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HISTORICAL MEDIUMS.

JOAN OF ARC.

By JAMES VEITCH.



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TO the impartial student of history, there are many epochs in the world's progress which are not satisfactorily accounted for by the ordinary historian, who writes from a national and not an universal point of view. National sympathy we find generally gives a bias to the historians of each country, who in their histories have to record events in which their countries have

participated. Thus, we find the same event recorded differently by a French historian than is given by the English writer of the same period. It is necessary, therefore, in matters of fact, to throw off all national bias and particular prejudice, and take the case simply as it stands. This we ask our readers to do in the historical epoch which we wish to bring before them.

Ever since the time when Joan of Arc was burnt as a witch, discussion has arisen as to what she was, and what place she really occupies in the history of Europe. It has been debated repeatedly, whether she was a prophetess or evil sorceress, or whether an artful woman or simple peasant maid, who undoubtedly led the soldiers of France to achieve the most wonderful victories that the pen of history records.

Joan of Arc was born on the 6th of January, 1412, at Domremy, a small village on the borders of Lorraine. Her father, Jacques d' Arc, and her mother, Isabeau Rommee, were peasants of this small village. Joan was their fifth child, and second daughter. Her childhood was passed along with her parents in the village.

It seems she paid special attention to the learning of her Creed, Ave and Paternoster. Being of a contemplative turn of mind, she delighted in wandering round and round, and viewed with ecstasy the delightful and picturesque church which stood in the village.

At the age of thirteen, Joan was one day running with her youthful companions in a field, when suddenly she was

impelled forward at such a rate that she soon outstripped them all. When at last she stopped, she heard a voice speaking to her in a tone of command, which said, "Return to your mother!" This was the first time she had been addressed by voices, other than those of her earthly companions. She obeyed immediately her unseen monitor, and returned home. On the same day, as she was standing in the garden of the house, she heard a voice speaking to her again, but not in a commanding tone, saying, "Jeanne la Pucelle, child of God, be wise and good, put your trust in God, for you must go into France." From the moment she heard, that she was destined to render succour and assistance to her beloved France, she felt convinced that the prophecy ascribed to Merlin was about to be fulfilled, viz.—That France was to be ruined by a wicked woman, and saved by a virgin.

The next four years of Joan's life were spent with her father, and during this time we are assured that Joan was profitted by counsel from the unseen visitors, who were preparing her for the great mission she was chosen to accomplish.

Let us now leave Joan, and take a look at the state France was in. France was wasted by nearly a century of sorrow. War had been going on with England continuously for numbers of years, and England had reaped the advantage. The pitiable condition in which France was at the commencement of the 15th century, had been chiefly brought about by the faithlessness of its own vain and turbulent princes, and of a woman, Isabeau of Bavaria, who was believed to be the "wicked woman" spoken of in the prophecy. She came into France at the age of fourteen, to be married to Charles VI., a prince of whom it is said, "That at the age of twenty-four, he had wasted every emotion and had undermined his strength, by giving way to every excess." In 1392, Charles, by a sudden shock of terror, had been driven into a state of frenzy, and gradually sank into a condition of hopeless imbecility. In consequence of his incapacity for governing the Kingdom, Philip the Hardy, Duke of Burgundy, was appointed Regent, and held the reins of Government until he died in 1404. After Philip's death, a violent struggle for power took place between his son, John

the Fearless, and Louis of Orleans. Isabeau, the Queen, declared in favour of Orleans, and chiefly by her influence he reigned for three years, when the assassin's dagger terminated his earthly existence. The Duke of Burgundy then assumed the reins of Government, and boasted that it was he who had employed the assassin to kill Orleans. The poor demented King was easily prevailed upon to grant letters of pardon to Burgundy, but vengeance was vowed by the adherents of the murdered noble. Then ensued the bloody conflict between Burgundy and Armagnac. Armagnac was the father-in-law of Orleans' son, and the chosen leader of the Orleans party. For seven years the civil war ran its course throughout, desolating, depopulating, and destroying the brightest and best portion of the Kingdom of France. Taking advantage of the civil war, Henry V. of England declared war, and landed an army at Harfleur immediately. He besieged and captured the town; fought and won the great battle of Agincourt; destroyed the French army, and returned home carrying with him, as prisoners of war, the Dukes of Orleans and Bourbon, and a host of the lesser nobility.

Burgundy had held aloof from the war. His enemies were beaten, though they still held possession of Paris. The Queen Isabeau had been sent to Tours as a prisoner, because of her debauchery, and Burgundy negotiated and obtained her release. The possession of Paris was obtained by Burgundy through treachery, and in consequence a massacre of the followers of Armagnac took place. The young Dauphin of France, who was with Armagnac in Paris, fled with a knight named Tanneguy du Chatel to a place beyond the Loire, where as many of his followers, as could, followed.

"Through streets red and reeking with slaughter, the Queen Regent and Burgundy entered Paris in triumph. The people welcomed them as the bringers of peace and prosperity. But it seemed to be the opposite. The miseries of the city soon increased. Over 50,000 men, women and children died of starvation within the walls of Paris. Wolves prowled about the city, and at night stole in, and preyed upon the dead bodies. Men grew desperate, and lived like beasts. The cry went forth—'Let us put ourselves in the devil's hands, and do the best we can?'"

To add to their misery, the King of England again landed with an army. Numerous towns fell into his hands. Burgundy negotiated as to terms of peace. Henry replied—Give me the Princess Kathrine, King Charles's daughter, for my wife, and as her dowry Normandy which I hold, Guienne, Brittany, Anjou and Touraine. Burgundy could not accede to these terms, but called upon all factions in France to unite in the face of their common enemy, and show a formidable front to the man who dared to dictate terms of peace alone, on the giving up of half of France.

Meetings took place between the Dauphin and Burgundy, which instead of doing good served only to embitter the partisan feeling. Burgundy now fell back upon the English alliance, and some of the Dauphin's adherents being fearful lest Burgundy should give the Kingdom over to Henry, prevailed upon him to arrange another meeting with Burgundy. When he came they fell upon him and killed him. It was this crime which gave the Kingdom into Henry's possession.

Burgundy's son swore an oath of revenge against the Dauphin, and in order to carry his revenge to a successful conclusion, immediately entered into a treaty with the King of England, whereby he should take possession of Paris and the Northern portion of France. On the 21st of May, 1420, a treaty was concluded at Troyes between Philip and Henry, in which the Dauphin was disinherited, and Kathrine, the King's daughter, espoused to Henry. By this treaty the Crown and Government of France was vested in Henry of England and his heirs for ever.

A few months afterwards, Henry V. and the imbecile King Charles VI. died, and Kathrine, Henry's wife, having just been delivered of a son, he was proclaimed over the grave Henry VI., by the Grace of God, King of France and England.

This was the condition of France, when, at Mehun-sur-Yèvre, in Berry, a few knights and followers of the Dauphin proclaimed him King of France.

Two crushing defeats marked the commencement of Charles VII.'s reign: the one at Crevant, in 1423, the other at Verneuil, in 1424, destroying all his hopes in the North of France, and compelling him to have his parliament of a few faithful followers at Poitiers. For four years Charles abandoned the war with England, and France became more and more under the power of the Regent Bedford, who was appointed during the infancy of Henry VI.

The national feeling for the deliverance of the country from the hands of her conquerors had languished, and the men who, in consequence of the severe times they had passed through, had been reduced to beggary, joined themselves into bands of marauders for the purpose of obtaining food, &c., from whomsoever it could be stolen. The English and Burgundians, when possible, were assailed by these furious outlaws, and they did not scruple to attack the small territories which remained with the Dauphin. To such an extent were these depredations carried, that whole towns became desolate, woods grew up where before were fruitful fields, and many villages throughout France could not boast of a single inhabitant.

Such was the miserable condition of France, when Joan, in obedience to her spiritual counsellors, presented herself to Robert de Baudricourt, Governor of Vaucouleurs, the nearest town to Domremy, and informed him of her mission. It was here that Joan received the first direct proof of the reality of her being destined to accomplish the deliverance of France. She had been warned beforehand how Baudricourt would treat her, and was fully prepared for the blank refusal she met with. Persisting in her entreaties to obtain an introduction through him to the King, he was at length compelled to assist her in the desired interview.

The journey from Vaucouleurs to Chinon (where the Court of Charles was) was full of dangers, and a long and dreary ride. The country was for the most part in the hands of the English, but this did not quail the ardour of Joan, nor cause her courage to fail. Her brave and cheerful manner served to instil confidence into the minds of her five followers. No longer now did she regard herself as Joan, the peasant girl, not eighteen years old; no longer did she assume the effeminate modesty of a young maiden. She knew it was necessary to have courage, ardour and self-possession, if her mission was to be fulfilled, and these she exhibited to a wonderful extent. With the active commencement of the work for which she was born, a great change came over her. She seemed to have passed from a poor peasant girl to a veteran soldier in one day. Her voice now took a deep tone, one that was full of authority, and which made those who heard it, obey. Now it was Joan of Arc, the Envoy of God, who was sent to pave the way for the coronation of the King at Rheims, and everything should be in accordance with her position.

The devotional part of her nature remained unchanged. When a town or village was entered by her on the journey to Chinon, the first thing she did was to repair with her escort to the church, there to offer up psalms of praise for personal preservation, and supplications on behalf of the uncrowned King and her beloved France.

Charles was at Chinon, with his wife and his wife's mother, the Queen of Sicily, who always proved his firm and faithful friend. His favourites, La Tremouille and the Archbishop of Rheims, were with him, and, on the arrival of Joan, did their best to prevent her having an interview with the indolent King. The Queen of Sicily, however, by repeated entreaties with the King, at last managed to obtain a promise that he would see the Maid on the morrow.

The morrow came, the Court was assembled, and Charles, who had purposely dressed himself in plain attire, mingled with the courtiers, hoping by this means to deceive the eyes of the Maid. The time for her admittance came, and true to the minute she was ushered into the Court by the Count de Vendome.

Without looking either to the right or left, she walked straight to the King, and falling down before him clasped his knees, saluting him as King.

"Yonder stands the King," said Charles, pointing to a richly dressed noble.

"You are the King, and no other," said the Maid. "God give you good life!"

She was asked her name, and her mission in coming to the Court.

"I am Jeanne, the Maid, and the King of Heaven hath sent me to succour you and your Kingdom, and to conduct you to Rheims for your coronation."

The courtiers felt inclined to laugh at such nonsense. "To Rheims!" they exclaimed: "Why it is in the very centre of the British and Burgundian armies, and no one but a mad person would attempt such an impossibility."

Charles, however, took her speech more seriously, and, having led her aside he conversed with her apart from the hearing of the courtiers. The face of Charles was seen to undergo a change, the worn look of sadness being superseded

by the cheerful smile of satisfaction. He asked her an infinite number of questions respecting her inspiration and her intentions, receiving in the course of her replies most conclusive evidence of the genuineness of her mission. She acquainted him of secrets which no one on earth knew besides him. After the conversation he dismissed her, telling her she should see him the following day.

Another interview took place the next day, which impressed Charles more in her favour. He was determined that her energy and zeal should not be altogether wasted. He saw the inevitable consequences which would ensue if she were unsuccessful in her attack on Orleans, and he determined to give her a more severe trial than she had yet undergone. Accordingly, commissioners were chosen, who were to investigate into and report as to her pretensions. At the outset of the inquiry, it was obvious that all of them were bitterly opposed to her, but before the conclusion of the examination, it could be seen that their bias had been overcome, and that the evidence she gave them could not possibly be the outcome of fanatic pretension. Their report concluded with these remarkable words: "For to doubt her, and set her aside without any appearance of evil, is to do despite to the Holy Spirit of Grace, and to render himself unworthy of the succour of God." After the favourable report of the commissioners had been received, the King determined that her first attempt should be to try to throw relief into Orleans, which was in the most grievous need of it.

A suit of armour was ordered for her, and while it was being made, her famous standard was painted. It represented a field of white silk powdered by the lilies of France, bearing on one side a picture of the Saviour in the clouds of Heaven, with the world in his hands, supported by two praying angels; and on the reverse side, a figure of the Virgin, and the words "Jesus, Maria." This was done by her orders, which she said had been told her by the voices that spoke to her. She was also told, she said, that in the fight she was to carry a certain sword, which was to be found in the church vault of St. Kathrine, in Fierbois. She described it as an old sword with five crosses on its blade. An armourer was sent to the church, with the description of the sword and the place where it was to be found, and he brought it back, having found it in the place as foretold by the Maid.

It would take too long to record *in extenso* all the marvellous things achieved by the Maid, so we will summarize them.

Promising to lead a convoy into Orleans, she succeeded despite obstacles, which had been pronounced by Dunois and the other Generals as insurmountable. She announced she would raise the siege of this important town in seven days, and succeeded though three of them were devoted to public prayer, thus achieving in four days what a month before had been pronounced impossible. Propheying that on the morrow she would be wounded, it took place in the same spot and at the same time as she had predicted. Returning one day to the Court, she read the thoughts of the King and of some of the courtiers by whom he was surrounded. Promising to lead the King to Rheims to be crowned, she accomplished this seeming impossibility, by passing through the territory held by the English and Burgundians, without even risking a battle.

Her mission was now fulfilled, and her voices warned her of the future, if she did not return to Domremy. She told her case to the King, stating that her mission was fulfilled, in that she having been instrumental in crowning him at Rheims, and that her voices had warned her to return to her native village. She, however, was persuaded to remain, with the result that she was burnt at Rouen, as a witch, on May 24th, 1431.

Let us now recapitulate the principal events connected with the life of this marvellous Maiden. Born of humble peasants, in the village of Domremy, she received no education, which entitled her to occupy an exalted position. At the age of thirteen she became acquainted with the fact, that her life was to be the means of giving a better position to her beloved France, than it occupied at that time. At the age of seventeen she set out on the journey to the Court of Charles VII., which was to accomplish her mission. France was wasted by nearly a century of sorrows, caused by almost interminable wars with England, in which England was always successful. To such a state of subjection had the French Nation descended, by these wars, that it was agreed upon by a treaty, that the rightful heir to the Kingdom should be disinherited, and that the King of England should be proclaimed in his stead, which event took place in the year 1421.

The Dauphin, Charles, was proclaimed King, in 1423, by a few faithful adherents. Misfortunes attended the commencement of his reign. The battles of Crevant and Verneuil, which were terribly disastrous to him, took place in 1423 and 1424. After this the war for national independence subsided, and civil war took place to such an extent, that whole towns were depopulated, deserts sprang up in once fertile places, and the abodes of industry were seen no longer. Now it was that the active beginning of Joan's mission took place. A desolate kingdom, an indolent king, and servile courtiers she had to contend with. After a long delay she had an interview with the King, to whom she told her mission and unfolded her plans. Before she could be allowed to carry out her plans, she was submitted to a thorough examination, out of which she came triumphant. When at last the King's consent was given, as to the attacking of Orleans, she met with opposition from the Generals who had to serve under her. She gave instructions that the army should march along the north bank of the river to Orleans. Instead of following these out, the Generals deceived her, and took the way by the south bank. On arrival at Orleans, Dunois and other Generals tried their own tactics of war, which proved unsuccessful; and in consequence were compelled to follow the directions of the Maid, which proved completely, in their result, her strategic superiority in matters of war. After the capture of Orleans, it was determined by Joan that an attempt should be made to get to Rheims, but the King wanted to delay. "I can only serve you for one year," said the Maid; "let me serve you while I can." Charles at last consented. The march from Orleans to Rheims is one of the most memorable events which the history of warfare records. Town after town, strongly fortified, fell into the hands of the French. The English captains, men of experience, cunning and dexterity, were baffled as if by an unseen power. Jargeau, Patay, Auxerre, Troyes, surrendered, and allowed the French Army of 12,000 men to pass victoriously through a territory held by 60,000 troops of the English and Burgundians. It was on the 25th April, 1429, that Joan commenced paving the way for the anointing of the King, and on the 16th July, 1429, this seeming impossibility was successfully accomplished at Rheims.

Such are the facts as related to us of this wonderful peasant girl, who was the instrument of conquering the bravest and most skilful generals and the best trained soldiers of her age. Is there anything to learn from her life? Can we possibly account for all these marvellous combinations of circumstances by the explanations given by our historians? Is their not a grander and nobler truth displayed throughout the life of this heroine, than is admitted by the narrow sectarian and materialistic philosophies of the age? Does enthusiasm fully account for the events which history records of this eighteen-year-old maiden? We say—No! We affirm that it is our belief that Jeanne la Pucelle was assisted, guided and directed by intelligences other than those who dwell within the physical bodies of men, and that the life of Joan of Arc affords indubitable proof of a continued NATURAL immortality to mankind.

Let us look at the plea, that enthusiasm solves the enigma connected with this epoch of history. There is no necessity to exaggerate any movement that has been the outcome of enthusiasm, in order to bias the minds of the people in favour of the position we are going to put forward, to satisfactorily explain the true position Joan of Arc occupies in the history of Europe and of the world. By exaggerating the enthusiasm of any movement that the world has seen, would only be vitiating our case to some extent, and giving a false position to the other.

Let us then, as an example of earnest enthusiasm, take the Crusades, and certainly we will be unable to find a better contrast in the most important points, if we look the whole range of history over. Here we have an example of earnestness of purpose, enthusiasm to accomplish, which extended over three centuries.

When, in 1096, Peter the Hermit arrived in Europe from Palestine, and began to unfold to thousands of listeners the miseries he had witnessed, and the debasement that the pilgrims to the Holy Shrine had suffered and continued to suffer; how the barbarous Turks of that age had tortured, pillaged and robbed the devoted bands of Europe, who were continually pilgrimaging to the Holy Sepulchre for the purpose of relieving their souls of a vast amount of sin;—he stirred up the enthusiasm of hundreds of thousands, to such an extent that they said they would redeem the Holy Land from the hand of the Infidel. Wherever he went,

crowds followed and listened to every word that fell from his lips. Three enormous bands composed the first Crusade, one of which, comprising no less than 150,000 individuals, was led by the Hermit himself. Here, in the journey of this enormous mass of living souls, was witnessed enthusiasm unexampled, unparalleled and unprecedented. On the way to Palestine, thousands upon thousands were content to support body and soul together by eating wild berries that grew by the wayside.

But, unfortunately, the whole of their journey was not marked by that amount of sincerity which should have characterized their intense enthusiasm. Gibbon, the celebrated historian, in his "Decline and Fall of the Roman Empire," has told in eloquent language of the misery, the drunkenness, the debauchery, the licentiousness, the crime, that marked the terrible track of these pilgrim soldiers, who undertook to win from the hands of the infidel the sepulchre of the noblest being that ever trod this earth.

Compare the campaign of Peter the Hermit with that of Joan of Arc! Compare the whole history of the Crusades with the series of events with which the peasant girl of Domremy was connected. They both had a distinct object in view. They both were fighting for some end, which was known to their followers. The Crusaders said they went forth in the name of God for the redemption of the Holy Land; Joan of Arc said, that with the help of God and his angels, her mission was to crown the King at Rheims. Did they both fulfil their undertakings? Before the Crusaders went forth, Pope Adrian II. held a council at Auvergne, in France, at which over 300 Bishops and Cardinals were present. The people came from all parts to listen to the speech of Adrian, who was one of the most eloquent men the Romish Church ever possessed. As he began to address the assembled thousands, silence was observed throughout the vast assembly. Filled with enthusiasm, he glowed with eloquent fire, and finished by calling upon the multitude to take up the Cross, for the cause of God. As he finished, a tremendous shout rent the air, of "Dieu le veut! Dieu le veut!" God is willing! God is willing! Pope Adrian at once seized the opportunity and said, "If God was not willing, he would not have made you cry out with one voice—God is willing! It is He and his holy angels, who are with you in this holy undertaking."

Here we cannot fail to notice a similarity between the Crusades and the mission of Joan of Arc. They both claimed help and assistance from the Spiritual Kingdom. The question is—Did both of them have it? In the case of the Crusades, we have no direct evidence that such was vouchsafed. The story of Peter Barthelemy and the Holy Lance is a disgrace to the Crusades, but the clairvoyant powers, exhibited by Joan of Arc in the finding of her sword, are of the most positive completeness.

We shall now sum up, and say, that judging of enthusiasm from the Crusades movement, it cannot be claimed that the marvellous rapidity which was manifested in the subduing of the English through Joan of Arc, can be effectively explained by the plea of enthusiasm, but must have been brought about from an additional cause than that of earnestness, viz., the inspiration she claimed to have continually received from her spiritual attendants, who guided, directed and brought to a successful termination, the most memorable campaign that is to be read of in history.

If we take her in the light of a warrior, she bears a name unequalled for skill, unsurpassed for bravery, and unheard of for generosity in the position she occupied. Men whose names are recorded to-day as being mighty in the past, for the great achievements they have gained on the battle-field, sink far below that of Joan of Arc, when viewed as to the usefulness of the battles they fought and the sieges they raised. Alexander the Great, Cæsar, and Napoleon are names which have been echoed over and over again as mighty, brave and valiant warriors, who fought in times gone by for the honour of their countries and the enlargement of their dominions. Alexander has been immortalized by Dryden, in that poem where we are told, "At the feast for Persia won," he fought all his battles o'er again, "and thrice he slew the slain." At the age of eighteen Alexander was being taught by Aristotle, one of the most renowned philosophers of ancient Greece, but Joan of Arc was not blessed with even the very rudiments of education. I understand neither A nor B, she said, in answer to a question at her trial. At the age of eighteen, Alexander, Cæsar and Napoleon were undergoing training, which was to qualify them for military positions in after life, but Joan of Arc had received

no military instruction, and, in fact, the orders, which she gave as to the despatching of relief forces, the raising of sieges, and the equipment of the soldiers, were in direct opposition to the military authorities of the uncrowned King, but which proved eminently successful. The cause for which Alexander, Cæsar and Napoleon fought was one for glory, dominion and power, and one in which the slaughter of human life was not much considered, so long as the object in view was obtained; but Joan of Arc was ever solicitous for the welfare of her soldiers, and no rash expedition was undertaken which would cause the useless sacrifice of many valuable lives. When the battle was raging, she could be seen in the foremost rank, encouraging the men onward; when the battle was over, she was no longer the warrior, but the woman, holding in her hand the cup of water to quench the fevered thirst of some poor soldier who had been wounded in the fray. What a vast difference there is between her and the three typical warriors of the world! Her mission was one of salvation, theirs one of destruction. She knew the reality of the spiritual world, and in consequence could better understand the importance of this earthly life, than they who only measured time by the circumstances which surrounded them.

If we compare her position as a martyr, she will stand out as the foremost among them all. She will stand out as one on whose head all the maledictions of an infamous enemy were heaped; as one on whose head was written "Apostate, Heretic, Relapsed, and Idolatress," by the orders of some of the eminent men of the Church to which she belonged. Yet with all this, time has not only changed their verdict, but has made her occupy a position which few of the world's martyrs have occupied or can occupy. To-day her memory is becoming more and more revered. She is being regarded as one whose claims to inspiration were undoubtedly proved by the success of her undertaking, as one whose visions were not of a delusive kind, but which were thoroughly practical in their character, and beneficial in their results. The time when Martin Luther should step forward and release man from part of his superstitious fetters had not come; the time for the display of the Spiritual through the organism of a Swedenborg was not yet to be; the time for the introduction of a general knowledge of the Spiritual Kingdom through the teachings of Spiritualism was not yet ripe: the demand of the age was for some one to lead the enfeebled soldiers of France, who had become inured to defeat, on to victory, and this was successfully accomplished through Joan of Arc, by the interposition of the Spiritual World.

"These are facts, though opposed to the philosophy of ages!"

JAMES VEITCH.

STRAY THOUGHTS.

WRITTEN IMPRESSIONALLY, BY E. W. WALLIS.

Creation of something out of nothing is impossible: equally so, evolution of intelligence by matter and out of matter, is simply word-jugglery, unless it is admitted that matter is alive and permeated by intelligence.

Consciousness is the key of existence: the universe exists in the consciousness, and, *once* in conscious being, *always* in being, is a fairly logical way of putting the issue.

Consciousness is the rock on which materialism always splits. It has never yet been shown how matter can develop that which is greater than itself, or how the mystical change is brought about, from mere activity and sensation to consciousness and volition.

Darwin was compelled to postulate a miracle in the existence of the first pair of intelligent personalities. To assume that the life-germs came from another planet, removes the difficulty a step, but does not account for the origin or explain the nature of life; 'tis simply a speculation as to its introduction here.

Personality appertain to the physical frame. Individuality consists in the fact of conscious being. The affirmations of Individuality are—"I am, I know that I am, I use this body to express my powers, to inform myself of my environment and reveal myself to my fellows, who can never know me to the full (as I am known to myself), therefore am I individualized, yet am I ubiquitous, because I can revel in the delights of the universe.

Thoughts are the only *real* existences. Ideas rule the world and are indestructible. The idea of Justice moves even the Agnostic. All forms are embodied ideas: organisms

are thoughts externalized. Inventions are the drapery with which the spirit-man clothes and materializes his conceptions, and supplies his needs.

The soul of beauty is in man, and must be awakened ere he can see beauty around him. The world is to man just what he is, and what he makes it.

An honest God is the noblest work of man, and a conception of a universe of life, beauty, order, justice, harmony, and love is the divinest work of man. Therefore an honest and enlightened man is the grandest work of God; for man is made in the image of God, spiritually, and partakes of the divine nature, therefore is he able to recognise the Truth, Beauty, Justice, and Perfection, of the Divine expression in the universe around him. Thus man interprets the Word of God, and reads the language of Infinite Wisdom, which is clothing its purposes in the plastic substance of this world of ephemeral forms and constant change.

Man is known by his manifestations, equally as electricity is understood by its phenomena. Life is phenomenally all-present and all-powerful, manifest in infinitely varied forms, moods and methods, and reveals itself to itself (in living man). Thus God in man speaks to and reads God in nature, and God in nature speaks to God in man.

Science discovers, she does not create. She learns, adopts and adapts, but never dictates or dogmatizes. She reads the Divine Thought in the phenomenal world, and discovers the principles of Divine Government. She lights the path of Ignorance, humiliates pride and casts out conceit; she teaches her followers reverence before the throne of the undiscovered in the cathedral of infinite possibilities.

Philosophy sees Wisdom and Love ordering the apparent disorder, learns that the confusion is seeming and not real; existing in the mind of the beholder, or his glasses, and not in the nature, facts or methods of Divine expression; while Metaphysics lifts the veil of appearances and results, to enter the realm of the real, and crapple with causation (consciousness) itself, affirming that "God understands."

In man, causation dwells in consciousness, deeds spring from motives, expressions are due to purposes, desires, or loves, hence, the real is ever the unseen, not that which appeareth.

Equally Nature is the embodiment of Divine Ideas and purposes, the *reality* of which exists in the realm of the Divine Intelligence; the personally conscious Deity, who is, knows that He is, and expresses His Wisdom, Justice, and Love in the Universe of forms, of which He is at once the Over and the Inner Soul, the Life of all life, the Light of all light, the Absolute Wisdom, Beauty, Truth and Love.

Matter to Spirit is what the shell is to the egg, or the envelope to the letter. Spirit uses substance, moulds for itself forms, and protects itself with material garments. To the emancipated intelligences, who have cast off the form of earth for the more sublimated spiritual organism, the apparently solid and real matter with which earth-dwellers are familiar appears vapoury, unsubstantial and unreal.

The objective of earth is subjective to spirits. The subjective of time is the objective of eternity. No true science will ever exist until the substantiality of thought is recognised and the subtle potencies of Soul and its volitions admitted and discounted. Then Spirit will be known as the primal and positive actual existence, self-existent and indestructible. Matter, or substance, be known to be (so to speak) precipitated or concentrated force: in, by, and through which Life (Spirit) expresses itself in forms and operates to employ its activities. Then the *savans* will find not alone "the promise and potency of every form of terrestrial life," but *Life* itself, the actual energy of the atom, the cause of motion and the vitality of all substance: the attractive or repellant force of matter which compels its combinations and resultant forms or organisms in which that spirit's purposes are outwrought, to which its energy was directed.

The fact is, the universe is alive: no death anywhere. You find what you look for: if you search for love, beauty, order, justice, truth, and goodness, you will see them; if you look for misery, cruelty, injustice, and wrong, you find them to the exclusion of the sweeter and more encouraging aspects of life. The world is to every one what he wishes it to be and what he makes it. Therefore be cheerful and look for light and love, and they will meet you everywhere. The darkest clouds will be dispelled by the sunshine of hope, cheer and love.

THE SPIRIT-MESSENGER.

MAN'S REALIZATIONS IN SPIRIT LIFE.

A CONTROL BY "JOHN KEPLER,"

Recorded by A.T.T.P., Jan. 11th, 1885.

Although there is but little with which your Controls can agree, in that which is known amongst the Orthodox as their creed, still there is the first portion, which they do believe, and which they teach. "I believe in God, the Father Almighty, the Maker of heaven and earth;" for there is in that portion a certainty of an Almighty Father, and of a better home, a better country, a goodly land flowing with milk and honey, metaphorically speaking; a land created from the beginning, where bread can be eaten without scarcity; a father-land indeed. Yet when men hear of this better country, when its beauties are given in detail by those who, under certain conditions can and are permitted to view its transcendent loveliness, and these more extended proofs of the Almighty's matchless skill and boundless resources, they will not believe, and they ask—"Can it be, that it is given to some to visit this better land and to return again to earth's conditions, with a memory thereof, or with the power of detailing the experiences without taxing the normal memory?"

It is written, that the better country is God's throne, and that this earth is His footstool. Men have grasped the resources of this earth, and have realized many of the laws which govern it, and find during their stay in time, that this earth has been the chief amongst God's provisions; if, then, His footstool is found to be so good, in the better land, where He abides throned, and wielding majestic power; if this world has been found to be so fair; if it so loudly proclaims the glory of our God, how much needed then is a description of those worlds which have been prepared for man in the beginning.

The Sensitive has as surely been a visitor to the better country as that he is still belonging to time. He has gazed on fields with the blessings of abundance. He has been surprised by the pleasant habitations of those who have passed from death to life everlasting. There is nothing then, that is dark or fathomless in man's future. He has felt that he could bid adieu to earth, and would voluntarily have prayed to stay. If there were any mystery in man's relation to this better land, think you that this would be so? Yet must he with others wait until God calls, ere he can enjoy the surpassing glories of the future; ere he can become a recipient of that royal gladness which prevails. Where God abides there is perfect rest, and freedom both of mind and body; there is no crying out, "I would to God it were night;" or, "I would to God it were morning." There is no weariness in going or in coming; no physical aches and pains. There abides the perfection of rest and peace, and the earnest of that restful future is the fact that those who were dead, or who were unknown, are now living and known. The Sensitive has seen those whose rest has been glorified rest; not rest in a narrow sense, but that rest whose reward is contentment. This future is set before humanity by the Almighty God, as an incentive to morality. Our presence, our manifestations under every form are but the reflections of that which God hath prepared.

Much has been said respecting the glorified form of man in that better country. The body will be immortal like the soul, and to use the words of that hard-working but in many things much mistaken apostle, "Mortality shall put on immortality," by those who have passed from time. There is always one great realization abiding with men, namely, that time stealeth on, and death approaches; advancing so slowly as not to be perceived, yet surely coming nearer and nearer, so that to warn their brothers in time, seems to the majority the primal of all duties.

United to the soul for ever is the body, which is born with it. Many have said, "that the grave devours it; that the contracted corruptibility of the body binds it again to the earth from which it received its birth"; yet again I say that the body, which belongs to the soul, continues with the soul for ever. This great truth was realized and proved by the writings of the ancient philosophers and thinking minds of the past. The body of man is subject throughout time to entire change, and from it emanates that which has belonged to the soul throughout time, and which shall belong to the soul throughout eternity.

You have heard the Sensitive say—"Such and such a

spirit's face shines like unto the midday sun, and my eyes ache with looking on the majesty of his glory." This is the all-glorious body of an obedient child of God, yet is that body, however glorious, endowed with all the properties of matter; not of matter as known by the earthly human body, but matter as known to those who have passed from a grosser world into a world given to them of old. What say all Sensitives of their experiences amongst glorified humanity? They say, they appear to them like men on earth, of various grades, having more or less power, and to whom many things are assigned. They say there is a guardianship exercised by them over those towards whom they are drawn by sympathy, and that like loving brothers they abide with their chosen ones, and are the first to introduce their chosen ones into the experiences of immortal life. The society of those who have passed from time, is most blest and most desirable. The societies or fellowships are designated spheres. More information has been received than the Scripture has ever given by this juxtaposition now existing. The interchange of thought, the excellent and perfect communications now taking place between man in time and man beyond time, are now received.

Many on earth, without this spiritual information which has been given to man, more especially and more freely in this the nineteenth century, would have been greatly mistaken in their ideas of what their future state would be. They have now realized that a perfection will abide with them; that the purest language that ever flowed from the lips of man, will be theirs, and that it would be idle to compare earth's babbling with heavenly eloquence. They had conceived, that in the hereafter thought would be controlled by a mere act of the will, just as the good speak to God in their hearts now. This is not so, for if this were true there would be no continued individuality, for spiritual truth consists in the fact, that as the man lieth down so shall he be awakened with a consciousness of self-hood; with an unimpaired memory, and with the same ungovernable power of will.

Men have realized before this present time, renewed spiritual revelations, and that they should know each other and be known. The change is but a beautifying to an inconceivable degree, which in words I should fail to describe; but there is a close relationship between the spiritual man, and the antecedent self-hood, the self-hood of time. There is not a doubt, that not only near relations and close friends but all, with whom the soul is brought into contact, will, if they should meet, be fully remembered and recognised, so that there cannot be, nor is there, this wonderful change in the power of language and in the extension of the senses.

God is just and true in all his workings. He does not give perfection as an undeserved or unworked-for gift: it is obtained by work, which is worshipped and esteemed holy by the highest intellect of the highest heavens. God is more truly served by work than by prayer or alms. It is the constant, happy worship of work, that brightens the eternity which God has given. The Scriptures may assert, "that God expects from man the most painful services," and that many fathers have been called like Abraham of old to make their sacrifice of a well-loved Isaac. This is not true; God does not entail on man any service attended either with sorrow or with pain; on the contrary every duty he entails brings with it the happiest consequences and is a reward for obedience.

Eternity and immortality—there are some, who have asked for a plain meaning of the words—they want a monosyllabic explanation. I say it is right, that so reasonable a request should be complied with. Man's future happiness is man's glory, man's honour, man's immortality, and that soul is the happiest which blesses immortality and does glory and honour to his self-hood. Much has been written in respect of this word "immortality," yet the best preparation for this state of being, to which all men are heirs, is by going directly in opposition to that which has been preached and believed in for centuries, namely, the utter worthlessness of the honours and glories of self-hood in time.

There is no effort of man unblessed; no work uncrowned, and the honour, and the glory, and the rest on earth, earned by the soul through work, is God's reward given to self-hood in time; allowing always that with industry there has been integrity, and that through this earth's industry, through this righteous worship of work (for angels and men agree that work is worship), the highest honours of heaven are placed within the grasp of him, who has served God here. Scripture says—"Seek not the great things of earth."

Why not? I ask. What sort of backward teaching is this? What a loss of dignity it would be if followed out.

Sacred writers have imagined and described the heavens, and the greatest dream of modern poets, the most vivid of the most felicitous penmen would fade into utter dulness by the side of this imaginary city. They have paved its streets with pure gold; they have surrounded it with walls great and high, and they have fashioned the city gates of single pearls. They have given its running water the gift of life, and have proclaimed its source to be from the throne of the Living God, with the trees of life growing on either bank, and its foundations of precious stones. But, why should I go through these vivid bursts of inspirational frenzy? Why describe that, which does not exist?

It is work, it is industry, that shall clear the path of our footsteps; it is work, it is industry, that gives such beautiful sites for our cities. Word of mouth does no more in the world which will become yours, as it is now mine. It is work by the hands, work by the head. I do not say, that there are the same human needs existing; but there has been for me, and for all with whom I have come into contact, an ever-increasing abundance of needful work, and I believe it will be so throughout all eternity. That God is being glorified secularly is beyond doubt. Worship goes up to Him at every harvest-time. Worship ascends up to Him, when human thought is liberated; when the poor are relieved; when these millions of India are led away from their dark superstition into the light of truth. Praise ascends to God on every successful exploration, which enables civilization to advance, and enables work to wring from the earth the sustenance necessary to beautify this gift of God; this birth-place of humanity.

Who would wish for the imaginary heaven of John, the seer of Patmos? Who would be pleased with an hereafter of an everlasting sameness of duty? Self-hood, to be happy, must have a round of duty, which is pleasing, right throughout eternity. I believe that natural law will prevail; that the sound will always depend on the ear and colour on the eye; that all that is represented hereafter will be borrowed from the experiences of the present. To say, that the eyes of a human being are fitted for no other light than that of this earth, and that man's hearing is also the same, is to assert that which is not only unreasonable but actually impossible.

I do not intend to enter into the futile attempt of accurately picturing to you, or to your readers, the heavens through which I have passed; through which they will certainly pass; but if they believe in the celestial splendour of the Evangelist, John, then they will realize, that their imagination has taken so high a flight, that it must of necessity come back again to reality. I do not say that the senses of hearing and seeing do not differ from those of earth. They do in their added perfection; but the eye and the ear are as much senses in the life beyond time, and as useful, as they have been found throughout time.

There is much knowledge and spirituality still unrevealed. It is not because men cannot bear the knowledge, but because they cannot grasp it; they cannot realize it. Faith is like perfection: for there is no royal road to either.

Death—no adult in time can be a stranger to it, and no man can escape it. The nature and the consequence of this wonderful metamorphosis is within the power of man to understand. If then, there are many earnest men, who are working for their own experiences, and their brother's freedom hereafter; if satisfied with their own knowledge, they are anxious to sow this knowledge broadcast—What right have any to cavil? when if they would but realize the peace and happiness, that it has given to tens of thousands of new worlds, they would realize, that even their belief has no basis for wrong-doing.

Kepler asks for God's blessing on you.—FINIS.

THE REV. S. E. BENGOUGH'S Recitation of "The Light of Asia," to the roomful audience at the Porridge Bowl, 278, High Holborn, on Thursday evening last, deserves a far wider recognition of appreciation than was there expressed; for to demonstrate with appreciative delicacy, tact, and expression the refined language of the poem, for an hour and a half, irrespective of the natural gratification to the sense of impressionment, deserves that such a feat of memory should be acknowledged as an astonishment. And as Mr. Burns suggestively expressed in voting him our thanks, that he hoped other audiences might be similarly delighted as the present company, we echo the hope as of a treat in recitation, which I myself have never heard equalled.—F. J. WILSON, as luckily present.

A SITTING WITH MR. TOWNS AND FAMILY.

Being in Town on Saturday last, to transact a most delicate and intricate business transaction, and being quite at a loss how to come out of the maze, I felt impressed to call on Mr. Towns, 99, Lisson Grove, Marylebone Road. I had seen him twelve months ago, only for a short time, therefore I expected to be a stranger to him.

I began to explain to him the object of my visit, when he stopped me short, and told me all what I wanted to tell him, adding—"I know you want me to help you to go through those difficulties." Wondering how he happened to know my difficulties, he said that he could see them clearly through my surroundings, and truly he carried me easily through them.

On the following day (Sunday), accompanied by a lady, I called on him, in answer to his invitation to tea with him and his family. We found him surrounded with his wife, his children, and two of his neighbours. It was bitter cold outside, inside a glowing fire, a hearty welcome, a table well laid, presided over by the genial and warm-hearted Mrs. Towns. We soon found ourselves happy among that hospitable family.

As soon as we began, raps about the table told us that many of our unseen friends were present. After tea Miss Towns played on the piano some sacred songs. We all joined in singing. Then unexpectedly Mrs. Towns was controlled by Mr. Towns' first wife, who addressed him and the children so lovingly, that even the stout heart of Mr. Towns and the children were moved to tears, specially when the children of the two wives were made to join hands by the controlling spirit.

Afterwards Mr. Towns was controlled by the spirit of a Greek priest, familiar to me, attending often our private seance. The spirit intoned a chant in the Greek language. Mrs. Neal, a clairvoyant, described him to us.

As soon as this control was over, the young lady who accompanied me was for the first time controlled, and that by my wife, who passed away a few months ago. The message was addressed to me, partly in French and partly in English, with words of endearment. Family differences were alluded to with expressions of regret.

This control then left my companion and possessed Mrs. Towns. Here I record one of the most thrilling scenes of the evening. Mrs. Towns, who never knew my defunct wife, uttered a scream, and simulated a most distressing attack of spasms, beckoning my companion to come to her help. Her pallid face, her frigid hands, her shortness of breath, seemed to indicate the approach of death (my wife was often afflicted in that way). My companion and I understood the meaning of that rehearsal, which we often had witnessed. My companion rubbed her to bring back the circulation, then she threw herself in her arms, and gave vent to her tears. Then the control left Mrs. Towns, who had never witnessed these scenes, as she had been quite a stranger to us.

The son of Mr. Towns, a lad of 15 summers, is a most promising medium. He was controlled by an old man-servant of mine, who died a few years ago at Bordeaux. The youth simulated the movements, the jocularly of the old Frenchman, addressing me in French, same as I had witnessed daily during many years.

My father next controlled Mrs. Neal, whom she had seen previously clairvoyantly. The control, who was very fond of his children, and very impulsive as to the way he showed his love to us, after some expression of love to me, precipitated himself into my arms, and embraced me with the same fondness as during my boyhood.

Until 11 o'clock, when we retired, we had a continuous seance, with scarcely any break. Space being precious to you, I do not dare trespass any longer on your patience, yet I have not related the tenth part of what took place.

Southampton, January 16, 1885.

A. G.

COMPLIMENTARY CONCERT TO MR. J. J. MORSE.

The event indicated above took place at the Cavendish Rooms, London, on Wednesday evening, the 14th inst., and when it is stated that the entire matter was originated and carried out by Mrs. Maltby, all is said that is needed to state that the matter was a complete success in every way. At the time of commencement the elegant rooms were filled by an assembly of representative Spiritualists, that included some of the oldest and most honoured workers in our Cause, and an atmosphere of sympathy and spirituality pervaded the

meeting, the like of which testified to the presence of a truly spiritual and fraternal feeling animating all present. The various items of the programme were executed in a manner that elicited the warmest marks of approval, and the fact that so eminent a musician as Dr. J. W. Bernhardt was conductor, was sufficient to ensure the thoroughly high-class nature of the various items presented. The pianoforte playing, and dramatic recitals of Miss Agnes Maltby, afforded the greatest pleasure, and indeed presented the evidence of great power and ability upon the part of the fair executant, and lead to the reasonable supposition that Miss Maltby's name will be known in future as that of an able and facile delineator of dramatic character. Mr. Frank C. Walker sang "The Two Grenadiers" in the most effective manner. Master Sydney Richardson sang "No, Sir" in a style simply inimitable. Madlle. Catalina Gomez contributed two items in her usual able and accomplished manner, as also was the case with Miss Jessie Dixon. Mr. Ernest A. Tietkens rendered two songs in that polished and finished style for which he is so well known, and Dr. Bernhardt presented a piano solo of his own, in a truly artistic manner; but, in fact, the entire programme was so delightful, and so efficiently accomplished, that in saying so much, one says all that can be said.

The event of the evening was, of course, the presentation to Mr. Morse, which, on behalf of the late congregation of the Cavendish Rooms, and other friends, was presented by Mr. R. Donaldson, of Croydon, which gentleman has been one of Mr. Morse's warm friends and faithful supporters. Mr. Donaldson made the presentation in a few graceful and felicitous sentences, and in expressing the appreciation of the friends for Mr. Morse's unswerving devotion in the past, and their regrets at being deprived of his services for the present, he was warmly endorsed by the audience.

Mr. Morse, who on rising to respond was greeted with a perfect tumult of applause, replied at length to the expressions of kindness and goodwill, and intimated that it was with the utmost reluctance he was compelled to discontinue his responsibility in the matter of the late meetings, but ill-health compelled him to curtail all responsibilities and seek in change of scene and air the means of recuperation. But, said he, the meetings are not dead, others will take them up, and he most cordially wished them the same full measure of success that had attended him. He thanked Mrs. Maltby for her great kindness, and all who by presence and purse had contributed to the practical success of the meeting, and he again thanked the spiritual press for all their kindnesses to him in this matter, and in regard to his public work. But, in all, he ever remembered that their present testimony was an evidence of their appreciation of the work of the Spirit-world, rather than the bestowal of any deserts upon himself. He was but the servant of the Unseen, not always a wise one he feared, but profiting by experience, he would be wiser hereafter. Let them thank the spirits—not him, and if he could live in their hearts as a *man*, rather than a *medium*, he would be content, and feel that his life and work had not altogether failed; but certainly he was more than astonished to find he had such troops of friends. In July he expected, with his family, to leave England for some few years, to seek complete restoration to health (and on this point he made a most touching reference to the devotion of Mrs. Morse during his late work in London, and in his recent critical indisposition), but he would return to them again, trusting to find their hearts as warm then as now.

If warm greetings, hearty and fervent farewells, and eyes that were bedewed with tears, are any testimonies of friendship, Mr. Morse has reason to be satisfied. May Heaven and the good angels give him health and strength to continue worthy of the love and respect bestowed upon him. The amount handed to Mr. Morse was £47, we understood.—COMMUNICATED.

To the Editor.—Sir,—Allow me to express my hearty thanks for the valuable assistance by advertisement and otherwise you have given to the Testimonial Fund of Mr. J. J. Morse. At the same time permit me to take this opportunity of thanking the ladies and gentlemen who have so freely given their services at the Concert, and those who attended the same; and last, though not least, most cordially thank those who have subscribed to the Fund.

I am sure the sympathy and kindly feeling now shown in many ways on the occasion of this Farewell Benefit, will not only give our Brother power for future work, but aid our Cause; since every kind thought and deed which advances Spiritualism, will meet with ten-fold reward from the Spirit-world. Allow me to trespass on your space by acknowledging subscriptions of £1, Mr. Donaldson; 10s., Mrs. Tebb; 10s., Mr. Haskins; 10s., Miss Otley; 10s., A. Friend; 5s., E. T.; 2s. 6d., Mr. Towns; 2s. 6d., Mrs. Pole; 2s., Mr. Thurston; 2s., Mr. Weeks; 1s., J.R. These sums with those acknowledged by Mr. Frank Everitt and the proceeds of the Concert amount to £47. 10s. 6d., contained in the purse presented to Mr. Morse by Mr. Donaldson at the Concert.—I am, Sir, yours truly, AGNES F. MALTBY.

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THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, JANUARY 23, 1885.

NOTES AND COMMENTS.

Mr. Veitch's Historical Essay is lengthy, but so interesting that we did not like to divide it, though it occupies more space than we can spare in one week. Through the courtesy of Messrs. Ward & Lock we are enabled to present a striking, though small, portrait of the Maid. We cannot trace the source, but it came from Germany to England. It is such a face as one would expect in a character of that description. The features are very remarkable: that somewhat large, yet well formed and firmly set mouth, with full lips; the penetrating invincible-looking nose; the soul-speaking eyes; the fine sweep of perceptive intellect, and enormous concentration of mind in the organ of Individuality, indicate an extraordinary character. The temperament is beautifully feminine, yet with all the powerful attributes of the male. There was only one Maid of Orleans, and she must have been remarkable in her type of organism. This little portrait answers one's expectations in that respect. The study of it will prove a useful lesson for Mr. Kitson and other leaders of groups to lay before the Lyceums on Sunday.

We have endeavoured to meet with an historical portrait of Joan in London, but failed. We understand there is a painting of her in the Louvre, and statues at Orleans. It is probable that our little engraving is from a statue, with some claim to historical fidelity. We mentioned the matter to Miss Godfrey, the well-known clairvoyant, who has often seen Joan in spirit. Without any description from us Miss Godfrey described every feature just as they are given in the little engraving. We then went and got a copy to show to Miss Godfrey, but her natural eyesight is so bad, and has been for years, that she could make nothing of it.

A friend has remarked that the King of France was the cause of Joan being burned at the stake. He retained her in his army with the hope that her fame would enable him to carry out his military designs. The end has been stated; but it contains instruction to Spiritualists. Never use a medium for a selfish purpose! It was not for the King's personal benefit, but for the liberty of the country, that Joan's mediumship was called into requisition. When the purpose was accomplished, then the power deserted her, and she paid dearly for disregarding her guides. Thus a medium will have extraordinary phenomena at one time, when a genuine spiritual purpose has to be served, while at others both spiritual power and moral strength may fail, and ignominy and punishment be the result.

The Maid was no doubt well up in a knowledge of the state of France, and what was required to improve it. Mr. Veitch alludes to her knowledge of Merlin's prophecy. Another friend calls attention to the fact that she had an opportunity of coming in contact with those interested in and acquainted with national questions, and her Voices would make her all the more eager to gather information. As that

was before the age of books, she would be as well informed as the generality of people, and better than most. Few except the clergy could read or write before the diffusion of knowledge.

Rather extraordinary instances of mediumship appear in the report of Mr. Towns's family seance, and the meeting at Edinburgh Hall, Leeds. The question of education does not appear to encompass the performance of such feats. In other phases the lack of education is strikingly evident.

The Millom friends seem to have had a most enjoyable meeting of ten hours' duration. The report is in many respects a remarkable one. The friends have ordered 200 copies of the MEDIUM for local circulation. For such a purpose we supply them at 4s. 2d. per 100 when ordered in advance.

The New Spiritual Work in London is making extraordinary progress. Places of meeting are springing up on all hands. It reminds us of the suggestions made by Mr. Enmore Jones a few years ago, that district meetings should be commenced throughout London. These suggestions have now become prophetic, and the first one was at Peckham, the former abode of Mr. Jones. Not only in London but in other centres is this New Work finding expression. Mr. Wood attributed this on Tuesday night, at Peckham meeting, to a new wave of spiritual power. He spoke experimentally and truly.

Dr. Buchanan's chart costs 5s. and the explanatory pamphlet 1s. We expect copies of "Sarcognomy" in a couple of weeks.

SPIRITUAL WORK IN LONDON. COMING MEETINGS.

The anniversary of the birthday of Robert Burns, will be commemorated on Sunday evening, January 25, with a discourse on "The Poems of Robert Burns, in relation to Spiritualism," with illustrative Readings, by J. Burns, O.S.T., at 15, Southampton Row, at 7 o'clock.

On Sunday evening, February 1, the meetings will be transferred to Cavendish Rooms, Mortimer Street, when a grand reunion of London Spiritualists is expected.

PECKHAM.—On Tuesday evening, Feb. 3. at 8.30, Mr. J. Veitch will lecture at Chepstow Hall, Peckham Road, on "Why am I a Spiritualist?" Other friends will speak. All desiring information are invited to put inquiries.

KILBURN.—On Tuesday evening, February 3, Mrs. Spring, Croxwick House, Percy Road, Carlton Road, Kilburn, will inaugurate her new seance room with a tea and social evening. Tea from 7 till 8 o'clock. Chair will be taken at 8 o'clock, by J. Burns, O.S.T. Tickets ninepence each.

HOXTON.—The Psychological Society, Globe Coffee House, 227, Hoxton Street, N., meets every Sunday evening from 8 to 10 o'clock, under the Presidency of Mr. J. Webster; Chairman, Mr. Boothby. For males only. On Monday evening, Feb. 9, Mr. J. Burns will give a Phrenological Entertainment, to commence at 8.30.—D. JONES, Sec.

PAST MEETINGS.

The room at the Spiritual Institution on Sunday evening was crowded to hear Mr. Veitch's discourse on "Epochs of Spiritual Progress." Several other speakers addressed the meeting.

The meeting on Tuesday evening, at Chepstow Hall, Peckham Road, was a great success. It is a neat comfortable little place with accommodation for about 100, and it was almost full. After a general address from Mr. Burns, inquirers asked questions; objectors presented their difficulties; and various friends gave interesting experimental speeches. It was long after 10 o'clock before the meeting would disperse. The Hall was at once taken for a meeting on Feb. 3, Mr. Veitch to be leading speaker. The collection more than covered expenses.

DEVONPORT.—We understand Mr. Morse will speak in the Unitarian Church, Duke Street, on Sunday morning at 11 o'clock.

Mr. Jones (Birmingham).—Thank you for your kind words. We hope you will join with the Birmingham friends to increase the circulation in every possible way.

BATTERSEA.—Madame Moran, 92, Campella Road, has a room suitable for Spiritual meetings, which she is willing to set apart for that purpose. Friends in Battersea are invited to form a circle, and if a medium would lend assistance to start it, the service would be esteemed a kindness.

STONEHOUSE: Sailors' Welcome, January 18.—Medium, Mr. W. Burt. Morning discourse, "Spiritual progress"; Evening—"The First Resurrection."

Subjects of Lectures for February, Sunday evenings at 7:

- 1st, "The Missing Link."
- 8th, "The Holy Trinity."
- 15th, "The Mystery of Iniquity."
- 22nd, "The New Creation."

W. B.

KNIGHTLEY.—The Committee of the Lyceum has arranged to provide a Tea and Entertainment, on Saturday, January 24, for the special purpose of bringing together all our young and promising mediums, and friends or parents. The object is to encourage the grand and glorious gifts which our Father God has bestowed, and to encourage the possessors to future usefulness in the grand and glorious work before us. It is earnestly hoped that it will be a perfect success. Tea on tables at 4 p.m., prompt.—J. WILKINSON.

MOSELEY, Jan. 18.—Miss Illingworth and another young lady addressed the audience for a short time each. During the controls, a person in the audience saw with the speakers a young female dressed in white, and also another form of a man who seemed to have been a preacher in earth-life, and one of the controls stated during his short address that he had been a preacher in earth-life. Mr. Bradbury read Mr. Eglinton's Reply instead of the usual lesson, and explained to the audience the position of Spiritualists in respect to investigators and opponents.—On Sunday next Mr. Schutt, of Accrington, is expected to speak; and on Sunday, February 1, the room after being painted, papered and redecorated, will be reopened by Mrs. Bailey, of Halifax, with two services. On Saturday we shall have our Tea and Entertainment. All friends of the Cause are earnestly invited to be with us on these occasions.—VISITOR.

THE EDUCATION OF MEDIUMS.

The question of the Education of Mediums comes up this week again in the Answers of Mrs. Spring; and Joan of Arc may be classed amongst the uneducated. But what is "Education," and what influence has it on spirit control? Spiritually, Joan was very highly educated. She repeated the religious formularies, prayed and aspired to the Spirit-world with great devotion. Was that not education of the highest order? She had that form of mediumship which enabled her controls to ultimatize their intellectual purposes through her, because of her remarkable brain-development, with its internal door of entrance spirit-wards. The Leeds report also indicates the excellence of the moral teachings through two ladies of Keighley. The same argument applies here: these ladies, in the moral sense, are very highly "educated," their constant desire being to speak what is true and do that which is right! Call none such "uneducated" any more! If Joan of Arc had ignored the spiritual world, all through her youth, and led an irregular life—Could these wonderful results have transpired? Assuredly not, for she would then have been "uneducated" and unfit for the use of the spirit-world. Turn we now to our Keighley sisters, and ask the same question—If they were not honest, moral, truthful women, could the spirit-world express these ennobling thoughts through them? Added to moral culture there is the natural aptitude, so that after all, it is a testimony in favour of "Education," which means to lead out, in a proper way, the innate powers possessed by the individual. But none of these mediums named are mediums, possibly, in the realm of philosophy and metaphysical disquisition; hence the same rule holds good, that to excel therein they would require special developments of brain, and follow the habit of using them aright.

A natural aptitude is the basis of all mediumship. It is a ready outlet to the soul. Where such exists in high perfection the less "education" is required to "lead out" the soul-powers through the door, which is so ample and inviting.

"Education" does not mean cramming the mind with notions derived from the plane of vulgar thought, but the studied endeavour to use the mental faculties aright; and in doing so we are picking up knowledge and notions every moment, so that it is utterly impossible for any one to be uneducated in a civilized country, if they are possessed of sensibility of mind.

And here comes in "affinity of thought," noticed by Mrs. Spring. Sensitives become "educated" and informed without reading! The quality of the audience at all times indicates the quality of the control. Where, then, is the independence of expression on the part of spirits?

We know a medium who will pass the shelves of a library, lightly touching the backs of the books, and arrive at a correct idea of the interior thought of each author, and what he endeavours to teach. What use is there in plodding through the written pages? Yet, it is not on all points that this medium senses the thought in the books, but only those aspects for which her natural aptitudes best fit her to do so.

Let us not put a premium on ignorance by speaking wildly about education. If the want of it enhances spiritual ability, we must regard the Deity as the most ignorant of beings! But the opposite is the truth. He doeth all things well: He is Omniscient—knows all things! Let us go and do likewise.

EXERCISE YOUNG MEDIUMS IN PRIVATE.

We frequently have reports sent to us with a remark intimating that the young mediums who spoke would be very good if they had considerable more development. Now this seems to us very like saying that these mediums are not fit for public work. If so they should not be introduced to the platform, unless to say a few words in connection with an able speaker. There should be private circles everywhere for the exercise and development of young or unpractised speakers. Every one should have experience, and the development will be much more rapid in a kindly disposed, intelligent and select audience, than in a public meeting.

In publishing reports we are careful to suppress remarks, sent unintentionally, that would damage the prestige or injure the feelings of any of the little ones in our brotherhood. Let us put our best foot first, and if we have a seamy side, try to improve it in the private circle, or school for improvement.

On Sunday night, Mr. Burns intimated that he hoped to devote an evening weekly to this work in London, by paying more attention to the School of Spiritual Teachers, which was so useful in past years.

MRS. BERRY'S HEALING.—A HEALING INSTITUTION.

To the Editor.—Dear Sir,—I notice what you say of Mrs. Berry's healing power, and can testify that you have not overstated the case. Mrs. Berry has been a successful healer for several years in the United States, but she seems rather to have gained power than otherwise since she came to London. I am personally much indebted to her for treatment during the last month. I have been relieved of unendurable pains, and at the same time strengthened to successfully treat my little daughter myself, and by God's blessing to bring her up from a threatened serious illness. I cannot be sufficiently grateful for the help that came in my need, and I write these few lines with a sense of thankfulness, and with the hope that suffering friends may be induced to place themselves under Mrs. Berry's treatment. Her new address is 25, Ordnance Road, St. John's Wood Terrace, N.W., near the Eyre Arms, and only ten minutes walk from North Gate, Regent's Park. The Marlborough Road Station of underground railway is near her rooms.

Will the readers of the MEDIUM consider this a good locality to choose for an Institution, something like the old Mesmeric Infirmary? We ought, I am sure, to utilize Mrs. Berry's great gift, so that the suffering poor may be able to get their share of help "without money and without price."

—Believe me, yours truly,
MARY E. TEBB.
7, Albert Road, Gloucester Gate, Regent's Park, N.W.

January 10, 1885.

[Would it not be a good idea to start such a place as Mrs. Tebb suggests, and let Mrs. Berry and other healers take a day each, weekly, of attendance for free healing? Most of the healers have free days, and if they were occupied at a public Institution, much more good would be done, the Cause would be popularized, and the general practice of the Healers benefitted. There are also private healers, like Mrs. Tebb, who could attend occasionally and lend support to the work. The healing branch is rather quiet just now, and any thing to stir it up would be agreeable to healers and sufferers alike.—Ed. M.]

CAROLINE CORNER'S DINNERS FOR POOR CHILDREN.

To the Editor.—Sir,—May I ask those generous and kind-hearted people who are wishful to make gifts of clothing to Poor Children, to send them direct to the Board Schools,—those Schools in Summerford Street, and Twin Street, Bethnal Green, being in as great need of such as any in that district of East London.—Truly yours,

CAROLINE CORNER.

3, St. Thomas's Square, Hackney.

THE POOR OF BETHNAL GREEN.—Miss Caroline Corner, 3, St. Thomas's Square, Hackney, has commenced her philanthropic movement amongst the poor children of Bethnal Green, by giving them good, substantial, nutritious free dinners at the Memorial Hall every Wednesday and Friday. About 100 boys and girls are entertained each time, and the dinners consist of two palatable courses. Articles of clothing are distributed amongst the needy. The enterprise, which has the commendation of the Earl of Shaftesbury as patron, has been supported for the most part by Miss Corner's personal friends, including the Countess of Vay, the Baroness de Conrad, the Rev. W. Newbould and others; and a few lady friends are present to make the occasion happy and cheerful. The children are selected upon careful investigation and after consultation with the governesses and visitors of the Board Schools in the parish; and the repasts are most highly appreciated by the poor little children who are thus enabled to have a good free meal given to them through the generosity of Miss Corner and her friends.—"Hackney and Kingsland Gazette."

ASHINGTON: Jan. 18.—Mr. Gibson's guides gave their earth-life, and their entry into Spirit-life, and progression up to the present, which was very interesting. Was held a well-filled hall.—Jno. ROBINSON.

EXETER: The Mint.—Monday, Jan. 26, being our first Anniversary, we intend doing our best to draw all our friends together. A social Tea will be provided at 5.30, after which we expect to have a pleasant evening. We hope to have friends from Plymouth and Torquay, and shall be glad to see as many others as can make it convenient to come.—R. SHEPHERD, Sec., 57, Howell Road.

MAIDSTONE.—On Sunday, January 4, Miss R. Dale Owen gave two lectures in the Secularist's Meeting Room: in the morning on "Man's Spiritual possibilities," to an audience of about 60. The interest was well maintained throughout, and at the close a spirited discussion was initiated, Miss Dale Owen fully answering the questions to the satisfaction of those Spiritualists present, at least. In the evening Miss Dale Owen lectured on "Robert Dale Owen and Mary Robinson." This was by far the best attended meeting of the two, the room being overcrowded. The effect of the lecture was manifest, and the interest intense. It is needless to say that there was no discussion, but all were touched by the story of the life-work of two such noble and beneficent souls. On Monday, Miss Dale Owen lectured especially for the Spiritualists, she having been engaged as soon as it was known that she would be in the town, to give a real spiritual address. Her subject was, "How the spirits have helped me." It was handled well, and gave evident satisfaction, and has caused much enquiry, which it is hoped will lead to investigation, which if honestly and intelligently carried out can lead to only one result.—COB.

MRS. C. SPRING'S MEDIUMSHIP.

QUESTIONS TO BE SUBMITTED TO MEDIUMS.

ANSWERS BY MRS. C. SPRING.

- 1.—Are you a shut-eyed speaker: wholly unconscious, partially entranced, or conscious?
Yes: Not unconscious at any time, sometimes entranced partially.
- 2.—Have you had given through you satisfactory proofs of spirit identity?
Yes.
- 3.—Have you other phases of mediumship than public speaking, and has your mediumship changed since your first development?
My mediumship consists of inspirational speaking, clairvoyance, and delineations of spirits; which have advanced with my development.
- 4.—Do you try to educate yourself and develop your mediumship?
Yes, as far as I possibly can.
- 5.—Are you much affected by "conditions," if so, how?
Yes: greatly affected by surroundings of sitters and atmospheric changes; and require to be perfectly passive.

ANSWERS BY THE GUIDES OF MRS. C. SPRING.

- 1.—How far are the trance utterances of the medium to be regarded as yours? Do you supply the words, or only impress the ideas?
We surround and impress our medium with the principal points of the subject we desire to speak upon; and, if we partially entrance our Medium, the words uttered are in a great measure our own. The ideas of the Medium are *en rapport* with our own, and according to the degree of entrancement, so the words are sometimes ours, and at other times the Medium's. The utterances are sometimes all from the Medium, but the impressions given are from the Spirit-world.
- 2.—Do you take complete "control" of the organism, or simply stimulate and inspire the thought faculties?
We may repeat that question and simply say, we stimulate the thought-faculties.
- 3.—Do the conditions of the medium, or the surrounding influences, affect you: if so, how?
We require our Medium to be a perfectly passive instrument in our hands. If there are any conditions of trouble, anxiety or perplexity affecting the brain of our Medium, we cannot use our instrument without great difficulty. We also require to have our Medium entirely in our own conditions and surroundings—apart from all sitters—then we can work well, and give excellent proofs of spirit presence through her.
- 4.—Do you speak for yourself only, or act as spokesman for other spirits?
I give my own impressions or words, and all other spirits do likewise, sometimes personating through the Medium, but where any special subject is spoken upon, we—the band of guides—are combined in thought, and the thoughts are sent through our Medium's brain, and she, in the semi-trance state, gives forth the utterances.
- 5.—Do you appropriate and use thoughts, ideas, and illustrations which you find in the mind of the medium, or do you "pick the brains" of some one present; or are you helped or hampered by the influence of a positive person?
We do not appropriate or use any ideas or thoughts from the mind of our Medium—most decidedly we do not pick the brains of any person present. We should not be faithfully fulfilling our mission to the earth if we did so. The Medium might be at times affected by the kind of person mentioned in such a manner; that might prevent us from having full power over our instrument, but the influence would not in any way affect us.
- 6.—Can you "give expression to facts and thoughts foreign to the medium"?
Yes.
- 7.—How is it that speakers, presumably under spirit control, sometimes give utterance to the thoughts of persons in the audience?
The law of affinity of thought will explain most correctly this question.
- 8.—If spirits through mediums employ information and illustrations which the medium has acquired by ordinary means; or which they (spirits) obtain from the minds of persons in the audience, are we justified in thinking such spirits dishonest and immoral, and in calling them "mental pirates"?
In our state of existence, and from the time of our earliest recollections which began upon the earth-plane, our career through the earthly existence, and our continued spiritual life, our experience has been that the laws of God and of Nature are fixed laws, and that one grand law is the law of progression; therefore, from our experience, we have learned that the power which governs this law has ever had an upward and onward tendency in its purpose; and that same power stimulates and inspires our desires, which we feel are the promptings of higher powers than our own, which bring us back to the earth, but not for the purpose of finding nothing, not for the purpose of wasting time, not for an useless end, but, coming back to earth to bring with us such knowledge as we have acquired from our experience in spirit-life, that it may benefit mankind and give him such food that shall sustain his spiritual nature and uplift him. Seeing, then, that this, according to our view, would be fulfilling the law of progression, and demonstrating the fact to humanity, we should not be carrying out our purpose and mission, if we were to simply come to the earth to gather thoughts and illustrations from the people of earth, to give them forth again for their own hearing. We should say, that if spirits were guilty of this kind of action, such conduct would indeed be immoral, and we should consider such conduct would be thorough waste of time and life, and that Spiritualism, in that form should have no place amongst men.
- 9.—Do you know anything of "a class of spirits who pander to their audience, retaining to themselves truths which would not go down with their hearers"?
In answering this question, we would remind you of the simple fact, that like attracts like. If the audience receives such information, as shall only, repeating the word, "pander" to their own minds and feelings, and they are satisfied with such information, we say that if they have no higher desires than those which are acceptable to their own inward surroundings, they may probably draw their own like, having no higher object; but from our own state of existence, we beg most respectfully to say, that we are not acquainted with such a class of spirits, and our aspirations and prayers for humanity are, that all such powers may, through the grand law of progression, by its uplifting power, cease to exist.

10.—Is it your opinion that trance mediumship requires the "shut-eyed" condition? That the medium should refuse to educate himself, but rely solely on "the spirits" for intellectual culture and spiritual development?

Our opinion is, that it is not absolutely necessary that the eyes of the trance speaker be closed. In a future day, when spiritual communion is more clearly understood than at present, and accepted by a larger number of mankind, and mediums are treated as sane persons, instead of lunatics, there will be a stronger and more sympathetic power around them; and it will not be the exception *then* but the rule, that mediums will be able to face their audiences with their eyes open. We do *most decidedly*, from our point of view and experiences, advise all mediums to use their utmost power to educate themselves, and cultivate their minds for the reception of spiritual knowledge, and for the ability to work *en rapport* with pure truths from the Spirit-world. We desire for our purpose to have an instrument of good tone, for the finer the quality of the instrument, the better manifestations we can give: therefore, we decidedly recommend all mediums to cultivate the gifts they possess to the highest degree possible within their power, and the spirits, you may depend, will do their utmost to work, to play well upon the instrument provided for them.

11.—Are we justified in expecting "originality" in trance or inspired utterances, and what proof have we that spirits are the originators, authors, composers, or inspirers of the orations delivered by mediums: in other words—What is the value of trance mediumship as an evidence of spirit identity?

The value of trance or inspired utterances, through a medium, depends greatly upon the person or persons, who receive them. So far as the individual or persons listening to the controls of a medium, receive and digest as truth, so far is it valuable to them. But a medium under control may give forth utterances of the highest quality, and teachings of the purest spirituality, and though to one individual these precious truths may come with a thrilling interest, which shall cause his or her soul to vibrate with that soul-elevating power with which the wisdom of the spheres resound, yet to another individual the self same message shall fall upon his ear, and shall indeed be but cast by the way side and lost. Therefore, trance or inspired utterances would, in such a case, be valueless. We say that the eyes of the understanding must be opened before trance or inspired utterances can be of any value to mankind. But when this has taken place—when you have eyes to see, and ears to hear, you will no longer ask, What is the value of trance or inspired utterances? For then you will have swept clean your house, and your windows will be cleared, so that the light of day can penetrate into the innermost chamber, and shall illumine your whole house. Thus you will be enabled to receive and reflect the true knowledge, which you are now seeking, and your question will thus be answered, far better than it can be by any spirit in or out of the flesh.

12.—Will you explain what you understand by Thought-Reading, Thought-Transference, or Infusion; and the difference between psychological states and spiritual mediumship?

Yes. What we understand by thought-reading is none other than a high state of mind, spiritualized to a fine pitch of clairvoyance or seership. The individuals who can read the thoughts correctly of another, must be so constituted spiritually, that they rise entirely out of matter (their brain power), so that they are *en rapport* with spiritual surroundings, thus being (as you would say, from your sphere of thought) as conversant with the spiritual as you are with the material. This, from our point of view, constitutes the true nature of thought-reading.

Thought-transference, or infusion, we do not exactly recognise, but we refer you again to the study of the law of affinity of thought. Then, we think, you will find some satisfactory answer to this question, and something that shall open up a higher school of thought for humanity. The psychological state is the counterpart of the material state, and its surroundings are fixed and natural laws, within which are embodied the powers and aptitudes necessary for the development and ultimate perfection of every individual. But the spirit medium (so-called) is one subject to powers independently working from the inward, fixed, spiritual and material laws, which constitute the dual nature of man. Therefore, the spirit medium is as the automatic machine, but the psychological state is governed by the unseen power, which no spirit, in or out of the flesh, has ever yet fathomed.—"ATHEBAS."

CRESWICK HOUSE, PERCY ROAD, CARLTON ROAD, KILBURN, N.W.

PROGRESS OF SPIRITUAL WORK.

ROCHDALE.—Mr. Thompson, of Salford, officiated at the meeting room, at the Marble Works, on Sunday evening last. The room was about three parts filled, and the audience seemed highly gratified with the lecture. The Vice-President of the Society conveyed to him a sense of their pleasure at his being amongst them, whilst that class of normal addresses should he said, be more inculcated amongst the spiritual community. Mr. Thompson told him he did not look upon himself in the light of a platform speaker, but was desirous that his Reply to the Rev. Mr. Cross should be disseminated far and wide, inasmuch as the Rev. Gentleman was not willing that his hearers alone should be the only ones to have his sermon, but it had been printed and was now public property, and public utterances ought not to go unrebuked, if in any sense misleading.—Societies would do well by purchasing this Reply by the hundred copies, and keep it for sale on their Bookstalls.—Cor.

OSWALDTWISTLE.—Sunday was a very interesting day to the friends here. At the evening service Mr. Nevill's guides discoursed on, "Did Moses, under inspiration write the books ascribed to him; or were they copied by him from the Hindoo Scriptures?" The control was a very interesting one, especially to those who are just breaking away from "the faith once delivered to the saints," tending to give them confidence in the new faith, which deals only with facts, by showing the gross contradictions contained in the record. The guides declared their belief to be, that the books were copied from the Sacred Books of India. In concluding they remarked that the Science of Geology would in the near future give a flat contradiction to the Mosaic account of the Creation; that done the whole theological structure built thereon would crumble away. Afterwards Mrs. Nevill gave four impersonations, three were recognised, the name of the fourth was given, but could not be called to mind by the person for whom it was given.—ROBERT HOLGATE.

SPIRITUALISM IN MILLOM.—THE ANNIVERSARY.

The anniversary of the Spiritualists of this town took place at the house of Mr. H. J. Taylor, Queen Street, during the last few hours of the Old and the first of the New Year, under exceptionally pleasant auspices. There were over thirty adherents to the Cause present, embracing old and young of both sexes, who fully and heartily entered into the animated and discursive interchange of thought.

Till each with other pleased, and loth to part,
Whilst in their age they differ'd, joined in heart;
Thus stood an aged elm with ivy bound—
Thus youthful ivy clasped the elm around.

The proceedings were opened at eight p.m. by a hymn, during the singing of which the spirit-guide, "Mr. Jones," took control, and gave through Mr. Taylor an earnest and touching prayer.

Then followed a stirring and thoughtful address by the youthful chairman, Mr. E. C. Taylor, on the "Delusions of Man," ably pointing out the importance of avoiding the shams and phantoms of the age, so persistently followed by the many; and placing before his auditors the necessity of a higher ideal of life, so as to fit themselves for a nobler and more elevated plane in the future life. He concluded his address with a few words of encouragement, and bade a hearty welcome to one and all.

Mr. Jones then favoured the meeting with "Some Thoughts on the Departing Year, and the Dawn of the New," eloquently

Discoursing on the precious ebbing hours of time—
On humble truths that verge on thoughts sublime.

Then followed the spirit-guide of Mrs. Richardson who gave a powerful address on various phases of the Spiritualistic Movement, containing much of sterling merit, as to the opportunities and responsibilities incident to the Cause they had espoused.

"What is Spiritualism?" was next broached through the mediumship of Mr. W. Tyson, who exhaustively treated his theme to the edification of his hearers.

After a short pause, "Jack," Mr. H. J. Taylor's humorous and witty spirit-guide, who usually mingles the other features of a seance with lively and unexpected sallies, gave a thoroughly characteristic and grotesque sketch of "Little Millom," with much laudation of the town's precedence over others of much greater pretensions; instancing, among other facts, that it could boast of *eight fully developed mediums*; auguring that though they were much to be congratulated on their position, their "Little Millom" would vie, in the near future, as regards initial influence and work in spreading the great truths in the highways and byways, with any place in Britain. He asked them not to "rest and be thankful," but to push on, and assured them that what the spirit-guides had uttered was no figure of speech, as regarded their position, but a true reflex of how he viewed it, and he confidently awaited a still fuller and wider realization of his forecast in "Little Millom's" share of the work of spiritual progression.

After a brief interval of "Jack's" enlivening powers, Mr. Richardson's spirit-guide took control, and spoke for a quarter of an hour, with much verve, on a variety of topics, eliciting warm approval at the close.

By way of variety, several of the children in the assembly favoured the meeting with their vocal efforts; notably Master Richardson, who (under control) rendered in Gaelic, "Where does my Highland laddie dwell?" shortly succeeded by the English version of "Blue bells of Scotland."

The beautiful hymn, "There are angels hovering round," having been sung by the whole company, "Mr. Jones" (Mr. Taylor's guide) again delighted his hearers, this time with a poem in blank verse on "The Dying year," concluding shortly before the clock gave out its stroke denoting the completion of the Year of Grace, and, after a moment's pause, another and favourite control greeted the company with a poem through the same medium. The poetic rhapsody, on "The New Year," was listened to with rapt interest; the author announcing himself as "John Stanyan Bigg," of local fame, who departed this life about 20 years ago.

Then followed the recitations, which were capitally given by the children.

The hour of two a.m. being close at hand, mine host and hostess (Mr. and Mrs. Taylor) hospitably entertained the company to an excellent repast. This being over, Master H. J. Taylor favoured the company with an excellent recitation, entitled "Are the best days of poetry gone by?" by the late Thomas E. Taylor, of Tottlebank, the cousin of the reciter. After the reciter had completed his task, the late Thomas E. Taylor took control of Mr. H. J. Taylor, and continued the poem, to the surprise of those present.

Then "Mr. Jones" again manifested through Mr. H. J. Taylor, this time as a lecturer; and to give due effect to his elucidation of "The three Stages of Life," asked for and obtained a dish of soil, typical of the genesis of growth, placed on the right-hand side of the medium; in the centre a living plant; and on the left, a dish of fruit, typical of development. The learned lecturer proceeded to base a metaphysical argument thereon, to illustrate from the material world the development of the spiritual world. One hour and forty minutes were gone ere the erudite gentleman's disquisition was brought to a close.

After a few words of advice as to the treatment of certain diseases which were to visit our planet in the coming spring, by "Dr. Benann" (a German), through Mr. Taylor, another hymn was sung. "Jack" again assumed his position as mentor (through Mr. Taylor), and gave his opinion as to the various phases of mediumship of those present, accompanied with some words of advice as to how best to develop them.

A few other controls having briefly occupied a hearing, the hour of six a.m. of the New Year, was close at hand, and a vote of thanks was given to Mr. and Mrs. Taylor for the trouble they had taken in bringing the meeting together, also to the chairman, and then this most satisfactory and interesting gathering was brought to a close, by the singing of the Doxology; and before the outer air was reached, kindly greetings and shaking of hands were reciprocated. Many thanks are rendered to the mediums who helped in the Cause, and we hope and trust that the time will soon come again, when we shall have another General Meeting.

E. C. TAYLOR, Secretary.

UPPER HOLLOWAY: 3, Alfred Terrace, Jan. 18.—Mr. Walker's control delivered a soul-stirring address to a small audience, on "The Kingdom of Heaven," chosen by the audience,—treating the subject in a highly philosophical vein, saying that man had to elevate himself and improve his surroundings here.—*Con.*

WORK IN JERSEY.

The population of Jersey at the last census was about 53,000, being but two or three thousand above that of the City of Exeter. This little island, of some twelve miles by six, is a little kingdom in itself, having a Legislature and a Judicature of its own, subject only to the endorsement of the Queen in Council. It has twelve parishes or states, each being under the jurisdiction of a local constable or Mayor, with centeniers, and subordinate police. The twelve parish churches are very ancient, antiquated-looking buildings. The church of the parish in which I reside, St. Brelade's, is 774 years old, having been consecrated in A.D. 1111. Its walls are washed by the waves of the sea. St. Brelade's Bay is a favourite spot to visitors, being celebrated for its wonderful variety of beautiful scenes. For various reasons Jersey may be regarded as a highly favourable spot for religious and spiritual enterprise. To begin with: any new effort set on foot in what is popularly termed "the town," the one large town of St. Helier's, soon attracts notice in all parts of the Island; especially as on Saturdays two-thirds of the whole population are found "in town" attending the market. Then according to the theory that the inhabitants of any locality partake of the characteristics of the soil, climate, &c., the people of Jersey should be, and no doubt are, characterized by high physical and mental qualities. The climate is generally mild and salubrious, and the soil is for the most part extremely fertile, and at present is also in a high state of cultivation. Then the people are nearly all bi-linguists; nearly all, i.e. the natives, speaking freely both the French and English tongues, which in itself is a good means of intellectual culture.

Amongst other unique features to be found on the Island, one interesting to the present local work, is that of a Good Templar Lodge, the "Norman Unity," the members of which being of course but few are all Spiritualists. I was present on Thursday evening in the capacity of "chaplain," and by invitation was enabled to speak freely on both Temperance and Spiritualism. Spiritualism has found a footing in several of the parishes. Thus, our Sunday meetings are in St. Helier's; my own residence, which is among Spiritualists, is in St. Brelade's; the aforementioned Good Templar Lodge, is in St. Peter's; the household of the late Colonel Brayn, where I received a warm welcome on Tuesday evening, is in St. Saviour's; and on Tuesday next, the 20th inst., it is arranged for me to lecture in the parish hall, at St. Owen's, where is situated the home of our earnest friend, Mr. Metherell.

Our meetings on Sunday were exceedingly enjoyable and good. Our beautiful little room was well filled, both in the afternoon and evening, the attendance being a good deal larger than on the first Sunday. There were also a variety of interesting features of a personal character, which I cannot refer to here. One feature of the meetings was very striking, viz., the earnest attention, and deep, almost breathless, interest shown by the people, as the various truths of Spiritualism were presented. I have never been able to speak with greater freedom and comfort on any platform; and the extremely varied and representative character of the audiences, comprising members of all churches and of all classes, makes one eager to make the most of the opportunity, and to present the truth in the fullest manner. The congregation in the evening seemed literally to *drink in the truth*, thus presented.

Quite a number of persons seem eager to become experimentally acquainted with the spirit-circle and the facts of mediumship. The double hymn sheet, of which a thousand were obtained for the present effort, and to which Mr. Burns, of his own accord, kindly gave the heading "Jersey Spiritual Mission, conducted by the Rev. C. Ware," renders double service as an excellent "hymn book," and also as a tract conveying valuable information.

A few of our leading friends brought appliances for tea; and thus there was a nice little tea-party in the larger room of the hall, adjoining the present meeting place.

Possibly we shall want that larger room soon for our work. A number of people came to the meetings, from St. Owen's at the other end of the Island, some seven miles distant. Having listened to the preaching of the Spiritual Gospel, they returned, carrying with them MEDIUMS to read at home.

OMEGA.

GLASGOW: 2, Carlton Place, Jan. 18.—The morning meeting was opened with some good thoughts from Mr. Jas. McDowall, on "Truth versus Expediency," after which the guides of Mr. David Anderson spoke some brave and wise words, characterizing expediency as being often the twin brother of hypocrisy. Mr. E. W. Wallis, under control, followed, throwing much light on the several points, his remarks being in full sympathy with the majority of those present. In the evening, Mr. Wallis's guides gave a vigorous address on "How are the dead raised up."—The *Glasgow Herald*, the leading Glasgow newspaper, has a special place each Saturday, devoted to the advertising of religious services on the Sunday. For some time back there have been objections made to the insertion of our advertisement amongst those of the other meetings. When it is mentioned that these services advertisements to which no objection is made, include every sect and party located in this great city, even the Secular and Freethought Society having their advertisements inserted, while Spiritualists are excluded—How an age not far distant will wonder at such intolerance, in face of the fact that all the preaching power of all the Churches, has done less to bring men and women to a knowledge of God and the Future Life, than this despised truth. A man like Alfred Russel Wallace may state that without this knowledge he had no belief other than in matter and force; S. C. Hall may give it credit for making him a Christian; no matter, our newspapers have decided it shall not get light in their columns.—Mrs. Wallis has been opening some meetings in Alva lately, while Mr. Wallis paid a visit to Dundee during the past week.—J. R.

PLYMOUTH: Richmond Hall, Richmond Street, Jan. 18.—Mr. Morse gave two eloquent orations on "Practical Spiritualism," and "The raising of the Dead." There was a fair audience in the afternoon. Mr. R. S. Clarke, presided. In the evening the hall was crowded, many having to stand. The addresses were listened to with great attention. Many strangers were present, who expressed their intention of following up the course of Mr. Morse's lectures, from which we hope they will commence to investigate for themselves.—*See.*

LEICESTER: Silver Street Hall, Jan. 18.—The guides of Mr. Bent gave an excellent lecture to a large and deeply interested audience, on "The Bible of the ages."—S. A. SHEPHERD.

BRADFORD DISTRICT.

WALTON Street Church, Jan. 18.—At 6 p.m., Mr. Hopwood's control gave a very fluent discourse on "Duty neglected tells its own story," in the treatment of which he introduced the story of Naaman the Assyrian. The little maid, who was a medium, told the mighty man of valour to go to the Hebrew prophet, who would heal him. How he went, what he was told, what he did and did not, till he bathed in the river Jordan, with the result that he was healed, was all impressively told through the entranced medium. The audience was good, many strangers being present, who listened with deep attention.—PINDER.

MR. HARTLEY'S Mission Room, 448, Horton Lane, Jan. 18.—At 2.30 Mr. Thresh spoke of death-bed repentance and priestly absolution, and orthodox notions as opposed to Spiritualism. Mr. Worsman dwelt on the recognition of friends in spirit-life, and the need of works as well as faith. The room was crowded.—Healing circles are held here on Sunday mornings; on Sunday evening there is a circle at 7.30; and another is held on Tuesday evening. Aged people in the district are very grateful for the privilege of attending meetings near home.—PINDER.

BOWLING: Spiritual Tabernacle, Harper Street, Jan. 11.—Mr. Collins Briggs, of Halifax, spoke in the afternoon to a good and intelligent audience. In the evening Mr. Briggs, of Dudley Hill, assisted the above named. Thus we had two splendid trance addresses, from two mediums bearing the one name, to which they did honour. A very good circle was held afterwards, many forms of control being exercised. Since its redecoration this place is coming to the front.—On the 18th, Mrs. Craven spoke to a good audience, after which a circle was held, attended by over 60, amongst them being three strangers, and a minister, who asked many questions, and was suitably answered by the guides and foreign influences controlling.—PINDER.

NOTTINGHAM: Lecture Room, Morley Club, Shakespeare St., Dec. 28.—Read, by request, Isaiah, lxx. Mrs. Barnes's control based the discourse on the words "They shall not hurt nor destroy in all my holy mountain, said the Lord." In the chapter read to-night there is a mixture of the mind of man, as well as the voice of God. The pure and good self-existent Being never threatened to destroy men, nor told them to destroy each other. It is not the wrath of God, but the display of His love operating through infinite wisdom and power, that is to benefit mankind. The Angel says "Worship God." Men have erred in worshipping Christ and the angels or saints. The time will come, when every people, nation and tongue shall worship God only. You never find the messengers from the spirit-spheres say "worship me." They all say "worship God." In this respect Jesus Christ was like one of these angel messengers: when the people would have worshipped him, he would not allow them to give to him the honour and glory that belonged to the greater than himself. He told them to worship God, and set them the example by doing so himself. He, who is trying to reform his own heart and life, is doing a great work for the glory of God. He may have the trials of life just the same, but he will not feel them as before, it will, indeed, be a new earth to him. Some of you have been looking for a heaven where you would be employed perpetually in singing hymns and playing on harps. Many hope they will get to heaven. You have no need to hope or fear, you may certainly know, whether you are on the way to heaven, by your life here. The best way to get safe home to heaven is to live in the heavenly condition of love and service, then when you pass away, you will take heaven with you. Some of you have attached a deal of value to your membership in a church. Without the Spirit, your membership is valueless, you are dead. The spirit is to bring you out of all error into truth. Many have regarded the book as a sealed book, containing mysteries beyond human comprehension, only to be understood when they enter into the spirit-life. You are in the spirit-life now. All of the book that God has sent, he intends you to understand. He would never confuse you by sending you a letter, he did not mean your mind to grasp, therefore to aid you he sent intelligent spirits to minister to you. They come not to hurt you or to destroy, but to instruct you in the truth.—Coa.

HALIFAX: 1, Winding Road.—Since last report, we have had Christmas holidays, and many good times they brought us. Local mediums and other friends have done us excellent service. Mrs. Wallis, of Glasgow, visited us, and her discourse was full of instruction and fine feeling—indeed more than we had any reason to expect. We had a good day with Mrs. Butterfield, of Blackpool, and another with Miss Harrison, of Bradford. On Dec. 26 we had Tea and Entertainment, well attended and everything passed off with satisfaction to all. There were Songs, Recitations, &c., and Mrs. Gregg's guides gave delineations of character. On Sunday, Jan. 11, Mrs. Gregg could not keep her appointment on account of family affliction. Mrs. Bailey, of Halifax, kindly came to our assistance. She spoke well, and gave a few spiritual delineations to a good audience. It is gratifying to know that we have a few in Halifax that are so far developed as to be able to do duty on our platform. We hope soon to see amongst us, more able and willing workers. Last evening we had another treat from Mr. McDonald, of Kirkcaldy, who spoke under the control of "Henry Vincent" in a manner which kept his audience spell-bound; and much information was communicated in his remarks. The large audience was well satisfied. I am glad to have to report that Spiritualism is still progressing here. We have good audiences, many strangers amongst them nearly every service, and also a good increase of members. So far this year, a very kind brotherly and sisterly feeling prevails, and we trust it may continue. If so, there is no doubt of our large room being too small before the year closes. Our finances are also satisfactory. Although we have spent nearly £30 in our Church during the past year, we have a balance remaining of a few pounds. One of our old mediums, Mr. John Blackburn, is in very bad health, gradually wasting away in body, which to all appearance will only last a few days longer. I saw him a few hours ago, and he hails the time of his departure for the Summer-land with pleasure. He is fully prepared for the change. How grand to have lived such a life that we can meet death with a smile, and not with fear!—S.J.

FELLING: Park Road, Jan. 25.—Mr. W. H. Robinson addressed us with his usual ability, criticising the methods of the Psychical Research Society. He contended that Spiritualism must be demonstrated by spiritual means. Mr. James afterwards addressed the meeting in an eloquent manner, and Mr. Tetlow gave a fine recitation on "Love."—JOHN T. HOGG, Sec., Sheriff Hill.

LEEDS DISTRICT.

PSYCHOLOGICAL HALL: Grove House Lane, Jan. 18.—Mrs. Ingham and Mrs. Sunderland, of Keighley, occupied our platform. To be able to describe accurately the mediumship of these two ladies would be to pay the highest tribute to the power of spirit control. I have just read the report of "Una's" lecture and the Editor's remarks, and my opinion is that both Una and her controls could learn lessons of wisdom if they sat at the feet of such mediums. Plain, honest, simple-hearted Yorkshire women, speaking with honest candour their peculiar Yorkshire dialect, as a Scotchman or an Irishman speaks his, making no secret (in the case of Mrs. Ingham, at least, and I speak specially of her because I know her best)—making no secret that she is totally uneducated, and with a natural shyness and timidity of appearing on a public platform, but honest and truthful as nature herself. What wonder then that the controls of such mediums are bright, noble and good spirits, knowing, from what we have proved as Spiritualists, that human spirits do control the organisms of those who develop as mediums. The discourses were full of beautiful lessons and wise counsels, assimilating certainly with the mediums' minds in the principles of honesty and truth, but far transcending them in the conceptions of ideas and language. In the evening our room was packed, and all showed that they were edified and pleased with what they heard. The same mediums will address us again (all being well) on the first Sunday in February. The mediums being obliged to leave for train, and the audience being slow to disperse, Mrs. Greig gave a number of clairvoyant descriptions, most of which were readily acknowledged.—T. C.

EDINBURGH HALL: Sheepshead, Jan. 18.—Mr. Roscoe, in the afternoon, spoke on "An hour after Death," voted by the audience from a variety of subjects. Illustrations of representative people's first experience out of the body, were calculated to make the inquirers say—"If this be so? it behoves me to know it of a surety." In the evening, the subject selected by the chairman was "Miracles." The scope of information displayed in the range of survey, ancient and modern, occult, physiological and psychical, must have afforded the thoughtful ample evidence that no normal professor could have delivered such an impromptu discourse. At the close it was intimated that the medium, under the influence of his African guide, would handle burning coals. Going to the fire-place Mr. Roscoe, under influence, took a bright-red blazing coal from the centre, held it for about one minute, and then threw it back. It was done a second time. The chairman then guided the medium down the aisle amid the people, for the hands to be examined: no scar was left thereon. Going back to the platform, the African spirit, in his broken English, said, a person in the audience was "in great pain." A lady visitor said she was so suffering, and after the African had made passes, &c., she declared the pain was entirely gone. A gentleman said he was suffering from rheumatism. He also was invited to come forward, and the spirit found the complaint in the foot. The Society here is almost made up of new converts, and is doing good work. The audiences on Sunday nights vary from 150 to about 200 persons, most of whom usually stay for the after-meeting, when local mediums take part. Many striking cases of clairvoyant descriptions are given at every after-meeting. The spirit of a Clergyman, formerly of Leeds, has manifested through one of the members.—Coa.

WEST HARTLEPOOL: Temperance Hall, Brunswick Street, Jan. 18.—In the morning Mr. Ashman's guide, "Bobby Johnson," gave his "Earth and Spirit-life experience," (after the medium had detailed to his audience how he became a Spiritualist, and the different characteristics attached thereto). The matter was good, and delivered in a very lucid manner in the local dialect, thus establishing his identity as a native of the soil. In the evening, Mr. J. Hallman gave his highly interesting address, on "What is the Soul of Man." Studded throughout with quotations from ancient Egyptian and Indian historical records, it was of a very high and interesting nature. After the evening meeting, we adjourned by invitation to the residence of a friend (who has not yet identified himself with us). About twenty, including the members of his family and friends, formed into circle, when from the various manifestations and testimonies given them during the sitting by Mr. and Mrs. Ashman, Mr. Hallman, and others, they are thoroughly convinced of the truthfulness of spirit communion, and invited us to continue the meetings regularly, one stranger remarking that he never felt so much interest in anything that he had witnessed in his life previously.—W. WARDELL, S.C., W.H. S.A., 8, Havelock Street.

BISHOP AUCKLAND: Good Templar's Hall, Gurney Villa, Jan. 18.—Mr. Oyston spoke on "Bible teaching in the light of Human Progress." He showed that science was opposed to the Jewish books, and that the conduct of their authors was not in accordance with the assumption that these writings were from a Divine source. A higher morality had been previously taught than what is expressed in the Ten Commandments, and again, Spiritualism presented higher teachings. In the afternoon the Lyceum was addressed by Mr. Oyston, in conjunction with Mr. J. Mensforth and Mr. J. Eales. The Quarterly Meeting will be held on Sunday next, when important business will be laid before the Spiritualists of the District.—JOHN MENSFORTH.

MIDDLESBOROUGH: Granville Rooms, Newport Road, Jan. 18.—Mr. Gellietie gave a short but interesting address in the morning, and in the evening he spoke on "The thoughts of man regarding the Future State," tracing out the opinions of eminent heathens (so-called) showing that their ideas on the subject were not inferior to those entertained by Christians. This is the first time Mr. Gellietie has given us a regular discourse, but his attempt has been so successful and instructive, that it is hoped he will appear before us quite frequently.—A. McSKIMMING, Secretary.

PARKGATE: Mrs. Hobson's, Ashwood Road, Jan. 18.—There was a good attendance. After singing and prayer, the guides of Mr. A. Turner gave a good address on "Atonement and Resurrection." Mr. Alfred Gardner, junr., one of our young mediums, was controlled, and gave a short discourse. Miss Hobson, another of our developing mediums, followed with descriptions of spirits. We are making good progress in the cause of truth, but we are severely called by the so-called Christians. We tell them we forgive them, for they know not what they do. These very Christians do not carry out the leading principles of their religion—to do to others as they would have them do in return.—EDW. GARDNER.

MANCHESTER DISTRICT.

MANCHESTER: Temperance Hall, Tipping Street, Ardwick, Jan. 18.—Mr. W. Johnson's control filled up a very interesting morning by answering questions, several of which were asked bearing upon various topics, and were answered in a satisfactory manner. In the evening three subjects were handed up, one of which was chosen by the audience—"Glories of Heaven, and the Horrors of Hell;" showing how man must build up his own heaven, and how to escape the hell of misery while upon this earthly side of life; and when man has done this for himself, how he should try to show to his brother the light of love.—J. STUBBS, Sec., M.S.S.S.

PENDLETON: Town Hall, Jan. 18.—Mr. Schutt, of Accrington, spoke in the afternoon, his guides choosing for their discourse "Prayer, its uses and abuses." They described the various forms of worship of several nations, then explained the Lord's Prayer very beautifully. In the evening Mr. Schutt addressed a large audience on "The social evils of Alcohol." The guides said they had no desire to dwell on such a topic, but as men who know how to live were fit to die, so the various evils were illustrated and strongly denounced, and while speaking to the men who laboured for their daily bread, they urged them never to grumble about bad trade while £200,000,000 was spent every year, but to weigh the matter over and each try to remedy this great evil.—C.

ARDWICK: Bridge Street, Pin Mill Brow.—The Controls of Mr. W. Johnson spoke here on Tuesday, upon subjects chosen by the audience. The first chosen was "Witchcraft, Sorcery, and Necromancy; its association with Modern Spiritualism." The next, "The Divinity of the Bible." The controls proved that if the examples of some of the characters therein portrayed, were followed in the present age, the results would prove disastrous. Special stress was laid on the conduct of Abram, the friend of God; and David, the man after God's own heart! They also said: If the Bible be divine, why do men find occasion to omit a great many passages when reading the same, for fear of bringing the blush of shame to the cheeks of their hearers? Mr. Johnson also spoke here on Sunday, at 4.30. A great many questions were asked by those present, to which replies were given in a very intelligent manner.—F. SHARP, Sec.

CARDIFF CIRCLE OF LIGHT.

On Wednesday evening the first of a series of periodical soirees was held, at the large and commodious rooms belonging to Mr. Richard Brook's auction premises, which were gratuitously lent by him for the occasion. The rooms were festooned most gracefully with evergreen, brilliantly flooded with numerous electric lights. In the centre, a large banner with the motto—"The world is my country, and to do good my religion."

The first and second part consisted of a Concert and Recitation; commencing with the grand overture of "Zampa," by Miss Susie Cooper and Signor Azzaroni, followed by a recital from Shakespeare's "King John," by Miss Powell, given with much pathos and feeling—the scene between Hubert and Herbert. Messrs. Paynter and Helps gave two excellent recitations with good effect. Mr. Adams, with his fine baritone voice, gave us "Out on the deep," which was admirably rendered. Signor Azzaroni surprised the audience by his performance on the Organino Flutina, at the same time accompanying it on the pianoforte, introducing a fine Italian melody with much feeling and effect.

Refreshments consisting of tea, coffee, sandwiches, &c., were amply handed around by volunteers, ladies and gentlemen, and partaken very freely.

The second part commenced with an address by the president, and followed by a pianoforte solo, "The Navy," by Miss Susie Cooper, which was much applauded. Signor Azzaroni, as before, with much ability, gave us a Barcarola. The next on the programme was a Miss Jones, aged eight years, for a recitation, and to the great surprise of everybody, it was given with all the points and accentuation of a first class recital, and which demanded an enthusiastic encore, which was replied to by another equally as well given as the former. Doubtless, if this development of this child's power is properly attended to, she will make her mark.

Great praise is due to Mrs. Cooper, with other ladies, who gratuitously rendered valuable services on this occasion, and, indeed, superintended the whole of it.

At the termination of the concert, seats were removed, and dancing was kept up till nearly two in the morning: altogether a very enjoyable evening. The attendance was of a very highly respectable class.

COR.

DEVONPORT: Heydon's Hall, 98, Fore Street.—On Sunday morning about hundred persons assembled at the Hall, when as usual circles were held. Although the phenomena were not so good as on the previous Sunday, yet altogether it was a successful meeting. Mr. Fysh was controlled for a short time, and gave some good advice to those present; during which Miss Bond was entranced, and her guides gave a short address, as to how the circle should be conducted in the future so as to ensure success. In the afternoon we had a good attendance. After the singing, and lessons from Scripture were read, we received from the guides of Miss Bond a very eloquent and comprehensive address, on "Spiritualism, an Ancient Religion." In the evening, considering Mr. Morse was lecturing at Plymouth, our Hall was well filled, nearly every seat being occupied by a large and intelligent audience. A very powerful spirit took control of Miss Bond, and gave us a splendid discourse, on "Is Spiritualism of Divine or Satanic origin," which rivetted the attention of the hearers for over 30 minutes, after which Miss Bond gave eleven clairvoyant descriptions, accompanied by the names, eight of which were recognised. The guides of the same lady gave the closing invocation, which terminated a truly spiritual day.—Our Vice-President presided over the meetings.—HON. SECRETARY.

NORTH SHIELDS: 6, Camden Street, Jan. 18.—Owing to a misunderstanding, we were disappointed in having Mr. John Scott, which was a source of regret to many, who still hope to have their desire soon gratified by a visit from our gifted friend. In the evening experiences were given by our President, Mr. H. Appleby, and Mr. J. James, of Tyne Dock. It proved a very interesting meeting.—J. T. McKELLEN, Cor., Sec.

NEWCASTLE: Weir's Court, Jan. 18.—We were disappointed by Mr. J. Scott not arriving as arranged, but Messrs. J. G. Grey and Joe. Hunter filled the platform in the morning, and the former kindly volunteered to do the same at the evening service, his address giving great satisfaction to the large audience present.—C. E. GILHEART, Hon. Sec., N.S.E.S., 25, Jefferson Street.

THE CHILDREN'S LYCEUM.

BATLEY CARR.—On Sunday morning there were present 2 adults; 15 girls; 7 boys. After the Lyceum had been duly opened, our programme was gone through, which consisted of three recitations, one select reading, two golden-chain recitations; consideration of question chosen the previous session, viz., "What is duty," on which there were two select readings, besides the answers. Questions chosen for next session, "What is Faith?" Committing to memory of the 3rd verse of hymn 193, "S.H." After marching and calisthenics were gone through, we formed into two groups. Group one, led by Miss F. E. Armitage, had for lesson chapters i. and ii. of Paul's Epistle to the Hebrews. Group two, led by the writer, had a lesson on Astronomy: the order, distance, and size of the planets.—Afternoon, present 5 adults; 12 girls; 9 boys. Our programme consisted of one song; one duet; two golden-chain recitations; owing to the severe sickness of the lady who resides underneath the room, we omitted marching and calisthenics. We now formed into groups. Group one, led by Mr. Geo. Shore, had for lesson "The care of Health, and Duty." To group two the writer gave a short illustrated discourse on "The skin, its construction, and use." Singing and prayer brought the sessions of the day to a close.—ALFRED KITSON.

GURNEY VILLA.—We entertain sanguine hopes of the great success of our Lyceum; but the burden of work is on Messrs. Eales and Mansforth, who would be glad of voluntary assistance from all who are interested in this important work.—Cor.

HETTON-LE-HOLE.—We inaugurated our Lyceum on Sunday, with two very good gatherings. We had 39 present in the morning, and 45 in the afternoon. We intend to buy a harmonium to assist the singing.—JAS. MURRAY, Sec.

BATLEY CARR.—On Sunday evening, after the service had been duly opened, one of Mr. Hepworth's spirit-guides rendered in a pleasing manner a number of verses of Longfellow's "Psalm of Life," the tune being extempore. This over the control withdrew, when it was immediately assumed by the guide who discourses through his organism; and who based his remarks on "The Utility of Spiritualism." This did not reside in the phenomena of table-tilting, and the moving of ponderous objects, but in the intelligence that produces these. There was not another ism that gave the satisfaction to the mourner respecting the future condition of those who are lost to the senses; therefore to the mourner it was of incalculable worth. Then, again, it not only healed the mind but it also came with healing on its wings for the physical body, and in this department there were hundreds and thousands who lived to bless the power of Spiritualism, who were now blessed with health and strength, who formerly had a life of suffering. The 28th of "God's Book of Judgment" was read for lesson. I am sorry to have to record only a moderate attendance.—ALFRED KITSON.

HETTON-LE-HOLE: Miners' Hall, Jan. 18.—Mr. John Scott missed the morning train for Newcastle where he was appointed to speak, and we had the benefit of his valuable services. He spoke on "What Constitutes a Spiritualist?" and was listened to very attentively by a large audience. He concluded by describing the spirit-friends surrounding many of the strangers present, and the delineations were recognised in nearly every case.—JAS. MURRAY, Sec.

REMARKS ON THE

Conduct of Spiritual Meetings.

SPIRITUALISTS do not regard Public Meetings for singing and speaking as the leading feature of their work. The Circle, or meeting of a private character for the exercise of mediumship, take the first place, especially with those who commence the study of the subject. The first object is to prove the fact that spirits can communicate. But this is only a means to an end; the second stage being to obtain information from spiritual sources of a spiritually-enlightening nature. This leads to the development of the spiritual nature of those who take part in these proceedings, so that they become related to pure and elevated spiritual influences, and are enabled to live in accordance with the requirements of their spiritual being.

In Public Meetings order should be observed, but all indications of formality should be avoided. It is of importance who makes the introduction, or appeal to the spiritual consciousness of the audience. The singing of hymns has a harmonising effect, and is also an appeal to the spiritual part of man, opening his nature to holy spiritual influences. A reading may be made from any book which contains teachings of a spiritually-enlightening and morally-elevating character. Many of the speakers are trance mediums, and under spirit influence. The character and temperament of those who sit near to the speaker often has a distinct influence on the utterances given. It is much more important to secure order in the surroundings than in the formalities of procedure. A true spiritual service is one that occurs spontaneously, as inspired by the fitness of the occasion.

By all means long meetings and tedious discourses should be avoided. A "Lecture" meaning a "Spiritual" meeting are not alike. In the latter case the utterances may be less ample, the greater share of the work being done by unseen influences. Too much speaking tends to exhaust the spiritual power, and weaken and estrange the more sensitive and spiritual members of the congregation. An excellent meeting may be made by several speakers, with singing between. A voice solo or two, or suitable recitations or readings, all the interest where talent to occupy the evening is not available.

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THE SPIRITUALISTS' DIRECTORY.

YORKSHIRE DISTRICT SPIRITUALISTS' COMMITTEE.

SPEAKERS FOR THE SUNDAYS IN FEBRUARY, 1885.

Corresponding Secretary, Yorkshire District Committee, Mr. C. POOLS, 28, Park Street, Barkerend Road, Bradford.

BATLEY CARR.—Town Street, 6 p.m.

1, Mr. Holdsworth, Keighley. 22, Mr. Armitage, Batley Carr.
8, Miss Harrison and Mrs. Riley. 26, (Thursday), Mr. Wallis, Glasgow.
15, Mrs. Bailey, Halifax.

Sec.: Mr. Armitage, Stonefield House, Hangingheaton.

BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.

1, Mr. Hopwood, Drighlington. 22, Mrs. Butler, Cononley.
8, Mr. Collins Briggs, Halifax. 23, (Monday), Mr. Wallis, Glasgow.
15, Mr. Peel, Armley.

Sec.: Mr. Fred Wood, 11, Alma Terrace, Morton, near Bingley.

BOWLING.—Spiritual Tabernacle, Harker Street, 2.30 and 6 p.m.

1, Mr. Armitage, Batley Carr. 22, Mrs. Riley and Miss Harrison.
8, Mesdames Ingham and Sunderland. 24, (Tuesday), Mr. Wallis, Glasgow.
15, Misses Illingworth and Ratcliffe.

Sec.: Mr. Ludlam Waddington, 38, Leicester Street, Bowling.

BRADFORD.—Spiritualist's Church, Walton St., Hall Lane, Wakefield Rd., 2.30 and 6.

1, Mrs. and Miss Gott, Keighley. 15, Miss Beetham, Bradford, and Local.
8, Mr. Hepworth, Leeds. 22, Mrs. Hollings, Churwell.

Sec.: Mr. Heap, 23, Sheridan Street.

OTLEY ROAD.—Spiritual Lyceum, Oddfellows' Rooms, Otley Rd., Bradford, 2.30 & 6.

1, Mr. Hepworth, Leeds. 17, (Tuesday), Mr. Wallis, Glasgow.
8, Mr. Armitage, Batley Carr. 22, Local.
15, Mr. Hopwood, Drighlington.

Sec.: Mr. Geo. Clegg, 58, Butler Street, Otley Road, Bradford.

HALIFAX.—Spiritualist Institution, 1, Winding Road, 2.30 and 6 p.m., and Monday

evenings at 7.
1, Mr. Worsman, Bradford. 16, (Monday), Mr. Wallis, Glasgow.
8, Mrs. Butterfield, Blackpool. 22, Mrs. Craven, Leeds.
15, Mr. Wallis, 2.30 p.m.; Mr. Armitage, 6 p.m.

Sec.: Mr. C. Appleyard, 28, Concrete Street, Leemount, Halifax.

KEIGHLEY.—Spiritualist Lyceum, East Parade, 2.30 and 6.30.

1, Mrs. Illingworth and Mrs. Riley. 15, Mesdames Ingham and Sunderland.
8, Misses Beetham, Wilson & Ratcliffe, Mr. T. Holdsworth & Miss Sumner.
and Mrs. Wade. 22, Mr. Wallis, Glasgow.

Sec.: Mr. S. Cowling, 23, Oak Street, Highfield Lane, Keighley.

MORLEY.—Spiritual Mission Room, Church Street, 6 p.m.

1, Mrs. Bailey, Halifax. 15, Mrs. Riley, Bradford.
8, Mr. Worsman, Bradford. 22, Mr. Peel, Armley.

Sec.: Mr. John Robinson, Crosshill, Beeston, Leeds.

LEEDS.—Psychological Hall, Grove House Lane, Brunswick Terrace, 2.30 & 6.30.

1, Mesdames Ingham and Sunderland. 19, (Thursday), Mr. Wallis, Glasgow.
8, Mr. Holdsworth, Keighley. 22, Misses Illingworth and Ratcliffe.
15, Local.

Sec.: Mr. T. Craven, 47, Ascot Avenue, Pontefract Lane, Leeds.

LEEDS.—Edinburgh Hall, Sheepscar, 2.30 and 6.30 p.m., Wednesday evenings at 8.

1, Mr. Hillam, Bradford. 20, (Friday), Mr. Wallis, Glasgow.
8, Mr. Wm. Johnson, Hyde. 22, Mr. John C. McDonald, Kirkcaldy.
15, Mr. J. S. Schutt, Accrington. 23, (Monday), Mr. John C. McDonald.
18, (Wednesday), Mr. Wallis, Glasgow.

Sec.: Mr. J. Flowers, 3, Elmwood Row, Crimble Street, Leeds.

SOWERBY BRIDGE.—Spiritualist Progressive Lyceum, Hollins Lane, 6.30 p.m.

1, Local. 15, Mr. Wallis, Glasgow.
8, Mrs. Green, Heywood. 22, Mrs. Bailey, Halifax.

Sec.: Mr. Arthur Sutcliffe, Sowerby Street, Sowerby Bridge.

MEETINGS, SUNDAY, JANUARY 25th, 1885.

LONDON.

SPIRITUAL INSTITUTION, 15, Southampton Row, at 7; J. Burns, O.S.T., "Spiritualism in Burns's Poems."

MARTLEBONE ROAD.—167, Seymour Place, Sunday, at 11 a.m., Mr. Hopcroft; at 7 p.m., Mr. 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. Swatridge will give an Address.

WEEK NIGHTS.

SPIRITUAL INSTITUTION.—Tuesday, Seance at 8 o'clock. Mr. Towns, Medium.
UPPER HOLLOWAY.—3, Alfred Terrace, Friday at 8: Seance, Mr. Walker, Medium.
KENSINGTON.—51, 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.:

BARROW-IN-FURNESS.—80, Cavendish Street, at 6.30: Mr. Proctor, Mr. Condon.

BATLEY CARR.—Town Street, 6.30 p.m.: Mrs. Craven.

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.: Miss Musgrave.

BIRMINGHAM.—Oozells Street Board School, at 11 & 6.30:

BISHOP AUCLAND.—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, Mr. Hepworth.

BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, 2.30,

and 6 p.m.: Mr. Ingham and Local.

Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30 and 6, Misses

Illingworth & Sumner.

Mr. Hartley's, 448, Horton Lane, at 2.30:

CARDIFF.—At Mrs. Cooper's, 50, Crookherbtown, 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. C. Robson, Answers to Questions.

GLASGOW.—2, Carlton Place, South Side, at 11.30 and 6.30, Mr. E. W. Wallis:

"Man: His Nature and Needs." Lyceum at 5.

HALIFAX.—Spiritual Church, 1, Winding Road, 2.30 and 6 p.m.: Mr. Peel.

Lyceum at 10.30. Monday Service, 7.30.

HANLEY.—Mrs. Dutton's, 41, Mollart Street, at 6.30; Wednesday, at 7.30 p.m.

HETTON.—Miners' Old Hall, at 5.30: 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. and Miss Gott, and Misses

Cowllog and Masker.

KILLINGWORTH.—At 6, No Information.

LEEDS.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at

2.30 and 6.30: Mr. Morrell and Miss Wilson.

Edinburgh Hall, Sheepscar Terrace, 2.30 & 6.30: Mr. John C. McDonald.

Wednesday, 8 p.m., General Members' and Friends' Seance.

LIVERPOOL.—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.,

Dr. Nichols.

MACLESDFIELD.—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.

MORCAMBE.—Studio Crescent, at 6.30, Mr. James.

MORLEY.—Spiritual Mission Room, Church Street, at 2.30 and 6: Mr. Schutt.

MIDDLESBOROUGH.—Granville Lecture Rooms, Newport Road, at 10.30, and 6.30,

Mr. John Scott.

NEWCASTLE-ON-TYNE.—Weir's Court at 6.30: Mr. T. Thomson.

NORTHAMPTON.—Cowper Cottage, Cowper Street, 2.30 and 6.30.

NORTH SHIELDS.—6, Camden Street, at 2 and 6.15 p.m.: Mr. W. Westgarth.

NOTTINGHAM.—Morley Club, Shakespeare Street, 10.45 and 6.30: Mrs. Barnes.

OLDHAM.—176, Union Street, at 2.30 and 6: Mr. T. Postlethwaite, Trance and

Clairvoyant.

OSWALDTWISTLE.—At Mr. Newell's, 18, Smithy Brook, at 6.30: Development.

PENDLETON.—Town Hall, at 2.30 and 6.30: Mr. J. Armitage.

PLUMSTEAD.—Mrs. Thompson, 146, Maxey Road, at 7.30.

PLYMOUTH.—Richmond Hall, Richmond Street, Mr. J. J. Morse at 3 & 6.30.

ROCHDALE.—Regent Hall, Regent Street, at 2.30 and 6 p.m.:

SHEFFIELD.—Cocoa House, 175, Pond Street, at 6.30:

SOWERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at 2.30 and 6.30: Mr.

I. Thompson.

STONEHOUSE.—Sailors' Welcome, Union Place, at 11 a.m., Address; at 7, "The

Second Death." 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, and 6.30:

Mr. W. H. Robinson, "Practical Workmen in the Spiritual Vineyard;" and

"Our Psychological Research Society and its Missing Links." Wednesday, Circle,

at 7.

WETHUGHTON.—Late Infants' School, Wingates, at 2 & 6: No Information.

WEST FALTON.—At Mr. William Tinkler's, 2, Eden Terrace, at 6 p.m.

SPECIAL SERVICES, ANNIVERSARIES, &c.

EXETER.—The Mint, Jan. 26, First Anniversary.

BISHOP AUCLAND.—Templar's Hall, Gurney Villa, Jan. 25, Quarterly Meeting.

MISS DALE OWEN'S LECTURE ENGAGEMENTS.—EDINBURGH: Secular

Society, Jan. 25, "Experimental Proof of a Hereafter."

GLASGOW: Secular Society, Feb. 1, Spiritualists, Feb. 8, and following.

SEGILL, Northumberland, Feb. 14 and 15.

Address: 21, Alma Square, St. John's Wood, London, N.W.

MR. E. W. WALLIS'S APPOINTMENTS.—GLASGOW, Jan. 25, "Man: His

Nature and Needs."

Mr. and Mrs. Wallis will be able to receive occasional calls from English Societies.

For dates and terms apply, 3, Dixon Avenue, Crosshill, Glasgow.

Mr. and Mrs. W. are "at home" for private consultation on Tuesdays, from 10 till

2, and Thursdays, 2 till 5. On Friday, from 7.30 till 10 p.m., Public Reception for

members and friends. All welcome.

MR. J. B. TETLOW, 7, Barclay Street, Rochdale, accepts invitations to speak

on Sundays, within a reasonable distance from home.

Sundays: Jan. 4, 1885, Rochdale, Marble Works; 11, Manchester; 18, Liverpool;

25, Barrow-in-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.

MR. T. S. SWATRIDGE'S APPOINTMENTS.—January 25, at 7 p.m.,

3, Alfred Terrace, Upper Holloway.

Mr. Swatridge is open to give Trance Addresses on Sundays or weekdays in

London or Country. Address him; 3, Alfred Terrace, Upper Holloway, London, N.

MR. J. J. MORSE'S APPOINTMENTS.—LIVERPOOL, Feb. 1 & 8; BIRMINGHAM,

Feb. 15; BELPER, Feb. 22; NEWCASTLE, March 15; GLASGOW, March 22;

PENDLETON, March 29.

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.

For terms and dates address all communications to Mr. Morse, at 16, Dunkeld

Street, West Derby Road, Liverpool.

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, 68, Toxteth Street, Droylsden, Manchester.

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

ENGAGEMENTS as follow:—Sunday, Jan. 25, SOWERBY BRIDGE, 6.30;

Sunday, Feb. 22, Oldham.

Societies desirous of having this Reply during February, will oblige by applying

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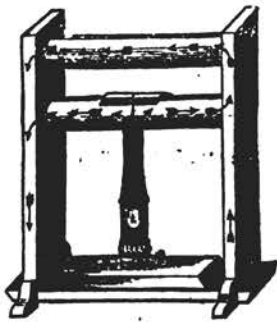
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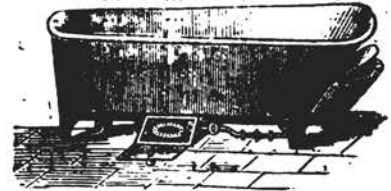


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