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SPIRITUALISM IN GLASGOW.

ADDRESS: BY "ST. MUNGO." ANNIVERSARY PAPER: BY E. W. WALLIS.
SOIREE TO J. J. MORSE, &c., &c.

CONCERNING THE DIVINE IN NATURE.

AN ADDRESS DELIVERED TO THE GLASGOW SPIRITUALISTS.

By "ST. MUNGO."

"Man made the town, but God made the country," is an old saying, more simple than profound. Whoever originated it evidently meant to glorify the works of God by disparaging those of man. But the distinction, from a philosophical point of view, is childish; for, in essence, the creative Power in nature may be identical with that in man.

It is wise to speak well of human effort, and when earnest, to deem it as at least in harmony with the Wisdom and Power otherwise displayed in the universe. Emerson's estimate of human activity in its highest relationship is probably as true as it is grand. He says:—

"When the Master of the universe has points to carry in his government, he impresses his will on the structure of minds." That reads like a revelation, and probably is one; for the mind that expressed itself so, was accustomed to survey things from high pinnacles and mountain-tops. It is clear that the idea of the co-operation of God and Humanity, which this utterance implies, ill accords with the notion of their *separateness* conveyed by the old saying referred to.

It needs a spiritual eye to see *divine* purpose in human action, a spiritual ear to hear, as it were, the accents of the Holy Ghost in human speech. The poet's subtle senses are necessary: with these, it is possible to see and hear. In the following noble apostrophe of Bryant's, we have a high degree of spiritual discernment:—

Not in the solitude
Alone may man commune with Heaven, or see
Only in savage wood
And sunny vale the present Deity;
Or only hear His voice
Where the winds whisper and the waves rejoice.

Even here do I behold
Thy steps, Almighty!—here, amidst the crowd
Through the great city rolled,
With everlasting murmur, deep and loud—
Choking the ways that wind
Amongst the proud piles, the work of human-kind.

Thy spirit is around,
Quickening the restless mass that sweeps along;
And this eternal sound—
Voices and footfalls of the numberless throng—
Like the resounding sea,
Or like the rainy tempest, speaks of Thee.

And when the hours of rest
Come, like a calm upon the mid-sea brine,
Hushing its billowy breast—
The quiet of that moment, too, is Thine;
It breathes of Him who keeps
The vast and helpless city while it sleeps.

It is a refined and subtle sensibility of the spirit such as this, that man requires to free him for ever from the clogs and barriers of Agnosticism and Atheism. For belief in the reality of God, and in the presence of the Divine in Nature and Humanity, is essentially a matter of spiritual sensibility. The sublime consciousness comes not of reasoning,—depends not on any logical process of discerning or analyzing. The capacity for such belief is commensurate with what *soul-quality* a man possesses. This spiritual instinct is in all men potentially, but lies undeveloped in many minds: a mode of consciousness yet to be unfolded through the influence of true mental, moral and spiritual culture.

It is to this power of the mind to see between the lines of ordinary, external vision, and perceive what the physical eye and ear cannot "sense,"—i.e., Reality and Permanence and Order behind the shifting shows of apparent Chance; Divine harmonies underlying the discords of Life,—it is to this peculiar capacity or power of the human mind that Wordsworth draws attention in his poetical story of Peter Bell. There was a time when Peter knew naught concerning the spiritual aspect of things, when the solemn undertones of Nature went past him unheard:—

"A primrose by the river's brim,
A yellow primrose was to him,
And it was nothing more."

But when his conversion took place, that is to say, when Nature

"Breathed through him a second breath,
More searching than the breath of spring,"

Peter awoke into newness of life; he became a living soul, a quickened spirit. It was thereafter his supreme happiness to

know something of that elevated state of consciousness which supervenes when the heart is truly moved and the spirit serenely expanded; that condition of the mind which fell to the poet himself when in his grander moods, and which he aptly describes when he confesses:—

"To me, the meanest flower that blows can give
Thoughts that do often lie too deep for tears."

But as there are degrees of this sensibility, so there are, I think, times and places and seasons more favourable than others for imparting to the receptive mind impressions of that which lies within the veil of sensuous things. For one who is capable of being affected as Bryant was in the haunts of men, amid the din and struggle of their ceaseless toil, there are a hundred who, deaf to the "still small voice" under such conditions, become alive to its inbreathings in the greenwood tabernacles of nature, where the works of man give place to what are popularly termed the works of God. Hence the ease with which the mind can assume the religious attitude under such circumstances, when it is a matter of difficulty in the midst of artificial surroundings.

No single mental faculty of man can lay exclusive claim to the Truths of Nature. The Intellect which sees, weighs, measures, analyzes and classifies the physical properties of things, can no more arrogate the privilege of Nature's peculiar confidence than the Imagination, which revels in the charms which Nature's loveliness reveals to the eye of taste. Nature respects one no more than another: the largess of her bounty is bestowed upon every want of man. Nature is a means of solace and refreshment to all sorts and conditions of mind: a mere *restaurant*, it may be, wherein the lower appetites of the least developed minds are appeased; or an everlasting well-spring, whereat the saintliest soul may drink of the purest waters of divine life:—such is Nature, "the beneficent Mother of us all!"

The religious influence of Nature is for us the grandest and worthiest which she imparts, inasmuch as spiritual good is the highest good that can come to us.

He is worthy of high esteem who invests his talent and his effort in the work of scientific discovery, thereby revealing to us the orderly sequence of Nature's laws, processes and developments. Likewise the Artist who, with keen eye and refined taste, perceives the beauty and grandeur of the natural world, and with firmness and dexterity of hand catches the shifting harmonies ere they fade, and preserves them for future delight. And, furthermore, he—the Poet—who, with many-sided sympathies and tender heart, finds in nature the home of his spirit and the source whence he draws all the inspiration with which he charms and enriches the world of human life. All these, the Scientist, the Artist, and the Poet, are benefactors of their race, and must ever be held in great esteem. But there is another drinker at Nature's fountain, from whom we derive a yet nobler blessing than from any of these. It is he whose kindling spiritual eye sees in Nature's forces the manifestation of Omnipotent Power, in Nature's laws the manifestation of Divine Wisdom and Providence, and in Nature's beauty the Infinite Love that brings all things unto perfection. This is the vision of religious genius, vouchsafed to every Saviour and Messiah of the human race.

While every effort is made by religious bodies to stimulate by artificial methods the religious emotions, how strange that the *natural* means of religious culture provided by Nature are comparatively neglected!

No worship is so pure, elevated, heart-felt as the spontaneous adoration offered up by him who has the green earth and the azure heaven, with all of beauty and animation thereto belonging, to serve him for church, altar and devotional helps. In the midst of such surroundings if one worship at all, it must be with the strength of his whole nature, "with all his heart, soul, and mind." In the most sacred edifice erected by man for purposes of worship, on the most solemn of Sabbath days, there may be found congregated, of merely artificial worshippers, who mechanically bend the knee, by no means few; but in that infinite temple, where God is seen face to face, wide as are its altar-stairs, there is yet *no room* for any but the earnest of mind and heart.

Yes, Nature is divine! for therein does the Divine stand revealed; and the soul of humanity finds in Nature the primary source of its religious inspiration, and full and perfect justification in the exercise of its religious faculty.

I shall describe to you a normal vision, which may yield a hint or two concerning the *modus operandi* whereby

the "open secret" of Nature is revealed step by step to the observant and attentive mind.

A bright, peaceful Sabbath-day is closing, and twilight shades begin to prophecy of a yet more peaceful night. The place is not far removed from the dwellings of men, whence at intervals come the faint echoes of their life, so faint indeed as to make the pervading stillness seem all the more profound. The dew as it gathers in crystalline drops upon the turf, robs the air of its heat, and all around is bathed in freshness. The lord of the day is sinking into a golden dream, while his cloud-attendants, as they range around his couch, reflect the full radiance of his kingly glory and the beauty of his peace. The splendour of this sunset is not localized, but streams forth from its western source over the whole heavens, kindling into floating fires the vapours which rest on the bosom of the upper air, and clothing with a lustre of crimson the dew-laden blossoms of the hillaide, and the foliage of the woods. The sun has set, the purple curtains are drawn upon his slumbers, the fires in the sky are quenched one by one, the blush departs from the flowers, and they, too, begin to close their starry eyes and nod, since the power which gave them life and clothed them in their varied hues of beauty, now no longer beams upon them. Anon the woods grow sombre, the twilight deepens as the night spreads her azure veil, beset with star-diamonds over the eastern sky. The darkness climbs from horizon to zenith, and with the gathering shades comes a profounder stillness, a yet holier calm. The mystic drama of the night has been ushered in, and with the flashing of the stars, thoughts arise and flash upon the rapt and quickened mind. The transformation of outward nature has wrought its magnetic spell upon the tranquilized human spirit, which now awakens into deeper intenser life, and begins to feel, as it never felt before, the sublime and awful mysteries of Being. The outward eye meets the light of the stars, and their electric shimmer penetrates the soul's core, awakening therein emotions too deep and spiritual for thought or speech. A recollection gathers in the mind, of the immeasurable magnitude of those twinkling worlds, their times and distances inconceivable; and yet the eye sees them as grains of glittering dust strewn upon the azure infinitude. Yet there they shine, and have shone for so long that the age of Man, from its rudest beginning until now, is verily but as a moment in comparison! In view of these shining stars, the remotest past of human history merges into the present, becomes a part of it; while the same orbs gleam almost at the same moment upon the star-gazers of Ancient Babylon, and those of our own immediate day,—upon King David of Israel, and upon you and me! But besides this sense of vastness and comprehensiveness, which at length afflicts with an unutterable weariness while it expands the faculties, there comes a feeling of sublime relationship between the human spirit and the Spirit of the world—of a link binding, as it were, the life of the soul to the life of the universe. It is now that the *rapport* between Nature and the Mind becomes complete and perfect; but the influence which steals from the one to the other pertains not to the things of the outward eye, although these by their grandeur and beauty have prepared the mind for it. As Nature's mighty heart throbs in unison with our little human heart, the thrill awakens, expands, exalts the soul's noblest intuitions, and they discern,—not Matter nor the things pertaining to the physical world, but *Thoughts*—Thoughts of God clothed in substance; *DIVINE IDEAS*, *ETERNAL PRINCIPLES*, and that *ABSOLUTE WISDOM* which rules the Being and Destinies of the Universe. In the light of the dawn of Truth which thus streams into the exalted consciousness, the soul is able to read the riddle of its own life, in terms of the Life that animates Nature; which Life is eternal as God, its source, is eternal. Discerning thus the infinite Thought of God in Nature, man thereby becomes the Interpreter of Nature. This is and ever shall be man's divine function, while Nature lives and lasts; and in the recognition of this sublime fact, the *IMMORTALITY OF THE SOUL*—a problem till now of deep perplexity—becomes at last a *REALITY* for which there is the firmest assurance.

Somewhat in this manner does Nature appeal to the *whole being of Man*: first by her outward charms revealing Beauty to his senses, then by her inward influence imparting Truth to his Intellect, Wisdom to his Understanding, and Love to his heart,—thus disclosing to his total consciousness the *DIVINITY* within her.

Is it possible to feel convinced of all this? Can it in any rational way be demonstrated and *proven*, that such thoughts and feelings are genuine responses within the mind to genuine

spiritual realities *outside* the mind? Are "Nature's Divine Revelations," as they are called, *true*, and are they provable if true?

This is ever the attitude the human mind assumes, when the inevitable reaction from a "superior condition" takes place.

"'Tis the most difficult of tasks to keep
Heights which the soul is competent to gain."

Nay, it is impossible. No matter how transcendent the vision may be, it fades at last like the light of setting suns, and as a flower that droops the head and closes its petals when the evening shadows begin to fall upon it, so the mind yields at length to exhaustion, and her soaring intuitions sink down to rest. It is now that those "obstinate questionings of sense and outward things" arise, and doubts, trials of faith, vexations, which frequently ultimate in rude denial of the validity of all such spiritual experiences. Then come many forms of prevarication and sophistry, all more or less Atheistical. The "Everlasting Nay" of the Intellect lords it over the Soul, and every bud of spiritual promise is nipped by the arctic frosts of Scepticism.

Here is one form of Denial. It is essentially a dictum of the Positivist or Comptist, who will grant no attribute or quality to Nature except what Man endows her with:—

"And what is beauty, and harmony, and majesty in Nature? Nothing but what Man feels in it and sees in it. It is beautiful to us; it has a relation to our lives and our nature. Absolutely it may be a wilderness or a chaos. The poets indeed are the true authors of the beauty and order of Nature, for they see it by the eye of genius, and they only see it. Coldly, literally examined, beauty and horror, order and disorder, seem to wage an equal and eternal war. Morally, intellectually, truly, Man stands face to face with Nature—not her inferior, nor her equal, but her superior, like the poet's last man confronting the sun in death. The laws of Nature are the ideas whereby Man has arranged the phenomena offered to his senses; the beauty of Nature is the joy whereby he grasps the relations of his environment to his own being. When we think we worship Nature, we are really worshipping Homer and Shakespeare, Wordsworth and Shelley, Byron and Scott. As Compté said, in a bold but not irreverent moment: 'the Heavens declare the glory of Galileo and Kepler and Newton'; for the ceaseless spectacle of mysterious movement they present, recalls to us the minds which first saw unity and law therein." (From "Pantheism, and Cosmic Emotion," by Frederic Harrison, *Nineteenth Century*, Aug., 1881.)

What shall we say to all that? How shall such a form of denial of the *Independent and Absolute Being of God and the revelation of that Being by Nature to man*, be met and vanquished? Shall we withhold our protest, and say as was said a little while ago, that the soul must have full liberty in its exaltations and be bound to give no reasons, neither provide definitions; that the soul itself is the soul's supreme authority for reliance upon its discoveries?—That is the position of the Theist. It is not however the position of the Spiritualist—I mean the modern Spiritualist—he who has already pushed his way into new realms of spiritual knowledge, which to all but himself are regions either of Belief, Denial, or of suspended judgment. Immortality is no enigma to him, but a demonstrated Fact. The spiritual counterpart of man's material frame is no theological dream to him: it is a proven Reality. "There is a natural body and there is a spiritual body." Hence for him it is but a step to the recognition of the spiritual counterpart of Nature—in short, of the *spiritual basis* to every created thing. He knows that deep within the constitution of things, immeasurably deeper than chemical analysis can search, there are spiritual essences, qualities, properties:—that Matter is, because its essential nature is divine; that the *potency* within it is the *existence of God within it*. And concerning Design and Purpose in the being and destiny of things, the Spiritualist has no longer a shadow of doubt. As the Divine Nature inheres in all that is, so does that Divine Nature in the form of Wisdom direct all things to divine and perfect issues. Design? How can the Spiritualist doubt it, in view of his own Immortality? How can he question it, in view of the *immortality of Nature*? For as he knows that the mortal state is but a short chapter in the eternal life of his own soul, so also does he know that the *physical* form and condition of all other things in this world are but transient aspects of a never-ending unfoldment and upward development of the essential elements of those things; since the Spiritualist knows that another world exists, whose form and

substance are too fine to be visible to the physical senses, but which burst in all their objective realness into view when death removes the mists of the flesh from the immortal eye; since he understands that the substance of that higher world is the resurrected essence of this world's substance, and sees, per consequence, that every "dying" thing dies only from *one form into another and a higher form*,—so that the flower, for example, which we are apt to deplore as "blooming unseen and wasting its sweets upon the desert air," is serving many marvellous purposes, chief among which perhaps is that of elaborating the rough, raw substance of the physical soil and air into subtler and more refined conditions, and shedding the same on the bosom of its own fragrance into the invisible world, in other words, yielding up its soul to add unto that higher and more beauteous world which the eye of unfettered clairvoyance alone can see;—when all that, and a thousand times more than that, bursts into view of the enlightened understanding of the Spiritualist, how can he any longer doubt concerning Divine PURPOSE in it all?

To the Spiritualist alone then, is it possible to supplement the intuitive discoveries of the quickened soul, by substantial evidences and argument. To him, therefore, the position of the Positivist is that of one of the combatants spoken of in classic fable, who fought with one another about the characters engraven on a shield—each seeing one side only, and the shield had *two* sides. He who, like the Positivist, worships Humanity as the only repository of all the Virtue, Quality, Beauty, Goodness and Wisdom that exists, sees but one side of the shield of Infinite Truth.

The following reflection may fittingly conclude these somewhat erratic and disjointed remarks "Concerning the Divine in Nature."

Than the conception that man alone is the author and source of all the Wisdom, Harmony, Beauty and Goodness which he attributes to Nature (and in speaking of Nature I have all along meant the entire universe as existing external to man),—or than that Nature, independent of man, may be "*absolutely* anything you please"—a drifting waste, a howling chaos if you like; how far grander, truer, more inspiring and ennobling is the idea that on the side of Nature—the Infinite—all those qualities, to which reference has been made, exist in the absolute sense, while they inhere in Man, the *finite outcome of Nature*, as corresponding or relative properties and virtues!

That the poet's eye sees but the reflection of his own powers and excellence in the outside world may be true; for he can discern only what relates or corresponds to himself. He sees only what he has eyesight for, he can know and feel only what he has the mind and heart for. But why, on that account, set bounds to Nature; nay, why attempt to divorce her from the indwelling Divinity that is shaping all her ends?

Agès ago, the royal Psalmist of Israel struck the keynote of the highest and truest praise when he sang: "The heavens declare the *glory of God*; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. (and) There is no speech nor language where their voice is not heard."

Kepler, the immortal astronomer, as the laws of planetary motion were breaking upon his profound and deeply religious mind, exclaimed: "God, I am thinking Thy Thoughts after Thee." In that sublime exclamation is summed up the truest function of the human mind in this world, and in all higher worlds through which it is destined to pass.

THIRTY-SEVENTH ANNIVERSARY OF MODERN SPIRITUALISM.

PAPER READ BY E. W. WALLIS, GLASGOW, MARCH 20, 1885.

Friends,—We are met to celebrate the 37th Anniversary of Modern Spiritualism, to rejoice with each other in the ever rapidly-increasing spread of the knowledge of the *facts*, which, since the spirits *knocked* at the door of our world and gained recognition, have been breaking to powder the ignorant and erroneous teachings respecting the hereafter of the Creedalists, and splitting the statue of lifeless Materialism. This death struggle between Spiritualism as proof positive of real life beyond the grave, and doctrinal bigotry as exemplified in unreasoning credulity of believers (who are yet equally unreasoning in their incredulity respecting spirit phenomena), and the credulity of the blindly *incredulous* and sceptical Materialist, who will do anything rather than face the facts,—can have but *one* termination: the absolute

victory of the Spirit-world. Truth *will* be triumphant. The Future belongs to Spiritualism.

The Temple of Spiritualism is that of Spiritual Humanity. It is founded on the bed-rock of phenomenal evidences of Immortality, has a physical basis in the sensuous impressions produced by scientific spirits, who thus control matter to the end sought by them. The physical demonstrations are simply invaluable. They are the *objective* evidences of the presence of the spiritual workers, and without them sceptics could never have been silenced and convinced. Let us record here our appreciation of the inestimable value of those much-abused mediums, physical and otherwise, through whose instrumentality the gulf of death has been bridged by scientific facts, wrought by the angels. All honour to them for their work, their faithfulness, and steadfast service through sorrow and suffering.

After passing through the stages of ridicule and persecution, our facts and philosophy are now likely to be treated with contemptuous silence; our opponents are beginning to find it is best to leave us "severely alone"; in the hope that we shall die out for want of cohesive power, and lack of strength of purpose and clearness of aim. But though they, ostrich-like, bury their heads and will not see their pursuer and the on-coming danger, they cannot by so doing silence the voices of the angels, nor turn them from their purpose. Neither will they escape the swift lance of truth and conviction which must inevitably transfix them.

The *realization* of the nearness of the Spirit-world; of the presence and influence of the loved of our hearts; the certainty which beyond peradventure is known to us that *there is no death*; the conscious reception of baptisms of love, comfort, advice, and healing; of ennobling inspirations and soul-stirring revelations of truth and right,—these should kindle in us answering fires of aspiration and enthusiasm, prompt us to nobler purposes, purer lives and more earnest efforts for the spread of Truth and Reform. It is not enough to have a *foundation*; however firmly laid, this is of little service unless we build upon it; and Spiritualism, by the teaching from over yonder, proclaims that this Temple of Use and Beauty, wherein the Divine Humanity will yet worship, is being built by every one of us. We are all workers, wise or weak; each of us is doing something by our example and influence to make or mar its strength and beauty, to hasten or retard its erection, to adorn or disfigure its fair proportions. Hence, while we rejoice, let us act wisely, and ask ourselves what do these facts portend, what is this Spiritualism, what are its revelations which we celebrate, and what its claims upon us?

Mediumship is the central fact of Modern Spiritualism. Mediums are the mediators, or the go-betweens 'twixt us and our spirit friends. Too frequently they have been the martyrs, have suffered in our stead and for us; often have we while professing to desire the truth, in our ignorance laid the whip of doubt, suspicion and detraction across their shoulders; yet without mediums there could be no phenomena, no messages, no visions, no trances, no lovelight from the unseen, unless we were *all* spiritually developed, intuitive and inspirational enough to be able to see, hear and know these spiritual surroundings for ourselves.

Spiritualism without the spirits would be like *Hamlet* without the Ghost, and Spiritualism without mediums would be like *Hamlet* without the Prince, the instrument to execute the Ghost's desires!

What do these Ghosts desire? Spiritualism is their work for the world, their effort to aid and enlighten us, not to do our work for us but to help us to do it for ourselves; they ask our co-operation, our sympathy, and our labours, that the Truth may be made known and applied to and by Humanity, for human liberation from darkness, wrong and fear, and progression into light, righteousness and freedom.

What say they? "We reap what we sow: Retribution overtakes the wrong-doer, who must make restitution and compensate for misspent life. Compensation follows all suffering endured for the sake of Truth and Right; the pure-minded and unselfish are blessed, and the upright and loving are richly recompensed. Man is a Spirit; earth-life is progressive, its experiences are for growth and education; all are brothers, and should lovingly aid each other." "Fidelity to convictions, education of the moral sense, and constant labours for the discovery of Truth, its diffusion and application to the needs of mankind," these are the duties, they tell us, devolving upon men; to be earnest workers *ourselves*, not by proxy but by self-culture, to know and do the right. To intelligently co-operate with others, because

where united efforts are put forth; there a greater force can be exerted. Spiritualism has a claim upon us; Humanity requires of us; Truth demands from all who love her; devoted services and sacrifices if need be. We must be free, self-centered and self-reliant, but not offensively so, to the extent that we claim absolute freedom ourselves, regardless of the freedom and rights of others; we must be free enough to be able to co-operate with and accept the co-operation of others who are working to the same goal. What then is our platform? Briefly this is our—

MOTTO: The Discovery of Truth: its application and diffusion for the well-being of humanity, irrespective of dogmas, creeds, or doctrines, Theological, Social or Political.

Our OBJECT: To obtain more knowledge of the spiritual life of Humanity; that wisdom may guide, direct and enable us to attain a high moral and spiritual condition of life on earth, to fit us for the "many mansions" hereafter.

Our AIM: is to produce through individual reform and regeneration, the reformation of the admitted evils and imperfections of society, and right the wrongs of suffering humanity.

Our WORK: as a Society, is to present the facts and teachings of Spiritualism to the world; to encourage the development of mediums, that the spirits may open new channels for communication; to convince and teach the sceptical, and to aid in the development of spiritual gifts and growth of spiritualism in the members.

If this is a creed, then have I a creed, and am not ashamed of it. Let us unite to work for human good; to labour for reform, for the reign of Righteousness, Purity, Truth, Justice and Love. Let us agree to disagree, granting the largest *personal* liberty, but determined to work "with all and for all." Spiritualism, as a Philosophy, teaches us the value and use of Life. As a Religion, it calls forth our love of the True, Good and Beautiful; teaches us our relation thereto, and prompts us to live in harmony therewith. As Religion is of the heart, and finds expression in motives and deeds, so Spiritualism becomes the Science of Life and Religion of Humanity; knows no Saviours but Truth and the knowledge of it, Love and the labours of it in the service of Truth, and for the good of Humankind.

Spiritualism is Iconoclastic when it strikes at error and false systems. It is a foe to tyranny, wrong, pride and injustice. In the coming Temple of Humanity, which Spiritualism will build, there will be one altar—Truth; one service—Love; one court—Conscience; one standard—Use and Right; one education—Experience; one purpose in life—the discovery of Truth, its application for spiritual unfoldment and its diffusion for the advancement of the human family, until Science is purified of Materialism, and has a spiritual basis, and Religion is freed from the fetters of dogma and authority, and sits enthroned within the soul, the Queen of Hearts, prompting pure purposes, noble deeds and loving services.

Mrs. Britten recently said:—

To prove, define and systemize the communion between the natural and spiritual worlds, and collate the teachings of spirits and spiritual beings concerning their own realms of being, constitutes Spiritualism." * * * "In all ages and in all times Spiritualism, *per se*, is the same, and constitutes the only true essence and significance of religion. Religion is: a knowledge of God, the proof of the soul's immortality, the law and guide of human action. It was to teach Religion, and give it system and shape, that theologies were founded, temples and churches built, priests ordained and bibles written.

Religion—which is Spiritualism—was before theologies, churches, priests, or bibles, these all were and are but the outward symbols, designed to express and teach Spiritualism. * * * They too often only express man's idea of what he deems of Spiritualism rather than the actual truths of the spiritual universe and its inhabitants.

Again Mrs. Britten says:—

Whether Spiritualism will continue to be a cause; whether it will be the teacher of the ignorant, the consolation of the bereaved, or the promoter of high exalted occult revelations, in this generation, depends, O Spiritualists! upon yourselves. Will you weed out folly, fraud, fanaticism, libertinism and cupidity from your midst, and cease to call these Spiritualism? Will you make sacrifice of your darling idol Mammon, and place this gospel freely before the world, honestly paying the labourers and giving humanity the chance to realize the pearl of price it truly is? Will you give time, service, means and intellect, to sift, investigate and prove it, and resolve it into the great religious science and scientific religion it is? and above all, will you forget your insane fear, lest some one is going to become a leader, rise in the scale of influence higher than you, and proclaim the grand central ideas, upon which all might unite and form a creed, high as the heavens, deep as the centre, and wide as infinity? Will you do all this, or help or aid others to do it? If you will, Spiritualism will be the church, the religion, the science of your generation; if not, it will wait for a nobler race and for a better understanding of its priceless worth, in the ages to come.

To show you how little you have to fear from asserting the broad and ever-expanding axioms which Spiritualism promulgates, we shall close by reiterating a few definitions of creedal faith which fell from your speakers lips some twelve years since in a lecture delivered in London, England, and entitled—"The creed of the spirits":—

I believe in the fatherhood and motherhood of God.

In the immortality of the human soul.

In the universal brotherhood and common destiny of man.

In the personal responsibility of the human soul for good or evil deeds done in the body.

In eternal progress; every step of which must be trod by the soul for itself.

The need of the hour in Spiritualism is of men and women who will recognise *principles* and devote themselves to them—bear their cross, no matter what the consequences may be. The need of the world is of earnest, whole-souled, strong, vigorous workers; it is sick of mere professors and sentimental talkers.

We can all be such workers if we will, exerting an influence in the direction of the right, the just and the true. Our hearts and homes may become centres from which shall radiate a moral atmosphere that shall be a blessing to humanity. The love, the sweet and soul affection, the devotion to others, the cheerful, genial, hopeful spirit, useful, self-sacrificing and earnest labour (in small things as well as great) which the world approves in its heroes, but which it fails to carry out or encourage in every-day life, is the true and lasting heritage of the soul, which will live immortally; while wealth, place, power and social pre-eminence will cease to be and fade away with the conventional conditions which called them into existence.

J. F. Baxter says: "Spiritualism demands not only individual effort but co-operative action, from a harmonious brotherhood, that it may not only attract the attention of a part, but command the admiration and respect which are due from all. Surely, Spiritualism demands much at our hands. Let us find our needful places—if we have not already—and go to work. Let us look for them carefully." Let us each one ask: What more can I do than I have done to help forward the work? Let me not complain or find fault with those who are working or stand in the way of their doing, but let me see what I can do, where I can be useful. "Let us think carefully, then resolve carefully, and, may we say solemnly? for then we feel all will act manfully, and in such a way as to accrue to the honour of the Spiritualists, the triumph of Spiritualism, and to the happiness of humanity." Listen to the voice of Duty as it says:—

If you've any task to do, let there whispered be to you: Do it.

If you've any thing to say, true and needed—yea or nay: Say it.

If you've any thing to love, as a blessing from above: Love it.

If you've any thing to give, that another's joy may live: Give it.

GLASGOW SOIREE.

On Friday, the 20th inst., a Soiree was held by the Glasgow Association of Spiritualists, for the purpose of effecting a trinity of objects, which were, the celebration of the 37th Anniversary; to bid farewell to Mr. Morse; and recognise the labours of Mr. and Mrs. Wallis and their spirit friends. Mr. J. Robertson occupied the chair, and called upon Mr. Wallis to read a paper respecting the Anniversary, which struck the key-note of the evening. The readers of the *MEDIUM* will find this paper printed above.

Mr. Munro was called upon to read a paper anent the visit and projected departure of the guest of the evening, Mr. Morse. His utterances were greatly enjoyed. Amongst other good things, he referred to his own past experiences, and said, he thought it was hardly possible to over-estimate the value and importance of the kind of utterance which Mr. Morse's inspirers have given to the imperishable things pertaining to Spiritualism. He had passed through many alternations of feeling, and at times when the Cause had been under a cloud, and discord within the Movement, and hostile clamour without, and when contumely and slanders disfigured its fair escutcheon with their ugly "barsinister," then he felt his heart had been sustained and his purposes strengthened by the steady white ray of spiritual teaching which he found to be ever associated with the labours of Mr. Morse. Again and again when Spiritualism, as a dispensation of Truth from the higher life, appeared to be utterly discredited, and its claims as a moral and religious factor in the world of to-day were to his mind a weariness to contemplate, he had been able to recall the eloquence and wisdom of those who, through the inspired lips of Mr. Morse, advocated Spiritualism as a revelation of the utmost importance to Humanity. Digressing a moment, he said he was at a loss to comprehend the true purport of Metropolitan Spiritualism, still less to appreciate it. It would seem at times as if Spiritualism existed there for the sole purpose of converting an odd member of the Society for Psychical Research, or still worse, for supplying occult conundrums for the wisacres attached to that sapient association to explain away! What can any modest provincial think of these London Spiritualists, who can get so engrossed with "Koot Hoomi," Occultism, go extravagantly wild over the subject of "matter through matter," or so abandoned in regard to money challenges to prove Spiritualism true, as to suffer one of the ablest and most eloquent ministers of the Gospel of Spiritual Truth to depart from their midst, broken in bodily health and dejected in spirit, because of their sublime indifference! It seemed to him that the conversion of as many Laboucheres as there were pounds sterling in Sig. Damiani's challenge could not atone for it. He felt,

when he first heard of Mr. Morse's projected tour, somewhat dismayed, not to say grieved. He felt that in his departure for far-off lands the Cause of Spiritualism in this country would be seriously crippled, but he prayed from his heart that in this instance the end would justify the means, and that our friend would return to us with renewed vigour of body and mind, his mediumship the agency for grander inspiration than ever. To him, and no less to his revered co-worker in the spirit, he said on behalf of the Glasgow Association of Spiritualists, with the most cordial fervour:—FAREWELL; AND GOD SPEED!

Mr. Morse, in reply, spoke feelingly with regard to the constant kindnesses he had received at the hands of Glasgow Spiritualists, and thanked Mr. Munro and all friends, old and new, for their expression of goodwill. He referred to his late illness and trials, and the necessity, for his health's sake, which compelled his departure from amongst us, but hoped to return stronger and better fitted in every way for the work of his life. He was pleased to be beside his old friends Mr. and Mrs. Wallis, with whom he had always worked in perfect harmony, and for whom he had the deepest feelings of regard and esteem. He felt that the Association had made a good choice in obtaining the co-operation of those mediums, and trusted they would continue to work together in the Cause for a long time to come. After a song, under influence of "Tein," Mr. Morse made a most eloquent and forcible appeal for sympathy and unity amongst the workers and for the work; closing with a glowing picture of the dawn of the brighter day of the new era.

Mr. J. Griffin then spoke to the third object, viz., the labours of Mr. and Mrs. Wallis, of which he spoke in appreciative and hopeful terms, referring to the progress which had been made, the accession of members and the increase of enquiry and enthusiasm, and trusted that in the future even greater results might accrue. He felt that if all worked to realize the mission of Spiritualism and become workers, assisting as far as possible in the efforts which were being put forth, great good would result.

Mr. Wallis, in acknowledgment on behalf of Mrs. W. and himself, said, that they were desirous of working "with all and for all" in the interest of Truth and Progress. They had not perhaps done all that had been expected, but had worked for the Cause to the best of their abilities, and the best could do no more.

Mrs. Wallis was then controlled by "Marambo," who said the bright side of the other life had been presented, and he would now supply the shade. He referred to the fact of the continuity of consequences which affected the spirits after death, and spoke feelingly of his work among the weak, wayward, dark and sinful ones in spirit-life; and exhorted all to act now and here in such fashion as would fit them for the higher life.

"Standard Bearer," through Mr. Wallis, referred to the fact that Spiritualism supplied the evidence of that which intuitively and rationally men often believed as the result of the exercise of faith and hope, viz., continued personal existence in a real world, where the loved ones waited on the golden shores to receive the emigrants from this world; but if we shirked this life's duties, or tried to reach that spirit life before we were fit, then would we be unwelcome; but having fulfilled life's duties we should be received with joyous greetings and outstretched hands of loving welcome.

The spirit-inspirers of Mr. David Anderson then in a short and earnest speech spoke of the necessity for liberty, forbearance and active effort, that the day of freedom and faithfulness might be speedily ushered in.

Rev. Taylor, one of the Unitarian ministers of Glasgow being present, was invited to speak, and stated that he was determined to investigate the matter and find if possible the evidence in support of the claims put forward so eloquently by the several speakers. He had been much struck by what had been said, as also the manner of its utterance. He rejoiced in having been present, and exhorted us to go on. He felt we were doing a good and a great work, and would be glad to have the same knowledge that we appeared to possess.

A vote of thanks to the chairman, proposed by Mr. Morse, seconded by Mr. J. C. Calder, of Dundee, who stated that he had investigated thoroughly and become completely convinced of the fact of spirit-communication, rejoiced in the progress of the Cause in Glasgow, and hoped the day was not far distant when some public action could be taken in connection with the work in Dundee, brought a most enjoyable evening to a close.

The Misses Wilson and Freebairn contributed largely to the enjoyment by two duets on the pianoforte, which were exceedingly well rendered. Songs by Messrs. Munro, John Robertson, Wallis, Mrs. Drummond, and especially by Mr. Colin Calder were given between the speeches and greatly appreciated. Altogether it was indeed a happy evening and one long to be remembered.

On Sunday morning, to members and friends, "Tein" delivered a very useful and thoughtful lecture on, "To what use should we put the spirits?" and at night in splendid style he exposed the fallacy of the "Gospel of Rest," of idleness, or *doing nothing* in the life beyond the grave, and explained in a clear and forcible manner the "Gospel of Work," and in a vigorous peroration preached the true rest which prompted to increased efforts for the good of Humanity.

F.D.

PROGRESS OF SPIRITUAL WORK.

WORK IN JERSEY.

At St. Ouen's, on Wednesday evening, the writer delivered an address to a small audience. On Thursday evening, a circle was held at the same place, consisting of nine persons. There were some interesting phenomena, and several sitters received information from the unseen friends respecting their mediumship. There's every indication that at this place the work will grow and become permanent.

At St. Peter's, on Friday evening, a successful circle was held, two of the sitters being mediums.

Considering the stormy weather, we had a fair attendance at the Hall on Sunday evening. The circle that followed the public service was very successful, one gentleman being entranced, and two ladies nearly so, whilst most of the sitters were strongly influenced. If this circle is held regularly, with the same conditions as on Sunday, this interior work will go on rapidly.

OMEGA.

DEVONPORT: Heydon's Hall, 98, Fore Street, March 22.—In the morning, we had two very comprehensive addresses, from the controls of Miss Bond and Mr. Tozer, which made good impression on those present. Mr. Meadley acted as chairman. At the afternoon circle we had a glorious meeting. Mr. Leader was first controlled to put the sitters in their places, after which Miss Bond was entranced by a very powerful spirit, who invited questions: those submitted were answered in a very able manner. One lady, the control remarked, he saw was anxious to put a question, but being rather reluctant answered it for her, much to the satisfaction of the lady and the friend who accompanied her. Another spirit now took control, who knew a lady who was then present. Miss Bond after this was shaken very much, as if a stranger had taken possession of her organism, who soon announced himself as having met his death at the war in the Soudan. The control was a grand one, giving an experience from the battle-field to spirit-life. It awakened deep interest in the minds of those who had the privilege of listening to it. One gentleman being anxious to obtain the name of the spirit, it was given him, and we were pleased to hear that it was that of General Earle. At 6.30, our platform was again occupied by the same lady, who is doing such a grand work for Spiritualism in this town. The subject for the evening's discourse was, "What do we know of God?" Tracing the development of the God idea from the ancient days, up to the Being worshipped by men and women in this nineteenth century, showing that the God worshipped by orthodox Christians, and whom they believed it possible to comprehend with their finite minds, would find no place in their belief. But to the subject: "What do they know of God?" Their experience had taught them that the great Soul of all souls could never, by puny man, be known unto perfection. As the principles within, so from the beginning of Time, man had fashioned a Being after his own imagination. Next Sunday morning and evening, after the discourses, Miss Bond will give clairvoyant descriptions.—HON. SEC., Free Spiritual Society.

OLDHAM: 176, Union Street, March 15.—Mr. Bowmer's guides gave two excellent discourses, which afforded the audiences much pleasure. Mr. Bowmer has the making of a good speaker in him.—March 22.—Mr. J. S. Schutt answered questions in the afternoon, the guides unravelling some rather knotty points put to them. His Yorkshire guide gave a quaint and telling lecture on the rich man and Lazarus. It was full of practical advice of a moral and spiritual nature. In the evening the subject was, "Is man a free agent?" after which the Yorkshire spirit spoke on "Woman, and her place in the world." It was instructive and to the point. Mr. Schutt speaks in an agreeable, easy style when controlled, which makes it a pleasure to listen to him.—JAS. MURRAY.

BIRMINGHAM: Oozells Street Schools, March 22.—Mrs. Groom delivered a trance address on "Spiritualism, a light for time and eternity," under the inspiration of "George Dawson," who gave a very fine address, his style being very marked and easily recognised. He spoke on many of his favourite topics, and the crowded audience seemed delighted. After three poems, many remarkable descriptions and spirit messages were given. An old gentleman sobbed like a little child when his son and daughter manifested. The son had been injured by the falling of a piece of timber. The old gentleman rose in the meeting and said he had been strongly impressed to attend that meeting, though it was the first time he had been at a meeting of the kind. A spirit was not recognised at once, but after the meeting the spirit told the medium that the lady had recognised her, and a vision was presented of her country cottage, which was also recognised.—COR.

BEDFORD:—The meetings at the room in King Street, Bedford near Coventry, are of an exceedingly interesting character, in consequence of the fine discourses given through the mediumship of Mr. Tidman. On Sunday evening last, the control eloquently demonstrated the inestimable value of the human soul, and spoke of the noble character of the work of leading even a single soul to salvation. Speaking of the power of prayer and of the need for repentance, in glowing language he described the glories of the immortal life. At the close of the address, the control asked to be furnished with a subject, when a stranger asked him to explain a text in the 1st epistle of St. Peter, which refers to Christ going after death to preach to the spirits in prison. In the course of his answer, the spirit, while denying the divinity of Jesus, described him as a man of God and a powerful medium; and explained the Christ's love for souls was so great, that in spirit-life he visited the "disobedient" spirits in the mundane sphere, with the object of leading them, even then, to repentance.—COR.

MIDDLESBOROUGH: Granville Rooms, Newport Road, March 22.—Our patriarchal brother, Mr. D. Richmond, Darlington, spoke in the morning on "Three Witnesses": The first of Genesis, the last of Revelation, and Spiritualism which was the demonstration of both. Mrs. Yarwood also spoke. In the evening Mr. Richmond spoke on the "Coming New Jerusalem," pointing out the great activity of the Spirit amongst men. Old ideas had passed away: Peter no longer held the keys of Heaven, and though the personal devil was dead, yet his principles still remained. Mrs. Yarwood described a number of unseen friends, and thus concluded a very interesting meeting. On Monday and Wednesday evenings, Mrs. Yarwood addressed public meetings, and gave some striking descriptions of spiritual surroundings. She always interests strangers, and no doubt her mission amongst us has been productive of great good. We hope to have her again at no distant date.—A. MCKIMMING, Sec.

MANCHESTER: Temperance Hall, Tipping Street, Ardwick, March 22.—Mr. John C. McDonald occupied our platform morning and evening. His singing is certainly a most pleasing feature, and his discourses tend to bring man up to his highest development, material and spiritual.—At 2.30 p.m., next Sunday, the half-yearly meeting of the members of this Society will take place. Mr. J. B. Tetlow will be our speaker, morning and evening.—J. STUBBS, Sec.

On Thursday evening last Mr. Oyston, of Hunwick, delivered a lecture on "The beauties and consolations of Modern Spiritualism," by special request, and under the auspices of the Good Templars, in the Temperance Hall, Sunny Brow. The speaker commenced by requesting his audience to concede to him a religious conformation to the provisions of truth, as exemplified in his having resolved to publicly advocate an unpopular system of thought despite the multitude of other men's opinions. He then declared that although heretofore the various forms of religious thought had believed in immortality, never previous to the advent of Modern Spiritualism had that fact been scientifically demonstrated.

Death was not a curse imposed upon man, but a natural sequence. Continuity of existence and spirit-return had been satisfactorily and conclusively proved in innumerable instances. The resurrection of the material body was regarded as fallacious, because that which is material cannot exist in a spiritual world; besides Science maintains that a man seventy years of age has had ten bodies. There is a continual expression or unfolding of atomic particles, and an appropriation of new elements to restore the waste matter; for our bodies are but the walking ashes of the departed. The personality of the devil was considered an unfounded assumption. The principle of the negative condition, called evil, had thus been personified by undeveloped man, but the idea had become dissipated in the light of spiritual truth. Punishment in spirit-life was for the education and discipline of the soul, as it is by contrast we acquire knowledge, but that punishment is not eternal. Every thought and action will assume form in the eternal world, and death-bed repentance cannot wash away sin. Eternal progression is the grand order of existence, and man must be a source of inspiration to himself, independent of priest, book or creed. In conclusion he urged his hearers to cast aside bigotry, envy, hatred and malice,—to press forward over the dust-heaps of revered superstitions,—to go on for the ever-unfolding glories of the ever-unfolding future, the ever-renewing prize of the never-ending labour. Discussion being invited, a very animated controversy arose, and for an hour much sharp-shooting was indulged in, but eventually Mr. Gowland, the chairman, restored the necessary equilibrium, and the audience good-naturedly dispersed to their homes.—COR.

PENDLETON: Town Hall, March 22.—Mrs. Butterfield gave a splendid discourse in the afternoon, on "The Brotherhood of man," which gave great satisfaction to all present. In the evening Mrs. Butterfield again addressed a large audience, her guides choosing for their discourse, "Revivalism," which was dealt in a masterly manner, showing how the churches had fallen into a see-saw, easy way, and revivals were a good thing to stir up lazy people, and if they would only teach men and women to understand the laws by which they are governed, and the unfolding and the development of their higher and nobler natures, instead of teaching them to trust to someone else, Revivalism would be a grand thing.—COR.

ROCHDALE: Marble Works, March 22.—Mr. Harper, of Birmingham, presided, and Mr. J. B. Tetlow spoke to a moderate attendance on "Spirit-Mediums," and "Epochs and Epoch-men." The controls handled the subjects well. Mrs. Harper also gave an address.—COR. SEC.

FELLING: Park Road, March 22.—Mr. John Wilson spoke on "War, and its effects." After an able discourse, many questions were answered.—J. T. HOGG, Sec., Sheriff Hill.

PARGATE: Mrs. Hobson's, Ashwood Road, March 22.—Mr. J. Turner under control gave an excellent discourse on "When did Sin commence, and when will wickedness cease?" This he followed with clairvoyant descriptions of spirit-friends and distant lands. Our young mediums, Miss Hobson and Miss Pashley, also described spiritual surroundings successfully. Thus we progress in spiritual power notwithstanding opposition, and hope soon to have workers ready to go before the public.—EDWARD GARDNER.

ARDWICK: Bridge Street, Tuesday.—Mr. Johnson's guides spoke with their usual force and eloquence. On Sunday, at 2.30, we had a very edifying discourse from Mr. John C. McDonald, after which, assisted by his guides, he gave three phrenological delineations, which gave unqualified satisfaction. I would strongly urge, parents and guardians, at places where Mr. McDonald visits, to submit their children to that gentleman and his guides, in order to ascertain for what sphere in life they are adapted.—F. SHARP, Sec., W.S.P.

NORTH SHIELDS: 6, Camden Street.—On Tuesday and Wednesday, March 17 and 18, Mr. J. J. Morse delivered before large audiences excellent discourses. His first subject was, "Spiritualism, a destructive force," pointing out that revolution had to precede reform, and that orthodox fallacies had to be uprooted to make way for the seed of spiritual truth. On the second occasion, the constructive power of Spiritualism was set forth, and in an eloquent manner the superior building of Spiritualism was delineated. The audiences were greatly charmed with Mr. Morse's sublime utterances.—J. T. McKELLAR, Sec.

HETTON-LE-HOLE, Miners' Hall, March 22.—Mr. W. H. Robinson spoke eloquently to a large audience on "Clairvoyance, in relation to future events, with a narrative of personal experiences." The listeners were deeply interested.—JAS. MURRAY.

LEICESTER: Silver Street Hall, March 22.—The guides of Mr. Bent gave an address on "God's Bible." The thoughts uttered gave us a desire to search more earnestly its pages, where we could trace God's Love and Power, on every leaf, bud and flower.—S. A. SHEPHERD.

LEEDS: Edinburgh Hall, March 22.—In the afternoon Mrs. Riley, of Bradford, kindly officiated for us, under circumstances of peculiar difficulty. For a matter of three weeks previously she had to nurse her mother, who passed into the higher life recently. The result was physical exhaustion, and, as a necessary consequence, her guides were only able to use her for a short time. The address was an exhortation to live this life, so that when the great change took place, we might be prepared, and called upon to occupy a higher class there than we did here. The refrain of their song was, live pure and noble lives—lives devoted to the good of Humanity, and thus copy Nature more closely, and live in harmony with the Gospel of the world's divine order—the great Bible of the universe. In the evening Mrs. Riley's guides spoke on the subject: "Man, know thyself," in which they reiterated their admonitions of the afternoon, and insisted upon man knowing himself spiritually, that is, as a dual being, and thereby be better able to surmount the obstacles which stood before him, in his progressive march; and more clearly comprehend the microcosm of which he forms a part.—We had also on the platform Miss Beck, a young medium, who promises to become a very useful instrument in the hands of our angel friends. She gave nine clairvoyant descriptions, all of them being recognised. Thus we are sowing the seed, in the face of all difficulties, and our angel friends are manifesting their interest in the work; relying upon their co-operation we have no doubt of the result. The scales of theological bigotry are falling from men's eyes, and though as yet they may only see men as trees walking, the day is rapidly advancing when they will recognise and discern the spirit-world around them, and mingling with them in everyday life.—COR.

PLYMOUTH: Richmond Hall, Richmond Street, March 22nd.—There was a large attendance. Mrs. Chapman opened with an invocation. Mrs. Dart afterwards gave a trance address on the "Future Life," this being the first time she has been out before the public. There is every reason to believe she will make a good medium. The controls of Mr. J. Paynter followed with a short telling address. Mr. Trueman then gave several clairvoyant descriptions, most of which were recognised.—**COR.**

EXETER: The Mint, March 22.—The guides of Mr. Husson gave a very eloquent spiritual address on "Take up the cross and follow me." It means that we have to take upon ourselves a work that must be accomplished, and not left to others. The power is given us to relieve the distressed, heal the sick, and give strength to the impotent. By living a righteous life this work is to be accomplished. Every one has his talent: see that it does not remain buried, and in the higher spheres your reception will be that of the good and faithful servant who can enter into the joys of eternal life.—We regret that Mr. Husson is about to be removed from us, business taking him to St. Austell, where we hope the Spirit-world will find work for him to do.—**R. SHEPHERD.**

STONEHOUSE: Spiritualists' Lecture Hall, opposite Siloam Chapel, Union Place, March 22.—Morning address, Medium, Mr. W. Burt, "Advice and suggestions how to conduct the circles," laying down the plan of future operations. The circle being formed, and the friends having manifested their presence, proceeded to give communications through the table, but were interrupted by some of the audience who felt aggrieved at not being allowed or invited to sit.—Evening service, Subject "The Mystery of Iniquity," which was very powerfully and comprehensively dealt with, for the space of fifty minutes. Line of argument: that the mystery of iniquity ran parallel with the mystery of godliness; that the time when iniquity did not exist could not be traced; that man was created by God, in a perfect state, and yet imperfect enough to be the possessor of sinful desires; that iniquity ever has been and still is a mystery, notwithstanding all the efforts made for its extinguishment, and will remain so until through the agency of spirit intercourse, men will learn to adopt the good and refuse the evil. Then the man of sin will be fully revealed, brought out from his secret places,—and standing as it were unshielded, divested of hypocritical garb, a complete separation between good and evil—no longer a mystery, because uncovered, fully revealed to all mankind, to be destroyed (symbolically speaking) by the brightness of Christ's coming and breath of his mouth; that is, by the advent of the eutopian age, by the glorious light and brightness of the reign of love, justice, right, equity, when every man shall know and call each his brother, and all should know the Lord, from sea to sea and from the rivers to the ends of the earth; that the destruction of the man of sin, the son of perdition, would not be as theologians asserted, either by being ruled with a rod of iron or dashed to pieces like a potter's vessel, or by being subjected to eternal tortures in fire and brimstone; that the man of sin was to be regarded as a personification of evil throughout the universe, not confined to the narrow precincts of the Romish Church as many allege, the destruction meaning to be conquered, subdued, put to flight, chased away by the brightness of truth and manifestation of love.—At the subsequent circle, Mr. Hill was controlled to write. The rapidity of development in this medium bespeaks a promising and useful future. Also the controls of Mr. W. Burt gave excellent advice to investigators. The meeting was very large, including many officers of the army. All seemed deeply interested. Strenuous exertions are being made to firmly establish the cause at Stonehouse.—**COR.**

WEST HARTLEPOOL: Temperance Hall, Brunswick Street, March 15.—Our number being few, we formed into a circle in the morning, and spent a very happy time with Messrs. Gibson's and Oliver's guides. In the afternoon Mr. Gibson spoke on "Christianity past and present," in an excellent manner. In the evening, the writer dwelt for one hour on his "Experiences of Spiritualism," Mr. J. Westrop adding a few words, which together made up a very harmonious and profitable meeting.—March 22.—In the morning we had a circle, and Mr. Livingstone's guides spoke on the "Goodness of God," giving every satisfaction, edifying his hearers for about an hour, and making the service profitable and instructive. In the evening the subject for his guides was chosen by the audience, "Our departed friends; and a future life demonstrated."—**WM. WARDELL, Sec., W.H.S.A., 8, Havelock Street.**

BACUP, March 22.—Mr. Newell answered questions in the afternoon for about two hours in a brilliant manner. In the evening the subject chosen was, "Can Spiritualism be proven from the Bible?" and his guides proved it. They said, take Spiritualism from the Bible and you have left some incorrect history and many fables. We had two very instructive meetings. Mrs. Groom will be with us on April 5.—**J. BROWN, Sec.**

THE CHILDREN'S LYCEUM.

BATLEY CARR: March 22.—Morning—present, 3 officers, 11 girls, and 6 boys. Our programme consisted of one recitation, two golden-chain recitations, and two musical readings. After marching and executing the four series of calisthenics, we formed into two groups. Group one, led by Miss Caswell, had for lesson the fifth chapter of St. Matt. Group two, led by the writer, had a Phenomenological lesson. Afternoon: present, 2 officers, 10 girls, 7 boys, and 3 visitors. Our programme consisted of one recitation, three golden-chain recitations, one select reading, three musical readings, marching and calisthenics, after which we formed into two groups. Group one, led by Mr. F. Langton, had a lesson out of the New Testament. Group two, had a Physiological lesson; after which Lyceum was duly closed.—**ALFRED KITSON.**

MIDDLEBOROUGH:—Lycium session: There were present, 30 children, 10 officers, 11 visitors, amongst whom were Mr. D. Richmond and Mrs. Yarwood. Having opened with prayer, the golden and silver-chain recitations were gone through, after which the Conductor put the Lyceum through a series of calisthenics and marching exercises, a short interval being allowed for instructions. The general lessons were gone through, viz., Botany; and "Faith, obedience and love." After the scholars had been questioned on the subjects, the leaders of the various groups gave their definition of the same, and then Mr. D. Richmond showed how Love was the embodiment of five principles, viz., Goodness, Righteousness, Faith, Charity, and Equity, and how all the principles

must be in active operation ere we could arrive at the grand ideal, and say: I Love. We derived great pleasure and instruction from the visit of our venerable brother, Mr. Richmond; and as he was one of the pioneers of the spiritual movement in England, we could understand the pleasure evinced by him, seeing that our success is the outcome of work commenced by himself. We need a few books, etc., which will be thankfully received by me or any of the Board.—**ROBT. H. KNEESHAW, 31, Marshall Street.**

BRADFORD: Walton Street, March 22.—Present, 11 officers, 23 girls, 26 boys, 2 strangers. The subject for consideration was "The love of art, the love of the soul, the love of the mind," which was well elucidated by the older members. The little ones committed verses to memory, and there were musical lessons and calisthenics. Seven groups studied appropriate lessons. Additional leaders or teachers are wanted to aid in this growing work.—**LIBRARIAN.**

WORK IN LONDON.

PECKHAM: MESMERISM.—Last Friday, Mr. W. R. Price gave his second lecture on the subject, treated of as a curative agent. There was a good attendance. At the conclusion of his address the lecturer, referring to the previous week, said a gentleman then came forward who had been suffering from toothache for some considerable time, but under mesmeric influence it had left him and he was present to testify as to that, and also that it had not returned. "Subjects" were then taken from the audience and very successfully operated on, causing irresistible laughter, and making a thoroughly enjoyable evening. After they had gone through their very funny performances, a sort of "Bethlehem" meeting was held, at which those who were suffering from toothache, headache, and suchlike were cured to their own and every body else's satisfaction.—*Peckham Times.* [One patient was speedily cured of headache which had afflicted him for six years.]

WALWORTH:—On Tuesday evening, Mr. J. Burns addressed a well-attended meeting of Secularists and Spiritualists, in Newington Hall, York Street. There was a good influence, and three disputants were dealt with at the close.—Miss Keeves will speak at Lamb's School-room, 43, Manor Place, on Sunday evening. Mr. Hopcroft will give a seance at Mr. Raper's, 12, Montpelier Street, on Monday evening at 8.15. All friends invited. A collection.

HOXTON STREET: 227, March 22.—We were sorry to disappoint several visitors, as it was our quarterly members' meeting. A lady friend we will be glad to see when business will permit us to extend courtesies to her. Next Sunday, members only, to consider the welfare of the Society.—Clerkenwell friends had a well-attended and successful meeting in their hall in Exmouth Street, Mr. Thomas, medium. Mr. Savage will be with them next Sunday.—**D. JONES, Sec., H.P.S.**

A SHAKER ON GHOSTS.—In a review of the *New York Tribune*, Elder Evans comments it on several points. Thus he speaks on one particular:—Ghosts: "Strange Sightings" in *The Tribune* is a slight advance toward recognising the right of Ghosts to live, move and have their being and a place in mundane affairs. Wherefore should they not come among us and use their powers over men and women, which are very great, to make them better? Two of the most powerful known agents to move human beings are earthquakes and ghosts. Humboldt says earthquakes produce upon men and women an unlimited terror, an unendurable dread and fear. And the Scriptures abound in accounts of the effects of ghosts upon those with whom they had a work to do or messages to deliver. The mighty men of Babylon shook like aspen leaves, simply at the appearance upon the wall of their banquet-room of a visible hand moved to write a few words by an invisible intelligent being—a phenomenon that, with variations, has occurred in thousands of instances in all ages, and which can now be duplicated to any believer in ghosts, at any seance free from the obnoxious presence of testing scientists of the Beard school. In the case cited above, the fate of the Empire was weighed in the ghostly scale and found wanting: its conquerors were already marching in the channel where the waters of the great river had flowed but a few hours before. In the case of Achan, the ghosts became detectives, saving the army from defeat. Why should not scientists be believing, and the Protestant clergy hail with joy the introduction of so powerfully effective an ally as ghosts, into the common affairs of life, as did the Israelites? Saul sought their assistance in hunting up his father's lost asses. And the ghosts sought Saul's help to found a monarchy and be a deliverer to Israel. In both cases the ghosts were successful.

CALLED BACK.—*Light for Thinkers* (Atlanta, Georgia), publishes the account of the death of a Swede, in the mining district of Centre Township, Perry County. The death was sudden, and the eldest son could not submit to the fact that his father had left earth without speaking to them again. The form was cold and rigid and the jaw had fallen. After a while he threw himself on the body in a paroxysm of grief, and in an agonized voice implored his father to come back. The lips of the father moved, the eyes opened, and, with a sad, reproachful look, he said to his son: "Oh, why did you call back?" He stated that when dying he felt a sinking sensation. Then he was in darkness, led by two invisible forms, floating in space. It gradually became light, and on each side of him was a shining form. He felt at peace, heard soothing and delightful music, and experienced quiet rest. This was disturbed by the voice calling him back. To enter the pain-racked body again, was repugnant to him. In the opinion of the Doctor, Pastor and family, he had been dead nearly twenty-four hours. He recovered as stated, and lived from Monday till Wednesday, when he again passed away, more in conformity with the feelings of his family.

BOOK OF ALGOONAH: the Mound-Builders; Algoonah, their first King; D their formation as a nation; their home on the borders of Egypt; their travels through India, Tartary and China to Japan Islands; exploration of Mezzimorath (America); the settlement of Mexico, and Central America; the history of this wonderful race and their landing on this Continent 2,000 years B.C. Translated from the original Sanscrit; 353 pp., cloth, 2 dollars. Cyrus F. Newcomb & Co., Publishers, Del Norte, Colo. Chain, Hardy & Co., Agents, Denver, Colo.

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THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, MARCH 27, 1885.

NOTES AND COMMENTS.

LET GLASGOW FLOURISH!—The motto of the commercial metropolis of the North, should appear on all that is native to it. This is a "Glasgow Number,"—that city and its southern sister, London, occupying the greatest part of our space. We are glad to have the opportunity of giving Glasgow a turn. All parts and peoples—not parties—are welcome in these columns. All views of truth and suggestions of practical workers are good and useful. Particularly at Anniversary time should we be on the watch towers, to observe the "signs of the times," which the Spirit-world is constantly showing forth to those who have eyes to see and ears to hear.

SPEECHES.—Though two items occupy most of this issue, yet great variety is afforded in the speeches reported, almost every phase of the Movement being treated on. Those who think that Metropolitan Spiritualism is wholly occupied with solicitations respecting Researchers, should have been at Cavendish Rooms, on Wednesday last. It was like a resurrection. Nor must it be supposed that Sig. Damiani devotes himself exclusively to "challenges." He has translated the Bishop's Sermon and sent a copy of the MEDIUM to every bishop he could hear of, and now he has had printed an edition of the Sermon in tract form for extended use. It would be hard to find another non-professional Spiritualist who has done so much in the same time. As for Mr. Morse, no man in Spiritualism has been so generously lauded, from his earliest trance utterances down to this very week. Some other cause for his present condition must be sought for than that of "indifference," for he left us with a handsome purse, presented most kindly at a complimentary meeting. Let us sincerely hope that his Glasgow friends, and his friends everywhere, will go and do likewise, and that Mr. Morse's new move will be a resurrection to himself as well as to the Cause in London.

LEADERSHIP AND CREEDS.—Ominous sounds issue from Mr. Wallis's paper on the present position and wants of Spiritualism, particularly in the extract quoted from Mrs. Britten. All the trials which that lady so abundantly deploras have come on the Movement from following her advice, on the "insane" desire to have leaders. All these abuses have been headed by "leaders" who thought Spiritualists could not take care of themselves. There can be no "leader" but *spiritual light*, and he or she who gives off the most of it will be the real "leader," though perhaps, for the time being, the best abused. It is not the self-aspirant for fame and position, and who receives the "bawbees," that is the *spiritual leader*. We are sorry for those who are so eager to get on this high horse: all who have attempted it have come to the ground more suddenly than they had anticipated. Let every true Spiritualist try to think for himself, and unobtrusively do what he can to direct others; and

not pay a clique of "leaders" to vicariously work out salvation for him. We can only truly reap the benefits of Spiritualism by doing spiritual work ourselves.

GOD IN NATURE.—"St. Mungo" elaborates very beautifully the thought touched on by Hans Edwards in his recent communication. But the "sensitivity" to see it all, is the one thing needful. We exist in a multiple universe of beauties, yet how blind we are to the glories that surround us! Few, indeed, receive much from Nature or from the Spirit-world: most of our thought-matter is the conventional element of the everyday sphere. What mediums frequently give us, is that which has been already transacted on earth, and belongs there, though respoken by a spiritual control. Nature—she more frequently ministers to the belly than the brain. An enraptured poet one lovely evening was looking over a rustic bridge, into the pool beneath, in which were reflected the tinted clouds, the blue skies, the wooded slopes, the sheep nibbling on the high ground, with the fishes gladly flitting through the enchanting scene. A hungry, weary rustic, returning from labour, thought there was something remarkable going on, and inclined his head to see. "How beautiful!" exclaimed the poet. "Ay," said the rustic, alluding to the fishes, "if them chaps were fried, I could eat a wop o' them!" But in whichever way Nature serves us her ministrations are blessed, and are the gift of the All-giver. The hungry toiler may be as grateful for what serves his imperious need, as the poet for the benison that soothes his eager brain.

MR. W. EGLINTON.—From various sources we learn that Mr. Eglinton's visit to Vienna has been entirely successful, removing the impression occasioned through the affair with Mr. Bastian. On a post-card, dated March 10, Mr. Eglinton says: "I find several copies of the MEDIUM about, at the houses of distinguished people, and it is apparently much appreciated. I hope to be home in a week or so, and shall be glad (if in London in time), to take part in the celebration on the 18th, should you desire it." It was very much desired, and formed the subject of remark from the platform.

"ANGELIC REVELATIONS."—The Fifth Volume of this work is now ready for private circulation. Any of those friends who have the four preceding volumes, and would wish to have the fifth, will please communicate with WM. OXLEY, 65, Bury New Road, Higher Broughton, Manchester. The enclosure of 6d. in stamps for postage will save time, and an acknowledgment of receipt of volume is requested.

NEXT WEEK'S MEDIUM we hope to print on Wednesday, on account of Good Friday, and therefore cannot receive communications after Tuesday morning.

HOLIDAY SOCIAL GATHERINGS at Pendleton, Felling, Oldham, Exeter, and Leeds: for particulars see Directory.

ANNIVERSARY DISCOURSE AT CAVENDISH ROOMS.

A special discourse on the present position of Spiritualism in relation to converging forms of thought, will be delivered by Mr. J. Burns on Sunday evening at seven o'clock. A full attendance is earnestly invited.

TEA MEETING AT PECKHAM.

Several friends have offered most kindly the provisions, if a gathering of South London friends can be held in Peckham. After tea Mr. Burns will give a phrenological entertainment, the proceeds to go to the aid of "A. A." for whom Mr. Burns is collecting money. A suitable hall is the difficulty. Full particulars will be given next week.

Why is an Æolian harp like a spiritual seance? Because it cannot play without proper conditions.

In American papers we frequently see Mr. Eglinton alluded to as an "American medium." This is a mistake. He is undoubtedly a London medium.

MORLEY.—An excellent reply appears in the *Observer* to the letter on which we commented last week. The discussion of the question is exciting great interest.

The *San Francisco Chronicle* of February 10, contains a most remarkable account of T. L. Harris and his Society in America. It ought to be published as a tract, for the enlightenment of those who are interested in the "Primate's" proceedings.

ULVERSTON.—Before leaving England, Mr. Eglinton visited Ulverston, and held seven seances at the Crown Hotel and one at a private house. The *Mirror* gives a long and cordial account of the phenomena, which were of the usual astonishing character. "As the result of them, several persons have become Spiritualists."

LANCASTER.—A New Hall is in process of completion. We will give particulars soon.

THE "J. ARMITAGE NUMBER."

We hope to present a goodly list of orders next week. The manuscript has been received and the portrait is in the hands of the engraver. We hope the societies will do their duty, as Mr. Armitage does his. A few have done nobly, but the tendency of societies is to look to their own immediate interests. While a speaker will serve them, it is all right, but as soon as his back is turned, then forgetfulness too frequently ensues. It would be an encouragement to platform workers if others were equally industrious in other ways. We would recommend private individuals in each centre to solicit orders from all friends, and make a good parcel in that way. We need not add that Mr. Armitage has no interest whatever in the sale.

ORDERS FOR THE "J. ARMITAGE" NUMBER.

500, Mr. J. Armitage.
350, Mr. A. Kitson, Batley Carr.
200, Mrs. A. Clayton, Pendleton.
100, Mr. Fred Wood, Bingley.
200, Mr. L. Waddington, Bowling.
100, Mr. J. Robertson, Glasgow.

MORECAMBE.—Officers elected: Mr. J. W. James, President; Miss Llewellyn, Treasurer; Mr. J. W. Moorhouse, Secretary. Inaugural meeting, Sunday, March 29, at Masonic Hall, Edward Street: addresses by Mr. W. Clarke, Pendleton, at 3 and 6.30.

BLACKBURN.—Again the New Hall was filled to hear Mr. J. Armitage, who left his many friends with a desire to hear him again. Mrs. Butterfield is the speaker on Sunday, Anniversary discourses being the timely subject.

KIRKCALDY.—There is a hopeful revival of interest in the Movement here, and it is contemplated to celebrate the Anniversary of Modern Spiritualism, on Monday evening, by a social meeting and reunion. Particulars may be learned from Mr. Duguid, 369, High Street.

SOUTHAMPTON.—Mr. Ware, having completed three months of work in Jersey, will leave the Island on Monday morning. He has been cordially invited by the friends at Southampton to spend some time in that town in the promotion of Spiritualism. There will be a gathering of friends there to meet him, on Tuesday evening next, March 31st.

BRIGHTON.—Correspondence indicates that the friends of the Cause are alive, and hopeful of developing a good work. "We may well feel proud of the development of Mr. W. J. Colville, whose services have been crowned with unparalleled success." We hope to spend an evening with Brighton friends before very long.

CAVENDISH ROOMS, March 22.—It was an excellent meeting. Mr. Burns conducted service; Miss Maltby read a poem; Miss Young gave invocation; Mr. Young gave an address under influence; Mrs. Hawkins gave an address in trance; Mr. Downing related his experience; Mr. R. Wortley recounted many facts from his own mediumship. Much interest was excited. Mr. Young and Mr. Downing made their maiden speeches and did it well.

INGERSOLL AND SPIRITUALISM.—Elder Evans in his review of the *New York Tribune* thus comments:—And now George B. Chainey, a well-known infidel lecturer and bosom friend of Ingersoll, is converted by spirit-manifestations, and has become a Spiritualist lecturer, and his friend Ingersoll, instead of ridicule, asks him for the facts that have wrought the wonderful change. Upon receiving a lengthy, exhaustive reply, Ingersoll, like a sensible man that he is, became a candid investigator, not a scoffer. Cannot the learned regulars—doctors, lawyers, clergy and scientists of the Beard school—learn something of these noble, honest sceptics? They might at least be modest and say: "We do not know, do not believe." "Lord, help Thou our unbelief."

Mrs. STEWART'S MATERIALIZATIONS.—An investigator states in *Light for Thinkers*, that he remained several days with Mrs. Stewart's family, Terre Haute, Ind., and had a number of sittings for materialization and slate-writing. After describing how the control of an elderly, pious lady, who had come a great distance, materialized and danced with her, the letter goes on to say:—"The same evening, the medium having taken her young son into the cabinet for better manifestations, the doors were suddenly thrown open by some unseen power, displaying an assembly of seven persons, large and small. They were all dressed in garments that shone like burnished silver, set with gems; while a most brilliant light shone upon them from above. It formed the most brilliant and beautiful spectacle I ever beheld. When the doors were closed, they were immediately reopened and the medium and her son were found entirely alone as before." It seems remarkable how Mrs. Stewart is able to stand so much of these phenomena; she must be greatly aided by the powers of the "committee" or circle that sit with her.

Spirit-Voices is a monthly published by Dr. Jas. A. Bliss, 121, West Concord Street, Boston, Mass., U.S.A. Its motto is—"Enlightened Mediumship, the Salvation of Humanity." The Editor in his "Salutatory" says:—"We remember what a Unitarian Clergyman said to us in the early days of our mediumship: 'My boy: don't let mediumship run away with you; use it as a golden gateway opening upon divine possibilities. Educate yourself, and mediumship will ever be of the greatest assistance to you.' And, at this hour, looking back over our experiences, the failures and successes attendant upon public life, we would say that the above advice has proven of inestimable value to us, and we shall at all times seek to impress upon all mediums the absolute necessity of educating themselves for their special fields of labour." It is the organ of the "National Developing Circle," which sends out magnetized blotting paper for augmenting mediumship. These papers are prepared by Dr. Bliss, a materializing and developing medium. Mr. J. M. Roberts gives some wonderful cases of the forces derived from these papers. A camp meeting speculation is also included. There is a good deal of business element incorporated with this spiritual venture.

37th ANNIVERSARY OF SPIRITUALISM.

SOIREE AT CAVENDISH ROOMS, LONDON.

WEDNESDAY, MARCH 18TH, 1885.

The attendance far exceeded expectations. People will not procure tickets in advance, so as to allow due provision to be made, and nearly double the number came to tea that were expected. What was required was readily obtained, and all were satisfied. There was an early attendance of many friends, which enabled tea to be commenced promptly, and before the time for commencing the programme, all had been seated in the hall, and the proceedings went on without delay.

It was the first general tea-meeting of London Spiritualists that had been held for many years. Tea meetings may be considered by some rather "vulgar," but there is an element in the nature of man that responds to a social meal. To "dine" is the correct thing with a stratum of the people, but the social Tea is more convenient, less injurious to digestion, and capable of unlimited application. The provisions supplied by Mr. Dale were of the highest quality, and they were enjoyed to the full by all. A bevy of ladies, under the direction of Mrs. Maltby, were indefatigable in their efforts to satisfy the crowds that beset them. One spirit seemed to be manifested through all.

Though our ranks have been greatly thinned during the last few years, yet it was refreshing to see such an assemblage of old friends,—faces familiar, yet wearing the impress of the advance that has been made in life's journey. There was much hand-shaking, introductions and pleasant social intercourse: that department seemed worth all the cost and trouble itself. It would be impossible to begin to point out prominent visitors. They were all well-known, as old and new friends. The mediums who have laboured for years in public and private were present, as were also strong delegations from societies recently formed. From various parts of the country, and from all the continents of the earth, there were representatives. It was a remarkable combination of spiritual forces, and the most delightful harmony prevailed.

The hall having been packed to its utmost capacity, and all comfortably seated, Miss Agnes Maltby ascended the handsome platform, decorated with plants and flowers, at eight o'clock, prompt, to play the opening pianoforte solo. This is the most trying task of an evening, as it takes considerable power to sooth the excited condition of an audience at the height of social enjoyment. Miss Maltby was unexceptionably fortunate in her effort. At the first sound of the instrument the meeting became silent and attentive, rewarding the fair *artiste* with a most hearty burst as she descended from the piano.

Mr. J. Burns, in opening the programme, said he had simply to explain why he occupied that position. A well-known lady, a few friends and himself had commenced a series of Sunday Services in that hall, and it was felt that it would be agreeable to many to celebrate the Anniversary of Modern Spiritualism (accepting the date which was alone available in that hall), and possibly derive some benefit to the funds of the Sunday Services from the proceeds. It became his task to administer that meeting, and in the name of those interested in the work, he extended a most cordial welcome to all friends, from far and near, who had kindly favoured the invitation with a responsive presence. Thirty-seven years ago, what is called "Modern Spiritualism" had a beginning, and it was a matter for deep gratitude to observe the gigantic work which it had already accomplished in the world. It had revolutionized the scientific view held of the nature of man, and thus achieved a purpose in the highest domain of science, and which no other power could have effected. But more than this, it had been to millions a spiritual light and guide, teaching them the noblest of life's duties, and preparing them for that Life which is without end: it furnished the essentials of a true Religion.

Miss Jessie Dixon's cold would not allow her to sing the song selected—"Going Home"—one of the most popular songs of the day; but the substitute was rendered in such a manner as to leave nothing to be desired.

A. T. T. P. was received most heartily. There were many inquiries early in the evening as to whether he would be present.

SPEECH BY A.T.T.P.

Ladies and Gentlemen,—In addressing you this evening, it is with a pleasure considerably enhanced by the fact, that this

Hall is as full as it can well be. A meeting like this affords a full contradiction to those who say that Spiritualism is fast dying out. On the contrary, I say it is at the present time making greater progress than ever. Spiritualism does not seek converts by appealing either to men's fears or passions; it appeals simply to their reason, and unless a man, duly exercising his reason, can accept what the Spiritualists assert as the foundation of their belief, namely, a conscious immortality, and the power of communion between the soul out of the body with a soul in it, he had better not seek to join the ranks of Spiritualism. The tiny raps heard thirty years ago, at Rochester, in the state of New York, if not the commencement of spiritual manifestations, were the commencement of a movement, which before long will permeate the whole civilized world. Spiritualism has existed since the creation of man. But man's mind has not been in a fit state to receive anything apparently so different to everyday experience, consequently men were compelled, when they did receive any such manifestations, either to suppress the fact, or make out that they had received communications from the Deity.

But the general advancement of intellect, if it has not brought about a general acceptance of the facts of Spiritualism, has enabled men to make known their experiences without fear of either gibbet or fagot; the only weapon the Spiritualist has to meet is that of ridicule. I ask why he should be ridiculed? Almost every religion that the world has ever seen, has a belief in immortality of some sort or another. Spiritualism alone teaches an *actual* and rational immortality. It does not pretend to give the Paradise of the Mahomedan, or the equally fanciful immortality of Christianity, in which the chosen few are to spend eternity in singing everlasting Hallelujahs, and the vast majority are to be doomed to everlasting torture; but it teaches that as you sow in earth-life so shall you reap in eternity; that the soul forms its individuality in earth-life, and in eternity is ever progressing upwards and onwards. It teaches that no wrong can be committed in earth-life without a due expiation either in earth-life in time, or in eternity, but that no one, not even the greatest sinner that ever existed, will suffer everlasting punishment. Spiritualism is the religion of Self, not of selfishness. It teaches man to rely on self; to work out his destiny by and through self; not relying on vicarious aid—by vicarious suffering. It teaches that man serves his God in no way better than by living according to the laws of nature, and doing all that lies within his power to relieve the burthen of his fellow-men. I would not have Spiritualists to be impatient at the apparently slow progress it is making; its progress can only go on as men's minds are fitted to receive it. What we, as Spiritualists, have to do is to agree among ourselves; to sink all minor differences, and to stick to the simple fact, that man's life is eternal, and that under certain conditions the life in Eternity can communicate with the life in Time. Spiritualism must be catholic, because it is founded on truth which never dies.

Mdlle. Catalina Gomez sang "Creation's Hymn," with fine expression, followed by a song from Mr. Donaldson, Miss Wade sang "A Dream of Peace," and Mr. T. Everitt was called on, as being one of the pioneers of mediumship, through the excellent powers of Mrs. Everitt.

SPEECH BY MR. THOMAS EVERITT.

Dear Friends,—We have met to commemorate an event, the importance of which, to the whole human family, no one can overestimate; no one can foretell the ultimate result of the wonderful and inexplicable phenomena which are taking place throughout the civilized world at the present day. The great progress the Movement has made during the last 37 years argues well, we think, for the future triumph of those glorious truths, over all opposition and prejudice, over all scepticism and materialism. This Movement undoubtedly supplies a want which a large portion of the human family is yearning for, and nothing but communion with the dear departed will satisfy this burning and longing desire; and we think it is only a very natural conclusion for us, the offspring of a wise and loving Parent to come to, in supposing that when our heavenly Father saw it safe to permit intercourse between the inhabitants of the two worlds, he would grant that blessed boon; and we also think that this privilege is now, if it has not always been, the birthright of all his children.

If you have any doubt about the necessity for such com-

munion, and bear in mind, "Man's necessity is God's opportunity," look around and see mourners' heads hung down like bullrushes; look at that sad, pale face, listen to the sorrowful tale of her widowhood, and see the big scalding tear-drops chase each other down her furrowed cheeks, as she tells of her bitter woe, of her lonely situation, her sad condition,—and say, is there not the necessity for a loving Parent to permit the full assurance and knowledge of a reunion of loving hearts.

It is true the clergyman calls and tries to give consolation, by telling her that her husband shall rise at the last day, when the general resurrection of the dead shall take place; but this doctrine of the Church, of the resurrection of the dead at some future day, is contrary to common sense, and can offer little or no present consolation to her aching heart. It does not meet the necessity of her case; but now make known to her the fact that her loved one still lives and loves her, and that it is possible to hold communion with him, she at once sees that this is a very probable truth, and at the same time a very common sense view to take of the subject. Straightway her tears are dried up, her hopes revive, the springs of life flow afresh; now there is joy, happiness, and smiles. The dark clouds which rested upon that sad face, like some incubus, have been dispersed by the light of truth, which has been revealed to the mind. This picture is by no means overdrawn, for where photographs exist of the same person in these two different states, you would hardly recognise that it was the same being. Is there not, then, the necessity for intercourse with the departed? And if there is the necessity, doubtless the all-wise Father will supply the want.

I shall never forget the sight I witnessed some years ago, when walking in the cemetery at Nottingham. A funeral cortege passed along. I followed, with a view of listening to the burial service, and soon perceived who had sustained the loss: a pale face and red eyes bore the evidence of her deep sorrow. The service commenced, and the sighs, sobs and cries increased, until when they were about to lower the coffin into the grave, she rushed forward, crying out, "Oh! you shall not put him in! you shall not put him in!" The service was stopped, the Doctor came forward and threatened to have her removed if she did not restrain herself. Oh! how my heart ached, and how I wished that I could speak to this poor, bereaved creature, about those beautiful truths derived from our own experience, for with us there is no uncertainty. It is not, perhaps, peradventure, or it may be so. This is not the language of experienced Spiritualists: we can speak from personal knowledge and intimate experience, that our loved ones still live, and by giving them the conditions they will prove to you their continued existence.

I will now relate an experience which I have recently had with Mr. Eglinton, and it will be in perfect keeping with the objects of this meeting, as it shows the wonderful unfoldment of these mysterious manifestations since 1848, or since the earliest experience of the oldest Spiritualist present. You know, in those early days, we used to be delighted with the tipping of the table or the tiny raps. [Mr. Everitt gave a minute account of the appearance of a large quantity of fine fabric or drapery, which came into view near to Mr. Eglinton, in a light sufficiently strong to tell the time by looking at a watch. Out of this fabric a human figure was evolved, which walked about the room, and could be closely scrutinized, so that Mr. Everitt described the features accurately. It ultimately led Mr. Eglinton into the cabinet.]

In conclusion I will just observe, that when the human mind gets hold of a truth, more especially such a truth as we are rejoicing in to-night, opposition helps to spread the knowledge of our belief: it cannot uproot it, it cannot stop its onward progress. This truth, arrived at from experience, has entered into the very soul of our being; it cannot be eradicated, having also become part and parcel of the life of hundreds of thousands of our fellow beings. Therefore opposition is futile, falling upon our experience "like water upon a duck's back," hence, you might as well try to drag the sun from the firmament with a shepherd's crook, or roll back the mighty ocean by the flap of a butterfly's wing, as annihilate a truth so dear to our hearts as Spirit-communion.

Master Sydney Richardson charmed all with a humorous song—"No, Sir!" which he sang with very good taste. He was followed by Dr. J. Commodore Street, who was introduced as a representative from America. The meeting contained not a few worthy American representatives, but Dr. Street had arrived that afternoon from Boston, and as

he was a "Metaphysician" of the type so popular just now in the Eastern States, there would be a special interest in hearing him.

SPEECH BY DR. J. COMMODORE STREET.

Ladies and gentlemen: Friends and brethren of Spiritual Light,—About thirty-seven years ago, a tiny rap in New York state, America, startled the world. Some men hurried away from it in fright; others hastened to it. Still the little invisible knock remained, and proved to be the dawning light—only an old, old knowledge made new. It had, in its past glory, been the light and wisdom of Greek Truth; again, for more than two thousand years, it was the Egyptian's guide: a living truth—if a man dies he lives again. Many of our Christian brothers chant each Sabbath: We believe in this; we believe in that; we believe, we believe! No Spiritualist need say *believe*. A true Spiritualist always knows: we know Immortality to be a truth and a fact. Spiritualism is, indeed, a question of *experience* not *argument*. We are apt, brethren, to argue too much from outward effect, with too little knowledge of the cause.

Your American cousins also have their faults. In the States, everything begins and ends with *money*. Our lives are one vast hurry of per cents and discounts. But to blunder and to try again is the hope of ultimate success. Your friends in America send across the seas a fraternal love of Spiritual Light; and I to-night greet you, not alone in body, but also in spirit.

At the laying of the corner stone of our new and beautiful Temple, in which I had the honour to be chosen as one to take part, we received our first warm greeting from Old England, from Judge A. T. T. Peterson; and to me it has been a pleasure indeed, again to grasp his warm hand this evening.

Being called on to speak as an exponent of Metaphysics, or power of Mind and Thought over Matter, I have found it of much potentiality; and it is at the present moment quite the fashionable thing in Boston society to become a student of Metaphysics, which is only the pioneer of fine Mediumship. I have had the pleasure of witnessing grand results from it. It is the great knowledge of *knowing thyself*. Each student is agreeably surprised at learning of the wondrous powers which lie back of his own littleness. Learn to know thyself!

Dr. Street related a remarkable experience he had, showing that there are loving intelligences at work in this movement. It was of urgent necessity that he should embark one evening by a river steamer. When about to start he received a spiritual warning not to go. At great sacrifice he obeyed, but he saved his life, for the steamer was destroyed by fire that same night, nearly all on board perishing. In conclusion he said: Thousands of years ago there was engraved on the mighty walls of Karnak, in Egypt, LOVE IS THE SECRET OF LIFE. Again Christ came and reminded his brethren of a new commandment: Love ye one another. Spiritualism only re-echoes the old story: Fraternal Love. And I would say to you my brethren: Open wide your hearts of Love to the creative light of Nature, and the absolute love to do good for the sweet sake of doing good, and you will find your short life on earth a grand repose, redolent with the Absolute Love. A light and glory to your age, your years will be a rapturous song of charming melodies; and you will not be left in your old age, to pine alone amidst the dreary deserts of mortal existence!

A special feature of the evening was the recital of the pathetic "Prince Arthur Scene," in Shakespeare's *King John*, by Miss Agnes Maltby. It was delivered with great power.

Mr. Thomas Shorter was introduced as probably the first English author of a work on Spiritualism. Over a quarter of a century ago he commenced his editorial labours on the *Spiritual Magazine*, which continued till the failure of his eyesight compelled him to retire. Having been assisted on to the platform, Mr. Shorter evoked much sympathy. He concluded with a burst of impassioned eloquence, which quite stirred up the meeting.

SPEECH BY MR. THOMAS SHORTER.

I was glad to learn from the opening remarks of our chairman, that our celebration to-night, of the 37th Anniversary of Modern Spiritualism, has incidentally the further object of aiding the Sunday Services that are held here. That is giving to our meeting what I think it desirable that our

meetings should always have: a pointed, practical and useful application. A preliminary word as to these Sunday Services may not be out of place.

I remember, some twenty years ago, the inauguration of the first regular series of Sunday Services held in connection with Modern Spiritualism in London, at what was then the Polygraphic Hall, near Charing Cross. They were conducted with much earnestness and eloquence by Emma Hardinge (now Mrs. Britten), under the designation of the Spiritual Church. On the return of that lady to America, her place was ably filled by Dr. Peebles, and a series of Sunday Services under the management of our worthy chairman was commenced here, conducted chiefly by Dr. Peebles, and these Services have been continued either here or elsewhere, but chiefly here, with little intermission from that time to the present. Those who have been privileged to attend these Services, can best appreciate their value in arresting the attention of visitors and exciting inquiry, by furnishing an exposition of our Spiritual Philosophy, and of that liberal religious thought which in our day especially is so greatly needed. It is therefore peculiarly appropriate to celebrate this Anniversary of Modern Spiritualism, in a place so long and honourably associated with it.

I am not about to rehearse the event we celebrate to-night: that is now an old and oft-told story, and I will not weary you with its repetition. But it may be well to consider a little its significance and value. Why do we deem it worthy of celebration? Why is it commemorated not only here but in so many large towns throughout the land, in most capitals of Europe, throughout the length and breadth of the vast Republic of the West, and in the towns and cities of the Southern Hemisphere? Modern Spiritualism may be described as the advent of a new and mighty out-pouring of spiritual power upon the world; the flinging wide the gates of the Spirit-world for the free and open communion of its citizens with humanity upon earth; the affirmation and proof of Immortality. You have been truly told to-night that the immortality of man is no new doctrine; it is indeed older than history. What then is the distinctive value of its reassertion in Modern Spiritualism? Chiefly this: it proclaims the old Gospel in a form and with evidence suited to the needs of our world to-day; placing it on a broader and surer basis than before; adding knowledge to faith. Previously, the immortality of man had been held as a philosophical speculation, an inference from metaphysical argument, an article of religious faith handed down by tradition in ancient records and upheld by church authority. But these bases of belief were now felt in an ever-increasing degree to be precarious and insecure. At this age of science, man demanded proof more relevant than this, more certain than doubtful probabilities, more in harmony with the methods and demonstrations of modern Science. The current philosophy and theology were alike impotent to meet these demands. The philosophical argument was assailed, the metaphysics controverted, the light of tradition had grown faint and dim, faith was reeling under heavy and repeated blows; already the philosophers of Materialism were waving their banners and pealing their trumpets for the victory they believed themselves to have achieved, when they were assailed from a new and unexpected quarter. Modern Spiritualism met the Sadducees of science on their own ground and defeated them with their own weapons. It appealed to clear, plain, palpable fact. It proceeded on the accepted lines of inductive philosophy and experimental investigation. It verified its demonstrations by new and varied experiments; by close, careful, accurate observation, repeated again and again by independent, competent investigators. It could not be silenced by derision: it would not be laughed out of court; more than all, it could not be extinguished by science; the extinguishers even began to catch fire. Then began to be witnessed a spectacle amazing to gods and men: these enlightened philosophers of the 19th century and the age of reason, who denounced the bigotry and persecution of the churches, and claimed to be champions of free-thought and liberty of conscience, turned pale with passion, began to use bad language, and call their opponents hard names. Not content with freely employing the vocabulary of abuse, in their helplessness and rage they invoked the aid of the civil power, to put down by force what they could not disprove by argument: they might punish, but they could not convince. The spirit of sanhedrim and synagogue was reincarnated in a new form and under another name, but it was the old, old story repeated over again; the conservators of established opinion banded to crucify, as a malefactor, the new

heresy they so greatly dreaded. A little knowledge of the past, a little experience of human nature, might have assured them that their efforts must out of necessity be futile. If the new doctrine were false, it needed no revival of obsolete laws with the infliction of fine and imprisonment to dispose of it. If it were true, how could they hope to succeed against it? Would the sun stand still at their bidding, or the earth cease to revolve upon its axis at their command? Could truth be arrested by their anathema, or would it accommodate itself to their convenience? No! Truth is unchanging and immortal: the eternal years of God are hers, while the fleeting forms of human opinion pass away and perish.

Spiritualism will go on, as it has gone on, conquering and to conquer: it appeals to the reason and the heart of man, and these respond to its appeal. Its foundations are laid broad and deep and sure. The waves of Scepticism may beat against it, and the winds of Controversy may rage around it, but it is built on the rock of Eternal Verity, and no power on earth shall ultimately prevail against it!

Mr. Dawson Rogers received a very cordially invitation to take the platform and say a few words, it being remarked that he had delivered a discourse on that platform upwards of fourteen years ago, soon after the Sunday Services were first established there. That gentleman quite readily accepted the invitation.

SPEECH BY MR. DAWSON ROGERS.

Mr. Dawson Rogers, in alluding to his unexpected appearance in that position, said he did not often offer adverse criticism on Mr. Burns, but he thought he had made a mistake in asking him to speak on that occasion. Mr. Rogers spoke of Mr. Burns's adherence to the work in adversity; he feared he had not had much prosperity, in the worldly sense. He and Mr. Burns had gone in opposite directions; and in recalling the fact that Mr. Burns differed from him, he also remembered that he equally differed from Mr. Burns. In that meeting he experienced a freedom of feeling which he had not met with elsewhere. He spoke of certain societies to which he belonged, and a paper with which he was connected. Then he alluded to Mr. Eglinton's mission to Austria, and that he had had most remarkable materializations in Vienna, his visit having been crowned with success. As to the vivid description of materializations which Mr. Everitt had given, the recital would have the effect of stimulating a desire which would not be gratified, as Mr. Eglinton had resolved to sit for materializations no more, the effect on his vital powers being very serious. The slate writing was equally convincing, and could be demonstrated to a much greater number than the materializations; hence Mr. Eglinton had resolved to husband the resources of his valuable mediumship in such a manner as to enable him to do the most good with it. But Mr. Everitt need not have gone from his own home to find most remarkable instances of spiritual phenomena. Mrs. Everitt's great powers as a medium were too well known to require description. Those who desired to receive the light of spirit teaching on any matter that weighed upon their consciences, might converse by the hour with Mrs. Everitt's spirit-friends, in the direct voice, and discuss with them as they would with a wise and obliging friend in the body. This intellectual form of manifestation he appreciated very highly. Mr. Dawson Rogers spoke in a cheering way of the great progress which Spiritualism is making; but we have recorded as much as we can restore from our notes.

SPEECH BY MR. J. BURNS.

Mr. Burns said he thought the speech which they had listened to, was evidence that no mistake had been made in calling on Mr. Dawson Rogers; but lest it might be imagined that he had taken an unwarrantable liberty in the matter, he would say that several friends had repeatedly intimated that Mr. Rogers was to be called upon to speak; and he understood that he had something to communicate to the meeting. He very much objected to his personality being introduced on such an occasion, for such was not the object or business of the meeting. He was simply "stage manager" for the evening, and in performing these duties he was no more than any one who occupied a seat in that assembly. The reason why there was such a comfortable, easy feeling in that meeting was, that they were not a "society." There were no dictating superiors, there were no "members" and non-members. They were all alike: there was nothing to divide them, and set them at variance with one another. The result was

palpable to all. He considered that certain "societies" had been the bane of Spiritualism in London. As soon as the Cause assumed such popularity that there was money in it, a society started up, not to do spiritual work, but to get hold of the moneyed people, and thereby to embarrass and impede those who were in need of the sinews of war, because they carried on the war. These London Societies collected all the money they could, and when they became bankrupt, they, like the birds, moulted, came out again in new feathers, and began the same game over again. When public confidence and public support was once more exhausted, the moulting process was renewed, and how long that would be continued in the future he did not know. Evidently the progress of Spiritualism did not depend on that sort of thing, for it went on its own way, without being helped or hindered by those tactics. The only way to help the Cause was for individuals to prepare and devote themselves to be the instruments of spiritual work. That was how the Cause had been worked, and there was no other way. For a party of men to set themselves up, that they would do some indefinite spiritual work if they got an indefinite sum of money, was immoral: they never did the work, public confidence was hurt and the Cause suffered. Men should be reimbursed after they did spiritual work, and not feed in advance. If he asked the public for cash for spiritual work, it was because he had furnished certain public conveniences, which were of use to the Cause generally, and to certain sections in particular: the Cause had used him as their agent, and therefore it was in honour and honesty bound to support his work, or remain under the imputation of failing in fulfilling a manifest duty. He said these things in no spirit of personal feeling or fault-finding; and on such an occasion he knew of nothing more expedient than to candidly consider what was for the bane or benefit of the Movement. He had spoken from the facts of experience, and would have failed in his duty had these things not been said.

The evening was now far spent, and those who lived at a distance had to leave. The greater portion of the audience was desirous of hearing the remainder of the programme. Miss Jessie Dixon sang "The Fishermid's Good Night," in her usual efficient manner. Miss Wade made a marked success in "Good-bye." Middle. Cataline Gomez sang "Auld Robin Gray," rendering the peculiar national feeling in a manner attained by few. The closing item was Master Sydney Richardson's "Yes, Sir!" and he was again received with enthusiasm.

Mr. Donaldson moved a vote of thanks to those who by their services in various ways had rendered the evening such a pleasant success. Mr. Towns seconded, specially adding the name of Mrs. Maltby. The motion was carried with much sincerity, a friend in acknowledgment stating that the lady who had been named was amply rewarded by the satisfaction which could be read on each face.

HOW TO INVESTIGATE SPIRITUALISM.

Spiritualism has been defined as: The Soul's recognition of its immortality, and the progressive development of its attributes and powers. The subject therefore falls under two heads: demonstrations of the fact of an unseen state; and those mental exercises and habits of thought which bring to the highest perfection the unseen and immortal part of man's being. The first is called Phenomenal Spiritualism, and though a necessary, experimental study for some, it must not be regarded as the whole or ultimate of Spiritualism. The following condensed suggestions will be found useful to those who desire to become acquainted with the phenomena of Mediumship:—

A party of from three to ten persons, the sexes being as equally represented as possible, should sit round a table, placing their hands lightly on the top of it, and engage in pleasant conversation or singing, thereby ensuring mental harmony. When the company is mediumistic, the table moves in a few minutes, or it may be in an hour; but some circles have to meet repeatedly before any manifestations are obtained. A medium is a person having a peculiar temperament, which throws off an atmosphere, or "magnetism," through which the spirits can connect themselves with physical matter. If no such person be in the circle, manifestations cannot be elicited. But, in cases where an agreeable party sits repeatedly, the mediumistic power has a tendency to become developed. If the attempt result in failure, certain of the sitters should withdraw from the circle, and on the next evening allow others to take their places, that new combinations may give the desired conditions. A circle should not sit longer than two hours—one hour is better—nor oftener than twice a week. A truth-loving, cheerful, and elevated state of mind leads to the control of spirits of a like character, whereas opposite qualities in the sitters have a tendency to attract spirits in sympathy therewith.

Every meeting of Spiritualists should be a "religious" meeting in the strictest and truest sense. The desire for truth should be blended with a holy and loving effort to aid all beings to whom we can be of use, and humbly avail ourselves of the kindly assistance of those who are our superiors.

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INTRODUCTORY CHAPTER—HOW THE WRITER CAME TO
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ORIENTAL CONTROLS.

Robert, Lord Clive.
Sevagee, the Bhoonsla of the Mahrattas.
The Sultan Bajazet.
The Marquis Cornwallis.
General Meadows.
Col. Maxwell, killed at the Battle of Assaye.
General Jacobs, of Jacobabad.
Runjeet Sing, Maharajah of the Seikhs.
General Sir Charles Napier.
Alee Nukhee Khan, Vizier to the King of Oudh.
Azim Oollah Khan, the Adviser of the Nana Sahib.
General Sir Henry Lawrence, who fell at Lucknow.
Jotee Persad, the celebrated Indian Army Contractor.
Mahomed Acbar Khan, Instigator of Cabul Massacre, 1842.
Arthur Wellesley, Duke of Wellington.
James Webbe, Secretary to Lord Mornington, Governor-General of India.
Meer Khan, a Mahomedan soldier of fortune.
Dost Mahomed Khan, Ruler of the Afghans.

ANCIENT GREEK AND ROMAN CONTROLS.

Pythagoras, of Samos.	Æsop.
Anaxagoras, of Clazomenæ.	Pericles, the Athenian.
Socrates.	Aristophanes.
Plato.	Aristotle.
Pausanias, the Lacedemonian General.	
Numa Pompilius, second King of Rome.	
Lucius Junius Brutus founder of Republic of Rome. (Three	
Marcus Porcius Cato, or Cato the Elder. [Controls.]	
Marcus Claudius Marcellus.	
Scipio Africanus.	
Caius Julius Caesar.	
Marcus Porcius Cato—Cato of Utica.	
Marcus Tullius Cicero. (Two Controls.)	
Valerius Catullus, the Poet.	
Flavius Claudius Julianus—Julian the Apostate.	

MISCELLANEOUS CONTROLS.

Busiris, the Ancient of Days. (Six Controls.)
Menu, the Hindoo Law Giver.
Budha, or Sakya Muni.
Mahomed, the Prophet.
Jesus, Son of Amanuel.
Onesimus, a Roman slave.

CONTROLS OF THE RENAISSANCE.

Martin Luther.
John Knox, the Scotch Reformer.
Fust, or Faust, one of the Inventors of Printing.
Cromwell, Earl of Essex.
Oliver Cromwell, the Protector.
Sir Walter Raleigh.
William Shakespeare, the Dramatist.
Thomas Wentworth, Earl of Strafford.
Isaac Barrow, the Mathematician.
Alexander Pope, the Poet.
John Dryden, the Poet.
Jonathan Swift, Dean of St. Patrick's.
Thomas Paine. (Four Controls.)
Concluding Remarks.
Christian Heinrich Heinecke.
John of Leyden.

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When hearts are sad and spirits low,
What comfort we can find
In thinking of the long ago,
And tracing in our mind
The little acts of kindness
Of some departed friend,
For though the form has left us
Kind spirits o'er us bend.
I know that spirits hover round,
To guide us through this life,
Till we, like them, are homeward bound—
Lay down all care and strife.
If we crave Divine assistance,
And pray for spirit-light,
Their voices, full of sweetness,
Will be heard by us at night.

1872.

LITERARY NOTICES.

MIND IN MEDICINE: two Sermons, preached by Rev. Cyrus A. Bartol, D.D. New York: M. L. Hollbrook.

The efforts of Mesmerists and Spiritualists, with the all-potent operation of the Spirit-world aiding, have wonderfully permeated the public mind with the power of spirit over matter. Christians have actually found out that such things are to be met with in the New Testament, and the methods of doing spiritual works is being explained in language suited to the Christian intellect. In this respect these sermons are most excellent. The influence of passions of all kinds is clearly set forth, in undermining the health, and the healing influence of the spiritual sentiments is adduced. "Metaphysical" is used in place of "spiritual," possibly quite correctly, when *mental* operations are referred to; but all mental acts have a spiritual relation, and possess us by foreign influences. No one can read this little volume without being healthfully admonished. We must send for a supply, and place them at the disposal of our patrons. The price will be about one shilling.

The *Missouri Republican*, a leading Daily of St. Louis, U.S.A., gives once a week a specially prepared "book column," describing leading works. On February 22, it gave special attention to works on Spiritualism, reviewing the volumes of Mr. Crookes, Dr. Wallace, Epes Sargent, Ingram's "Haunted Homes," and the "Proceedings of the Society for Psychical Research."

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THE SPIRITUALISTS' DIRECTORY.

MEETINGS, SUNDAY, MARCH 29th, 1885.

LONDON.

CAVENDISH ROOMS, 51, Mortimer Street, W., at 7: J. Burns, O.S.T., Anniversary Discourse.
 KILBURN.—Creswick House, Percy Road, Carlton Road, at 7, Mrs. C. Spring, Seance, alternate Sundays, March 29. The Room to be let on other Evenings.
 HACKNEY ROAD, E.—Perseverance Coffee House, 155, Great Cambridge Street, at 7.30. Wednesday at 8, Investigators' Circle.
 MARYLEBONE ROAD.—187, Seymour Place, Sunday, at 11 a.m., Mr. Hoperoff; at 7 p.m., A Seance; Wednesday, Physical; Thursday, Clairvoyance; Friday, Trance Address; Saturday, Mrs. Walker; all at 7.45 p.m.—J. M. Dale, Hon. Sec., 50, Crawford Street, W.
 WALWORTH.—Lamb's School Room, 43, Manor Place, at 7, Miss Keever, Trance Discourse. At 8.30, Healing.

WEEK NIGHTS.

SPIRITUAL INSTITUTION.—Monday, at 8, School of Spiritual Teachers.
 Tuesday, Seance at 8 o'clock. Mr. Towns, Medium.
 KENSINGTON.—51, Netherwood Road, near Uxbridge Road Station, Wednesday at 8.
 KILBURN.—At Mrs. Spring's, see above. Tuesday, at 8, Development.
 HORTON.—Perseverance Coffee House, 69, Hoxton Street. Friday, Seance at 8, Mr. Webster, Medium.

PROVINCES.

ASHINGTON COLLIERY.—At 2 and 5 p.m.: No Information.
 BACUP.—Band Room, at 2.30 and 6: No Information.
 BARROW-IN-FURNESS.—30, Cavendish Street, at 6.30: Mr. Proctor, Mr. Condon.
 BATLEY CARR.—Town Street, 6.30 p.m.: Mr. Armitage.
 BEDFORD.—King Street, at 6 p.m. Wednesday, at 7 p.m.
 BELPER.—Lecture Room, Brookside, at 10.30 and 6.30:
 BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Mrs. Illingworth.
 BIRMINGHAM.—Oozells Street Board School, at 11 & 6.30: Local Speakers.
 BISHOP AUCKLAND.—Temperance Hall, Gurney Villa, at 8 p.m.:
 BLACKBURN.—New Hall, New Water Street: at 11 & 6.30, Mrs. Butterfield.
 BOWLING.—Spiritual Tabernacle, Harker Street, at 2.30 and 6.
 BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, 2.30, and 6 p.m.: Mr. Hopwood.
 Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30 and 6, Local.
 JACKSON'S Mission Rooms, 448, Horton Lane, at 2.30 & 6: No Information.
 CARDIFF.—At Mrs. Cooper's, 50, Crookherbtown, at 6.30.
 CHESTER-LE-STREET.—Mechanics' Hall, at 6 p.m.: No Information.
 DETWENT.—Heydon's Hall, 98, Fore Street, at 11, Mr. Tozer; at 6.30, Miss Bond, "Had man a pre-existence?"
 EXETER.—The Mint, at 10.45 at 6.30.
 FELLING.—Park Road: at 6.30: Mr. W. C. Robson, "The Aim and Scope of Religion."
 GLASGOW.—2, Carlton Place, South Side, at 6.30, Mr. E. W. Wallis, "Scepticism, Free-thought, and Spiritualism."
 HALIFAX.—Spiritual Church, 1, Winding Road, 2.30 and 6 p.m., Mrs. Riley and Harrison. Lyceum at 10.30. Monday, Service, 7.30.
 HANLEY.—Mrs. Dutton's, 41, Mollart Street, at 6.30: Wednesday, at 7.30 p.m.
 HETTON.—Miners' Old Hall, at 6.30: Mr. John Livingstone.
 JERSEY.—Oddfellows' Hall, St. Heller's, at 3 and 6.30: Mr. Ware.
 KNIGHTLEY.—Lyceum, East Parade, 2.30 and 6.30: Local.
 KILLINGWORTH.—At 6, No Information.
 LEEDS.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2.30 and 6.30: Mr. H. Briggs.
 Edinburgh Hall, Sheepscar Terrace, at 10.30, 2.30 & 6.30: Mr. W. Johnson.
 Wednesday, 8 p.m., General Members' and Friends' Seance.
 LEICESTER.—Silver Street Lecture Hall, at 11 and 6.30:
 LIVERPOOL.—Rodney Hall, Rodney Street, Mount Pleasant, at 11 a.m., and 6.30 p.m., Mr. Groom. Sec., Mr. J. A. Smith, 106, Granby Street, Princes Road.
 MACOLLSFIELD.—Spiritualists' Free Church, Paradise Street, at 6.30: Mr. I. Thompson.
 62, Fence Street, at 6.30, Local Mediums.
 MANCHESTER.—Temperance Hall, Tipping Street, Ardwick, 10.30, and 6.30: Mr. J. B. Tellow. Members' half-yearly Meeting at 2.30; all earnestly invited.
 Bridge Street, Pin Mill Brow, Ardwick, Tuesday, at 8.
 MORECAMBE.—Masonic Hall, Edward Street, at 3 and 6.30: Mr. Clarke.
 MORLEY.—Spiritual Mission Room, Church Street, at 2.30 and 6: Mr. J. S. Schutt.
 MIDDLESBOROUGH.—Granville Lecture Rooms, Newport Road, at 10.30, and 6.30, Mr. J. Dunn (fourth lecture), "Necessary Reforms, and how to secure them."
 NEWCASTLE-ON-TYNE.—Weir's Court at 6.30: Mr. J. B. Tilley, "The beacon light of immortality."
 NORTHAMPTON.—Cowper Cottage, Cowper Street, 2.30 and 6.30.
 NORTH SHIELDS.—6, Camden Street, at 2 and 6.15: Mr. W. Westgarth.
 NOTTINGHAM.—Morley Club, Shakespeare Street, 10.45 and 6.30: Mrs. Barnes.
 Vine Chapel, Beaconsfield Street, Hyson Green, 6.30, Mrs. Attenburrow.
 Tuesday, 7.30
 OLDHAM.—175, Union Street, at 2.30 and 6: Mr. Postlethwaite.
 OSWALDSTWISTLE.—At Mr. Tomlinson's, 160, New Lane, at 6.30, Development.
 PENDLETON.—Town Hall, at 2.30 and 6.30: Mr. J. J. Morse.
 FLYMOUTE.—Richmond Hall, Richmond Street, at 2.30, Circle; at 6.30, Mr. Paynter, "The Antiquity of Man."
 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. Newell. Wednesday, Circle at 8.
 SHEFFIELD.—Cocoa House, 175, Pond Street, at 6.30:
 SOWERBY BRIDGES.—Progressive Lyceum, Hollins Lane, at 6.30: Mr. Collins Briggs.
 BRONKHORST.—Spiritualists' Hall, Union Place, at 11 a.m., Address and Circle; at 7, "Glimpses of the Future," and Circle. Medium, Mr. W. Bart.
 SUNDERLAND.—323, High Street West, at 6.30: Circle.
 TUNSTALL.—13, Rathbone Place, at 6.30.
 WALSHALL.—Exchange Rooms, High Street, at 6.30.
 WEST HARTLEYPOOL.—Temperance Hall, Brunswick Street, at 10.30 and 6.30, Mr. W. H. Robinson and Mrs. Yarwood. Wednesday, Circle at 7.
 WESTHOUGHTON.—Late Infant's School, Wingates, at 2 & 8: No Information.
 WEST FELTON.—At Mr. James Carr's, 16, Wood Row, Twizell, at 8 p.m.

SPECIAL SERVICES, ANNIVERSARIES, &c.

BLACKBURN.—Inauguration Services of the New Hall.—
 March 29: Anniversary Address, by Mrs. Butterfield, afternoon and evening.
 April 5: Miss Musgrave and Mrs. Wade.
 PENDLETON.—Social Club, Withington Street. Bank Holiday, Tea at 5 o'clock. All strangers and friends are earnestly invited.
 FELLING.—Park Road. Bank Holiday, Tea at 5 o'clock, Entertainment at 7.30. Mr. Joseph Hall will preside. Tickets for Tea, 9d. each.
 OLDHAM.—175, Union Street. On Good Friday, a Tea and Entertainment, tickets, 1s. each. Friends are kindly providing the tea, and the proceeds will form the nucleus of a fund for building a Meeting Room of our own. An early application for tickets is requested, as the number is strictly limited.—J. MURRAY, Sec., 7, Eden Street, Frankhill.
 EXETER.—At the Mint. On Good Friday, a Tea Meeting. It is hoped there will be a good company to meet Mr. Hoperoff, from London.
 LEEDS.—At Edinburgh Hall, Sheepscar Terrace (connecting Sheepscar Street with Buslingthorpe Lane). On Monday, March 30, at 6 o'clock, Tea; tickets, 9d. each. At 7 o'clock, Chairman's address, mediums under control, normal addresses, songs, readings, and a lime-light, diorama exhibition: "Up the Nile to the War," with explanations by Mr. John C. McDonald.

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

SOCIETIES desirous of having Mr. Thompson's services during March and April will oblige by applying to Mr. I. Thompson, 83, Chapel Street, Salford. Macleodfield: Paradise Street, March 29, at 6.30; Halifax, April 5, at 2.30 & 6.30

MR. E. W. WALLIS'S APPOINTMENTS.—March 29, Glasgow, 2, Carlton Place, at 6.30: "Scepticism, Free-thought, and Spiritualism."

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 Seances for members and friends, on Fridays, from 7.30 till 10 p.m., at 3, Dixon Avenue, Crosshill.

YORKSHIRE DISTRICT SPIRITUALISTS' COMMITTEE.

SPEAKERS FOR THE SUNDAYS IN APRIL, 1885.

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

BATLEY CARR.—Town Street, 6 p.m.
 5, Mrs. Bailey, Halifax.
 12, Mr. Henry Briggs, Bradford.
 Sec.: Mr. Armitage, Stonefield House, Hangingheaton.
 BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.
 5, Miss Beetham & Miss Cowling.
 12, Mr. Hepworth, Leeds.
 Sec.: Mr. Fred Wood, 11, Alma Terrace, Morton, near Bingley.
 BOWLING.—Spiritual Tabernacle, Harker Street, 2.30 and 6 p.m.
 5, Mrs. Craven, Leeds.
 12, Miss Musgrave, Bingley.
 Sec.: Mr. Ludlam Waddington, 38, Leicester Street, Bowling.
 BRADFORD.—Spiritualist's Church, Walton St., Hall Lane, Wakefield Rd., 2.30, and 6
 5, Mrs. and Miss Gott, Keighley.
 12, Mr. Armitage, Batley Carr.
 Sec.: Mr. Heap, 23, Sheridan Street.
 OTLEY ROAD.—Spiritual Lyceum, Oddfellows' Rooms, Otley Rd., Bradford, 2.30 & 6
 5, Mrs. Greig, Leeds.
 12, Mr. Morrell & Miss Sumner, Bradford.
 Sec.: Mr. Geo. Clegg, 55, Butler Street, Otley Road, Bradford.
 HORTON LANE, No. 448.—Jackson's Meeting Room.
 5, Mr. Worsman, Bradford.
 12, Mr. Collins Briggs, Halifax.
 Sec.: Mr. Edward Hartley, 25, Manchester Road, Bradford.
 HALIFAX.—Spiritualist Institution, 1, Winding Road. 2.30 and 6 p.m., and Monday evenings at 7.
 5, Mr. Thompson, Salford.
 12, Mrs. Craven, Leeds.
 Sec.: Mr. C. Appleyard, 28, Concrete Street, Leemount, Halifax.
 KNIGHTLEY.—Spiritualist Lyceum, East Parade, 2.30 and 6.30.
 5, Mr. Armitage, Batley Carr.
 12, Mesdames Butler & Ingham, and Mr. Sunderland.
 Sec.: Mr. S. Cowling, 23, Oak Street, Highfield Lane, Keighley.
 LEEDS.—Psychological Hall, Grove House Lane, Brunswick Terrace, 2.30 & 6.30.
 5, Mr. Postlethwaite, Rochdale.
 12, Mrs. & Miss Illingworth, Bradford.
 Secs.: Messrs. Dyson and Liversidge. (No address given.)
 LEEDS.—Edinburgh Hall, Sheepscar, 2.30, and 6.30. p.m., Wednesday evenings at 8.
 5, Mr. Morrell & Miss Sumner, Bradford.
 12, Mr. Schutt, Acreington.
 Sec.: Mr. J. Flowers, 3, Elmwood Row, Crimble Street, Leeds.
 MORLEY.—Spiritual Mission Room, Church Street, 6 p.m.
 5, Mr. Collins Briggs, Halifax.
 12, Mr. Worsman, Bradford.
 Sec.: Mr. John Robinson, Crosshill, Beeston, Leeds.
 SOWERBY BRIDGES.—Spiritualist Progressive Lyceum, Hollins Lane, 6.30 p.m.
 5, Mr. A. D. Wilson, Halifax.
 12, Mrs. Bailey, Halifax.
 Sec.: Mr. Arthur Sutcliffe, Sowerby Street, Sowerby Bridge.

MR. J. B. TETLOW, 7, Barclay Street, Rochdale, accepts invitations to speak on Sundays, within a reasonable distance from home.
 Sundays: March 29, Manchester; April 5, Sheffield; 12, Blackburn; 19, Oldham; 29, Rochdale, Marble Works.

JOHN C. McDONALD, Inspirational Orator and Singer, is engaged as follows: March 23, Ardwick, Manchester; April 12, Belper; 19 & 20, Rochdale; May 5 & 6, Sheepscar, Leeds. Extract of testimonial from R. Scott, Esq., Brigste, 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.—March 29, 155, Great Cambridge Street, Hackney Road: "A Spiritual View of the Life and Teachings of Jesus." Sundays and weeknights in April to fill up.
 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. S. SCHUTT'S APPOINTMENTS.—March 22, Oldham; 29, Morley; April 5, Pendleton; 12, Leeds, Edinburgh Hall; 19, Liverpool; 26, Bacup.

T. ROSCOE, Inspirational Speaker.
 For dates and terms, address, 58, Texteth Street, Droylsden, Manchester.

MR. J. J. MORSE'S APPOINTMENTS.—PENDLETON, March 29; ROCHDALE, March 30; LIVERPOOL, March 31, April 5, 6, 12 & 13; BLACKBURN, April 19; CARDIFF, April 26, 27 & 29; NEWCASTLE, May 17 & 18; NORTH SHIELDS, May 19 & 20; KNIGHTLEY, May 24; STAMFORD, June 21; LEEDS (arranging), May 31; MANCHESTER under consideration.

NOTE.—In response to numerous inquiries, Mr. Morse desires to state that he will leave England in July next, on a lecturing tour to America, Australia, and New Zealand, 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 16, Dunkeld Street, West Derby Road, Liverpool.

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

LECTURES ON MESMERISM.

W. R. PRICE will deliver a Course of Three Lectures on MESMERISM with Experiments, at The People's Hall, Gordon Road, Peckham, on Friday Evenings, at 8 o'clock, March 13, 20, & 27. Tickets, 1s. & 6d. The Course, Reserved Seats, 2s. 6d.

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ASTROLOGY AND ASTRONOMY.—Great satisfaction and remarkable replies have been given by NADIA ZENITH to Querent's Horary Questions, &c., by letter. Fee each consultation, 2s. 6d. Address, NADIA ZENITH, 29, King Street, Spennymoor. Correspondent writes, March 2, 1885: "Your replies to Horary Questions has given great satisfaction. . . . Once more I must say your reply is very remarkable." March 18: "I must compliment you very much on your proficiency in the science which you profess."

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