, strange to say, as a body, the Swedenborgians are dead against Spiritualism; for while admitting spiritual agency, they choose to class it as the work of "disorderly spirits," and consequently dangerous to meddle with. But although I retired from the Swedenborgian Church, Swedenborg and I have not parted company; and never will, for the more I see and know, the more am I certified that his system of Philosophy, as based upon the Science of Correspondences, is the true and only key to unlock all the mysticisms pertaining to spirit and matter. Spiritual phenomena are all symbolic, and whoever

understands the Law of Symbols, and the Science of Correspondences, cannot fail to understand the true meaning and interpretation. With this Master-Key in hand, any and every door may be unlocked and opened. I have come to the conclusion that Swedenborg himself did not understand the value of the priceless discovery he had made, for his own Seership does not appear to have penetrated much beyond the spiritual-natural spheres; and like Euclid, in regard to his discovery of mathematical principles, so with Swedenborg, they both had to leave them for others, who applied them and will continue to apply them to the natural and spiritual good, and elevation of mankind.

But to return. The meetings at my friend's house were conducted outwardly much upon the old evangelical lines, being opened by singing, prayer, and the reading of the Word; after which the medium, who was a youngish lady of fine and delicate build, and evidently of a very refined nature, was entranced; and the spiritual sphere which surrounded her gave a charm and power that I had never witnessed in either of the two churches that I had been connected with. At one of the earliest of these meetings, I was startled by hearing a deep rolling bass voice, in broad Scotch, coming from this delicate feminine organism, which in her ordinary state was a physical impossibility. It purported to come from one who said that in earth-life he was known as James Guthrie; and after giving us many incidents in his life, especially connected with his trial, conviction, and execution—all of which were unknown to any that were present at the meeting—he addressed me, and said: "You are going to my native country, and you shall prove the truth of every word I have uttered; give yourself no trouble, for the information will come in a way that will both surprise and convince you." Suffice it to say, it did come by ways and means that would take too long to detail, but I found every word he had told was true. Here was a fact that no theory of mind-reading could meet, for there was not one present who knew anything about such a man; and what should bring his spirit into our midst was a conundrum that none of us could then guess; but it came out afterwards clear enough.

After some preliminaries of this and kindred character, the utterances and communications through the Sensitive began to assume a methodical form; and of a totally different kind to what I had ever heard before. I found, to my surprise, that there was a symbolic meaning, which I had no difficulty in interpreting; and finding them so peculiar, and withal so interesting, I began to take notes, and expound them to the rest of the company. This was the commencement of a seven years' connection with the circle, through which the "ANGELIC REVELATIONS, concerning the Origin, Ultimatum, and Destiny of the Human Spirit" were given; and although it was broken up and re-formed three times, so as to form "conditions" for the ever-advancing life-thoughts to be given, yet I was kept all through as the Recorder, to take down *verbatim* the utterances, as they fell from the mouth of the entranced Sensitive. This Work comprises four volumes in print, the fifth is now in the press, and I have sufficient MSS. for the sixth, which I anticipate will be printed in due time.

Seeing that I have only been the amanuensis for the various Intelligences and Angelic Beings, who have revealed this order of truths to the world through us, I can speak with the greater boldness and confidence of this remarkable work. I am now tolerably conversant with the leading ideas pertaining to the religious systems and schools of thought of the past, not excepting the Occult; and I am bold to say that it stands out unique in the history of literature. This Work contains not merely a system of Philosophy, but it reveals the "Way of Life," in its *descent* and *ascent*, that future generations will comprehend better than the present. To the ordinary mind, not initiated into the Science of Symbolism, and unacquainted with the operation of Occult Law, these Volumes will appear as the outcome of the brain of the mystic; but as, in the rolling ages of the New Era, the human mind is emancipated from the thralldom of the senses, it will discover a beauty, a power, and a life, that will be duly and fully appreciated. No system of the past, so far as I know, has ever attempted to delineate the manner of the *descent* of a Spirit-atom of life, from its genesis in the interior Heavens, down to its ultimatum in a physical organism upon this earth; yet, it is unfolded in this work: and more, we have proof that cannot be gainsaid.

While engaged in recording and editing the "Angelic Revelations," I was impelled to another work on my own

account, and I began to formulate the knowledge I had acquired in a series of papers, afterwards published in book form, and entitled "Philosophy of Spirit," illustrated by a new version, in poetic style, of the "Bhagavat Gita," an ancient Indian episode. I had a copy of this work presented by a friend, many years ago, but which had been on my shelves almost unread. I was "forced," by some interior power, to take down the book, and read it through twice without seeing anything in it, and I wondered what it meant. A third time I took it in hand, and then a light shone upon it, that enabled me to see its beauty and value. Under "influence" I commenced to translate and transpose, which generally stopped as soon as I had done so much; and this continued until the work was complete.

My next essay was "EGYPT; and the Wonders of the Land of the Pharaohs," the result of my visit to that classic spot of earth; and which was brought about by circumstances as strange as others which had caused me to change my manner of intellectual and spiritual life. As this is well-known to the readers of the MEDIUM, I need say nothing further in reference to this work.

The above details are sufficient to establish my "individuality," and in my next paper, both my personality and individuality will be laid aside, while I dilate upon the, to me, more agreeable work of noticing the "Times in which we live," and what is involved therein, in relation to the great Spiritual Movement of our own day.

(To be continued next week.)

THE SPIRIT-MESSENGER.

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A CONTROL BY "JOHN KEPLER,"

Recorded by A. T. T. P., December 24th, 1884.

To-morrow heralds in another Christmas-Day; which day is more a commemoration of mankind's redemption, than that ascribed to it by the priests of any sect. A great Redeeming Principle is abroad amongst mankind; a greater Redeemer than him, who is claimed by any nation under the sun of this system; a Redeemer, whose work has advanced; whose labour every century has aided man; one, who brings to mankind a salvation thorough and complete; whose homes are being multiplied in every nation of the earth; preparing the rising generation to welcome him with outstretched arm. The name of this redeemer of mankind is KNOWLEDGE.

Like other mythical redeemers he has borne his cross, and has been crucified at the high behest of despotic power; but his shackles have fallen off one by one, leaving his limbs free to carry on, unimpeded by these obstructions, his great salvation work. Come the New Year quickly; it shall look on a redeemed humanity in comparison to that humanity which its predecessor viewed. So with every successive year mankind's redemption will advance, and its salvation be ensured by that great redeemer, mankind's only one, Knowledge.

Dear Recorder, I have spoken of a spiritual mystery greater than those of sacred writers of old, and in doing so, I have been held by many good and honest thinking men blamable in putting forth what they conceive to be but doubtful hypothesis. And why? Because I have given, to humanity's future friends and companions of this earth, and I have located them in worlds, which were created before the beginning of time, worlds whose creations are still continuing. God's work is like unto Himself, eternal. I have also told this truth to man, that humanity here is surrounded by companions and friends and helpers in their earth journey, those who have passed through the grave. I have told through you, that men here are not alone; that they are not permitted to be unaided in their preparation for eternal life, that they are not without fellow-servants from spirit-worlds. I have told them this in language plain and truthful, and that which I have told them all is beyond doubt. I have told them this by absolute controls over their written words, and over their expressed thoughts; knowing that it was my work to assist mankind in their highest soul-aspirations, and the cry of their heart has been as it will be again and again, as you publish these controls: Would to God that I could believe; but if I do, I believe without the authority of that which constitutes the authority of the many thinkers of this earth. This authority is the Revelations of old. Your objection just now expressed is too sweeping in its character, but at all events to reckon them infallible is placing on them

a worth which under God's permission I will oppose at all times, and all seasons. Most men whether with or without this revelation look for and have a hope of a future existence. I find that the happiest form of conduct to me is to strengthen these hopes in man by actual spiritual facts, and I state that the infinity of worlds are the homes of this earth's humanity, and in these homes all living men still in the body here will find the companions of their future life.

This is language plain and sufficient. There is no clothing of my meaning; no vagueness of expression; these are the words of truth, and by them I am willing to be judged.

There are men who charge me with placing unauthorized fancies in the position of spiritual truths. I ask—What is the mass of humanity hoping for? What do their souls crave for? They pray that by the side of this revelation, Science may step in and stand side by side with them; that both together may help to unravel the great ends which the Author of Life has designed for the whole of humanity. But these, my objectors, say, that naked assertion unauthorized by the proof either of Revelation or Science, is but assertion in its weakest and meanest garb, and the scientists of this age assert, that it is useless asking from Science that which Science cannot give.

How do they know this? Some honestly appear, and their essays bear honoured names. Others have an irreverent mode of accusation, and their denials appear anonymously. I know, and I am anxious to teach, that the most popular astronomical ideas lead men beyond the hope, nearly to the knowledge of inhabited worlds, that which modern science is fast arriving at through that indefatigable Redeemer, whose assured mission is mankind's salvation. Knowledge is leading men beyond the assumed and fallible view of Revelation, for Revelation does not support inhabited worlds other than this your earth, my birth-place, alone the birth-place of all the intelligent life created and called into being by God.

I in my absolute statement of knowledge have given to this earth the great position of being the world that has given the first germ of intellect and reason, the germ of human life, from which germ proceeds the immortal lives of all men, and I have heard, that I have said either too much or too little on this question, and that therefore the continuation of this series should be as full and as complete as I can make them. I am willing to do this for their sakes.

They ask a curious question respecting a law, on which all your Controls are agreed, and therefore a law which I did not introduce but only referred to, namely, that the law of human progression is as active in time as throughout eternity.

Man throughout time has been but slowly progressive, and it may be asked—Is man more excellent to-day than in his earliest days? And I say—Yes, most unmistakably. Surely the law of progression throughout time cannot be questioned as to its ruling the human destiny. Doctrinarians may question the working of that law beyond the grave; but for my own part I do not think that there is the slightest ground for doubting the progress here on earth.

Every century has found humanity more excellent; more excellent both morally and physically: men are better clad, they are better housed, and more humane, and with an ever-advancing faculty of making that life a happier one, and why? It is part of our work in spirit life to help on this progression, and many of us are astonished, not at its slow strides, but at its giant advancement. Invention succeeding invention; the entire mode of travelling completely changed, almost in the brief short term of a human life; nature's most secret laws have been grasped by human knowledge, and brought to bear on human comfort; nearly an irresistible force has been discovered in the parted atoms of that which is known as water. Yes, steam has altered the very look of the nations of the earth, and the iron tracks more and more cross and intersect each other wherever civilization is known. The very lightning of the heavens has been grasped through human intelligence, and brought here and controlled to do for the human family good service in the future; services as yet undreamt of in this your present age.

Voices will be raised to-morrow, singing of a second coming of Divine Power. Do not you believe it—ye who will read these words. God is always with his children. He cannot come to this earth, which He has never left. The exaltation or salvation which will be the theme from thousands of pulpits to-morrow, will not bear on man's terrestrial exaltation; for humanity knows how in this closing year,

that all terrestrial exaltation or salvation lies within their own hands, if they will but outstretch them, and grasp the blessings within their reach.

I ask of your readers: Have any of your Controls throughout this fast closing year, or any of the years preceding it, ever dared to interfere with the liberty of man's will? Nay, I ask more: Have they ever said: This or that line of conduct you must follow—this form of faith you must hold; and that as you do or do not, so will you be either saved or damned. I say, if they have done this, they have gone beyond their mission, and have been speaking with the power, not of God, but of their own will. But, I say, they have not done this; no, not one amongst all the many: their theme has been on another sort of exaltation or salvation of humanity. They have treated of man's transfer to a new state of existence, whose portal is the grave.

I have gone beyond many of your controls in my own views; I have put aside the great reserve and caution of many of them, and have endeavoured to impart the close analogy between God's government of this, and of all other human homes within the spheres of this creation, and in doing so I come as a messenger under no spiritual *nom de plume*, but using the name which was mine on earth, from my birth to my passing onward to this higher existence, which has been prepared for all.

One writer, the sacred Psalmist, writes down a question addressed to all ages, arising in his worship and adoration of the works of his God in this vast creation. He conceived the idea, What am I, as an individual, in comparison with the works of God's vast creation? And out of the fulness of his heart he asked: "What is man, that thou art mindful of him, compared with the splendour of heaven?" He was viewing that vast and mighty array of revolving worlds, and he asked this question, which I have proposed to answer, this question of long standing; and I am prepared boldly to assert the startling spiritual truth, That the whole of this solar system is as nothing in the eyes of our God, in comparison to one immortal soul. The sun and the moon are man's light through the hours of his time. Here on earth for him they rise and set; for him they were brought into being, to show to those created like unto God, in both form and inherited reason, His great, eternal, unchanging love for man.

The discoveries of modern astronomy vary in worth, but more especially is to be seen the differences which exist in the opinions which follow their discoveries. If, as I believe or, as I know, I should be able to say to those who hold other views, and to make statements of fact, which would set aside this divergence of opinion. In a measure I believe this is possible, but I shall raise a cry, a personal one, which is the *cui bono*, or what will be the good of my answering them? Shall I be believed? Shall what I assert be accepted? I think not, but then again they argue: I have only asserted without giving any proof of scientific knowledge; that I have claimed a name, and that I should in reason prove my earth-knowledge as being still retained by me.

I promise to go further than this, and to prove that my earth knowledge has been enlarged, and that the same blessed law of progress has me still in its encircling grasp, and that it has, under the blessing of God, enabled me to enlarge in that knowledge which I acquired during earth-life, and which enlargement I will endeavour to prove during the course of the New Year's controls; earnestly and sincerely praying that the whole bulk of your readers may hold out their outstretched hands, and welcome that Redeemer of humanity, namely, Spiritual Knowledge.

Trusting that this year will close over the readers of your controls without adding another sorrow or another care, and that the opening of the New Year may be bright with the prospect of happy promises and lessened cares, and of joys ever multiplied. To yourself, dear Recorder, may God still have you and hold you in careful keeping, and may each succeeding year bring added blessing to you. I will not, I cannot, pray, that they may add to your steadfastness; for you are firm and unyielding in that, but I do pray, and earnestly, that great as has been your blessing of health during this passing year, throughout its successor your health may be insured with strength, spiritually nourished, so that under God's aid you may long continue to be the messenger of spiritual glad tidings.

Good evening, and may God bless you!

NEW YEAR'S THOUGHTS.

DIAMOND DUST.

FROM THE WORKS OF "THE SCANDINAVIAN."

Contributed by J. K. L.

"De Laménais—Paroles d'un Croyant."

When you see a man led to prison, or to the scaffold, be not in haste to say, "That is a wicked man, who has committed a crime against mankind;" for perhaps he is a righteous man, who would have rendered a service to his fellow-men, and who is therefore punished by their oppressors.

When you see a people lying in chains, and is given up to the executioner, be not in haste to say, "That is a violent people, that would disturb the peace of the earth;" for perhaps it is a martyr people, that suffers for the welfare of mankind!

It is now eighteen centuries since the high priests and kings of that time, in a city of the East, scourged with rods, and then nailed to the cross, a rebel, a blasphemer, as they called him.

* * * * *

And I saw the evils that have come upon the earth: I saw the weak oppressed; the righteous begging his bread; the wicked raised to honour and abounding in riches; the innocent condemned by unjust judges, and his children wandering about on the face of the earth. And my soul was sad, and hope poured out of it on all sides, as from a broken vessel.

And God sent me a deep sleep. And I saw, in my sleep, a form of light standing near me, a spirit whose soft and piercing look penetrated into the depths of my most secret thoughts.

And I shuddered, not from fear, nor from joy, but from a sensation as of an indescribable mixture of both. And the spirit said to me, "Wherefore art thou sad?"

And I answered weeping, "Alas! behold the sufferings that are upon the earth!"

And the heavenly form began to smile with an ineffable smile, and the following words reached my ear: "Thine eye sees only through the delusive mirror that men call time. Time is only for thee; for God there is no time." And I held my peace, for I understood not. Suddenly the spirit said, "Behold!" And while there existed for me, from that time, neither "Before" nor "Afterwards," I saw in the same moment, and at once, what men, in their feeble and imperfect language, call "past, present, and future;" and all that was only one; but in order to tell what I saw, I must descend again into the lap of time, I must use the imperfect and feeble language of man.

And the whole human race appeared to me as a single man.

And this man had done much evil, little good; he had experienced many sorrows, and few joys. And there he lay, in his wretchedness, upon earth, now frozen with cold, now burning with heat; there he lay, pining, starving, suffering, oppressed with a faintness mingled with convulsions, bound down with chains that were forged in hell; his right hand burdened his left, and his left the right; and, tossed about by his evil dreams, he had so rolled himself up in his chains, that his whole body was covered with them, and locked together.

And that was Man; I recognised him.

And, behold, a ray of light went out from the east, a ray of love from the south, a ray of strength from the north; and these three rays united in the heart of this man.

And as the ray of light went forth, a voice said, "Son of God, brother of Christ, know what thou should'st know!"

And as the ray of love went forth, a voice said, "Son of God, brother of Christ, love whom thou should'st love!"

And as the ray of strength went forth, a voice said, "Son of God, brother of Christ, do what should be done!"

And when these three rays had united, the three voices united, also, and they formed one, which said, "Son of God, brother of Christ, serve God, and serve him alone!"

And what had seemed to me as one man, now appeared to me as a multitude of people and nations. And my first look had not deceived me, and my second also deceived me not.

And these people and these nations, awaking upon their beds of anguish, began to say, among themselves, "Whence come our sufferings and our feebleness; and the hunger and the thirst that torment us; and the chains that bend us down to the earth, and press into our flesh?"

And their understandings were opened, and they comprehended that the sons of God, the brethren of Christ, had not been condemned to slavery by their Father, and that slavery was the source of all their evils. Each one of these sought to break his chains, but no one succeeded.

And they considered each other with great sympathy, and love was manifest in them, and they said among themselves, "We have all the same thoughts, why should we not have the same heart? Are we not all the sons of the same God, and the brothers of the same Christ? We will, then, be saved together, or die together."

And as they said this, they felt in themselves a divine strength, and I heard the fetters break——.

BROTHERHOOD.

By KINNERSLEY LEWIS.

Dedicated, by special permission, to the Right Hon. John Bright, M.P.

Men and brothers of the nations!
Let our hands and hearts unite,
Moving like the constellations,
Giving and receiving light.
War has darken'd all our pleasures,—
Made our lives a hideous dream;
We have lost our heart's best treasure:
Following Glory's fickle gleam.

Men and brothers! shall the ages
Find us ever false and blind;
Following fast where conquest rages,
Serving foes to human-kind;
Serving those who o'er the dying
Seek to reach Ambition's goal;—
Serving those in luxury lying—
Purchased by a brother's soul?

Men and brothers! day is breaking,
All the past has been but night:
Freedom speaks, and Love is waking,
In her splendour and her might.
Justice, from high places driven,
With the lowly comes to live,
All our bonds shall now be given:
Right, not Charity, shall give!

BRIEF REFLECTIONS FOR A NEW YEAR.

As one of your numerous constituency, I humbly offer my greetings and impressions for a New Solar Year.

The restless shuttle has registered another Solstice. Our efforts, successes and failures, our deflections and imperfections have been the warp and woof which we have voluntarily woven; and, like the manufactured article, exists as our stock-in-trade within the Soul's environments. Memories, like spiritual essences, are irrevocable and imperishable.

A candid survey of the past year, from almost every point of view, indicates a larger and more marvellous interest in the fortunes of our beautiful philosophy. Annihilation theories live but in streaks of shadow in the public consciousness. Latitudinarianism, so far as dogmas are concerned, is everywhere the rule. Spiritual impingements have almost transmuted the brass anthropomorphism into the fine gold of a profounder philosophy. Editors of public prints, wise in their generation, have almost ceased to scream at the bold claims and bolder recognitions of spiritual thinkers. The vast legion of "Carpentarians," and "unconscious cerebrationists," have quitted the strangling process, and are now sharpening fresh weapons to fight the transcendentalists. The "Psychical" Philosophers, too, have almost realized the many "Missing Links" in their ever-extending chain of evidences; that great truths being often revealed to babes, the despised "mediums" may, after all, be the pioneers of stupendous truths, such as have not yet flashed athwart the psychical consciousness. Kicked, cuffed and garrotted by the priesthood, a few of these saintly teachers have greatly condescended to pour the oil of gladness into the wounds of the suffering mediums.

Spiritualism, from whatever side we view it, is undoubtedly the most important truth which has been demonstrated by civilization for many a century. The innumerable legions of immortalized men and women—perfect through discipline, white vested with purity, reflecting a supreme divinity, angelic accomplishments, the acquirements of eternities of experience, voiceful with seraphic eloquence,—are waiting on the wings of thought to feed the world's hunger.

The New Year's-tide inspiration, which is being poured from the lips of myriad mediums, is this: Immortality is demonstrated: a glorious future for every son and daughter of earth! Let the priesthood listen to this spiritual telegram;

let even the higher priests of Science breathe this purer atmosphere of love and recognition.

Sympathetic and suffering mediums: at this glad New Year, let your soul's aspirations vibrate Sunward. Continuously keep your spiritual faculties *en rapport* with divine intelligences. By soul effort clarify your environments. See that your surroundings be as pure as crystal ether. By spiritual will, wrestle until Love and Wisdom transfigure you. Forget you not that your spiritual desires are the measure of your possible attainments.

Mediums in Great Britain and America—you who are required to utter heavenly truths from earthly platforms—clothe yourselves with spiritual graces. Permit you not every influence to approach your presence. In your ministrations, invoke the Divine Presence, then inferior spirits will be obedient to you. If you really desire to be instruments for spiritual progress, legions of progressive influences will crown you with their favours.

If friend Clarke, of Devonport, will allow, I will conclude with a word of counsel to him and his school. No conscientious medium, especially he whose influence—except for spiritual literature and propaganda—would have been for ever relegated to obscurity, ought to withdraw that influence from his legitimate work, and hand it over to Unitarianism. The facts and philosophy which we have garnered from many a harvest-field for the present, at least, ought to be maintained distinct from any sectional groove. The smallest attempt to creedalize Spiritualism ought to be resisted with our spiritual might-hood. Spiritualism logically is the larger, and in its diffusion abroad absorbs not only "Unitarianism" but every other "ism." Why could not our now "Rev." brother continue to consistently maintain Spiritualism? If his stipend be the chief attraction, then to his sensitive nature, such will prove most unsatisfying. The world knows very well that the prominent directors of Unitarianism will not have our pure unadulterated article. Let Mr. Clarke ask Mr. Stoddart, Mr. W. H. Lambelle, even John Page Hopps; they each have a few memories which are not painless. I dare not tell Mr. Clarke what judicious people in Newcastle-on-Tyne think of his action. I only fear, in the future, that his experience in degree will somewhat resemble that of the notorious Dr. Sexton, and others of his ilk, who used Spiritualism merely as a pecuniary stalking-horse. Individuals who publicly practise religious inconsistencies, must consider themselves answerable to the public law of judgment.

WILLIAM H. ROBINSON.

Newcastle-on-Tyne.

A VEGETARIAN CHRISTMAS CARD.

Sir Charles Isham, Bart., at present residing near the Menai Bridge, North Wales, has sent us a very tastefully executed card, designed and printed by himself, in gold and coloured ink. He first gives the particulars, and then comments thereon:—

Extract from advertisement in "*The North Wales Chronicle*":—" . . . All will be exhibited alive next Tuesday, and in the shop on Thursday evening, December 16th."

It shows the lowness of our nature and our ignorance, the highest European authorities having demonstrated that flesh food is totally unnecessary for man in any climate.

A CHRISTMAS REFLECTION.

The few who rightly keep the feast,
Regard the rights of man and beast.

An Exhibition has lately taken place, professedly in honour of the season. It commenced with a troupe of interesting creatures in dumb show, their demeanour portraying a gentleness of disposition, mingled with anxiety and mistrust.

The above was the programme of Tuesday, December 16th, 1884.

After this tableau vivant had elicited the approbation of an admiring concourse, the curtain falls.

The second day, Wednesday, was set apart for a tragedy in details so hideous, as to necessitate its being carried out in all its deformity behind the scenes, therefore, the less said about it the better.

The acting is supposed to combine assumed suavity of manner with brutal, if not fiendish compulsion, and ejaculations of any but a refined character. This is not surprising when we take into consideration the moral degradation to which such acting is likely to reduce its votaries. Sensitive

persons who unfortunately dwell in the vicinity are severely tried by the melancholy sounds which emanate from the locality, marring the quiet which they seek on the advent of the season of "Peace" and "Good will." On the third or grand day, Thursday, there is an entire change of scenery. There re-appear in public the same creatures, metamorphosed. One of them had been advertised under the sobriquet "Cherry Ripe," as if in cruel irony of her transmutation. Whether her fascinations had increased during the interval of her retirement, or whether she had been rendered revolting depends on the *taste* of the observer. Although the parts are disjointed, the whole being under the direction of a professor assisted by a staff of subordinates of various grades of efficiency, this part of the entertainment is not considered to shock the feelings of the most refined or sensitive natures.

NEW YEAR'S GREETING.

The daylight is dawning,
The night's passing by,
It soon will be morning,
God's Light in the sky.

The angels are willing,
New truths to impart;
To comfort the waiting,
To gladden each heart.

Advance they still nearer,
These spirits so bright;
Conditions are clearer,
More now of God's Light!

Each mind be receptive,
Glad tidings to hear,
At this season Festive!
This Happy New Year!

The days have been dreary,
And fog stopped the way,
And many grew weary,
With doubt and dismay.

But lift up your heads,
Ye stricken ones now!
The clouds are dispersing,
All Nations must bow,
To the banner Truth,
Now being unfurled;
And back to the darkness,
Must falsehoods be hurled.

In this Happy New Year,
Will knowledge extend;
Advancing improving,
E'en on to the end.

And afterwards surely,
It will not decrease;
But onward and upward,
Forever increase.

Then lift up your heads,
Ye stricken ones now!
To God's mighty wisdom,
All Nations must bow,

He helpeth the fallen,
Upraiseth the weak,
His love and His wisdom,
Let each of us seek.

To the Fountain of Light,
Each reader draw near;
And may all have a Bright
And Happy New Year.

January 1st, 1885.

E. L. W.

A Californian correspondent, Mr. John Taylor, comments in the Sonora "Union Democrat," on the plans proposed at a convention of reverend divines to rid San Francisco of tramps. Several clergymen went to the extremes of "chain-gang," "confinement and hard labour," to "make eunuchs of them," and to "treat them like oxen." He calls it "infamous," and is severe on the cloth. He concludes with some verses, of which the last thus reads:—

"Oh! stifle scorn! let pity drop
The good Samaritan tear;
Our sons may fill the place of tramps—
No home nor wife to cheer."

The progress of the Cause is so great in Bradford that another place of meeting will be opened on Sunday, January 4th, at 448, Horton Lane, opposite the Moravian Chapel, Mr. Hartley has devoted a room in his house to this purpose. It will hold thirty sitters, and be made comfortable for all. Mr. Hopwood will conduct the opening services at 2.30. This place is at a great distance from the other meetings, which are frequently inconveniently crowded. It will be a boon to those in the district, and especially to aged people in bad weather.

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

THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, JANUARY 2, 1885.

NOTES AND COMMENTS.

There is nothing so instructive as personal experience. All readers must be edified and gratified at the candid and unaffected way in which Mr. Oxley gives his narrative. We would like more experiences of mediums and spiritual workers. There should be one in the MEDIUM every week. The most important section of Mr. Oxley's views, will appear in our next issue.

The control is quite appropriate for the new year. The spirit speaks in a positive manner, indicating distinct characteristics. Was that one of Kepler's features of mind when in earth-life?

The narrative of the escape from death by burning contains a point that must have been observed in the experience of many. The medium (who did not know he was a medium) felt an extraordinary movement in his whole nervous system, but particularly in the sympathetic nerves of the thoracic and abdominal viscera. This is the old-time noted "yearning of the bowels of compassion." We have often felt thus impelled to put forth the hand to a sufferer by this interior monitor, and such spontaneous efforts have never failed. Dr. Newton seemed to be impelled by the same kind of force: when he simply will to heal he had no power. Does this movement proceed from the action of spiritual beings, or is it a soul excitement proceeding from the action of a higher life within ourselves? There are many similar experiences amongst the people, indicating the wide extent of intuitional and healing powers: and that the wise and good in the invisible world have many means of making their beneficent influence felt upon mankind.

Another fact worthy of attention is, that Mr. Scott, of Hetton, under control spoke Italian, and the spirit, contrary to preconceived ideas, established an Italian identity. See West Hartlepool report.

The use of the "divining rod" is illustrated with opposite results, in the case of Mrs. Rooney, at Blackburn, and Mr. Butt, in New Zealand. It is not the means used that govern the result, but the motive that actuates the mind. Mrs. Rooney is evidently a serious, conscientious woman. Mr. Butt may be all that in ordinary cases, but on spiritual matters he evinced the utmost levity, and even asked that the devil should manifest and do his worst on him. To play with spirit communion or misuse it is a very improper proceeding. We shall be glad to hear from our New Zealand friends.

Having run out of sorts of our new type (small size), we have been unable to finish the list of subscriptions to Liabilities Fund. We will get them ready first thing for next week.

The holiday festivals this year exceed in importance those held at any former season. There is a power of self-help and union apparent which is of the most cheering description.

Last week some reports came too late, others were overlooked: we make amends this week. Though we went to press a day earlier, we were too late for many of the London parcels. Those readers who failed in obtaining a copy may have one by ordering it of their newsagents, or we will send copies post-free for 1½d.

Our readers will observe with some degree of pride and satisfaction, the highly laudatory reviews which have appeared on Mr. Oxley's "Egypt," extracts from which are given on the third page of wrapper, and one from a Doncaster paper on another page.

Darley's "Paragon Hygienic Heater" is in use at the office of the MEDIUM, and may be seen in action by those of our readers who desire to procure a portable, clean and efficient comforter for the cold weather.

There is a vile paragraph going the round of the papers offering a bet to settle the question of spirit-writing by a challenge to do it by "natural means." We hope no Spiritualist will give the slightest acceptance to such a business manoeuvre. There has been too much of this blackguard betting element introduced into Spiritualism already. The "respectable" cads who prey upon society in various forms, long to have their fangs in everywhere. Treat their advances with contempt.

THE "LANCASHIRE NUMBER" CONTINUED.

A good deal of New Year matter has presented itself this week, and the Lancashire contributions have been so numerous that we must continue the subject next week, especially as Mr. Oxley's experience and views are far from being finished. This will give other Lancashire friends an opportunity of being heard.

THE "MEDIUM" FOR 1885.

We are thankful to those friends who are so kindly and promptly sending in their subscriptions for 1885. We are also glad of a post-card from those who do not require the paper any longer. The nominal subscription is 8s. 8d., but we are further indebted to the kindness of those who increase it, even up to £5. It is only by such liberal acts that the work can be carried on at all, and as we spend it all in the work, our readers are really the recipients of the benefit. Seeing that such is the case, we hope there will be a generous impulse all round, and so render THE MEDIUM a more powerful instrument for spiritual uses.

NEW SERIES OF SUNDAY MEETINGS IN LONDON.

On Sunday evening, January 4, a series of Sunday evening meetings will be commenced at the Spiritual Institution, 15, Southampton Row, at 7 o'clock, on which occasion J. Burns, O.S.T., will deliver an address on the "New Year and its Work."

PLYMOUTH: FAREWELL MEETINGS.

Mr. R. S. Clarke, who is retiring from the public advocacy of Spiritualism (but not from Spiritualism), addressed three meetings on Sunday last. At Stonehouse, at 11 a.m., the topic was "The growing thought of God," the delivery of which was unfortunately marred by a severe cold.

At 2.45, a large audience met at the Richmond Hall, when the speaker discussed at great length the position and prospects of "The Spiritualism of the Future," at the same time giving some plain advice to Spiritualists as to the methods employed in advancing the Cause, the conducting of circles, and the treatment of mediums.

At 6.30 every seat was occupied, the assembly including many old friends. Basing his remarks on the words: "Go on unto perfection" (Hebrews. vi., 1), Mr. Clarke made an earnest appeal for purity of life and conduct, pointing out that the world was always ready to parade the faults of Spiritualists. He urged that all should strive for an ideal, that as truthseekers we should not be content with first principles, but that "knowledge should grow from more to more." The laws of spirit-communion, of mediumship, and of health should be studied, and as Spiritualists we should be cautious in what we accepted as truth, lest in our eagerness to prove the inter-communion that exists between the two worlds we ruined the cause we wish to forward. The address concluded with a review of past work and hopes for the future.

The guides of Mr. Carswell and Mr. Husson then spoke briefly but earnestly in amplification of what had been said, and thus an enjoyable meeting was brought to a close.—DEVONIA.

LANCASTER.

All true friends of Spiritualism will be glad to know that though the Cause here received a temporary but severe check it has, like the fabled Phoenix of old, risen again from its ashes stronger, braver, and more energetic than ever. All that bigotry, priestcraft, denominationalism and every other "ism" could do to stay its progress has been in vain, and has only resulted in bringing into our ranks large numbers of most enthusiastic disciples. Among them we can number Churchmen, Catholics, Dissenters, Salvationists, Freethinkers, &c., and they are all imbued with one desire, *i.e.*, to show to the merciless bigots, that freedom of worship shall still remain the proud possession of every Englishman.

The Society has set to work in a most methodical manner having elected a President, Vice-President, Secretaries, Treasurer and Committee, amongst them being gentlemen of excellent education and intellectual ability. The best possible arrangements have been made for carrying on the meetings, and subscriptions are coming in very satisfactorily. We formerly had the use of the Assembly Rooms, the bottom portion of which is used as the Head Quarters of the Lancaster Rifles. Here Sunday after Sunday, large, intelligent—we may even say, influential—and enthusiastic audiences assembled, increasing in numbers every Sunday, until at length the enormous amount of interest displayed struck terror into the hearts of the priesthood, produced the demon envy in the loving sympathizing breasts of these innocent, charitable, and lamb-like followers of an all-forgiving, all-enduring Saviour, and they set to work to bring their Machiavellian arts and priestly influence to bear upon those in authority, with such success that we were refused the further use of the room. The Cause was thus "scotched" not "kilt," for numbers of people went to the rooms expecting a meeting, and finding them closed, they at once set to work to devise means to carry on the work. The result has been as stated above, and in all the great hives of industry here the matter is the topic of the day.

On Sunday, December 21st, we engaged the Athenæum—the prettiest, most comfortable, and commodious hall in the town—at a cost of two guineas. The medium was Mrs. Butterfield, of Blackpool, and her guides took for their subject in the afternoon "What is Spiritualism?" and in the evening "What is Man?" Both of these subjects were treated in a manner that we never heard equalled. Her eloquence held the audience spell-bound, and at the conclusion they burst into enthusiastic applause. The address in the evening occupied one hour and twenty minutes in delivery, and was delivered in magnificent style. When Mrs. Butterfield visits us again—which we hope will be shortly—she will undoubtedly be greeted by exceedingly large and admiring audiences. At the close of the meeting the Chairman, Mr. James, of Morecambe, invited all who were interested in the Cause to remain for a consultation as to the best manner in which to promote its interests, and a large number accepted the invitation, many giving in their names as adherents.

We would say to our friends let "Onward" be your Watchword, and your Motto those beautiful words of Longfellow:—

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

W. S. L.

TESTIMONIAL TO MR. J. J. MORSE.

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

R. A.	...	...	...	...	3	0	0
A Friend	...	...	...	...	2	0	0
T. Everitt, Esq.	...	...	...	...	10	6	
P. Amos, Esq.	...	...	...	...	1	1	0

26, Penton Street, N., Dec. 30, 1884.

PENDLETON: Town Hall, Dec. 21.—Mr. Johnson, of Hyde, lectured afternoon and evening, on several subjects chosen by the audience, which were highly appreciated by fair and intelligent audiences. On Friday, Bank Holiday, the annual Tea meeting was held, after which the election of officers took place. New officers were chosen, and the rest of the evening was spent in games and recitations. Several of our Manchester friends were present, and added very much to the enjoyment of the evening.—Cor.

"Curious ways to the Heaven and Hells, past and present," is the attractive title of a lecture to be given by Mr. Leonard Terry, on Saturday evening, Jan. 3, in the Academy, 5, Leigh Street, Brunswick Square, at 8 p.m. Admission Free.

THE HOME CIRCLE.

Gather round the table, smiling,
Wipe away your earthly tears;
You shall one day cease from toiling,
And your souls be free from fears.

Gather round the Table, singing,
Leave the cares of earth behind,
While the loved of heaven are bringing
Truths to lift the weary mind.

Gather round the table, truthful,
Free your mind from every stain;
Then your time will be most fruitful;
Angels then will tread this plane.

Gather round the table, kindly,
For you hurt the soul you hate:
Let your love be ever timely—
Ready, willing, ne'er too late.

Round the table let all gather
Singing songs of sweetest love,
While the spirits come together,
Heavenwards this world to move!

Dec. 20, 1884.

CHAS. BAKER.

MR. J. SCOTT AT WEST HARTLEPOOL.
SUNDAY, DECEMBER 28.

We had a grand meeting in the afternoon at the writer's home, when amongst many other remarkable manifestations, a foreign guide of Mr. Scott's, who has in the past been taken to be a Russian Finn, established his identity, and gave his name as "Sangonetti Antonia," and a Genoese by birth. This spirit conversed for a time with Mr. Hallman, in pure Italian. We had also present with us H.R.H. the late "Prince Consort," "Prince Leopold" and the H.R.H. the "Princess Alice," also "Lord Nelson" (and a troupe of Blue Jackets, portraying a scene in the taking of the city of Copenhagen,) and the Emperor "Napoleon" of European notoriety. This is only an outline of what took place, the sitting being of the most harmonious character and satisfactory nature.

The evening meeting was pretty fairly attended. The subject, "The fundamental principles of Spiritualism," was exhaustively and lucidly dealt with. After the address, Mr. Scott baptised the first infant in our meeting room, the ceremony being of very interesting nature to us, the name of Elenora Elizabeth Westrop being recorded in our minutes.

We concluded the day's proceedings by holding another very harmonious circle at Mr. Westrop's during which Mr. Scott phrenologically examined the heads of some of our youngest sitters, giving every satisfaction, and thus terminating one the most enjoyable days we have ever had the pleasure of participating in.

8, Havelock Street.

WM. WARDELL, Sec., W.H.S.A.

BIRMINGHAM: Oozells Street Schools, Dec. 28.—Under the control of "George Dawson" Mrs. Groom delivered one of the old Christmas sermons of the preacher when in earth-life. The room was crowded, and it was a grand meeting. Many of Mr. Dawson's personal friends were present, and they recognised his style and manner. It was pleasant to hear his voice again, and to know that he is not lost to us. Three beautiful extempore poems were given, and nineteen clairvoyant delineations of spirits, which were recognised. We are gaining ground in our meetings, which are well supported. Mrs. Groom will again speak on Sunday.—Cor.

STONEHOUSE:—Sailors' Welcome, Union Place, Dec. 28.—Morning at 11, we were favoured with an inspirational discourse by the guides of Mr. R. S. Clarke, subject, "The growing thought of God," which was dealt with in a most able and comprehensive manner. Afternoon at 3, circle for investigation, very harmonious. Evening at 7, the guides of Mr. W. Burt, subject, "The end of time." The discourse lasting fifty minutes, was listened to with the most profound attention. Friends are desired to note the following subjects for the Sunday evenings during January, commencing at 7 o'clock:—January 4th, "The death of Satan"; 11th, "The cleansing of the Sanctuary"; 18th, "The First Resurrection"; 25th, "The Second Death."—W. B.

BRADFORD: Walton Street Church, Dec. 21.—There were present at the Lyceum 16 girls, 13 boys, 18 adults which were formed into five classes. There were three visitors, including Mr. Wolstenholm and a friend from Blackburn, who came for the purpose of obtaining information on the Lyceum system. There is a platform set apart for visitors, and the Committee cordially invite all who are interested to attend.—In the evening Mrs. Craven spoke to a fair audience on the "Fields of Nature." This powerful medium handled her subject in splendid style, and concluded by answering questions.—Dec. 28.—The Lyceum was attended by 15 boys, 11 girls, and 18 adults. There was one visitor from Sunderland, two from Huddersfield, and two local. The room is warm, light and healthy, and it is pleasant to meet therein.—Miss Musgrave spoke on "Truth and Love," with great moral force. There were many strangers present. Professor Kershaw was in the audience, and I was pleased to make his acquaintance.—On the 25th, there was a Tea-party followed by a Concert. The Lyceum children went through their calisthenics in splendid style, led by Miss Armitage, of Batley Carr. Mrs. Kitson, of Batley, was present as Guardian of Groups, and Mr. Arnold, Bradford, as Musical Director.—PINDER.

NEWCASTLE-ON-TYNE: Weir's Court, Dec. 28.—As announced, we have had a visit from our old friend E. W. Wallis. The addresses given by his guides, upon the subjects, "The Gospel of Gloom and the Gospel of Gladness," and "Spiritualism a practical religion of everyday life," were listened to with deep interest, especially the latter, in which the speaker reviewed other forms of religion, and showed the necessity of the present day for an entire change in our social, commercial and political life. This address frequently called forth the appreciation of the numerous audience. On Monday night, we had a very instructive address upon "Psychometry and clairvoyance, with illustrative experiments. This is the first time that the guides have attempted these experiments in public, and the success was very fair. The audience at this meeting was largely composed of strangers.

FOR INVESTIGATORS.

A SEANCE AT HAWICK.

The *Hawick Advertiser* of December 20th contains a long letter signed "James Dalgleish, M.B.C.M., Wilton Hill, Hawick," recording what took place at a private seance held in a gentleman's house, and attended by nine sitters, amongst whom were three clerical gentlemen, and another medical gentleman besides the writer. With a display of impartiality the writer says in his opening paragraphs:—

"In this age of scientific inquiry it is absurd to ignore the claims of Spiritualism to scientific investigation—claims whether those of voluntary challenge on the part of those who are its adherents, or claims which are intrinsic in reference to its existence as a psychological phenomenon. Spiritualism has many of the ordinary claims to analysis that other systems of religion have, and I cannot perceive that spirit-rapping and accounts of events apparently defiant of well-known physical laws are in themselves less worthy of acceptance than many doctrines of orthodox Christian denominations."

Though the medium was not named, it was evidently Mr. E. W. Wallis who occupied the position. Nearly an hour was spent in the endeavour to obtain what the Doctor calls "upholstery manifestations," when his "attitude of scientific inquiry" enabled him to determine that the supposed vibration of a table is only the tremour communicated to it by the medium, who has his hands on it while shivering; and thus we suppose a solution of physical phenomena. Ultimately Mr. Wallis was entranced, but the exciting accompaniments had no effect on a medical gentleman who had seen hysterical women eliciting the sympathies of their surrounding relatives. The prayer and discourse on Spiritualism were faultless but not miraculous. Questions were invited, when the medium, entranced, went through "an ordeal by a sort of heckling process very creditably." That is, the questioners were well answered. They wanted some decided test of spirit presence, and some of sitters would have applied "strong ammonia" to the nostrils of the medium, had it been insisted on that he was unconscious. Four words suggested by sitters were "ingenuously included in a somewhat poetical sort of way." "Lightheart" proved unsatisfactory because he would not tell them the Indian name of the river Amazon, saying, how would they test his correctness. Psychometry was attempted, when a gentleman was the sitter, "and, comically enough, some of the pathological peculiarities of his subject" were given, and other matters such as "one has seen to emanate from the ingenious brain of a phrenologist." Yet more comical still the gentleman at the close stated "that every single detail in the psychometric reading seemed to him to be incorrect." What about the "pathological peculiarities," usually so obscure and distinct? The descriptions of two spirits were not recognised, and the summing up of the recorder is that this example of Spiritualism is "pure and undiluted humbug," and science, in the person of Dr. Dalgleish, has done a meritorious act in thus disabusing minds which might be disposed to regard it in another light.

Sittings of this kind are an injury to the Cause of Spiritualism. As a scientific inquiry, such an occasion is a sheer farce. Such sitters are so ignorant of the whole matter that they elevate into ridiculous importance conclusions that are absurd, as presented by them. They attend as Daniels come to judgment, not as sincere students. Five ignorant labourers introduced for two hours into a laboratory without any means of arriving at independent conclusions might ridicule histology as soundly as these men do Spiritualism; especially if the most cherished prejudices of the labourers were confronted by the tenets of the histologist. The most obvious teachings of physiology were only arrived at after centuries of laborious research, yet here are men who dismiss a much more profound matter by a two hours' experiment, which they by their ignorance and prejudice turn into a farce.

Mediums cannot control the results of a sitting. They can, however, stay at home, and not lend themselves to exhibitions which give prejudiced persons the opportunity to appear in print or at any public meeting, and state that they have investigated the matter and proved it "undiluted humbug." This is the position of Mr. Bradlaugh, and of a reverend who spoke at Councillor Mott's lecture at Leicester. These people do not want to be satisfied; they do not take the necessary steps to secure satisfaction, but assuming a false position they mislead the public and discredit that of which they are not

capable of forming a reliable opinion. To make a show of any kind of mediumship to feed the vulgar vanity of such men is surely its lowest form of prostitution. Doctors and ministers well guard the entrance to their educational institutions. Spiritualists should follow their examples, in keeping unfit sitters from access to mediums, and only present to genuine inquirers those forms of mediumship best adapted to arrest their favourable attention and lead to further inquiry.

DEALINGS WITH EVIL SPIRITS.

The following correspondence appeared in the "Standard" of Dec. 25, headed, "A triumph of Credulity," the appropriateness of which is not very evident:—If you will kindly give a place in "The Standard" to the following extract from a letter just received by this mail, perhaps it may draw some valuable opinion on this curious manifestation.—I am, Sir, your obedient servant, A. C. C.

Tauranga, New Zealand, November 7.

Such a marvellous thing has happened here during the last few days that I must tell it to you. For some time the Spiritualists here have been holding seances, and one of those who attended and presided was a Mr. Matravers, who does his business here in Tauranga, but as he has a Maori wife, he goes every Saturday to Maketu, twenty miles off, where his wife lives. A few days ago, when he was at Maketu, some of the residents asked if he would give them a seance, which he did at his house, and after going through certain ceremonies he tried the divining rod with the alphabet, and when any spirits appeared he always asked them if they were good or bad spirits, but refused to have anything to do with bad spirits. After that seance was over it was decided by all present to hold another meeting on the following Saturday. When Mr. Matravers appeared that day he saw some of the people, and asked if they were coming, and they one and all refused to have anything to do with it. This rather astonished him, but at last he got the story.

It seems that on the Monday, two days after Mr. Matravers's seance, those who had been at it thought that they might try it themselves; so on Monday they all met in Mr. Butt's house. Mr. Butt is a strong, powerful man, six feet high. There were also, Mr. Carnachan, captain of the steamer, and some others (none of them, I should say, would have any belief). They all met, and everything went on satisfactorily till they tried a divining rod with the alphabet. Butt and Carnachan had hold of the rod, and when it began to sway about they asked if there was a spirit. Answer, "Yes." "Who are you?" "I am a soldier who died in India, at Marsten;" and then Butt, thinking of the formula that Matravers always used about being good or bad, asked the question, and the answer was, "An evil spirit." Butt then said, "We don't want the like of you; send us your Chief." After waiting a few minutes, both Butt and Carnachan felt an electric shock going through them, when the rod began to sway. Butt asked, "Is there a spirit?" Answer, "Yes." Butt then said, "Who are you?" Answer, "I am the Father of All Evil." Butt laughed outright at the absurdity, and said, "If you are the Father of Evil, show some manifestation on me." Directly he said the words he was gripped on the shoulder, thrown into the air, and then sent headlong under the table. When the others recovered they picked him up, finding he was in a swoon, and all twisted up. After a long time they succeeded in recovering him by using a good deal of water. When he recovered consciousness Butt complained that something was gripping his shoulder, and when they took off his clothes they found the marks of three fingers and thumb, and where he had been touched there were great wales, and he still carries the mark on his shoulder. All present received such a shock that they refuse to have anything more to do with it, and still shudder at the mention of it.

Now, the question is, how could such a powerful man be swung up in the air, and then thrown as if he were a child? I have heard the story from each of them, and have sifted it, and at last come to the conclusion that it is true in every particular as I have given it to you, and I wish you would ask some of the learned men about it, and let me hear their opinion.

"REMARKS BY EDITOR "MEDIUM."

To say "A triumph of credulity" can scarcely be called "valuable opinion." The man who suffered, and the others who observed, could not be self-deluded. So the editorial opinion is at once stultified.

Experimenters with mediumship have repeatedly observed similar results. The pitching and tossing of mediums about is not by any means a rare occurrence. They are used in that manner sometimes as tables are used in remarkable ways. This is not always the work of evil spirits, but of those who may have left earth with genuine grievances against humanity, and are filled with revenge. Thousands of them have been overcome by kindness and enlightening treatment.

The method of sorting out the influences that manifested, into bad or good, is a most mischievous one. It is a challenge to those who may be somewhat bad to do their worst out of pique, at the affront that is offered them. It may succeed in one case, and not in another. The second party might be of a more pronounced character, and have many rather questionable spirits in its surroundings. This manner of sitting in judgment on them would be sure to call out the worst points of the prejudged unfortunate ones. So when asked if he were bad, one of them went all the way, and said—I am the Devil! and devil he proved himself to be, as far as his opportunity would permit. Besides he was dared to do his worst. He simply obeyed his orders.

We have no right to judge or question spirits as to whether they are good or bad. If we open the door, and they enter at our tacit invitation, it is our duty to receive them as brethren without any invidious remarks. If they are in a worse plight than we are ourselves, let us endeavour to aid them; if they have higher privileges than those which belong to us, they will need no bidding to come to our assistance. The law of kindness and love will elicit acts of beneficence from even "bad" spirits, and by that means transform them into "good" ones.

But can spirits inflict physical injury? That all depends upon the temperament of the individual. The person alluded to appears to be highly mediumistic, and possibly is not of a very pure and elevated type. If a sensitive with these conditions, spirits would be able to operate most painfully on his body, and leave physical marks of their action. There is much suffering inflicted on mankind by spirits, that is laid to physical causes. All sorts of remedies are tried without avail, whereas some simple psychological act, such as an interview with a good, amiable person, or a touch of the hand, will relieve the parasitic spirit, and work a cure. Hence the universality of "charms" in all ages of the world.

This branch of spiritual science should not be approached in a superstitious spirit; yet its true exposition and control would relieve mankind of much insanity, crime and evil habits in addition to disease.

A LANCASHIRE HEALER.

SAVED FROM A FEARFUL DEATH.

A TRUE STORY, BY LOUIS TONG.

"Steady! Boys—Steady!"

These words were uttered by a workman in an Iron Foundry in Bars, the largest town in Koryshire. The workman's name was Theo. Robinson. He was working on a moulding box, which was much higher than the ground floor, and he being standing upon it, in the act of ramming it up with an iron rammer, was consequently raised several feet above the other workmen, who numbered about seventeen or twenty.

What caused Theo. to give vent to the leading words in this story, was the unsteadiness which characterized the actions of two workmen, who were attending to a crane-ladle full of liquid metal, which was to be poured into a mould to form a speed-pully casting. The ladle when full (and it was very full at this time—too full) would hold about 14 cwt. of molten iron. This ladle was defective in that part where the T handle fitted on a square, inasmuch as the square hole was too large for the other square upon which it fitted: the consequence was, that the handle was very loose, and when manipulated by the workmen, the greatest care was necessary to prevent the ladle from being overbalanced, which would be fraught with serious consequences, as will be seen in the sequel. Three men were required to attend to this ladle: two to pour out the metal (named John Smith and Wm. Jones) and one to steer it, by means of a long iron rod with a hook at the end, in order that the ladle might be kept steady while the metal was being poured into the mould prepared to receive it. The steerer's name on this occasion was Wilhelm Rainaix. The position of the crane (which was

a jib crane) prevented it from making a full circle, as it was fixed against the side wall, and the extreme jib was too long to go right into the corner, as it came in contact with the end wall of the Foundry, where it sometimes got fast, as it did on this occasion.

All these details are necessary in order to show the reader the peculiar circumstances of what took place at this time.

When Jones and Smith got the ladle in position, and were ready to begin pouring the metal into the mould, Rainaix stood in that corner where the crane jib could not reach, steering with the long iron steering hook. Jones gave word to the skimmer, who carried a piece of iron for that purpose, to knock the catch up, which prevented the ladle from overbalancing, and when this was done Smith started a little as he perceived the critical nature of his position, the consequence was that he partly lost his share of the control of the ladle. Then Jones gave way, and caused a slight spill of metal. Then it was that Theo. who was watching them called out, "Steady! boys—Steady!" and immediately after he saw, what he hoped never to see again, the ladle upset, and throw the molten metal on the floor, which caused the men to rush from the Foundry, with that speed which is born of fear.

Not a man stayed in to see what could be done, except Theo. who was calm and methodical. He saw the bright illumination caused by the spilling of such a quantity of metal. He saw the great amount of steam and dust which was raised by the sudden spread of hot metal on the floor, which of course was of sand, and he alone saw the perilous position of two men. Smith had fled from the handle of the ladle, and in his blind haste had run against an iron moulding box, which he tried to climb upon, and partly raised himself so as to get his knees upon the box; but had not Theo. gone to his assistance, and caught hold of his hand just as he was falling back again, and had he fallen, the consequence would have been most serious, as the metal had spread itself on the ground immediately under where Smith was perched, and, of course, he would have fallen into it upon his head or back, had not Theo. rescued him just at the moment, as he lost his balance!

But Theo. saw something else which caused him much anxiety: he saw Rainaix, who he remembered was steering in the corner, had thrown down the steering hook, and in trying to escape from his perilous position fell over the very hook he had thrown down. Theo. saw him catch the hook with his boot-toe, as he tried to get over it. Rainaix was entirely surrounded with metal, and the steam and dust were nearly blinding, but the heat from the iron which lay spread, bubbling and seething, on the floor was enough to make any one shrink from it, so intense was the heat. But what, dear reader, are your feelings as you read that Rainaix fell with his hands into that burning liquid iron?

Theo. saw him fall,—first over the hook as he was going to leave the corner where he was hemmed in with such a fearful enemy. Theo. was then rescuing Smith, and while so doing he saw Rainaix fall three times with his hands into the iron! and when Smith was safely out of danger, Theo. rushed to poor Rainaix, who was just falling the fourth time through the intense heat which arose from the floor. Rainaix was seized under the armpits by his rescuer, who had to step into the molten metal to reach the poor man.

Never will Theo. forget the cries of anguish, which filled the Foundry as he placed Rainaix out of the draught of cold air which blew through the building. Rainaix's cries were on account of the fearful condition of his hands, which were burned very badly, in fact their appearance was fearful! He saw no prospect of ever being able to use them again, and to any one who saw them they presented a very serious aspect.

When Rainaix was placed in a suitable position, Theo. told the men to get the bottle of lime water and oil, which was kept in the Foundry in case some one should get burned, and whilst they were so doing, Theo. ran for his coat, which was a large overcoat, and when he returned he placed it over Rainaix's shoulders, and then took the bottle of oil from the man who had brought it, and filled his mouth with it, and then spurted it out again on Rainaix's hands and face, and covered his hands with the overcoat.

Then he was placed in such a position as would be most suitable for the safety of the injured man, by shielding him from the action of the atmosphere, until he could be removed to the Bars General Infirmary, where he would receive every attention, which skill, invention, and kindness combined, could employ.

Of course many of the workmen were ready to accompany poor Rainaix to the Infirmary, even to the exclusion of the

person who could give more details of the accident than any other, and therefore Theo. stood calmly by to see himself left behind. But he had some little duty to perform for Rainaix, and that was to break the news of the accident to his wife. This Theo. did with such adroitness that no severe shock was given the dear little woman, who was busy among several little children, whom Theo. seemed overpowered to see with the dark cloud which overhung their little heads. What a mercy we cannot see into the dark abyss of future dread experiences.

It was impossible to think of Rainaix's condition, without having some fear of him ever being able to work again! The Infirmary Doctors all shook their heads, when questioned on the probable issue of such an accident, and said the ninth day would tell whether Rainaix would survive, but in the event of his recovery they could not venture an opinion favourable to the restoration of the injured hands, but thought he would never be able to use them again, so much were they burned.

The Doctors oft inquired after Theo. and wondered why he did not visit Rainaix. A week passed by and Rainaix gradually got worse, until little hope of his recovery was given. Many were the visits paid to the sufferer, but still Theo. was not of the number who went to see the poor man; and when questioned, as to not going to see Rainaix, he said he could not bring his mind to visit him,—why, he could not tell. Still Rainaix sank and got worse, until perfect quietness was absolutely enjoined, and indeed necessary for his recovery!

The day of trial came, the ninth day, and Theo. was impelled to visit the sinking man, and he had a very hearty welcome by the nurse, who directed him to go alone to such a bed on the right-hand side of the ward. Quietly Theo. passed into the ward and found the bed, upon which the nurse told him he would find Rainaix. Then Theo.'s inside, and indeed his whole frame, began secretly to quiver with a strange sensation never felt before by him. He did not recognise his shopmate, and would have passed by him, had not the wife of the poor man been there; so much was the face disfigured with the scorching heat which arose from the iron into which poor Rainaix had fallen with his hands. The face (below the place where the cap had covered) was one mass of corruption.

Theo. (who had a very sympathetic nature) bent over the unconscious sufferer, not speaking a word, but with his whole frame quivering, and his soul sympathizing with the patient, until the poor man made some slight movement, and his wife replaced Theo., and told her husband who had come, and she noticed a change in his manner. Yes, dear reader, the change had come, the crisis had arrived, and now, new hope was given to the weary and anxious loving watcher.

Rainaix gradually got better, and by-and-bye was discharged from the Institution as an in-patient, but still kept on as an out-patient for a long time. His health grew robust, and he became strong. After a year's trial no hope was given that he would be able to use his hands. Time moved on, and at the end of two years Rainaix began working, at the Foundry where he was burned, as a core maker, and got the use of his hands, but had only one, or at most two, stiff fingers.

The Doctors told him that the presence of mind of the person who had rescued him, in the application of the oil and the exclusion of the cold air from the hands, had saved his life and given him the use of his hands. Had the cold air penetrated the wounds, their skill would have been of no avail.

Rainaix was provided for during his illness by his relations, who dwelt in the chief town of the County of Cotton.

This incident will never be forgotten by those who witnessed it, and great was the surprise of those who knew how severe the burns were, that Rainaix ever recovered.

Is it not possible that the healing power which Theo. had latent in him, was made use of by the Unseen who attend us in our daily vocations, and applied the healing magnetism unknown to either the receiver or the giver?

What was the sensation; and what did it mean—the sensation of a strange quivering of the whole frame, spoken of when Theo. bent over the apparently dying man, and what did it portend? This must be left for the elucidation of those who know more of the subtle nature of life-force than the writer of this true story.

BLACKBURN.

EXTRAORDINARY SPIRITUALISTIC REVELATIONS.

About six months ago a young woman some 15 or 16 years of age, then living in Lansdowne Street, Witton, daughter of a Mrs. Rooney, a widow, began to attend the Spiritualist meetings, held in the Science and Art School, Paradise Lane, Blackburn. She had attended several meetings before her mother found out the fact, but when she did, she reprimanded her very severely for having missed her own school to attend such a place, and forbade her ever going again. However the Sunday following found the girl at the forbidden meetings, and when she went home to tea Mrs. Rooney asked her daughter, had she been to school, but her reply was, "No, I have been to hear the Spiritualists." Mrs. Rooney immediately made the girl put away her Sunday clothes in the drawer, and would not allow her to go out of the house again that day, for having disobeyed her commands.

The Sunday following, the girl pleaded so much with her mother to allow her to go to the meeting in the afternoon, that Mrs. Rooney wondered to herself, "Whatever can there be that attracts the girl so much that she has seemed to lose all interest in her own school." After a long pleading Mrs. Rooney said, "Well, now, I will let you go this time, but you must never ask me again." When the girl went home to tea she told her mother what a good lecture she had listened to, and added, "I am sure you would have liked it had you been there." She then began to ask her mother to let her go at night, and urged, "You might go with me, and hear and see for yourself what sort of meetings they are." Mrs. Rooney said, "I will go and see for myself, and if I disapprove of the meetings you shall never go again." So she prepared herself and they went together.

After the address, several of her neighbours who attend the Spiritualist meetings went to her and asked her how she liked the lecture. She replied, "Better than I expected when I came here." They then invited her to go with them, and told her they were going to hold a private meeting in the house of one of the friends. When they arrived at the house of the party, they formed a circle and sat with their hands placed flat on the top of the kitchen table. In a little while the table began to move, and questions were asked, which the table answered by spelling messages in a way that to the uninitiated would seem singular and strange. One of the party repeated the alphabet, and when the various letters were reached that formed the words the leg of the table lifted and knocked on the floor. Thus one message after another was given. After this an alphabet card was laid on the table, and two persons lightly held a thin stick between their fingers. In a little time the tip of the stick began to point to various letters, and messages were spelled out, but much quicker than with the table. Mrs. Rooney sat and watched, but when the people told her that the messages were being given by spirits she shook her head sceptically, and when she went home she said to herself, "I will never believe the messages were given by spirits unless they will do the same for me when I am alone."

The following morning she determined to try if she could get a message, and as she got her living by washing clothes, she set her boiler fire going and filled the boiler with water. While the water was heating she locked the door, pulled down the blind, so that no one could see through the window what she was doing, got her little table, and tried her first experiment in Spiritualism.

Before giving the result of the experiment it would be as well to go back some 25 years in the history of Mrs. Rooney. At that time she was a young woman living with her parents, when she made the acquaintance of a young man of whom her parents very much disapproved. The acquaintance ripened into courtship, and rather than give up her sweetheart she left home and got a situation as a servant in a gentleman's family. From the day she left home to the day she tried the experiment with the spirits, she had never heard from any member of her family, and did not know whether they were living or dead; or if living, where they were.

On sitting down at her table on the Monday morning mentioned, she heard a bell ringing, and thought there must be some one dead, and that the bell she heard must be the bell of St. Mark's Church. In a few minutes after her hands had been placed upon the table, it began to move, and spelled in the same manner she had seen the night before, "The joy-bells are ringing." The next message was for her to procure an alphabet card and stick, and the message would be given to her by those means. These she procured, and proceeded as she had seen her friends the previous night. Shortly the stick began to move over the letters of the alphabet, and then began to point to the letters and figures composing the following words:—"Your brother John is alive, and lives at 28, East Street, Weymouth, write to him."

When her daughter came home from the mill she told her what she had been doing, and directed her to write to the above address and ask if John Hoskins lived there, as the writer was very much interested in knowing whether he did or no. She signed the letter, "A friend of the family." In a few days she received a letter saying that John Hoskins did live at that address, and he wished to know who there was in Blackburn knew him and felt interested in his welfare. A second letter was then sent saying the writer of the letters was his sister Mary. On receipt of this, John immediately prepared to go to Blackburn and see his sister, and the result of the journey was that, although 25 years had elapsed since they separated, the moment he set eyes on Mrs. Rooney he recognised her as his long-lost sister. To make a long story short, Mr. Hoskins explained to her his circumstances, and how his affairs were financially, and said he would gladly take her and her daughter home with him, and provide for them, as his circumstances would allow him to do so. This offer Mrs. Rooney accepted, and Mr. Hoskins provided her with sufficient money to pay the travelling expenses of herself and daughter, as well as the carriage of her household furniture from Blackburn to Weymouth. Mrs. Rooney left Blackburn for her new home on the 5th December, 1884.

The messages given to Mrs. Rooney purported to have been given by the spirits of her mother who passed away about 12 years ago, and Tom Dunn, a young man she knew before she left home. Of course when Mr. Hoskins was over in Blackburn he inquired from his sister how she got his address, and when she let him see the method by which she received it he was amazed, never having seen or heard anything of Spiritualism before.—"Blackburn Standard," Dec. 27.

HOLIDAY FESTIVITIES.

SOWERBY BRIDGE.—On Christmas Day we held our Annual Tea-party and Entertainment when about 100 persons sat down to an excellent tea, part of the provisions having been given by members. After tea Mr. B. Lees took the chair, and the following programme was very well gone through, the audience showing their appreciation by repeated encores. Mrs. Robinson ably presided at the piano. Part 1st.—Opening Hymn, "Brethren Awake"; Song, "The Rose of Allendale, by Mrs. Green; Recitation, "Two in the morning," Miss E. J. Sutcliffe; Song, "The Lost Child," Mrs. Hartley; Recitation, "Willie's Rose," Miss S. A. Booth; Song, "Merry mountain Maid," Miss Rushworth, encored, and gave "No Sir"; Piano Solo, "Battle March of Delhi," (encored), Miss S. H. Gaukroger; Glee, "In the lonely vale of streams," by the Choir; Song, "The Veteran," Mr. A. E. Sutcliffe (encored). Interval of ten minutes during which fruit, &c., was distributed. Part 2nd.—Glee, "Yule," Choir; Dialogue entitled "Apartments to let," by Messrs. G. Lees, J. W. Collins, A. and A. E. Sutcliffe; Song, "Steering Home," Mr. H. Gaukroger, encored, and gave "Down by the River Side"; Glee, "Blow, Blow thou Winter Wind," Choir; Song, "He was a careful Man," Mr. H. Robinson (encored); Duet, "The Flower Gatherers," by Misses Broadbent and Rushworth; Song, "Just as well," Mrs. Robinson; Song, "Good Company," Mr. Broadbent; Song, "The Soldier's Wife," Miss S. H. Gaukroger, encored, and gave "I'm the Leader of a German Band." Concluding with a vote of thanks to those who had assisted in preparing the tea, and to those who had kindly given the provisions, and also to Mr. Nutton for loan of piano, and to Mr. Lees for presiding.—On Sunday, Dec. 28, the quarterly election of officers took place in the afternoon, and in the evening the platform was occupied by Mrs. Green, of Heywood, who spoke for about twenty minutes on "Spiritualism, what has it done for humanity?" She was afterwards controlled by a Yorkshireman who gave some good advice in the Yorkshire dialect. Next Sunday we expect a treat from Mr. Schutt, of Acerington.—Cor.

OLDHAM: 176, Union Street.—On Christmas Day we had a Tea party and Entertainment, consisting of Songs, Readings and Recitations, and our Room was crowded to excess, some 240 sitting down to tea. Everything passed off in a most excellent manner.—On Sunday, Dec. 28, Mr. Savage occupied our platform both afternoon and evening, his guides handling the subjects in a first rate manner. After the evening service, we held our half-yearly meeting for election of officers and passing of accounts, and I am very proud to say that our Society is in a better position at the present time than ever it was before, both as regards members and finances; in fact our room is crowded every Sunday evening. Spiritualism never was so flourishing in Oldham as it is at the present time. Please to send us the usual number of MEDIUM. After this week we shall only send for what we receive orders for, as we have been threatened with proceedings if we continue to sell papers at our meetings, and we are also liable to be placed upon the Rate-Book. I have mentioned the matter, so that you may give it publicity in your columns, so that other societies may be on their guard.—JAS. MURRAY, Sec., Oldham Spiritualist Society, 7, Eden St., Frankhill.—[Our friends should endeavour to have most of the MEDIUMS sold before Sunday, that readers and meetings might profit by any announcements it might contain.—ED. M.]

DEVONPORT.—On Tuesday evening, Dec. 23rd, the members and several friends held their first tea to inaugurate the Society, in the Odd-fellows' Hall, Ker Street. The tea was followed by an Entertainment. The programme included vocal music by the following ladies and gentlemen: Mrs. Tozer, Master and Messrs. Tozer, Bond, Bowen and Pearce. Readings were given by Mr. T. J. Smith, and Master F. Bond. Two very interesting controls, one of which evoked much laughter, were given through Miss L. A. Bond. Mr. Colley acted as accompanist. On Sunday afternoon there was a good attendance, when the controls of Miss Bond discoursed very eloquently on the subject of "Charity," after which another spirit took control and gave a short address. In the evening, after the lessons from Scripture were read, we received again through the mediumship of the above lady, an excellent address on "The phenomena of Spiritualism."—HON. SEC.

MACCLESFIELD: Paradise Street Free Church.—The Annual Tea party was held on Christmas Day, which proved satisfactory in every way except for a little inconvenience from overcrowding. The chair was taken by Rev. A. Rushton, who spoke of the satisfactory condition of the congregation and of the great pleasure he had in teaching the class of young people in the Sunday school. The musical part of the entertainment was presided over by Miss Lovett, with her usual ability. Several songs were sung in good style by Miss Maxwell, Miss Stanway, and Messrs. Gunn, Hayes, Bennison, Challinor, Lovett and Hand. Recitations were nicely given by Misses Burgess, and a musical performance by Misses Burgess and Hayes. The several dramas, which gave the greatest satisfaction, were performed by Misses Pimblott, and Messrs. Gunn, Challinor, Gaskell, Pimblott, Beunison, Hunt, Hayes, and T. and F. Hand.—S. HAYES, Secretary.

FELING: Park Road.—On Christmas Eve we had a Coffee Supper and Entertainment, which passed off very satisfactorily. Were very much indebted to the following ladies and gentlemen for their valuable assistance in contributing to our enjoyment: Mrs. Redhead and Mrs. Taylor; Messrs. Michael Pearson, Taylor, Hall, Peters and Clarke; Mr. Wilson being in the chair. On Sunday Mr. Jos. Hall's control gave us a very interesting account of his experiences in spirit-life.—JOHN THOS. HOGG, Secretary, Sheriff Hill.

BISHOP AUCKLAND: Good Templars Hall, Gurney Villa.—On December 25 we had a concert, when the Spiritualists in the district mustered to a good number. We had songs and recitations, by Messrs. Oyston, Gray and Mensforth, and Mrs. Fox, and a very happy evening was spent. On the 28th, Mr. J. Eales and Mr. J. Mensforth occupied the platform, and reviewed the progress of Spiritualism and the opposition which had been overcome.—G. TYRRELL, Sec.

ASHINGTON.—On Dec. 25th, about thirty friends sat down to an excellent ham and coffee supper at the house of Mr. John Robinson. A very happy evening was spent afterwards.—On the 28th, Mr. James, Tyne Dock, gave an excellent address on spiritual development. This speaker is himself rapidly improving.—JNO. ROBINSON.

BATLEY CARR.—On Saturday, Dec. 27, the members and friends held their usual Christmas festival, when a goodly number sat down to a splendid tea. In the company were friends from Bradford, Dudley Hill, Morley, Ossett, and Heckinowdike. After tea there was an entertainment presided over by Mr. J. Armitage, consisting of recitations and songs; Mr. Dyon, of Morley, and Master S. Firth, Bradford, rendered good service in the former. Mrs. Ingham, Keighley, being present was used by her control, "Pat," to enliven the occasion, in which he succeeded to the entire satisfaction of all.—On Sunday afternoon, Dec. 28, we held our second Lyceum quarterly festival, when a number of parents and friends were present. Deep interest was manifested in the proceedings throughout. After marching and calisthenics were gone through, we had recitations, songs, solos, and one duet. All acquitted themselves with credit.—In the evening Mrs. Ingham occupied our platform. The remarks of her spirit-guides were good, and to the point. They gave four descriptions of spirit-forms. I am sorry to add they did not meet with that ready recognition which is their usual wont. The room was crowded to excess. The latter section of "Lucretia's" spirit messages printed in the Christmas Number was read as an appropriate lesson, which was well received. Supply of MEDIUMS sold up and more asked for!—ALFRED KITSON.

LEEDS: Psychological Hall, Dec. 28.—Mrs. Gregg's guides delivered two interesting discourses, making special references to the closing year, and gave impromptu poems on subjects chosen by the audience, at the close of each service. In the afternoon Mr. Colley's guides spoke through him on the cause there was for thankfulness, for the light that had been revealed to so many during the year now closing. In the evening Mr. Dawson and Mr. Turton were also used.—**TEA AND ENTERTAINMENT.**—On Monday evening over 100 members and friends sat down to tea, nor was the genial conversation and cheerful, happy greetings less enjoyed, than the excellent repast which the ladies had provided. The spirit of the tasteful mottoes encircling the room was pleasantly entered into, and carried out by the company during the whole of the evening. "The Fatherhood of God. The brotherhood of man"; "Let Brotherly love continue"; "Feed my Lambs"; Love one another"; "Unity is strength," &c., &c., seemed to be expressed in every action and thought. After tea, an exhibition of photographs of beautiful scenery and notable places was shown on the canvas by a powerful lantern. It is reasonable to suppose that none of the audience had before seen such a varied and beautiful series of pictures as Mr. Garbutt, the exhibitor, had displayed. At intervals during the evening songs, recitations, and readings were given and fully appreciated, and it was not till close upon eleven that any inclination was shown that the proceedings should be brought to a close. Special thanks are due to Mr. Clowes for the mottoes; Messrs. Lawson and Gregg for the decorations: for the tea, Mesdames Lingford, Craven, Colley, Moore, Gregg, Rhodes, Briggs and Mitchell, also all who took part in the entertainment, particularly the young ones. Thanks are warmly given to all who subscribed towards the expenses of the tea.—T. CRAVEN, Sec.

NORTH SHIELDS: 6, Camden Street, Dec. 28.—Mr. J. Livingstone's guides gave an eloquent discourse on "The Judgment Day—When and Where?" The teachings of orthodoxy were repudiated, as not being in accordance with the character of the Infinite Creator. The true nature and time of the Judgment were pointed out.—J. T. MACGELLAR.

LEICESTER: Silver Street Hall, Dec. 28.—Mr. J. Bent's guides gave an appropriate address for the last Sunday of the year, on 2 Cor., vi., 2—"For he saith, I have heard thee: in a time accepted, and in the day of salvation have I succoured thee. Behold, now is the accepted time; Behold, now is the day of salvation."—S. A. SHERRARD.

BOWLING: Spiritual Tabernacle, Harker Street, Dec. 28.—Miss Harrison opened the afternoon meeting with a most instructive discourse on "Be merciful to all." Mr. Hopwood followed with an address on the progress of Spiritualism in Bradford, pointing out the relations of Sceptics to Spiritualists.—PINDER.

MANCHESTER: Tipping Street, Ardwick, Dec. 28.—Mr. J. B. Tetlow answered questions in the morning, and in the evening discoursed on "The World's Saviours." A very fair audience seemed well satisfied, as the applause was frequent.—J. STUBBS, Sec.

HETTON-LE-HOLE: Miners' Hall, Dec. 28.—Mr. F. Walker delivered a most eloquent address on "The Divine Church," which was highly interesting and instructive.—JAS. MURRAY, Sec.

MIDDLESBOROUGH: Dec. 21.—Mr. J. Dunn spoke in the morning on the freedom which was now accorded to reason, and in the afternoon he presented spiritual views of the Resurrection.—Dec. 28.—Mr. J. G. Grey's guides gave a short address in the morning, and in the evening the audience chose, "What special kind of reform do we most need?" The guides pointed out that the greatest benefits in the way of reform could be bestowed on all by each one beginning at home, and improving those conditions over which he had control. It was an excellent address, and well received.—A. McSKIMMING, Sec.

GLASGOW: 2, Carlton Place, Dec. 28.—We had another interesting meeting in the morning, Mrs. Wallis being present. Mr. McDowall gave expression to some glowing thoughts in his own peculiar vein, which were taken up and dealt with by the guides, a deal of light being shed on some abstruse problems. Before the meeting closed some spirit forms were accurately described by "Vena" to the great satisfaction of all present. So successful have these descriptions become that it is rare to find they are not recognised. At the evening meeting, Mrs. Wallis discoursed on the "Gospel of Gloom and the Gospel of Gladness," in a very satisfactory manner. The Annual Meeting of the Association will be held on Sunday forenoon next, at 11.30, when a full attendance of members is requested. The Testimonial on behalf of Mr. Morse amounts to over £6.—Cor.

OBITUARY.

W. W. ELLIOTT.

Passed on to Higher Life, on Thursday, December 18th, W. W. Elliott, of Fore Street, Saltash. He was a true Spiritualist, and greatly beloved by all who knew him.—E. W.

DANIEL'S MEDIUMSHIP—SPIRITUAL STATES AND CONDITIONS.

NOTTINGHAM: Morley Club, Lecture Room.—Sunday evening, Dec. 7th, by request, Mrs. Barnes's control delivered a very able discourse on the last verse of the book of Daniel. Daniel was a great medium, who could be powerfully used, and who also had the faculty of seeing spirits. The promise was that when he had accomplished his mediumistic services here, he should stand in his lot, or in that bright and happy spiritual state, which is the reward of work well and willingly done. Daniel had been fasting twenty one days, because there were contending influences about him. At the end of the time one appeared to him,—who, it is evident, however much commentators may have tried to prove him to be of a superior order or creation to man,—who was of the same nature as man, had dwelt in a human body on the earth-sphere, and had so progressed in spiritual life, that he had attained to a very high and glorious condition. If it was possible for him to manifest himself to Daniel, it is just as possible for spirits to manifest their presence to us in these days, provided that the conditions are suitable. Even he, high and powerful as he was, could not communicate with Daniel during the twenty-one days, because the conditions were not satisfactory. The adverse influence caused by the contention was too great an obstacle. Hence it is necessary to be careful to avoid such mental or spiritual state, or such spirit influences as will destroy the conditions needful for satisfactory manifestations of advanced and highly developed spirits. "That it should be for a time," &c., signifies that the people should gradually come to the knowledge of the truth. Even the highest angels do not know the time for the fulfilment of prophecy. It is only known to the Divine Being. God only can know what eternity means. There shall be a time when darkness shall all flee away, when all mankind shall enjoy light and happiness and glory, even on earth. The light that seers perceive about people is the influence that surrounds them. By their lives they are clothing themselves with light or shadow. There is something worth striving for if those who win souls to right living, are to shine as the stars for ever. Every spirit that is travelling in the earth-spheres feels the influence of earthiness. When set free from the body, if prepared, they will be freed from all earthiness, and will wake up to happiness; if not prepared they will find themselves in a state of darkness and misery until they shall arise from their earthiness, and shall seek that high spiritual condition destined by the great Creator for every spirit of man. Many mistakes have been made as to the meaning of the books opening. It means that the acts of life have all made an imprint on the spirit, which shall be plainly manifest when the spirit has passed away from the body. Some are wretched black scribbles, whilst others are beautiful bright writing. Men generally should not be able to understand this, until the glorious days of light shall come. The lives of scripture characters are recorded for our instruction. If people would but investigate, they would find the book full of spiritual truth from beginning to end. Saul, David, Samuel, and many others, were mediums, subject to the like passion with mediums of the present day. The dark deeds in their lives show that they were not living right, and therefore they drew about them inferior spirit influences that controlled them to do evil. The contention about the body of Moses was not as to where it was buried when the spirit had left it, but as to who should control it whilst still living. As men are living good or bad lives, so they draw similar classes of spirits about them. Many are living only to gratify self. Everything must bend to what they glory in. The selfish ambition of some causes them to glory in war, regardless of the famine, misery and distress caused by it. Oh! is it not time this selfish ambition was done away with? If men did but understand the wants and necessities of the spirit, how much happiness there would be, both in this world and in the spirit-spheres. Spiritually enlightened men, whilst still in the body, can render great help in raising poor, dark, undeveloped spirits from the state of wretchedness and misery into light and happiness. The glorious day of light is coming, when men shall do as the angels. Rather suffer wrong than do wrong. Let love govern every action. This is sometimes hard to do, but a blessing will result to yourself. If any one has wronged you, he will suffer a deal more than you. He will shun you and not want to see you, but follow him up and tell him you freely forgive him, and that you have asked God to forgive him. Be prepared to humble yourself to him, even though he spurn you from him. So your spirit shall be filled with happiness, glory and immortality. What you are doing every day you are recording on your spirit. It shall be revealed again. But the book of life shall be open to all. There is no death. Things appear to die, but it is only a change of state, the life remains. The spirit enters into a life more clear, beautiful and glorious. Be resolved to try to raise others, and bring them to the knowledge of the truth. Spiritual help shall be given you, and happiness shall result to you and them.

We hope to welcome Mrs. Barnes next Sunday after her visit to Manchester. We expect to have her regularly with us for some time to come.

J. WALISE.

UNA.—Dear Mr. Editor,—With regard of the "Psychological Sermon" of Anthropologos, not having witnessed the interview between Mr. Gladstone and the so-called thought-reader, we are not in a position to hazard an opinion as to whether the latter was a genuine thought-reader or "simply a mesmeric subject biologized." Nor does this query (as far as we are capable of understand it) effect the question under consideration, viz., as to whether our theory that the more spiritual can alone permeate the less spiritual, or to put it in other words, that the grosser materiality can only be permeated by a materiality more refined than itself, be correct or incorrect. Ever open to conviction, and humbly seeking for truth, we shall be glad to have this and every other theory which we may submit, through your courtesy, to your readers, sifted by competent hands—not desiring to retain far less to propagate error. We think that true philosophy and true science should ever be united, and that while philosophy goes before in the way pointed out by science and nature, science should follow closely to utilize every path she opens which leads to truth, and to detect and obviate proven error; and that while science despises philosophy and philosophy fears science, the way to the palace of truth will be difficult and slow.—Yours obediently, UNA. Dec. 22, 1884.

UNA lectured, Sunday evening, Dec. 21, on "The Spiritism of the past," stating previously to the lecture that the theory was that of Alcæmedes who three world states since was incarnized for a while as an Eastern King. After reviewing the seeking after truth, and the origin and change of the mythology of Assyria and Egypt, Greece and Rome, Jews and Christians, &c., and pointing out that the theory of Asola (who was an Astronomer and Astrologer of Alcæmedes) that there was a connection between the states of man and the solar system might be further illustrated by tracing the waves of art, science, literature and religion from their sunlike dawning in the East and their progress Westward, she showed by the legend of Jupiter and Europa how the beautiful and spiritual legends and truths of the East had gradually become materialized and unrefined. She then spoke of the eternal Order called in the (in some parts) beautiful old book, the Bible, the Order of Melchisedec, and said that to this Order was intrusted the secret of spiritual order without which they deemed it impossible to found a solid and universal spiritual system, and that this secret was, that first must be found two who together should form a dual central sun. That elements of this dual sun ever existed on the earth, and in all spheres, and that it should be the chief work of the pioneers of scientific Spiritualism to seek out Mediums who were able to find these elements. That there were nine such mediums in this world who clairvoyantly had this power, and permission to make it known to those who were in affinity with them. That it was as impracticable to form a spiritual solar system without the sun as it would to form a natural solar system without its sun centre.—The lecturers said that the first object of worship was thunder and lightning, and that the negative and positive electricity evolved the negative and positive currents of man's dual being, which duality of being constituted psychic life. After the lecture questions were asked, of great interest, relating chiefly to Pure Spirit, the nature and probabilities of immortality, and re-incarnation. So many questions were prepared that the lecturers asked if the audience would like the following Sunday evening to be devoted to questions and discussion, which proposal was accepted by a show of hands.—COR.

CAVENDISH ROOMS.—The intimation that Sunday last was the conclusion of the Services here, had the effect of inducing a large attendance. The subject selected by the controls was "Spiritualism, the True 'Larger Hope,'" and in the elucidation of the theme it was urged that in spite of the broader Theology of to-day, that taught more of the blessedness of life, the goodness of God, and the ultimate purification of the dead, such teaching was not the outcome of the Church, but had been forced upon her by the constantly advancing tide of intellectual and spiritual development. Further, it was urged, that it was not satisfactory to merely urge a better life hereafter unless there was evidence afforded of the reality of such life, for it was only possible to prove the correctness of any teaching regarding the hereafter by direct evidence from those who had preceded us there. Spiritualism took up the question of a personal and intelligent immortality, and therein was the true larger hope encountered, the hope that we should meet our beloved, and know and enjoy their dear companionships in the gardens of our God again. This hope exceeded all questions of creed, it was the hope of the race as distinguished from the hope of a sect. Spiritualism did give this positive evidence, did minister to the larger hope; and thus strengthened, educated and consoled the soul in upward progress from earth to heaven. The controls then made an eloquent and touching reference to the termination of their labours in these rooms, and said that it was needful that their instrument should go out to fresh fields of action, alike in the interests of the Cause, his guides, and himself. Mr. Morse at the close of the Service made a few feeling remarks, and made reference to the valuable services the spiritual papers had rendered. Ad lib. handshaking with our friend closed the proceedings.—BETA.

SALFORD: 83, Chapel Street, Dec 28.—The concluding services were conducted by our Secretary, in the absence of Mrs. Hollings, who had written giving her reasons for disappointing them. Mr. Thompson read a Lecture, which it is our intention of publishing, being a reply to, and criticism upon, a Sermon recently given and published by the Rev. T. Cross, Wesleyan Minister. As no meeting room has yet been found in the neighbourhood in which to contain our meetings, we shall avail ourselves of every opportunity in trying to find one, when due notice shall be given through the columns of the Spiritual Press.—COR.

UPPER HOLLOWAY: Dick Whittington Coffee Tavern (Near the Archway), Dec. 28.—Mr. Swatridge's control lectured to a small audience on "Christ and Spiritualism," Mr. Green most kindly occupying the chair. The birth of Christ was spoken of, and he was traced into Egypt and Persia, where it was stated that his mediumship had so developed that at the early age of three years he cured a woman of a foul disease who was standing at the gate of one of the palaces in Persia. He was then traced step by step in his earth-life; the doctrines he taught and the whole tenor of his life and its purpose were declared and shown to be in accordance with the teachings of Modern Spiritualism to-day. Questions were invited at the close, and a lively and animated discussion took place between the control and a gentleman who was most anxious to uphold Christ as God. So erratic did our friend become that the chairman had to bring him to book. Considering discretion the better part of valour, he wisely refused a public discussion with the control. This closes the course at the hall, and for the present addresses will be given on Sunday evenings at 7, at 3, Alfred Terrace, Upper Holloway.

RUBEN.—A course of Sunday evening lectures was inaugurated on Dec. 21, when J. Burns, O.S.T., gave a lecture on "Poverty, its cause, effect and remedy." It was a pouring wet night, yet the hall was crowded. Since the Progressivists agitated these lectures, the orthodox party have taken the hint, and now give a Sunday afternoon entertainment of sacred music with a short address. The honest Northamptonshire "souls" gave their lecturer a pair of new boots, so that the occasion led to the improvement of his own "understanding" if not that of his audience.

HEYWOOD, Dec. 21.—We were favoured with a visit from Mrs. E. W. Walls, of Glasgow; subject in the afternoon—"Where are the dead, and what are their states and conditions in spirit-life? Evening—"Is Spiritualism true, and is it beneficial to humanity?" Her guides gave two excellent discourses, and used her exceedingly well, and gave great satisfaction to a good audience on both occasions. Many went away pleased and surprised.—J. W.

THE SPIRITUALISTS' DIRECTORY.

MEETINGS, SUNDAY, JANUARY 4th, 1885.

LONDON.

SPIRITUAL INSTITUTION, 15, Southampton Row, at 7: Address.
 MARYLEBONE ROAD.—Spiritual Mission Room, 167, Seymour Place, at 11 a.m. Mr. Hopcroft; at 7, Mr. Hopcroft; Tuesday, 7.45, J. M. Dale; Wednesday, at 7.45, Physical Seance; Thursday, 7.45, Clairvoyance; Friday, at 7.45, Mr. Towns; Saturday, at 7.45, Mrs. Walker. J. M. Dale, Sec., 50, Crawford Street, Bryanston Square. The Room is strictly reserved for circles. It may be engaged for private sittings.
 UPPER HOLLOWAY, 3, Alfred Terrace, at 7, Mr. Swatridge: "Why is an Earth-life rendered necessary for Man?"

WEEK NIGHTS.

SPIRITUAL INSTITUTION.—Tuesday, Seance at 8 o'clock. Mr. Towns, Medium.
 UPPER HOLLOWAY.—Mr. T. Swatridge's, 3, Alfred Terrace, Tuesday & Friday, at 8.
 KENNINGTON.—61, Netherwood Road, near Uxbridge Road Station, Wednesday at 8.

PROVINCES.

ASHINGTON COLLIERY.—At 2 and 5 p.m.: No Information.
 BACUP.—Public Hall, 2.30 and 6 p.m.: Mr. E. Wood.
 BARNOLY-IN-FARNESS.—80, Cavendish Street, at 6.30: Mr. Proctor, Mr. Condon.
 BATLEY CARR.—Town Street, at 6 p.m.: Mrs. Bailey.
 BEDFORD.—King Street, at 6 p.m. Wednesday, at 7 p.m.
 BELPER.—Lecture Room, Brookside, at 10.30 and 6.30.
 BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Mrs. Illingworth. Tuesday, Mr. McDonald.
 BIRMINGHAM.—Ozells Street Board School, at 6.30: Mrs. Groom.
 BISHOP AUCKLAND.—Temperance Hall, Gurney Villa, at 6 p.m.: Mr. Dunn.
 BLACKBURN.—Academy of Arts and Sciences, Paradise Lane: at 2.30 and 6.30 p.m.
 BOWLING.—Spiritual Tabernacle, Harker Street, at 2.30, and 6, Mr. Hopwood.
 BRADFORD.—Spiritualist Church, Waiton Street, Hall Lane, Wakefield Road, 2.30 and 6 p.m.: Mr. Bradford.
 Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30 and 6, Mrs. and Miss Gott. Thursday, Mr. McDonald.
 CARDIFF.—At Mrs. Cooper's, 69, Crockerhobton, at 6.30.
 DERBY.—At Heydon's Hall, 98, Fore Street, at 11, Circle; at 3, Miss L. A. Bond; at 6.30, Mr. J. Carswell.
 EXETER.—The Mint, at 10.45 at 6.30: No Information.
 FELLING.—Park Road: at 6.30: Mr. John Meeks, "Phrenology."
 GLASGOW.—2, Carlton Place, South Side, at 11.30 and 6.30, Mrs. Wallis. Lyceum at 5.
 HALIFAX.—Spiritual Church, 1, Winding Road, 2.30 and 6 p.m.: Mrs. Kiley and Miss Harrison. Lyceum at 10.30. Monday Service, 7.30.
 HANLEY.—Mrs. Dalton's, 41, Mollart Street, at 6.30; Wednesday, at 7.30 p.m.
 HATFIELD.—Miners' Old Hall, at 6.30.
 KILGUSLEY.—Lyceum, East Parade, 2.30 and 5.30: Mr. Holdsworth, Local, Mesdames Ingham and Wade. Monday, Mr. McDonald.
 KILLINGWORTH.—At 4, No Information.
 LILKES.—Psychological Hall, Grove House Lane, Brunswick Terrace, at 2.30 and 6.30: Mr. Collins Briggs.
 Edinburgh Hall, Sheepscar Terrace, 2.30 & 6.30: Mr. McDonald. Wednesday, 8 p.m., Free Service.
 LEICESTER.—Silver Street Lecture Hall, at 11 and 6.30.
 LIVERPOOL.—Rodney Hall, Rodney Street, Mount Pleasant at 11 a.m., and 6.30 p.m., Mr. J. J. Morse.—*See Announcements, Sec., 23, Heathcote Street, Edge Hill.*
 MACOLESFIELD.—Spiritualists' Free Church, Paradise Street, at 6.30: Rev. A. Rushton.
 MANCHESTER.—Gospel Temperance Hall, Tipping Street, Ardwick, 10.30, 2.30, and 6.30: Mr. B. Plant, Clairvoyance.
 MORLEY.—Spiritual Mission Room, Church Street, at 2.30 and 6: Mr. Gregg.
 MIDDLESBROUGH.—Granville Lecture Rooms, Newport Road, at 10.30, and 6.30. Mr. J. Scott.
 NEWCASTLE-ON-TYNE.—Weir's Court at 10.30 and 6.30: Mr. J. A. Rowe.
 NORTHAMPTON.—Cowper Cottage, Cowper Street, 2.30 and 6.30.
 NORTH SHIELDS.—6, Camden Street, at 2 and 6.15 p.m.: Mr. E. W. Wallis; also on Monday.
 NOTTINGHAM.—Morley Club, Shakespeare Street, 10.45 and 6.30: Mrs. Barnes.
 OLDHAM.—178, Union Street, at 2.30 and 6: Mr. Savage.
 OSWALDTWISTLE.—At 19, Peel Street, at 6.30: Spiritualists only.
 PENDELTON.—Town Hall, at 2.30 and 6.30.
 PLUMSTEAD.—Mrs. Thompson, 146, Maxey Road, at 7.30.
 PLYMOUTH.—Richmond Hall, Richmond Street, at 2.45, and 6.30, Mr. J. Husson. Tuesday at 7.30.
 ROCHDALE.—Regent Hall, Regent Street, at 2.30 and 6 p.m.:
 SHEFFIELD.—Cocoa House, 175, Pond Street, at 6.30:
 SOWERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at 2.30 and 6.30: Mr. J. S. Schutt.
 SPENNYMOOR.—Waterloo Long Room; No Information.
 STONEHOUSE.—Ballors' Welcome, Union Place, at 11 a.m., New Year's Address; at 3 p.m., Circle; at 7, "The Death of Satan." Lecturer, Mr. W. Burt.
 SUNDERLAND.—323, High Street West, at 6.30: Circle.
 TUNSTALL.—13, Rathbone Place, at 6.30.
 WALSALL.—Exchange Rooms, High Street, at 6.30.
 WEST HARTLEPOOL.—Temperance Hall, Brunswick Street, at 10.30 and 6.30; Mr. J. Dunn. Wednesday, Circle, at 7.
 WESTHOUGHTON.—Late Infants' School, Wingates, at 2 & 6: No Information.
 WEST FELTON.—At Mr. Thomas Corker's, 12, Grange Villa, at 6 p.m.

YORKSHIRE DISTRICT.—Mr. C. Poole, Cor. Sec., 28, Park Street, Barkerend Road, Bradford.

SPECIAL SERVICES, ANNIVERSARIES, &c.

PLYMOUTH.—Richmond Hall, Richmond Street, Sundays, Jan. 18th and 25th, at 2.30 & 6.30. Special Meetings. Mr. J. J. Morse, speaker.

MISS DALE OWEN'S LECTURE ENGAGEMENTS.—MAIDSTONE, Secular Society, Jan. 4, 1885. Maidstone Spiritual Society, Jan. 5.
 BIRMINGHAM: Sunday, Jan. 18.
 EDINBURGH: Secular Society, Jan. 25. "Experimental Proof of a Hereafter."
 GLASGOW: Secular Society, Feb. 1. Spiritualists, Feb. 8, and following.
 SEGHILL, Northumberland, Feb. 14 and 15.
 Address: 21, Alma Square, St. John's Wood, London, N.W.

MR. E. W. WALLIS'S APPOINTMENTS.—NORTH SHIELDS, Sunday, Jan. 4, and Monday, Jan. 5.
 Mr. and Mrs. Wallis will be able to receive occasional calls from English Societies. For dates and terms apply, 3, Dixon Avenue, Crosshill, Glasgow.
 Mr. and Mrs. W. are "at home" for private consultation on Tuesdays, from 10 till 2, and Thursdays, 2 till 5. On Friday, from 7.30 till 10 p.m., Public Reception for members and friends. All welcome.

MR. J. B. TETLOW, 7, Barclay Street, Rochdale, accepts invitations to speak on Sundays, within a reasonable distance from home.
 Sundays: Jan. 4, 1885, Rochdale, Marble Works; 11, Manchester; 18, Liverpool; 25, Barrow-in-Farress; Feb. 1, Rochdale, Marble Works; 8, Saddleworth; 16, Bacup.

JOHN C. MACDONALD'S Engagements are as follows: West Riding of Yorkshire District, from Jan. 4 to 18, 1885 inclusive. For open dates and terms, Address, YOUNG'S TERRACE, KIRKCALDY.

MR. T. S. SWATRIDGE'S APPOINTMENTS.—January 4, 10, Woolmer Road, Angel Road, Edmonton, at 11 a.m. At 7.30 p.m., 3, Alfred Terrace, Upper Holloway: "Why is an Earth-life rendered necessary for Man?"
 Mr. Swatridge is open to give Trance Addresses on Sundays or weekdays in London or Country. For dates, &c., address to him; 3, Alfred Terrace, Upper Holloway, London, N.

T. ROSCOE (late of Oldham), Inspirational Speaker. For dates and terms address, 58, Toxteth Street, Droylsden, Manchester.

MR. J. J. MORSE'S APPOINTMENTS.—LIVERPOOL, Jan. 4 & 11; PLYMOUTH, Jan. 18 & 25; BIRMINGHAM, Feb. 16; BELPER, Feb. 22; NEWCASTLE, March 16; NORTH SHIELDS, March 22; GLASGOW, March 29; Arrangements pending.
 Note.—Mr. Morse will probably leave England during the coming summer.

UNA Lectures on "The Spiritism of the Future" next Sunday, 7 p.m., at the Academy, 5, Leigh Street, Judd Street, Brunswick Square. Recitations and Music preceding, and Discussion following. Admissn in pamphlet (6d. and 3d.).

MR. LEONARD TERRY Lectures on "Curious Ways to the Heavens and Hell, Past and Present" at the Academy, Leigh St., Brunswick Sq., on Saturday, Jan. 3, at 8 p.m. Admission free.

SEND FOR YOUR FAMILY'S BIRTHDAY MAPS, shewing Planet's places in each, from which much may be learnt respecting the Future. State time and date of Birth. Enclose 6d. for each.—NADIA ZENITH, 29, King Street, Spenny Moor.

PSYCHOGRAPHY.—Ms. W. EGLINTON begs to intimate that his Address in future will be 11, Langham Street, Portland Place, W., where all communications should be addressed to him personally.

FROM THE "DONCASTER CHRONICLE," DEC. 19, 1884.

Egypt, and the Wonders of the Land of the Pharaohs.

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

After seeing the various monuments in *Situ*, with their sculptured delineations, &c., and reading up all that I could obtain," says Mr. Oxley, "I came to the conclusion that there was, and is, an affinity between ancient Egypt and modern Great Britain, which had either been unseen or ignored by previous authors on this deeply interesting subject. As a Psychologist—more or less acquainted with the occult laws and phenomena pertaining to this science—I saw that without the recognition of this element in ancient Egyptian society, the more than half remained unknown; and my chief object in publishing this work is to attract attention to this part of the social, political, and, especially, religious economy of Egypt, the elements of which, in past centuries, have been so deeply entwined in our own history." Here we have the scope of the book sufficiently forecast, and the writer more than "attracts attention"—he positively enraptures it. We cannot doubt his sincerity, but he relates some very marvellous stories and curious experiences, and the sceptic in such matters will have a "good time" of it. Mr. Oxley has a strong faith and he is interested in bringing forth "proofs" as he calls them, which go to demonstrate that magical-mesmeric powers are a reality, and that they are, at this moment, "actually practised to a vastly larger extent than the outside world reckons," and further, that "on the two pillars, Magic and Psychology, the whole superstructure of Egyptian society rested." "The national life," he asserts, "was the outcome of these two factors; and the evidence of their power is manifest by the tenacity which marked the continuance of this remarkable people for thousands of years, and even to this very time." We may possibly return to the book to give a few of the marvellous stories which are related in this section. But the writer often stands on much more solid ground, and what he has to tell us about the monuments of Egypt, the Pyramids, Necropolis, Sphinx, Jeezeh and other relics of a far distant past, abounds with interest and instruction, and if the information is not particularly new its treatment is at least original, and the illustrations with which the pages are embellished are a most interesting feature. We may also state that there is an Addendum, by Mr. James Menzies, on Egyptian architecture which is full of merit. The volume has a good index and is beautifully got up: it is, in short, one of the books of the season.

WALWORTH.—Some disappointment was experienced at the Free-thought Lecture Hall on Tuesday evening at the absence of Mr. Burns who was expected to lecture. The mishap arose from the fact that Mr. Burns thought it was for Wednesday the last day of the year. This had been his impression for several weeks, and as no notice or announcement was sent him, he relied on his mental memorandum, notwithstanding Mr. Rumble's invitation for Tuesday evening. Mr. C. Baker lectured instead, and had four assailants at the close, who amused themselves in the usual manner. Mr. Rumble distributed some Mediums. We suppose there has been a change of Secretary, which has led to the neglect of the usual monthly hand bill being sent to Mr. Burns, who hopes to have the pleasure of speaking at Walworth on some future occasion.

PLUMSTEAD.—Mr. James Bright desires us to state that the control by the Indian Chief reported last week took place at Maxey Road, and not at Ann Street.

Mr. J. M. Dale says he will not keep on the Mission Rooms any longer, but if any friend will assume the post, he will aid all he can.

Neptune has removed to 12, Grenville Street, Brunswick Square. On referring to his advertisement, it will be seen that he makes a special offer for a short season.

With the New Year the "Phrenological Magazine" (Fowler, Imperial Buildings, Ludgate Circus), which has just completed the sixth year of its existence, begins a new Series. A feature of the new issue will be a Series of Prizes for Essays on Phrenology. With January commences an original tale by Cave North, the author of "Only Half a Hero: a Tale of the Franco-German War," &c.

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Programme.

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MDLLE. CATALINA GOMEZ.
SONG—"Where are you wandering" ... Nathan.
MASTER SYDNEY RICHARDSON.
SONG—"When the tide comes in" ... Millard.
MISS GAVEY.
SOLO, PIANOFORTE—"Bohemian Girl" Bernhardt.
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SONG—"Tell her I love her so" ... Faye.
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SONG— ...
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SONG—"The last dream" ... Cowen.
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EGYPT; AND THE WONDERS OF THE LAND OF THE PHARAOHS.

By WILLIAM OXLEY.

EXTRACTS FROM REVIEWS.

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

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

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

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

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

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

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

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

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

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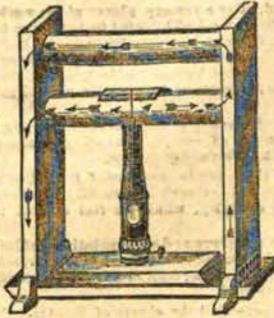
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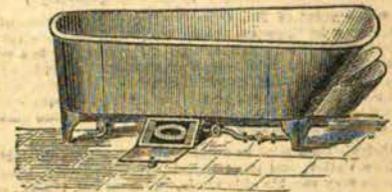


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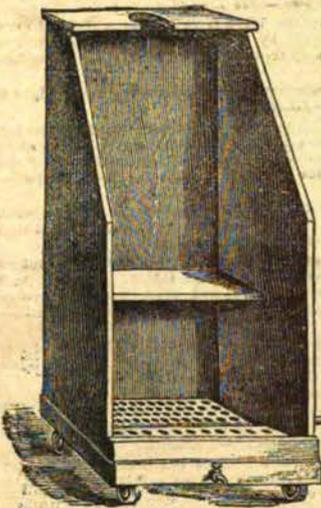
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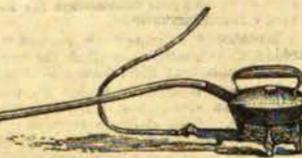
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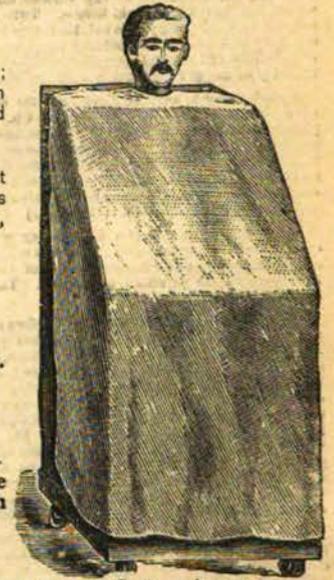
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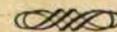
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