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# SPIRITUALISM.

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## SARCOGNOMY.

### THE DIVINE EXPRESSION IN MAN:

THE BASIS OF MEDICAL PHILOSOPHY, AND A NOBLER ART OF THERAPEUTICS.

BY PROF. JOS. RODES BUCHANAN, M.D.

In my first Essay, I explained the comprehensive nature of a true Anthropology, and the large amount of novel science necessary to complete the SCIENCE OF MAN—a science prior to the present century as imperfectly comprehended as was Geography prior to the time of Columbus,—so imperfectly indeed that the word Anthropology was very seldom used, when I first began to employ it.

The scientists who are interested in Ethnology and Palæontology are beginning of late to use the word Anthropology in reference to their peculiar studies, which might serve as illustrations of Anthropology, if such a science were visible on their horizon; but as their studies do not embrace an Anthropology, while they have no definite anticipation of its future development, and there is no such science in their books, colleges or societies, it can well be said, not that they are votaries of Anthropology, but rather that like certain Athenians, they are looking at something which speaks of "an unknown God." Their ancient cranial bones will become significant and valuable when they learn that each cranium records and expresses both the psychic and the physiological life of its former possessor, to the complete Anthropologist. But without a system of Anthropology their collection of "dolico-cephalic" and "brachio-cephalic" crania, however extensive, would contribute no more to Anthropological Science than a child's collection of stones and pebbles would to enrich the science of Geology.

Before the science of Anthropology can be successfully cultivated, its devotees must comprehend its scope, its area and relations. He must rise above mere physical perception into the sphere of understanding, high enough to look down upon the vast hiatus between physical and psychic science, which makes the so-called Anthropology of the Scientists a scattered group of disconnected fragments, unworthy of the name of Science.

Without knowing that man has a soul, or more properly speaking, *is a soul* environed with organized matter, there is no substantial basis for Anthropology. Without knowing how that soul communicates with the brain and body, the framework and substance of Anthropology are lacking. Without knowing how the brain is related to both body and soul, Anthropology is a chaos of crudities, and without knowing the relations of soul and brain to the body, Anthropology would have little practical value.

Yet these are the very things which are unknown in the Colleges. Medical colleges, at most, if not quite unanimously,

ignore the Soul as a subject of Science, or potential and controlling element of the human constitution. With equal dogmatism they ignore its relations to the brain, or rather, as they would agnostically express it, the relations of the brain to mental phenomena. And although they interest themselves in the relation of the brain to muscular action and paralysis—which they cannot possibly avoid seeing—they make no investigation of its relations to circulation, digestion, respiration, calorification, growth, and the external senses, which I have been demonstrating by experiment for forty years, and teaching to pupils, by whom it is verified in practice.

Thus, in the absence of its essential elements, Cerebral Psychology, Cerebral Physiology and Sarcognomy, the Science of Anthropology does not exist in the Colleges—all that they recognise being mechanical anatomy, mechanical or chemical physiology, mechanical pathology, and a speculative psychology, which is more verbal than real (as was shown by Horne Tooke), and has no basis in inductive science nor application to human life.

The SCIENCE OF MAN may be approached by either of its three aspects, the psychic, the cerebral or the corporeal, and by either aspect we may enter the temple and possess the whole. The most beautiful entrance is by the higher aspect of Pneumatology, which brings us to eternal verities and supernal relations, which are as ennobling as charming.

The more practical relation in this life is the corporeal, which is expressed by the word SARCOGNOMY, which brings us to the Divine ultimatum in matter, and our material relations to food, climate, clothing, medicine, electricity and the vital aura of other constitutions, pathological, sanative and psychic. Sarcognomy is therefore a very practical science, in its hygienic and therapeutic relations, in which it becomes indispensable to the philosophic Physician, to the Healer by vital magnetism, and to the practitioner in Electro-Therapeutics. Hence my recent publication "Therapeutic Sarcognomy" (of which copies have been sent to Mr. Burns) is designed as a guide in Therapeutic treatment, of which I shall give a few suggestions in this Essay.

But Sarcognomy is also a basic science in reference to human expression—especially expression by Sculpture. It shows the exact seat in man of every energy, faculty, sentiment, propensity, and infirmity, which helps to constitute this very complex life of humanity, the mystery of all centuries, which has so overpowered intelligence in the past, that it has not even been looked at with the steady gaze which might have discerned its central elements.

Sarcognomy shows that the nobler elements of the body as well as the brain have been given the nobler location—a superior position—occupying in the body the regions above the diaphragm, and in the brain the regions above the ventricles. Hence the statue designed to represent a great or commanding character should have not only the lofty

head, but the grandly developed shoulders, which are the expression of strength, heroism, endurance, and dignity, not by any fanciful association of ideas, but because they really give power, and their presence is a positive assurance of strength of character and constitution. This we know scientifically, because the stimulation of the shoulders by the operator's hand, or by the negative sponge of the galvanic current, develops a feeling of energy, health and activity which cannot be evolved at any other part of the body. A very similar influence is developed at the upper dorsal region of the spine—equal or more powerful, but less active and pleasing.

The results thus ascertained in the experiments of Sarcognomy are derived not only from the close sympathy of the brain and body, but from the anatomical structure and physiological action through which this marvellous coincidence of the psychic and physical is realized. Thus, for example, at the head of the dorsal region lies the vertebral ganglion, the controlling neurological centre of the circulation, which gives vital power. Under its control, through the vertebral artery, are the occipital lobes, the cerebellum and the spinal cord—the first being the seat of our psychic energies, which vitalize the body, the second, the physiological region of the brain, and the third the immediate seat of the forces which animate each part of the body.

At every spot upon the surface of the body, we find physiological power and a psychic association therewith, in consequence of the sympathy of the brain and the body, so that at every part of the surface, a concentrated excitement may modify the physiological functions and tend to change the psychic condition and character; which may be as clearly shown as at the summit of the dorsal region, by experiment and by anatomy.

That the knowledge of the neural power of the whole surface of the body, and the exactly corresponding power of the whole surface of the brain, lies at the basis of medical philosophy is self-evident, for it readily explains the mental conditions of all disease, and the power of mental conditions to promote health or disease. It shows, for example, why cholera, by exhausting the hypogastric region, produces coldness of the body and clearness of the mind; why certain fevers, by inflammation of the hypogastric region, produce in the body debility and heat—in the mind, excitement followed by prostration; why all diseases located in the pelvic region produce depressing and deranging effects upon the brain, tending to insanity, dementia and paralysis; why diseases of the liver produce mental depression or melancholy, and diseases of the lungs exalt the mental and emotional activity, producing a delusive hope, and often an unusual mental brilliance; why gout and rheumatism produce an irascibility so opposite to consumptive conditions; and why abdominal irritations are so prostrating to mind and body alike, while cardiac inflammations affect chiefly the feeling of apprehension or fear. Hence Sarcognomy teaches what emotions to cultivate, and what muscles to exercise for the promotion of health, and is as important to hygiene as to medical philosophy.

In its moral instruction, it grandly reinforces and illustrates those religious principles which good men and inspired teachers in all ages have commended as the best; showing how they develop health and wisdom by their ennobling influence upon the brain and body, for when the summit regions of the trunk and of the brain are in the highest vigour man enjoys his highest life, his most perfect normal vigour, and the wisest condition of his mind.

This being true, it follows that the functions of the true Priest and the true Physician are not farther apart than body and soul, which are so intimately united. The cultivation of the better elements of humanity by a true religion so enhances our spiritual energy and vital harmony as to lift us above the sphere of disease, and the true Minister might become as great a benefactor by the prevention, as the true Physician by the healing of disease. But *the preventive power is also a curative power*, and the true Minister should be a healer like the Apostles of Primitive Christianity.

May we not hope that a spiritual religion—a religion of Spiritualism,—will rear such a class of men, who will teach and heal body and soul at once, and who, with their deep intuitional discernment, will make no mistakes in their diagnosis of mental and bodily disorders. With a knowledge of Sarcognomy to guide the application of their healing benevolence to the human body and brain, and with psychometric power to guide each pupil in the path of health, of progress, and of moral improvement, such Ministers would

become the greatest social benefactors, and supersede the tax-consuming Pharisees, who have so long misrepresented Religion.

I think the trend of modern progress is decidedly toward the development of such a class of social benefactors—a class of intuitively-wise and spiritually-elevated men and women, whom society should accept because of their merit and their usefulness; who should be called by pre-eminence *COUNSELLORS*—a *sacred class*, revered for goodness and wisdom, and therefore truly reverend; whose intuitive wisdom and acquired knowledge should meet all the demands of society, and who might therefore *supersede all three* of the so-called learned professions in taking care of soul, body and estate, far better than they have ever been cared for before, by the three classes of blind guides, whom society has followed into the great quagmire where the nations to-day are struggling with debt, pauperism, disease, insanity, suicide, crime and the diabolism of war; in which the wretched millions are willing to lay down their lives in agony on battle-fields, for a meagre pittance, because the horrors of homicidal strife carry them only a little lower on the plane of life than the battle for bread under the disadvantages of poverty, ignorance, taxation, and monopoly, which hold them down to impoverished life and an early death.

If a so-called Christianity, a so-called Medical Science, and a so-called administration of Justice have led us into no better conditions than these, in which pauperism and pestilence continually confront us, in which vice and crime pervade nearly all classes, and in which the horrors of war continually impend,—while past wars have hung the millstone of debt around the necks of the nations,—is it not time to discharge our unfaithful and incompetent guides, and take a new departure, trusting to the divine elements of humanity, the interior intelligence, by which men in the form as well as those in spiritual life, comprehend all situations and read the present, past and future?

My investigations in Psychometry have fully convinced myself and my pupils that the Divine element immanent in humanity is a guiding power if we but cultivate and trust it, competent to lead us wisely up from the lowlands of crime, misery and war, to the highlands of peace, plenty and unbounded prosperity.

I therefore urge the formation of a sacred group of *COUNSELLORS*, for new communities and States, being fully convinced that the ability necessary for such a profession exists in abundance, buried and unknown, and that when brought up to its proper place, it will work in combination with Supernal Wisdom, and will be guided into all truth, for health of soul, health of body, and social harmony.

To many this may be too novel a suggestion, and they may ask—How can we supersede the learned profession of law, with its massive libraries, its innumerable precedents, its ponderous and costly judiciary system, penal institutions, and soldiers of the law, called police?

It will be simple enough, in an enlightened community, to submit all differences to psychometric arbitration, which reaches the extremest delicacy of moral perception, and thus dispense with a costly State judiciary and all the forms and rules which clumsily obstruct the right. It will be easy enough to level jails and dismiss sheriffs and police, when all youth of unfavourable surroundings or of criminal propensities shall be placed in truly educational and reformatory institutions, in which, as I have shown in "Moral Education," all can be brought up to the standard of reputable citizenship, unless so defective in brain as to be subjects for life for an asylum.

When the three *miseducated* and benumbing professions are gone, society will be revolutionized. There will be no legal power to levy impoverishing contributions, while stimulating angry and ruinous contests; no medical power to harass the delicate structures of life with harsh and drastic drugs, because unacquainted with the magnetic touch and with the vast variety of healing balms in nature, which dogmatic indolence cares not to know; and no narrow-minded champions of the traditions of an ignorant age, who having surrendered their own reason, demand a similar surrender from all, that they may enforce the dogma of a Devil-God, and the infinite misery of countless millions. In the clear view of a boundless Heaven, in open communion with its exalted inhabitants, and in social harmony, mankind may then live altogether normal lives, unknowing either disease or gloom.

But what has this to do with Sarcognomy? It is the inevitable result of a true Anthropology, of which Sarcog-



mony is the foremost aspect in practical life; and I cannot present the truth which leads us directly towards a higher life and the redemption of mankind from the reign of evil, without speaking of the "Summer-land" on earth which we are nearing. For nothing is clearer to me in science than that a comprehensive philosophy may be our redemption from all evils; by which word, Philosophy, I mean that profound knowledge of Man, as the central link of the two limitless worlds of Spirit and Matter, in which are concentrated all the laws and truths of the supernal, and all its relations to the material world, which in that scintillant spot, the centre of influx and illumination in the human soul, like the glowing point where electricity flashes into illumination, there is a light that penetrates all realms, brings all that can be known within our grasp, and consummates the maturity and evolution of the race by the introduction of Divine Wisdom.

That Divine Wisdom is germinally or potentially in man, and what he needs is to know the fact and act upon it, under the guidance of the sacred principle of Divine Love, the determination to apply his wisdom to the elevation of mankind and abolition of their evils.

In my promised work on PSYCHOMETRY, I shall endeavour to show the scientific reality and the practical accessibility of this Divine Wisdom, and in SARCOGNOMY we find indicated the portions of the human constitution which are its home in man, by cultivating which it may grow into an enlightening and redeeming grower.

But the practical aspect of Sarcognomy, which will first take hold of the public mind, and which will do much to advance the healing art, and to lift the medical profession out of the deep rut of stolid materialism, is its application to the magnetic treatment of disease and to Electro-Therapeutics.

The therapeutic animal magnetism of Deluze is utterly unscientific, and therefore repulsive to scientific minds, and its methods are not only often irrelevant and inefficient, but sometimes even injurious. Sarcognomy shows where to apply the hands for a general sanative influence (which is at the centre of each shoulder blade), and where to apply them for each particular form of disease. The general restoration of the body on the shoulder blades, and the general restoration of the nervous system from all its disorders on the side of the chest, immediately under or at the arm-pit, are the most important procedures in nervauric healing, and I trust that those who read these lines will discover the value of these suggestions by applying them to practice.

The treatment of the human body by electric apparatus is liable not only to the evils resulting from too heroic an agency, applied with too great freedom, but to the still greater evils of misapplication, necessarily arising from professional ignorance of the relation of soul and body, and of the combined psycho-physiological powers which manifest themselves at all parts of the surface.

Sarcognomy, by showing these relations and forces, enables us to avoid the common error of sending nearly all currents downward, and presents upward currents, heretofore unknown, which have the highest sanative power.

It shows the numerous results producible by scientific applications of gentle galvanic currents, which have singularly escaped the observation and knowledge of electricians—such as a current that warms, applicable in all chilly conditions, and a current that cools, applicable in all feverish conditions, a current that is purely and efficiently sanative, and another that is efficiently morbidic; currents that are highly inflammatory, and currents that are powerfully antiphlogistic, capable of subduing inflammations of the lungs and brain, and all inflammatory conditions; currents that aggravate insanity, and others that subdue mental disorders; currents that depress the spirits and lower the moral nature, and others that promote cheerfulness and assist the development of the virtues, as others brighten the intellect and increase the spirituality. Indeed, I have no doubt that Sarcognomy will guide us hereafter in the reformation of criminals, in the development of mediumship, and in the promotion of the highest style of education, which awakens dormant talent and develops all the virtues.

The volume of "Therapeutic Sarcognomy," which I have recently published, will show the labourers in this field of progress how high their aims should be, and how much can be done for the conquest of disease, and all moral or mental infirmities, by nervauric and electric treatment.

Boston, U.S.A., Dec. 25, 1884.

## SPIRITUAL POLITY.

### MR. W. EGLINTON'S REPLY TO THE CHALLENGE.

Mr. W. Eglinton, of 11, Langham Street, Portland Place, W., sends us the following reply to Mr. Cumberland's challenge:—

It is my pleasure to be a constant reader of the *Pall Mall Gazette*, and consequently I saw Mr. Cumberland's letter, which recently appeared in your journal. But for this I might have known nothing of his challenge, as I have received no communication from Mr. Cumberland himself, though I have waited several days in the expectation that he would take care that the matter did not escape my attention. I now ask you to be kind enough to publish my reply.

Mr. Cumberland's letter is so ingeniously worded, that to those who do not read it carefully, and who at the same time know nothing of my professions, his proposals may appear to be fair and reasonable. In reality they are quite the reverse. If I understand him rightly, he desires to put my "alleged supernatural powers to a decisive test," and accordingly proposes that I shall "produce, or cause to be produced, physical manifestations called spiritual" in his presence, and that of a chosen committee; and should I "succeed in getting the spirits to demonstrate" he will undertake to explain away such demonstrations by natural means to the satisfaction of the committee—(this committee to include himself and Mr. Labouchere!)—failing which he is willing to forfeit the sum of £1,000, Mr. Labouchere being also willing, he believes, to supplement this sum with another £1,000.

Now, Sir, I emphatically protest against the assumptions which Mr. Cumberland has thus put forward—ignorantly, I hope, but apparently with the distinct purpose of prejudicing me in the eyes of your readers. I do not allege that I am possessed of "supernatural powers." I do not claim to be able to "produce, or cause to be produced, physical manifestations called spiritual" (*sic*). I do not profess, and never *did* profess, to "succeed in getting the spirits to demonstrate." All that I assert is this—that certain unusual phenomena frequently take place in my presence, notably writing executed under circumstances which preclude the possibility of its being produced through the active agency of any person or power visibly present. I have no power to produce it—for it often fails to come when desired—and I take no part in its production; nor can I explain the process of its accomplishment. I have no responsibility in the matter, and do not profess to be able to give any intelligible reason why I should be the subject of these abnormal experiences. But the fact remains—as has been proved to the complete satisfaction of many hundreds of patient investigators, including men of the highest intelligence, in every rank of life, men whose capacity for exact observation and correct judgment would be readily admitted in relation to any other matter. And in May last experiments were tried publicly, and with the utmost success, before a large audience, in the Banqueting Hall, St. James's Hall. A committee was appointed by the audience to conduct the experiments, those chosen being Surgeon-General Wolseley, Mr. Brinsley Nixon (of the Athenæum Club), Florence Marryat, Miss Major, and Dr. George Wyld. At the close of the experiment all the committee openly testified that the experiments had been conducted to their entire satisfaction, and that they were perfectly convinced that it was an impossibility for the writing to have been produced by ordinary means.

Seeing, then, that I have afforded all reasonable facilities for investigation to persons disposed to approach the subject in a candid and impartial spirit, I might fairly decline, I think, to notice Mr. Cumberland's challenge. But, lest my motive should be misinterpreted, and because I have no other desire than the elucidation of the truth, I have determined to accept it, subject only to certain modifications which I cannot doubt will commend themselves to the judgment of all reasonable minds.

In the first place, I absolutely decline to meet, for the purpose of this investigation, either Mr. Cumberland or any of the gentlemen whose names he has suggested. They are all, I believe, so far committed to a hostile attitude in relation to these phenomena that it would be next to a miracle for them to be able to reach the position of fair and unbiassed observers. Moreover, both Mr. Cumberland and Mr. Labouchere, have gratuitously insulted me by the use of opprobrious epithets. As to Mr. Labouchere, when he applied

to me, in his paper, the terms "knave," "rogue," "cheat," "vagabond," &c., I can make some allowance for his sledge-hammer style, which I have myself frequently admired in his fearless exposure and denunciation of certain abuses; and it is possible that in denouncing me he may have thought he was doing a public service. He may have written under a sense of conviction, but, if so, it is a conviction which did not entitle him to attack me in such unmeasured terms (to use the mildest expression), inasmuch as it was not founded upon any personal knowledge or evidence whatsoever. As to Mr. Cumberland, I take it that, as a professional "muscle-reader" and conjurer, his chief motive is to increase his own notoriety.

In the second place, I cannot consent that any of the parties to an investigation should, even voluntarily, be pledged to the forfeit of £1,000 in the event of the decision being against them. They would be more than human if the mere possibility of such a forfeit did not, even unconsciously to themselves, in some measure dim their eyes against the recognition of an unwelcome truth.

What I propose is this—that a committee of six be appointed, three to be chosen by myself and three by—I do not care by whom, so that they are gentlemen of good reputation and have not committed themselves to a hostile attitude before the experiments are commenced. I will meet this committee at any place that may be mutually agreed upon, and they shall be at liberty to provide their own slates. But as I am not a conjurer, as the phenomena do not come at my command, and as I do not use "any subtle craft, means, or device, by palmistry or otherwise," the committee shall agree to meet on six separate occasions before they shall conclude that the experiments are futile. If the experiments succeed they shall report the fact to Mr. Cumberland; shall call upon him, in accordance with his promise, to "explain away such demonstrations by natural means to the satisfaction of the committee;" and shall require him to produce the same phenomena, observing the same conditions, as were produced and observed in my presence.

I would send a copy of this letter, as an act of courtesy, to Mr. Cumberland, were it not that in his letter to you he has failed to give his address.—*Pall Mall Gazette*, January 8.

#### THE SPIRITUALISTIC CHALLENGE.

To the Editor.—Sir,—As an ardent Spiritualist of more than twelve years standing, I most humbly yet indignantly protest against such an exhibition on so profound a subject as that contemplated by Mr. Cumberland and Mr. Labouchere, especially seeing that from recent letters appearing in different journals the challenge thrown down is in a fair way towards being accepted.

What! has the Cause descended so low that the arena of a betting-ring is to become the *modus operandi* and resort for settling disputed phenomena? Is it for us puny creatures to call forth miracles at will, given by an Infinite Power, at the command of sceptics? Have we as Spiritualists sunk so low as to prostitute those gifts, divinely bestowed, before an uncompromising and to a great extent scientific and materialistic age? Cannot the ardour of so candid and truth-seeking a man as Signor Damiani be more restrained? Is it possible that the honoured and revered name of Mr. S. C. Hall could give expression to sentiments which recently appeared in the pages of "Light"? Rather let us remain under the stigma of delusionists and visionaries than submit to an ordeal which can only have the tendency to leave the passions of the multitude still more inflamed, without a corresponding good result towards the furtherance of the Cause. Rather let us remain the receptives, and not the exhibitors of forces and powers the wisest amongst us is incapable to definitely comprehend, understand, or solve. If the combined forces of the Spiritualists and sceptics, possessing more of this world's pecuniary gifts than is necessary for them, are desirous of perpetuating their names and influence, they can do it in a more practical form than that contemplated, by administering the funds to be "staked" towards the alleviation of the misery endured by the children of the indigent poor. £2,000 from each side would go far towards establishing kitchens to be attached to many of our Board Schools in different parishes, and afford cheap dinners to those who are compulsorily and scantily clothed and ill-fed.

Rest assured, Sir, the Movement so ill-received at present by a large section of a cold and unsympathetic class, is not

without a purpose, the fruition of which will spread and ripen in its own good time—not at the bidding of a betting fraternity, of one or any number of individuals—not to gratify the whims and caprices of individuals of fashion, who court it in too many instances simply as an amusement for the hour, in many cases the would-be scoffer receiving something which, like the electric spark, strikes home. And the Scientist! with all his boasted knowledge and profound research, can he determine that certain laws can go so far and no farther? To such I would remind him of the lines in Gray's *Elegy* :—

"Full many a gem of purest ray serene," &c., &c.

Of such as these the Movement is independent, and its powers, forces, and phenomena are given, received and felt, far more often in the lowly cottage than in the patrician hall. Without conservatism it imparts to all—to none more especially than to those who seek. Held up to ridicule, its adherents subjected to the vilest slander and persecutions—its votaries classed as "rogues," "cheats," "vagabonds,"—it still rears its head; and in the words of Galileo, after his recantation before a Romish Inquisition, we can truly say—*E pur se muove!* (It still moves, for all that!)—I am, Sir, yours obediently,

H. EGLINTON, SEN.

Stanbridge House, Wood Green, Jan. 10.

#### UNA'S OBJECTIONS TO SPIRITUALISM.

On Sunday, Jan. 4, Una lectured on "The Spiritualism of the Future." Many more were present, and the lecture commanded deep and concentrated attention. The lecturer said that when one stood beside a shallow streamlet and watched its course, it was of no great importance to what goal it wound its way; but that it was with altogether different feelings that one watched the rise and flow of a great river, because its mighty waters might carry in their train prosperity or ruin, joy or sorrow, life or death. That the time had passed when so-called "Spiritualism" could be lightly ignored, or contemned; that it was already recognised as a power of the nineteenth century, and might soon take its place as the pioneer of Science and Philosophy. It was therefore essential to consider quietly and earnestly to what goal modern Spiritualism practically tended.

The lecturer then said that although they did not for a moment deny the possibility of the return of relatives and friends through a medium or otherwise, they had frequently known instances of such relatives and friends being personified by beings who had never been in the earth body: and that it might be a question worthy of consideration whether it was not dangerous—without due power and knowledge, to open doors through which mighty and unknown intelligences might possibly enter. That the return of friends and relatives was said to be advisable as furnishing a proof of immortality, and that friends or relatives were often acknowledged to be authenticated because they were able to tell the doubter some circumstance known only to the departed relative and him or herself. They did not for a moment doubt the possibility of continuity of individual life, but if, as was frequently the case, intelligences who have never had an earth body could perfectly represent relatives and friends, where was the proof of continuity of human existence to be gained by evoking them? And if, as was frequently the case, these non-earthly intelligences could disclose life secrets known only to oneself, where was the proof of identity afforded by such disclosures? They had no wish to dogmatize or to form a sect of any kind, and would not for worlds have one leading-string follower, but it might be worthy of consideration whether there was not danger in subjecting mediums, or in mediums subjecting themselves, to those who might enter as wolves in sheep's clothing, unless the rulers or self-subjected mediums were sufficiently skilled in psychic wisdom, and possessed sufficient psychic power to receive their uninvited guests with safety to their mediums or to themselves?

Again, was it not out of order that sensitive, delicately organised mediums should, as was not unfrequently the case, be subjected to influences from which they would shrink in fear or distaste when in their normal condition? That in the days of old the Sibyls were guided and guarded only by those of their own order, and that the true oracles of old ceased, not from the inability to find the highest Sibyls, but because there could not be found one to whom this Sibyl could be (in order) entrusted. The lecturer then said that none could recognise the evil of groove-worship, and the



tyranny of iron dogmas, more fully than they did, and it was probably to this love of rightful liberty that the Spiritualists and Secularists owed their rapid progress, but that order was not tyranny, or the knowledge of the laws of psychic nature dogmatism. That if all were (according to the old Christian theory) to be "kings and priests," the question naturally arose, where would they find subjects, victims, or congregations? In the physical Cosmos the planets ever circled round, or rested in their central suns, and the satellites around their central planets, and was it not possible that no great evolution, no splendid results, could take place in psychic science and philosophy until this order of the physical Cosmos was also recognised and taught of the psychic cosmos? It was a question worthy of consideration, and the future of Spiritualism depended on the verdict.

In the discussion which followed, a gentleman objected to a remark made by the lecturers as to "sitting for hours that one might converse with the supposed spirit of one's great-grandmother being waste of time"; and said that he himself had derived comfort and happiness time after time from communication with those dear to him who had passed away.

To this the lecturers replied that she would be sorry to speak lightly of anything calculated to give happiness to any one, and that it would be remembered that she did not disbelieve in the possibility of the return of the loved and lost; and that as regarded the allusion to the great-grandmother or grandmother, she related an instance of a case in point, in which the medium on being questioned owned herself to represent the grandmother of a gentleman present, and after watching and trying to identify his departed relative for some time, by the signs given him, he innocently said—"You are my grandmother, but which grannie?"

The same speaker considered the lecturers mistaken in her desire to keep from the circles those who wished to return for help, and said that he and three others had for a long time met specially for the purpose of helping those who came for their assistance, and that they knew that great good had been done.

To this the lecturers replied that she thanked the speaker for endorsing, *practically*, her suggestion that special meetings should be held for this purpose by such as possessed the will and power to recognise and aid. For thus would the demands of charity (real and supposed) be satisfied without the subjection of sensitive and delicately organised mediums to the promiscuous (real and supposed) visitation of those who were freed from the earth body.

The speaker then said that many of the thoughts given by the lecturers were very beautiful and well worthy of consideration and practice.

Another gentleman then rose and said, that it could not be expected that there should be much order when those who revisited the earth were of all creeds and nations, and must necessarily differ widely in leadership and opinion; and that in the search after truth they need not be so very careful, as Una suggested, not to play with edge-tools, as it did not matter if they did cut themselves sometimes, for such experience was often good.

To this the lecturers replied that, as she had a great respect for the speaker, she was sorry to find him opposed to her on the subject of order, but that, as to cutting his fingers—well! they were his own fingers, only, with his permission, they would watch and keep guard so that he should not by mistake cut his head off.—COMMUNICATED.

#### REMARKS ON UNA'S LECTURE.

The long and short of Una's position seems to us, that she altogether challenges the propriety of what she understands by "Spiritualism," and under the guise of teaching Spiritualists their duty, she adroitly attempts to cut the ground from under their feet. Her first objection is that which the "Theophists" have gone bankrupt on, *viz.*, that the spiritual phenomena are *not* due to the operation of departed human beings. Una professes to regard the return of the human spirit as a fact, but that it is impossible to determine that fact; hence her admission is worthless testimony. The "grannie" anecdote is not very clear, unless it be a decidedly impertinent attempt to ridicule Spiritualism. We need not ask her how she knows that there are spirits, not human, who simulate departed human beings, because we know she can give no answer. All spirits are "human" who have human attributes, and to simulate and mislead is so purely a human attribute, that it is not at all necessary to create another order of "intelligences" to have these faculties manifested to perfection. On trial, Spiritualists find the manner in which the intelligences

acquaint themselves depends entirely on the psychical sphere through which they manifest. Hence spirits have all sorts of theories attached to them, for manifesting peculiarities that are entirely derived from the earth-plane. We do not deny that there are many orders of intelligence besides that which is and has been human; but would any but a lunatic fail to recognise and commune with his fellow-men, because there may be in existence other beings than human beings? All truths are determined by positive not by negative evidences. On that basis we are certain of the manifestation of identified spirits, because of the positive facts, which are not to be disregarded notwithstanding Una's purely hypothetical assumptions; which we challenge her to produce a single fact to substantiate. Let Una doff her mask, tell us who she is and what she is driving at, and she will do a mighty work towards the abolition of *simulating* influences, mundane and spiritual. Because one here and there is *not* what they represent themselves to be, that is no argument that the vast majority of mankind are not what they purport and appear to be.

Then as to the "disorder," and the ignorance which is the cause of it, the logic of Una is, that man must become highly skilled before he commences his apprenticeship! In our note to the Swedenborgians a few weeks ago, we showed that the great work of existence was to eliminate order from disorder; but it would be absurd to stay proceedings till we had so much knowledge that we could commence in an orderly manner. All the pleas on behalf of "order" are well known to Spiritualists, whose experiments these thirty years have supplied nearly all the materials for the understanding of psychical laws which Western civilization to-day possesses. But the basis of operations is found to be in man, not in the "cosmos." The only cosmos that man has the slightest care with is his own little individual domain, which to him is indeed the centre of the universe. Moral order, truthfulness, sincerity, watchful observation of facts, and the spontaneous use of the divinely endowed faculties of his being, will gradually lead man into a clearer light and more orderly surroundings. Una finds it far more convenient to arrange the stars than the faculties of her own mind.

Spiritualists on no account enforce on mediums repulsive controls; yet a genuine mediumistic control has no influence whatever on the moral state of the medium. The most diverse classes of spirits may control a medium all at one sitting, and the medium be quite unconscious of any alteration of state. Mediums suffer from improper sitters, not from spirits. It is not so-called mediums that are so much the victims of spiritual parasites as those who consider themselves normal humanity. As a medium in a crude state of undevelopment, Una is no doubt the centre of an invisible colony which make her the organ of expression of incongruous thoughts. She seems to throw out the hint that she or such as she, holds the key to unlock all mysteries, and render the solution of all difficulties possible, even to the extent of keeping people's heads on, though at the risk, apparently, of losing her own. No doubt such is the case as far as her own needs are concerned, and we would urge her to turn her attention in that direction.—ED. M.

## THE SPIRIT-MESSENGER.

### MATTER AS A SPIRITUAL TEACHER.

A Control by "Thomas Paine,"

Recorded by A.T.T.P., Jan. 9th, 1885.

This Control will require some little explanation.

First—Why "Dr. William Harvey" was so impatient; and, secondly—What is the meaning of the reference to the Sensitive?

I may state that this sitting was at eight a.m., and that at three a.m., of the same morning, I awoke with a sensation of choking, and found my throat was almost closed. I lay in bed in pain, and although I got up at six to light the fire and get the kettle to boil, I was compelled to lie down on the bed again, where I waited until the Sensitive came at eight a.m. As soon as he entered the room, he complained of having had a sore throat from early morning, and of which he had only got rid just as he entered my door-way.

After my guide had finished, "Dr. William Harvey" controlled, and relieved me entirely of pain, and at the same time gave me a lecture for a little imprudence of which I had been guilty, and advice as to future care. Although at the time relieved, I am, three days after the seance, still under

"Dr. Harvey's" hands, but very much better. My illness on the day before and the desire of getting at me again was the reason of "Dr. Harvey" being as restless as "the ghost of Hamlet's father."

Now for the reference to the Sensitive. Of late he has in a clairvoyant state visited, as he says, various spheres, and given descriptions of them, and has on several of these occasions used the words "Lifted up." At a seance the day before the control given below, the Sensitive in one said: "I feel alone in the presence of that Living Almighty Power, which seems to be ever speaking to me from the eternal heavens, which Power through my spiritual freedom seems to be brought face to face with me; whose words seem to reach my ears, saying: 'Be not dismayed, thou humble one, for I am Thy God: to thee have I given thought above those, who surround thee, and who cannot yet join in thy joy or feel thy sorrow. I have made thee what thou art, and thou art mine.'" Further on the Sensitive said: "I seem to be buoyed up in these spiritual scenes with a power of *lifting up*, that cannot proceed from any lesser hand than that of our God."

This claim made by the Sensitive was so much higher than anything my surroundings in their various controls had told me, that, in my own mind, I set it down to an overwrought imagination, similar to that of Swedenborg. As my thoughts seem carefully watched, my good guide at the very next seance gave me the explanation, which will be found in the following control.

Dearly beloved one! here stands "Dr. William Harvey," like the unquiet spirit of the father of Hamlet. He is so restless, that one can hardly conceive of the former calmness and stoical demeanour so natural to him; but if there is anyone more particularly to be disquieted respecting the state of your health, it is you yourself first, and then I your guide next, and let whosoever else follow that may.

I could not help standing with the Sensitive during those conditions, which existed then, listening to the utterances given through his earthly body; the soul at the same time being removed beyond time. That removal is one of nature's most simple forms, the soul being also removed beyond the influence of space. Dearly beloved one! time is as simple in its character as weight. What is the philosophical definition of weight? It is an accident merely of matter; a sensation of proportions; a concrete expression of order. I use the word concrete, because you of all men should know the properties and qualities of "concrete," which means solidification; so that time, space and weight are but relative terms belonging to that order, which emanates from our God.

Reason bears no analogy to natural causes and effects; and why? It is because reason emanates from and is of our God, a gift given, and bearing a difference from all material things. Matter is actually complex and invisible atoms concreted, or solidified, and its duty, and the cause of its being, is its power of appealing to the soul. It may be asked: What does such an assertion as this mean? It means that this supremacy of matter, which exists on this earth, that this world, and in fact all worlds of concreted atoms, have but one duty to perform, which is to awaken, to teach and advance the soul towards the perception of its Creator; to lead it ever onward nearer to that inconceivable perfection, which can alone exist in Him, from whom perfection proceeds.

Sea and sky, time and space, sunshine and rainfall, mountains and valleys, are but so many permitted revelations from God to man, their duty being to awaken the soul's highest and sweetest emotions: the holy beauty of matter consists only in its power of appealing to the soul. If there are some souls latent, or dead to these appeals; if they do not advance towards good, towards higher good, it is not because God hath not given the lesson. God hath made Soul greater than the mere visible, and Nature is a bounteous teacher. God, in this lesson, is no respecter of persons. These lessons appeal to the poor and helpless man with as tangible reasoning as to the Prince or Peer of the Realm, so that, if a soul wills, it can become serene and filled with a never-fading hope of everlasting advancement, because these lessons given from the beginning of time have been ever increasing.

The sunshine of yesterday, and the mist of this morning; the illness of the day that is past, the health that is hoped for on the morrow, are amidst some of the soul's sensations derived from the essence of matter. The first actual fact, that matter teaches, is this, that as it is restrained by inflexible and unchanging Laws, so should men reason, that the very same law, which matter must obey, also governs their actions on earth. Is the secret of man's future destiny leading him nearer to that solution? The answer to that question lies alone with God. Matter gives the first sentiment of the Soul's duty; it awakens the moral sense. The love of a soul follows after the beautiful, and after the good, and like a flower in the soil so springs up the love of faith, the knowledge of duty, the beauty of consciousness: and next it teaches, that the soul is dependent on and entwined with something greater than itself. And this knowledge, as taught by matter, enables the soul to break through the prevailing physical darkness, and to be lifted up to us. Lifted up (this is a favourite expression of the Sensitive when in an abnormal condition) towards spiritual gleams of another world, where abate joy and tenderness, where the soul is soothed by an emotion, which joins it to its God: that it is which elevates the soul. Take as an example that to be derived from the Sensitive's words, that so close is the union of the Soul under these conditions with its Creator, that it conceives of hearing that voice potential, crying, "Thou art mine, for I have created thee!" It is then, that the soul thrills with an inner joy: realizing God so near, as even to be able to make a personal appeal to him like this: "Show me, O my God! the path of life." But, dearly beloved one! I would not have you take this literally: for remember the soul can get so near to wondrous truth, as to become so elevated as to use language, which will not bear a literal construction.

There is another lesson to be derived from matter: it is a lesson which God hath written in the face of every star in the heavens: it is a call made from the bowels of the earth: it is the lesson of a new morality. Be thankful, beloved one! that under God you are teaching this new morality: not the morality of old, which proceeded as alleged from Sinai's mountain, over the rugged summit of Horeb, accompanied by the ringing of trumpets, loud shouting, thunder and lightning, the result of prayers, cares and tears: not the morality of tradition, but that morality, which matter in ever-loving accent appeals to: which is to the reason and to the hearts of living, sentient, reasonable men. What teaches Matter, as a fact? What would inert Matter say, if it could be possibly endowed with the power of language? It would say something as follows: "As far as humanity's reason has penetrated into the laws which govern matter, what has man discovered? Nothing mysterious, nothing miraculous, for neither mystery nor miracle is needed to declare God's glory in the creation, neither are Gospel tales nor the cross of humanity's redeemer required. This is not the mission of matter: its appeals are for the present as well as the future: not bringing sorrow but loving affection: not alarming men the same as old doctrines alarm them: not like the false guides of those who follow past teaching, but ever leading towards grace: gracefully taking humanity nearer to love: lovingly helping humanity to realize the mercy of the Eternal with unerring mercifulness."

Nature or Matter—so sure sure am I, that it has been intended by God for the service of the Soul. All that is beautiful: the bright-looking, sweet-smelling flowers, the fresh air, the gentle dew of the morning, the bright sunshine of summer, are Thy messages of love and goodness. The ever-changing forms of present, living beauty prove, that man is united in death as in life to Him, who is all gentleness and love. Every step that the soul takes is not in the hands of any man, but in the hands of God alone, and he must be bold indeed who can look beyond the grave and realize futurity, and yet can dare to walk outside that obedience which is due to God.

If there can be made a claim to utmost simplicity, that claim should be made in respect to the religion of humanity; and when I speak of the utmost simplicity, you must understand that it shall be so plain that the meanest mind can grasp it. Take your own knowledge of legal forms; some were formerly made arbitrarily, but now common-sense aims at short, simple and intellectual forms. Legal forms are important, because they deal with human rights: but far more simple in form should be those forms which affect human rights higher than those of earth.

It has often been remarked, that when the six hundred and odd of Britain's great law-makers meet, that there is there, the best, the noblest assembly which can be brought together. I give my unhesitating assent to the statement, that they are the best, and the noblest expounders of human reason who could possibly meet: gathered from the constituencies of an Empire, more intellectually advanced than any nation of the world, and made wise by experience and reason. But their mission, their duty, is in respect of human rights on this your earth; but far greater is that meeting, which has spiritual faith for its basis, where all who meet, are believers in God's unchanging love. There may be no high dignitaries with them; no mace-bearers; no sergeant-at-arms; but there is obedience to God's will: faith in His love: trust in His promises. This meeting may be robbed of all dignitaries, yet it is the greater meeting of the two.

The highest angels glory, when humanity yields itself to the tender, the great, and the beautiful. They are bound by God's laws to help all, who are trying to penetrate the mysteries of that higher and serener life, which lies beyond the grave. No error is allowed to dim the superior intellect of God. He exists only to forgive, and to love, and His ministers, His instruments, are from the highest heavens as well as the meanest court of this your great city. How many of them have bidden humanity to rejoice, that the things spoken of by priests are without either authority or truth, for God hath said, "that no more shall the intellect of humanity be withered, and disturbed by priestly ignorance, and craft; that no appeals shall hereafter be made to men's terror, but that simple, pure, noble, and consoling teaching shall take its place."

The Sensitive, during his transition, is dead to all earthly things. This, dearly beloved one, is an answer to a question, which has been put, and to which I was asked to make answer. He is so dead, that he sees nothing physically: hears nothing, but stands absorbed by any spiritual scene to which he may be taken. He is indeed then beyond that power which priests exert to make reasonable men their tools. They allege of their God the most pitiless hatred, and that the most inhuman wars have been brought about by Him. His name has been defiled, so that the actions of priests might be the better excused.

Thou, O God! alone knowest how to appeal to their hearts. They cannot be without some human goodness. Thou alone canst appeal successfully to them as a body. Thy Laws are without failure, the millions of effects springing alone from the millions of created causes are thine, and therefore the orthodoxy of the spheres and the earth must be like all things within Thy Hands. Therefore, even in accordance with the task which Thou hast given to me, the most humble amongst Thy servants, I call for Thy aid: I ask and pray for Thy help, so that the era, for which we are all praying, may open out into wider and broader streams, and that it may advance humanity as a whole, not grasping as now the selected few. Grant this, O my God!

Now, dearly beloved one, I must attend to the rather impatient demand of your friend, "Dr. William Harvey."

Here there was a break, as if the control was listening to something Harvey was saying. He then went on to say:—

We know that, but I say only three or four of your surroundings at the utmost could have controlled under existing conditions.

I was just about to ask from my guide a few questions, when my thoughts were taken up by the Control, who said:—

I know that there are one or two questions in your mind, dear Recorder, which you are anxious to have answered, and which I am just as anxious to answer: and, remember always, that if at any time during your stay here on earth, you are directly anxious for an individual communication with myself, I shall feel that anxiety as keenly as you yourself feel it.



I then asked : whether I might have a sitting with a celebrated Medium, in order to get a message in his, T. P.'s, handwriting? In reply I was told :—

By no means. It would, at your time of life, endanger your health. We must get the material from somewhere, and we should find you the handiest. If you want my handwriting, I will try and make conditions so that you can get it through this Sensitive.

I then asked : whether I might invite a friend whose initials are G. W., and who is anxious to be present at a sitting? The reply was :—

Not yet. He is coming round. We will give him a test he cannot resist.

I may say, G. W. is a friend whom I have known for sixty years : as a boy in England ; as a man in India ; and as an old man like myself, again in the Old Country. On my meeting with him a week or two ago, his tone on the subject of spiritual communication was much altered. He has passed through the stage of derision, as of yore, and admits that spiritual matters are worthy of reflection. He will yet be one of us!

## SPIRITUAL WORK IN LONDON.

### NATURAL AND SUPERNATURAL.

On Sunday evening, the audience at the Spiritual Institution was four times as large as on the previous Sunday. Mr. Burns spoke of our duties as the recipients of what the spirit-world has to impart. Unless we could perform aright the duties of recipients it was impossible for us to be able to form an opinion of the question, or profit fully by what was communicated. Then he alluded to a better definition of terms, the want of which was the cause of much misconception. A conjurer had stated in the newspapers that he would simulate spirit-writing by "natural means." Human beings, as organized spirits, think it quite "natural" to write a note to a friend, but to simulate that fact by a conjuring trick they would think highly "artificial," very far indeed from being natural. Any disembodied intelligence manifesting itself into nature, must do so by "natural means." There was much haziness as to what "natural" meant, for the word "supernatural" was quite abandoned by some Spiritualists. They said it was all *natural*, there being no *supernatural*. Because a thing or state is *not* natural it is not on that account *unnatural*. We occupy a sphere of life ; there may be spheres below it, and therefore *subnatural*, while those above it are *supernatural*. These various states are not necessarily antagonistic, but complementary and in harmony. An instrument of five octaves is not incompatible with another of seven, with an octave above it and one below it. In using the term "nature" what do we mean? It is a Latin word, the root of which is *nat*, which enters into the formation of kindred words in English. *Nat* means *born*. Your *natal* day is the day on which you were *born*. You are a *native* of the place where you were *born*. Those *born* of the same general stock are called a *nation*. The *nativity* of any one is the peculiar circumstances under which he was *born*. *Nature* means the state into which we are *born*. So that the physical state and all that it contains is "nature." This is the literal, scientific meaning of the word. But words have other meanings of a much more remote character. If used as a qualifying word it is made to express the fact that the surroundings of spirits in the spirit-world are as "natural" to them as our conditions are natural to us in this world. Such a use of the word is nonsense, and that use shows the imperfect state of man's mental development. There can be nothing *natural* anywhere but in that state into which we come at birth. Hence "supernatural" is a strictly scientific phrase, as is also "superstition," when properly understood. Valuable words are degraded through human ignorance of the "scientific" type. But man in the *born* state is not all *natural*. His "Being" is not composed of earthly materials, hence the term "Native skies" has been applied to the spirit within man, indicating that *that* in some way existed previously in a spiritual world, before the body was born into this world ; in other words, man contains and comprehends more than that which is "natural" to him. Through the imponderable elements the region of Psychology is reached, a kind of border land, uniting the Natural with the Supernatural. This is the sphere of Mediumship, and the fertile source of the science of the future.

After a lengthy discourse, a number of gentlemen spoke in a highly intelligent and enthusiastic manner, great interest being expressed in the work now begun.

Hoxton : 227, Hoxton Street.—The Psychological Society held its first quarterly supper and social evening on the 12th. Our representative did not arrive till nearly 10 o'clock. He was introduced by Mr. J. Webster. The chairman called upon Mr. Savage to explain what had been done. On the Sunday evenings during the last quarter, the members had met in that little hall, attached to the Globe Coffee-house, and had succeeded in table manifestations. The surplus contributions had been returned to the members that evening in a substantial "knife and fork tea." There were nearly fifty present, all working men, some youths amongst them. All were members in good standing. Mr. Burns's address was listened to with deep interest, and he was accorded a very respectful welcome. He was asked to give a Phrenological Entertainment, which he has promised to do on some convenient date.

### GERALD MASSEY IN AUSTRALIA.

On the evening of September 29, a conversazione was given in Melbourne, to the members and friends of the Victorian Association of Spiritualists, Mr. C. Johnston, President, in the chair. Between 300 and 400 persons were present. "The Harbinger of Light," November 1, reports the following :—

"Mr. Gerald Massey, who was received with applause, responded cordially to the words of welcome that had been spoken. He was, he said, one of those 'cranks' called Spiritualists. He was not an abnormal medium, as one of the papers had made him say, but his first wife was mediumistic, and through her he had received many proofs. He spoke of his state of health when he left England, after the completion of his book, as very low, but he was glad to say he now found himself, after his travels, very much better. He thought that Spiritualists did not, as a rule, learn sufficiently from nature. They believed in the *natural*; only that in that expression they properly included the domain of the spiritual. But some Spiritualists, the moment they found that certain extraordinary phenomena were true, at once thought that it proved all the miracles recorded in the Bible to be true likewise. These, however, were simply myths, and had to be interpreted by the light of mythology. Spiritualists ought to be educated in the doctrine of Evolution. The Denton Museum, which he was glad to see there, was a step in the right direction, and he was also glad to find that the young had an opportunity of being freed from the damnable doctrines which had cursed their forefathers. Everywhere he went, he had found the Spiritualists in a chaotic state, with many divergences of opinion, and he had come to the conclusion that the object of Spiritualism was essentially to make people independent in mind, and that they were not meant to think alike, and that these divergences of opinion really formed a species of protective bristling chevaux de frise around their facts. He approved, however, of any attempt at confederation ; for though they could not meet to agree to think alike, they could meet to agree to do something, to carry out some plan of action. He was not exactly a representative sent out by English Spiritualists, but in some sort he did represent them, and therefore, in conclusion, in their name he tendered to his hearers a cordial greeting."

Mr. Massey has been lecturing in the Theatre Royal, Sydney, to crowded audiences. Of his lecture on "The Fall of Man," "The Liberal" says : "We have no hesitation in describing it as the most elaborate, the most learned, the most profound, and the most absorbingly interesting discourse ever delivered in the City of Sydney."

We regret to learn that Mr. Massey has been taken ill in Sydney.

Little Tommy has been labouring to show that change of surroundings so modifies animals that they become transformed into new species. He might have instanced a remarkable example which was an "inspirational medium" in England, a mongrel at Cape Town, and an Atheist in Australia.

Miss Samuel says in a letter to Mrs. Tebb, dated Nov. 14, "There is no well-developed medium in Melbourne, except Mr. Spriggs, who, of course, is wonderful ; and now added to his many wonderful gifts is one of diagnosing and prescribing for disease. His pure life makes his gifts holy, and his sunny disposition endears him to all his numerous friends." Miss Samuel speaks highly of the climate. The beautiful spring flowers were coming forth, and she expected to take her summer holiday at Christmas.

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## THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, JANUARY 16, 1885.

### NOTES AND COMMENTS.

Dr. Buchanan's essay contains the right sort of matter to afford instruction to spiritual workers. For some years we have seen vast good come from these spinal and shoulder-blade manipulations. A violent fit of coughing, vomiting, purging, or heart irregularity may be speedily controlled by these means. We are glad to see that as a Teacher, the Professor is followed with avidity. The first consignment of his "Therapeutic Sarcognomy" sold off in about a week, and another supply is on the way. We have recently received a chart on which there are human figures with the locations of the faculties marked. These should be hung up in every home and Lyceum. A few minutes observation now and again would put the common mind in possession of knowledge, that is at present not to be met with in the studies of the learned.

Violent passions and mental maladies may be removed with a few passes of the hand. Many live in a "hell on earth," not knowing what renders them miserable, and without any hope of amelioration. This new science will teach us to set these crooked places straight. A great deal of the appalling crime that horrifies society, and places us all in danger, is clearly preventable by this form of treatment. A case in point is that of the girl who threw herself and the two children into the river at Chiswick. When before the magistrate she was utterly unable to give any account of her conduct.

The *Daily Telegraph* had, the other day, a long article commenting on a Russian woman who had murdered a little girl. A Dr. Balinsky prevailed upon the jury to give a verdict of acquittal, because she was a "psychopath." The *Daily Telegraph* regards this term as a new coinage, but it has been long known amongst Spiritualists, yet in another sense. The late Mr. Ashman called his system of healing (like that taught by Professor Buchanan) Psychopathy, a term which we suggested to him. The Russian Professor applies it to persons of "a type of patient discovered quite recently by medical science." Of all forms of quackery, "medical science" is the most remarkable for the discovery of mare's nests. "His or her mental faculties appear regular and normal. The individual so afflicted reasons logically, and can distinguish good from evil. But he is deprived of moral notions," a statement which our contemporary thinks incompatible with the previous sentence, but not necessarily so, as, when under the influence, the moral sense would be *non est* as to the heinousness of the criminal action contemplated. The "psychopath" is further said "to think only of himself, and does not trouble his head about other people, who seem to him only instruments to attain his ends." Verily, the greater bulk of humanity may be embraced in that category.

The Russian Doctor evidently is not clear as to what he is talking about. Judge Edmonds and other eminent Spiritualists have studied this matter deeply in respect to insanity and crime. It is a common saying amongst Spiritualists that a person is "psychologized" by a mental impression, respecting human beings, principles or acts. In common speech it is termed "carried away." Truly there is no discovery in this matter at all, yet the fact is not the less important, and Professor Buchanan as a genuine man of science points to the remedy. The Russian seems to have no other suggestion than to set the culprit free to commit further depredations.

The "Weekly Echo" in its "Songs of the People," on Jan. 10 quotes Epes Sargent's "The Days that are past," giving as a preface some account of the author, and naming his works previous to 1885. "Since that time," it says, "he has turned his attention to the drama." His various works on Spiritualism, published "since that time," are quite ignored, an unpardonable omission, and his researches were of an eminent character, occupying much of the last years of his life. It is not too much to say that the literary man became absorbed in the Spiritualist, of which order of men and he is one of the best literary examples. His works on Spiritualism will be remembered when his other books are forgotten.

Mr. W. Eglinton's sensible letter will be read with pleasure. In effect he ignores the "challenge," and says, in short, *I am prepared to allow suitable persons to investigate the matter, under approved conditions.* This challenge Spiritualism has always held out to the honest and willing seeker after truth. It is the challenge of Science. But what would the conjuring fraternity make of it? Mr. Eglinton has conceded too much, in so courteously referring the result to the "Man with the squirt." What has that class of person done in all other cases? Loudly professed that they could do it all and explain it all, and the Big Babies, who constitute the bulk of the British public, have believed them, overlooking the fact, well known to all who have graduated above the nursery, that it is the business of a conjurer to *profess* and *say* one thing and *do* another. "Courtesy" is thrown away on these gentry. It is a word not in their vocabulary. Seriously, they never intend to do what they so loudly profess. It is part of their "patter" to allure the simple ones to their show.

We have been pained to receive a letter from Mr. S. C. Hall which is meant to be offensive. It can hurt no one but himself; and as we mean him no harm we in charity withhold it. Had the wager negotiation been entered into by a nobody, we should not have taken notice of it; but the importance attached to it by Mr. Hall's act called for the most decided protest, in which we are joined by all who have taken the trouble to *think* on the matter.

The position of Mr. Hall is unscriptural, a consideration that should have some weight with him; unless it be the aim and object of Christians to come in direct conflict with the Gospel at every possible point. From our point of view the proposition alluded to is immoral. The man who pockets the fruits of a wager is in our sight a thief: he takes what is not his, and for which he has rendered no service. Betting, gambling, is the monster iniquity of the age. Shame enough to us that it is patronized at Epsom annually by our Christian Parliament. That the vile system should be introduced into Spiritualism, was just slightly too much.

There have been previous "challenges," but never before one of the same personal character as this, in which a medium is singled out by name, and treated as if he were a dog or a horse in the possession of a sporting man! Surely the blood of every true Spiritualist must boil with holy indignation at this act. But that is not all. It makes the sphere of that medium the centre and object of hostile influences which seek his destruction. The more *occult* the sphere of a medium be kept the better. What brought ruin on poor Slade, but the market-place "bounce" and notoriety that his "friends" laboured so hard to bestow upon him. The result was one of their grandest successes. They had better take a lesson by it.

It is a beautiful spiritual Control this week. Taking the series from the first the evolution of Spirituality is very apparent. As the sphere of the recipient becomes elevated and expanded, so do the utterances keep pace therewith. This is the grand object of spirit communion, and all who steadily study the controls are influenced in a similar manner; hence the value of literature. A. T. T. P. reached his 72nd birthday on January 6. Many who read this will heartily wish him long life and continued spiritual progress.



## CAROLINE CORNER'S DINNERS.

To the Readers of the MEDIUM :

I am happy to say my Dinners are a great success. Last Friday about 120 boys and girls were entertained to a glorious repast of excellent soup, plum pudding, and "jam-rolly" *ad lib.* To say that it was appreciated and enjoyed would be but weak terms to employ!

As reporters from *The Times* and local papers have already attended, I will say no more, save thank most sincerely the Editor of the MEDIUM for another instance of his ever readiness to encourage and assist any good work.

3, St. Thomas's Square, Hackney. CAROLINE CORNER.

## THE TESTIMONIAL TO MR. J. J. MORSE.

To the Editor.—Dear Sir,—I have much pleasure in handing you a completed Subscription List :

	£	s.	d.
R. A. ... ..	3	0	0
A Friend ... ..	2	0	0
T. Everitt, Esq. ... ..	10	6	
P. Amos, Esq. ... ..	1	1	0
A Friend, per Mr. D. Younger ... ..	10	0	0
Glasgow Friends, per Mr. J. Robertson, ... ..	5	0	0
F. G. S. ... ..	5	0	0
Liverpool Friends ... ..	3	10	0
Misses Ponder ... ..	2	0	0
Anonyma ... ..		5	0
Joseph Swinburne, Esq. ... ..	1	1	0
L. W. ... ..	1	5	0
Glasgow Friends, Second Donations ... ..	1	5	0

With my very best thanks, on behalf of Mr. J. J. Morse, to all their Friends who have so kindly and generously responded to my appeal, believe me, Dear Sir, yours faithfully,  
FRANK EVERITT.  
26, Penton Street, Jan. 13, 1885.

## SPIRITUAL WORK IN LONDON.

Mr. J. Veitch will speak on "Epochs of Spiritual Progress," at the Spiritual Institution, 15, Southampton Row, on Sunday evening at 7 o'clock.

On Sunday, Jan. 25, being the birth anniversary of Robert Burns, the Spiritual Teachings derived from his life and poems will be reviewed by J. Burns, O.S.T.

The Statue in Westminster Abbey will be unveiled about the same date, and the following issue of the MEDIUM will contain an engraving and special reports.

Friends have eagerly and kindly circulated the hand-bills of the meeting at Chepstow Hall, Peckham Road, on Tuesday evening. It is expected to be a success. See Advertisement.

The Sunday evening meetings will be transferred to Cavendish Rooms, on Sunday, February 1.

Millom, Halifax, Maidstone, and other reports and communications will appear next week.

Mr. Ware's present address is at Captain Vautier's, St. Aubin House, St. Aubin's, Jersey.

Prof. Wilson, the Astrologer, being seriously ill is in consequence unable to attend to inquiries.

We are asked for Rules for a Spiritual Church. We have never had any "rules" but the guidance of the Spirit. We do not appreciate any form of Churchianity. They are all alike.

WALSALL.—Mr. Tibbitts reports that two ladies have kindly undertaken the sale of the MEDIUM, and he hopes they will be able to increase the number circulated in a little while.

Mrs. Spring, Creswick House, Percy Road, Kilburn, has been holding a private circle for a long time. She has a suitable room for a more extended work and intends opening it soon on Tuesday evenings with a tea and social gathering: date not yet settled.

To the Editor.—Dear Sir,—I beg to call the attention of Mr. H. Pearce and your readers generally to the fact that an auto-da-fé was never held over the now defunct "Herald of Progress," or any other paper by any body of Spiritualists in Newcastle-on-Tyne.—C. E. GILLESPIE.  
Hon. Sec., N.S.E.S. 25, Jefferson Street, Jan. 12, 1885.

MANCHESTER.—Some members of the Manchester and Salford Society of Spiritualists have formed themselves into an auxiliary body, called "The Manchester Society of Progress." They have commenced a series of Tuesday evening meetings, at Bridge Street, Pinwill Brow, Ardwick, for the development of mediumship. Mr. W. Johnson will speak on Tuesday at 8 p.m. This is a step in the right direction. It is the one thing needful.

Mr. I. Thompson, 83, Chapel Street, Salford, is busy every Sunday afternoon and evening, giving his Reply to Rev. T. Cross. The lecture has been printed, price 1d., and is published by Abel Heywood, Manchester. By sending for copies Spiritualists at a distance may profit by Mr. Thompson's labours. He speaks at Marble Works, Rochdale, on Sunday evening.

It will be perceived from our advertising columns that Una is giving a course of lectures on Shakespeare's plays, "The Taming of the Shrew" being the one selected for Sunday evening.

## A PLEA FOR THE LITTLE ONES.

To the Readers of the MEDIUM :

I would like to say a few words to you with respect to the Dinners, Miss Caroline Corner is giving to our starved little ones at the East End. I do think it is a work in which she should have all the help possible for us as Spiritualists to give her. When we think of this bitter weather—of those little ones being without proper food and clothing—and knowing how helpless they are to help themselves, surely their wants appeal to us who are older and able to render them aid.

I would have all friends, that could afford anything—no matter how small if given in the right spirit—to assist in this good work: it would carry its comfort and blessing with it. Clothes of any kind that would shelter those little limbs from cold would be welcome, no matter how much service they may have seen.

A great deal of good can be done in this way, not only to the children, but to ourselves, and likewise to those in the spirit-world. I know of a lady that has done acts of charity to children in the street, taken them into Lockhart's Cocoa Rooms, and given them food and warm drink. She has not known at the time why she was made to do these things, but afterwards the spirits belonging to the children have come and thanked her for so doing, saying, at the same time, "That act has done me as much good as the children."

Now this has not been done once or twice, but a great many times, thus showing that we not only help the children, but spirits likewise. I am quite sure such a work will do all of us good: for, is it not more blessed to give than to receive? These acts cause an inner power to creep over us, and we feel we have done what we could to help those who required our assistance, and it brings its blessings with it.

Seeing that all desire as much blessedness as possible, I hope you will try and help Miss Corner all you can in her good work; and being attached to all little ones, I have ventured to say a few words for them.—I remain, yours truly,  
AMY IVY BURNS.

15, Southampton Row, London, W.C.

## ASTROLOGICAL PREDICTIONS.

Mr. C. Wilkinson quotes from "Zadkiel's Almanac," page 44. "It will be advisable for the authorities to be on their guard against Fenian outrages, particularly about the 30th of December, and the 2nd of January, and the middle of February." The explosion on the Metropolitan Railway occurred on January 2d, and our correspondent observes that the earthquakes in Spain have come in fulfilment of Zadkiel's previous predictions.

Another friend has called attention to the "Prophetic Observations" for January, in "Orion's Almanac." "The New Year opens with Saturn retrograding in the exact degree of London's ruling sign. The signification imports distressing and shocking accidents on railways and explosions, attended with serious loss of life. Extensive fires, loss of life and property," &c. Fires, railway accidents, and the explosions, all have fulfilled the prediction; only that no loss of life has accompanied the explosions as yet, though fires have been fatal.

"Raphael" indicates that "sad occurrences" will take place in London during this month.

## APHORISMS BY J. L. HANAU.

The smallest sins do the greatest penance.  
The courage of the weak and the clemency of the strong are both worthy of admiration.

He who needs the least practises the most indulgence.  
The poor man does not ascribe generosity to the rich as a virtue.  
"Marriages are concluded in Heaven," but we do not see that they always succeed well.

Intense perseverance and uncomplaining renunciation are the two poles of human power.

Accident is Necessity enveloped in a veil.  
Dominion over the moment is dominion over the life.

MIDDLESBOROUGH: Granville Rooms, Newport Road, Jan. 11.—Mr. J. Dunn opened his course of lectures with "Social Life." He noticed many schemes which had been put forward for the benefit of the working classes. One was, not to marry till too old for parentage: that, he thought, would not tend to the moral improvement of the population. Emigration had been suggested, but it seemed hard to banish the workers who had made England what it is: rather send the wealthy idle into the wilderness, and see how they will like it. He advised his hearers to learn to know themselves and make a proper use of their powers, as the only means to an amelioration of their condition. It was a most interesting lecture. The second of the course will be given on February 1.—The ladies kindly gave a coffee supper on New Year's night for the benefit of the harmonium fund.—On the 7th a general meeting was held at which the following officers were elected:—President, Mr. Knewshaw; Vice-President, Mr. Corbey; Secretary, Mr. McSkimming; Treasurer, Mr. Johnson; Librarian, Mr. Stow.—A. McSkimming, Sec.

## PHENOMENA.

### MRS. HALL'S SEANCES, GATESHEAD.

Having attended a private seance, where we were promised a sitting with Mrs. Hall, of Gateshead, I beg to furnish you with a record of a few of the very remarkable results, which were obtained through the mediumship of that lady.

After seating ourselves around the table and singing a little, the medium went under control, and under the influence of her guides, delivered a most impressive and spiritually-worded address, pointing out how much we ought to value the fact, that we can have evidence given us of the actual reality of our life beyond the grave. "Annie" then took possession, and proceeded to give information to the various sitters.

To one sitter, with a rather uncommon given name, she said that a spirit of the same name was present, that it was his (the sitter's) grandfather, who when in earth-life had "fields," sheep, cows, and one horse; that he gave the sitter a ride on the horse before him, but added, "you did not sit on the horse like a man, but sideways"; gave a personal description, and number of years since he entered the spirit-land; which was in every way correct, the person described having been a farmer, but keeping only one horse, and as the sitter was a child of two years at his grandfather's death, he did get his ride "sideways." The hostess received a very striking description respecting a spirit-friend, whose earth-life had not been all on the sunny side, "Annie" furnishing every particular, as to the cause of the trouble and also its result. The sitters were all given delineations of their spirit-friends present, some of them being very striking ones; and as all were given in such a clear and unhesitating manner, with their names as well, they were recognised in an instant, and all the sitters were loud in their praises of the splendid clairvoyant powers of "Annie," and delighted with the information given them.

"Annie" also gave some remarkable descriptions of persons still in earth-life, though at a distance. She inquired of one sitter if he had a friend living, and gave the name. Upon receiving an affirmative reply, she stated that this person had a child ill, and at once proceeded to describe the nature, symptoms, and appearance of the complaint, and also how it was brought on, in a very minute form, and although it is a very uncommon and peculiar illness, it was correctly described in every particular. Another very striking proof of "Annie's" ability was given. She told one of the sitters, that he had two portraits in his pocket, a lady and a gentleman; that the gentleman was nearly related to the sitter, giving relationship, adding a personal description and more particulars. The sitter addressed, however, stated that he had only one portrait, a lady's, but recognised the description of the other quite well, though he had not that photograph with him; but "Annie" still persisted that he had it upon him, and it subsequently turned out that a relative of the sitter's anxious to try an experiment on her own account, had placed this identical photo. in the sitter's pocket, and who thus unknown to himself had it upon him as "Annie" said. Where, I should like to ask the Psychical Research Society, could be the transference of thought in this case? I may say the above are a very small portion of the facts given.

"Annie" next, upon request, produced the spirit-lights, which were very beautiful, and after leaving the medium, gave a great number of direct knocks on the table, replying by them to any mental questions asked.

I wish to bear my tribute to the excellency of Mrs. Hall's mediumship, and to the extreme kindness and geniality, not only of her spirit guides (which is simply remarkable and generally noticed by all who have had the pleasure of a sitting with them); but also of the medium herself, and the untiring zeal and perseverance with which she devotes herself to the Cause. I have not had the pleasure of a sitting with her in a materialization seance, but I am told by those who have, that they are equally successful, and that the spirit-forms built up are grand indeed.

I am quite sure that any impartial, fair-minded, truth-seeker, who obtains a sitting with Mrs. Hall, will be rewarded by very convincing facts; and I am equally certain "Annie" will do her best for them, and may add, that as a test-giver she surpasses any one I ever had the pleasure of hearing. I may state, in order to allay any suspicion, that the various

parties described in the tests given, were utter strangers and unknown to the medium, belonging to quite a different part of the country.

Gateshead.

FELIX.

P.S.—Since writing the preceding, I learn that Mrs. Hall held a seance at her residence, and that "Annie" controlled a short time and told the circle "that I was sitting writing about her, to send to a paper." Now I have never been at Mrs. Hall's house, neither has she been in ours; I had not told any one I was going to write at that time; yet I find on comparing times, that I was engaged writing the preceding, at the very time that "Annie" controlled. Where could be the transference of thought in this?

### LITERARY NOTICES.

"MENTAL MAGIC."—In the absence of a better critic, allow me to call your readers' attention to the book just published by the above name, which for want of introduction may lack the popularity it—to my mind—so justly deserves, besides being certainly almost exhaustively practical, embodying suggestive food for both investigator and student of occult subjects. Part of it, especially the Appendix, is as fascinating and attractive as any novel, but with the advantage of being true, imperceptibly leading the reader into some of those side paths of insight to the deeper and more recondite departments of Mystic Science. The price is moderate; the book, a large one; and to investigators commencing the study it supplies a long felt want, in a reliable handbook, the contents of which could only be collected at an expence far exceeding the book itself, and which no one could repent buying.—ROSE CRUCIS.

WHAT IS SPIRITUALISM? The answer to the great Question of the day. By M. S. Price 6d. London: E. W. Allen.

We are almost afraid to handle this tract—eight pages of printed matter for sixpence,—as it is "Entered at Stationers' Hall," and "All rights reserved." The slightest statement of its contents might encroach upon the "rights," and lay us open to a prosecution. The author acknowledges a "Lord" and a "trine God," but evidently has not the slightest conception of a free gospel.

### THE CHILDREN'S LYCEUM.

BATLEY CARR.—On Sunday morning there were present 3 adults, 15 girls, 7 boys, and a gentleman visitor from Linthwaite. Our programme consisted of Golden Chain Recitations, one song out of the "S. H.," receiving answers to the question submitted to the Lyceum the previous Sunday, viz., "How best to make our homes happy?" Answers: "By doing our duty." "By doing unto others as we would they should do unto us." "By living according to our highest perceptions of right." Question for next Sunday—"What is our duty?" Committing to memory the second verse of hymn 193 "S. H." After marching and calisthenics, we formed into two groups. Group one, under the tuition of Miss Mortimer, had for lesson Matt., xx., and the 1 Cor., xii.; group two under the tuition of the writer, had for lesson the study of the Phenological organs, Self-esteem, and Firmness.—In the afternoon there were present 3 adults, 15 girls, 9 boys, and Mr. Wm. Hopwood, of Drighlington. Our programme consisted of four Recitations, a select reading. After marching and calisthenics we again formed into two groups. Group one under the tuition of Miss L. E. Caswell, had for lesson Matt., v.; group two had for lesson the study of Phenological organ, Acquisitiveness. This brought the sessions of the day to a close.—ALFRED KITSON.

BRADFORD: Walton Street Lyceum, Jan. 11.—Present: 11 visitors, 16 girls, 15 boys and 11 adults. After calisthenics six classes were formed. The following recitations were given in an excellent manner:—"Rover's Petition," by Miss Briggs; "The little Orphan," by Miss Simpson; "Use of Flowers," by Miss Jackson; "When our ship comes in," by Miss Ponder; "The picture of Imagination," by Mr. Backhouse; "The Incheape Bell," by Mr. Jackson. Mrs. Craven being present, she concluded in a suitable manner with an address to the little ones.—PINDER.

RAWTENSTALL.—Mr. E. Wood, trance medium, of Oldham, and the originator of the Children's Lyceum at Sowerby Bridge, visited the friends on the 11th, when his discourse treated principally of Parental Duties. A meeting was subsequently held to take into consideration the forming of a Children's Lyceum. Information will be gladly received by Mr. John Barnes, 19, Rosedale Cottages, Cloughfold, via Manchester.

We have printed a very nice attendance card for the Batley Carr Lyceum. Mr. Kitson says it has greatly improved punctuality on the part of the members. A calendar of every Sunday in the year is given with space for a mark for each service. It is carried in a handsome illustrated envelope. We would recommend the adoption of these cards in all Lyceums. Send 2d. for sample.

The newspapers report that a well-to-do farmer in Wyoming Territory, "a strong believer in Spiritualism," one Sunday night killed his infant child with a hammer, in obedience to what he imagined was an order from a higher power; then the man and his wife, "also a Spiritualist," agreed to cut their throats. They were found with life in them, Pearson being able to tell the story. Many persons have committed crimes because of the advice of a supposed power, so that such an act is not due to Spiritualism, which, above all things, points in a direction the very opposite of murder and suicide.



## PROGRESS OF SPIRITUAL WORK.

### SPIRITUALISM IN JERSEY.

Readers of the *MEDIUM* will be interested to learn that the Cause they love so well has an existence, and is indeed honourably represented in the somewhat remote island of Jersey. The late Colonel Brayn, of Highfield, St. Saviour's, a large proprietor and one of the chief men of the Island, was well known as a contributor to the *MEDIUM* under the *nom de plume* of "A Jersey Christian Spiritualist." When I commenced my work at Plymouth, after my exclusion from the denominational pulpit, that same gentleman wrote me a most kind letter of sympathy and encouragement, and from that time to his death in November, 1883, I continuously enjoyed the benefit of his friendly aid. My mind has thus been much drawn to this beautiful island, and on receiving a very cordial invitation at the beginning of this year, to come to Jersey to inaugurate a public movement, I felt somewhat under an obligation to comply. Moreover, as a matter of peculiar interest and advantage, it so happens that I am not wholly a stranger to the Island. It was my lot to spend three months here in the summer of 1877, preaching every Sunday in some of the largest chapels; and thus the place is familiar, and I am personally known to a large number of people.

I would like to say, that we can scarcely feel too much admiration for those one or two kindred spirits who have assumed the responsibility of the present effort. Having therefore had a good interval of rest and quiet, I again left the old home at Newton St. Cyres, on Monday, Jan. 5th, and proceeded to Jersey, via Southampton. The weather was glorious, it being more like a lovely April day than the depth of winter. At Southampton I was received by some warm-hearted Spiritualists, who took me to their home, and also accompanied me to the steamer. They cordially invited me to call again upon them. Southampton I should think would be a favourable place for a public work.

The passage across the Channel was really a pleasure trip—the moon shining brilliantly in the cloudless midnight sky; the air being very mild, and scarcely a breeze blowing throughout the journey. The officers rarely get so good a passage at this season. I could not help remarking that, from the moment I left my mother's house to the journey's end, all Nature seemed to smile upon the Mission. On arrival, I was warmly welcomed by the kind friends who have so nobly taken in hand this pioneer effort on behalf of our Cause. In the history of the Spiritual Movement I find that Jersey has also an interesting and unique chapter of its own. The Cause has already had a substantial existence in various private circles, and the *MEDIUM* is eagerly looked for and read by various friends. The angels seem to have well prepared the way for our present work. Immediately on arrival we proceeded to business, and at once succeeded in securing a most excellent and suitable room for Sunday meetings, in connection with the newly-built Oddfellows' Hall, in Don Street, St. Helier's. We next arranged for the posting of large bills, and for advertisements in the local papers—thus making good preparation for the first Sunday's work.

At the house of a friend on Friday evening, a private circle was held, in which we spent a delightful hour of spiritual communion. Mutual greetings and pledges of co-operation were exchanged between our spirit-friends and ourselves. Four persons were powerfully influenced, and through one young gentleman of fourteen, some interesting communications were given by various controls.

The Oddfellows' Hall is a new and splendid building in the very centre of the town of St. Helier's. It was erected about two years ago, and is one of the finest buildings on the Island. It is excellently situated in a quiet street, just off from the main thoroughfares. It comprises various rooms, the largest affording accommodation for about seven hundred people. The room we have taken for a commencement is an excellent little place, accommodating in its regular seats just one hundred. At our first service, on Sunday afternoon, it was three quarters full, what we considered a fair congregation to begin with. Moreover, both audiences were remarkably representative; comprising representatives of the press, ministers, local preachers, members of churches, civil officers of the Island, &c. There were a goodly number of the Spiritualists of the Island present. The evening service was most enjoyable—the attendance not quite so large as in the afternoon, but the influence much better. There were some deeply interesting features. During the meeting some of the mediums felt much power, the singing was excellent, and at the close a most eager interest was manifested by those present to know more of the subject. Esteemed friends of the Cause expressed their gratification at having this connecting link supplied. Certain persons seem to have a power behind them impelling them to seek facilities for attending private sittings. Last but not least, I was much touched by the kind way in which several leading friends of my old congregations came forward, extending the hand of goodwill, and most cordially inviting me to the old familiar homes. All our friends think we have made a very encouraging commencement. One thing at any rate is certain, *viz.*, that Jersey has given us anything but the cold shoulder: on the contrary it has received us with much warmth and welcome and goodwill. We have every reason to expect an increased attendance on Sunday next.

OMEGA.

UPPER HOLLOWAY: 3, Alfred Terrace, Jan. 11.—Mr. Swatridge's control delivered a lecture to an audience of six on "The Spirit-world and the people we meet there." First stating that the spirit-world was a real world, fully as substantial as the terrestrial, that it could be seen and felt. Next going into the states of being there, from the lowest to the highest; after which Mr. Walker was controlled and gave a capital address. The meetings on Tuesday will be discontinued. Mr. Walker will conduct a seance on Sunday evening next, at 7. All are welcome.—COR.

HERWOOD.—On Sunday afternoon, Mr. Thompson, of Salford, gave us his Reply to a Sermon by a Wesleyan Minister on Spiritualism. Had the rev. gentleman been present, we fancy he would have been led to think twice before he again preached upon Spiritualism. We were wishful for him to stay till evening, but he had to leave in order to get to Pendleton for their coming meeting.—COR.

WALSALL.—Mr. Tibbitts sends us a very lengthy account of a General Meeting held on Dec. 31, when 46 persons, nearly all members, partook of an excellent tea provided by Mrs. Adderley and other ladies. After tea the President, Mr. Washbourne, opened the proceedings with a review of the year's work, congratulating the members on how well they had performed their parts, and estimating very highly the power of Spiritualism to do a much needed work in the world.—The Secretary's report for the year cheerfully observed that the debt on the Society has been greatly reduced during the year, more particularly during the last six months. The ladies had greatly assisted in the collection of funds. An appeal had met with a ready response, and the guarantee fund had still further lightened the burden. The future work was now free from gloom and anxiety, which was a great comfort seeing that they were shut out from sympathy and support with any other religious body. The half-heartedness and want of unity with which the year commenced was an element of weakness and failure. Had they thrown their sympathies and efforts around Mr. and Mrs. Wallis, and thereby constituted them a powerful centre, success would have been produced both financially and morally. But the knowledge these friends had dispersed amongst them had done valuable service, a good which can never be calculated. We lacked the power which makes centres, and so for the time we have failed to make the most of the opportunity, but the seed sown and experience obtained will yield success in the future. However many learned minds have been reached, and it is felt that the Cause in the town has entered on a new epoch. During the last four months we have been thrown on our own resources. We have formed a Sunday morning developing circle; good has been done, several of our members have much improved the mechanism of the mind for spiritual operation and use. We hope soon to supply our own platform. In the town there are circles held on Monday and Thursday evenings, which are progressing very satisfactorily. The Wednesday evening seance has been the means of bringing home the truth to many friends, that those who have left the body still live. Many happy evenings have been spent with those we love, and the teachings of the platform have been illustrated and supplemented by this circle. We hope it will be made a centre to aid the public work.—Mr. J. Venables presented the Treasurer's report, showing an income of £42 1s. 1d., and an expenditure of £32 8s. 9d., which was £9 12s. 4d., to the good. The New Year came in with a debt of some £4 17s. 5d. Six months ago the burden was £25.—The following Officers were elected:—Mr. W. B. Barr, President, with four Vice-Presidents; Mr. J. Venables, Treasurer; Mr. T. Lawton, Secretary; a Committee of six ladies and six gentlemen. Votes of thanks having been passed to the retiring officers and to our valuable friend and co-worker Mrs. Groom, the New Year was ushered in with song and prayer, which we hope with the help of the angel-world to make one of progress in bringing life and immortality to light, through the Gospel of Spiritualism.

DEVONPORT: 98, Fore Street, Jan. 11.—We had a good attendance in the morning. Two circles were held, with very good results. About twenty persons were seated around a large table, eight feet long, and weighing nearly two cwt., at the top of the hall, which was tilted very easily, and messages were given to some friends in the room. At another circle, at the bottom of the hall, Mr. Fysh was controlled by a female spirit, and another stranger, in the circle, was influenced. The greatest attention was paid throughout. In the afternoon, just before the time of commencing the service, we were pleased to see our esteemed friend Mr. Carwell drop in, and, as Miss Bond had to address the evening meeting, we prevailed upon him to occupy our platform, to which he kindly consented. We regretted to learn that it would be for the last time, as he is about to leave the locality. His guides gave us a very beautiful address, on "Spiritualism, a Religion suited to the wants of Humanity." In the evening, our hall was filled with a large and intelligent audience, to listen to a discourse from the controls of Miss Bond, on "Spiritualism, the Reformer of the Age." It was a rich treat, one of the best and most powerful orations ever given through her organism. The same lady, afterwards, gave several clairvoyant descriptions, accompanied by the names, nearly the whole of which were recognised. The Vice-President occupied the chair. Many copies of the *MEDIUM* were sold. This brought to a close, a most successful day.—HON. SEC.

BRADFORD: Walton Street Church, Jan. 11.—At 2.30 Mr. McDonald opened the meeting by singing "Father of Humanity," and then he discoursed on "Set thy house in order." He traced the influence of spirit communion in raising mankind from a state of barbarism, but the priestly class had tried to turn it all to their own advantage. He then dwelt upon the duty of Spiritualists in respect to the development of mediums, who should be protected from injurious influence, as even the comments and opinions of those who had a dislike to the Cause was an injury to them. The lecture was delivered in an amiable and scientific manner, enlightening to Spiritualists, pointing out to them their duty, and responsibility in the work.—PINDER.

BOWLING: Spiritual Tabernacle, Harker Street, Jan. 11.—A fair audience of Secularists and Spiritualists attended Mr. McDonald's lecture on "The Shadow-land of Philosophy." After an elaborate address, an animated discussion took place, of which the Secularists took a large share. The lecturer closed with a masterly survey of various subjects. Much seed was sown, and good results will follow.—PINDER.

PLYMOUTH: Richmond Hall, Richmond Street, Jan. 11.—A special meeting of members was held after the usual evening service, to elect officers for the ensuing year. The following were unanimously elected: President—Mr. J. B. Sloman; Vice-Presidents—Messrs. O. Stentiford and H. Pearce; Treasurer—Mr. Jutson; Librarian—Mr. Larcombe; Harmoniumist—Mr. Frank; Secretary—Mr. J. Paynter; Committee—Messrs. Thomas, Chapman, Jess, Best, Husson, Pellow, Frank, Williams and Clarke. On Sunday evening, Jan. 11, Mr. Carswell gave an inspirational address, which was listened to by a large audience. Mrs. Trueman gave clairvoyant descriptions. Mrs. Chapman also spoke under control. The meeting was very harmonious and profitable throughout, great attention being paid to the remarks made.—J. B. PAYNTER, Sec., 7, Buckland Street.

STONEHOUSE: Sailors' Welcome, Jan. 11.—Morning discourse "Christ preached to the spirits in prison." Evening, "The cleansing of the Sanctuary." Medium, Mr. W. Burt. The afternoon circle is discontinued.—W. B.



**NOTTINGHAM:** Morley Club Lecture Room, Shakespeare St.—Christmas day, a very successful Tea party was held. After tea a meeting was held, when very beautiful and touching addresses, suitable for the occasion, were delivered by the controls of Mrs. Attenborough and Mrs. Barnes. A number of songs were capably sung by Miss Carson, Mr. Bostock, Master Willoughby and other friends. Mr. John Walker very ably presided at the harmonium. The delightful evening terminated with a cordial vote of thanks to the chairman, Mr. C. Wallis, of Hyson Green.—Sunday morning, Dec. 28, Mrs. Barnes' guides based this discourse on Ezekiel, xxxvi. 27: "I will put my spirit in you." The time is coming when God's spirit will be given to all. Then everything shall burst forth and blossom into beauty and happiness. It is spiritual knowledge and power that is to produce human perfection. It is through the operations of the spirit of God that good can be accomplished. God loves all he has created, but he does not love sin and wickedness. He loves the human soul, but not all that the soul does. There is no spot or condition in the whole universe where God is not. His wisdom has planned and created and governs all things, and yet he will come and dwell with the meanest and lowliest of earth's children. The breathing of God's spirit into the soul causes it to feel its wants. Impurity and unholiness are checked and ultimately taken away. The soul is then filled with such sympathy and compassion for the suffering and miserable ones around, that spirits, who have passed through similar earth experience, and have attained to a high state in the spheres beyond, surround it and make its life here happy. They cheer it by revealing to it the glorious state that it shall reach in the future. They aid it by warnings of the pitfalls in its path and how to avoid them. They impress the minds of friends, to help in times of difficulty and danger. The more spirits progress the more eager they become to raise their friends after them. As true Spiritualism progresses, the whole human race, both in this earth and in the life beyond, will be raised to higher and happier spiritual conditions. If Spiritualists will be true and faithful a grand and glorious work shall be accomplished, not only in Nottingham, but throughout the country and the world, so that the words of the prophecy shall be literally realized. How beautiful are the words "in you." God's spirit is to be in you then; your spirit is drawn to God and goodness by the spirit of God. True prayer is caused by the sympathetic connection of the spirit of God with the heart. This world is not the home of the spirit, so when in need of help it sends in prayer a message to the father at home, and help comes in response to the cry, and comfort and happiness follows. True prayer never fails. The Father says: Let me know when you are in want, and your need shall be supplied. He will answer your prayers, and make you strong, so that you shall be victorious over all the evil of your nature, and you shall then do much good in this world, and when you pass away, you shall be received at home in peace and joy, for the great good you have done. Your works shall follow you.—*Cor.*—[This came too late for use last week.—*Ed. M.*]

**PARKGATE:** Mrs. Hobson's, Ashwood Road, Jan. 4.—At 2.30 Mrs. Yarwood gave an inspirational discourse on "The Messiah," which was received with rapt attention by a crowded room. Afterwards Mrs. Yarwood gave descriptions of spirit-friends nearly all of which were recognised. At 6.30 so many came that though we made two meetings, many had to go back Miss. Kate Yarwood took the front room, and Mrs. Yarwood the large room at the back. After a satisfactory address on "Spiritualism," many descriptions of spirits were given, mostly recognised. Mr. J. Turner was controlled and gave a short address.—On Monday evening we had a meeting, when a poor man came who had got his back injured in the recent boiler explosion at Parkgate Forge. He came walking with a stick, and could scarcely get into the house: Mrs. Yarwood's guides took control, and she rubbed him down and made passes over him. When she had done, he put his stick under his arm and walked off in grand style. We then had addresses from Mrs. Yarwood and Mr. G. Featherstone's guides. Miss Kate Yarwood exercised her seeing power successfully, and Mr. J. Parkinson, of Rycroft, also gave very good spiritual delineations. He bids fair to become a grand medium. There has been quite a revival here, thanks to Mrs. and Miss Yarwood, who have done their work in an able and amiable manner. It is asked on every hand, when we shall have them again. We all hope—soon.—*EDWARD GARDNER.*

**BAOUP:** Public Hall, Jan. 4.—Mr. Wood, of Oldham, gave us a splendid discourse upon "Wait till the clouds roll by," bringing in very nicely Vaccination, and the present form of teaching at our Sunday Schools, as some of the principle "clouds," not forgetting that which is taught from the pulpit. In the evening his guides took for their subject, "The possibility of Spirits returning again, after what we call Death." Quoting very freely from the good old Book, he said that the bulk of the people to-day are the same as in Christ's time, they want signs at Spiritualist's meetings. He gave Christ's answer, then brought in Spiritualism as the Comforter. There is too much "blood" and not enough of the principle of Christ at present in this world.—*J. BROWN.*—[This report came too late for use last week.—*Ed. M.*]  
**Jan. 11.**—Mrs. Green, of Heywood, spoke in the afternoon—"If Spiritualism be true, what does it benefit mankind?" It was ably treated. The subject in the evening was—"Spirit Greetings," which secured the rapt attention of the audience for forty minutes.—*J. BROWN.*

**BISHOP AUCKLAND:** Templar's Hall, Gurney Villa, Jan. 11.—Mr. J. Scott, of Hetton, was with us. He is an excellent medium, and gave some good proofs of spirit identity.—*W. HILLS, Sec., Auckland Park.*

**BIRMINGHAM:** Oozell Street Schools, Jan. 11.—Miss Allen gave an eloquent address on "The Beauty of Labour," to a large audience who seemed to appreciate the discourse. On Sunday next, Miss Rosemond Dale Owen will speak at 11 a.m., on "Spirits as Mentors," and at 6.30 on "Where Spiritualism has led me."—*Cor.*

**GLASGOW:** 2, Carlton Place, Jan. 11.—The second Question and Answer night drew together a very large audience. Mr. Wallis was in excellent form, and his controls able to give forth some clear and concise answers. From every point of the theological compass were questions put, and in each case the answers were not only full, nothing almost being left unsaid, but dignified in every way. It is intended to have the "Question and Answer" night once in each month. Mr. David Duguid has kindly consented to give one or two sittings in the Hall, on an early date.—*Cor.*

**BATLEY CARE:** Jan. 11.—At the commencement of the service Miss Beetham was controlled by that old veteran worker in the Cause "John Wright," late of Keighley. He spoke very encouragingly of the work being done, and reviewed his labours in the Cause, and urged those present to valiantly stick to their post, and called upon those who were not already in harness to make haste and get in. His stay was short and on relinquishing control her usual guide took it, and spoke with much fervour on the need of right-doing and right-living. Before retiring they very felicitously described the mediumistic powers of persons in the body of the hall; one of the parties was quite a stranger, and were urged to develop their gifts and use them to the honour and glory of their Father God. While singing hymn 183 "S. H.," Mr. Hopwood went under control, and in an amusing and graphic manner dilated on the philosophy of Spiritualism, and the mistaken ideas of the way to attain happiness hereafter. Under very graphic illustrations employed, time flew by unheeded, all feeling thoroughly at home, and at one with the controlling intelligence, so much so that when the service was brought to a close, the time looked to have been short, but the mediums had to make a quick exit, to catch the train. We hope to be favoured at an early date with another visit.—*ALFRED KIRSON.*

**WEST HARTLEPOOL:** Temperance Hall, Brunswick Street.—After doing our very best as economically as possible, we commenced this year with a balance in hand of 18s. 14d., augmented up to date to 25s. 1d., for which we feel thankful to all those who have contributed towards such a result.—Jan. 11.—Mr. Wm. Scott discoursed in the evening on "Faith and Works," and although only recovering from a recent illness, dwelt very powerfully on the subject matter in hand, amply satisfying all who had the privilege of listening to his guides. However, it was reserved for the evening discourse, on "The Devil and his home," to bring his guides out still more powerfully. After dealing with his Mythical Majesty and his home in our Christian Churches, the climax was reached when four or five fresh controls took possession, verifying to the audience the truthfulness of what had been advanced.—Next Sunday all being well Mr. D. Ashman's guide, "Robert Johnson," will take the morning service, giving an account of his life and experience in this and the spirit sphere. In the evening Mr. J. Hallman will give his discourse on the "Soul of Man."—Kindly correct a little error in last week's report of our gathering on New Year's Eve, viz., to state that the tea and after meetings were held in Mrs. Ferguson's large front room, which they kindly cleared out and placed at our disposal for the occasion.—*WM. WARDELL, Sec. W.H.S.A., 8, Havelock Street.*

**PENDLETON:** Town Hall, Jan. 11th.—Mr. Ainsworth, of Liverpool, addressed a fair audience, on "How he became a Spiritualist." He related several wonderful experiences. Mr. Ainsworth seems to have investigated Spiritualism in many various forms and phases of mediumship. He was quite at home with the subject and his delivery was greatly admired. While speaking of investigation he said, if men of science would investigate on a scientific spiritual basis they would find much to reward them, for Spiritualism is the true science. If ministers would turn to the Bible, they would see it was full of Spiritualism, for it is recorded that angels were entertained. The hand-writing on the wall would appeal to them, though they ignore slate-writing; clairvoyance and clairaudience they must accept, for Peter and John both saw and heard the angels speak. Also materialization is a Scripture fact, as Jesus appeared to his disciples and others. Peter was in trance. John was in the spirit on the Lord's day. Angels did materialize, for they opened the prison doors to let Peter out, breaking the laws of the land. He said, it will make a wonderful change when Spiritualism becomes a little more fashionable.—In the evening Mr. Thompson delivered his reply to the Sermon by the Rev. Thos. Cross. For some fifty minutes he kept his hearers spell bound, whilst his varied hits, and common reason carried a force which must have made a strong impression upon his audience. What most pleased us, was the one great fact that though he had much to controvert which partook of the low element, yet with broadness of charity he refrained from language which could with any reason be construed as imprudent or insulting. Our Societies in the provinces should avail themselves of Mr. Thompson's services in giving this reply, as all our large centres would find a benefit in thus placing our principles argumentatively before the public.—*C.*

**MANCHESTER:** Temperance Hall, Tipping Street, Ardwick, Jan. 11th.—Mr. J. B. Tetlow answered questions in the morning. In the evening his controls gave a remarkable test to Mr. Dodd, one of our members, who had been thinking in the morning while at home—Is Spiritualism consistent with the teaching of the Bible? The subject was taken for discourse, but it was remarked by Mr. Dodd, that he had solved the subject to his own satisfaction. The audience seemed anxious to have the subject for the discourse, it having come through the medium, whose guides gave an explanation by pointing out from different parts of the Bible, and giving the spiritual meaning thereof, showing how valuable the Bible is to the spiritual teacher.—*J. STUBBS, Sec., M.S.S.S.*

**BLACKBURN:**—On Sunday, Mr. Proctor, the blind medium, of Dalton-in-Furness, discoursed in the afternoon on "The Soul" in an able and eloquent manner. "Spiritualism, and its beneficial effects upon humanity," was the subject for the evening. The treatment of it was conspicuous for cogent reasoning and logical conclusions. Crowded audiences highly appreciated the discourses.—*E. WATERWORTH.*

**OLDHAM:** 176, Union Street, Jan. 11.—Mr. Plant, of Manchester, in the afternoon gave us a short address on "Spiritualism and Mesmerism," after which he gave eight clairvoyant descriptions, most of which were recognised. The evening was devoted entirely to clairvoyance, when about twenty descriptions were given, most of which were recognised.—*JAS. MURRAY, Sec.*

**SPENNYMOOR:** Jan 11.—A good meeting at the house of Mr. Fox, many of our Branch of the South Durham Association being present. It was proposed to take a hall that is now being constructed, as soon as it is ready for occupation. There will be three lectures given, the proceeds to go towards the Liabilities Fund. It will be advertised in this paper. All friends in this district are earnestly invited to render us their kind assistance in the good work.—*B. G., Sec.*



## THE SPIRITUAL INSTITUTION.

### LIST OF CONTRIBUTIONS.

The state of our columns at the end of the year put a stop to all announcements of money received. We now give the list up to date. It shows that many kind friends have been at work in an industrious and generous manner. These aids have enabled us to keep the ball rolling, but the work of freedom is only just begun. We are thankful for that co-operation which has enabled us to continue our work of usefulness to others. The further removal of the burdens is a problem we are at present unable to grapple with. That work is only just begun.

### LIABILITIES FUND.

	£	s.	d.
A.T.T.P.'s Volume of Controls ...	100	0	0
Mr. W. H. (Originator of the Card Contribution) ...	4	0	0
Mr. W. B. Fricke ...	0	7	2
Steadfast ...		1	0
Mr. W. Walker ...	4	0	
Collected by Mr. A. Kitson, Batley:—			
Mr. A. Kitson, 2s. 6d.; Mr. J. Kitson, 1s.; C. A.B., 5s.; Mrs. Warton, 2s. 6d.; Mrs. Pickles, 1s.; A Friend, 1s.; Mr. Shore, 1s.; Miss E. Mortimer, 1s.; Mr. J. Armitage, 2s. 6d.; Mrs. Bailey, 2s. 6d.; Miss Bailey, 2s. 6d.	1	2	6
Collected by Mr. J. B. Tetlow, Rochdale:—			
Mr. T. Langley, 2s. 6d.; A Friend, 3d.; Mrs. Moore, 6d.; A Friend, 6d.; Mr. F. Tomlinson, 6d.; Mr. Schofield, 1s.; Mr. Pearson, 1s.; Mr. Lee, 2s.; Mrs. Haslam, 6d.; Mr. Dean, 6d.	9	3	
Mrs. Waterhouse ...	3	1	8
Mr. J. Wain ...	6	4	
Mr. J. M. Hackett ...	6	4	
Collected by Mrs. Spring:—			
Mrs. Spring, 2s. 6d.; Mrs. Rorke, 1s.; Mrs. Western, 1s.; Mr. Compton, 2s. 6d.;	7	0	
A Needlewoman ...	2	6	
Mr. G. Colbet ...	2	10	
Collected by Mr. A. Dunstan, Haslingden:—			
Mr. J. Tomlinson, £1; Mr. Dunstan, 5s.; Mr. D. Newell, 2s. 6d.; Mr. W. D. Ashworth, 3s.; Mr. Donaldson, 2s. 6d.; Mr. J. Nuttall, 2s. 6d.; A Friend, 2s.; A Friend, 1s.	1	18	6
Collected by Mr. R. Holt, Blackburn:—			
Mr. R. Holt, 2s.; Mr. J. Mack, 1s.; Miss Holt, 1s.; Miss E. A. Holt, 1s.; Miss E. Holt, 1s.	6	6	
Collected by Mr. L. Morgan, Merthyr Tydfil:—			
Mr. Wm. Scott, 10s.; Mr. C. Scott, 2s. 6d.; Dr. M., 2s.; Mr. M. Harris, 2s.; Mr. J. T. Jones, 1s.; W. Z., 1s.; Mrs. M. Morgan, 2s. 6d.; A Friend, 1s.; Mr. D. Price, 5s.; Mr. D. Richards, 5s.; Mrs. M. Harris, 1s.; A. S., 5s.; Miss Ellen Lewis, 6d.; Mr. L. Morgan, 2s. 6d.	2	1	3
Mr. Wm. Etchells's Circle ...	10	0	
Collected by Mrs. Gower, Maidstone:—			
Mrs. Slatter, 2s. 6d.; Dueto, 1s. 6d.; Mr. H. Hayes, 1s.; Mrs. Salt, 1s.; Unknown, 6d.; Collected by W. H. 4s.; Mr. J. Gower, 5s.; Mrs. Gower, 2s. 6d.; Gertie Gower, 1s.; Delineations, £1 6s.	2	5	0
Amicus ...	5	0	
Anon ...	5	0	
Mr. J. Templeton ...	5	0	
Dr. C. J. Curtis ...	1	0	0
A disappointed Investigator ...	2	0	
Collected by Mr. C. Delolme, Jun.:—			
Mr. C. Delolme, 1s.; Mrs. Nunn, 1s.; Mr. J. Nunn, 6d.; Mr. Chas. Delolme, 2s. 6d.	5	0	
Amicus ...	2	6	
Collected by Mr. Geo. Parrott, Selby	0	3	0
Cardiff Circle of Light ...	1	0	0
Nemo ...	2	6	
H. M. ...	1	0	
Mr. A. G. Westby ...	2	6	
E. L. W. ...	5	0	
Rycroft and Parkgate Friends, per Mr. Parkinson	17	0	
Salford Society of Spiritualists, per Mr. I. Thompson	2	0	0
Collected by Mr. Alex. McSkimming, Middlesbrough:—			
Mr. Johnson, 2s. 6d.; Mr. Corbey, 2s.; Mr. Gill, 1s.; Mr. McSkimming, 2s. 6d.; Mr. Peacock, 1s.; Mr. Middleton, 1s.; Mr. King, 6d.; Mr. Guy, 6d.; Mr. Shedley, 6d.; Mrs. Gibson, 6d.; Mr. Bynon, 6d.; Mr. Ranson, 1s.; Mr. G., 6d.; Mr. R., 6d.; Mr. Fothergill, 6d.; Mr. Williams, 1s.; Mr. Gibson, 2s.; Mr. Matlow, 2s.; Mr. Liston, 1s.; Mr. Gibson, Junr., 1s.	1	2	6
Collected by Mrs. H. Moyse, Plymouth:—			
Mr. J. B. Sloman, 1s.; Mrs. H. Moyse, 1s.; S. Martin, 3d.; C. S. Moyse, 3d.; J. Warrington, 3d.; Mrs. Truscott, 2d.; J. Ridge, 2d.; Mrs. Harris, 2d.; Mrs. Joy, 3d.	3	6	
Pendleton Society of Spiritualists, Per Mr. W. Clarke	2	17	6
M. A. B. (Westbourne Park) ...	1	1	0
P. P. ...	8	4	
Mr. Gershon Tiffany ...	1	2	
Mr. M. Fooks ...	5	0	
A Friend ...	3	0	
Mr. J. H. Buckle ...	2	0	

Collected by Mrs. C. Dale, Higher Broughton:—  
 Mr. James Morrey, 1s. 6d.; F. P., 6d.; A. E. G., 3d.; J. H., 2d.; W. T., 4d.; C. Dale, 1s.  
 L. M. ...  
 Mr. A. Morrell's Circle ...  
 Mr. H. Eglington ...  
 E. (Birmingham) ...

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6 6  
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1 0

### INSTITUTION WEEK. 1884.

	£	s.	d.
Mr. J. Hiscocks ...	2	0	0
Mrs. N. M. H. ...	0	11	4
Mrs. B. ...	1	0	0
Mrs. Simpson ...	2	2	0
Mrs. Maltby ...	1	0	0
B. M. S. ...	1	0	0
Miss Hickinbotham ...	0	4	0
Collected by Mr. H. Pennells, Plumstead:—			
Mrs. Biggs, 1s.; Mr. C. Jackson, 1s.; Mr. Wright, 1s.; Mr. Laing, 6d.; Mr. Harvey, 2s. 6d.; Mrs. Moore, 1s.; Miss Moore, 1s.; Mr. H. Pennells, 2s.	0	10	0
Mrs. W. ...	1	0	0
Mr. H. Bradley ...	1	1	0
Mr. Wm. Exell ...	0	5	0
Mr. D. Chambers ...	0	2	0
M. A. B. (Westbourne Park) ...	0	8	0
Mr. C. L. Hippisley ...	0	2	6
A Soldier ...	0	2	0
Mr. James Hops ...	1	1	0
Mrs. S. Watkin ...	0	5	0
Mrs. McKinnell ...	1	0	0
Mr. R. Wightman ...	0	2	6
Mr. J. Bent ...	0	2	6
West Hartlepool Spiritual Association ...	0	5	7
Mr. J. Love ...	0	2	6
Collected by Mr. H. Norris, Hackney:—			
Mr. J. Rawbone, 6d.; Mr. E. Smith, 6d.; Mr. C. Levy, 6d.; Mr. G. Levy, 6d.; Mr. J. Meguire, 6d.; Mr. H. Norris, 6d.	0	3	0
Collected by Mr. R. Huskisson, Birmingham	0	3	0
Mrs. S. Manby ...	0	2	6
Mr. C. Manby ...	0	2	6
Rev. G. B. ...	0	2	2
Mrs. Weldon ...	2	0	0
Mr. E. Hermitage ...	0	5	0
Amicus ...	0	10	0
Collected by Mr. W. J. Champenowne, Kingston:—			
Mr. W. J. Champenowne, 2s. 6d.; Mr. W. Berry, 2s. 6d.; Mr. W. Smith, 2s. 6d.; Mr. E. Wilmott, 2s. 6d.; Mr. Smith, 2s. 6d.; Misses Smith, 2s.; Mr. Constable, 1s.; Mr. G. Squire, 1s.	0	16	6
Collected by Mrs. Jackson ...	0	7	0
Mrs. Lickfold ...	0	5	0
Collected by Mr. R. Catling, Peterborough:—			
Mr. R. Catling, 5s.; Mrs. R. Catling, 2s. 6d.; Bobby Catling, 1s.; L. M. Catling, 1s.; Bertie, 1s.; Mrs. Hickford, 1s.; Mr. J. T. Catling, 2s.; A Friend, 2s. 6d.; Mr. Thos. McKinney, 2s.; Mr. G. L. Julian, 2s. 6d.	1	0	6
Mr. W. Wright ...	0	5	0
Mrs. K. ...	0	11	4
J. T. T. ...	0	10	0
Mr. Tebby ...	0	10	0
Mrs. Wilson ...	0	5	0
Lindum ...	0	7	0
Bingley Friends ...	0	7	0

LEICESTER: Silver Street Hall, Jan. 11.—Mr. Bent, under influence, gave a very interesting address on Col., L. 9, which was received with marked attention.—S. A. SHEPHERD, Assistant Secretary.

BRADFORD: 448, Horton Lane.—This local centre was opened by a good meeting, on the first Sunday afternoon of the year. On Sunday last there was also a good attendance. At the Tuesday evening meeting, six mediums were controlled.—L. M. H.

NORTH SHIELDS: 6, Camden Street, Jan. 11.—The guides of Mr. Gilbertson, of North Seaton, delivered a very interesting discourse to an intelligent audience, on "Even if Spiritualism be true—Can I do so?" Satisfactory answers were afterwards given to a number of questions from the audience.—J. T. McKELLAR.

FELLING: Park Road, Jan. 11.—We had three speakers—Mr. Benjamin Clark, Mr. John Dobson, and Mr. Edward Taylor, each of whom gave an account of their experiences in Spiritualism: clairvoyance, healing, test-mediumship, etc., being principally dealt with; likewise the influence of Spiritualism on their lives.—JOHN THOS. HODG, Secty., F.S.I.S., Sheriff Hill.

HUTTON-LE-HOLE: Miners' Hall, Jan. 11.—Mr. Wm. Westgarth, under control, delivered a very lengthy and most eloquent address on two subjects combined (chosen by the audience): "If Spiritualism be true, what benefit is it to the community?" and "If the Spirit lives after the death of the body, is the Spirit in existence before the body is born?"—JAS. MURRAY, Sec.

MORLEY Society of Spiritualists will have their Quarterly Tea and Entertainment, Saturday, January 31. Tickets for Tea ninepence each, children half price. Tea, with ham, will be on the table at 4.30. After tea, Mrs. Gregg, of Leeds, has promised to give the entertainment consisting of delineations of character, etc.; also Mr. Ralley, of Halifax, has promised us to be with us, both on Saturday and Sunday. All Friends of the Cause are earnestly invited.—JOHN ROBINSON, Cms. Hill.

NEWCASTLE-ON-TYNE: Weir's Court, Jan. 11.—Mr. Jos. Hunter made his first attempt in public in the trance condition and it was naturally expected that an address would be given only with much difficulty, but great credit is due to the controlling powers for their remarks and the consecutive order in which they were placed; and we look for the speedy development of another useful worker in our Cause.—C. E. GILBERT, Hon. Sec., N.S.E.S., 25, Jefferson Street.

ASHINGTON: Jan. 11.—Mr. J. G. Grey's guides spoke on "Spiritualism, its philosophy and its teachings," which they handled in good style. It proved very instructive to some strangers, who at the close said they had never in their lives listened to such an address. They said they would look into the matter themselves, and not be led by others any longer.—JNO. ROBINSON.

## THE SPIRITUALISTS' DIRECTORY.

MEETINGS, SUNDAY, JANUARY 18th, 1885.

## LONDON.

SPIRITUAL INSTITUTION, 15, Southampton Row, at 7; Mr. J. Veitch: "Epochs of Spiritual Progress."  
 MARLBOROUGH ROAD.—167, Seymour Place, Sunday, at 11 a.m.; Seance; at 7 p.m., Mr. J. Hopcroft; Wednesday, Physical Seance; Thursday, Clairvoyance; Friday, Mr. Towns; Saturday, Mrs. Walker; all at 7.45 p.m.—J. M. Dale, Hon. Sec., 50, Crawford Street, W.  
 UPPER HOLLOWAY, 3, Alfred Terrace, at 7, Mr. Walker will conduct a Seance.

## WEEK NIGHTS.

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

## PROVINCES.

ASHINGTON COLLIERY.—At 2 and 5 p.m.: No Information.  
 BACUP.—Public Hall, 2.30 and 6 p.m.: Mrs. Yarwood.  
 BARROW-IN-FURNESS.—80, Cavendish Street, at 6.30: Mr. Proctor, Mr. Condon.  
 BATLEY CARR.—Town Street, 6.30 p.m.: Mr. Hepworth.  
 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.: Mr. Armitage.  
 BIRMINGHAM.—Oozells Street Board School, at 11 & 6.30: Miss Rosamond Dale Owen.  
 BISHOP AUCKLAND.—Temperance Hall, Gurney Villa, at 6 p.m.: No Information.  
 BLACKBURN.—Academy of Arts and Sciences, Paradise Lane: at 2.30 and 6.30 p.m.  
 BOWLING.—Spiritual Tabernacle, Harker Street, at 2.30, and 6, Mrs. Craven.  
 BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, 2.30 and 6 p.m.: Mr. Hopwood.  
 Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30 and 6, Mr. Collins Briggs.  
 Mr. Hartley's, 448, Horton Lane, at 2.30: Mr. A. Worsman.  
 CARDIFF.—At Mrs. Cooper's, 50, Crockherbtown, at 6.30.  
 DEVONPORT.—Heydon's Hall, 98, Fore Street, at 11, Circle; at 3, Miss L. A. Bond; at 6.30, Miss Bond.  
 EXETER.—The Mint, at 10.45 at 6.30.  
 FELLING.—Park Road: at 6.30: Mr. W. H. Robinson.  
 GLASGOW.—2, Carlton Place, South Side, at 11.30 and 6.30, Mr. E. W. Wallis: "How are the Dead raised up?" Lyceum at 5.  
 HALIFAX.—Spiritual Church, 1, Winding Road, 2.30 and 6 p.m.: Mrs. Groom. Lyceum at 10.30. Monday Service, 7.30.  
 HANLEY.—Mrs. Dutton's, 41, Mollart Street, at 6.30; Wednesday, at 7.30 p.m.  
 HERTON.—Miners' Old Hall, at 6.30: Mr. F. Walker.  
 JERSEY.—Oddfellows' Hall, St. Heller's, at 3 and 6.30: Mr. Ware.  
 KEIGHLEY.—Lyceum, East Parade, 2.30 and 5.30: Mrs. Gregg and Mr. Peel.  
 KILLINGWORTH.—At 6, No Information.  
 LEEDS.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2.30 and 6.30: Mrs. Ingham and Local.  
 Edinburgh Hall, Sheepscar Terrace, 2.30 & 6.30: Mr. T. Roscoe. Wednesday, 8 p.m., Free Service.  
 LEICESTER.—Silver Street Lecture Hall, at 11 and 6.30:  
 LIVERPOOL.—Rodney Hall, Rodney Street, Mount Pleasant, at 11 a.m., and 6.30 p.m., Mrs. Butterfield.—*Jno. Ainsworth, Sec., 23, Heathcote Street, Edge Hill.*  
 MACCLESFIELD.—Spiritualists' Free Church, Paradise Street, at 6.30: Rev. A. Rushton.  
 MANCHESTER.—Gospel Temperance Hall, Tipping Street, Ardwick, 10.30, 2.30, and 6.30: Mr. W. Johnson.  
 Bridge Street, Pin Mill Brow, Ardwick, Tuesday, at 8, Mr. W. Johnson.  
 MORECAMBE.—Saulo Crescent, at 6.30, Mr. James.  
 MORLEY.—Spiritual Mission Room, Church Street, at 2.30 and 6: Miss Illingworth.  
 MIDDLESBOROUGH.—Granville Lecture Rooms, Newport Road, at 10.30, and 6.30, No Information.  
 NEWCASTLE-ON-TYNE.—Wells' Court at 6.30: Mr. John Scott.  
 NORTHAMPTON.—Cowper Cottage, Cowper Street, 2.30 and 6.30.  
 NORTH SHIELDS.—6, Camden Street, at 2 and 6.15 p.m.: Mr. J. Scott.  
 NOTTINGHAM.—Morley Club, Shakespeare Street, 10.45 and 6.30: Mrs. Barnes.  
 OLDHAM.—176, Union Street, at 2.30 and 6: Mrs. Bailey.  
 OSWALDSTWISTLE.—At 19, Peel Street, at 2.30 & 6.30: Mr. and Mrs. Newell.  
 PENDLETON.—Town Hall, at 2.30 and 6.30: Mr. J. S. Schutt.  
 PLUMSTEAD.—Mrs. Thompson, 146, Maxey Road, at 7.30.  
 PLYMOUTH.—Richmond Hall, Richmond Street, Mr. J. J. Morse at 3, "Practical Spiritualism"; at 6.30, "The Raising of the Dead." Wednesday, Jan. 21, "Man, his rights and duties."  
 ROCHDALE.—Regent Hall, Regent Street, at 2.30 and 6 p.m.:  
 SHEFFIELD.—Cocoa House, 175, Pond Street, at 6.30:  
 SOWERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at 2.30 and 6.30: Miss Beetham.  
 STONEHOUSE.—Sailors' Welcome, Union Place, at 11 a.m., Address; at 7, "The First Resurrection." Medium, Mr. W. Burt.  
 SUNDERLAND.—323, High Street West, at 6.30: Circle.  
 TUNSTALL.—13, Rathbone Place, at 6.30.  
 WALSALL.—Exchange Rooms, High Street, at 6.30.  
 WEST HARTLEPOOL.—Temperance Hall, Brunswick Street, at 10.30, "Mr. Ashman's Guide's Experience; at 6.30, Mr. J. Hallman, "Soul of Man." Wednesday, Circle, at 7.  
 WESTBOUGHTON.—Late Infants' School, Wingates, at 2 & 6: No Information.  
 WEST FELTON.—At Mr. James Carr's, 16, Wood Row, Twizell, at 6 p.m.  
 YORKSHIRE DISTRICT.—Mr. C. Poole, Cor. Sec., 28, Park Street, Barkerend Road, Bradford.

## SPECIAL SERVICES, ANNIVERSARIES, &amp;c.

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

MISS DALE OWEN'S LECTURE ENGAGEMENTS.—BIRMINGHAM: Sunday, Jan. 18.

EDINBURGH: Secular Society, Jan. 25 "Experimental Proof of a Hereafter."  
 GLASGOW: Secular Society, Feb. 1. Spiritualists, Feb. 8, and following.

SEGHILL, Northumberland, Feb. 14 and 15.  
 Address: 21, Alma Square, St. John's Wood, London, N.W.

M. E. W. WALLIS'S APPOINTMENTS.—GLASGOW, Jan. 18, "How are the Dead raised up?"

Mr. and Mrs. Wallis will be able to receive occasional calls from English Societies. For dates and terms apply, 3, Dixon Avenue, Crosshill, Glasgow.

Mr. and Mrs. W. are "at home" for private consultation on Tuesdays, from 10 till 2, and Thursdays, 2 till 5. On Friday, from 7.30 till 10 p.m., Public Reception for members and friends. All welcome.

M. R. J. B. TETLOW, 7, Barclay Street, Rochdale, accepts invitations to speak on Sundays, within a reasonable distance from home.

Sundays: Jan. 4, 1885, Rochdale, Marble Works; 11, Manchester; 18, Liverpool, 25, Barrow-in-Furness; Feb. 1, Rochdale, Marble Works; 8, Saddleworth; 15, Bacup.

JOHN C. McDONALD, Inspirational Orator and Singer, is engaged as follows: Barrow-in-Furness, Jan. 18 & 19; Bingley, Jan. 24; Leeds, Jan. 25; Pendleton, Feb. 7; Leeds, 22 & 23. For open dates and terms, Address, YOUNG'S TERRACE, KIRKCALDY.

M. R. T. S. SWATBRIDGE'S APPOINTMENTS.—January 18, at 7.30 p.m., 3, Alfred Terrace, Upper Holloway.

Mr. Swatbridge is open to give Trance Addresses on Sundays or weekdays in London or Country. Address him; 3, Alfred Terrace, Upper Holloway, London, N.

M. R. J. J. MORSE'S APPOINTMENTS.—PLYMOUTH, Sundays, Jan. 18 & 25; LIVERPOOL, Feb. 1 & 8; BIRMINGHAM, Feb. 15; BELPER, Feb. 22; NEWCASTLE, March 15 & 22; GLASGOW, March 29; PENDLETON, April 19.

NOTE.—In response to numerous inquiries, Mr. Morse desires to state that he will leave England in July next, and as most of his Sundays are now engaged, early application for the remaining ones is requested.

T. ROSCOE, Inspirational Speaker.—Jan. 18, Leeds; Jan. 25, Sheffield; Feb. 1, Blackburn; Feb. 8, Barrow-in-Furness; Feb. 15, Macclesfield. For dates and terms address, 58, Toxteth Street, Droyliden, Manchester.

MR. THOMPSON'S REPLY TO THE SERMON BY THE REV. T. CROSS.

ENGAGEMENTS as follow:—Sunday, Jan. 18, ROCHDALE, Marble Works, 8; Sunday, Jan. 25, SOWERBY BRIDGE, 6.30. Societies desirous of having this Reply during February, will oblige by applying to Mr. I. THOMPSON, 83, Chapel Street, Salford.

UNA Lectures with philosophical comments on "The Taming of the Shrew," on Sunday, Jan. 18, at 7 p.m., at the Academy, 6, Leigh Street, Judd Street, Brunswick Square. Recitations and Music. Questions solicited or remarks on Una's previous lectures. Admission after the Address, by pamphlet (6d. and 3d.).

LONDON SOCIETY FOR THE ABOLITION OF COMPULSORY VACCINATION.—The Next Monthly Conference will be held at the Rooms of the Society, 114, Victoria Street, Westminster, on Monday evening, Jan. 19th, when a paper on "THE ARGUMENTATIVE ASPECT OF THE VACCINATION QUESTION," will be read by H. N. MOZLEY, Esq., M.A. Discussion will follow the reading of the paper. The Chair will be taken at half-past Seven. Parents, Medical Men, Poor Law Guardians and all interested in the question of Vaccination are specially invited.—W. Youse Secretary.

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