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MEDIUMS.

THE USE AND ABUSE OF PHYSICAL MEDIUMSHIP.

A PAPER READ AT THE NO. 1 SCHOOL OF SPIRITUAL TEACHERS, BY THE CHIEF MONITOR, FEB. 18, 1884.

One of the chief duties of the Spiritual Teacher is to indicate the nature and uses of Mediumship. By the abuse of Physical Mediumship, the public has been misled as to the merits of Spiritualism, and the Cause has been covered with ignominy. By making a show of the phenomena the investigation of the subject is characterised as an "entertainment," the phenomena are the "usual tricks," and mediums are regarded as clumsy conjurers who practise under false colours. Such is the latest estimate of the newspapers, in respect to an exposure of Mr. Bastian at Vienna. We need not stop to inquire whether the particulars given be true or false; whether Bastian actually acted dishonestly, or whether appearances are simply against him: his conduct as a medium has given rise to the report, and it is the object of this paper to discuss the proper use and adaptation of mediumship, with the view of preventing such scandals.

In respect to Spiritualism, mankind are divided into a variety of classes:—

1.—Those who have an intuitive consciousness of spiritual existence, and have the medial power to demonstrate the facts tangibly to others by physical manifestations. These are mediums of the highest class. If they take notice of their surroundings they intuitively know when to sit, and when to refrain from sitting; when their mediumship would be appreciated, and when misapprehended.

2.—Those who have medial ability, but are destitute of intuitive and sometimes of moral sense. This class embodies the vast host of physical mediums, who are utterly unfit to take care of themselves, and have led to the multitudinous exposures which have marked the trail of their history.

3.—Mediumistic people, who aid in the production of the manifestations, but would be unable to obtain them without the presence of mediums of higher development. This class we regard as men and women of good sense, moral principle and spiritual tendencies. They make excellent Spiritualists, and are the basis of all good circles.

4.—Mediumistic people of a low, selfish, suspicious type, deficient in moral sense, foggy in the intellect, gross in their lives, and perceive a perverse, money-grubbing purpose in all that others do. From this class arise many of the exposers of mediums. They have, sometimes, a strong, down-dragging psychological power, and by their surroundings can ensphere the medium, and cause him or her to do any trick which it has been determined on beforehand to expose the medium in. The higher order of this class often manifest a brazen-faced, unprincipled flippancy, which the world mistakes for candour and ability.

5.—The intuitional intellectualist, who has no medial power, but is rather an impediment to the production of phenomena. This class is honest in purpose, truth-seeking, and spiritually inclined, and when convinced, of great use in the Cause, for they are often normal mediums, and thus introduce an exalted and enlightened tone into the Movement.

6.—Rationalists, with cold natures, devoid of intuition, and often bigoted religionists or materialists. These would not believe their own eyes, even if they witnessed the most surprising manifestations. They always have an explanation to supersede facts. When these exert their will-power it is often impossible to obtain any phenomena where they are present.

7.—Any of the above types, when depraved by bad habits, or excited by passion, will prove bad sitters, though some of them might be eligible under more favourable circumstances.

Such is a classification of Modern Society in respect to spiritual manifestations. They are divided into mediums and non-mediums; good mediums and bad mediums. The task before us is to determine which of these classes should be introduced to the spirit-circle, and under what circumstances.

No. 7 should be excluded without grace or exception, and so should Nos. 6 and 4. As to No. 7, almost every human being belongs to it occasionally, and on these occasions, a place of energetic physical exercise is the place for him, and not the spirit-circle. We have all seen not only circles, but useful causes, broken up by the spirit of evil introduced by these foul livers. No. 6 is often the object of great solicitude on the part of inexperienced circle holders. Some enthusiast has a wife, or a child a medium, and who, in the family circle, obtains remarkable results. Many have already been convinced; and the parent thirsts to conquer the most noted sceptic of the village. He is hauled bodily

into the circle, and nothing takes place, or of so faint a character as to render the whole affair paltry and ridiculous. Sometimes these sceptics attach themselves permanently to circles. Soon the medium is ruined, the more sensitive sitters are sapped, and the valiant sceptic boasts that he gave much of his valuable time to Spiritualism, but at last found, just as he expected, that there is nothing in it. This class has done a vast amount of harm to the Cause, and when their spirituality is just budding, they often make themselves active in the Movement and get into official positions, and impose on mediums that "bolts and bar" system, which has reduced mediums and the Movement to such a low level of degradation that they can sink no further, and then these "Spiritualists" look calmly at the ruin they have effected, and blame everybody but themselves.

No. 4 is a class the most dangerous of all. Impelled by spirits and their own partly-awakened intuitions, these thrust themselves boldly into circles. Sometimes they seem to "help the power," and sometimes the medium seems to be eclipsed by their superior manifestations. Oftener than otherwise they have but little phenomenal ability, but their presence tends to misdirect whatever manifestations may be forthcoming. When a batch of this class attends a circle for the purpose of exposing the medium, they are bound to succeed.

No. 2 should never be developed as mediums, and yet the great bulk of our physical mediums are derived from this class. Possibly if they were developed and used under better auspices, they would not appear to such poor advantage. We know plenty of men and women of this type who would make splendid mediums, but it would be imprudent to place them in conditions favourable to their development. And yet, if they lived in a state of society where there were no incentives to misdirection, it would be well enough to develop their mediumship.

When persons belonging to classes 1 and 5 sit with mediums derived from No. 2, they feel dissatisfied, drawn from, and if of delicate constitution, their health suffers. The spheres are so incompatible that the lower degrade the higher. Many persons, most spiritual, and excellent material for our Movement, have been repelled from the Cause in disgust by the presence of mediums of this class.

For the credit of the Cause and their own welfare, all mediums should be selected from class 1; and the sitters should be derived from classes 3 and 5. No. 1 should sit at the one pole of the circle, and No. 5 at the pole opposite, with the intermediate shades of temperament intermediately blended. If Spiritualists and mediums would attend to this important matter, we would see some progress made in the demonstration of spiritual truths.

All the other classes, that is, 2, 4, 6 and 7 should be rigidly excluded from the spirit circle and all official and prominent positions in the Movement. They may attend lectures and schools for instruction and moral development, and when sufficiently advanced they may graduate from the exoteric to the esoteric sphere of the subject.

Now as to the ways in which a medium may abuse his mediumship. He may belong to the higher grade, but if he prostitutes his gift and violates the law of spiritual continence, he will become degraded, just as by any other class of immorality, a man or a woman will become lower and lower, till they are devoid of the sense of moral responsibility.

Two things the medium should keep in view:—

1.—The advantages to his mediumship.

2.—The advantages to his sitters.

These two things go hand in hand. If the sitter be spiritually benefitted, the medium cannot be permanently injured. If the sitting debase the medium, then be sure that the pearls have been cast before swine, and they will rend the poor medium and the Cause at the first opportunity. By this law all mediums may

govern their practice. No good power in the universe asks a medium or any other human being to necessarily prostitute and morally degrade himself or herself. Self-sacrifice is quite another matter. It may inconvenience the external man, but it is done at the behest of the internal, and the benefit is eternal. But if the degradation is done to enhance the external part of the medium, it is an irreparable spiritual loss. We must not do evil that good may come of it.

Mediums, then, should refuse access to Nos. 2, 4, 6 and 7, for reasons which have been given, otherwise the fault of the medium may appear in some of these forms:—

1.—The medium derived from class 2 may wilfully cheat, being destitute of the necessary moral strength to do that which is right. Such a medium is blameworthy as all dishonest persons are.

2.—A medium of a higher class, by sitting frequently in promiscuous circles with Nos. 4, 6, and 7, may soon be degraded to the level of the palpably dishonest medium. This sort of medium is to blame, for first degrading himself and then committing the dishonest act.

3.—Mediums derived from class 2, though morally honest, may in the presence of 4 and 7 be impelled, when in the unconscious state, to commit acts which compromise them, and render them in the eyes of the world dishonest. Thus certain cases have occurred in which mediums have been found partly divested of their clothing and otherwise disengaged from their proper place, so that they could not have got back to it. This they could not have done wilfully, but must have been placed in that false position by a foreign control. We have talked to the "guides" of exposed mediums on this matter, and they have said they were overpowered by a superior force, and could not protect their medium. In this case the medium is to blame for misplacing his or her confidence, and abusing mediumship by exercising it before improper sitters. In most of these cases it is safe to imply that the medium is of low organic development, and therefore deficient in moral quality, so that low spirits have access, but high ones cannot overstep the gulf that yawns between the state of the medium and their spheres.

4.—The medium may offend against the Cause, and still practice no imposition whatever, as in the case of Bastian, who, without due discrimination admitted the "man with the squirt" and a party of his friends. The figure was squirted at with cochineal, and must have been struck by it. At the close of the sitting not one spot of this dye-stuff was to be found on the medium, though the perpetrator of the act of squirting has publicly inferred that he had not divested himself wholly of the colour. Mr. Wedgwood and Mr. Tranack were present, and have testified that Bastian was quite innocent of the colour, which is proof positive that the figure that appeared was not the medium. Other mediums that have been prosecuted have been, to those who studied the evidence, equally innocent of trickery, and yet they were culpable for the great injury which they were the occasion of doing the Cause, by sitting with traitors, not honest investigators.

It is to be doubted whether an honest man can lay a trap for a medium, or for any one else.

I have known some expositors of mediums, and would regard the most culpable medium as saintly compared with such characters. I have asked prosecuted mediums, if they did not feel that they were entering the company of scoundrels when sitting down to the seance with those who afterwards bore false witness against them. They have answered that they were not aware of any adverse influence. This showed that they belonged to No. 2 class, and had not intuition to guide their steps. All such mediums should be strictly associated with persons of intuition and moral principle, and who understand the proper use of mediumship.

But the great difficulty is, that mediums who get

into trouble do not seek that which is best in connection with their mediumship. They want to do as much business as possible. They are as confident in advertising their wares, as if the power bestowed on them were as unlimited as flour, bacon, or other staple commodities. Now, the medium who acts in this way is not a true medium, for the power is strictly limited, as far as the medium is concerned. If the sitters were all of class 3, it might be considered unlimited, and seances might be much more frequent. But these sitters are by no means so plentiful as could be desired, and the consequence is, that when one of them joins the circle of an exhausted medium, he or she is so fearfully robbed of power, that it is a positive calamity. The thievish spiritual surroundings of a mercenary medium, can gather sufficient from suitable temperaments to aid in the production of much phenomena in the future. But next sitting, the unscrupulous medium, by hiring himself to the highest bidder, may lose all this plunder, and much of his own personality to boot, and it is this vastation of the medium's inner being, that reduces him in the moral scale, and lays him open to the approach of spirits on a low plane of motive and development.

The root of the evil is in the Traffic in Spiritual Phenomena. It is this which has brought all the scandal on the Cause. In the first place, it ruins the mediums bodily and morally; and when that is done, of what reliable spiritual good are they? To be useful mediums, men and women should be in the purest, healthiest state, morally, physically and spiritually. But what spiritual health can there be in a man or woman whose sole aspiration is "engagements?"

It has been already indicated that only a certain percentage of humanity is capable of profiting by spiritual investigation. If so, then only such should be allowed to participate in it. Nature has in this matter laid down an inexorable principle, viz., that all who are fit to seek into spiritual truths, have the power to do so within themselves! This is a startling statement, but it is, must be, true. Nature cannot be fooled in any of her purposes, and if she has not implanted the spiritual element actively in a man, there is no use in seeking to engraft the vine upon him. As well might you seek to raise a crop of potatoes off a dry rock, or engraft an apple-tree upon your walking-stick?

Not that all men are not spiritual, but they are not in that state of development to render it available for demonstrative purposes. But while all cannot participate in the spirit-circle, all can avail themselves of its products, according to their needs. Its revelations will appal No. 7; its philosophy will gratify No. 6; the influence of superior minds will elevate No. 4; and the improved state of society caused by spiritual influence will enlighten and protect No. 2. But it is essential, above all things, that the fountain be kept pure; that our mediums are being exalted continually, and made the inlets of a loftier spiritual influence. For if, on the other hand, they become more and more degraded, it were better for themselves and the world, that they had never heard of Spiritualism.

The past has taught us much. From public displays much evil has come, but that is only mould upon the surface; the sound, wholesome article is underneath, and that is in the private circle, in the honest, heavenward-tending human spirit. These are sending forth a light to guide the world to higher truths, and if the shadow of an untrimmed lamp meet us here and there, it only renders the true light more distinctly gratifying.

If Archdukes, Princes, and other feculent matters floating in the scum of society, have no higher estimate of the manifestation of the Spirit than that it is the trick of a rascal, shame on any medium who hires himself to allow them to demonstrate their foul opinion. With these rogue and vagabond mediums, the true Spiritualist has not the slightest sympathy. They may be honest, or they may be dishonest, but their escapades have had the effect of convincing the vast majority of

modern civilization that Spiritualism is a gigantic imposture, and that all Spiritualists are, on that account, fools. This makes the matter come home personally to every Spiritualist, and it should be an understood thing amongst us, that we lend no countenance to that system which bears such poisonous and bitter fruit. As it is at present, the physical phenomena, which ought to come last in the scale of study, are put first, and therefore the boy in the first standard of spiritual knowledge, is confronted with the difficulties of the "Asses' Bridge." Small wonder is it that the result is so frequently illustrative of the defeat of those who fail in grappling with the proverbial problem in geometry.

THE SPIRIT-MESSENGER.

A DEFENCE OF BASTIAN.

A SECOND CONTROL BY "ROBERT TAYLOR."

Recorded by A. T. T. P., February 16, 1884.

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

As soon as the Sensitive came into the room, something impressed me to give him a word of advice, not to enter into conversation with any one with whom he came into contact; but what caused the impression I knew not. Little did I expect that the controlling spirit would depart from the line of argument adopted in the long series of controls which have been going on for some time. I had certainly heard casually that Bastian had been having a fiasco in Vienna; but of the particulars I knew nothing. The Sensitive at once went under control and said:—

Do you not think it desirable, that such wise precautions should be taken; not by this medium alone, but through the kind intervention of your spiritual surroundings? I have your thought in my mind. You will perhaps recollect the reason given by your surroundings, why this Sensitive should not have accompanied you to Neumeyer Hall on a late occasion. It was, if you remember, because in notoriety there was extreme danger to the poorly-educated Sensitive. This remark did not apply exclusively to your medium, but was intended to embrace the whole of these strangely-placed human beings, who are amongst you.

Take for instance the case of that one who is in your thoughts at this moment. If you recall to your memory you will recollect that two fellow Sensitives visited this country some years back. I am referring to Messrs. Bastian and Taylor, and that during their visit here not the breath of suspicion overshadowed them, and why? Because there were not so many spiritual enemies surrounding them here, as one of the partners has had to meet in Vienna. It is not only auspicious sitters that the Sensitives have to fear; there are other unseen powers filled with vindictive passions against them; others again, who, although removed from earth, still retain earth's aspirations deeply implanted in their very nature; and if by any means they can fulfil their purpose, they do so irrespective of the cost to the Sensitive. It is hard enough for an unconscious Sensitive to have to battle against adverse feeling in one or more of the sitters; but when in conjunction with this bitter feeling, there are spirits actuated by sinister motives, and working to carry out purposes of their own, it then becomes a hopeless struggle; seeing that both are in antagonism; men on both sides of the grave are working in concert to destroy truth.

Let me briefly point out the difficulties of the task, that was given to Mr. Bastian, directly he received the invitation of the Archduke John, of Austria; first, there was the conscious temptation; for it is idle to suppose but that Bastian's spiritual surroundings informed him of the more than free inquiring mind of his would-be host. There is no question what would have been the monetary advantage of a successful sitting; for his sitters were amongst earth's greatest potentates, crowned princes, and archdukes. That he accepted this temptation of holding this test-sitting is unfortunately too true.

Here I wish to point out the entire absence of earnestness that existed on the part of his host, and his principal guests. That he was saved at the conclusion of the sitting is due to one whose name is not unknown to English Spiritualists; I am alluding to Prince Batthyani. The many phenomena usual from a certain class of spiritual control duly took place; these phenomena, which I have designated as being usual, are those of musical instruments floating round and round the room; cold hands touching the faces of the sitters; and the Sensitive being found when the light was renewed, firmly held on either side. This was the way that the sitters and medium adopted on this occasion. Now here we have a company, the majority of whom, including the host, were sceptical and earnestly suspicious. Here is the Sensitive with hands grasped firmly by

those jealously watchful on either side of him; the usual phenomena take place: hands caressing or playfully mischievous; instruments wildly moving hither and thither; and then the blaze of the gas jets; and then the calm and unconscious Sensitive; unruffled in dress; calm in feature, and firmly held during the whole time by his suspicious sitters.

Now we come to that phenomenon denominated a material manifestations through which run many grave causes leading towards deception. The first great cause lies in the sitters; the next, and nearly of as great importance, lies in the controlling spirit; and the minor cause which leads to deception, is to be found in the Sensitive, him or her. I will treat of the first cause: The merest novice in spiritual phenomena is well aware, that it is made an unalterable condition to have a quiescent mind; to keep calm; to be free from expectation; to cherish a feeling after truth; and as you seek, so shall it be given to you. Now these premisses, so often made, were fulfilled to the very letter in the case of this august circle. Austria's Archduke John prepared for a law, and received one; as he asked, so was it given to him. He had prepared a rope carefully hidden, the end of which was within reach of his hand, and at any given moment he could close that door, preventing the possibility of ingress or egress. I was not acquainted spiritually with either Messrs. Bastian or Taylor during their tour in England, nor am I acquainted with Bastian's spiritual guide; but I wish to lay a probable theory before you of that which took place during these moments of expectation, so pregnant with importance to the Sensitive and the sitters; namely, those moments which should have been passed by the sitters in trying to grasp solemnity and reverence; those moments in which the medium, whilst controlled, should pass in prayerful requests to his guides for aid and help; those moments, when from the surrounding and floating material atoms, surrounding spirits are enabled to assume form. How these moments were passed by the sitters, can be easily imagined in the keen expectation of hunting out and exposing an impostor. "Like draws like," this was a remark you made as late as yesterday morning, and it is as true when the feeling prevails which is the counterpart of love and mercy. So would the surroundings be of men whose earth lives had been overshadowed by hate and envy, and in whose lives neither love nor mercy bore a part.

Here I get to my second cause of deception in materializing phenomena; namely, having passed from the sitters as the primal cause, I have arrived at the spirits controlling. The given conditions at this sitting were no better than could have been gathered from any of the lowest part or portion of the East end of this Metropolis; hence, according to the conditions which are surrounding the Sensitive, so will be the Control. It may be asked: Is it possible, that in that scene of splendid luxury; in that grand banqueting hall; before that august assembly, ill-conditioned men, either on earth or beyond the grave, would dare to intrude? and I answer, Why not? The stream of good intentions had been stirred into a muddy state; but it may be asked, Who would dare to feel enmity against this imperial assembly? My answer is, Vienna has become a hot-bed of thinkers, who consider the royal House of Austria as an useless appendage, and Socialism, under its worst type, is making itself alarmingly felt. Here for such was an opportunity of strengthening others of their peculiar thought, which has no need for God, for kings, nor for religion; therefore, it was their chance, their opportunity to make of immortality a jest; and with the consequence, that it will ring itself throughout the whole civilized world. But, I say, that even this is an advancement. For at one time an exposé of this sort would, if reported at all, have occupied the most obscure corner of any daily paper having any circulation to boast of; but to-day it is printed, both as a notice and also as a leading article, and will form subject matter both for Monthlies and Quarterlies.

I come now to the third cause, which lies in the medium, him or her, and this I place in the minor of the three causes; but although it is the least amongst the causes of deception, it is, nevertheless, desirable that every effort should be made to remedy it. The generality of Sensitive, before their mediumistic powers become fully developed, are, without doubt, to be considered amongst the very moderate of the middle class of people. Some, indeed, are chosen from amidst the lowest order of humanity. I am speaking, of course, of those who receive greater or lesser rewards for their gifts. I do not state that the rich class of humanity are absolutely without spiritual knowledge; but their position forbids their being tempted by money offers, as the hitherto poor man or woman, who is oftentimes lifted from a condition of humble service into a position where labour is not needed to obtain the necessities of life; nay, even to one where luxury comes without much labour. Take that remark respecting the likely forgiveness that awaits Mr. Bastian, on his arrival on the shores of this country, by the Spiritualists of Great Britain, and with a full purse, diamonds glittering in shirt front and wristband and on fingers, he will, in the warmth of the offered welcome, forget the disadvantage of being proved an impostor.

This is the opinion of many both in Vienna and London; an opinion which I do not in his particular instance endorse; but which has been too often the case with many Sensitive, who, for the sake of a heavy fee would encounter the most sceptical

conditions. This is avariciousness, and bears its own punishment. No true Spiritualist obeys his God, when he next door to deifies a Sensitive, and this is more often done than desirable. Take for instance that case, of which special notice is made in the papers of to-day. I am referring to those Sensitive, husband and wife, Mr. and Mrs. — (these names need not appear); and the unhappiest moment of that woman's life was the punishment that she had to bear for accepting a position of being nearly worshipped in consequence of her spiritual gifts. May she never again experience another unhappy moment like that, when with trembling form and bowed head she received the pitiless opinion and judgment, which took her out of the ranks of gentlewomen and placed her among many of the worst and vilest. No wonder that sense and the power of motion forsook her, as she looked forward to that long year of pitiless prison incarceration.

It may be asked: what can save these exposés? The answer is a simple one. Sensitive, either male or female, are but your brothers and your sisters in everyday life; and if they are willing to devote their time to gratify the intense craving, that belongs peculiarly to all humanity; if they can do this, it becomes a wickedness, and a sin on their part to be at the call of the highest bidder, and it is equally a sin for any high person to tempt them. Their right is to live according to their condition; they have no right to expect to live above it; neither has any sitter any right to foster the hope of getting without labour to a position beyond that in which they were born and bred. But if sitters will make demi-gods and goddesses of these people, who are but our instruments; if they will invite them to their homes, and will pay them, as if they were rendering a public or patriotic service; if they will invite them as guests into their homes and give them the honour of occupying a position on the right hand of the host; if they will do these things, I say they are placing temptation in the way of the weak and erring, and preparing a day of inevitable punishment for those who, without this temptation would have remained spotless and innocent.

You may head this as A Defence of Bastian.

The above Control speaks for itself, and puts in plain unmistakable language the conditions under which developed mediums should sit. But what followed this Control on the same day, and what followed my reading it to a person mediumistically inclined but not developed on the following, was simply astonishing.

When the Control had finished that which I have above recorded, I asked for a few minutes talk. The conversation was naturally on the action of professional Sensitive, and after discussing their merits and the various fiascos, similar to that of Bastian, the controlling spirit said:—

"There are other Sensitive in considerable danger at the present moment; one in particular. I hope he will take warning when he reads this. High patronage is all very well as long as it lasts; look at the unfortunate H., who was allowed to pass away almost neglected and in want."

Much more passed, which it is needless to record.

When "Robert Taylor" ceased, "C.H.L.," as usual, took control, and said:—

"I have been listening to what has passed, and right good advice it is. I bear in mind one day as your Sensitive was coming away from these chambers, he met H., who asked him what he had been doing so early, and when told he had been having a seance, was told, 'I am just going to have a skate with Lord This, and I shall dine to-night with Lord That, and shall in probability accompany Lord So-and-So on a long tour as soon as spring comes.'"

Then "C.H.L.," commented on the absurdity of putting a man in such a position, and said he had better have stuck to his work.

I was then ordered to stand up to have the usual passes made over me. Whilst standing up, about six feet from the table, with the Sensitive's two hands on my head, I heard a loud rap under the table. It startled me. I asked what it was, and the Control said: "It is only poor H. trying to make himself heard." I then put several questions, which were answered yes or no distinctly by the usual raps. The Control then said: "It is taking away all my power of healing: I must go. Send the Sensitive away as quickly as you can, or he will be controlled." This was done.

On the next day (Sunday), Mr. K. called, and whilst I was reading to him the control above recorded, he suddenly went into convulsions, and began stamping and flinging himself

about in an extraordinary manner, saying, "I will not: you shall not: I won't have you; I know you will do me harm." He then came to himself. I thought it better to take him into another room, in hopes that the power would not be so strong, but I found it quite as strong there. He broke out again, and it was all I could do by exercise of a strong will and making passes over him to get him into his normal state; when he burst into a flood of tears, trembling like a leaf, begging me to protect him.

I have no doubt that this was an attempt of the spirit H. to control my friend, and which control, I believe, was prevented by the exercise of my will. Science would have consigned Mr. K. to an asylum, as a dangerous lunatic; Spiritualism says—Get rid by means within your power of mischievous, although unseen influences, and leave the man to enjoy his liberty.

THE THEOLOGICAL CONFLICT.

ONE-SIDED EXTRACTS FROM "ANGELIC REVELATIONS," ON "VISHNU AND JESU CHRISHNU."

To the Editor.—Sir,—The passages selected by Mrs. Clara Rowe, and quoted by "Lily," from Vol. III. "Angelic Revelations," are one-sided, and made without a due consideration of the context, scope and tenor of those revelations from beginning to end. For these teach, that in each and every order of the descent of Messianic Truth, is a state which embraces the many personalities becoming, or beginning to unfold, that specific degree or order of the life quality in one person, until the whole of that generation of souls are indrawn to that state of the Church on earth, or to the Angel-Head in the Heavens. Thus there may be minor, as well as major, incarnations of the Angelic orders, as represented by Mahomedam, Indian, Jewish, and Christian Churches.

The Body of Jehovah is prepared, when divine ideas are becoming incarnated in the general life and understanding of all mankind. These eventually ultimate, commencing with one, but are never limited to one person, as implied by dogmatic teachings, because they are as universal in their essence as are all Divine Truths to the unfolded soul; hence the exclusive claiming of a literal historical personage as the primary cause or factor in the incarnation is valueless, and on this point the whole theological contest turns, notwithstanding the triumphant assertion of "Lily" in the affirmative, and of all those who dispute about the external body, as did those of old about the body of Moses whom God buried.

If "Angelic Revelations" are quoted to prove that "Vishnu" and "Jesu Chrishnu" (both are Indian Incarnations) were inhabitants in the human form, it is unfair, in the case of a paradoxical truth like this, to magnify the external by ignoring the interior meaning of the teaching immediately following the answer in the affirmative, and by omitting that which follows in affirmation on the major side of the truth, see p. 83: "Angel of Love: Did any of the Revelations of the past refer to the human organism through which they passed?"

Answer: "We reply, no" (can anything be plainer than this). "The divine utterance of the first form was ever in subjection to the higher voice under which it spoke; and the later manifestation, Chrishnu, uttered and re-uttered what was seen within. What do we more than they? and what do *ye* more than they?"

Again, we find the spiritual side of this question is made to dominate the external, on p. 339, concerning Buddha, Confucius, and Jesus Christ, as "personalities," "and embodiments of the Great Osiris"? Says the Angel Purity: "Even so," and she further shows that there was no marked distinction between them and other atoms of life to the external observer, save that of the truths manifested through them. On p. 338: "Recorder: Then, Angel, are we to look upon such manifestations as purely spiritual?" "Purity: Purely spiritual; but forget not what Purity hath affirmed, that in every state there is THE NATURE attached to it." Mr. Oxley, in his protest against the personality being exalted above that which after all is "purely spiritual," does not forget the nature in every state of the incarnation. He enlarges that nature from the limitations of the merely personal into the sphere of the aggregate. The life of those states was, and is, within, and not completely ultimated on earth in any of the personalities singly, which comprise that body Church or Angel, as do the members of Christ Church his body, and which is of a spiritual and not of an earthly order, as is that of the mere personal form, for it is composed of the spiritual nature of all persons who are the members of his body, the Church, consequently we may look in vain in the tomb "WHEREIN NEVER MAN WAS LAID" to find his body. Mark the inner meaning of these words. W. Y.

A correspondent, who appears to have studied "Angelic Revelations" deeply, makes some remarks in the course of a

letter on other matters, which we will endeavour to extract. He first notices the fact, derived from Mrs. Rowe's letter, that there appeared to be a division in the circle on the ground of theological opinion. A special meeting was held to secure a ratification of Mrs. Rowe's version of the question from the controlling intelligence. So sure was she of being gratified, that of course she had her thought re-echoed back to her, which those who are acquainted with mediumship will not be astonished at. This proof, then, goes for less than nothing; but it is not all. In one part of the work it is stated that Jesus or Jesu was born on the planet Venus! In a most mysterious way, in another place, when referring to the "manifestations of the specific forms of Vishnu, Chrishnu," etc., it states that "they took the form of the Written Word." This idea, whatever it may imply, is dwelt on repeatedly, and is altogether a different matter from that advanced through the same medium when under the control of Mrs. Rowe. In another chapter it is recorded that "Mary, the virgin mother of Jesus," never lived on the earth, as we understand it. It was an inner sphere, or spiritual earth, that these beings occupied. Our correspondent thinks it unfair to judge of such a work by one statement or even two, while to disregard the whole context does not exhibit that truthful spirit, which would induce one to place much reliance on the message which she received specially in favour of her preconceived notions. It is, he adds, a great liberty to take with Mr. Oxley, to assume that though he recorded the proceedings of the circle, he is bound to accept them in any or all points, in the sense that Mrs. Rowe holds them. It seems, indeed, that it is not imperative for a member of a circle or a recorder of messages, to be bound to accept all that is given, in any sense. If our correspondent had expressed himself less obscurely, we could have done his remarks better justice. As we have not read the book, we cannot assist in the matter.

A CHRISTIAN LADY'S VIEW OF THE QUESTION.

Dear Mr. Editor,—I have read the MEDIUM lately with wonder and dismay. What is the use of discussions which would only frighten away Christian enquirers? It is interesting to students to know, that the religion of ancient Egypt had so much truth in it, but what do people generally care about Osiris? Egypt could not help her religion. There has not been a trace of it through the land for ages, except in old hieroglyphics and monuments. The land where Buddha held his holy and self-denying life is full of ignorance and superstition now.

In spite of its faultiness Christianity is still the best religion the world has seen. To me it seems, that now a new era is beginning of Christian truth, when Christ himself, and not Paul and not Moses, shall be heard.

If I were to try to construct a creed for Spiritualists, I should be stopped at the beginning. Two great facts are clear: The possibility of communion with spirits, and the progress of spirits ever upward. But some believe in re-incarnation, to me the dreariest of beliefs, and some in symbols the most unsatisfactory.

Spirits out of the flesh differ in their opinions as much as spirits in the flesh. Two or three great truths necessary to our well doing in this life are sure; the rest are all shadowy, not proven, left to our own individual convictions, and wisely left; for if all were clear, who would seek to know more? And the search after truth brings its own reward.

I see that I seem to contradict myself, since I began by protesting against useless discussions. Well, then, what I would say is, Why cannot people "agree to differ," without taking it for granted that those who do not agree with them must be wrong? We Spiritualists say often, that communion of spirits is as old as the world. That being so, for truth cannot be new, only perhaps newly taught. All religions which have truth in them must have received it from spiritual sources; and Buddha in his desert solitude, may have learnt in the same way as A. T. T. P.'s Sensitive. The Egyptian High Priest, The Jewish Prophet, the Greek Pythonesse, were all inspired, the difference being only in the degree of enlightenment in the inspiring spirit.

I believe in common with thousands, that Christ was the most perfect manifestation of the Divine which the world has ever seen, nearer to his Father and to ours; and I think if we were to forget Christian Theology, which is by no means the same as Christ's teaching, and try to discover the true meaning of his words, and his life and death, we should attain to a more perfect Spirituality and a greater trust in God.

This being my belief, it is with absolute pain that I see him whom I love and reverence, spoken of so slightly, even scoffingly, by those who are living in the midst of a civilization which has come from his teachings.—Yours very truly,

WILMOT GLANVILLE.

HARMONIOUS TESTIMONY OF EXALTED SPIRITS TO THE PERSONAL EXISTENCE OF JESUS.

To the Editor.—Sir,—I have now before me two remarkable works.

The one, "Angelic Revelations," recorded by Mr. Oxley. The other, "Spirit Teachings," recorded by M.A. (Oxon.). Your readers have already been given the emphatic testi-

mony of the "angel" in "Angelic Revelations" to the existence, as a human being on this earth, of Jesus Christ, as recorded by Mr. Oxley; allow me now to add to it the testimony of another high spirit, "† Imperator," thus given in "Spirit Teachings," by M.A. (Oxon.).

"You enquire from us what position we assign to Jesus the Christ?"

"We are not careful to enter into curious comparisons between different teachers, who in different ages have been sent from God."

"The time is not yet come for that. But this we know; that no spirit more pure, more God-like, more noble, more blessing, and more blessed, ever descended to find a home on your earth. None more worthily earned, by a life of self-sacrificing love, the adoring reverence and devotion of mankind. None bestowed more blessings on humanity: none wrought a greater work for God."

As no words of mine can add to such exalted and harmonious testimony to the great Truth I am humbly endeavouring to uphold, I will only thank you for allowing me the space for it, and remain, Sir, faithfully yours,
"LILY."

P.S.—I had written the above, when this week's MEDIUM arrived, wherein you write, "As far as we can gather, no one has said that 'Jesus' never existed."

Why, Sir, this assertion has been the cause of all the so-called "Theological Conflict!"

The cause of my challenging Mr. Oxley to make good his words—that the testimonies of Josephus, Tacitus, Suetonius, and Pliny the Younger, to the personal existence of Jesus were "utterly worthless"—by pointing out the locale of the early manuscripts of these writers, in which he asserts the name of Jesus is not found!

Which challenge, Mr. Oxley has never yet answered!

Allow me now to quote Mr. Oxley's words, in his published letter in the MEDIUM, dated Nov. 25, 1883, where he addresses "Lily" thus:—

"Why is she so much concerned with the so-called historical Jesus? Her own life is not along the line of that descent. It is the Marys, Marias, Marthas, that weep and lament, as they may well do, because the body of their Lord is taken away, and they know not where they (the removers) have laid him. And what is more they never will know, simply because that 'Body'—so dear and precious to their externalism—never had a physical existence." The italics are mine.

Surely no words can assert more plainly than these, that in Mr. Oxley's idea, Jesus had no physical existence.

I quote another similar assertion from Mr. Oxley's article in MEDIUM of Feb. 8, 1884, as follows:—

"In short it is my aim to show, that the supposed Founder of Christianity is not an historical personage."

Surely, Sir, these quotations (not to take up your space with more) are amply sufficient to prove, that if plain English means anything, Mr. Oxley's words emphatically assert the non-historical and non-personal existence of Jesus. And it is this assertion that has caused one of his own circle—Mrs. Clara Rowe—through whom "Angelic Revelations" were given, to come forward in the cause of Truth, as she has so nobly done, and point out the totally opposite testimony, recorded and approved of by Mr. Oxley himself, in those "Revelations."

Of these "Angelic Revelations" Mr. Oxley thus speaks, in his "Introduction" to the work:—

"These communications, or revelations, will be seen by those who have the inner eye open, to be in accord with the Divine Word, or Holy Scripture."

Thus Mr. Oxley emphatically asserts, in one place, the truth of the personal existence of Jesus; and of its being in accord with Holy Scripture! In another place, he as emphatically asserts the direct contrary!

There, therefore, only remains now one question to ask him: As he cannot hold to both assertions, TO WHICH OF THE TWO DOES HE NOW CLING?

This is the longest letter I have ever troubled you with, but I trust you will kindly favour me by publishing it in your next issue, when you will receive the earnest thanks of
"LILY."

February 16, 1884.

EDITORIAL REMARKS.

As our position in this matter and remarks have been called into question, we take the opportunity of setting ourselves right with our readers.

This discussion is of the greatest possible use, if each one's personal position be honestly stated, and without personalities. To us personally, it is of no use: it is rather a bore. We have gone all through this kind of thing many years ago, and when ill-feeling creeps into a discussion, it introduces into our sphere evil influences of the most painfully distracting kind. But we live not for ourselves but for others, and hence we gladly submit to the annoyance and inconvenience of such

conflicts, that others may be aided and benefitted in their attempt to triumph over error, and gain the truth.

That Mrs. Glanville should find any basis in our policy for "wonder and dismay," we are at a loss to know why. We gain neither renown nor emolument for our work, and hence have no motive whatever to dissimulate in any way. We have never professed allegiance to Christian or any other form of ecclesiastical procedure or government. If we did turn round and curry favour with such, there might, indeed, be grounds for wonder and dismay at our lack of principle. Our motto has ever been: The Discovery of Truth, the Diffusion of Truth, and the Application of Truth to the welfare of Humanity. Our Prospectus in this year's "Christian World Year Book" reads thus:—

"It is a paper entirely free from creed and sect. All lovers of Religious Liberty and Spiritual Progress are earnestly invited to throw in their lot with the MEDIUM, which is thoroughly Free, Liberal, and Independent, and appeals only to such minds, and respectfully solicits their kind patronage and co-operation."

Enumerating the topics treated of, our Prospectus says:—

Expositions of Miracles and Bible Narratives, solving the most perplexing difficulties that have beset divines, and showing that Spiritualism can alone explain the Spiritual Works of the past.

Researches into the Myths of Antiquity, showing the origin of current theological notions, and giving a basis for the acceptance of Freethought religious principles, covering the ground occupied by priestcraft and dogmatic theology.

Such has been our consistent policy for over twenty years, as our repeated conflicts with the adherents of the Christian Church show. Sixteen years ago, through an illiterate medium at Bradford, the whole of the non-historical nature of the Christian narrative was given, and published in "Human Nature." We really had exhausted this subject before most of our present correspondents even heard of Spiritualism at all. It may, then, be understood what patience we have to exercise, in consuming so much space in going over the ground again.

Having established our consistency, we ask Mrs. Glanville to look into her own. We have never pandered to sectarianism in order to compass a proselyte. Well may Mrs. Glanville lament over the disregard paid to the "words, life and death" of the Gospel hero. Did he pander to the dogmatic exactions of the Priests, Scribes and Pharisees? Did he not give up his life in maintenance of that which he believed to be true? Whether, then, are we or Mrs. Glanville "loving and reverencing" this character?

Nor is there the slightest ground for assuming that we are endeavouring to thrust upon modern times, an appreciation or worship of Osiris or any other "god." This was sneeringly insinuated by Mrs. Rowe, and it is somewhat superficially implied by Mrs. Glanville; and we might remark that the religion of Christ is as scarce in Judea, as that of Osiris is in Egypt. Every discerning reader must see that the object of our publication of Mr. Oxley's work, is to show to a demonstration, that the worship of Osiris exists in full blast in all Christian countries now, only in another name, and not in such a pure and elevating form as in Egypt thousands of years ago. We therefore say to our Christian friends, that, as they live in a glass house, "full of ignorance and superstition," they should refrain from throwing stones. Indeed, we are doing for "Christian enquirers" that which they cannot do for themselves: viz., explaining to them the origin, nature, and merits of the religion they profess to uphold, but of which they are in an extraordinary degree of darkness. For while Mrs. Glanville seems to abjure Christian theology, she at the same time enforces it, by the acceptance of a "name" which she implies is "slightly and scoffingly" made use of in our columns. Yes; we admit the fact; but the act is committed by our Christian correspondents, who, while professing to follow the Gospel, enunciate a policy the direct opposite.

Modern civilization is not due to any religion, book, or any one man's life or teaching. This is also contrary to the emphatic teachings of the Gospel, in which we believe, and which we uphold to the best of our ability. The progress of modern civilization has been opposed at every step by Christianity. We can look back over forty years of it, and know for a fact, that in that time Christianity has altered its front several times, and all due to the efforts of persons called "infidels" by the foul-mouthed "Church," and who were regarded as "scoffingly and slightly" using the name of the Church's "god." At the day of judgment, whether will it be those who cried "Lord! Lord!" or those who did what their inner light taught them was right, that will be accepted into the Kingdom?

In explanation of the point raised by "Lily," we have only to refer to the fact, as has been shown by more than one writer, that the New Testament matter did not originate in the life of one man, as held by some Christians. This is the contention, and not whether any particular Jesus ever existed. If then, the Gospel and New Testament narrative did not originate in an individual, it is small use in looking for the body of a supposed individual, who could not possibly have existed. If "Lily" can establish the existence of any particular Jesus, that is quite another matter. This seems to be quite clear: As a Spiritual Truth the Gospel has, by the best divines, been held to be eternal—the Everlasting Gospel. To confound it with the life, words and acts of a human being, or a "god" even, is "externalism," and a perversion of the Great Truth implied.

"Lily's" way of manufacturing "history" is very suggestive of the whole difficulty. The eagerness with which she imagines favourable statements to be facts, shows how readily falsehood worms itself into a question of this kind. She states that Mrs. Rowe is the medium through whom "Angelic Revelations" were given. This is not so. Mrs. Rowe was at one time a member of the circle, and either left it or was expelled, on some point at issue. We do not say what the difference was, for we do not know, and we do not intend to open the columns of the MEDIUM to the discussion of it. In the second place, the testimony of "Angelic Revelations" is not harmoniously in favour of the dogma of a one-man origin to the Christian system, either in its best or its worst sense. These are two cardinal falsehoods, which, if allowed to pass unquestioned might be repeated in the future, and thus lead to an eternal perpetuity of that which is opposed to truth. This all shows how dangerous partisanship becomes, when by it Spiritual Truth is reduced to a defence of externalism, which is always blind.

Another most serious blunder that "Lily" has fallen into, is to ask Mr. Oxley to find early manuscripts that "do not" contain personal allusions to Jesus. Why! the boot is altogether on the other foot. It is "Lily's" duty to disprove Mr. Oxley's position, by producing early MS. of those historians who state the existence of Jesus, and show by reliable historical record that the present Christian system arose out of his work, as stated in the New Testament. This polemical error on the part of "Lily" must surely convince her how unprepared she is to enter upon a discussion of this kind. No debater is bound to prove a negative. "Lily" makes the positive assertion of the evidence of these historians. The burden of truth therefore rests with her, and she is bound to make good her statement, by the production of early and reliable MS. authorities, or in default Mr. Oxley's objection holds good.

But when we conceive of the reckless avidity with which she accepts modern "historical" evidence, we need not be surprised if she is easily satisfied with that which is more ancient. M. A. (Oxon.), D. Duguid, and "Angelic Revelations," are placed on an historical level with Matthew, Mark, Luke; Josephus, Suetonius, Tacitus, Pliny; and all the rest of them! "Lily"

really beats all the Councils of the Papal Church in bible-making. And yet she is speaking more truth than she is aware of, after all. It is no doubt true, that as authentic history, the one batch of books on this particular subject, is just as good and reliable as the other, and we mean to call in the testimony of Christian teaching on this important question.

When the writer of these remarks was at school, he was taught from a Christian catechism, that the Scriptures emanated from "holy men of old, who spake as they were moved by the Holy Ghost." The Christian Fathers repeatedly testify that the New Testament was the work of the Holy Spirit. They do not appeal to historical authority at all to substantiate the truth of their facts and theory: they go straight to "God's Holy Spirit," who dictated these narratives, and therefore they must be true! Did the same spirit control Josephus, also?

Now, what does all this mean? It is as plainly said as language can put it, that the New Testament narrative is not a matter of "history" at all, but a spirit communication, just like "Hafed" or any other work of the sort. The controls of D. Duguid or M. A. (Oxon.), would not dare to say, before God, that their statements are intended to convey historical facts. These spirits may be ignorant, or the wilful slaves of the Christian Theocracy, which in the flesh or in the spirit is equally unscrupulous as to the means by which it maintains its supremacy; but no sane mind can pin his faith on historical matters upon such random statements, and which are contradicted by what is actually known of history. If M. A. (Oxon.), and other mediums, with their circles, had been sufficiently enlightened on the truths of spiritual history, their spirits would have told a different tale. The less said about such testimony, for the credit of Spiritualism, the better.

But the weight of spiritual testimony is all on the other side. We have already alluded to the Bradford case of years ago. But there are bulky volumes printed, spiritually communicated, which do not dogmatise in the popish manner of "Imperator," but go into the subject after the style of an historian, and work in such a fashion that the results can be tested by the usual historical methods of research. This can be produced both on the mundane and spiritual planes, the latter showing what sort of a character the "holy spirit" is, who by Christian testimony is shown to be the real author of the scheme.

AN INSTANCE OF MR. COLVILLE'S MEDIUMSHIP.

To the Editor.—Dear Sir.—I recently formed one of a select audience, invited to meet Mr. W. J. Colville, at the house of a gentleman residing in Brighton. After a most masterly and deeply interesting address on "What is Truth," a subject selected by the audience, questions were asked, and as usual the most satisfactory and complete answers given. We then were asked to give another subject for an impromptu poem, and now comes the incident of the evening. My neighbour, a gentleman who is an utter Sceptic, and therefore, like all Sceptics, perfectly ignorant about Spiritualism, whispered satirically to me, "I should like to give 'Boadicea' as a subject." I replied: "Well, propose it." However, this he declined to do, believing, I fancy, it would be unfair to the medium to give such a topic. Meantime, another gentleman proposed "Crossing the river, and what we shall find on the other side," which was accepted. (Mr. Colville, I must here explain, sat alone in the back drawing-room, and could not possibly have heard our whispering.) His guides gave us about a dozen very pretty verses on this subject, then, to my surprise and delight, most cleverly introduced "The British warrior Queen," and ran off another dozen verses, in her honour. My sceptical neighbour looked, and doubtless felt, that there might be something in Spiritualism after all.—Faithfully yours,
R. H. DAVIES.

One of our correspondents has had the impudence to send for announcement in our List of Weekly Meetings the name of an exposed impostor, also a report of last week's meeting. We refuse insertion to both. We have no desire to lend our columns to building up hunting grounds for those who are doing their very best to render Spiritualism a ridiculous failure. There are other organs which have expressed their sympathy with the Rogue and Vagabond order; let those have a turn of this patronage, which we must decline to accept.

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THE MEDIUM AND DAYBREAK.

FRIDAY, FEBRUARY 22, 1884

NOTES AND COMMENTS.

On Monday, when the paper on our opening page was nearly ready for the printer, in came A.T.T.P. with a Control on the same subject. They may be read together with much good effect. It will not do either to black-ball or white-wash the misdirected medium. The evils of the system must be unsparingly laid bare, and the obvious remedies recommended. "Banner of Light," please copy.

We have asked ourselves whether we can consistently receive the advertisements and reports of these promiscuous mediums. They are all in danger at this moment. We were at a private seance a few weeks ago, at which very improper characters were introduced, and the results caused by their state of mind were painful. The mediumship was quite successful, yet, had these persons had the power, they would have had recourse to some phase of the Archduke John dodge.

We call attention to a Publication on next page, which has been sent to us for insertion, and with which request we comply with great pleasure. The particulars which it affords will enable the public to investigate the matter fully, if it present sufficient interest. For our own part, we know nothing of the parties named further than the Control and this publication state. All that "we understand" is what has been stated to us by the party concerned.

The object in printing the Control in question was to illustrate the fearful consequences attached to mediums frequenting the public house; but as we had no knowledge of the existence of the parties named in Control and Publication, there could be no personality intended. But it was quite an oversight, in the absence of the Recorder in Canada, to allow the name to stand, and therefore we gladly make the Publication alluded to.

It will be observed that we always print the names of spirits in quotation marks, thus "———." By this we do not assume any responsibility as to the identity of the spirit. Nor do we imply that the spirit who commenced the Control finished it. Admitting that some portion of the message is false, and of which we have no personal knowledge whatever, then the moral to be drawn from the fact is all the more impressive, for it was from entering a public house, for the purpose of refreshment, that the medium became obsessed, and besides giving the message in question, suffered most fearfully in his own person and caused the Recorder much anxiety and annoyance.

While our duty to mankind in general constrains us to do all that lies in our power to warn our brothers from evil—and those in the trade are our brothers as well as their customers—we above all things regret to be the occasion of injury or annoyance to any.

Mrs. Graff is developing a very high degree of artistic ability, under spirit influence. Taking up the portrait of A.T.T.P., which was given with the MEDIUM at Christmas, she attempted it in crayons, and has since produced a second and life-size portrait, which is not only an excellent likeness, but a beautiful work of art. She has also done in colours a fine allegorical

picture illustrating spiritual progression. It is surrounded by ten portraits of spirits, and is altogether a large work. Some of Mrs. Graff's portraits of spirits have been identified by relatives as departed friends, we have asked Mrs. Graff to allow us to exhibit some of her more recent pictures to a few friends on a suitable occasion, and hope to be able to make an announcement to that effect soon.

We have received the whole of the MS. of Mr. Oxley's work on "Egypt." It will extend to some five or six weeks' insertions. As an illustration we hope to publish the Temple of Edfoo next week. As in the past, we offer quantities ordered in advance at distribution rates. The interest in this question increases with each issue, as the steadily increasing circulation shows.

We have received from a lady a copy of the 120th thousand of "The Life of Obinese Gordon," price one penny, published by Kingdon and Co., 52, Moorfields, E.C. Condensed into thirty-two pages, as much as is possible is said of this most extraordinary spiritual man. A portrait is also given. We commend this tract to our readers for extensive circulation.

We have still a vast body of letters on the "Conflict." Some of them have lain over for several weeks. We will insert them as soon as space will permit, giving preference to new correspondents, unless there be a necessity to reply to attacks. But remember, our object is not to provide a field for irresponsible correspondents, but to serve the cause of truth.

The crowded state of our columns is causing us great inconvenience. Several important articles on the Theosophists have lain by for some weeks, and we find that certain reports have been overlooked. We cannot print all that we receive on the "Theological Conflict," so that those correspondents whose communications do not appear, must kindly excuse us for the omission.

A great interest is being excited on account of the forth-coming Anniversary, and Mrs. Britten's orations and farewell. A first class hall is being looked out, and friends everywhere are making resolutions to see that it is crowded at all the meetings. Next week we hope to be favoured with definite information to lay before our readers.

At a meeting at the Spiritual Institution on Monday evening, Mr. Graff suggested that a Children's Spiritual Lyceum be started in London. It was arranged that a meeting take place at 15, Southampton Row, on Sunday evening at 7 o'clock, when all who are interested in the question are invited to attend.

"BERTHA."

I am very sorry "Bertha" cannot appear quite so soon as I had hoped she would, but as the work is being done in a very complete and thorough manner, and Mr. Burns's duties are so multifarious, I must crave the indulgence of subscribers two or three weeks longer, and ask them to console themselves with the assurance that the time consumed in bringing the work out has tended to the accomplishment of the work in a very superior manner. The proof is most carefully read, every discernible error is carefully corrected, and all is being done that possibly can be done to send "Bertha" out into the world in such a form as to render her capable of gracing any lady's or gentleman's library or tables. I shall still continue to take orders for Plain Copies at 2s. 6d., 5 copies for 10s.; Souv. nlr Edition, 3s. 6d., 5 copies for 15s. I request in all cases that remittances may be paid in postal orders, or stamps may be sent when more convenient to senders for single copies. Cheques I must positively refuse to receive, and Postal Orders are far more convenient than P. O. orders, though the latter are acceptable.

W. J. COLVILLE.

4, Waterloo Road, Manchester.

OBITUARY.

MRS. MARY MARSHALL.

This first of all English physical mediums passed away on January 25, 1884. While still young, and living with the elder Mrs. Marshall (whose son she married, and who passed away less than a year before his wife), she developed great powers of physical mediumship, and being most attractive in appearance, she was greatly respected by many of the early investigators. At her seance at Bristol Gardens, we first heard the spirit voice, and our companion, a clairvoyant, saw the spirit well. "John King" asked our friend to hold out her hand. Though it was a dark seance, she saw a luminous spirit-hand extended towards her, and it gave her a peach, which we carried home. The remarkable manifestations were without doubt genuine, as circumstances proved them to be. Many could tell similar tales of her remarkable powers; and many an earnest mind has been and is filled with grateful recollections of the work of the Spirit done through this pioneer medium. May the Father extend to her who has left us, a haven of blissful rest, which the turmoil of physical existence so frequently renders impossible in this outer sphere.

After his campaign at Leeds, Mr. Ware is engaged to do special work at Belper, Newcastle-on-Tyne, Sowerby Bridge, and other places.

TO MR. DANIEL JEWIS.

In our issue of the 5th of October last, there appeared under the head, "The Spirit-Messenger," what was entitled, "a control by 'Dan. Jewis' a Ship Smith," and in the column of "Notes and Comments" a short paragraph referring to the said control.

We the undersigned desire now to state our extreme regret at the same having been written and published by us, and for the pain and distress thereby caused to the surviving relatives of the late Mr. Daniel Jewis. Neither of us ever before heard of the late Mr. Daniel Jewis, yet we published the "message" without any effort on our part to test by enquiry its truth or falsehood. We understand that Mr. Daniel Jewis was a man of character and respectability, and that the charges and representations against his character in the "message" contained are totally unfounded and untrue.

Nothing in the said paragraph was intended in any way to reflect on the character or ESTABLISHMENT of the present Mr. Daniel Jewis, of the Rosedale Arms, Southwark Park Road. The strong language therein contained was levelled at no one in particular, but by a Spiritualist and Temperance advocate against the trade of Licensed Victuallers in general.

A. T. T. PETERSON,

Writer or Recorder of the message.

JAMES BURNS,

Editor and Writer of the paragraph,

London, 15, Southampton Row, W.C.

February 1st, 1884.

MISS DALE OWEN'S LECTURE ON ROBERT OWEN.

A very much augmented and intellectual audience met at 52, Bell Street, Edgware Road, on Sunday evening, to hear Miss Dale Owen, daughter of Robert Dale Owen, deliver a lecture on her grandfather, Robert Owen, and his work at New Harmony. The sketch of the great reformer's remarkable personal career was intensely interesting, and the impact of spiritual presence was the most decided we have experienced for some time. When the past was discussed in reference to the mere details of New Harmony, ending in the failure of the effort, the influence was much less. From this we gather that the centre of the theme is Robert Owen, his Great Spirit, its Purposes and Aspirations, and not what transpired at New Harmony. Or in other words, we must not dwell on failure, except in the light of the Spirit, which knows of no failure.

Miss Dale Owen's lecture was a most accomplished literary performance. It was spoken in a very pleasing and incisive manner, and without the slightest affectation of any kind. The conviction came strongly into our mind, that Robert Owen is still a living worker in the field of human progress, and that he could find no worthier herald than his granddaughter, who most fitly wears the honoured name. By this we mean that Miss Dale Owen is cut out for a most useful work, which the world is now in a state of preparedness to receive. The relative condition of the classes, home colonization, the employment of man's energies, the distribution of means are the great problems of the age. Miss Dale Owen deals with the complex subject in the most effective way, but appealing to the spirit of justice, and desire for the weal of others, which is the only passport to personal happiness or social progress.

We would respectfully urge that steps be taken to assist this lady to a greatly enlarged sphere of usefulness. There is a magic power in the name, and the time is only now dawning, when the state of public opinion is really prepared to understand the teachings of the man with the "great heart." We would like to see the printing press set to work to multiply Miss Dale Owen's thoughts; but best of all would it be to introduce her to select conferences where her personal presence and influence would sow seeds of noble resolution, which the human soil is now ready in many instances to receive, and germinate into a fruitful harvest of blessedness for mankind.

Mrs. Dr. Hallock added some very interesting particulars, showing that the work at New Harmony has left its mark upon the population to this day.

"ANGELIC REVELATIONS."

The Fourth Volume is now printed, and will be presented to Spiritualistic Societies. Those who have the first three volumes, and wish to have the new one, will please communicate with Wm. Oxley, 65, Bury New Road, Higher Broughton, Manchester.

The postage of each volume is sixpence, and friends will bear this in mind; and also acknowledge the receipt when sent.

BIRMINGHAM: Oozell Street Board School.—Last Sunday, Mr. Bent, of Leicester, delivered a very eloquent trance address on "The mission of the spirit people to earth." His guides showed that God never left his children without a revelation, when it was needed, and just as man required knowledge it was always forthcoming; that he only needed to do that which was right, live a good life, and all would be well with him, and his friends that loved him would be ready to meet him on the other shore, when his time came to throw off his physical body. The audience seemed highly pleased, and a pleasant evening was spent.—Cor.

EGYPT: THE LAND OF WONDERS.
By William Oxley.THE TRANSITION FROM OSIRIANITY TO
CHRISTIANITY. (Continued.)

It is passing strange that these historic so-called Philosophers, who in one sense were the leaders of sects, whose teachings and practices were levelled against the vices and customs of their age, quite as much as the Christian sectaries, do not make any reference whatever to persecutions, much less of slaughter and martyrdoms, by the Roman Emperors. Seeing that their object was precisely the same as the Christians, on what principle can *their* escape from these alleged cruel persecutions be accounted for? Supposing, even, that they and their followers were allowed full toleration, as we know that they were humane men, can we suppose that they would stand by and be cognizant of such brutalities without raising a protest. Other than "ecclesiastical" history invariably represents the Roman Government as tolerant, and even indifferent to the religion of the countries they conquered. Why should the Roman Emperors, down to Commodus, who died 192 A.D., spend the imperial revenue for the completion and adornment of Egyptian temples, as we know they did, by the fact of their royal ovals still to be seen therein—go out of their usual course, and make a solitary exception in the case of the Christian sect? If the sect was weak in numbers and influence, the Government would hardly depart from its usual course; and if, on the other hand, they and the persecutions were so extensively prevalent, these historical incidents could not have passed unnoticed by the writers and historians of the early centuries of the Christian era. In the absence of such evidence, ecclesiastical history is more than questionable; it must be relegated to a much worse category. *Their* histories, as will be presently seen, are much more taken up with Church Order, refutation of heresies, and condemnation of heretics, of whom the world would have known nothing but for them, than in the conservation of spiritual truth and life. With them, as now, it was Church first, State second, and History has only too truthfully recorded, that when the Church did attain the supremacy, she used her power with a ruthless and relentless hand against all who refused to worship the idol which she had set up. No pity, no mercy to heretics; and not until the "Saintly" Fathers of the Inquisition, were themselves made to undergo the tortures of the embrace of the iron-spiked Virgin, by Napoleon's General, Augerau, did this infernal Christian persecution stop. The fires of Smithfield would have been extinguished much earlier, had the Nemesis of Justice intervened and inflicted the same penalty on some of the Holy Fathers themselves.

Returning to the anti-Nicene ecclesiastical writers. The heretics, against whom they wrote, are known to us as Gnostics, whose heresies consisted in their denial of the actual personality of Jesus, down to the hair-splitting theories, of what part was human and what divine; and it is a singular fact, that in nearly all the "refutations," there is no attempt made to establish the actuality of Jesus Christ, other than by quotations from the Gospels and Epistles of the New Testament. Surely the mouths of all these "heretics" could have been stopped once and for ever by the production of and reference to outside evidence, which would have settled this primary important question for all time. But such evidence never was produced. As to the value of their writings as history, I leave it for the reader to judge after what follows. For this purpose, I select seven of the earliest writers, ranging from the commencement of the era ranging down to about 200 A.D.

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|---------------------------------|--------------------|----------------|
| 1. Clement, Bishop of Rome, | Consecrated by the | |
| | Apostle Peter. | |
| 2. Ignatius, Bishop of Antioch, | Consecrated by | |
| | the Apostle Paul. | |
| 3. Papias, Bishop of Hierpolis | | about 120 A.D. |
| 4. Justin, The Martyr | " " | " " |
| 5. Irenæus, Bishop of Lyons | " " | " " |
| 6. Tertullian, Teacher | " " | 180 " |
| 7. Origen, Teacher | " " | 190 " |

CLEMENT, according to his own statement, was the successor of Linus, who was ordained First Bishop, by Paul; and on the death of Linus, was ordained as Second Bishop of Rome by Peter. We are here met with an insurmountable difficulty, for the Papal Chart (which gives the portraits and

dates of all the Popes of Rome, without a break from Saint Peter to Leo XIII., the present occupier of St. Peter's Chair) places Clement as the fourth, elected 91, died 100 A.D., which is in accord with the List of Tertullian, who gives thirteen of them down to his day. The Apostles themselves, who enumerate (in Clement's Book) all those whom they ordained, make no mention of Saint Anacleto, who, according to the Papal Chart, was the third Pope, elected 78, died 91 A.D. This Clement was the companion of the Apostle Peter, and author of the Recognitions and Homilies which bear his name. In addition to these he was Secretary and Recorder of the great Apostolical Council, in which the Apostles gave directions for the Constitution of the Church (neither date nor place of meeting is supplied). The result was written and published, as "The Constitutions of the Holy Apostles, by Clement, Bishop and Citizen of Rome." The work comprises eight chapters, entitled, "Concerning the Laity;" "Bishops, Presbyters, and Deacons," &c., &c. The prelude is, "The Apostles and Elders, to all who have believed in the Lord Jesus Christ. The Catholic Church is the Plantation of God," &c.

In Book II., 34, on bishops, it says: "As Samuel made constitutions for the people concerning a king, so we make constitutions concerning you bishops. As the soul is more valuable than the body, so much the priestly office is beyond the kingly; wherefore you ought to love the bishop, and fear him as your king; and honour him as your lord, giving him your first-fruits and your tithes, as the priest of God," &c. This exaltation of bishops and the payment of their stipends, was a strange and sudden leap from the command of their Master, who, after appointing them (see Matt. x., 9), said: "Provide neither gold, nor silver, nor brass in your purses." The "Constitutions," are backed up by quotations from all the four Gospels, and even Epistles, which is quite at variance with the generally accepted dates of their production. It appears that the Canon was settled at that Council. The Old Testament is substantially the same as ours, but mentions four Books of Kings (instead of our two), and three Books of Maccabees. "But," it goes on to say, "our Sacred Books, that is those of the New Covenant, are these: the four Gospels of Matthew, Mark, Luke and John; fourteen Epistles of Paul, two of Peter, three of John, one of James; one of Jude; two Epistles of Clement; and the Constitutions dedicated to you, the Bishops, by me, Clement, in eight Books; which is not fit to publish before all, because of the mysteries contained in them; and the Acts of us the Apostles." This list is substantially the same as our Canon, *minus* the Book of Revelations, and the Epistle to the Hebrews.

The enumeration of this Canonical List creates a suspicion, when it is known that all of the Gospels, and most of the Epistles, as we have them, are of *anonymous* authorship. This fact is noted in the preface of the Translators of the late New Revision of the Testament, who say: "These titles are no part of the original text; and the titles found in the most ancient MSS. are of too short a form to be convenient for use. Under these circumstances we have deemed it best to leave untouched the titles which are given in the Authorised Version, as printed in 1611."

In the Ecclesiastical Canons (settled by the Apostles at Saine or another Council), the eighth says: "If any Bishop, or Presbyter, or Deacon shall celebrate the holiday of the Passover *before* the vernal equinox with the Jews, let him be deprived." In Book V., Sec. iii., on feast days and fast days, it was enacted that, "The birthday was to be the 25th of the ninth month (this shows that *their* year commenced 1st of April); the Epiphany on the 6th of the tenth month, after which the fast of Lent is to be observed by you." This astronomical reference bears its own relation, and tells its own tale.

The volume of the Constitutions is prefaced by an Epistle of "Peter to James, the Lord and Bishop of the Holy Church;" and another Epistle of Peter to James, refers to the safe custody of some "Popular Sermons" by Peter, which he had written out, and wished to be preserved.

Much more of such history could be given, but the above is sufficient to show the nature of these books, as written by Clement, Bishop of Rome, during the lifetime of the Apostles.

IGNATIUS, Bishop of Antioch, martyred in Rome, about 107 A.D. It is said that Saint Ignatius was the disciple of Saint John, the Apostle, and ordained Bishop of Antioch by Paul, as notified by the Apostolic Conclave, and published by Clement.

As to his personal history, almost nothing is known, except

the account of his martyrdom, written by an anonymous author, and which was never heard of, or referred to, until the sixth century A.D. He is credited with being "the little child that Jesus set in the midst of his disciples" (see Matt., xxviii., 2). From the account of his martyrdom, it appears he was cited before the Emperor Trajan (the charge against him is not specified), who sentenced him to be thrown to the wild beasts, which left the harder portions of his body, "which were (collected by his companions) wrapped in linen, and conveyed to Antioch as an inestimable treasure left to the holy church by the grace which was in the martyr." (Thus early did the "holy church" commence relic-mongering, which is kept up to this day.) There are fifteen Epistles attributed to Ignatius, among which there is one to the Apostle John, in which he says: "I desire to go up to Jerusalem, and see Mary the Mother. For who would not rejoice to behold and address her, who bore the true God from her womb? Also, the venerable James, whom they relate to be very like Christ Jesus in appearance. They say that if I see him, I see also Jesus himself, as to all the features and aspect of his body." He wrote, also, an Epistle to the Virgin Mary, who replied, telling him: "The things which thou hast heard and learned from John concerning Jesus are true. Believe them, and hold fast the profession of Christianity which thou hast embraced."

There has been much contention amongst "scholars" in regard to these Ignatian Epistles, and it is the universal "opinion of critics" that eight out of the fifteen are spurious! on which "opinions" of genuineness or spuriousness I reserve comment for the present.

These epistles abound with instructions to the faithful, to avoid the company of "worthless persons who hold opinions contrary to the doctrine of Christ, and are to be shunned even as the wild beasts." True to his own Order, he inculcates obedience to the Bishop, for he says: "We should look upon the Bishop even as we would look upon the Lord himself, standing, as he does, before the Lord. For what is the Bishop but one who *beyond all others* possesses all power and authority, so far as it is possible for a man to possess it." In his epistle to the Philadelphians, he says: "Let the Governors be obedient to Cæsar, and the Governors and Cæsar himself to the Bishop: And again, "Honour the Bishop as the high priest, who bears the image of God. After him, we must honour the King." He that honours the Bishop shall be honoured by God, even as he that dishonours him shall be punished by God; and how much sorer is the punishment of him who presumes to do anything without the Bishop. For the priesthood is the very highest point of all good things among men, against which whosoever is mad enough to strive, dishonours not man but God."

I have given these few precious excerpts to show the arrogance of the priesthood (it is of little matter *when* they were written), and if this spirit was carried out, and such doctrines were actually taught, ordinary people will not be surprised that Emperors and Kings should consider such—high treason! What other than punishment—persecution, in the eyes of the priesthood—could follow from the promulgation of such doctrines? And these—according to Catholic historians—were the flowering out of the ethics of the Master, who told these same apostles: "My Kingdom is not of this world." There is nothing of this in the religio-philosophic teachings and practice of the "historical" Neo-Platonists; and excepting in the single instance of the Theban High Priest, Her-
Hor, who usurped the throne, the Egyptian priesthood never essayed this wicked and monatrous treason to the State, under which they held their position.

PAPIAS, Bishop of Hieropolis, in Phrygia, was a "hearer of the Apostle John, and on terms of intimate intercourse with many who had known the Lord and his Apostles." Some writers affirm that he suffered martyrdom in 163 A.D. There seems such contradictory evidence amongst the early ecclesiastical historians, that ordinary rules of chronology are set at defiance. Nothing but fragments of Papias remain, but he himself tells us that, "he received the truths of our religion from those who were acquainted with the Apostles." What is extant is a curious medley, but the following is of interest. Irenæus, quoting from the works of Papias, says: "Mark having become the interpreter of Peter, wrote down accurately whatsoever he remembered. It was not, however, in exact order that he related the sayings and deeds of Christ; for he neither heard the Lord nor accompanied Him. But he accompanied Peter, who accommodated his instructions to the necessities of his hearers, but with no intention of giving a regular narrative of the Lord's sayings." (The

italics are mine.) "Wherefore, Mark made no mistake in thus writing some things as he remembered them." With regard to Matthew, Papias says: "Matthew put together the oracles (of the Lord) in the Hebrew language, and each one interpreted them as best he could."

After this statement by a Bishop, who lived—if not contemporary, at least—in the next generation, what becomes of the claim for divine inspiration? The Gospel of Mark, according to this authority, is the "jottings down," from memory, of the sayings of the Apostle Peter, who himself had no idea that they were to be written and published!

JUSTIN, born at Flavia Neapolis, in Palestine, about 114, suffered martyrdom in the reign of Marcus Aurelius, in 165 A.D., was an Evangelist, and author of several works, the principal of which are two "Apologies in behalf of the Christians," addressed to the then reigning Roman Emperors. Another is entitled, "Dialogue with Trypho, a Jew," which is "the first systematic attempt to exhibit the false position of the Jews in regard to Christianity." The account of his martyrdom, along with several others, is prefaced by: "Wicked decrees were passed against the godly Christians in town and country, to force them to offer libations to vain idols, and accordingly the holy men, having been apprehended, were brought before Rusticus, Prefect of Rome." On their affirming that they were Christians, &c., Rusticus sentenced them to be decapitated; and after being executed, "their bodies were secretly removed and laid in a suitable place."

This author either originates or repeats the story of the "miraculous interpretation of the Hebrew Bible," under the auspices of *Plotemy*; and he asserts: "These things are no fable, nor do we narrate fictions; but we ourselves, having been in Alexandria, saw the remains of the little cots (the 72, one for each man) at the Pharos, still preserved." This was 420 years after they were erected! This same Justin tells us that "Pythagoras, and Plato, and some others, when they had been in Egypt, took advantage of the history of (by) Moses, and afterwards published doctrines concerning the gods quite contrary to those which they had formerly erroneously promulgated."

With Justin's apology, is given an "Epistle of Adrian (the Roman Emperor), in behalf of the Christians," and another "Epistle of the Emperor Antoninus to the Common Assembly of Asia;" another "Epistle of Marcus Aurelius to the Senate of Rome, in which he testifies that the Christians were the cause of his victory." From this document it appears the Emperor was on a campaign on the confines of Germany, "being shut up in Carnuntum by 74 cohorts, nine miles off. Our general, Pompeianus, showed us that there was close upon us a mass of 977,000 men, which indeed we saw. I betook myself to prayer to the gods of my country. But being disregarded by them, I summoned those who go by the name of Christians. I discovered a great number and vast host of them." (Strange, this, amongst his small army!) Then the Emperor goes on to say, that the army had been without water for five days, and "simultaneously with their (the Christians) praying to God (a God of whom I am ignorant), water poured from heaven, upon us most refreshingly cool, but upon the enemies of Rome, a fiery hail."

Justin says to the Emperor, "We have adjoined the copy of (the Emperor) Adrian's Epistle, that you may know that we are speaking truly of this." It will strike the reader as strange, that no Roman historian makes mention of these "Epistles" from their Emperors, and especially of the miraculous deliverance of the army by the prayers of the Christian soldiers; of whose presence in the army, the Emperor prior to this expresses himself as being ignorant. It seems difficult to understand this statement.

(To be continued.)

PROGRESS OF SPIRITUAL WORK.

WORK IN LEEDS.

Meetings were held during last week every evening, except Wednesday, the averaged attendance, except on Saturday, being twenty-five and thirty. This has included a considerable number of new inquirers, who, I am glad to say, give every evidence of being thoughtful and earnest seekers after truth. Of course, these special public efforts are for—in a spiritual sense—dynamical purposes; i.e., from the mental quarry to break up and accumulate new and solid material, for the consolidation and development of the spiritual superstructure.

In connection with this local movement, there are a great many excellent mediums, but these for the most part shrink from publicity, having been accustomed to strictly private

work. The more open effort will, however, suffer no disadvantage, but the contrary, by there being numerous home circles held, and many private mediums developed simultaneously therewith. This is just what is, night after night, going on here. Nevertheless, at all the meetings some of the local mediums are influenced to utter words of instruction and encouragement to inquirers, and to introduce them to some elementary knowledge of mediumship. It has never yet been my lot to conduct such large circles, held as such for spiritual exercise and mediumistic development, as we are having here; but I am pleased to say that they have all been thus far of a highly spiritual and harmonious character. The varied results of each meeting, have invariably succeeded in maintaining the unflagging interest and enjoyment of the sitters, during the allotted two hours. I have been pleased both with the spiritual tendencies of the friends, and the thoughtful, earnest attention of the strangers; and have no doubt that our effort will be productive of the best results. At each meeting we give away a variety of literature—a friend here being able to supply a large quantity of back numbers of the MEDIUM.

SUNDAY SERVICES.—No one who was present at the meetings on Sunday could possibly have a doubt as to there being a grand spiritual revival inaugurated in this town. The New Room was not only full, but much over crowded; both afternoon and evening, numbers were unable to find a seat, and only with difficulty got into the room. The closely packed audiences were indeed an interesting and suggestive spectacle; the earnest attention and scarcely suppressed enthusiasm, being no less significant.

In view of the rapidly increasing momentum of the Spiritual Movement here, we were pleased to hear the President announce on Sunday evening, that the question of building a Hall to meet the requirements of the Movement would be seriously considered at a meeting to be held on the following evening. That, or something equivalent, will undoubtedly be necessary, for personally I have no doubt that the Cause in Leeds will soon need a place that shall accommodate thousands instead of hundreds.

When I say that the platform on Sunday was occupied by Mrs. Groom, of Birmingham, I need not add, that the Cause of Spiritualism was represented and advocated in such a manner as to reflect the highest credit thereon. In the afternoon the audience had the option of choosing a subject. Out of several sent up two were chosen—"The state of the soul after death;" "Is Spiritualism of the devil or of God?"—and were most ably dealt with. At the close of the discourse, poems were improvised on the following subjects given by the audience, "Long-fellow," "Hagar's Prayer," and "Eliza Cook." Then followed clairvoyant descriptions, which held the people in breathless attention for a considerable time. In the evening the controls selected their own subject: "Man, a spirit: his destiny." The masterly oration delivered thereon was accompanied by a deep soul-elevating influence. At the close, poems were improvised on "Milton," and "Friendship." That portion of the service was then brought to a close, that those who wished to do so might leave before the clairvoyant descriptions began; but only a very few moved. The large audience were rivetted to their seats whilst spirit after spirit was described, to the number of between thirty and forty—a palpable sensation being produced by the successive exclamations of recognition. Never before has such a Leeds audience had a like experience; and Mrs. Groom's labours have undoubtedly given an impetus to our already fast spreading movement.—OMEGA.

SPIRITUALISM AT KEIGHLEY.—Mr. Scott and myself visited the friends at the Lyceum, on Sunday last, and found two young mediums, whom we have lately been sitting with to develop, occupying the platform of that place in a most efficient manner. There was a large audience in the afternoon, and one of these young mediums was controlled, and gave a beautiful address, and was then taken down into the audience and gave eight excellent descriptions of spiritual surroundings, that were every one readily acknowledged, which gave great satisfaction; after which our Brother Scott gave a very deep and touching address. In the evening we found the Lyceum densely crowded, and great numbers of people had to go away, disappointed at not been able to gain admission. This meeting was one long to be remembered by all present. Miss Wilson being powerfully controlled, gave a short address, and then was taken down into the audience, and gave twenty most powerful and convincing proofs of spirit identity, giving a most astonishing description of the state and condition of spirits present, and gave all their names and surroundings most accurately, which was read ly acknowledged, and seemed to produce a profound impression upon the large and intelligent audience. Mrs. Wade was then controlled, and gave many more most wonderful descriptions, which seemed to make a deep and lasting impression upon the minds of all present. These are two of the most promising young mediums we have ever had the good fortune to sit with to develop. May the progressed and intelligent angels of our Father, ever attend their path through life's rough journey, is the earnest wish of your humble correspondent.—A. MORRELL, 22, Manheim Road, Manningham, Bradford.

OPENING OF A NEW HALL AT HALIFAX.

On Sunday the Spiritualists of Halifax opened their new room, which promises to be a success. Mr. J. Armitage, of Batley Carr, spoke most eloquently in the morning, to an attentive audience, more select than numerous. In the afternoon and evening, the people came out grandly. Miss Illingworth, daughter of our old and respected friend, Mrs. Illingworth, of Bowling, spoke in such an excellent manner as to win the appreciation of both Spiritualists and non-Spiritualists alike. If she continue to be careful of herself, she promises to be one of the best trance speakers, and the instrument of much good. Mrs. Bailey, of Halifax, also spoke well, and in the evening described the spiritual surroundings of twenty-three persons in the audience (most of them non-Spiritualists), some of the spirits delineated having passed away a long time ago. In seventeen or eighteen instances she was acknowledged to be correct. Mrs. Bailey is, indeed, a very good clairvoyant, and still under development.

On Monday evening, Mrs. Groom, of Birmingham, spoke on two subjects chosen by the audience, and then gave twenty-one personal descriptions, nineteen of which, were at once acknowledged. Messages from spirit friends, still further deepened the impression. The friends are well pleased with Mrs. Groom's visit. The opening services have been a spiritual feast.

S. JAGGER.

NOTTINGHAM: Morley Club Lecture Room, Shakspeare Street.—On Sunday last we again had Mrs. Harvey with us, through whom we had two beautiful addresses, the one in the evening dwelling very much upon our individual responsibility in the work, and urging us not to grow lukewarm, but to each bear our part nobly. We are also thankful to say that our medium, Mrs. Barnes, is again amongst us, and though very weak her guides gave a short address, in the morning. We are earnestly trusting she will be so far recovered as to be able to address our meetings on Sunday next. All interested in the work are cordially invited.—W. F.—[We sincerely hope our Nottingham friends are as eager to attend to the necessities of the suffering Medium, as they are to avail themselves of her services.—Ed. M.]

PLYMOUTH: Richmond Hall, Richmond Street.—In spite of the inclement weather, our Services were well attended on Sunday last. In the morning an impressive address was delivered by the guides of Mr. Burt, on the subject of "Regeneration," and gave satisfaction to those who were present. This friend is steadily developing into an acceptable speaker. In the afternoon, in lieu of the usual circle, several of our members related their experiences in Spiritualism, and a most enjoyable time was spent, the attendance being very good. In the evening we had a large audience, when Mr. R. S. Clarke, under the influence of his spirit-instructors, delivered the second of a series of lectures on the "Religion of Spiritualism," the subject specially dealt with being "Man." The question of his nature, origin and development was fully gone into, and gave great satisfaction.—JOHN T. B. PAYNTER.

MANCHESTER.—On Sunday the controls of Mr. Johnson, of Hyde, occupied the morning in answering verbal questions, to the satisfaction of the audience. In the evening the subject handled was "Re-incarnation and Re-embodiment," and the controls treated it in a logical and exhaustive manner, to the delight of a large and appreciative audience. Our platform will be occupied next Sunday by Mr. Clarke, of Pendleton, in the morning, and by Mrs. Groom, in the evening.—W. LAWTON, Sec., M.S.S.S.

PETERBOROUGH.—On Thursday, the 7th inst., Mrs. Groom, of Birmingham, through the kind exertions of Mr. Olegg, gave a grand address to a public audience numbering about fifty, entitled "Spiritualism not evil, but from God, through his angels to man." After the lecture, Mrs. Groom gave two poems, subjects chosen by the audience; both subjects were handled in a masterly manner. Several delineations were given from the platform to individuals in the audience, most being acknowledged as either departed friends or relatives. A member of the Young Men's Christian Association asked a few questions, but had to go away acknowledging that the more he was prompted to say, the more he was beat. This terminated a very successful meeting, considering that it was the first public one in Peterborough.—R. H. PEACOCK.

SALTASH.—A very pleasant evening was spent here on Wednesday 6th, when a goodly number assembled at the residence of a friend, for "an hour's communion" with the so-called "dead." Mr. H. Pine, of St. Mellion, presided, and a brief address was given by the controls of Mr. J. T. Paynter. Mr. R. S. Clarke, under the influence of his inspirers, also answered questions on all sorts of topics for a considerable time, and was afterwards controlled by several historic characters, one of whom improvised a lengthy poem on words selected by those present. Another meeting will be held on February 27.—COR.

PENDLETON.—On Sunday, at 2 30 p.m., Mrs. Groom, of Birmingham, will occupy our platform. All are affectionately invited. In the evening there will not be any service, in order that our Members may have an opportunity to hear Mrs. Britten, at Co-operative Hall, Downing Street.—COR.

MR. COLVILLE'S WORK.

On Sunday, Feb. 17, Mr. Colville spoke to three very large and representative audiences in Bradford. Walton Street Church has been recently improved, and the seating capacity considerably increased, but apparently to little purpose, as the crowd was even denser than on the occasion of Mr. Colville's former visit. The aisles, porch, vestries were literally blocked with a standing crowd, both afternoon and evening, while the morning audience completely filled every sitting. The lecture in the morning was a very logical and practical discourse upon Justice as the essential principle of all being. This divine and all-perfect justice the lecturer defined as a perfect sphere, the hemispheres composing which being love and wisdom. Love alone degenerated into foolish fondness, indiscreet indulgence, which worked harm to the object of affection; wisdom alone became arrogant, tyrannical and earthly, like the wisdom of those men of science who do not allow room for the expansion of the soul, though they cultivate the intellect excessively. Spiritualism, the speaker declared, alone unfolded in anything like perfection the infinite justice of the Supreme, and the lesson that we all needed to learn that Spiritualism could teach us, was before all others the lesson of charity, to cultivate and exercise that wise love and loving wisdom in all public and private acts of life, which seeks never to condemn but always to uplift a weaker brother.

In the afternoon, eleven questions were very ably answered by the guides of the speaker. The questions took in a very wide range of subjects, and the answers were of a very profound and eminently spiritual character. In the evening the subject of discourse selected by vote of the audience was "The Astronomical Religion, its origin, and its influence upon the world, past and present." This topic gave the guides of the lecturer a rare opportunity of displaying their oratorical powers, and their great knowledge of the ancient world and the spiritual significance of the early mythos. As the origin of the Astronomical Religion was traced back to the antediluvian world, to Atlantis, to Central America, to Egyptian and Asiatic centres of civilization, antedating the Egyptian dynasties mentioned by Mr. Oxley by many thousands of years, some idea of the far-reaching character of the address may be gathered. At this particular time, when so much enquiry is being made as to the historical or non-historical nature of the gospels, the subject was peculiarly appropriate. As Mr. Colville's guides will no doubt deliver a similar lecture in London in a few weeks' time, we hope to give their views on the "Theological Conflict" before it ceases. So far as we can gather from reports, they consider every sun and planet to be the external form of some spiritual degree of life. In this system, the physical centre being the sun, the spiritual centre is the sun-sphere of angelic beings, who control the system. Beyond this solar system the centre is Alcyone. This star was known as a sun to the very back ancients, who were astronomers and astrologers; astrology being originally not a superstition but an exact spiritual science. There were two original forms of religious symbolism: one springing from the grovelling passions of the savage races of the old world, the other introduced by "Sons of God," who constituted the inspirati and illuminati of the past. The savage religion was Fetichism, or animal-worship; the religion of Melchisedek was purely of the Soul. The religion of the fetich employed animals as symbols of deity; the religion of the "Sons of God" employed the starry heavens, and the passing of the earth through twelve minor cycles in one grand cycle of 25,840 years, and something over, was the basic idea of deific incarnation in special personalities. Jesus was acknowledged as a spiritual teacher of high and holy eminence, but the gospel of Christ was said to be so old that its origin on earth was coeval with the era of the first angelic messengers. In concluding their remarks, the guides of the speaker very wisely urged upon all the desirability of steering clear of theological conflicts which engender strife, as far as possible, and begged them all to bear in mind that the value of any precept or doctrine must be determined solely by the truth it embodies without reference to the age or person which first gave it to the world.

Mr. Colville spoke in Bingley on Monday, and in Keighley on Tuesday. He proceeded from there to Middlesboro, where he was announced to defend Spiritualism from the scurrilous attacks made upon it by a certain Mr. Ashcroft. These would-be exponents of Spiritualism doubtless accomplish a great deal of good, as they agitate thought, promote discussion, and prepare the public mind for what can be said on the other side. Spiritualism has taken firm root in Yorkshire, and it would take a hundred abler men than Ashcroft to break down the movement in Bradford.—COR.

Mr. J. Fitton, in the course of a very hot letter, somewhat coolly says, "I am not the only medium who has wilfully impersonated the forms," mentioning a number whom he claims as having—in his estimation—achieved that high distinction. Well, if it be a heinous sin to object to Mr. Fitton because of his "wilfully impersonating the forms," we most heartily confess it, and our aversion to such an exponent of Spiritualism is not abated by the clesky way in which he exults over his feat, and threatens reprisals. There is a class of people that universally hate honesty; but we are proud to be the victim of such.

PHYSICAL MANIFESTATIONS.

On Tuesday evening, February 12th, at the house of Mrs. Treadwell, 5, Rundell Road, Harrow Road, W., a seance was held for the purpose of obtaining form manifestations, the medium being Mr. Cecil Husk. A hymn was sung, and, after a short interval, the manifestations commenced in a most satisfactory manner. Lights were observed floating over the heads of the sitters, a musical instrument called the fairy bells was waved about and played in various parts of the room very skillfully, the sitters received taps upon the head with the speaking tube, etc. Then the direct voices of "Irresistible," "Ebenezer," and "John King," were heard, often two together, the peculiar tones of the first name contrasting amusingly with the deep voice of the latter. But the most striking feature was the excellent manner in which the materializations presented were viewed by those present, each person getting a close view of the faces and forms—lit up by a luminous card which was brought for the purpose—especially "John's," who dematerialized by sinking into the floor in full view of all present, until he had completely disappeared. There was also an old lady materialized, whose name did not transpire, who was likewise well viewed by all. A song by some one in the direct voice, "Come whoom to the childer and me," was sung, and also one entitled "The last man" through the medium splendidly rendered, during the singing of which, another voice was heard conversing with the sitters at another portion of the room. The benediction pronounced in modern Greek by one of the intelligences, closed the proceedings. It is a note-worthy feature of this medium that he sits in the circle, his hands being held by two of the company, thus dispensing with a cabinet. There were some thirty persons present, and all went home highly pleased at the result of the sitting.

Circles are held at the above address, Mrs. Treadwell, medium, on Sundays at 7, and Mondays and Wednesdays at 8 p.m., to which Spiritualists and friends are cordially invited.—COR.

TESTIMONIAL TO MR. CHAMBERS.—Will the gentleman who seemed to take such an interest in the above medium, say if he is a Spiritualist, and likewise give the number of his address, so that if one require to see him, he may be found without much inconvenience.—S.S.

BELPER.—A kind letter from Mr. G. H. Adshead intimates that Miss Lottie Fowler is at present residing with Mr. Gregory, Albert Street, Belper. She may be consulted daily between the hours of 2 and 7 p.m.

MANCHESTER: Meetings in the co-operative Hall.—On Sunday next, February 24, Mrs. Emma Hardinge-Britten will deliver two addresses in the above Hall: afternoon at 2.30, subject, "The Soul of things," evening, at 6.30, six subjects to be chosen by the audience. All seats free.—On Sunday, April 5, Mrs. Britten will give her farewell addresses in the same place. Further particulars as to subjects, etc., nearer date.

WEST AUCKLAND.—Our friend William Hopwood paid us a visit, and gave us two soul-stirring addresses to very intelligent audiences, besides giving descriptions of complaints to five suffering persons, and all acknowledged him to be correct. We have our meetings regularly, by our friend O. Lupton, and others, though West Auckland seems to be left in the cold.—**JOSEPH MILLER,** Darlington Road, West Auckland.—[The spirit-world leaves none of us out in the cold. We are glad our West Auckland friends seek its loving bosom. We well remember their kindness, when in ill health we visited them.—**ED. M.]**

MORLEY.—We had a very pleasant day here on Sunday, Feb. 10. We introduced a new feature into Spiritualism, viz., a Service of Sacred Song, which was given us by a selected Choir, who went through their task in splendid style, to a crowded assembly; our esteemed friend, Mr. Gillman, officiating as reader in a very creditable manner. In the evening, the large hall was again packed to its utmost capacity, many being unable to gain admission. The guides of the speaker, Mrs. Butterfield, gave us a splendid treat, and an intellectual feast on the "Religion of Humanity," the audience breaking in to applaud at the close, and many said it was the master-piece of anything they had ever heard.—**B. H. B.**

EXETER.—On Sunday, through our medium, we had a beautiful control, on "Death, an inspiration to Life:" showing how everything dies but does not die; carrying his arguments through the animal, vegetable, and mineral kingdoms, closing the subject with God's greatest and noblest work, Man: how he should live in this world, to fit him for the world that is beyond; not looking at death as the great monster some men have painted him, but an angel conducting him into fresh paths of life and usefulness, ever higher and nearer the Great Light of the Universe. This is the eighth of a series of extraordinary controls (all linked together) we have been entertained with. Our Spirit Friend, who withholds his name for the present, seems to handle the various subjects with great knowledge and ability, giving no end of striking illustrations to give weight to his arguments. These controls on Sundays are about an hour's duration; on week evenings they average an hour-and-three-quarters, using the medium with such an amount of vital energy, that if he were a normal speaker he would be completely exhausted.—**R. SHEPHERD.**

HERR HANSEN THE DANISH MESMERIST.

One curious fact we may mention—novel, too, since it has never been made public before. One evening Herr Hansen was making his experiments in the presence of the Czar, when some of the Royal Guards were introduced, and in due course mesmerised. At the bidding of the Danish mesmerist, after having been made to eat raw potatoes as if they were luscious peaches, and to drink water under the belief it was champagne, the soldiers performed several evolutions; but, as the mesmerist knew not a word of Russian, he gave the word of command in French. The Czar was particularly struck by this phenomenon, for he knew that not one of his Guards understood a word of French; yet they obeyed implicitly every direction of the mesmerist. "Clearly," observed the Czar to Herr Hansen, "the influence you exercise over the soldiers is not communicated by speech." Had the Czar thought of putting the question, he might have learnt that his royal guards at the will of the mesmerist, not spoken, but formed in the recesses of his own mind, would have run their bayonets through the body of their royal master as readily as they had obeyed every other mandate of the master, for the time being, of their wills. The Czar, however curious about mesmerism, would not have relished such a piece of information, and we fancy the shrewd Dane, who has no mean love of life and its good things, would have kept his counsel, though in so doing he abridged his own proper glory as the most potent mesmerist that ever flourished on the face of the earth.

The last we heard of the victorious Dane was in France, where he was delighting the provincials by his singular powers. Keen-witted Frenchmen are sceptical to a fault, but in France, as in Germany, the Danish mesmerist, by his uniform success and his utter absence of supernatural or preternatural assumptions, has compelled belief in the genuineness of his experiments. Though Mesmer was the father of modern mesmerism to which he has given his name, it is, by whatever name known, as old as the hills. It was known to the all-knowing Egyptians, to the Greeks and the Romans, and in the Middle Ages it passed for one of the black arts.—"Society."

A gentleman has left with us on sale a splendid crystal. Such an acquisition might be looked for for years without success. A moderate price. Apply at this Office.

MISS SAMUEL IN MELBOURNE.—In addition to her lectures on the health question, favourably spoken of in the "Harbinger of Light," Miss Samuel took part in the performance of "The Messiah," at the Exhibition Building, on Christmas night. The "Argus" thus reports:—"Miss Fauny E. Samuel appeared for the first time before the public on such an important occasion, and the audience were evidently prepared to give her a favourable hearing. She possesses a sweet, contralto voice, which she has learned to use with fair effect, though it is of rather weak quality. A slight nervousness, which was pardonable under the circumstances, manifested itself in her first solo, 'Behold! a virgin shall conceive,' and 'O thou that tellest.' Great tenderness of expression was a merit upon which the debutante is to be complimented in her rendering of the air, 'He shall feed his flock.' The earnest yet simple eloquence with which she gave the air was strikingly effective, and the audience, glad that she had demonstrated her ability to impart life and colour to the music, applauded her heartily. She was similarly complimented on her rendering of the air, 'He was despised,' to which the peculiarly plaintive and pathetic qualities of her voice were specially suited. On the whole, she acquitted herself with much credit, and may be looked to achieve more solid success in the future."

A NEW AMERICAN SECT.—A writer in the "Boston Advertiser" (U.S.) of January 18th gives an account of what he considers to be a new development of a very common form of hysteria. This new development is the latest doctrine of a sect founded some years ago in Park Street, Boston, U.S., under the name of Christian Scientists; the meeting being "thinly attended by devout if not strictly philosophical or scientific ladies." The new doctrine is called the "Mind Cure." "Matter in itself," they say, "is inert, insensate, lifeless, and unpotent," the power which animates matter is divine. Illness is want of vital power, therefore want of divinity. A mind healer is a person who is full to superabundance upon his own cognizance of the Almighty, and who is willing to allow his, or more generally her, superfluity or abundance to overflow into the person of some patient in whom it is declared the presence of disease proves the absence of the Lord. The process is of the simplest. The healer sits down with his back in contact with the corresponding portion of the patient's person, and for the moderate price of a dollar an hour allows the supposed divine influence to filter from vertebrae to vertebrae.—[This is no new sect at all. It is simply "magnetic healing," administered with some degree of eccentricity, and reported on with the usual flavouring of trans-atlantic exaggeration.—**ED. M.]**

MEETINGS, SUNDAY, FEBRUARY 24th, 1884. LONDON.

EDGWARE ROAD.—52, Bell Street, at 7, Answers to Questions on Spiritualism from the Audience.
MARYLEBONE ROAD.—Spiritual Mission Room, 167, Seymour Place, at 11, Mr. Hopcroft. At 7, Seance; Tuesday, 7.45, Mr. MacDonnell; Wednesday, at 7.45, Seance; Thursday, 7.45, Mr. J. M. Dale; Friday, at 7.45, Mr. Towns; Saturday, at 7.30, Mr. Savage. J. M. Dale, Sec., 60, Crawford Street, Bryanston Sq. The Room is strictly reserved for circles. It may be engaged for private sittings.
CAVENDISH ROOMS, Mortimer Street, W., at 7: Mr. J. J. Morse:

WEEK NIGHTS.

SPIRITUAL INSTITUTION.—Tuesday, Seance, at 8, Mr. Towns.
BROMPTON.—Mr. Pound's, 109, Ifield Road, Wednesday, at 8, Mr. Towns.
HARROW ROAD.—At Mr. Wright's 17, Amberley Road, on Sunday and Thursday at 7.30. Private Circle, admission only by previous application.

PROVINCES.

BARROW-IN-FURNESS.—75, Buccleuch Street, at 6.30.
BATLEY CARR.—Town Street, 6.30 p.m.: Mr. Armitage.
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. Ingham.
BIRMINGHAM.—Oozell Street Board School, 6.30: Mr. Groom.
BISHOP AUCLAND.—Temperance Hall, Gurney Villa, at 6 p.m.: School, 10.15.
BLACKBURN.—Academy of Arts and Sciences, Paradise Lane: at 10.30, 3, and 6.30: Mr. W. J. Colville.
BOLTON.—H. A. Tovey, 16, Halton St., The Hough.
BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, 10.30, 2.30 and 6 p.m.: Misses Harrison and Musgrave.
Wade's Meeting Room, Harker Street, Bowling, at 2.30 and 6 p.m.: Mr. Collins Briggs.
Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30 and 6 p.m.: Local.
EXETER.—Oddfellows' Hall, Bampfylde Street, at 6.30.
GLASGOW.—2, Carlton Place, South Side, at 11.30 and 6.30: Mr. D. Anderson.
LYCEUM at 5.
HALIFAX.—Spiritual Church, 1, Winding Road, 2.30 and 6 p.m.: Mr. Ware.
LYCEUM at 10.30. Monday Service, 7.30.
HETTON.—Miners' Old Hall, at 6.30:
KEIGHLEY.—Spiritualist Lyceum, East Parade, 2.30, and 6.30: Misses Illingworth and Beetham.
LEEDS.—Psychological Hall, Albion Street, 2.30, and 6.30: Mrs. Butterfield.
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. Miss Allen.
MACCLESFIELD.—Spiritualists' Free Church, Paradise Street, at 6.30: Mrs. Rogers.
MANCHESTER.—Gospel Temperance Hall, Tipping Street, Ardwick, 10.30 Mr. Clarke; 6.30: Mrs. Groom.
Co-operative Hall, Downing Street, 2.30 and 6.30, Mrs. Britten.
MORLEY.—Spiritual Mission Room, Church Street, at 2.30 and 6: Mr. T. Holdsworth.
MIDDLESBOROUGH.—Granville Lecture Rooms, Newport Road, at 10.30, and 6.30.
NEWCASTLE-ON-TYNE.—Well's Court, at 6.30:
NORTHAMPTON.—Cowper Cottage, Cowper Street, 2.30 and 6.30.
NORTH SHIELDS.—Bolton's Yard, Tyne Street, at 6:
NOTTINGHAM.—Morley Club Lecture Room, Shakespeare Street, 10.45 and 6.30.
OLDHAM.—176, Union Street, at 2.30 and 6.
PENDLETON.—48, Albion Street, Windsor Bridge, at 2.30, Mrs. Groom.
PLYMOUTH.—Richmond Hall, Richmond Street, at 10.15, Lyceum; at 11, Mr. Paynter; at 2.45, Public Circle; at 6.30, Mr. R. S. Clarke: "Death, its realities and revelations."
ROWERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at 2.30 and 6.30, Local.
SUNDERLAND.—Albert Rooms, 7, Corporation Street, 6.30.
TUNSTALL.—Rathbone Street, Mr. W. Hudson, Medium.
WALSALL.—Exchange Rooms, High Street, at 6.30.
WEST FELTON.—At Mr. Thomas Pinkney's, 18, Wood Row, Twizell.

YORKSHIRE DISTRICT SPIRITUALISTS' COMMITTEE.

SPEAKERS FOR THE SUNDAYS IN MARCH.

BATLEY CARR.—Town Street, 6 p.m.
 2, Misses Beetham and Illingworth.
 9, Mrs. Butler, Skipton.
 18, Mr. Armitage.
 Sec.: Mr. Armitage, Stonefield House, Haddington.
BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.
 2, Miss Musgrave.
 9, Mr. Brown, Manchester.
 16, Mr. Morrell, Bradford.
 Sec.: Mr. Grunwell, Lighthouse, Farncliffe, Bingley.
BRADFORD.—Spiritualist Church, Walton St., Hall Lane, Wakefield Rd., 2.30 & 6.
 2, Mrs. Ingham and Mr. T. Holdsworth.
 9, Mrs. Britten.
 16, Mrs. Gott, Keighley.
 Sec.: Mr. Heap, 23, Sheridan Street.
BOWLING.—Wade's Meeting Room, Harker Street, 2.30 and 6 p.m.
 2, Mr. Ware, Leeds.
 9, Miss Harrison and Local.
 16, Miss Musgrave, Mr. H. Briggs.
 Sec.: Mr. Ludlam Waddington, 22, Leicester Street, Bowling.
OTLEY ROAD.—Spiritual Lyceum, Oddfellows' Rooms, Otley Rd., Bradford, 2.30 & 6.
 2, Local.
 9, Mr. Armitage, Batley Carr.
 16, Miss Beetham & Mr. T. Holdsworth.
 Sec.: Mr. G. T. Stewart, 68, Butler Street.
HALIFAX.—Spiritualist Institution, Peacock Yard, Union Street, 2.30 and 6 p.m.
 2, Mrs. Yarwood, Heywood.
 9, Mr. Scott & Mr. Morrell.
 16, Mr. Blackburn and Local.
 Sec.: Mr. C. Appleyard, 28, Concrete Street, Leemount.
KEIGHLEY.—Spiritualist Lyceum, East Parade, 2.30 and 6.30.
 2, Mr. Dent, Heckmondwike.
 9, Mr. Olfie, Ossett.
 16, Mrs. Ingham and Mrs. Scott.
 Sec.: Mr. S. Cowling, Marley Street, South Street.
LEEDS.—Psychological Hall, Albion Street, 2.30 and 6.30 p.m.
 2, Mr. Armitage.
 9, Mr. A. D. Wilson.
 16, Mr. Hepworth.
 Sec.: Mr. Duckworth, Belgrave House, Leeds.
MORLEY.—Spiritual Mission Room, Church Street, 6 p.m.
 2, Mr. Morrell, Bradford.
 9, Mr. Ware, Leeds.
 16, Mr. Olfie, Ossett.
 Sec.: Mr. John Robinson, Cross Hill, Beeston, near Leeds.
ROWERBY BRIDGE.—Spiritualist Progressive Lyceum, Hollins Lane, 6.30 p.m.
 2, Mr. Hepworth, Leeds.
 9, Local.
 16, Mr. A. D. Wilson.
 Sec.: Mr. Hugh Booth, Lyceum Building.

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