



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

# SPIRITUALISM.

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## TRANCE MEDIUMSHIP TESTED.

### LECTURE ON THE "ANTIQUITY OF MAN."

By J. S. SCHUTT, TRANCE MEDIUM, ACCRINGTON.

Professor Keswick, successor to Mr. R. B. D. Wells, the well-known Phrenologist, has recently concluded a long course of lectures at Town Hall, Accrington. On one evening, Mr. J. S. Schutt, so highly appreciated in Lancashire and Yorkshire as a very fine trance speaker, with others went on to the platform to have their heads examined. Mr. Keswick said in respect to Mr. Schutt, that the organ of Language was very small, and he would never make a public speaker. Also he had a poor memory for dates and events. Mr. Burrell, in conversation with Mr. Keswick afterwards, said that under spirit-influence, Mr. Schutt was a very fluent speaker indeed. Mr. Keswick then said he would very much like to hear him. Mr. Schutt, on being acquainted with the fact, said that he would be willing to speak on any subject that Mr. Keswick might please to name, on the spur of the moment. Thereupon the announcement was made, as we stated two weeks ago, and the experiment took place on Saturday evening, Jan. 31. Mr. Schutt appeared at the Town Hall to lecture on any subject Professor J. B. Keswick chose to select for him to dilate upon. There was a numerous audience, and the subject chosen was the "Antiquity of Man." Mr. Schutt delivered a pointed and masterly address on man's origin, and was listened to attentively by an intelligent audience, and with the exception of a slight interruption by a youth who came in for a severe castigation from Mr. Burrell, the proceedings were of a successful and interesting character. Professor Keswick expressed his inability to account phrenologically for Mr. Schutt's speaking on any subject, and then called Mr. Schutt upon the platform, who, having passed into the trance state, was told by Mr. Keswick, for the first time, the subject upon which he was to speak. The Control said:—

Mr. Chairman, Ladies and Gentlemen,—The subject given us to speak from, is a very important one which all ought to try and understand for themselves. Men have had statements given unto them, handed down from remote times, but from what are these statements derived? Human history. In the commencement, in considering the question of the Antiquity of Man, we want you to understand this, that man existed before history was written, for man compiled history himself. We are prepared that we may be met with the statement, that man has only existed upon the face of the earth for something under 6,000 years, but we

claim that a new science has arisen, which will carry the matter much beyond that period, and we offer no discredit to existing theories whilst doing this. We want each one to investigate for themselves. We shall not deal with theory more than we are compelled at the present, but shall proceed to illustrate our subject by facts. We shall not consult so much human books as we shall consult the pages of Nature's Divine Revelations. You may controvert the facts if you like, or try to do so, with what measure of success may be seen.

The question of the Antiquity of Man is a very important one, as we have already said, because if man is a creature of 6,000 years, many great mysteries exist which require clearing up. We know the idea has been held for a long time, and we know that men venerate it from its age. We want to point out, there is that to consider which is really venerable, and if men make a mistake and venerate the simply ancient, we cannot help that, for if we love truth, and care to do that which is just, we shall venerate that which is honestly venerable, and that is truth itself. Some may say we combat existing theories, but we never combat truth. We only desire to combat error, and if we can show to-night, from the subject that is given us, that humanity has been travelling up, our mission will not have been in vain.

Has man existed for more than 6,000 years upon the face of this earth? Do you know the history of your own land? How far can you trace it backwards into the history of the past? You have to refer to three distinct ages in this country of yours: so say paleontologists, a science, mind you, which has barely existed or barely been investigated for seventeen years, and yet bringing to the front a host of facts constituting a formidable army in themselves. You have at the present time the Iron Age: preceding which you have the Bronze Age, and before that existed the Stone Age. Let us look at the race of mankind that has inhabited your own country, and then, for a short time, we will take you to visit foreign climes, and cull the evidence from them.

How long has your Iron Age existed? Just so long as men have had a knowledge how to fuse the ore obtained from the bowels of mother earth,—to lay down your iron roads, to build your iron vessels, to erect your iron buildings and to apply iron to the multitude of purposes which you find surrounding you to-day. Preceding this you have the

Bronze Age. What was this? When man first discovered accidentally by kindling fires of wood in the forests, that the fusion of two valuable minerals, copper and tin, would form an alloy that would be more useful to them than the employment of stone, which they had previously used. This takes you back to the time of the ancient Britons, a period long before the Roman Cæsar invaded your land. It is with this you have to deal, but we will go to the more important data, and take you to the Stone Age. What does that mean? Why, the human mind is aghast as it contemplates the dim obscurity into which it must travel. Think of man making his advent upon the earth 6,000 years ago. If you allow 2,000 years to the reign of Iron, 2,000 for the reign of the Bronze Age, and 4,000 for the Stone Age, it takes you back 8,000 years. When you consider the primitive inhabitants of your island, when the only weapons they possessed, the only implements they used, were to be hewn, moulded and fashioned from the flint obtained from the chalk cliffs of Albion, think of the ancient Briton, not 6,000 years ago, but 8,000 years ago, and what do we find him? A naked barbarian, a skirt of animal's hide girded round him; swarthy and strong, chasing the wild beast to his lair, and there slaying him by the power of his muscular strength and indomitable energy. 8,000 years—and before that evidence can be adduced of the Antiquity of Man in your own country.

Why, we will ask you to look into this point from the caves which your scientists have discovered. What did they find there? The bones of the mammoth of various kinds; together with those of the hyena, the dog, the bison, and of the bear, interblended with what? Human bones! What does this mean? You know that the mammoth has ever been an inhabitant of tropical climes, and this speaks for the fact that man existed in this country of yours when those rich treasures of coal were tree-ferns waving in the light of a tropical sun. How long ago the human mind fails to discover, so far it carries us back into the antiquity of ages. Mind you; a beautiful lesson is taught you from these human remains found in these caves, high above the present sea level. What is this? Why, in some of them have been found the remains of flint arrows, flint spear-heads, and axes, and the remains of the aurochs and wild boar. What does this signify? If you trace it to a truthful foundation; it signifies that primeval man was prepared to bow before God and worship Him, that primeval man expected a life of existence beyond the tomb, for there were the evidences of it: for why was the flesh of the wild boar placed in the cave? There, too, was the flint arrow-head and spear-head and hatchet in order that his *spirit* might eat on its journey to the Summer-land, and the weapons it required to use in the spirit country.

If men existed in your own country when your country was a tropical clime, there has been a change since then, for over these beds of coal which lie beneath us as it were, is a layer of drift. What is this? A deposit left by icebergs in their travels from the glacier river and parent stream of ice, declaring the fact that your country must have been very much akin to the present polar regions. But we will leave the antiquity of man in your own country, and ask you to travel with us to others. Human remains have been found in Scandinavia many yards deep in the bowels of the earth. Over them lie the remains of three forests, while a fourth flourishes at the present time. First, you have the lower, composed all of firs; second, the sessile oak; third, pedunculated oak; and over the whole is flourishing at the present time, and has flourished for almost 6,000 years, a forest of beech. This will carry you back 24,000 years, when these human remains discovered in that place were alive, active like yourselves. At New Orleans, in the delta of the Mississippi, human remains have been found beneath the roots of the cypress, and Professor Agassiz himself makes the declaration that it must have been 24,000 years since that fossilized man walked the earth.

We will ask you to go with us to the Valley of the Nile, in Egypt. And what do we find there? From the records of Hekekyan Bey, who surveyed that place, in boring for artesian wells he bored to the depth of 72 yards, and exhumed at that depth a piece of crockery ware and part of a red tile. What does this mean? The ablest of men have computed that the deposit in the Nile Valley, through the annual overflow of the stream, rises something rather over two inches in the century, and if human handicraft is found at the depth of 72 yards, you may work the sum of arithmetic yourselves, but it reveals to you the astounding fact that man existed there 124,500 years ago, at the very least.

We have simply asked you to do a sum in arithmetic. You may verify the fact yourselves. We may be met with the question: Can we prove that humanity existed at that period? We have only advanced, that red tiles don't grow like trees, and crockery ware is not the result of blind chance. They argue very strongly that human intelligence must have been in operation to mould and fashion.

We will point you to another fact in connection with this. The Great Pyramid of Egypt, at Jeezeh, is built in this Valley upon a foundation of Nile deposit. The best of scholars compute that it was erected 112 years after the reputed *creation of man*, and yet it was built upon a deposit, beneath 72 yards of which man's handicraft was found; and we leave you to allow your minds to wander back into the misty obscurity of the past, and leave you to imagine, if you can, how long ago man really did exist. The proofs are appalling. The 6,000 years theory does not cover the facts. 18,000; 24,000; 30,000; nay, hundreds of thousands scarcely do this. We believe that the proofs exist if you care to search for them. At the present time the evidences clearly reveal the fact that man has been in existence upon this earth, at the least computation, a quarter of a million of years.

You may criticise statements we give you, and ask for our authority. We have already told you we like to read Nature's Divine Pages, and if you want illustrations, we refer you to the ablest geologist of the present time—Sir Chas. Lyell. It may be said great objections can be raised to what we have advanced, because the remains of fossil man are so very rare. That we admit. The remains of fossil man are very rare indeed. Why are fossilized specimens of humanity so very rare? We will tell you why. Nature delights in change; ever changing, ever re-modelling, ever refreshing old into new forms; and primitive man, unlike men of the present day, very largely practised the rites of cremation. You have the facts in your own country, that men worshipped the god Odin, that they built up wicker cages and immolated scores and hundreds of their victims at their annual festival by fire. Consult historical records, if you please. Man, primitive man, had a very hard struggle for existence. Surrounded on all sides by wild beasts, chasing them and they in turn chasing him, and many times devouring him,—How can you expect to find his remains? They did not believe in the burial service you believe in. They lived and laid them down, and passed away leaving their bodies to vicious beasts around them. Do you expect to find very largely the remains of primeval man? You will only find them exceptionally, you cannot expect to find them generally, only their rude weapons and trinkets remain.

Speaking of trinkets, in Germany, Switzerland, Spain, and various countries, on the mountain-tops and in the caves high above the sea level, ornaments have been found—trinkets, along with teeth of animals, worked into articles for personal adornment, thus giving us evidence that man had power of ideas at that remote period. Man is truly ancient. His origin you will have great difficulty in tracing out. We, in various ways, are advanced.

If you ask us whence man originated, we honestly and candidly say we cannot tell you; because no power has yet revealed that, but we believe honestly that he was the direct product of Deity, for we hold it a real truth, that God "formed man, and breathed into him the breath of life, and man became a living soul." But not perfect; the evidences all point to the contrary, and as your chairman has remarked, the science of phrenology will assist you greatly in the study of the science of the Antiquity of Man. Visit your museums and buildings devoted to the study of anatomy. See there the skulls exhumed, which do not speak of an Adam in a paradise, perfect, beautiful and holy. Oh no! for man has had to make himself intellectual from his surroundings and through trials. Every difficulty has been man's schoolmaster, and you will find, if you study these remains, which have been exhumed, of fossilized humanity, that the skull very much resembles that of the chimpanzee, with prominent ridges over the eyes, retreating forehead, and stunted nose. Only as nature's beauty has educated him, has the forehead risen and attained the beautiful proportions which the most intellectual men exhibit to-day. Necessity has been said to be the mother of invention. Necessity has been man's constant attendant, and most faithful teacher.

You may dispute the evidences of man's antiquity that we have advanced, but the evidence exists. We know men are prone to reject new truths and new revelations: they prefer to cling to the old, because it does not require so



much trouble in themselves. But facts are accumulating, and the brightest minds of your day are directed to Egypt, and from thence will be brought forth those stone books of the past, which will declare that man is not a creature of yesterday, but has existed æons of ages in the past. Read the records if you will.

We have been very brief, not caring to trespass upon your time, and we have studied to be brief, for the subject is a vast one, and we might have prolonged it almost indefinitely.

The delivery of the discourse was frequently applauded, and the Speaker sat down amidst a hearty outburst.

Prof. Keswick said it would be out of place for him to comment upon the speech, but he must candidly confess that the gentleman had made a more powerful speech than he could conceive of him making. He did not hesitate to assert that it had been a scientific speech, one displaying great intellectual ability and strength of mind, and when they considered he had had no notice before him, he gave it as his candid opinion that Spiritualism was worthy of investigation. He had been much impressed with that part of the lecture bearing upon man's imperfectness, and the subject received great support from phrenology.

Prof. Keswick then showed that Amativeness and Philoprogenitiveness first held the sway in the world, hence wise men had more than one wife, and a married woman who was childless regarded herself as cursed of the Lord. Then Combativeness raged, and men went forth to conquer the world; then Constructive faculties came into existence, and we had inventions. The present might be termed the Intellectual Age, the intellectual and moral faculties holding the principal sway in the conduct of the world's affairs.

After publicly delineating the character of four ladies and four gentlemen, Mr. Keswick appealed to the audience on each separate person, asking if any one knew them, and could verify what he had said concerning them; when friends of each soon corroborated what the Prof. had said concerning their characters.

At this juncture Mr. R. Burrell rose and asked Mr. Keswick if he understood him right when delineating Mr. Newall on Language, viz., that he could not speak fluently. Mr. Keswick said Yes. Mr. Burrell then said Mr. Newall was another Local Medium, and could speak very fluently under spirit influence, and could also have accepted his, Mr. Keswick's, test challenge on any subject. Professor Keswick in reply said, Phrenology could not explain it, and he was at a loss to account for it. Mr. Keswick alluded to his visit to Accrington, and said on Tuesday night they had a stormy meeting, and an organized opposition. One gentleman whom he had examined on a previous evening, and convicted from his own mouth that he had no memory for dates, charged him on Tuesday night with being the author of a letter that he (Mr. Keswick) had pulled to pieces on that platform. He refused to answer him, but they could get the answer that day in the *Accrington Times*. Certain accusations were made against him, that he withheld his advertisement from the *Accrington Gazette* simply because they would not insert that letter. He begged to say that it was an unmitigated falsehood, and the man who made it was void of honour. He then thanked the audience for their attention, and the public for their support during his visit. The proceedings then terminated.

## THE SPIRIT-MESSENGER.

FROM THE BATTLE-FIELD TO SPIRIT-LIFE.

THE FIRST CONTROL OF THE CORRESPONDENT.

Recorded by A.T.T.P., Feb. 4th, 1885.

The Sensitive, under control, said :—

I, too, shall join in this chorus of speakers, that is going on around us; although, when like you I was in the flesh of my own belonging, not as now in that of another, my life was passed with the pen in my hand rather than the sword. I do not remember that theological matters ever engaged the labour of my pen, or of my thought. I left such discussions to those, whose interests were served by ably defending them. My theme was a ruder and sterner one, namely, that of war; not to prepare self for the after death, but to fill men's souls with the honour and glory and rewards earned by the soldier, in the stern and ever-changing vicissitudes of war.

I have witnessed honour and fame both earned and lost. I have seen the pride and satisfaction of those, adorned with

clasp, medals, and the Victoria Cross, and I have seen the shame and dishonour of a soldier's broken faith, not in my own experience, but in that of those whose deeds, whose struggles, whose words it was my duty to record. I have witnessed the fierce and daring courage of our officers and men in various climes; both under the burning sun of that land, with which you are so well acquainted, and I have also witnessed the honoured few, who fell, to rise no more in the body, at Isandula. I have traversed, nearly alone and unaccompanied other than by one or two chosen comrades, every step that lies between the hero at Khartoum and Alexandria. I know by personal experience all that they are undergoing out of the pure love and honour of the country of their birth, its institutions, and its high name.

Some there are, who wonder that the country's magnates, whose rent-rolls per annum must be reckoned in thousands, should hazard the dangerous chances of a soldier's life. Yet it has a wondrous charm even for such idlers as newspaper scribblers. How much more, then, for those, who know that, as their reward, the smiles of their loved ones await them, and a country's grateful acknowledgment for courageously performed duties. He who abridges one iota from the soldier's well-merited rewards, loves neither the Government under which he lives, nor the Country of his birth: he is neither loyal nor patriotic.

Such themes now should no longer have power over me to distract my attention from the possibilities of eternity, yet I am magnetically drawn to them, and my mind dwells more on my earth labours than on my spiritual chances. Even now I feel as zealous, not only for the honour but for the safety of the Empire as a whole, and would if possible fiercely hurl back any aggressive thought or deed, which would militate against its greatness. The subject under discussion around us is not of war, or of rumours of war, and that there are rumours of war through aggressive trials is beyond question. A powerful Germany has undoubtedly destroyed that balance of power which formerly existed, and consequently it is natural to offer the hand of friendship to one, whom self-consciousness teaches is too powerful for a foe. Hence the continental neighbours of Germany are on the best of terms, and diplomatic as have been our Royal marriages, still they are of the smallest consideration, when the accretion of Territory is under question, and the oft-recurring suspicion entertained against the encroachments of Russia, and which has been spoken of by so many who have manifested here by the same means by which I am now enabled to speak, is an absolute fact, and every day the war-like hordes of Russia are gathering nearer the Frontier of Afghanistan. It is more than a dream of conquest, as time will soon unfold, and not the far distant time either. The papers which demand official notice have already been penned; proofs are now at hand instead of rumours, and the once powerful friends and allies of our threatened Empire—Where are they? Are they with us still? or are they in the camp of the enemy?

The bitter proof of experience will answer for me, therefore it is that my mind is bent as to what mode of usefulness I could best employ my immortality, apart from its enjoyment, keeping always to the front utility. I am like a stranger in a strange land now; not knowing those who are around us; having met only with a very few amongst whom I was known. One fact I recognise, which is the still continued permission of independent thought and action; therefore it becomes a question, how I shall act; what shall I do which can best serve God? Shall I do as others are doing, or can I find out some earth task for which I have still longing fondness?

I know I have need of human reason, and this is the theme now under discussion. With all that I have said of myself personally, they are perfectly acquainted; therefore I have not disturbed the current of their thoughts, or the force of their reasoning; but such subtle subjects for argument, I feel they are quite beyond me; also, it may be that because I am of the earth still earthy, I cannot interest myself sufficient to follow them. I know, that but for my doubts, I should not be far from Metemneh, or accompanying the heroic General and his new-found visitors over those defences, which have enabled him to bid defiance to the thousands of savages thirsting for the lives of himself and those he has so ably protected; yet in the midst of the most arduous duties or perhaps the most difficult, that have ever fallen to the lot of man, he finds time to read the Bible reverently respecting the after death and the position of the conscious soul during its eternity.

Human reason in its exercise cannot prevent any becoming heirs to eternity. I exercised when on earth only human reason, having but little faith in things or assertions unseen and unproven; so that this one great truth reveals itself, that human reason enables the soul to reach after the grave a conscious immortality, and revelation does no more than this. There are those who believe, that only through the pages of the Bible can be learnt the lesson of truth and soberness; such as these do not think, as I thought, when with them; neither as I think now; for in the exercise of reason alone comes the knowledge of truth and soberness. That God reveals Himself more directly to the reasoner, than to the unquestioning faithful believer, is a truth, which cannot be denied by Theologians on either side the grave. The system of truth and piety does not exist, nor is it founded on belief; it belongs exclusively to action; it is not what a man believes, but what he has done, that he shall earn the love of his God.

That, which has come to me, is a more direct revelation than any of the time that has gone; those never came to me. I have been too often in the presence of sudden death, to feel any fear of it; I have carried my companions in my arms wounded to death, writhing in pain, and they have died on my breast as a pillow for their heads. I have seen their straight limbs crushed before my sight, and have watched all the paraphernalia of the surgeon's in busy use, and have seen these tortured ones welcome death with a smile; their last, fond, friendly looks being cast on me. Yet of all those, who have gone before me, not one has come to me to speak of immortality; not one has said anything of a full consciousness and of a ripe memory of our former friendship in time. I wonder why it is, and yet I am answered, that there are some men, whose positivism is like the credulity of that recorded of Thomas, and that like him had they appeared before me, I should have wanted to look at the stump from which the limb had been cut. I should have expected hair and eyes and complexion to have suffered no change, ere I could have acknowledged there was an eternity for me.

Perhaps this which they aver is right, for I was of a positive nature; so positive, that no sermon, however ably delivered, no discourse, however ably written, could prove or make me believe in humanity fallen from a condition of primeval integrity. All whom I have come in contact with in this higher life, are natural in their humanity, and by natural, I mean subject to the frailties and errors of human judgment. I look for another race, with the distinguishing features of innocence, free from the taint of human frailty; but there are none that I have seen; none who surround you can speak of such elevated humanity, neither do they teach the degradation formerly of any angelic race.

What is meant by an Angelic Race? The theological definition is consciousness, and if not men they are creatures of the image of God, who have never been subject to time. Alas! there is a general denial, unequivocal in its character, and unchangeable in respect of its truth. Why do I dwell on this, on this my first visit to you? It is necessary that I should tell you why, because I witness uncounted thousands, who are like me beyond time, but who still eagerly argue for the truth of the doctrine respecting the fall of man, and the need of release from general degradation, and also of an angelic race. True they believe now, as they believed in time, without any evidence. I ask, are they doing a better service than I should be doing in following out the bent of my inclination, and bringing back to you the result of what might be, and will in all probability consist of my future experiences? I dare not believe now that which I cannot comprehend. I only know, that hitherto my conduct in time has gained immortality; but I am now informed, that immortality is universally given; that it belongs not to a certain few, but to all.

If this be so, then Eternity is a gift, and self-consciousness to enjoy must have been given for a purpose; and not for vain-seeking for proof of a higher race, or of a lower one, but must have been given for the purpose of self-action; of acts that help the soul to make his God more comprehensible; to make eternity better understood; to find out the vast and immeasurable realities of God's works. This is what your guides call the real worship of God, the true worship. I care not whether the Bible is or is not in accord with nature and reason; but this is my experience in time, which is proved to me now beyond refute, that through the gift of reason God has made man in harmony with all his creation. Jewish revelations may proclaim man's apostate character.

My reason and common sense, in examining their proofs, find they are only assertions, and after careful investigation, I can now conscientiously arrive at repudiation.

The apostasy of man is ugly teaching; its dark shadow rests not on humanity, even were it true, but is made to rest on that God, who by his universal condemnation, proclaims himself an unforgiving Father. They may argue, and they do argue, for the same reason, I mean those who are advocates of orthodox opinions in spirit-life, that God's wrath can only be appeased by sacrifice; but does this strengthen their position? On the contrary, I say the sacrifice that God demands, is not a victim apart from Self, and that the crucifixion to be sincere must be of Self, and that desires which destroy the happiness and peace of others must be conquered; crude and selfish desires must be overcome: such are acts which are true God-worship. The altar is that of Self, and he is blessed who is master of Self.

What need of pardon, as if God could be offended; but this is sophistry. God can only be offended with me by my own acts, and through my own deeds. I bear no other man's short-comings in the judgment of my Maker, therefore there is need only of wise counsel and efficient help from Him—from whom alone all help must proceed. He who can and will satisfy the proper desires of every conscious individual of the human race; He who is a present God, both in time and beyond time; it is His to give, but not without an expected recompense. What can I give, then, becomes the question with me, and with each and all. You, dear Recorder, enjoy a fine grandeur in being enabled to know that you possess the right to independent action; that you are enabled to choose how best you shall offer this remedy to your Father.

I would not have your readers suppose that I am a slave to a cold and sceptical rationalism; far from this, in the greatest moment of peril, in the very presence of death, when its icy hand seemed traversing my body from head to foot, I believed in, lived in, and trusted my God, Who gave me being, and I honour now that vigorous and well-furnished mind of him whom it is an honour to know; who finds his peace in Bible reading, and who is willing to defend it against all invasion of adverse opinion. Work is God's great specific against unreasonable faith; work interweaves itself in every relationship of life; in honest labour there can exist no possible fraud; no fabulous claim; no reputed history of degraded angels, or of fallen men; lying forms no part of honest labour. By its aid all that is imaginary passes from its asps, and that which is real becomes prominent under its auspices.

What then shall be my work? O my God! To you and to you alone, an erring child of eternity appeals, that Thou mightst teach him how to earn the realities of immortality, Thy precious gift, the highest and the best that Thou, Omnipotent Father, could bestow. Enlighten, O God! my understanding: arouse the instincts of conscience; awaken my heart; prepare my soul, that I may learn how to serve Thee. The truth of immortality has been preached through his, the Recorder's pen, whilst and when I was in time: that which he has so persistently given to the world has been treated as folly, and as wild and extravagant; but, O God! I now know different, teach me to prove that these truths are too intelligible to be irrational; too rational not to awaken the interest of all who come within their hearing. They come with a simplicity and a grandeur which, with Thy help, O Father God! shall eradicate that cold and sceptical opinion now prevailing, and shall carry conviction throughout the length and breadth of all lands. What shall I do? What is my work? In Thy Hands, O God! I leave the forming of my judgment; with Thee alone will rest my decision.

Dear Recorder, you have asked me to give you my name. My loved ones on earth are now mourning: their tears are still on their cheeks: their memory is still under torture. I would not make their torture greater, but I intend telling you the decision to which I shall arrive, under God. I would have you for the present place at the head of this—"The first control of the Correspondent."

FELLING: Park Road, Feb. 8.—Mr. John Meeks discoursed on "Love, Courtship and Marriage," which he dealt with very effectively, imparting much valuable counsel and information. Several questions were answered at the close.—JOHN THOS. HOGG, Sec., F.S.J.S., Sheriff Hill, Gateshead.

LEICESTER: Silver Street Hall, Feb. 8.—Mr. Bent's control gave a satisfactory discourse on—"And they said one to another: Behold, this dreamer cometh." Mrs. Barr next Sunday.—S. A. SHEPHERD.



## SPIRITUAL WORK IN LONDON.

### A. T. T. P. AT CAVENDISH ROOMS.

A more wet and boisterous night is seldom experienced than that of Sunday last. No doubt it deterred many from attending the meeting at Cavendish Rooms. The aspect of affairs was far from promising at first, but ultimately a very good audience assembled, which, under the circumstances, was quite a compliment to the speaker for the evening, A. T. T. P., who is always a favourite with London audiences. We can only give a faint outline of a lengthy discourse, which was well and logically sustained throughout, and listened to with profound attention.

Dividing the opponents of Spiritualism into two classes—the Free-thinkers and Sectarians, he said the former were the more hopeful of the two, as they had freed their minds of doctrinal trammels, but had gone too far in rejecting all but what the ordinary experiences of life made them acquainted with. To that class he had once belonged, and he was glad to testify to the great comfort and enjoyment of life which Spiritualism had afforded him when compared with his previous state of mind. Life being full of trials to all, he felt that some of these might have become unbearable had it not been that Spiritualism found him a source of interest which elevated the mind above the ordinary events of life, and held out a hope and a consolation that more than compensated for earthly disappointments. In place of the sectarian form of belief, he advanced the truths and principles entertained by the Spiritualist:—That the future life had been demonstrated as a fact, and that man must either in his present state or after death expiate the faults committed by him. This was quite a contrast to the orthodox hell and doctrine of eternal punishment. The views held by Spiritualists respecting the state after death were much more ample, hopeful and rational than those set forth in the doctrines of the sects. Then as a religion, Spiritualism had the career before it of surpassing all others, and becoming universal from its power to attract all minds as they advanced in intelligence sufficient to appreciate it. The various forms of spiritual manifestation were then reviewed by the speaker, beginning with the simplest physical manifestations. It might be objected that there is no religion in such things. It was not contended that there is, but indirectly, the most momentous questions affecting religion arose out of them. They met the materialist on his own plane, and convinced him that his assumptions respecting matter were quite inadequate, and that therefore his conclusions as a materialist were false and untenable. This was a grand step, and the only one to make any impression on a certain class of minds. But the intelligence manifested through the simple movements of a table had been the means of convincing many of the grand truth of spirit-communion. All the senses might be appealed to by these manifestations, of which he offered instances. In those days when he was an investigator, he sat at the Spiritual Institution when several powerful mediums were present. He sat close to the door of the room in which Miss Fairlamb and Miss Wood were placed, and he was certain of the truth of what occurred so close to himself. Between his feet there was a luminous ball formed, out of which came the curly head of a little negro. He put his hand on it and felt it, and was not deceived. Again, at Newcastle, he had occupied a similar position in a sitting given by Mrs. Esperance. There was sufficient light to read the time by, and he saw a little baby close to him, and the little hand grasped his outstretched finger. He had found from these and other experiments that he imparted his vitality very freely to the phenomena, so that it had become imperative at his advanced time in life, to absent himself from physical sittings, or his life-force would be used up. He then proceeded to delineate other phases of mediumship, saying that he had received over 150 portraits and other drawings through a medium without artistic training. For several years he had received on an average seven controls a week through that medium, who gave them in the unconscious trance. The great variety of thought, character and knowledge manifested was so rich and remarkable, that the greatest genius or man of learning could not for a moment submit to such an ordeal. The beauty of the language, the fulness of the information, and the consistency of these communications, were to him proof that they emanated from another source than that of the mind of the uneducated man through whom they were expressed. A few of them had appeared in the *MEDIUM*, for it would require

to come out daily, which he hoped it would do some day, to give space to them all. He would read, as an illustration, one which would appear in his forthcoming book in a few weeks. It was from "Pausanias," the Spartan General, whose career he briefly sketched, showing his licentiousness and other crimes, for which he sought refuge in the Temple of Minerva. The Control was then read in a very impressive manner. A. T. T. P. appealed to any student of classical history whether the amplitude of such a statement could be derived from the records that had been handed down, or whether such a life-like narrative, full of feeling and colour could come from any other than the Soul who actually, experienced it. But in addition to any claim to personal identity on the part of a communicating spirit, there was a grandeur of expression and moral power about such a communication, which rendered it pleasant and instructive reading on its own merits. When such articles were multiplied by hundreds, and of ever-varying characteristic then the argument on behalf of the agency of spiritua, influences in the production of them became irresistible.

Mr. J. Burns concluded the meeting with a few remarks. He thought those who had attended received full value for the effort they had made, on such a stormy night. The cloud had disclosed its silver lining. That meeting was quite a typical one. It had its dark side and its bright side. The inclement weather that prevailed seemed to imply the struggle upon which these meetings had entered, while the proceedings showed how much of victory had been already won. It was hoped that the gentleman who had just addressed them would be largely imitated. When a gentleman of advanced age, whose honourable career in life had placed him in independent circumstances, could thus come out in such a storm to do his duty as a Spiritualist, it was surely an example that those of less claim to indulgence could not set aside. In opening these meetings no programme had been laid down, but it was needful that as large a number of spiritual teachers as possible should be brought to the front. His idea was not to embrace the whole of London Spiritualism within those walls. Centralization in Spiritualism had hitherto proved a series of failures. His idea was one of *diffusion*. He hoped to see many meetings all over London, and that instead of travelling miles to Cavendish Rooms, London Spiritualists would be able to attend meetings close to home, and save labour and expense in travelling. His desire was to see these meetings chiefly attended by non-Spiritualists in the vicinity, and he would be glad to see steps taken to induce the attendance of the inhabitants of the locality. It was not expedient that such meetings should be attended only by Spiritualists, collected from great distances. He would like to see a meeting weekly for the aid of those who could work in the useful task of circulating notices of the meetings, for that was as useful as speaking on the platform. He also asked whether there was any one present who desired to obtain information on the subject, and whether there was any district Spiritualist, who desired assistance in opening meetings in his neighbourhood.

The collection taken up just amounted to the rent. The Spiritual Workers' Edition of the "Spiritual Lyre" was sold to the audience at one penny per copy.

A. T. T. P. expressed himself very warmly as to his hopes of seeing these meetings a success. He would assist when convenient, and when he could be of service, seeing that he had been received so kindly.

Mr. Burns said he hoped to have A. T. T. P. with them occasionally; such a discourse was a source of strength. He would like to see mediums from the provinces amongst them, that the spirit of co-operation and brotherhood might be extended as widely as possible.

Hoxton: 227, Hoxton Street, Feb. 9.—Mr. J. Burns examined the heads of sixteen persons, admitted by all the members to be very satisfactory. These contributed 7s. 8d., and the admission money would pay printing. Mr. Webster, the President, was unavoidably absent. Mr. Boothby presided in a genial and able manner.—D. JONES, Sec., Psychological Society.

UPPER HOLLOWAY: 3, Alfred Place, Feb. 7.—Seance: Mr. Savage entered into the surroundings of sitters, and his control gave valuable personal advice. Mr. Cristus gave clairvoyant delineations, which were acknowledged correct. On Sunday evening, Mr. Swatridge spoke on "Jesus in Spirit-life," and discussed the "Birth of Jesus" with a visitor.—Cor.

Dr. Mack is now at his old place, 37, Upper Baker Street, where he intends following his occupation of Magnetic Healer. He has had a long rest, and is at present in excellent health and power.

## OBITUARY.

### MISS KATE WOOD.

The letter of "Scotch Gardener," announcing his safe arrival at Adelaide, contained our first intimation of the passing away of Miss Wood. To her memory we would gladly devote much space, as we have much to say, having defended her as we never defended woman, and suffered through events connected with her more than we have yet recovered from. The whole philosophy of mediumship would be involved in our treatment of a sad theme, but we must be brief.

We remember well the time when she and Miss Fairlamb were released from close relations with the Newcastle Society, and were in the full flush of mediumistic power and the patronage of distinguished investigators: we said to them—Your going out upon the world as mediums causes us to tremble with apprehensive fears. Our sympathies were so engrossed that it was as if our "prophetic soul" spoke.

These grave apprehensions in respect to the one who has gone were fulfilled. We were at Macclesfield, when she was attacked, we think wrongly, and all night long we stood up for her. It was a painful time. Again, at Blackburn, we did not think the evidence complete against her, but we thought all parties were to blame for sitting under such conditions. We were supposed to know where Miss Wood was when even her own father did not know, as he advertised for her in these columns when for months he had heard no tidings of her. He spoke to us on the matter, in much trouble. Our anxiety was also great, but the kindly friendships for ever broken, through the ground we took in her defence, made our sufferings even more tangible than those of her real parent.

We consider that those who lay hold of young girls such as Miss Wood was, and set them at large on the world as itinerant mediums, undertake a grave responsibility. Those persons who traffic, for societary or personal purposes, on human flesh and blood—nay, on immortal souls—surely cannot be called the "friends of mediums." At various times in her career, Miss Wood regarded us rather bitterly as her enemy. We never sought any advantage by her in any way, our sole desire being to see to her own welfare, and that the Cause and individuals should not suffer in common with herself. She has gone to the inner spheres now, and we can call her to witness, as to the purity and charity of our intentions.

It is a truth, that some mediums are more liable to get into difficulties than others. Mediums may be the same in power, and yet may not occupy the same moral plane. We used to admire, in former years, Miss Wood's pluck at asserting her innocence. Latterly we thought that attitude was really the case of her weakness. She had great power of concealment, as we stated in a phrenological examination, the first time we met her. Mankind cannot be too humble and conscious of imperfections, and of the fearful fall that often awaits those who most lustily avow their strength. Her professional anxiety to hire herself out to be "tested" by all and sundry was a great mistake. But from the beginning of her career, it was observed that Miss Wood was subject to an irregular class of controls, which would step in and produce results which were not satisfactory and not anticipated. In the introduction to the little book that we published on Miss Wood, this was clearly stated by a gentleman who is one of the most scientific investigators in the Movement. That little book is a monument to spiritual manifestations—such as never appeared in the same compass in respect to any other medium. Mr. Armstrong spoke of early developments, Mrs. Mould of family sittings, and the wonderful illustrated reports by Mr. W. P. Adshead were such as have never been surpassed.

But there came such scenes as that final catastrophe at Peterborough. Undoubtedly there was foul play there. But the circumstances were so self-convicting, that we cannot imagine the medium to have been so stupid as to wilfully place herself in the position. Then we took this position: that Spiritualists should not countenance the uncontrolled operations of mediums that lead to a succession of such results. Love to mediums impelled this position; love to the Cause demanded it; and love to many friends who never recovered from the shock of evil influence which accompanied these scenes, urged us to do our part to warn all, who might read our words, of the painful consequences likely to ensue from such loose and random proceedings.

We have satisfaction in thinking that our statement of facts and pleadings were of service to Miss Wood in her subsequent career. It was a sad going away. Fancy it, friends! your sister leaving London to go to a far-distant colony amongst strangers, to exercise the precarious calling of a medium, and yet so destitute that she had not the wherewithal to pay her cab to the railway station! Such was the case with poor Miss Wood, utterly deserted by those who should have stood by her in her painful leave taking, and provided her with means to fulfil all obligations and see her comfortably off, if we can associate comfort with such a going off. Few strong men would have had the courage to face it.

Many have been the sympathetic tears that we have dropped in the footsteps left in the sands of time by our departed sister; but when we think over it all, again the fountains of sympathy flow afresh. We would never get weary of this theme till we see this horrible destruction of all that is good and healthy in human life saved from the unfeeling, insatiable maw of a mercenary form of Spiritualism, which demands such awful sacrifices.

Miss Wood in some humble industrial position, might have been long an ornament to the Cause and had a joy in existence. But the professional medium carried her into the depths through which we sincerely pray she has floated calmly into association with a brighter and more kindly type of soul, than those who brought her suffering on earth.

Peace to thy spirit! weary with a life of many troubles!

The news of the decease of Miss Kate Wood, physical medium, which took place in the beginning of January, at Adelaide, through typhoid fever, was received with sorrow and many expressions of regret in Newcastle-on-Tyne. She was only mortal, but her mediumship was genuine and of a very powerful nature. She herself was so convinced of its strength that she willingly submitted to any test that could be devised, and has had the honour of sitting with many scientific gentlemen in various parts of the country. There may be different opinions as to the value of professional mediumship, but I think all will agree that whether professional or not genuine mediums can be ill spared at the present time.—ATHOS.

### MISS R. DALE OWEN IN GLASGOW.

On Sunday, Feb. 8th, Miss Dale Owen lectured to the Spiritualists upon the subject of "Where Spiritualism has led me," which was the given title; but from the tenor of the discourse it became manifest that this was a misnomer; the title *should* have been, "Where Christianity has led me." The address, which was eloquently given, with evident earnestness and feeling, was listened to with mingled feelings of pleasure, surprise, and of pain, by a numerous audience. To the student of psychology and mediumship it was a most interesting and ingenious recital of the deepest significance and utmost value, illustrating most remarkably the danger of accepting "voices" as oracles to be unquestionably followed, and equally the unmistakable danger which sensitives run of being overpowered by positive psychological influences, until judgment is warped, reason dethroned, and personality taken captive. The impression was forcibly borne in upon a number of sympathetic hearers: This is not Miss Dale Owen who is speaking, the rapt, absorbed, and intense air, the peculiar sphere, as well as remarkable skill manifest in the manipulation of the subject, leading up to the climax, all evidenced a power and presence unlike the ordinary work, method, and influence of the lady speaker. Had there been a desire to produce a sensation, it could not have been effected more thoroughly, as the conclusions were to most present unexpected, and it may not be too much to say, unwelcome. We glory in a free platform, but hardly anticipated an avowal and advocacy of Christian sentiments of belief in "Immaculate Conception," "Kingship of Christ over spirits," "Masterhood," etc.

The story briefly summed up is as follows: Miss Dale Owen experienced what she calls a "new birth," a birth over the natural body and its affections, which she practically says should be "crucified," as being bad; that Jesus, or Christ—as she unwisely designates him—was God, manifest in the flesh for sinners to look to, and superior to all others, because born with universal love, and not the dual love—the carnal, natural love?—and could love everybody, but never felt the love of man towards a woman, and no woman ever presumed to feel the love of woman towards a man, for him—(How does she know this?) and he therefore did not have to go through the process of development from the conjugal into the universal love. She one day attended a church in New York, with a friend, a good churchwoman, and although prejudiced unreasonably against churches, yet became influenced by the place, speaker, &c., and a strange series of experiences and emotions followed. For several days her normal self was submerged beneath the tide of psychic influences, until she was made to ejaculate—"This woman is being born again," and afterwards experienced the happiness and peace so commonly felt by Salvationists and others. Thereafter by her "voices," by long and subtle writings and visions, she was schooled and instructed into the interpretations of Christian dogma, until they became acceptable to her. In the account given by her, a good deal of skill appears to have been employed in making palatable to her feelings these creedal points, until debating within herself if she should join the Church, she was directed to Jeremiah, and found that she was practically advised to do so, and, as it seemed to the writer, surrender her freedom, and endeavour to run the new wine into the old bottles. She also described a vision or visions, in which she had a view of a beautiful personage, and whom she again saw in the church, and there recognised that it was Jesus. How the recognition was obtained



she did not say; the happiness and content she hereafter experienced she takes to be proof of the validity of her conclusion.

To many of us these experiences are very valuable, open up a wide field, and provide food for thought; but the impression was forced upon several hearers almost simultaneously, that she had become psychologized by some orthodox spirit, who has used her as his instrument, and seeks with an admixture of the spiritual philosophy, to popularize the dying dogmas of the Church, and revive its sway by Jesuitical means. It is a valuable contribution to the fund of mediumistic experiences, but some of us feel that it was hardly fair or right of Miss Dale Owen, knowing as she did, from prior experiences, the unusual nature of her utterances, to spring a mine upon us without warning or intimation of the nature of her lecture, which really is a statement of where, in spite of her Spiritualism, she has been led by Orthodox influences into Christianity. We all admire her courage, devotion to what she feels her duty; respect her convictions, and recognise her right to think for herself and express her thought; but the preponderating feeling is that she has been misled, and sorrow is expressed on all sides, that she should have yielded to oracular utterances, and been subjugated by authoritative influences.

J. R.

N.B.—This report has been read to Miss Dale Owen, and she says she did not mean to convey the idea that natural conjugal love was bad, but that it was not the highest expression of love, and many married lives were bad.—J. R.

### OPENING OF THE NEW HALL, BLACKBURN.

From the Directory it will be seen that the New Hall built by Mr. Richard Walsh, will be opened, by special services commencing on March 13, by Mrs. Groom. Mrs. Hardinge-Britten was invited to inaugurate the New Hall, and has thus replied to Mr. Wolstenholme:—

Be assured nothing would afford me greater pleasure than to attend the opening and dedication of your Hall, but my engagements here are absolutely made up to the end of March. I might continue to make engagements for years to come, but I have determined that it is my sacred duty to return to my dear old mother. I have arranged my absence for one year, that is, up next April, hence, whilst my warmest wishes and congratulations will be with you, and I rejoice most heartily at the grand prospect which a hall dedicated to our Cause opens up to you, in fact to our whole ranks, I can only be with you in spirit until a month or two later in the spring.

Spiritualism is growing mightily here in the hearts and brains of the people, though we have much on the surface of the Movement to discourage the true workers, and disgrace its fair name. Still nothing seems to keep back the truth or hinder its advancement.

### WORK IN JERSEY.

The island of Jersey having its own system of government, has likewise, as may be supposed, many laws and customs peculiar to itself. Some of these constitute an advantage over those of England, others the contrary. It is not, for instance, specially agreeable, that there being no tax on tobacco, &c., smoking and similar indulgences are extremely prevalent. No one, at least, likes to see groups of healthy lads, thus destroying by slow combustion the vital forces of their system.

Anti-Vaccinators will be interested to learn that there is no compulsory Vaccination Law in this Island. The matter is purely optional, the proportion of those who observe the operation being something more than one half. An attempt was made two or three years ago to make it compulsory, but the people would not have it.

Agricultural prospects are in Jersey much more forward than in England. The Island is famous for the extreme abundance and good quality of potatoes exported therefrom. I notice that potatoe planting had commenced in some places so early as last Thursday, February 3rd, hence a crop will be ready for market not long after our English folks have finished planting. Walking through the various parishes, one's attention is attracted by the large beds of cabbage-stalks, which grow to the height of eight, ten, and even twelve feet. The Jersey farmers make use upon their land of large quantities of sea weed, or as they call it, *Vraic*. Hundreds of cart-loads are thus gathered and spread upon the ground all the year round. I am told that it is very valuable as a manure.

Corresponding with its advanced condition in other matters, it is so also in a religious sense; and as a matter of encouragement to ourselves, I have never seen, in connection with our Movement, a public work open out more favourably or with greater promise. Mediumship is as yet but in the bud, none being at the present moment available for public purposes; but I have never seen a better prospect for the Cause in that respect, both as regards quality and variety. Jersey will yet excel in regard to the activity and influence of Spiritualism on the Island. I was engaged during last week every evening, conducting circles in various parts of the Island, the results of which, as regards the manifestations of mediumship, were very remarkable and encouraging. The work at St. Owen's grows apace. We held meetings there both on Wednesday and Thursday; on the latter evening in the circle, newly formed, three persons were controlled.

The arrangements are now completed for the Debate, which will be held in the Prince of Wales Rooms, Minden Street, on Wednesday and Thursday, the 25th and 26th instant, abundant publicity being given thereto in the meantime by placards.

Our meetings on Sunday last afforded striking indications that the subject of Spiritualism is exciting much attention, and no small agitation amongst the people. Our congregations were much larger than on any previous Sunday; in the evening we could scarcely find sitting room for all. The people listened with deep attention, whilst we related several instances of spirit-communications that we had received, and equally so as the various teachings of the Spiritual Philosophy were presented, in contrast to the Theological fictions to which we had been so long accustomed. In connection with our meetings there were some elements of disturbance. In the afternoon a prominent official of one of the

"Christian" churches—who was kindly invited by our unseen friends to sit at the table, made a deliberate attempt, by a disingenuous and outrageous course of conduct, to upset and spoil the circle, causing one to blush for the "religion" of which that is a type; and in the evening a crowd from the same "church" created considerable disturbance at the doors. Happily, however, one of the chief of police in the town was present, as a deeply interested friend of our Cause, and on his appearance the disturbing "Christians" fled, with their usual cowardly fear of the "terrors of the law." These disturbing elements are always familiar to us as indications of progress, like the froth and rubbish at the edge of the rising tide.

Considerable interest is being everywhere manifested in the coming debate between a present and a former minister of the same denomination. The agitation thus caused is healthful and good, whatever may be the personal issue—anything is better than stagnation in spiritual matters.

OMEGA.

### THE CHILDREN'S LYCEUM.

BATLEY CARR, Feb. 8.—Present at morning session—2 officers, 11 girls, and 6 boys. We had two recitations, one select reading, a short dissertation on the cultivation of memory, one musical reading, and committing melody, p. 86 "L.G.," to memory. After marching, the remaining portion of the session was devoted to the study of the 2nd and 3rd series of the calisthenic exercises. Afternoon session—present, 2 officers, 13 girls, 6 boys and one visitor from Beeston. Our programme consisted of two recitations, one musical reading, consideration of question chosen last Sunday, viz., "What are guardian angels?" Question for next Sunday, "What is mediumship?" (At this stage we had the honour of an unexpected visit from Prof. and Madame Kershaw, and friends.) Four golden chain recitations, with appropriate comments. After marching and calisthenics, the conductor made a few remarks to the visitors as to the aim and object of the marching and calisthenics, and the kind of sciences that are studied from Sunday to Sunday. It being a system of instruction totally unlike the ordinary Sunday School, probably there would be some present who would wish to make a few remarks on what they had seen and heard, if so, the same would be attentively listened to, whether it was *pro* or *con*, after which they would form into groups as usual for the special study of subjects. Prof. Kershaw availed himself of the opportunity. In a few appropriate remarks he spoke in appreciative terms as to what, in his opinion, must be the result of the moral lessons he had listened to, on the daily character of the members. In concluding he said that he had been so pleased with his present visit, that he would assure us that although it was his first that it would not be his last. No other party wishing to address us, we formed into two groups. Group one, led by Mr. Jas. Robinson, Beeston, had for lesson chapter vi. and vii. of the Acts of the Apostles. Group two, led by the writer, had for lesson the study of the organ Consciousness, three of our visitors taking part; after which the Lyceum was duly brought to a close.—ALFRED KITSON.

BRADFORD: Walton Street, Feb. 8.—Present, 23 boys, 17 girls, 9 adults and 2 strangers. After calisthenics, Mr. Backhouse gave a long address suited to the young. The six groups were then formed as usual.

### THE RECENT DISCUSSION IN THE "ACCRINGTON GAZETTE."

To the Editor.—Dear Sir,—The paragraph inserted in last week's MEDIUM does me injustice, and is calculated to convey an entirely erroneous impression to the mind of its readers. That I should "deal with an assertion made" some two or three years ago in a previous encounter, was by no means imperative; nevertheless, I made a conditional promise of my willingness to do so after compliance with that condition on the part of the assailant. The paragraph, however, contains no intimation of the condition indicated, consequently nothing but misconception is likely to result from its perusal. Had the assailant been able to advance the "testimony" required, which, however, he was not, and hence the interference on the part of the Editor, I should then have gladly given the additional particulars promised, as will be seen by your readers when the suppressed correspondence is published, as I hope it will be shortly in the columns of the MEDIUM.

Again, as regards the discussion "dwindling into personalities," that is a charge which I utterly repudiate, inasmuch as I have studiously avoided an indulgence in them from the commencement of the encounter, and those who have read the letters I have written will be able to confirm my statement. But be that as it may, I certainly expected better treatment at your hands than is indicated in the paragraph under consideration, and more especially as it seems that no advantage whatever appears to have been gained by my presentation of the facts and phenomena connected with Modern Spiritualism over the bleedings of ignorance that have been indulged in by my unprovoked assailant.

Preston, Feb. 11, 1885.

E. FOSTER.

[Certainly it would appear from the letter of our esteemed Correspondent, that our paragraph has conveyed "an entirely erroneous impression" to his mind, at least, for it has introduced to him a conception of its merits which we did not anticipate. It was of the most general character, and had reference solely to the hitch,—expressed in offensive remarks towards Mr. Foster, one of which we quoted last week, as a specimen of the "personalities"—and his good-natured effort to clear the way for the resumption of the subject. Thus to our view the subject had passed into abeyance, while the "persons" had to deal with matters of conduct. Thus one correspondent leads another into the personal sphere, though their manners and methods may differ vastly. The discussion of "personalities" does not, of necessity, convey a derogatory significance. The manners of the two sides are a contrast in this respect.—ED. M.]

Dr. Chadwick has announced a series of Mesmeric Entertainments, at Avondale Hall, Bellenden Road, Peckham, on Wednesday evenings, at 8 o'clock.

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## THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, FEBRUARY 13, 1885.

### MR. SCHUTT'S SUCCESS AT ACCRINGTON.

The absurd way in which many people treat Spiritualism is illustrated in the case of the trance address of Mr. Schutt which we report this week. In the issue of the *Accrington Times* in which the report is given, a stupid letter appears suggesting that possibly Professor Keswick and the Medium were in collusion. Straightway a parcel of fools take up the somewhat roguish suggestion, as a fact which has not been satisfactorily contested, and the real facts go for nothing. There are some minds so constituted that they prefer lies to truth at any time, especially if a really grand truth can be discredited by the operation. What wonder, then, is it, that mankind have formulated such a phrase as the "Father of Lies!"

Now, the Spiritualist being a truth-seeker, holds a neutral position. He leans neither to suggestions which militate against or are in favour of the Medium. He accepts facts alone, the more the better, and is never weary in seeking for those wondrous foot-prints of the Creator.

We have taken much pains to get at the facts in the case of Mr. Schutt's speech, and we think no one will come forward to invalidate them. Mr. Keswick is not a Spiritualist, so that if Spiritualists had any interest in deceiving the public, it would not apply in this case. The subject was not submitted till the Medium was entranced on the platform, and the result appears on another page.

We desire to justify Mr. Keswick's delineation of Mr. Schutt. The deficiency in Language is apparent. Fluency of expression is not what is implied by large Language. A man may speak rapidly and without hesitation and yet not exhibit a large development of the organ of Language. Its effect is to give great variety and redundancy of expression. This is not the case with Mr. Schutt. There is not a word to spare in his speech, and it could have been spun out to double the length; neither do we think the matter conveyed militates against the other phrenological opinions expressed.

As to the matter itself, it is an epitome of facts on the subject, as contained in the works of Paleontologists; we do not profess to give an opinion on these, the subject not being one of frequent study with us. Dr. Eadon's tract on the "Antiquity of Man" contains the same matter, but in a different form, though some passages are identical. The Control made reference to the works of Sir C. Lyell, so that we are not to assume that it is original information on the part of the spirit.

It may be said: perhaps Mr. Schutt has read these facts at some time in his life, or heard a lecture on the subject. Even if he had, what a miracle it would be if he could rise on the spur of the moment and give such a full and well-arranged address. Who but a medium could do it? Even those who profess to be somewhat acquainted with the subject, would shrink from such a trial. But it is a curious fact, that minds most inspirational have the least memory. In our case we can supply, under a peculiar afflatus, matter that we

cannot think of on a mere feat of memory. We have read all these facts repeatedly, and yet, when we read the report we had not sufficient acquaintance with details to correct the proof. It had all vanished from the mind, though the general principles remained.

Well, then—Where does this influence come from which enables the human mind to accomplish acts in a certain state at one time, which it cannot do at another? It will be answered, that the controlling spirit imparts it, but in addition to that there is a change of state on the part of the Medium. But, where does the spirit get it? The assumption is thrown out that the spirit obtained the facts from the Book of Nature; but this has only been indirectly, through the labours of scientists. All of these facts are in print, many times repeated. The spirit does not seem to venture on the statement of discoveries made by itself.

We now come to the question of the limits of spirits to state facts. They seem to follow close on the footsteps of human attainment. Were it otherwise, spirits would at a leap supersede all further human investigation. By a wise law this is not the case. The ability of man to receive knowledge is indicated by his development, which limits the power of spirits to communicate. Facts have to become "ultimated" before they are the common property of spirits and men, as inter-related. This ultimation of new facts is a work of slow degrees, and performed by special minds. It is not done on public platforms; that is a secondary process. Actual experiment has to be conjoined with inspiration, and thus man is made his own educator.

The result may depend on the condition of the spirit. It will be noticed that the "Correspondent" who gives the Control this week, assumed that Gordon had been relieved at Khartoum, whereas the place had fallen, and Gordon was vanquished. The spirit had evidently remained in a state of sympathy with the last scenes of his earth-life, and had not made any independent investigation, and accepted the matter as a probability, governed by his feelings, as he would have done in earth-life.

We repeat, Spiritualism consists of facts. No class of facts can injure Spiritualism. It is highly improper to assume that Spiritualism is this, that, or the other thing, and suppress all facts that do not square with the theory. This system has placed mediums many a time in awkward positions, and has brought obloquy on the Cause, as when unsuitable subjects are given for spirits to discourse upon. Strange to say, Mr. Schutt once said to us that he greatly objected to have subjects chosen for the guides. Here we have his guides taking the matter out of his hands, and demanding that the thing be done. It is done weekly in the case of many mediums, but an universal "challenging" would, no doubt, soon come to grief. The feelings of the proposer of the subject, the state of the Medium, and other conditions, might interfere with the success of the experiment.

After all that has taken place recently in Accrington in connection with Spiritualism, we congratulate our friends on Mr. Schutt's unequivocal success.

**THE MEDICAL MURDER OF BABES.**—We need not urge our readers to peruse Mr. Bengough's able review of Mr. White's most interesting work. Once begun, the reader is sure to go through with it; and then desire to see the book itself, which is as entertaining as a novel. In fact it is a "tale of fiction." Circles, societies, and book-clubs should at once possess themselves of this work, which we will be happy to supply. We have always felt it to be our duty to do all in our power to enlighten the public on the evils of Vaccination. Our own children were not vaccinated. The thing is wrong in itself; but that is not the extent of the evil. More alarming is the fact that the law forces us, against our highest and most conscientious convictions, to do that which we heartily disapprove of. This is a system of coercion, which, once well introduced, may be carried to the most inordinate extremes. If the Preaching Trade take the matter up, and, following the example of the Drugging Trade, enforce their theological nostrums upon the people, the Spiritualists will not only be suppressed by force of law, but be compelled to accept inoculation with spiritual "virus," by duly qualified ecclesiastical practitioners. Of course such a procedure is the policy of the Christian Church if it had the power. Let us clip the wings of this bird of evil omen, by sending representatives to Parliament who will resist its advances in every form; and show our determination by putting an end to the Vaccination Acts as speedily as possible.



Those nearest and dearest to you may be the next victims of this foul Moloch. Surely the mere fact that thousands of helpless babes are cruelly murdered annually, and that thousands more are injured for life, while the blood of the people is being deteriorated with every form of pestilential filth, ought to stir up every man, who claims intelligence or feelings worthy of the name!

#### WORK IN LONDON.

At Cavendish Rooms, on Sunday evening, J. Burns, O.S.T., will give a discourse on the Epistle of Jude, at 7 o'clock.

At Chepstow Hall, Peckham Road, on Wednesday evening, Feb. 18, Mr. Veitch and others will give experiences, at 8.30 o'clock.

**HELP TO A SUFFERING SISTER.**—A highly respectable young woman who was for many years a helper and worker in our Cause, thus writes from Brompton Hospital for Consumption:—"I have not been able to do any work for nearly 12 months. I was obliged to come into this hospital, thinking I could die here, but it is not to be so, for I am much better, and shall have to leave the Hospital in a week. The Doctor tells me to get a letter for Ventnor, but there is ten shillings a week to pay, and I cannot go unless some kind friends will come forward to assist me." I shall be happy to receive any offerings to enable "A. A." to proceed to Ventnor, and I mean to give six phrenological entertainments, with the view of keeping her at Ventnor till the spring opens out. The first phrenological entertainment will take place at Mrs. Spring's, Creswick House, Percy Road, Carlton Road, Kilburn, on Friday evening, Feb. 20, at 8 o'clock. Those whose heads are examined will contribute 1s. each. It will present a favourable opportunity to obtain information on health, capabilities, mediumship, and what children are good for. Another entertainment will be given in Chepstow Hall, Peckham Road. Invitations will be accepted to give such evenings for this purpose.—J. BURNS.

#### MR. J. BURNS AT LEICESTER, NOTTINGHAM AND BIRMINGHAM.

Our Representative intends taking a short tour in these towns, that he may have the pleasure of meeting our Readers and spending a social hour with them. Readers will kindly accept this invitation, and desire their friends to accompany them. The ties are so close between us all, that the meetings cannot be otherwise than harmonious and gratifying. By these conferences it is hoped an impetus will be given to the circulation of the MEDIUM, and to the cause in these localities. It is our desire to see agents in the News Trade everywhere openly selling the MEDIUM. Such a step would give the Cause wide advocacy. The following are the arrangements completed:—

LEICESTER.—Silver Street Hall, Thursday evening, February 26, at 8 o'clock.

NOTTINGHAM.—Mechanic's Hall, No. 75 Room, Friday, February 27, at 8 o'clock.

BIRMINGHAM.—Saturday, February 28.

#### TWO NIGHT'S PUBLIC DISCUSSION OF SPIRITUALISM IN JERSEY.

On Wednesday and Thursday evenings, the 25th and 26th February, a Debate will be held at the Prince of Wales Assembly Rooms, Minden Street, St Helier, between the Rev. J. Luke and the Rev. C. Ware.

The following are some of the conditions suggested by the challenger, who has been permitted to make his own terms:—

That the following is the subject of debate: That the special and distinctive teachings of Modern Spiritualism are anti-scriptural; and that neither the teachings nor the phenomena of Spiritualism justify their claim to acceptance, or meet the wants of man's moral nature.

That the Debate extend over two evenings: on the first evening each speaker be allowed 60 minutes for his opening speech, and 25 minutes for a second speech. On the second evening, each speaker be allowed two half-an-hour speeches, and a closing one of 15 minutes.

That references and quotations be permitted from spiritualistic publications, and the Bible be the standard of appeal, &c., &c.

Admittance by tickets, sixpence each, for both evenings. After payment of expenses, the balance to be handed to the Jersey General Dispensary.

#### SPECIAL ISSUES OF THE "MEDIUM."

##### NEXT WEEK—SWEDENBORG NUMBER.

Our readers make a mistake when they leave it till the MEDIUM appears before ordering special quantities. We do not print many in excess of our actual requirements, hence we went clean out of the Number before the last, and though we printed an extra quantity last week, we were unable to fill orders for hundreds which came in the beginning of this week. This system of giving particular Numbers special features is found to be most useful for extending the Cause in particular directions, and it is also an instructive method of serving the interests of regular readers.

Next week's will contain an excellent article to the Swedenborgians, by Mr. W. Yeates, in which advanced Spiritual principles will be set forth. Our readers who know Swedenborgians, should secure copies to send to them. We have had a pile of most interesting communications come in, and our next issue will display special features in the high Spiritual and Theological aspects. It will be well suited for "religious people." Hundreds can be had as usual for 4s. 2d. per 100, by ordering in advance.

On the first issue in March we will have a New Zealand Number, with portrait of Mr. Stout, the Premier.

## LITERARY NOTICES.

### THE STORY OF A GREAT DELUSION, IN A SERIES OF MATTER-OF-FACT CHAPTERS.

By WILLIAM WHITE.\*

Anti-Vaccination Literature is very voluminous. It came into being as soon as the practice of Vaccination was introduced, and has ever since continued to increase in bulk and merit. At present it comprises contributions from some of the most eminent Men of Science, Physicians, and Politicians of our time and country, as well as Foreigners eminent as Statisticians, Social Reformers, and Medical Practitioners. Yet it must be confessed that this literature, though often very stimulating, is not on the whole a refreshing sort of mental diet. Ghastly lists of disasters, examinations of entangled and deceptive statistics, the repeated refutation of ever-recurring fallacies, and discouraging demonstration of the tenacity of life possessed by falsehoods and follies countenanced in high places: such things, of necessity, only attract a very limited circle of readers. All the more honour to those who, like Mr. Tebb and his colleagues, are content, month after month, and year after year, to act the part of detectives in tracking and bringing to light the various forms of delusion, knavery, injustice and cruelty connected with the practice of Vaccination.

Mr. White's comprehensive and all but exhaustive Story contrasts favourably with most that preceded it. A social history of more than 600 pages—it will be read with deep interest and unmingled satisfaction by many who might have little taste for the majority of the 500 different publications to which we believe the Vaccination Question has already given rise. The work is written in a most agreeable and easy style, and throws light upon a variety of topics besides that with which it is immediately concerned. It divides naturally into four sections. After a masterly Introduction, which discusses the argumentative aspects of the whole matter, comes a history of the gradual adoption of variolation, or inoculation with small-pox, in the early part of the 18th century. This is followed by a scathing criticism of the claims of the immortal Jenner to the title of a discoverer and philanthropist, with an account of the promulgation of the practice of Vaccination in foreign countries, and the volume concludes with a spirited record of the struggle for freedom from legalized tyranny, a struggle which has constantly grown in vigour and magnitude for the last thirty years.

We are glad to observe that the author of that most sincere and wholesome book, "The Life of Swedenborg," has lost none of his faculty for unmasking moral weakness and mental duplicity, and for enlivening even trivial details by indicating the great general truths they illustrate, and by occasional touches of the grimmest humour. If we might venture to find any fault with so admirable a production as that before us, we should say that an almost wearisome amount of trouble is taken to show how inconsistent the later writings and course of action of Jenner were with his original pretensions, and yet with what unblushing effrontery he maintained to the last, the perfect uniformity of his opinions and conduct.

That Edward Jenner, however, was a shallow, ungenerous egotist is placed by Mr. White beyond a doubt; and as such an absurd amount of adulation has been bestowed upon him, and as, of course, some glory must thus be indirectly reflected on the mischievous practice which he initiated, perhaps it is well that the man's moral metal should be once for all severely tested.

We must refer to the Story itself those of our readers who may wish to have an adequate conception of the manner in which Vaccination by degrees came in vogue, the enthusiasm it evoked, the opposition it encountered, the abuses to which it led, and the cruel tyranny in which it has culminated. We will only cite a few racy pages from the body of the work, and then occupy the space at our disposal with more consecutive selections from Mr. White's condensed Introduction.

It was Jenner's fate to have a happy (or unhappy) thought, adapted to the humour and practice of his time, which was immediately caught up and carried to world-wide issues. In himself he was as ordinary a character as was ever thrust into greatness. For the mischief of his thought, some of his contemporaries were as responsible as himself—some indeed more blame-worthy. With Bishop Butler, I may ask: "Why may not whole communities be seized with fits of insanity as well as

\* E. W. Allen, 4, Ave Maria Lane, price 6s.

individuals?" and with him aver: "Nothing else can account for a great part of what we read in history."

Dr. John Hunter used to say to speculative pupils (Jenner had once resided with him in that capacity)—"Don't think but try; be patient, be accurate;" and Jenner, in relation to cow-pox, required the advice; for, by his own account he was content to think of cow-pox for at least a quarter of a century whilst he knew by intuition its true origin, its magical efficacy and future triumph, without any trial. His first experiment was made in November, 1789 (he was then forty years of age) upon his son Edward, his first-born, an infant of eighteen months.

"He was inoculated with cow-pox?"

Oh, no!

"Then with grease from a horse's heel?"

Not at all!

"With what then?"

Why, with swine-pox; and it answered!

The child sickened on the eighth day; a few pustules appeared, they were late and slow in their progress, and small, but they proved sufficient. The poor child was then put through what was styled the Variolous Test: not once or twice, but five or six times at various intervals he was inoculated with small-pox without other obvious effect than local inflammation and erysipelas. Nothing ever claimed for cow-pox turned out more satisfactorily that this experiment with swine-pox—supposing we trust Jenner.

It was not until 1796, that Jenner made any experiment with cow-pox—up to that date, he was in Hunter's phrase a *thinker* not a *trier*. In 1798, Jenner had staked his hope on the identification of horse-grease with cow-pox. Yet even in this identification he does not seem to have been original. Dr. Mason Good informs us, in his "Study of Medicine," "that for ages blacksmiths and farriers who had been infected with 'grease' were considered as generally insusceptible of variolous contagion." Wherefore to Jenner is not to be ascribed the discovery of horse-grease as good against small-pox; but merely that he held with certain farmers, that it was the cause of cow-pox, and one in constitution with cow-pox, and thus endeavoured to combine the tradition of the stable with that of the dairy.

In his famous "Inquiry" (published in 1798), Jenner says: "The active quality, of the veins from the Horse's heels, is greatly increased after it has acted on the nipples of the Cow; as it rarely happens that the Horse affects his dresser with sores; and as rarely that a milk-maid escapes infection when she milks infected Cows."

From this conclusion Jenner, at a subsequent period, withdrew, and used and distributed Equine Virus neat, which he certified as "the true and genuine life-preserving fluid."

Until 1796 he never made an experiment in Horse-grease Cow-pox Inoculation; and not until the middle of March, 1798, a few weeks before going to press with the "Inquiry," did he repeat the experiment. By-and-bye the hasty performance came to be spoken of as the result of thirty years of incessant thought, of patient research, and of unwearied labour. It is unnecessary to argue the matter. Whilst there is nothing too great for the credulity of those who are in the disposition of belief, yet facts are facts, and there is the stone-wall of the "Inquiry," with its authentic details, whereon to crack the skulls of romancers. In Jenner's story, as recited to the vulgar, we have the advantage of witnessing the development of myth in the light of our own age under our own eyes.

Speaking of the extravagant claims for the efficacy of Vaccination against infection, put forth in 1800, Mr. White makes the following noteworthy observation:—"What is marvellous is the survival of the primitive fictions to the present day. It would seem that when the human mind acquires a certain 'set' something like a surgical operation is requisite to reverse it."

Jenner taught that distemper in dogs was preventible by vaccination, and accumulated a variety of "first-rate evidence" in proof. It was no transitory whim. He vaccinated twenty of the King's staghounds in 1801, and in 1809 contributed a paper to the Medico-Chirurgical Society on the subject, wherein he expressed the opinion, that the disease had only existed in England for the past half-century. Several great fox-hunters had their hounds vaccinated, and the results were pronounced satisfactory. Why then was the practice not continued? Why is not the distemper exterminated? May we not say the reason is plain? The first-rate evidence was illusory. Men are apt to create the facts they wish for, but as desire subsides, they recover their normal eyesight. Cow-pox, we are persuaded, was as good against distemper in dogs as against small-pox in human beings, and but for extraneous causes, it would have been abandoned for the one as for the other.

For Jenner it has to be said, that if deceived he had much

to excuse his self-deception. Adulation was administered without measure, and if Jenner took it for true, and was led to imagine that he had more in him than he ever imagined, what marvel! He became the centre of a European craze of a character and intensity that is perhaps without parallel. Emperors and kings, statesmen and philanthropists, men of science, and in short the whole educated world conspired to do him reverence. The craze gradually abated, and the abatement was most decided in the country of its origin, and chiefly in London, where cow-pox and its advertiser were most closely scrutinized. Whilst the doors of almost every scientific corporation in the world were thrown open to receive him, the Royal College of Physicians of London maintained an honourable reserve; and when in 1814 his claim to admission was strongly urged, the majority insisted that, if received, he should submit to the usual examination—a sufficient check in Jenner's case. Hailed with acclamation in 1802 as the saviour of mankind from small-pox, during the remaining twenty years of his life he underwent a steady course of discredit, as failure after failure was recorded and attested against Vaccination. After passing eight years in retirement, he died on the 26th of January, 1823, at the age of seventy-four.

We have dwelt longer than we intended on the life of this mistaken and misapprehended individual. We hope not altogether unjustifiably, when it is remembered that the truth or falsehood of Vaccination is a matter of more or less personal importance to every man, woman, and child in England, and that the career of Edward Jenner, coupled with the reputation which he managed to attain, throws no little light upon the "Great Delusion." We shall now refer to our author's Introduction.

#### THE PRECURSOR OF VACCINATION.

It has been said that beliefs and observances, in themselves most irrational, wear a different aspect when viewed in the light of their origin and history. It is so with Vaccination. Had it come upon the world, as we know it, with failure and disaster, equivocation and apology, rejection would have been inevitable; but when we turn to the past we discover that our *damnosa hereditas* has a tradition that goes far to account for, if not to excuse, the folly which remains. Vaccination was the successor of Inoculation (or more precisely Variolation), entering into a possession already acquired in the human mind.

It had been observed from of old, that some forms of disease rarely recur in the same person in a life-time; and thus when scarlet-fever or measles or small-pox broke out in a family, it was considered prudent to let the disease have its course, and thereby obtain immunity from fear of future infection.

This confidence, that small-pox once undergone was finally disposed of, was the justification of the practice of inoculating the disease. Inasmuch, it was argued, as none can have small-pox more than once—why not induce it artificially, and pass through the illness at a convenient season?

But Nature, though compliant, does not always accept the course we ingeniously prescribe for her. Small-pox, as naturally developed (so to speak), is a crisis of impurity in the blood, and if the requisite conditions are absent it cannot be adequately excited. Hence Variolation was an uncertain and hazardous operation. It took with some, and was indistinguishable from an attack of ordinary small-pox; it took partially or not at all with others; and the operation was frequently followed by malaise, disorders of the skin and grave constitutional derangements.

At the close of last century, Variolation had become the custom of the upper middle classes of England. The trouble and peril were disliked, but were accepted in the name of duty. The variolation of their children was an anxiety that weighed like lead on the heart of affectionate parents, and glad and grateful they were when the operation was accomplished without serious mishap. Unless we realize the inconveniences, the uncertainties, the disasters of the practice of Variolation we can never understand the enthusiasm with which Vaccination was received as its substitute. In cow-pox, it was said, is discovered a mild variety of small-pox, which may be inoculated with perfect ease, and with no possibility of harm. And inasmuch as the mildest small-pox is as preventive of future small-pox as the severest, it follows that this gentle cow-pox must serve as a full equivalent for small-pox itself. Vaccination came upon a generation prepared for it—which saw in it a prescription in full accord with common sense. The entire medical profession with a few exceptions, the



King, Queen, and Court were converted straight off, and Parliament and Society followed suit. It was a natural development of opinion. The limited resistance offered to Vaccination was not based on physiological or sanitary science. Such science did not then exist. It was the resistance of variolators, who were satisfied with the established practice and resented its disturbance.

#### WHICH POX IS IT TO BE ?

Jenner died in 1823, and at that date three kinds of virus were in use: first, cow-pox, from horse-grease; second, cow-pox; third, horse-pox. These, of course, were subject to inscrutable modification in transmission from arm to arm. It is the *distinct sources* we have to recognise. A patient intent on vaccination, might have said to himself—Which shall it be? Shall I be cow-poxed? or shall I be horse-poxed? or shall I be horse-pox-cow-poxed? How such an inquirer would have been answered had he set his perplexity before his medical adviser, I can only conjecture. Probably he would have been rebuked for his intrusion into matters outside his province. The little girl who quenched the scepticism of her comrade with the dictum—"It is so, for Ma says so; and if it isn't so, it is so, if Ma say so," illustrates the manner of rebuff administered to those who pry into professional mysteries. It is for you to pay and for us to think, is a formula by no means limited to ecclesiastics.

#### SMALL-POX COW-POX.

Jenner was pleased to describe cow-pox as a mild form of small-pox; but for what reason outside his pleasure he did not explain. Nevertheless the suggestion has borne fruit. When virus has fallen short, it has been asked, Why, if cow-pox be mild small-pox, should not cows be inoculated with small-pox, and a crop of virus be raised? Various such attempts have been made, in which Mr. Badcock, of Brighton, has been especially distinguished. Mr. John Simon, writing in 1857, said, "Mr. Badcock, from 1840 to the present time, has again and again derived fresh stocks of vaccine lymph from cows artificially infected by him; having vaccinated with such lymph more than 14,000 persons, and having forwarded supplies of it to more than 400 medical practitioners." "But the Lyons Commission, in 1855," says Dr. Charles Cameron, "proved incontrovertibly that small-pox can no more be converted into cow-pox by passing it through a cow than by stunting an oak it can be converted into a gooseberry bush." Cow-pox, it is held, is a disease of the cow, with no relation to small-pox.

The vesicles of each may be apparently identical, as are the vesicles excited by the application of tartar emetic; but that is no proof of *essential identity*.

#### COW-POX REVIVED.

The constant disasters of vaccination, the certain and suspected communication of human diseases with the virus propagated from arm to arm, have induced a wide resort to cow-pox under the designation of "animal vaccination," in contempt of the fact that disease in cattle is as rife as among men, and inoculable. This cow-pox is commended as "pure lymph from the calf," a sweet periphrase with a savour of Daphne and Chloe, of Flora, and the country green—a periphrase used in craft or ignorance, "pure lymph" being as incapable of producing vaccinia are pure milk or pure saliva. This lymph is recommended as wonderfully mild, being attended with no erysipelas, the pest of arm-to-arm vaccination—a description that tallies exactly with Jenner's *impotent* cow-pox. "The pustules," says Jenner, "are of a much milder nature than those of horse-grease cow-pox. *No erysipelas attends them*, and they are incapable of producing any specific effect on the human constitution."

We are continually hearing of miracles wrought by Vaccination in the past, at home and abroad—especially abroad, the assumption being that Vaccination is and has been everywhere the same. On the contrary, the condition precedent to serious consideration of any vaccine miracle is a definition of the variety of vaccination practised. It is, we admit, convenient for the administrators of the rite, that it should pass for uniform however multifarious; for the practice has become a great and lucrative business—a world-wide poll-tax; and whatever the internal differences of the priesthood, it is their obvious interest to exhibit a decorous unanimity in presence of their customers.

The story of Vaccination is a story of failures, and as each failure has become manifest it has been more or less artfully apologized for. Much is given to assurance. People like infallible prescriptions. They prefer an unequivocal lie to

an equivocal answer. This adventurers understand, and discourse accordingly.

It so happened that prior to the introduction of Vaccination, a marked decline in the prevalence of small-pox had set in, and for the continuance of this decline, the vaccinators took credit. "See," they cried, "see what we are doing!" But they failed to observe that the decline prevailed among millions who did not participate in the cow-pox salvation. Soon, however, cases of small-pox among the vaccinated began to be reported. At first they were denied. They were impossible. When the evidence became too strong for contradiction, it was said there must have been some mistake about the vaccination; for it is incredible that any one can be properly vaccinated and have small-pox. It was suggested that the failures in vaccination resulted from the practice of making only one puncture for the insertion of virus. One puncture ineffective! Why, if one puncture were ineffective, how were the early miracles of vaccination to be accounted for, all of which had been effected by means of single punctures? Organic poisons, such as vaccine, operate like fire or ferment. Quantity is of no account. So that the fever be kindled, excess is waste. A scratch at a dissection is as deadly as a gash. One bite of a mad dog is as likely to beget hydrophobia as a dozen. The sting of a cobra may be almost invisible, but the puncture is enough for death. Sir James Paget says of vaccine virus, that inserted once, in almost infinitely small quantity, yet by multiplying itself, or otherwise affecting all the blood, it alters it once for all.

Vaccination, in whatever form, is bad, but this faith in marks aggravates its cruelty. Mr. Claremont, vaccinator for St. Pancras, operates on infants by the thousand, and inflicts on each four marks. At a recent inquest on an infant, the victim of his handiwork, I heard him say, "The mothers, nearly always, protest!" Of course they do. What kind of mothers would they be, if they did not protest? Apart from the venom, the shock to an infant's life from such wounds is very serious.

I was glad to see in *The Times*, about a year ago, a letter from Dr. Allnott, of Cheltenham, protesting against the cruelty of Vaccination, as practised upon the children of the poor. He recalled the days when he was a pupil of Dr. Walker, in 1825, and his instructions were to dip the point of the lancet into the fresh lymph, and insert it tenderly without drawing blood, under the *cutis* of the forearm, and protect the wound with a slight compress. But the case is altered now. He says, "Some of the vaccinators use real instruments of torture. Ivory points are driven into the flesh, and wounds ensue which become erysipelatous, and, in the delicate constitutions of weakly children, fatal."

The three stock-arguments of the pro-vaccinists, that re-vaccinated nurses in the Hospitals never take small-pox, that a much larger percentage of unvaccinated than vaccinated patients die of small-pox, and that "we seldom see pock-marked faces now-a-days," have been answered in scores of publications. They are answered once more very simply and forcibly by Mr. White, but we shall not venture to trespass on our readers' patience with such a stale discussion.

Regretfully we turn over page after page of our author's pithy Introduction, which we hope may hereafter be published separately. We would gladly extract, did space permit, what he says of Vaccinia as a real disease: the rationale of Vaccination being, that it communicates a mild variety of small-pox, and that with a little of the devil we buy off the entire devil. Even Dr. Ballard, Medical Officer to the Local Government Board, confesses that Vaccination is "not a thing to be trifled with, or to be made light of; it is not to be undertaken thoughtlessly, or without due consideration of the patient, his mode of life and the circumstances of season and of place. Surgeon and patient should both carry in their minds the regulating thought, that the one is engaged in communicating the other in receiving into his system a *real* disease—as truly a disease as small-pox or measles."

A matter for the gravest consideration is the proof given by the Registrar General's Statistics (cited by Mr. White) of the increased prevalence of those diseases which, it is acknowledged, can be conveyed by blood-poisoning. The coolest, most unimaginative reflection on such facts is enough to invest the driest tables of figures with a terrible, absorbing interest. Such reflection makes Anti-Vaccination meetings seem affairs of life and death; and it carries home to the inmost heart the truly eloquent and pathetic, because simple matter of fact, statements of bereaved parents, whom we have heard at such gatherings relate month after month the frightful

disasters that they have seen follow this miserable, irrational practice of medical ignorance and greed.

We beg to invite special attention to the following paragraph on

#### RESISTANCE, INFLEXIBLE RESISTANCE.

When an oppressive law is enacted, by whatever strategy or however corruptly, its repeal is no easy matter. The oppressors have won the nine points of possession. The antagonists of the Vaccination Acts, nevertheless, possess a certain advantage. Some bad laws can only be denounced, as it were, from a distance: but Vaccination touches every household, and can be fought wherever a child is claimed as a victim for the rite.

We abhor the rite. We detest it as an imposture. We dread it as a danger. We refuse it on any terms. We encourage, we justify, we insist on the duty of rejection. Our contention extends and prospers. In various parts of the country resistance has been rewarded with success. The evil law has been broken down. Freedom has been recovered, and freedom is enjoyed. In other parts the struggle for liberty proceeds, and as it proceeds light is diffused and courage evoked for enlarged resistance. Hard, however, is the lot of poor men, who for love of their children affront the dull animosity of English Philistines, whether as guardians or as magistrates on the bench of injustice. Shortly, co-operation for defence, and insurance against fines will enable the feeblest and most fearful to maintain his integrity, and encounter his pursuers with undaunted front. Parliament, as our Statesmen allow, is deaf to the aggrieved until they make themselves intolerable, and to raise ourselves to that pitch must be our end and aim.

We intended to draw some inferences from this "strange eventful history" as to the gullibility of men in general and Englishmen in particular. But we have no heart to enter on that subject now. Such philosophical generalities, though entertaining enough in themselves, look so poor and pale beside the vital interests of which we have been writing; and in place of any remarks of our own we hope that room may be found for the striking and instructive close of Mr. White's work:—

It is sometimes said that vaccination is unnatural, and the saying is disregarded as unscientific or absurd. But is it unscientific? and it is absurd? Men observe an order in Nature, and when they perceive that any procedure is at variance with that order, they instinctively condemn it as unnatural, though possibly they may be unable to give a philosophical account of their aversion.

We assert that Vaccination is unnatural, because it is an operation which violates the order maintained in the formation of the blood. If we follow food into the stomach, and attend to the processes of digestion, rejection and assimilation—the infinite care, in short, with which blood is made—we shall start back with dislike and even horror from a practice which sets at naught all this care; which attacks the blood directly, and attacks it to poison it.

Finally, Vaccination is an attempt to swindle Nature. The vaccinator says: "Come, my little dear, come and let me give you a disease wherewith I shall so hoax Nature, that henceforth you may live in what stench you please, and small-pox shall not catch you." But can Nature be hoaxed? Mr. Lowell, in praising the genius of Cervantes, says, "There is a moral in Don Quixote, and a very profound one it is—That whoever quarrels with Nature, whether wittingly or unwittingly, is certain to get the worst of it." There is sometimes an apparent triumph over Nature. We do wrong, and fancy we may evade the penalty by some cunning contrivance, but ere long we perceive with dismay that the consequences were only concealed or stayed off, and that we have to answer to the uttermost farthing. Vaccination is a dodge, kindred with incantations and similar performances whereby it is hoped to circumvent the order of the Highest, and compel his favour apart from obedience to his will. By artifice it is attempted to obviate a consequence of ill-living, while persisting in ill-living; but if it were possible to escape small-pox by such means, we should have equal punishment in some other mode. No: small-pox will have its alternatives, and equivalents can only be avoided through compliance with the old-fashioned prescription, "Wash you, make you clean; cease to do evil, learn to do well." The lesson is hard to learn, and harder to practise: but there is no evading it if we would be healthy and happy. Wherefore, all tricks like Vaccination are bound to nullity and disaster, as Hosea Biglow says:—

"You hev gut to git up airy  
Ef you want to take in God."

S. E. BENGOUGH.

#### VACCINE DISASTERS.

To the Editor.—Sir,—Medical reports as to the harmlessness of Vaccination in the United States seem characterised by the same disregard of truth, as similar documents issued by the Faculty in this country. Respecting a statement published in a daily paper at Providence, Rhode Island, to the effect that not one bad result had followed the vaccination of 30,000 children in that city; Mr. Samuel Darling, of Providence, writing under date January 18, 1885, says:—

"The statement is untrue; I could point out a large number of cases where the health of children has been ruined, and some where death has resulted from vaccination. I will mention three. A healthy child, two years old, was vaccinated in the thigh by one of our most noted physicians, and died of mortification in less than three days. A very healthy boy eight years old was vaccinated, and afterwards had fits. He had not recovered two years after, which was the last I heard of the case. I heard of another child who was vaccinated and died in three or four days; in fact, the city is full of such cases, and, as a general thing, elderly mothers are terribly frightened at vaccination, but the doctors prevail, and laws are passed at their instigation, making vaccination compulsory, by legislators who know no more about vaccination than a dog does of astronomy."

Mr. Henry C. Strong writes from Chicago, under date, January 22, 1885:—"Persevere and relax not your efforts to destroy the Compulsory Vaccination Law, and we will do our part here. I am a life-sufferer from its deadly operation. My only son, a lad of 14, permitted himself to be vaccinated; during the progress of the disease he was attacked with diphtheria, and sank within nine days under the combined influences of the two diseases. I warn all parents to beware of vaccination, and could give hundreds of cases similar to my own sad experience."

The *Shoreditch Observer* of to-day, February 7th, reports that at a meeting of the Hackney Board of Guardians held on the 4th, Mr. Sinclair drew attention to the fact that in the mortality column in one of statistical returns supplied by the clerk, he saw the death of a child notified "aged six days, vaccinated." This was the second case of the kind he had called attention to. It had died, and he did not wonder at it. In his opinion it was cruel and inhuman. Mr. Greenwood: They only do it for the fee.

When the day of reckoning comes for the Medical Profession, heavy will be the calendar of its misdeeds. None too severe are the words of Dr. Garth Wilkinson's funeral ode recently published, to be sung at the burial of children slain by vaccination:—

Heathen-Physic, in thy stings  
Man has suffered many things,  
Man and beast groan under thee,  
Orb of direct cruelty.—

Yours very truly,

114, Victoria Street, S.W., February 7, 1885.

WM. YOUNG.

#### A PERSECUTING BOARD.

The Truro Board of Guardians are earning for themselves an unenviable notoriety. Not content with prosecuting Mr. Thomas Cragoe, of Woodbury, twice for refusing, on principle, to have his children vaccinated, they a month ago determined to proceed against that gentleman again (notwithstanding the Local Government Board declined to advise them in reference to the matter), and a resolution to that effect was entered in the minutes. But as the step was taken at a thinly-attended meeting of the Board, the Rev. A. R. Tomlinson, at the ensuing meeting, moved that the resolution be rescinded, as far as it affected the two children of Mr. Cragoe, in respect of whom he had already been fined. Mr. Bawden, however, (from whom I should have expected better things) opposed. Twelve guardians voted for the amendment, and five against, the minority including Mr. W. Magor and Mr. Rogers, the latter having seconded Mr. Tomlinson's resolution. The names of these gentlemen are deserving of recognition. I regret being unable to give those of the other two, who also are worthy of honour, as the liberal administrators of an execrable law. Mr. Bawden said in his opinion they were on the verge of a fearful epidemic unless prompt measures were resorted to. Of course he would have every child in the Truro Union vaccinated, or know the reason why. But, as Mr. Cragoe has since remarked in a Plymouth contemporary, he and the other eleven guardians thereby "prove that they really have no abiding faith in that precious antidote which they are so ready to force upon those who cannot in conscience accept it, for are not 95 per cent. of the people already protected by vaccination?" This is indeed a clincher. Instead of being sticklers for the observance of the Vaccination Acts, the carrying out of which has injured tens of thousands, would it not be better to give undivided attention to the true causes of epidemics;—bad food, bad water, bad air, and the like? But these are deemed secondary considerations. Mr. Bawden is a useful member of the community, and therefore I am the more sorry to find him among those who cherish a spirit worthy of the worst days of the Inquisition. I should like to hear him hold forth on the merits of vaccine lymph; and as he is accustomed to take texts, he might base his remarks on Job, xiv., 4, "Who can bring a clean thing out of an unclean?"—"Drus," in the *Cornubian*, Redruth, Cornwall.

SMALL-POX.—As we are now threatened with compulsory re-vaccination, it is time to be up and doing. Small-pox is a natural disease of the Camel, and taken by the attendants, and thus spread among mankind. Symptoms: headache, pains in the back and limbs, fever, sickness, &c. Remedy: 1 ounce Cream of Tartar, and 10 grains Rhubarb, in 1 quart Boiling Water—one half-pint twice a day. To prevent the disease, take a wineglassful three times a day. No one ever died of Small-pox that used this remedy properly. To prevent pitting—exclude the daylight; gas or lamplight will do no harm.—Cow-pox: The vaccine is obtained from two sources: first, direct from the rotten old Horse. Consumption in the Horse shows itself in what is called "Greasy heels." People are vaccinated from this; and, what is the same thing, the virus gets on the grass, and cows are poisoned by eating it, which causes an eruption on their bodies, which is called Cow-pox. This is the way consumption is spread through the human family. Arm-to-arm vaccination oftentimes gives two kinds of pox. Second source: Cows are inoculated with small-pox, and vaccine is obtained in this way. Does not this spread the disease it is intended to prevent? Most of those who die of small-pox are murdered, by being removed from their homes, and thus take cold. The disease strikes in, and they are killed in that way. Instead of this plan, the healthy should be removed till the danger has passed. No one ought ever to die of small-pox, if properly treated.—W. WALLACE, 103, Queen's Crescent, Haverstock Hill.

AN IMPORTANT POLITICAL QUESTION.—Inquiries have recently been made by active politicians in various constituencies for candidates who are not only willing to support, but to energetically promote, the repeal of the Vaccination Acts in Parliament. There are marked indications that vaccination will be a leading question in many constituencies at the next General Election, and we strongly advise our friends to do all in their power to bring forward trustworthy candidates in good time, and thus avoid being taken at disadvantage. The executive committee of the Keighley Radical Club have just issued a manifesto making anti-vaccination a test question; and they have invited Mr. William Tebb to address them at an early day with a view to contesting the Keighley division of Yorkshire as their candidate.—*Vaccination Inquirer*.



**PROFESSOR TYNDALL CORRECTED.**—During a lecture given at Preston a few months ago, Prof. Tyndall seems to have attributed the discovery of Vaccination to Edward Jenner. Mr. Foster, in a letter to the *Preston Chronicle*, gives the following particulars copied from the *Lancet*:—The following particulars, from Benjamin Jesty's tombstone, "line by line as it is on the stone," will verify the statement I have advanced:—"Sacred to the memory of Benjamin Jesty, of Downsay, who departed this life, April 16th, 1816, aged 79 years. He was born at Yetminster, in this county, and was an upright, honest man, particularly noted for having been the first person known that introduced cow-pox by inoculation, and who, from his great strength of mind, made the experiment from the cow on his wife and two sons in the year 1774." Now, inasmuch as Jenner did not make his first vaccination experiment before the 14th of May, 1796, it proves that Jesty preceded him by nearly 22 years, and while Jesty's patients lived, that of Jenner—Phippe—died soon afterwards. Again while Jesty, the real discoverer of vaccination, got absolutely nothing, Jenner, his successor, got £30,000 of the rate-payers' money, and the medical fraternity who uphold the "medical rite" are receiving tens of thousands annually, and hurrying tens of thousands of the "amiable pledges of conjugal felicity" to a premature grave.

## PROGRESS OF SPIRITUAL WORK.

**NOTTINGHAM:** Morley Club Lecture Room, Shakespeare Street.—Sunday morning; medium, Mrs. Barnes. Read by request Isaiah, vi. All God's children on earth, when they come under spirit-influence, feel, more or less, as the prophet did. They feel their unfitness, their unworthiness, their uncleanness, their sin. Woe is me for I am undone, is their cry. Then comes the bright Seraphim, with Divine fire which burns up their sin and uncleanness. They then feel such spiritual life and power, that whereas before they felt useless and powerless to render any service, now they are so ready and even eager to labour in the cause of human elevation from sin and misery to purity and happiness, that they willingly go forth at the Divine bidding. Here am I; send me. Let us look at the conditions under which these words were spoken. The people had wandered far from the paths of rectitude and virtue. The land was full of evil-doing and misery. There was great and terrible oppression by the rich and powerful over the hard-working people. That the one class might live in idle luxury and sensual gratification of their depraved passions; the other class were robbed of the hard-earned fruits of their labour, and left to exist in a state of destitution and want, till death, more merciful than princes and priests, relieved them of their misery. The wealthy pursued their selfish pleasures regardless of the cry of distress that arose from the wretched habitations of the creators of their wealth, regardless of the hot tears that mingled with the sweat of the miserable toilers, and regardless of the sullen discontent that should some day burst out into a fierce spirit of revenge, that should desolate the land. Then it would be an easy prey to foreign foes. Learn, ye proud and mighty rulers of men, ye trampers on inherent human rights, ye, who, labouring not, wring from the industrious their earnings, that you may live easy, luxurious lives, indulge pampered appetites and gratify your evil desires,—learn that it is inevitable, that your crimes against the rights and liberties of your fellow men, must bring about a terrible retribution,—sooner or later—thou shalt blot your class out of existence. "Each one had six wings." Two wings covered the feet, showing that the Seraphim had been inhabitants of earth, and that the good Father of all had given them power to hide, or had blotted from memory, the defects of their earth-lives. Two wings covered the face, signifying that they were conscious that all their power came from God and all the glory belonged to him. Two wings were used to fly with, indicates that they can travel whether they will, on their missions of mercy and blessing. If it were possible for men to behold God, they would instantly fall dead. The transcendent glory and majesty of the Divine Being would be more than human nature could bear. But, Almighty Wisdom and Love has devised an agency by which his will can be and is revealed in a manner that suits the capacity of the human mind. No man is fit to speak the word of God to his fellows, till his heart has been fired with spiritual love and power. Then his soul is lighted up, and is filled with love and sympathy for the wretched, sinful, suffering and sorrowful around him. He proclaims the love of God, because he is full of it, and wants to do good, not for the sake of money. The willing soul is filled with the heaven of love. His willing feet in swift obedience run. May God give you all this power, so that you may be ready to say—Send me, send me! If you are touched with the Divine fire of love, you will be holy, good and useful. Then you are fit instruments, because you are prepared of God. How wrong for men, however learned, to pretend that they can proclaim spiritual truth, when they have never been prepared by God. God never told the prophet to make the people's heart fat, or to lead them to sin. The people made their own hearts fat, and puffed themselves up with pride, and sinned as they would. As you walk forth, is there nothing that tells you of God's love? All nature is radiant with it. When you behold the glorious sunshine, are you not reminded of the love of God? God's works are perfect. The more you know of him the more capable you are of loving and serving him. Oh! that men everywhere would praise and serve him.—COR.

**BATLEY CARR, Feb. 8.**—Mrs. Riley's spirit-guides addressed us for the space of 30 minutes, on "Set your house in order, that ye may not die." Their remarks were characterized by much earnestness, pathos, and fluency, and had a wonderful effect on their auditors. A hymn was then sung in a very sweet and gentle tone, while the control of Miss Harrison was affected. The "Power of Prophecy" was the leading thought, in evidence of which frequent quotations were made from the Scriptures. Miss Harrison gave about ten delineations of mediumistic powers, some of which were partially developed, while others were strangers to the lady, and all were highly satisfied with what was described to them. At the close, Mrs. Riley, in her normal condition, returned her sincere thanks for the very kindly reception they had received, and especially for the manner in which the delineations given by her sister had been acknowledged, which feeling was deeply reciprocated by the audience.—ALFRED KITSON.

## MANCHESTER DISTRICT.

**ARDWICK:** Temperance Hall, Tipping Street, Feb. 8.—In the morning, Mr. John C. McDonald reviewed man's existence and the marvellous development of his spiritual nature. This would open up to the minds of strangers the importance of spiritual truths. Mr. McDonald's singing delighted everyone. The Spiritual Cause in Manchester would be greatly benefited by such speakers coming amongst us. Societies that have not had a visit from Mr. McDonald would do well to secure some of his unoccupied dates.—We had no speaker in the evening, but Mr. Dodd met the difficulty in a very interesting manner, afterwards Mr. Kershaw gave a few of his experiences in Spiritualism.—For concert, on Feb. 21, see Directory.—J. STUBBS, Sec., M.S.S.S.

**PINMILL BROW:** Bridge Street, Feb. 8.—Mr. Johnson's guides spoke on the following subjects chosen by the audience: "How to comprehend God from a spiritual standpoint," "The Flood," "What is soul?" "Where has Spiritualism been for the last century?" These subjects were all ably dealt with, but the last named proved particularly interesting, especially to strangers, as it was shown that all religious systems had a spiritual foundation, but that it had long been hidden by the dirt of creeds. The controls quoted passages from the Bible to prove these assertions. We are much pleased to see an increased attendance each week, chiefly strangers.—F. SHARP, Sec., 81, Percival Street, C. on M.

**PENDLETON:** TOWN Hall, Feb. 8.—Mr. McDonald commenced the service in the afternoon by singing a solo—"Worship to the great Supreme Giver of all." Then his guides spoke on "The proclamation of Truth," which was beautifully illustrated, showing how the Heralds had proclaimed truth from the earliest history of man's existence upon the earth. Then he showed how the priests exercised their power to suppress truth, in order that they might reign supreme, temporal and spiritual. In the evening, Mr. McDonald sang a Italian piece, after which subjects were chosen by the audience: first, "Can you give us any proof in Scripture to justify our having intercourse with the spirit world?" Second, "This is my beloved Son in whom I am well pleased." These subjects were dealt with in a satisfactory manner, to a large and intelligent audience.—C.

**DEVONPORT:** Heydon's Hall, 98, Fore Street, Feb. 8.—Morning: a large number of people assembled, when as usual a circle was held. Several of the sitters were influenced; and one gentleman, who had never sat before, was controlled to write; and another young gentleman was entranced. A second circle was formed at the bottom of the hall. These circles are doing much to convince the public of the reality and truth of Spiritualism. Several clairvoyant descriptions were given by Miss Bond, nearly all of which were recognised. After singing a hymn, Mr. W. Tozer pronounced the closing prayer. In the evening, at 6.30, in spite of the inclement weather, we had a large and appreciative audience, amongst which we were pleased to see a great number of strangers. The service was opened by a beautiful invocation from the guides of Miss Bond. After the usual lessons from Scripture, we received from the controls of the above-mentioned lady, a very eloquent and powerful discourse, subject, "What is Spirit?" concluding with a beautiful and lengthy impromptu poem on the same subject. Our Vice-President presided over the meetings.—HON. SEC., Free Spiritual Society.

**LEEDS:** Psychological Hall.—We held our annual meeting of members, for the election of officers, &c., on Monday evening, Feb. 2. There was a fair average attendance, and the unanimity of feeling quickly enabled us to get through the election, and with few changes. Mr. Lingford, as before, was elected President; Mr. Craven, Vice-President; Mr. Lawson, Treasurer; Messrs. Dyson and Liversedge, Secretaries; Messrs. Reynolds and Winn were added to the committee, in place of Messrs. Barrett and Dyson. The balance sheet on being read showed a deficiency of 4s. 1d. on the half-year, which considering the many extra charges incurred in the opening of new room, was thought satisfactory. The question of the opening of a Lyceum was again brought forward, and it was decided that one should be started, and the opening was subsequently fixed for March 1, at 10 o'clock. It was also decided that a Ladies' Committee should be formed, whose duties should be to inquire into, report, and render what assistance possible in cases of distress and sickness; and to undertake duties which appertain to ladies in the working of the Society.—Feb. 8.—We had the pleasure of listening to the controls of Mr. Holdsworth, of Keighley, the addresses were short but to the point. That in the afternoon was on "The present and future condition of Man;" in the evening, the subject was "The Judgment Day." Mr. Farrar, of Pudsey, being present kindly assisted on both occasions.—T. C.

**BIRMINGHAM.**—On Wednesday last, a Thought-reading and Miscellaneous Entertainment was held in connection with the Spiritualists, at Oozell Street Board School, at 8 p.m. The programme was unusually attractive, which drew a crowded audience, necessitating the use of the largest room in the building. Several talented members of the Warwick House Library and Dramatic Society favoured us with songs and recitations; while two expert Thought-readers, Messrs. Old and Garland, were not less attractive. After a few words from the chairman, Mr. A. J. Smyth, Miss Andrews played a pianoforte solo, followed by a recitation from Mr. E. H. Thomas, "The Dream of Eugene Aram," which was rewarded by a hearty plaudit which rang through the crowded room. Miss Sansom next followed with the song, "A bird in the hand," with manifest approval. Mr. Old gave us a choice selection from "The Book of Enoch" descriptive of the spirit after being severed from the body. A pianoforte solo was remarkably well played by Miss Kennedy, (only 8 years of age). Mr. E. H. Thomas was well received to deliver "The Raven," followed by the appropriate sequel given by "Poe," through Lizzie Doten, since passing to the Summer-Land. The latter hour was occupied with instrumental music and Thought-reading experiments. Mr. Old was fairly successful in some complicated experiments. Mr. Garland was markedly fortunate in receiving a good positive, and without the least hesitation returned five separate articles to their respective owners, selecting a particular one from a number placed on the table, and giving it to its owner amongst the crowd, this of course under test-conditions. As those meetings are so much appreciated by the public, we shall hope to continue them.—COR.

**OZZELL STREET, Board Schools, Feb. 8.**—Mr. A. J. Smyth spoke on the "Fallibility of the Bible, and universal inspiration," and was listened to with deep attention, his remarks being interesting and instructive. Mr. Smyth is becoming a very useful lecturer.—On Sunday, Mr. Morse will speak at 11, on "A New Heaven," and at 6.30 on, "The object of Religious Life."—*Cor.*

**MIDDLESBOROUGH: Granville Rooms, Newport Road, Feb. 8.**—As Mr. Edwards did not arrive, we commenced the service, when Mr. John Scott dropped in, being on a visit to Mr. Lister. After an address from Mr. Gellertie, on "The necessity of work," Mr. Scott gave some of his experiences in mediumship, which were truly remarkable. In the evening he spoke on "What is Man?" giving a hopeful review of his grand possibilities as the child of God and the heir of Eternity. Mr. Scott is such an excellent medium, and makes himself so useful, that we hope his health will soon be regained.—*A. McSKIMMING, Sec.*

**OLDBAM: 176, Union Street, Feb. 1.**—Mr. Johnson answered questions in the morning, and his guides were requested to give an account of their experiences in earth-life and spirit-life, which they did. One had been a rag-gatherer and a miser, and heaped up gold; but to see it squandered by those he left behind was torture indeed. After much suffering, in his wanderings he saw a spirit controlling his medium. He had a try and succeeded. It was hard to get him to leave, but as he repeated his visits his desire for gold left him, and he still continued to progress. Another who had been a Calvinist minister was surprised that at death he went neither to heaven nor hell, as he imagined them. Another had been a man of war, and in trying to make another man's brain stop his bullet, his own brain became a bullet stopper and ended his life. Much moral instruction was given in these experiences. In the evening the controls spoke on the "Ark of the Covenant," chosen by the audience.—Feb. 8.—Mr. Plant gave short discourses afternoon and evening, followed by clairvoyant descriptions, about half of which were recognised.—Feb. 9.—Mr. McDonald opened by singing one of Longfellow's poems, followed by a review of religion, politics, war, selfishness, &c., &c. It was one of the finest orations we have had the pleasure of listening to. Societies should engage him; he is an ornament to our Cause.—*JAMES MURRAY, Sec., O. S. S.*

**NEWCASTLE-ON-TYNE: Weir's Court, Feb. 8.**—Mr. J. Gardiner, of Sunderland, favoured us with one of his excellent addresses. He handled the subject, "Robert Burns, his life and character," in an admirable manner, which called forth the hearty applause of the audience. Although not calling himself a Modern Spiritualist, Mr. Gardiner's experiences have been of such a nature that they might well excite the wonder of many old Spiritualists.—*C. E. GILLESPIE, Hon. Sec., N.S.E.S., 25, Jefferson Street.*

**PARKGATE: Mrs. Hobson's, Ashwood Road, Feb. 2.**—Mrs. Yarwood gave a vigorous address on "Spiritualism," the religion of humanity, its intrinsic value and how it commends itself to reason. The audience, including many strangers, was all attention and full of inquiry. We hope soon to have two or three young mediums to carry on this great and glorious work of truth. They tell us that it is of the devil, but if so surely he must have been converted from his evil ways. Let us have more of such works at any rate, for it is a vast improvement on the old orthodoxy.—*EDWARD GARDNER.*

**DELPH: Saddleworth, Feb. 8.**—Spiritualism was introduced into this out-of-the-way place to-day, by Mr. J. B. Tetlow, of Rochdale. The meetings were entirely of a private character. The meetings were held in the sitting-room of a member of the Congregationalists, and gave much satisfaction to the few friends gathered together. The afternoon was devoted to an explanation of spirit-control and psychometrical readings, most of which were very satisfactory, one or two being very surprising: personal description, temperament and individual peculiarities pointed out of persons not there present. Evening was spent in listening to two excellent discourses on "Unless ye become as a little child, ye can in no manner enter into the Kingdom of Heaven," and "The Homes and employments of departed friends" which gave satisfaction to all present. Many wishes that Mr. Tetlow would visit here again early.—*Cor.*

**MACCLESFIELD: 62, Fence Street.**—On Sunday next, Mr. Roscoe, of Droylsden, will speak. Meeting to commence at 6.30. Feb. 22, Mr. T. Postlethwaite, of Rochdale, trance medium, will pay his first visit. Mediums living within easy distance will oblige by communicating with this society, stating terms.—*E. W.*

**HEYWOOD: Feb. 8.**—We had two very encouraging meetings, Herr H. E. Schneiderit, Phrenologist and Physiognomist, of Manchester, gave two addresses. Afternoon subject—"A peep into my Comic and Criminal Album, or good and bad people contrasted;" evening subject—"The origin of Sin, or who made the Devil?" Both addresses, along with public Phrenological and Medical Delineations, as well as private ones, have given great satisfaction. Our place in the evening was full.—*J. WILD.*

**HETTON-LE-HOLE: Miner's Hall, Feb. 8.**—Mr. Wm. Westgarth delivered a most eloquent address while under control, to a large and intelligent audience, on "Can spirits keep away from Humanity, or is there a law of compulsion?" "Is Spiritualism an aid to human progress?"—*JAS. MURRAY, Sec.*

**ASHINGTON, Feb. 8.**—The audience chose as a subject for the guides of Mr. J. G. Grey—"The sole Ruler of the Universe," and the manner of its treatment gave unanimous satisfaction. Mr. Grey is very active in the Cause, and is a medium of great value.—*JNO. ROBINSON.*

**ROCHDALE, Feb. 8.**—Mr. Z. Newell delivered two eloquent addresses to well-attended meetings, the audience being highly appreciative.—*Cor.*

**BISHOP AUCKLAND: Templar's Hall, Gurney Villa, Feb. 8.**—The guides of Mr. John Mensforth spoke to a good company, on "Spiritualism, its influence on the world."—*J. MENSFORTH, Sec., 1, East Parade, Sunny Side, Old Shildon.*

**SPRNNYMOOR, Feb. 8.**—The monthly meeting at Mr. Gibson's, was addressed by the guides of Mr. Lamb, on Luke, xxiv., read by Mr. Green. We are getting stronger here; there are many anxious to learn about Spiritualism.—*B. GIBSON, Sec.*

**NORTH SHIELDS: 6, Camden Street, Feb. 8.**—"Some Thoughts on the Higher Aspects of Spiritualism," was Mr. Jos. Stevenson's subject. It was an interesting and instructive discourse, and was well received.—*J. T. McKELLAR, Cor. Sec.*

## THE HERMETIC WRITINGS.

(*Verbum sat Sapienti.*)

To the Editor.—Sir,—For the information of, and in justice to, the numerous Subscribers, and those interested in that forthcoming rare Allegorical Work, the "Virgin of the World" Illustrated, now being re-translated for the first time from the French, and edited by those scholarly *litterateurs*, the authors of the "Perfect Way,"—kindly allow me space to state, in contradistinction to a current announcement, that to place their rights beyond possible infringement, the "Editors of the Bath Occult Reprint Series," have secured the Copyright, which they reserve, to publish in parts the "Hermetic Writings" (they have been so continuously announcing some time past) of those Ancient Master Initiates of the Occult, now so much in repute and demand, as alone containing the keys to that REAL knowledge, the Adept's ultimatum desideratum.

If they prefer, the subscribers can have them to save time in this form, or bound up in volumes, as first specified; while ALL should send for the Coloured Wrapper, containing the full synopsis of the proposed limits of the entire Work, enclosing a stamp for reply to, yours truly,  
Bath.  
ROBT. H. FRYAR.

**A CELEBRATED HINDOO ASTROLOGER.**—There was recently residing in Bombay, a native gentleman who has made himself famous in all parts of India by his proficiency. His name is Pundit Kasinath of Jhind, and he has with him three large boxes filled with testimonials from Rajahs and Newabs, Lieutenant Governors, Commissioners and Deputy Commissioners, and others, and one from even the late Shere Ali, Ameer of Afghanistan. All the testimonials speak in high praise of the pundit; and, while extolling his wonderful powers, they refer to his courteous bearing and his refusal to accept all presents. One gentleman, in a testimonial tendered to the pundit, says, "Though I cannot say I believe in such matters, he certainly told me one fact which I should doubt his hearing anywhere." Another testimonial, signed by 38 Europeans and natives, says, "We thoroughly examined him, and in spite of our strong prejudice against any such knowledge and education, we finally found out that to the best of our knowledge and experience in life, he is the only astrologer worthy of praise. We put him questions, and he wrote them down before we spoke them out. He can tell the present, past, and future of a man's life by looking at his face merely." Many journals, both native and Anglo-Indian, have also referred to the pundit. He is known by the title of Jeotirbid-Ratan, i.e., "the star of astrology," and was temporarily residing at Pydonie, in the building used as one of the subdivisional telegraph offices. Hundreds of natives visited him daily, and it is said that in no single instance has he failed to give a correct answer to the questions put to him. Among his visitors are some of the wealthiest and best-educated natives in Bombay, and bearing in mind that astrology has so much weight in Oriental politics and society, it is not surprising to see the native visitors approach with profound and reverential awe one who is acknowledged by them to be a most able exponent of the art. At an audience one of our representatives was told to think of any flower, and a minute afterwards he was told by the pundit what flower he had chosen. Several other such feats were performed, and many of those present in the room were told their past history with amazing accuracy. On his arrival in Bombay, Lord Ripon was presented by the pundit with an Urdu and Sanscrit address in verse, written in gold, and enclosed in an elegant frame; but his request that his lordship should give the pundit a hearing, was not complied with, his lordship stating that his time was already too fully occupied. The above are a few particulars of a man who is considered remarkable by his own community, and has brought with him bundles of testimonials from Europeans of all classes.—*Daily Chronicle, Feb. 5, 1885.*

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## THE SPIRITUALISTS' DIRECTORY.

MEETINGS, SUNDAY, FEBRUARY 15th, 1885.

## LONDON.

CAVENDISH ROOMS, 51, Mortimer Street, W., at 7: J. Burns, O.S.T., "The Epistle of Jude."  
 KILBURN.—Creswick House, Percy Road, Carlton Road, at 7, Mrs. C. Spring, Seance.  
 Tuesday, at 8, Seance. The Room to be let on other Evenings.  
 HACKNEY ROAD, E.—Perry's Coffee House, 17, Great Cambridge Street, at 7.30. Mr. Savage.  
 MARYLEBONE ROAD.—167, Seymour Place, Sunday, at 11 a.m., Mr. Hopcroft; at 7 p.m., Mr. Hopcroft; Wednesday, Physical Seance (previous application indispensable); 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: Subject chosen.

## WEEK NIGHTS.

SPIRITUAL INSTITUTION.—Monday, at 8, School of Spiritual Teachers.  
 Tuesday, Seance at 8 o'clock. Mr. Towns, Medium.  
 UPPER HOLLOWAY.—3, Alfred Terrace, Saturday at 8: Seance. Mr. Walker.  
 KENSINGTON.—51, Netherwood Road, near Uxbridge Road Station, Wednesday at 8.

## PROVINCES.

ASHINGTON COLLIERY.—At 3 and 5 p.m.: Mr. J. B. Tellow.  
 BACUP.—Band Room, at 2.30 and 6: Mr. J. B. Tellow.  
 BARNOLYTH.—80, Cavendish Street, at 6.30: Mr. Proctor, Mr. Condon.  
 BAYLEY CARR.—Town Street, 6.30 p.m.: Mrs. Bailey.  
 BEDFORD.—King Street, at 6 p.m. Wednesday, at 7 p.m.  
 BELPER.—Lecture Room, Brookside, at 10.30 and 6.30:  
 BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Mr. Peel.  
 BIRMINGHAM.—Ossala Street Board School, at 11 & 6.30: Mr. J. J. Morse.  
 BISHOP AUCKLAND.—Temperance Hall, Gurney Villa, at 6 p.m.: Mr. Oyston.  
 BLACKBURN.—Academy of Arts and Sciences, Paradise Lane, at 2.30 and 6.30 p.m.  
 BOWLING.—Spiritualists' Hall, 2.30 and 6 p.m.: Misses Illingworth and Ratcliffe.  
 BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, 2.30, and 6 p.m.: Miss Beetham and Local.  
 Spiritualist Lyceum, Oddfellows' Rooms, Otley Road, at 2.30 and 6, Mr. Hopwood.  
 Tuesday, Mr. Wallis.  
 Mr. Hartley's, 448, Horton Lane, at 2.30: Mrs. Illingworth.  
 CARDIFF.—At Mrs. Cooper's, 50, Crookherbtown, at 6.30.  
 CHESTER-LE-STRAIT.—Mechanics' Hall, at 6 p.m.: No Information.  
 DEVONPORT.—Heydon's Hall, 98, Fore Street, at 11, Circle, at 6.30, Miss Bond.  
 EXETER.—The Mint, at 10.45 at 6.30.  
 FELLING.—Park Road: at 6.30: Mr. J. Hall, "Gifts of Mediumship."  
 GLASGOW.—2, Carlton Place, South Side, at 6.30, Mrs. Wallis: "Popular Objections to Spiritualism considered and confuted."  
 HALIFAX.—Spiritual Church, 1, Winding Road, 2.30, Mr. Wallis; 6 p.m., Mr. Armitage. Lyceum at 10.30. Monday, Service, Mr. Wallis, 7.30.  
 HANLEY.—Mrs. Dutton's, 41, Mollart Street, at 6.30: Wednesday, at 7.30 p.m.  
 HERTON.—Miners' Old Hall, at 5.30: Mr. John Scott.  
 JERSEY.—Oddfellows' Hall, St. Helier's, at 3 and 6.30: Mr. Ware.  
 KEIGHLEY.—Lyceum, East Parade, 2.30 and 6.30: Mesdames Ingham and Sunderland, Mr. T. Holdsworth and Miss Sumner.  
 KILLINGWORTH.—As before. No Information.  
 LEEDS.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2.30 and 6.30: Local. Thursday, Mr. Wallis.  
 Edinburgh Hall, Sheepscar Terrace, 2.30 & 6.30: Mr. J. S. Schutt.  
 Wednesday, 8 p.m., General Members' and Friends' Seance, Mr. Wallis; Friday, Mr. Wallis.  
 LEICESTER.—Silver Street Lecture Hall, at 11 and 6.30: Mrs. Barr.  
 LIVERPOOL.—Rodney Hall, Rodney Street, Mount Pleasant, at 11 a.m., and 6.30 p.m., Mrs. Groom. Sec., Mr. J. A. Smith, 106, Grand Street, Princes Road.  
 MACEFIELD.—Spiritualists' Free Church, Paradise Street, at 6.30: Rev. A. Ruskon.  
 MANCHESTER.—Gospel Temperance Hall, Tipping Street, Ardwick, 10.30, 2.30, and 6.30: Mr. W. Johnson.  
 Bridge Street, Pin Mill Brow, Ardwick, at 2.30, Mr. H. E. Schneiderelt, "What our Faces indicate." Tuesday, at 8:  
 MORECAMBE.—Sando Crescent, at 6.30, Mr. James.  
 MORLEY.—Spiritual Mission Room, Church Street, at 2.30 and 6: Mrs. Riley.  
 MIDDLEBOROUGH.—Granville Lecture Rooms, Newport Road, at 10.30, and 6.30, Mr. W. H. Robinson.  
 NEWCASTLE-ON-TYNE.—Weir's Court at 6.30: Mr. Geo. Wilson.  
 NORTHAMPTON.—Cowper Cottage, Cowper Street, 2.30 and 6.30.  
 NORTH SHIELDS.—8, Camden Street, at 2 and 6.15 p.m.: Mr. J. G. Grey.  
 NOTTINGHAM.—Morley Club, Shakespeare Street, 10.45 and 6.30: Mrs. Barnes.  
 Vine Chapel, Beaconsfield Street, Hyson Green, 6.30, Mrs. Attenborough.  
 Tuesday, 7.30.  
 OLDHAM.—176, Union Street, at 2.30 and 6: Mr. Bowmer.  
 OSWALDSTWISTLE.—At Mr. Tomlinson's, 160, New Lane, at 6.30: Mr. & Mrs. Newell.  
 PRESTON.—Town Hall, at 2.30 and 6.30: Mr. Condon.  
 PLUMSTEAD.—Mrs. Thompson, 144, Maxey Road, at 7.30.  
 PLYMOUTH.—Richmond Hall, Richmond Street, 2.30, Public Circle; 6.30: No Information.  
 ROCHDALE.—Regent Hall, Regent Street, at 2.30 and 6 p.m., No Information.  
 Wednesday, Circle at 8.  
 Marble Works, 2.30 and 6 p.m., Mr. T. Postlethwaite. Wednesday, Circle at 8.  
 SEWFIELD.—Cocoa House, 175, Foad Street, at 6.30:  
 SOWERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at 6.30: Mr. Wallis.  
 STOKESBOROUGH.—Sailors' Welcome, Union Place, at 11 a.m., Circle; at 7, Discourse, Medium, Mr. W. Burt.  
 SUNDERLAND.—323, High Street West, at 6.30: Circle.  
 TUNSTALL.—13, Bathbone Place, at 6.30.  
 WALMALL.—Exchange Rooms, High Street, at 6.30.  
 WEST HARTLEPOOL.—Temperance Hall, Brunswick Street, at 10.30, and 6.30:  
 No Information. Wednesday, Circle at 7.  
 WESTHOUGHTON.—Late Infants School, Wingates, at 2 & 6: No Information.  
 WEST FELTON.—At Mr. John Lumsden's, 15, John Street, at 6 p.m.

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

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

MANCHESTER.—Temperance Hall, Tipping Street, Ardwick. Saturday, Feb. 21. Miscellaneous Concert, at 7.30. Tickets, 6d. each.  
 BLACKBURN.—Inauguration Services of the New Hall:—  
 On Sunday, March 15, Mrs. Groom, morning and evening. A Service of Song—"Eve"—in the afternoon.  
 March 22: Mr. Armitage, Batley Carr, afternoon and evening.  
 March 28: Anniversary Address, by Mrs. Butterfield, afternoon and evening.  
 April 5: Miss Musgrave and Mrs. Wade.

MR. E. W. WALLIS'S APPOINTMENTS.—Feb. 15, Halifax, at 2.30; Sowerby Bridge at 6.30; 18, Halifax; 17, Otley Road, Bradford; 19, Edinburgh Hall, Sheepscar, Leeds; 19, Psychological Hall, Leeds; 20, Edinburgh Hall, Leeds; 23, Keighley, at 2.30 & 6.30; 23, Bingley; 24, Bowling, Bradford; 25, Parkgate, near Hawnorth; 26, Batley Carr.  
 Mrs. Wallis's Appointment.—Feb. 15, Glasgow: "Popular Objections to Spiritualism considered and confuted."  
 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 Wednesdays, by appointment. Public Reception Seance for members and friends, on Fridays, from 7.30 till 10 p.m., at 3, Dixon Avenue, Crosshill.

MR. J. B. TETLOW, 7, Barolyde Street, Rochdale, accepts invitations to speak on Sundays, within a reasonable distance from home.  
 Sundays: Feb. 1, Rochdale, Marble Works; 8, Saddleworth; 15, Bacup.

JOHN C. McDONALD, Inspirational Orator and Singer, is engaged as follows: Feb. 1, Sowerby Bridge; 8, Pendleton; 15 & 16, Sheffield; 22 & 23, Sheepscar, Leeds. Extract of testimonial from R. Scott, Esq., Briggate, Leeds: "Mr. McDonald's Controls have the quality, dignity, power, energy, grace, and elegance of those of Mrs. H. Britten." Week night's to fill. For open dates and terms, Address, Young's Terrace, KIRKCALDY.

MR. T. S. SWATRIDGE'S APPOINTMENTS.—Feb. 8, at 7 p.m., 3, Alfred Terrace, Upper Holloway: Subject chosen by Slitters.  
 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.—BIRMINGHAM, Feb. 15; WALMALL, Feb. 18; BELPER, Feb. 22 & 23; LIVERPOOL, March 1 & 8; NEWCASTLE, March 15 & 16; NORTH SHIELDS, March 17 & 18; GLASGOW, March 22 & 23; BLACKBURN, April 19; KEIGHLEY, April 28; BRADFORD (probably), May 24; CARDIFF, May 31.

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, for Sunday or week-night meetings, address all communications to Mr. Morse, at 18, Dunkeld Street, West Derby Road, Liverpool.

T. ROSCOE, Inspirational Speaker.—Feb. 15, Macclesfield.  
 For dates and terms address, 58, Toxteth Street, Droyliden, Manchester.

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

ENGAGEMENTS as follow:—Sunday, Feb. 22, Oldham.  
 Societies desirous of having this Reply during February, will oblige by applying to Mr. I. Thompson, 83, Chapel Street, Salford.

MR. B. PLANT, Trance, Clairvoyant and Healing Medium, 4, Hewitt's Buildings, George Leigh Street, Ancoats, Manchester.

MRS. CANNON, 3, Rushton Street, New North Road, Hoxton. Trance, Test, and Medical Clairvoyant. Seance for Spiritualists only, on Monday, Tuesday, and Saturday evenings, at 8 o'clock. Thursday, developing. At Home daily, from two till five, except Saturday, and open to engagements.

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MRS. KATE BERRY, MAGNETIC HEALER, 25, Ordnance Road, St. John's Wood Terrace, N.W.

MRS. GODFREY, MEDICAL RUBBER, and MESMERIST, 31, Robert Street, Hampstead Road, N.W.

MR. J. J. VANGO, 22, Cordova Road, Grove Road (near G.E.R. Coborn Station), Trance, Test, and Business Clairvoyant. Seance (for Spiritualists only) Sunday evenings, 7.30. A Seance on Wednesday evenings, at 8.

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J. HOPCROFT, 3, St. Luke's Terrace, Canterbury Road, Kilburn. Trance and Clairvoyance. At home daily from one till five, and open to engagements.

MR. CECIL HUSK, 60, Maxted Road, Peckham Rye, S.E. Seances—Wednesday and Sunday evenings at 7.30, for Spiritualists only.

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