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Gordon's Mission: England's Difficulties & Destiny.

A DISCOURSE BY "GEORGE THOMPSON," THROUGH MRS. C. L. V. RICHMOND,
CHICAGO, MARCH 16, 1884, (REPRINTED FROM *The Spiritual Offering*, MARCH 7, 1885.)

"Woe to the Land, shadowing with wings!"

Sometimes in the midst of great prophecy, the word of truth strikes centuries deep into the heart of nations, and to-day the spectacle of the Orient offers no exception to that rule. There is a three-fold Octopus in Europe stretching its arms eastward, slowly and surely absorbing the vitality of what were once the principal nations of civilization, and just as surely the Western Hemisphere, that new and wonderful land, is sapping the vitality of Western Europe, and as might makes right, or seems to do so in the eastern nations, what America and Australia are absorbing from the mother countries of Europe, they in turn are trying to replace from the more ancient sources of human government.

Across the west and north of Asia, Russia is spreading her dominion and power, close and almost upon the footsteps of the ancient Empire of the Sun. Midway between Russia and England, the scorpions, Austria and Germany, held in check by the great words, "balance of power," are seeking outlets to their wonderful ambition, while England, with ever-gloating power, with eyes that seem to extend in all directions, strives ever to find some new source of augmenting that power, which first and last, primarily and latest, may be summed up in the one word *India*. To protect the approaches to India, every outpost has been fashioned that is possible. Down through the wonderful mysteries, mysticisms and labyrinths of that long and complicated history, the wars in Burmah, in South Africa, ending in the Zulu war, in the Crimea, in Afghanistan, finally terminates in this war in Egypt. Now Egypt is one of the outposts to India, and it must be borne in mind that civilization in the European sense and term, and I fear also in the American sense, means commerce, and that civilization, meaning commerce, whatever bears upon the commercial relations of the great nations of the earth with one another, affects the peace of the whole habitable globe, and that with no other excuse than protecting her commerce, England has stationed her outposts, at the most convenient places; and has found it expedient, has found it practicable thus far to give answer to other questioning nations: "It is necessary for the preservation of the commerce of the world," so that from all the wonderful

lands that hedge in this wonderful commerce, or that in any way border upon the East, the cry sooner or later goes up: "War, war." At first, the advance is made, a treaty is formed, then by continued aggression, or continued crowding, a revolt is stimulated, and "England's honour must be preserved," and the war must come.

Soudan is no exception to the rule, but rather more aggravated, since not simply the English and English authority has been precipitated upon the Soudanese, but the Islam hordes, who rise in revolt, and who, stimulating this insurrection, are as much to be feared and dreaded, perhaps, as the very conqueror which has made Soudan captive. None can know this so well as those who have studied the history of the Orient, and find that Egypt has been overrun with the hordes of Mussulmans who divided among themselves are ready to unite oftentimes upon the pretext of invasion, aggression and revolt, with any power that will bring them the price of ransom or the promise of prowess and leadership. Fearless, desperate, stimulated to fanaticism by their religious leaders, war and religion are one with them, and the whole history of Mohammedan conflict, is a history of the sword in one hand and the Koran in the other, acceptance or death. These Arabs are trained not to fear death, and the piles of their bodies found now at the seat of war in Egypt, prove how true it is, that an enemy has been met, not afraid of death, and that there may be thousands yet who will sacrifice their lives, sooner than give up, what perhaps is a mere dream, perhaps the thought that they are fighting for Allah, through the new prophet. God knows they are stimulated to rush to conflict and to death in defence of what they think to be their rights and their country. Meanwhile the more peaceable Soudanese, those who really need the protection of the English Government, those who have been peaceable for long years, who must have been desolated and ravaged by the two armies, these are they whom General Gordon, more than all men, wishes to protect. Now, it is not possible that a man can serve God and the English Government at the same time, it is not possible that a man zealous of doing right to a persecuted, oppressed and war-riddled people and country, can do so in the face of the English Government

Therefore, even with God on his side, and the strong heart that loves the people among whom he has gone, had there been no army there, were he under no military command or espionage, General Gordon might work wonders of peace, but he cannot do it with the pretext of the English army to support him.

If Mr. Gladstone were not the greatest statesman of earth, he could manage the English Government, but he is too great, and like the lion in the fable he is captured in the intricate meshes of British diplomacy, and there is not even a little political mouse that will condescend to come and disenthral him. There he is bound head and foot, with Ireland on the one side and with these wars in the East on the other, with the total detestation of the most liberal branch of his own party, and the absolute hatred and opposition from the extreme Conservatives, and with no steady middle support to bear him anywhere; with the Parnellites in parliament, carrying conviction to all thinking minds, that they are neither in league with assassins nor those who seek anarchy, but only seeking the rights of a native land where Home Rule is coveted; with an opposing party from the extreme Liberals (John Bright and others) who see neither sense nor honour in waging war against an innocent people, or in making it possible for this revolt to have occurred in Egypt; and with another party, bound to sneer at everything, throwing obstacles in the way forever, the party that is out of power composing forever the obstructionists to the party that is in power;—there he stands, the “*grand old man*,” bound hand and foot, knowing well enough what is right, just as well as you or I know it, knowing as well what must come, as you or I know it who stand afar off, you in your world, I in mine; we know that sooner or later the demands of Ireland must be met, or there will be revolution and death, we know that all this territory must, in the East, finally be given up to the three-fold powers of Western Europe until they touch the *real* civilization of China and Japan, and then the serpent will recoil and sting the oppressors, and you will feel the reverberation even on the Western Coast of America, cross in silent electric sparks of civilization.

Monarchy cannot touch young Japan. Europe cannot touch the China that is to rise finally from the ashes of the past Empire; and then and there the line will be drawn, and then out of the ashes of this Ancient Egypt, which England has lost by slow degrees in endeavouring to appropriate it to herself, will rise a newer and stronger Egypt; not the Egypt of Arabian hordes, not the Egypt of the wandering tribes of the desert, not the Egypt of the Mussulmans, but the Egypt that bears in her very self, through some hallowed wonderful transmutation of past time, the records of Osiris, the wonders of Isis, with the image of Horus, and all that the Nile holds sacredly in the keeping of its mystic waters.

Yes, this very war may be the beginning of such wonders that shall arise in Egypt ultimately, of that new civilization, undreamed of in Europe, that will spring up at the magic call of some wonderful man. I do not say that General Gordon is that man; I think he is *too sorely pressed* now from without; I think he knows what could be done in Egypt,—that a strong native colony could be established there, that would be at once a blessing to Western Europe, and all tribes within the radius of its influence. I think he knows that those people among whom he is and has been, are desirous of being peaceable and loyal to whatever powers may be advancing in civilization, that will best establish that peace; I think he remembers that they will turn toward a higher civilization than they have been accredited with wishing for, and that if slavery still exists and is permitted among them, they have the example of your own and European nations for many years to imitate. I think he knows also, that that which has been wrought by other nations, in other lands, may or *might* be wrought peaceably by England.

But England will have enough to do to watch Russia, for now their lines of march toward the east are drawn almost to meet, and in those singular mountains, where of late the war was waged in Afghanistan, the Russian power has pressed on and on, until finally there will be a challenge, a questioning of “What are you doing here?” and these two powers will bring each other at bay, and promises will be no longer valued. England has enough to do to watch Ireland, for while there is no army in Ireland, there is organized power greater than armies at her very doors. In Russia, too, in every Empire of Europe, and that organized power has its ramifications, no one in human form knows where, but in every court, in every palace, in every temple of power, in every office of civil government, in every possible tenement

and secret labyrinth of the Governments of Europe, and that organized yet silent power waits but for a certain signal, God willing, it may not come, for every monarch in Europe to follow the ill-fated Czar.

What is the misfortune of monarchs is oftentimes the opportunity of the people, deplore it as we may, and if blood, shed in the name of power is permissible, then in the name of God, may it not be permissible in seeking for freedom?

We do not justify dynamite. We do not justify the midnight assassin, we do not justify that which steals upon unoffending officials performing their functions merely mechanically, and endeavours to wipe out wrong by their lives. But when England can descend upon one peaceable nationality after another, and establish conditions that will produce war inevitably, and then considers herself excused for carrying on that war to the destruction of tens of thousands or hundreds of thousands of lives, all for the “preservation of commerce,” and the protection of her “commercial rights in India,” then the poor Irishman who lays a train of dynamite upon a certain hour that his enemy or his landlord may perish, is certainly not following very far in the wake of either the kings or governments of the Christian nations of the earth.

I have watched all this history, have been present in India in a vain attempt to protect the native rights, the learning, the culture, the lofty honour of a native people; their princes who would do honour to any court of man, who are noblemen by nature and worshippers at the shrine of the most ancient religion that the world has known; who at this moment announce a creed more in keeping with Christ than the *actions* of this Christian Government, and I have no hope that England will either see her fault, recall her troops from Egypt, or do other than confound or desert her Generals and allies, and perhaps make such slaughter as in a hundred thousand lives she will one day answer for before a loftier tribunal than that of any Christian government.

Meanwhile France is amusing herself with her own wonderful little scheme in China, and the Russian Government is pressing its feet still more firmly in the soil of the East, and still there broods like a nightmare over all these monarchies the dark and winged spirit of fate, like those wings that once brooded over Egypt, when the prophet, foreseeing the desolation, because of her corruption, cried “Woe unto the land, shadowing with wings.” It is not to Egypt that this desolation comes to-day, it is not over your land, but to the civilizations of Europe that these mighty pinions apply; and the “land shadowing with wings” is not only England, but all the Monarchies of Europe, and those shadowing wings are the import of a mighty destiny, well known, well understood, by those who have read the history of the nations aright, that no man, no nation, standing in the presence of God, can with impunity take the name of Christ or God to serve Mammon.

General Gordon's life has a religious impulse, is subservient to the mandate of the Divine will, a fatalism, is his, not Napoleonic, because it is more religious, his life has as many charms as any man ever held. But General Gordon *might* have been an ambassador of liberty and peace from these Christian Nations to these poor “heathens” and served them well, but he was tardily admitted to the council, reluctantly sent forth on the mission, which had been clamoured for by friends of peace for many months. He goes fettered and fated in the presence of his foes (not of the native foes, for they are not his foes), but fettered in the presence of political and military foes, who misrepresent his thoughts, who misinterpret his actions, who account his movements cowardly, and who put the basest constructions upon his motives. Of course it will result in a defeat, and of course the English army will have its way, after the regular confusion; of course all sentiment and nonsense will be put aside in dealing with these natives, because, of course, they can be of no consequence compared to the great interests of Great Britain and the “honour” of her army.

Meanwhile this greatest statesman at the head of this nation, reads distinctly and clearly his own doom in what the State is doing; meanwhile he knows that the voice of God, humanity and justice demands other actions and other movements. He knows that if the Government is to be sustained, this Eastern Question should be settled by diplomacy instead of warfare; he knows that peaceable measures would be effectual, he knows that this revolt has put to the test the sincerity of the British Government in the protection of these people; he knows he has to deal with an element there, that is not to be easily suppressed, that may arise as I have said, with stronger might and greater dominion than he

is aware, concentrating its force upon that very land which England hoped would fall an easy prey to the Imperial power established there.

General Gordon is a figure of a new type of man, and therefore cannot be tolerated among nations where nothing is permissible save that which is in conformity with the established order of things, therefore as to what he shall do nothing may be predicted, but the *influence* of what is *not permitted him* to do, will rise like the ghost within the poor murdered Egyptian, and haunt the council halls of legislation in Great Britain. That which *might have been done*, will come up in the days when it is no longer possible for it to be accomplished, and the power and love and grace of human kindness, and the strong will of a single human being, capable of meeting these people, in their own land, without protection, will finally come as the *everlasting regret* of English legislation.

To-day, therefore, England stands in greater peril than almost any nation, from her greater liberality, and greater promises that have been given, and past expectations that have centered around her, the clustering memories of those who in past time have thought that out of all these toils and mysteries, there would at last come a solution to every problem. These are doomed to be mistaken.

Mr. Gladstone will die, or pass from his present position, under the double ignominy of having disappointed his most zealous friends, and of having given his enemies their most powerful weapons. He will pass into history as the grandest statesman of this age, but perfectly powerless to cope with the political toils and governmental complications that ever move around the throne of Great Britain, and make the greatest statesman littleness itself. He will pass out, I say, under the double ignominy, with the added humiliation of having violated that which in his own conscience he believed to be right, having offered certainly no indications of a permanent policy; without the respect of Ireland, without the good will of his own party, and without the strength of any new party, that can possibly arise in England;—the great, good and wonderful man, looking to heaven for guidance, but unable to follow the voice of heaven, will pass into the council of souls to meet his errors there.

I see this judgment-seat awaits England; her necessities and the perils that surround her, growing out of her policy will make a short life of this interval that lies between her and the meeting of it, and not a change can occur either in her Government or in the house of her Monarch, that will not serve as the possible moment for a great national disaster.

Those who have eyes sometimes are blind, those who have ears, are deaf to the words of warning that are given, but from this we turn to the brighter picture that lies beyond. What these monarchies may or will do must be left to the rapidly occurring events of the next decade of years, for I doubt not that the future shall be permitted you to listen to the voice or control that addresses you now, that that next decade of years will have found such changes in the European powers as would to-day be considered almost impossible were they forecast before your vision: such singular but most providential escapes, such power of mighty pinions, the voice of humanity rising up, moulding even kings to do its bidding; such wonderful destruction of hereditary power, such marshalling of forces, of intelligent, conscientious and sincere lives. For, remember, that of the many put to death in Russia for serving mankind more than their king, hundreds have been of the flower of the nobility. Remember, that those who hold in keeping the lives of these monarchs are not vassals, slaves, serfs, but intelligent, educated men and women, who have risen day after day, night after night with the growth of the people, who have watched the star of freedom from afar, having taken lessons, in your own country of the power of self-government, and who know that when once the fetters of Imperialism are removed from them, the people will turn to the allegiance of one another; all this is inscribed and written in the undercurrent.

Meanwhile the play of Kings and Queens goes on, meanwhile the monarchs are to meet in imperial splendour at the marriage of a Princess. They should be careful, for too many monarchs meeting at one place, is too strong a prize. They should be careful and conceal their joy and power, for they know not upon what they are treading, and the eyes that see beyond armies, and beyond the groups that can be gathered over all the nations of Europe, know that there is danger.

The voice of Egypt is another voice added to that of India, Africa, Ireland, and all the manifold voices that down

through the last half century accuse and charge England. The voice that comes here to-night is the voice of remonstrance and sorrow, not of anger nor of indignation at those who, placed in a position of trust and power in the world, will not see that one of these Arab lives is just as valuable in the sight of God as the person of a Crowned King. That nowhere in the history of human life can it be denied that God's love extends as well to those who know his name as Allah, who do not confess at the shrine of Christ, nor worship in the Christian faith, but who, possessing their own faith, live by it, die by it, set an example of fortitude that many Christians might emulate; that each of these poor lives is as valuable as that of any Christian soldier, or any English leader; and that, therefore, when all are summoned to appear before the Great Council of Nations, and the Judgment-Seat of that justice which neither considers Princes nor the professions of man as valuable; that then there will be such an accounting as you would gladly turn your eyes from beholding, and which only those in places of power, with those trusted by them, will be compelled to make.

But each one has sufficient to answer for; every human life is piled up with that which must be met in the kingdom of spirit-life, and the best human conscience can not in any way escape, for the scourge of the recording angel is there in red letters, and even he whom men call a saint will find his own accusation.

But when men take upon themselves places of trust, of humanity, when other lives are given into their keeping, when, under the subterfuge of the needs of civilization, they spring upon the helpless and unprotected, then God makes them more accountable than for individual wrongs, then, indeed, are they summoned before their judgment-seat, the power of individual conscience, and all that has been, and all that they failed to do, or all that has been wrong in the sight of Infinite Justice, must be explained.

We now come to that which lies in the further future, when Egypt shall have a nationality; when China shall rise from her slumber of ages, goaded probably to do this by the warlike pastime of some of the Christian nations like France, who craves that civilization known as commerce; when China shall rise from out the ashes and slumbers of the past, and prove that her ancient spirit is not dead, that her ancestors who worshipped and loved her are guarding her destiny; that from out the great realm of confusion a voice must speak that will silence these feeble Western Nations; when the time shall come that from young Japan, springing as it does from the very heart of the Orient, the new fire and fervour the new civilization implanted, will rise up like the golden light of the morning; these clustering around the Orient, will finally shed their reflected light upon Egypt, fanning to a flame the spirit that has long slumbered there, bringing to life again from out her ashes the wonders of an infant civilization, scattering the seeds of a new dynasty there. When England has perished, when the government and form of England shall no longer be remembered as a power upon the earth, Egypt will rise in the new majesty of a new civilization, the sources of the Nile will yield up their treasures to the hand of man, and from out these infant nations that slumber now yet unformed, in the distant future a new and triumphant civilization shall spring.

You doubt it, then you must doubt the records of all past ages. You doubt it, then you must doubt that which has come to Rome, that which has come to Europe, or will inevitably come to her dynasties. You doubt it, then you must doubt that which has come to this infant civilization that has sprung up in the Western World, where long ages ago mighty nations arose only to pass away. You doubt it, then you must doubt all the records of Central America, South America and the Western Coast of your own continent, revealing their remnants of a civilization more ancient than tradition, older than all history, having a correspondence with the civilization of the ancient Nile. You doubt it, then you must doubt that which is traced upon the walls of every Imperial power in the world, the certain destruction of whatever usurps the rights of men, tramples under foot human beings, and takes from them the vested power of God's love and protection; then you must doubt the principles upon which your own nation is founded, the authority and manhood of the world; you must doubt the foundation of your own liberty, that which led your Puritan fathers across the wild waste of waters to plant here the germs of a new and grander civilization.

America free, Australia free, Canada free, Ireland free, India free, Egypt free, where will England derive her

sustenance from? And this is coming, as surely as that summer with her full freighted banners, will be upon you soon; as surely as the sky bends above, and the night stars, veiled with the mist like clouds of a spring that yield their rain to the buds and blossoms of earth; as surely as that God has placed the signet seal of Divine right upon the brow of man. And whether the child that has perished in the desert or in the mountain, or is driven before the winds, even as the red man of America has been, He will take note of every one that falls, and call the nations to account for it, that have slain even the least of these little ones of earth.

THE SPIRIT-MESSENGER.

"MY BOOK."

A CONTROL BY "BUSIRIS, THE ANCIENT OF DAYS."

Recorded by A. T. T. P., March 19th, 1885.

[I had been nearly all the day getting out the sheets of my intended Publication, in order to send them to be bound, and my room was blocked up with printed matter, so that when the Sensitive came, he had to pick his way in order to get to his seat. He made the remark: "You have been very busy, Sir." He then went under control, and in a fine, deep voice, different to his own in his normal state, spoke as follows:—]

Busy! yes: it is the lot of many to be always busy, and it is only the dependent will, that would be idle. As I look round this your room, I see the evidence of work prepared by yourself. The commencement was ours: the completion has been yours; and may it find a rare acceptance amongst those to whom it will be sent.

I was present, and listened to your words yesterday evening [at the Cavendish Rooms], and as I looked around on the many faces, to whom you were speaking, I realized within myself the experience of the happiness, which was theirs. Soon your Work will be in their hands, in the hands of all of them. They will love to make it known to those who have hitherto been unwilling to investigate the great and blessed truth of actual immortality. I mention the word "actual," because with how very few is immortality realized? From the very first chapter to the concluding one, the pages of your Book will breathe forth the secret of Immortality and of Heaven. How much has that word "heaven" been abused by the theologian? Heaven will be brought nearer to its readers. I can already imagine the humble servitor in some great house, reverently placing your Volume, so that it may get to the hands of the Master, or Mistress, or other member of the family; who, as they peruse it, will find their former teaching sadly shaken, and will go for refuge and advice to their pastor, and ask for a more literal interpretation of the Hereafter, according to the Word of God; and will for the first time realize that the most monstrous claims have been made in respect to its utterances; and will for the first time question these mythological tales and the hyperbolic illustrations, with which doctrine abounds.

They will ask firmly and earnestly for a plain answer to their questioning: "Are the so-called dead, in very deed, in act and word, once more amongst the living?" and their pastor will ask from whence have arisen these doubts? "Those, who are dead, are not amidst the living, but are waiting for the greatest Christian doctrinal truth, the second advent of mankind's Lord and Saviour: waiting for that day, when the trumpet shall sound, and a white throne of judgment shall be erected on this earth, when the Redeemer, together with your Ancient of Days, shall stand side by side, and on that day shall he judge both the quick and the dead. Yes; then the earth and sea shall render back that which they have taken, and man shall be judged at that second advent in the flesh."

I ask: Will this answer satisfy, as it would have done before doubt was awakened, before your Book had reached their hands and laid a claim on the attention of their immortal souls? They will then turn round to their former teachers and say: "We have realized that there is a close identity existing between the mortal and the immortal man, and that eternity does not destroy that identity; we have realized that this link of identity is not broken at death, to be joined again at any day of judgment, final in character, yet to follow on humanity." Yes: they will admit the identity between soul and body, and that man in his immortal state is the possessor of a material tabernacle, and that the grave, through mouldering into dust the earthly body, has by

that process purified and glorified it, and made it fit for all everlasting. Yet this is at the very instant of time the last of the soul in its earthly tenement; its atoms during its healthy state are in the hollow of God's hands; its characteristic is purely material. This Book teaches us that not a single atom ever existing belonging to our body is ever wasted, is ever missed, but is carefully preserved.

"You know," Reverend Teacher, "that physiological teaching assures both you and me, that there does not exist in either of our bodies a single atom which existed seven years ago; but have the changes, which science positively proves, changed either your identity or mine? No: the identity is the same through every change, and the best of us materially will be that which may claim immortality; not that portion of our materiality which escapes our body, when sickness and disease oppress, and rack the limbs; when the body, once so healthy and strong and vigorous, lies prostrate and helpless; when the once bright eye is dull and sunken; not from the atoms from that spent and emaciated form, shall we again build up a body for everlasting; the best material atoms, that are ours, shall be ours when the grave claims its own 'ashes to ashes.'"

"Memory of bodily suffering is hard enough to bear; many a Sensitive, from these returning ones, feels actually the effect of this memory. Yes: Reverend Sir, this Book tells us plainly that the grave is a final triumph of matter over matter, and all that should be returned to earth is then returned to earth, and all that it had to give to immortality it has given. This in the case of sickness and emaciation of the body which follow disease. There are others whose lives have been shortened on our battle-fields, when the body has given to its immortality clearly the best it had to give, Then God must give the rest; and He in His mercy does build up that immortal body, which a shortened career of the earthly body made necessary; this is through the act of our Father's mercy.

"Reverend Sir! you teach from a Book, which those, who speak through the pages of the one in our possession, revere and honour; yet they claim the right to reason on it. Your Bible and your teaching distinctly aver, that millions on millions in this beautiful world of ours; those who were amongst the busiest, and the most industrious, filled to the brim with humanitarian interests, have all gone; but you do not tell us where to; neither does your Book. You, Rev. Sir, as well as your questioner, will soon die, and all that belongs to you of earth-life will cease. Dissolution and decay begin from the cradle and end with the grave, therefore we ask: What then? to receive for an answer from you: O Lord God! Thou alone knowest.

"This Book distinctly avers the contrary. It localizes heaven; it gives to immortal human beings an eternal interest; it proves that the grave is the resurrection of self; it proves that heaven is no mythical or empirical location; but that it is in God's created universe; that it is in the world which He hath called into being; that, in fact, this world, which your teaching condemns, is the first and most favoured of all worlds; but it goes further than this; it tells us not only of the changes, that have been, but of the changes that must be. Surely, Reverend Teacher, you will not deny the power of change! the very life-history of humanity proves it; the very Book, which you hold as an infallible authority, upholds the doctrine of eternal change. There in its pages is recorded, first the antediluvian history of humanity, and then the patriarchal government, ending when God Himself gave to the people a prophet and a king at their desire. Next followed the ruling of the tribe of Levi; the Levitical history of mankind, when temples were dedicated to the High and Living God; yet within whose walls incest and theft and iniquity were rampant, and lasted, until the degenerate descendants of Levi became a mockery and a by-word amongst the other tribes.

"Then followed the Christian Dispensation, or the glorious knowledge of actual Immortality. This is a message born of God, and brought by innumerable messengers, and he, who even will, may come to this knowledge. You have taught us, that there shall be death, and nature proclaims the truth of your teaching, and after death the Judgment, and after Judgment the Heavens for the redeemed, and Hell for the unrepentant. We have tried to accept this teaching; yet, when I have asked, Where is this heaven? for I wish for light and information on this matter, I am answered: It is not a legitimate question. But your endeavour to answer it, makes it more filled with dimness and more mysterious; yet how glibly the teaching falls from your lips on the Reve-

lation of to-day. Heaven and its glory are in your every sermon, and form a portion in every prayer, and yet you can give to your hearers no conception of it, for the reason pure and simple, that you yourself have no conception of it.

"The idea respecting it is enveloped in clouds, and all who profess the teaching of the passing dispensation, are in a state of mental darkness respecting it. Some give to heaven a spiritual interpretation, the very reverse of that, which is tangible or material; they say that the immortal body must be destitute of the material attributes, if it becomes an inhabitant of heaven; that it becomes either materially extinct or so perfectly sublimated and materialized, that nothing is left of the human body, but what is spiritual. This Book denies this hypothesis, which has no proof even amongst the prophecies of the Israelites, or in their history as recorded in the old Revelation, or in this the new Spiritual Revelation, which gives to the knowledge of humanity their first absolute proof of Immortality. There is then no proof. Your Book, Reverend Teacher, asserts for believers the monstrous supposition, that this fair world of ours will ever be destroyed. This book asserts what is of infinitely more importance, that not one immortal soul shall ever be doomed to eternal punishment. This Book proves that man in intellect is so constituted as to fit him for holding intercourse with all the intelligences living under God's Will; that eternity is so boundless and the worlds so countless, that it is impossible that eternity can ever pall on the soul; nay, this Book of Controls goes farther than this, and distinctly affirms, that the Angel of this New Dispensation, although despised and dishonoured of man, is held in high approbation by his God. He has adopted the possibility, and teaches it, and there is no proof to the contrary, but that immortal souls may in the eras of Eternity share with God Himself in the glory of his Kingly Supremacy."

How peaceful are the teachings of this Volume, which in its scattered pages now lies before my eyes. They breathe forth no spirit of eternal vengeance; they breathe forth no deluge of fire for this beautiful earth; they indulge in no visions of immortal life in heaven, so remote that the imagination of the greatest amongst men cannot reach them. It may be delightful to dream of such a far-away heaven; but these pages, which to-day you have been uncovering, bring the heavens of those who believe in actual immortality, very near indeed; nay, make their heaven even here on earth. That man has to be changed has been proved throughout all his history, that nature is man's servant is proved by his very gradual growth, and even this growth would not be, were it not, that will itself was under the law of universal progress.

"Not a legitimate question! you say, Reverend Sir, to ask: Where we are going? and you tell me I must not open this book because it denies what you have taught, and what the priests throughout the Christian dispensation have believed. You say it is not a legitimate question, to ask about that home in which we shall pass an existence, not even to be reckoned by millions of years. You say: 'Beware ere you try to be wise above that which is written.' I tell you, Reverend Sir, that this book tells us that there is a great danger in forming an inadequate view of sacred truth. This Book opens out to us a wide world of thought. Shall you pen my soul in your own puny enclosure, and there confine it? Science has distinctly stated and proved, that portions of religious assertion are absolutely false: why, then, it having been proved to you, that that which you deemed infallible has been found scientifically to be fallible: why and for what season would you warn me; if not for any other reason than that of your purely worldliness?"

Dear Recorder, many residents in many homes will read your Book; having their views of truth enlarged; becoming more closely associated with heaven; being more devotional in consequence; more loving among themselves; more feeling towards others. Solemn are the words from the great hereafter, and these messages come to you with enhanced views; with enhanced judgments respecting man's eternal state; upholding the dignity of man's immortal nature, and showing his true position in the wonderful universe of God. Far be it from any league of ministers to make a sport and a plaything of the truth of Immortality; far be it from their wish to give forth hypothetical descriptions of heaven, which exist only in their imaginations. I myself have taken the soul of your Sensitive, and so have many others, amidst many earthly scenes, which were pure types of heavenly gatherings. I have taken him into spiritual scenes through many spirit lands, and he has seen with an opened eye the

homes, which are ours, and the countries which are ours; not for a day but for all eternity. He comes back again, but he does not speak of the golden streets and the sun-bright walls of a holy, spiritual Jerusalem. No! but he sometimes speaks of many a spectacle of spiritual misery, which when he gazed on, he has prayed, that God might bring to their knowledge the morning of their eternity.

Welcome! thrice welcome! the pages of your Book. May God speed them! They are full of detail; full of the breathings of human charity; full of the description of God's eternal decrees; full of that beautiful renovation, which awaits humanity, when the full midday of this New Dispensation shall be realized. True, O my God! there is much humanitarian tribulation, but out of that great tribulation shall come that midday, for which we are praying. That tribulation has dawned. Thou, my God! can alone strengthen the loins of those who love Thee, that they be not borne down to the earth in sorrowful tribulation, whilst this hurricane of tribulation made necessary, not through Thee, O God! but through man himself, is passing over. But when it is past, Thou wilt comfort, by the great midday of change, those who are left. Then shall come to pass, that for which all redeemers of humanity have prayed, namely, "peace on earth, and good will amongst all men, amongst all races."

May God bless the efforts of your labour. Head the control: "My Book; by Busiris, the Ancient of Days." Again I say: may God bless you!

SPIRITUALISM IN AMERICA.

A LETTER FROM BOSTON, MASS.

Dear Mr. Burns,—It seems a very long time since I wrote anything to you, either privately or for publication. The reason, however, has not been that I have forgotten you or any of my English friends, but simply that pressure of business has confined my energies to imperatively necessary work. The MEDIUM, which you send me regularly, is always a very welcome visitor. Your own articles interest me greatly, and the local news I always peruse, as I want to keep posted in the doings of societies for whom I have so frequently lectured, and among the members of which I have passed so many pleasant hours.

I have no reasonable cause of complaint with anything here in Boston. I have many good friends, and our meetings are invariably well attended. We have a large and handsome suite of rooms, nearly a mile away from Berkeley Hall, where most of our week-day gatherings take place. Both places of meeting are frequently filled to their utmost capacity, sometimes to overflowing. The other Societies in Boston (I believe there are fourteen altogether) are well sustained. The great new Temple is now rapidly approaching completion, but the date for its formal opening is I believe not yet fixed. The building is characterized by extreme solidity, and looks as though it might live almost as long as the Pyramids. I understand the interior, when finished, will be very beautiful.

I am not allowed to confine my operations to Boston, so I get a chance of seeing how matters are progressing in many places. I can only report favourably in most instances. Wherever I go I am greeted with large and intelligent audiences. The Press as a rule is candid and truthful, though once in a while an insignificant penny-a-liner manages to introduce the venom of falsehood into public print; the breed of Ashcroft has its representatives in this country, in some few men who are not the ornaments of the ministerial profession, while a large number of clergymen of various denominations either treat Spiritualism with courtesy, or knowing nothing about it, have the good sense to maintain a discreet silence concerning it.

Elaborate preparations are being made for the befitting celebration of the 37th Anniversary of the advent of Modern Spiritualism. Our Society in Boston celebrate it on Sunday and Monday, March 29 and 30. I speak at Springfield, Mass., March 31. On that day Mrs. Britten speaks in Boston. She has, I am sorry to say, been very ill, but is now fast recovering. How soon you will have her back in England! Though greatly needed here, I think it possible she is even more needed in England.

I have had numerous letters from English friends asking me when I think of paying them another visit. The only answer I can make is, that while I stand in readiness to return at any moment, I see no prospect of another visit just

yet; though I should much enjoy returning in the coming autumn. I have engagements positively made here till the middle of September, but as yet no plans are laid for me that I know of further ahead.

A great many persons, many of whom I know well and greatly respect, have written to me to advise them whether they had better try their fortunes here, as they are not doing very well at home financially. I cannot possibly answer every letter, and therefore seek the privilege of informing all such through your columns, that in the cities here I find it the universal complaint that work is hard to obtain, while wages are not high. In new and rapidly growing towns out West, prospects are much brighter for smart, intelligent, persevering people who have a trade in their fingers, or talents of a taking order to rely upon as a means of maintenance. The cost of living is just about what it is in England, though travelling in first-class style, with palace cars and sleepers, only costs about half what it does in England, France, or Germany. America and England are so much alike now-a-days in many things, one hardly knows, except by the weather and the money, in which country one is living. Alluding to weather, I must say the cold here during the past winter has been much greater than it generally is with you, but the furnaces which warm nearly all well-built houses here, keep the temperature so even throughout the house, if well managed, that the extreme cold can hardly be said to seriously invade good dwellings. The spring is opening with considerable promise, both materially and spiritually. The business depression which has weighed heavily on multitudes during the winter, seems now abating; while in spiritual matters there seems to be a new wave of activity sweeping all over the country.

Literary ventures in the spiritual field are very numerous; some, I suppose, are supported mainly from private resources, and have only a very limited circulation; others appeal very extensively to public patronage, and receive in most instances a fair share of it, though often far less than they deserve. A new candidate in this field is now being published in Boston. It is entitled *Spirit Voices*, being a monthly magazine about the size of your good, old HUMAN NATURE, and retailing at 15 cents (7½d.) a number. It is a very welcome addition to the weekly newspapers, which though truly excellent, must by their bulk and the nature of a considerable portion of their contents, be inconvenient to retain in large numbers, or to carry about. *Spirit Voices* is edited by Geo. A. Fuller, a most earnest and energetic worker, who, though still quite a young man, has been president of a large association for several years, and is one of the best platform speakers in this country. Under his editorship the work is sure to progress creditably, and be of genuine service to the Cause.

The Camp Meetings this year are to be so numerous, that it would be hazardous on my part to attempt to number them. Some of them at least are gotten up primarily and chiefly with a view to enlighten the multitudes who are attracted to them, and even those which appear to many as principally business ventures certainly accomplish some good. Elaborate attempts at organization are constantly being made in various parts of the country, but apparently with little show of permanent success. Some schemes are modest, and evidently projected with the best of motives by persons who have no private ends to serve; others seem haughty and impertinent, and in some instances decidedly "fishy." My experience leads me to concur entirely in the teachings given continuously on this subject by our wise friends in spirit, viz., that no national or generally diffused organic limitations can confine the work of the Spirit-world and its instruments, and that while some persons must club together and form societies for special purposes, others find it their mission to stand aloof from all organizations, and do their own individual work unconfined by any societary limitations. If Spiritualists are to organize, it is evident Spiritualism pure and simple must be the basis of their union, and side issues left out of the constitution. General Roberts, who has recently commenced the re-publication of his long suspended *Mind and Matter*, is not far wrong in his deliverances on that topic at any rate. On the whole the work goes on much as usual; the size of the country makes it extremely difficult for even the best informed and most extensively travelled, to know very much of the actual state of the Cause in all the states and territories; while so much work is being done in private, fully as valuable and effective as any operations of a more public nature, that the very nature of the work itself precludes an external estimate of its magnitude and importance.

I understand both Mr. Morse and Mr. Mahony are soon

expected on this side the Atlantic. If they come they will no doubt find plenty to employ them, and receive a warm welcome at the hands of a large representation of the American public. How singularly chequered the career of public Spiritualism in London seems! The Cavendish Rooms however seems to have such decidedly Spiritualistic predilections, if one party abandons it, its doors will soon be thrown open for another phase of spiritual activity. I wonder whether halls really do get so magnetized by associations and the peculiar kind of work done in them, that they continue to attract a class of influences who are interested in a certain kind of work. The idea seems feasible, and if true, explains perhaps more satisfactorily than any other theory, the origin of temples, and the reason why some mediums, and the spirits who control them, are so particular about keeping rooms set apart for spiritual communion, and used for no other purposes. It has been remarked of late that certain prominent speakers, who have been many years before the public, have been so strongly influenced by the condition of the halls in which they had to speak, that their lectures were not nearly so fine when the halls had been occupied between the Sundays by fairs and shows, as when they had been unoccupied or only used for high-class concerts and instructive lectures. I myself protest against foul air and want of cleanliness: if these evils do not exist, and an audience is sympathetic, I do not consciously feel the effect of influences which prey so heavily on some sensitive or mediumistic people.

If the new Spiritual Temple in Boston, which has cost nearly £50,000, is harmoniously conducted after its opening, it will surely be a great reservoir of spiritual force; but everything must depend upon the class of influences who are attracted to it. The smaller temple at Greenwich, Mass., erected through the munificence of Mr. H. W. Smith, vice-president of the Smith American Organ Co., is now completed. It has cost something over £1,000, a modest sum for a beautiful edifice of sizeable dimensions, containing a large audience room, good school room, library, kitchen, &c., &c. It has been my privilege to occupy its platform several times since its erection, and it would do the hearts good of all interested in the true welfare of the young, to see how large a percentage of the congregation is made up of children and young people in their teens. The orthodox church, about two miles distant, raises a howl of indignation every once in a while, but it is utterly powerless to exert an influence over the youth of the district. It would make you laugh uproariously to witness the mode of attack employed. Recently a horse required food and shelter—shelter, certainly—in a barn belonging to a deacon of the aforesaid Calvinistic church. The horse had been seen carrying several persons to Mr. Smith's temple a day or two previous, whereupon the owner of the stable said to the man who wished to stable his animal: "We have no accommodation here for Spiritualist horses." After having delivered himself of this remarkable speech, in which he stated that members of the equine family entertain decided views on religious matters, he gloried in the success of the noble effort he had made to prevent the stables, which were situated near the church, from being contaminated through affording shelter to heretical animals. The story is told here literally, as the event took place. You will see how very formidable are the weapons, and intelligent the arguments employed in Massachusetts, to annoy those who will not permit a few individuals to ride roughshod over the rights of a community.

I am afraid I have written so dull and rambling a letter, that you will hardly like to print it, but so many of my English friends have asked me for a bit of news, that I must trust to your invariable leniency and kindness to your correspondents, to insert among more valuable matter this most unworthy epistle. I hope you will not think it quite as mixed and mysterious as that of Jude. Your speech has drawn me wonderfully to that singular little fragment of the New Testament. Hoping you are all well and prospering, with kindest remembrances and hearty wishes for friends wherever your widely circulating MEDIUM is perused, believe me, as ever, your sincere friend,

W. J. COLVILLE.

304, Shawmut Avenue, Boston, March 14, 1885.

HERBERT SPENCER.—A correspondent intimates that the psychometric delineation of this philosopher was shown to a gentleman, not a Spiritualist, who knows him well, and he thinks it is "very good of him."

THE CHILDREN'S LYCEUM.

SHALL WE HAVE A LYCEUM PIC-NIC?

To the Editor.—Dear Sir.—Will you kindly allow a little space in the columns of the MEDIUM for the discussion of the advisability of having a general pic-nic for the officers, members, and friends of the Children's Lyceums, at some convenient place, either on Whit-Saturday afternoon, Whit-Tuesday afternoon, or on some Saturday afternoon in June, as may be deemed best? Introducing the subject thus early will give all ample time to select the most convenient place, and make necessary arrangements.

As to the advisability of the step being taken, I think there can be no doubt, seeing that it is customary for almost all Sunday Schools to have a "School Feast Day," when the teachers and scholars parade the streets and sing special hymns, the occasion being looked forward to with pleasure by teachers, scholars and friends. And we may take it for granted that if we do not provide similarly for those who have lately come from these bodies, they will be subject to great temptations. To have a general pic-nic, so that all may associate and mingle together under the happy, cheering influence of the Lyceum, must have a beneficial effect upon officers, members, parents and friends alike; tending as it must to encourage and strengthen all in the good work, besides bringing it more prominently before the notice of friends.

There might be a programme arranged, consisting of marching by those Lyceums who are adopting that feature, when single and double file, and chain marching may be executed, arranging at the close for calisthenics, executing "Fold arms," Wing Movements, and first two Series of Calisthenics; or more if the majority can execute them. Then follow by short addresses, recitations, musical readings, &c., by all. Sowerby Bridge friends might render some of their fine selections, both out of the "Spiritual Harp," and from the writings of some of the masters. After the programme, the members and as many friends as wish might spend the remainder of the day in general pastime pleasures, while the others might have an open-air meeting. Thus you will perceive there is ample material for having a splendid day, which would be long remembered by all.

There is just one point that may act as a deterrent to the project, viz., the expense large families would incur, in railway fares. But this, with a little judicious care, can be made so easy that it will scarcely be felt. If all members pay 1d. each Sunday into the Treasurer's hands for the railway fare, and account be kept of all such monies received, and the possibility of reduced fares on a certain number being guaranteed, I see no reason why the poorest child should be debarred from participating in the holiday. What do our Sowerby Bridge, Keighley, Bradford, Leeds and Morley friends say on the matter? Hoping each and all of the Societies named will respond, and ventilate their ideas, I remain yours, in the Cause of Progress,

ALFRED KITSON.

ANNIVERSARY CELEBRATIONS.

NORTHAMPTON: ANNIVERSARY TEA AND SOCIAL GATHERING.

The meeting announced for Friday evening last was a much greater success than could be anticipated, thanks to kind friends who exerted themselves to make it known, as there were no advertisements. One hundred tickets were sold in advance, but many more came to tea, and not a few extra to the meeting afterwards. The Cafe in Abington Square has an elegant bar on the first floor, in front of which over 100 can sit down to tea at once. This space was crowded, and there was a second sitting down. It was an excellent tea, promptly served, at a charge of 6d. a head. After tea, the company passed upstairs to a room above, where a meeting was held, the object being to enable our Representative, Mr. Burns, to have an opportunity of meeting our readers and their friends. Mr. Hutchinson presided, and said he had resolved to commence open-air meetings on Sunday afternoons, beginning with the first favourable day after the middle of May.

After some very nice singing, Mr. Burns thanked the friends for their kind attendance. The spirit-world had placed in his hands the department of the printing press, and it was his duty to see that it was of all possible use to the Cause and to those engaged therein. He asked their kind assistance in the matter, that the MEDIUM might become more popular, and be as frequently met with in the shops of newsagents as other periodicals. It would thus bring the Cause before thousands without trouble or expense on the part of Spiritualists. It had already introduced some of the best workers into the Cause, and that form of usefulness could be indefinitely extended. He spoke of visiting Northampton with Mr. Morse and Dr. Newton fifteen years ago, and of the progress the Cause has made since then, and of the changes in mediumship. No medium should be coerced, but allowed to work in accordance with their peculiar state and the wishes of their controls. No two mediums were alike, so that they must all of necessity work in different ways. A religious influence was wanted in Spiritualism, to give it a solid basis, on which the soul could stand firm, otherwise the Cause was engaged in manufacturing proselytes for the various sects.

Mr. Burns expressed his desire to hear some of the local mediums, but the place was too crowded, and the influences too mixed to permit of it, though there were several controls. Mr. Cheshire made a very nice speech. A grand work could be done in Northampton, if meetings were held for spiritual teaching. The various circles were well represented, and there was such a combination of the local forces as has not been seen for many years; visitors came from towns many miles distant.

There are various mediums working in different ways. Mrs. England's circle is the most public. She holds two meetings on Sunday and two during the week, and at times the attendance is from 50 to 60. There are various mediums, Mrs. Walker and others, that might be named as doing a good work, but we did not gather sufficient particulars. There has been a feeling for some time, that the teachings of Spiritualism should be brought more prominently before the public.

ANNIVERSARY DISCOURSE AT CAVENDISH ROOMS.

On Sunday evening, Mr. Burns treated a very appropriate subject for the occasion: "Spiritualism in relation to converging forms of thought." He read extracts from the book of Daniel: First, of the three Hebrews who would not worship the golden image, and were cast into the fiery furnace; second, of Daniel who worshipped his unpopular God in defiance of the king's edict, and was cast into the den of lions. These cases he cited as authorities in favour of disregarding the orthodox God, and of adopting ideas of Deity though opposed to the popular belief. Miss Young gave an invocation, and Miss Wade sang a sacred song.

The lecturer said he had observed that spiritual developments passed through certain changes, or stages. In the Gospels, Jesus was said to have led a private life for thirty years, after which his public ministry lasted three years, when his physical existence terminated. But it was said by some authorities that Jesus lived till over 50, and that his ministry extended over only one year. But the gospel narrative was not the history of a man at all, but adapted to a personification of the development of spiritual eras. The occurrence of these fixed periods of growth were well known in the long past, and the fulfilment of the time was always regarded as a necessity in the occurrence of events. To understand these times properly enabled prophecies to be made, allusions to which might be met with in Daniel. Spiritualism appeared amongst us for many years as a somewhat sensuous movement, appealing to man's external consciousness, on the one point of continued existence after death. Seven years ago, this demonstration came into stern conflict with public opinion and the laws of the land, and an extermination was attempted. In 1881, four years ago, at this time of the year, the lecturer had experienced a mental state that was indescribable, and he had observed that when the MEDIUM was eleven years old, it was just one-third of the thirty-three years then concluded. Other minds had observed a similar change. Now the new Movement was four years old, and its surroundings were of another class from those that impinged upon the old Movement. Our tactics had to be altered to meet the requirements of the case.

The lecturer then spoke of Materialism, in the form of "Thought-reading," "Psychical Research," and all efforts to supersede an acknowledgment of the absolutely spiritual, as a convergence that had to be guarded against. As circulating facts more publicly, these minor movements had their use; but as tending to induce the public to suppose that these superficialities were the all of Spiritualism, they were grossly misleading and baneful. "Occultism" and "Theosophy" were dealt with as artificial systems, portioning off a small department of the great subject, and regarding it as a speciality which had been hitherto lost sight of. These pretences led to priestcraft: the first to the Vatican and the other to the leadership of any pretender who might assume to draw on the credulity of the vain and superficial. The most dangerous convergence was towards orthodoxy. He always felt that he was doing wrong when he expressed spiritual ideas in the "patter" of the Christian sect. A new spiritual state was anticipated by many, and it had been called the "Second Coming of Christ"; but if the ideas regarding the assumed first coming were a tissue of misconceptions, how could the rehash of the matter as a "second coming" discover the truth to man? A "new name" had been spoken of in the past, and it might be meant to prepare mankind for some new god that was to be imposed upon them. Those gods who advertised their names, should be regarded with suspicion. A "new name" to him meant an entire new system of nomenclature for the expression of spiritual ideas. To retain any part of the popular system, was to allow Nebuchadnezzar's golden image to take the place of spiritual truth.

The lecture concluded with a dissertation on the spiritual significance of "religion," with many illustrations and suggestions bearing on the subject. The lecturer said the vast subject was yet in an embryonic condition, but the attempt to state the wants of the mind would bring a light to respond to the requirement.

A solemn influence predominated, which gradually became lighted up with a peculiar fervour, as the new spiritual ideas were unfolded. Intense interest was manifested by a moderate audience.

BLACKBURN: March 29.—The 37th Anniversary of Modern Spiritualism was celebrated by the opening of a magnificent Harmonium, made by Christophe and Etienne, of Paris. The list price of the instrument is forty-two guineas, but the Committee have succeeded in getting a good percentage off the list price. It is made of oak, and contains seventeen stops and five rows of reeds or vibrators. Mr. Higham took charge of the instrument in the afternoon, opening with a voluntary, and played to all the hymns that were sung. In the evening, Mr. A. H. Holt was the player, as well as conductor of the singing. The Choir concluded the service by rendering in good taste the anthem, "Jerusalem, my glorious home." In the afternoon, Mrs. Butterfield spoke on "The Signs of the Times, and the second coming of Christ"; and in the evening, on "The advent and development of Modern Spiritualism." During her discourse she traced the career of Spiritualism, from the Hydesville rappings with the Fox Family down to the present time. At the close collections were made in aid of the Harmonium Fund.—Con.

HALIFAX: Winding Road, March 29.—We celebrated the Thirty-seventh Anniversary of Spiritualism, Mr. Armitage being the speaker. He also gave the Memorial Discourse on the life and transition of our old, true and much respected veteran, John Blackburn. It was not a "funeral sermon," as the life our departed brother lived, and the glorious prospect he had in view, did not make it a day of sadness, but rather of rejoicing, and the feelings throughout the day were grander than I can describe. If our old hero had done no more than convert Mr. Armitage, which he did, he would have been entitled to grateful remembrance. But no human mind can estimate the good Mr. Blackburn has done nor the good Mr. Armitage is doing at present, and not for money: he works hard and long for the love and good of his fellow men. Our room was crowded to excess: if we had more such meetings Spiritualism would soon be the leading religion. The friends have subscribed for a very good likeness of Mr. Blackburn. It is in a gilt frame, half-a-yard square, and will be hung in the church in remembrance of our departed brother.—S. J.

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THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, APRIL 3, 1885.

NOTES AND COMMENTS.

ANNIVERSARIES.—The allusions to the past, in the Cavendish Rooms report, have caused us to turn up the columns of the MEDIUM bearing on the dates spoken of. The 30th Anniversary, held seven years ago in Doughty Hall, marked the high tide of that stage of spiritual development. There were three services during the day, and many speakers. Three years afterwards the Anniversary was held at the Spiritual Institution. Mr. Duguid and Miss Samuel took part, with others. The proceedings were of a remarkable character, yet reported as "solemn and sorrowful." A prophetic view of the movement seems to have been afforded. Significant visions were observed by Mr. Duguid and another. They are recorded in the MEDIUM, April 8, 1881. A beautiful flower sprang up from others full of wasted leaves; Mr. Burns was presented with a key; there was a lovely rainbow, the symbol of promise. It was regarded by us then as the beginning of a new spiritual era, being the accomplishment of thirty-three years of Spiritualism. Now we think it was the commencement of a division only of a greater era, previously inaugurated. Ideas on the subject were being given to Mr. Oxley in the "Angelic Revelations" circle, but of which we then knew nothing. Later on Lady Caithness endeavoured to interpret matters in accordance with ecclesiastical symbolism. Our readers would be gratified if they looked up these matters in past volumes of the MEDIUM.

FIFTEEN YEARS OLD.—To-day we close our fifteenth year as a weekly journal. We perceive that we stated in 1881, that our eleven years, then completed, represented the third of the thirty-three years of Spiritualism; and our paper had passed through two other previous stages. It is remarkable to observe how certain instruments of spiritual work thus illustrate the life of the Movement as a whole. On the following week we headed our leading article with an angel blowing a trumpet, and our salutation to readers was—"Good morning!" Our mental sensations at that time were indescribable. A dark night seemed to be passed through, into the faint light of morning, yet scarcely bright enough to chase away from the mind the memory of the shadows that had been traversed.

MRS. RICHMOND'S DISCOURSE was delivered a year ago. Readers will be able to judge of the forecast it affords, as far as the time has gone. No doubt the warrior (Christian) era is passing away, after a crisis, but the countries of all of us will still remain. The tone of the discourse in some respects appears to be under the control of "Yankee Doodle." All governments must maintain their prestige, as the North did over the South, in the American civil war, and as may be necessary again; as no country is more likely to fall to pieces in due course than America, whose Presidents are quite as liable to assassination as European Monarchs. How have the States treated the Red Man? With no improvement on the worst of Britain's examples. "Commerce" is the best form of international intercourse, if it be not in bad rum and

whisky; the control's allusion to this is a meaningless sneer. India and other countries have been better off under British rule than previously, the croaking of the control notwithstanding. English and Scotch are as much "conquered" peoples as the Irish, and labour under the same disabilities, only they are not Irishmen. Has race and Papal supremacy not much to do with the condition of Ireland? Britain has made the Colonies, and given institutions to millions who stood in need of a change; and when her mission has been performed, a new-era power will come on the scene; but, just now, where is the hopeful alternative for Egypt, South Africa, India or Ireland? African rulers and slave-dealers kill more than the war. A higher power than Monarchs and their ministers control the destinies of peoples; and though on a certain plane much suffering accompanies changes, yet it grieves the control not in the least to anticipate dire horror in the future, seeing that *Britain is to be the recipient of them.* Nothing would be a greater blessing to Britain than for all her dependencies to be in such a state of development as to be able to assume substantial self-government, with kindly reciprocities towards the British Isles; as is the case with the most enlightened of American citizens.

GLASGOW ALLUSIONS.—Respecting Mr. Munro's question, received in a letter, we reply that we make no suggestion whatever as to the alternative for the "indifference" attributed to London Spiritualists by him last week. It is not our business to imply censure on any one, but rather to soften the blow, when we are used as instruments of censuring others who do not deserve it. If a man fails, is it not wise to seek for the cause of it in himself, and not wantonly blame others? Failure is heaven's lesson to us all, and a hint that self-examination is in order. Sometimes Spiritualists may greatly misapprehend the true nature of things. A cause may be talked to death and a medium out of breath, and all with the best intentions.

THE CONTROL contains a phrase—"actual immortality"—introduced by the Recorder in his speech at Cavendish Rooms on the previous evening. Is this an instance of the control using a convenient term existing in the sphere of expression?

MR. COLVILLE'S letter is full of points of much interest. His many friends will read it with pleasure.

HOLIDAY ENTERTAINMENTS AND ANNIVERSARIES.

Full particulars of these are given in the proper department of the Directory on page 222. We give the summary here, to catch the eye:—

On Good Friday, April 3rd, at Sowerby Bridge, Oldham, Exeter.

On Monday, April 6th, at Pendleton, Felling, North Shields.

On Tuesday, April 7th, at Hyson Green.

On Thursday, April 9th, at Leicester.

"EASTER SUNDAY" AT CAVENDISH ROOMS.

The attendance is always poor at these holiday times, and therefore Mr. Burns purposes introducing a profound subject, suitable for a select audience. The subject will be "A Spiritualist's ideas on God," intended as appropriate to the New Religion of Spiritualism, in contradistinction to that of Christianity. Service at 7 o'clock. Punctuality is requested, as late comers disturb the speaker when on such themes.

NORTHAMPTON: AN ILLUSTRATED LECTURE.

Mr. Burns is about to take the Town Hall, for Monday, April 27th, to give his lecture on "The Facts and Phenomena of Spiritualism," illustrated with lime light pictures as given at Blackburn. He trusts to secure the kind co-operation of all friends, and thus introduce the subject to a large number of fresh minds.

TEA MEETING AT PECKHAM.

Avondale Hall, Bellenden Road, has been secured for Tuesday evening, April 21st, and the tickets, 1s. each, are now ready. All friends who can dispose of them, are requested to send for supplies to Mr. J. Burns, 15 Southampton Row. The provisions are offered by kind friends. After tea there will be a phrenological entertainment, and other pleasant proceedings and much social enjoyment. All the friends are sanguine of success.

THE "ARMITAGE NUMBER" NEXT WEEK.

The portrait is already engraved, and most of the narrative in type. It will not disappoint our Yorkshire friends. We can receive orders up till Wednesday next, at the rate of 6s. per 100: See advertisement on last page. We will require to receive all the cash for copies ordered, on Wednesday next, to go to market with; as the papers will cost us more than we shall receive for them, and it is *cash down* for everything. If we had sold double the quantity it would have been different, but we expect many orders during this week. Some places are conspicuous by their absence from the list. We have no doubt that they will yet do justice to the matter, in good, Yorkshire fashion. There is yet a week to work in.

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.
 40, Mr. Thomas German, Blackburn.
 100, Mr. G. Clegg, Otley Road.
 100, Mr. J. Sutcliffe, Sowerby Bridge.
 100, Mr. Jno. Harwood, Littleborough.
 500, Mr. C. Appleyard, Halifax.

Also a few copies ordered by private parties.

Before commencing his work at Southampton, Mr. Ware has gone for a few days to his home at Newton St. Cyres, near Exeter.

NOTICE.—Mr. and Mrs. Herne will not be at home to receive friends on the first Sunday in April.

PENDLETON.—The Society announce their sixth and last series of lectures in the Town Hall, as the Hall is engaged by other parties, which they much regret. These lectures have been a great success, and have given comfort and instruction to many enquirers. The speakers for April will be found in the Directory.

SPIRITUAL INSTITUTION.—On Monday evening the School of Spiritual Teachers met, and resolved to hold weekly meetings. The next sitting will be on Monday, April 13, at 8 o'clock. Earnest students of spiritual culture are welcomed.

HACKNEY ROAD, E.: 155, Gt. Cambridge Street, March 29.—Mr. Swatridge gave a trance address on "The Teachings of Jesus Christ in spirit-life," after which several questions were answered by the guides. It was an interesting meeting.—W. J. S., Sec.

WALWORTH: Lamb's School, 43, Manor Place, March 29.—Miss Keeves delivered a very eloquent and touching discourse to a larger audience than we have ever had before.—Monday night's seance with Mr. Hopcroft was too large and unwieldy; an experience that will be remembered in future efforts.—Next Sunday, several mediums and speakers.—GEO. PEDDLE, Sec., W.A.S.

ULVERSTON.—Mr. Eglinton's visit has called forth a remarkable phenomenon in the person of Mr. T. W. Gowland, who first published a certificate as to Mr. Eglinton's table being quite inoffensive, but now he has made one with a "ledge," and says Mr. Eglinton's had a "ledge" also. During an expose seance which Mr. Gowland gave, he asserted, denied, forgot and remembered in a deliciously contradictory manner. His exposure was a sorry farce. Gentlemen present vindicated the genuine slate-writing most triumphantly; all of which proceeding occupies nearly three columns in the *Ulverston Mirror*. Mr. Gowland is astonishingly unconscious of his manifold inconsistencies, and would make an interesting subject for "psychical research."

The biographer of Dr. Norman Macleod says, that the night before his death, "he described with great delight the dreams he had been enjoying, or rather the visions which seemed to be passing vividly before his eyes, even while he was speaking. He said: 'You cannot imagine what exquisite pictures I see! I never beheld more glorious highlands, majestic mountains and glens, brown heather tinted with purple, and burns—clear, clear burns; and above, a sky of intense blue—so blue, without a cloud.' On the day of his death he said: 'I have had constant joy, and the happy thought continually whispered, 'Thou art with me!' Not many would understand me, they would put down much I have felt to the delirium of weakness, but I have had deep spiritual insight.' Very shortly before he died he said to one of his daughters: 'Now all is perfect peace and perfect calm. I have glimpses of heaven that no tongue, or pen, or words can describe.'—*Christian Life*.

In a recent scientific lecture, Professor C. A. Young, the Astronomer of Princeton College, U. S., and author of a standard work on the sun, used the following language:—"Do not understand me at all as saying that there is no mystery about the planets' motions. There is just the one single mystery—gravitation; and it is a very profound one. How is it that an atom of matter can attract another atom, no matter how great the disturbance, no matter what intervening substance there may be? How it will act upon it, or, at least, behave as if it acted upon it, I do not know; I cannot tell. Whether they are pushed together by means of an intervening ether, or what is the action, I cannot understand. It stands with me along with the fact that when I will that my arm shall rise it rises. It is inscrutable. All the explanations that have been given of it seem to me merely to darken counsel with words and no understanding. They do not remove the difficulty at all. If I were to say what I really believe, it would be that the motions of the spheres of the material universe stand in some such relation to Him in whom all things exist, the ever-present and omnipotent God, as the motions of the body do to my will. I do not know how, and never expect to know."—*Christian Life*.

PUBLIC AND PRIVATE INSTRUCTIONS IN METAPHYSICS.

Mr. Editor.—Dear Sir,—In placing before you the plans of instruction, after the many years of patient research as a Student of Occult forces, I can but very briefly chronicle on paper the many pathways trodden, to gain truth and knowledge, into the mysteries of the hidden way.

I instruct after the manner of the learned Hierophant, Babboo Mure Yea Ye, of the double or Astral Body, and the many influences it is continually subjected to; and to find through the Essence or Spirit, by natural law, the magnetic key that unlocks the gate of Light.

The Japan Occult, Yoe Lang Poonetiqua, of which I had the honour of being a favoured student, instructed us into the passive and composed tranquility, thence reaching the realms of thought, or the power of Mind over Matter; through which the now very fashionable *Metaphysics* bases its potentialities, which has also been found the true and best foundation of fine Mediumship.

Having also taken a course of instruction from Dr. J. Rhodes Buchanan, the discoverer of modern Psychometry, and the fine Nerve-aura of the human frame, as now given by this very learned and honourable gentleman, I am prepared to give instruction in Psychometry.

And if it be so desired, and is possible to collect composed and willing minds, free from all care for the time, neglecting all business and money getting, I am prepared to form a Delphic Circle, after the old Greek pattern according to ancient rites, using the magnetic currents of our globe, to which moderns have closed their eyes, or have no time to investigate in this hurley-burley of life. If the Greeks of the past ages, who have handed down to us so many immortal and imperishable truths, did find enough in their Oracle for a nation to be guided by it; may there not be some supernal voice of wisdom for the modern man, which may be attained by his searching for it?

But I will not tire you or encroach on your valuable time, but will be pleased to impart any instruction in or about London during my stay, which will be for the season, except a brief trip to Paris, for private instruction, previously arranged. I shall place myself open to the demand of the public. Appointments can be made either for public Hall or private Saloon, by personal call or letter, at No. 16, York Street, off Baker Street, Portman Square, W., London; for personal interview from 3 to 4 p.m. each day; and I shall be pleased to welcome any earnest inquirers for Light.

But please remember me as still a humble student desiring instruction.—With fraternal greeting, I remain, faithfully yours,
 J. COMMODORE STREET.

London, March 28, 1885.

SPIRITUALISM IN THE ROYAL FAMILY.—A few months ago we published a paragraph from the *Harbinger of Light*, stating that the Royal Family are believers in Spiritualism. Mr. Kirkham Evans sent the paragraph to the Right Hon. Sir Henry F. Ponsonby, K.C.B., Her Majesty's Private Secretary and Keeper of the Privy Purse, and enquired if the information therein contained were true. By the mail which arrived on Saturday Mr. Evans has received the following reply from Sir Henry F. Ponsonby:—"Osborne, January 7. Sir.—It is not true that the members of the Royal Family are believers in Mr. Eglinton's Spiritualism, as stated in the paragraph enclosed by you. I send you a letter from the Hon. Alexander Yorke, who was Equerry to the late Duke of Albany.—I am, Sir, your obedient servant, HENRY F. PONSONBY." The following is the letter referred to:—"January 7, 1885. Sir.—In answer to your letter to Sir Henry Ponsonby, I am in a position to state that there is no truth in the report that His Royal Highness the late Duke of Albany ever held a seance with Mr. Eglinton, or presented him with a slate.—I am, Sir, your obedient servant, ALEXANDER YORKE."—[We cut the foregoing from *The Evening Journal*, Adelaide, Feb. 11. The Editor regards it as "Another Spiritualistic lie exposed." These statements do not emanate from Spiritualists at all. The hangers-on of the Society journals pick up gossip, which gets into print, and then it is quoted by Spiritualistic Editors just as the *Evening Journal* quoted it. Mediums regard all appointments with distinguished sitters as strictly confidential; and even if their sittings with members of the Royal Family were innumerable, no one would come forward to turn into falsehoods the above statements. If members of the Royal Family look into Spiritualism, that is no one's business but their own, and with them remains the liberty of dealing with such reports as the above, as they see fit.—Ed. M.]

Mr. Jennison says he intends commencing Open-air Work in Victoria Park, on Sunday morning.

Mrs. BARNES.—I have received from J. G. 2s. 6d.; A friend 2s. 6d.; Mrs. Thomas, 3s.; Mr. Truscott, 1s. 6d. Please acknowledge with the sincere thanks of Mrs. Barnes, who is worse and thoroughly bedfast. There are no hopes of local help.—J. WALKER, Junr., 31, Bromley Place, Nottingham.

MR. WARE AT SOUTHAMPTON.—My object in writing this is to express the hope that the friends in that town, seeing this, will kindly communicate with me in respect to any meetings they may arrange for, in order that myself and Mrs. Barter may have an opportunity of being present.—GEO. BARTER, 166, High Street, Winchester.

OBITUARY.

GEORGE SHORE, BATLEY.

It is my painful duty to record the passing on to the higher life, of my co-worker in the Lyceum, George Shore, of Batley, on the 25th inst. aged 24 years; and who was interred at Batley Cemetery, on the 28th, by Mr. J. Armitage. There was a large gathering of Spiritualists from Morley, Beeston, Dudley Hill, Heckmondwike, Earlsheaton, and the members of the Society, and the senior members of the Lyceum. On the remains of our brother being brought from the house, hymn 26 "S.H." was sung with deep emotion and pathos; after which Mr. Armitage offered up a most beautiful and touching prayer. A large number of spectators gathered round. The order of the procession was as follows: The Lyceum members, headed by the Conductor, Mr. Armitage and Mr. Briggs; Spiritualists, members and friends from a distance; the representatives from the Lodge of which he was a member; the hearse bearing the corpse; after which came the mourners, relations and friends. On reaching the grave-side, hymn 58 "S.H." was sung, after which Mr. J. Armitage read a burial service culled from the latter pages of the "Spiritual Harp," with a few remarks on death, ending with prayer: the whole being brought to a close by singing hymn 183, "S.H." which was quite affecting. At the conclusion friends stepped forward and showered basketful and wreaths of flowers upon the remains, as a token of esteem and respect, and as an emblem of undying love. A large number of spectators were again gathered round, who appeared quite amazed at the high and sublime thoughts that fell from Mr. Armitage's lips, concerning death. He spoke as one having knowledge. There were no "ifs" as to the probability of us meeting him hereafter, or of holding intercourse with him while yet here. A deep impression was made as to the true character of Spiritualism. The spectators knowing only that which they had heard in disparagement of it, their look of surprise, which changed to one of admiration, was something to be long remembered.

The demise of our brother is deeply felt here. He has filled with credit the office of Treasurer for some time; and up to the middle of September last, he shared the labours of the Lyceum with the writer, when his health gave way. He was the only male belonging to the Society on whom I could rely for help. Since then, it has been in the main single-handed. Such being the case, what wonder notwithstanding all the evidence one has received of the immortality of the soul, that tears would flow. We were brothers in spiritual affinity, and ever will his memory be cherished, and held in reverential esteem by yours truly,

ALFRED KITSON.

FLIGHT OF T. L. HARRIS.

Last week we alluded to an article in the *San Francisco Chronicle*, describing the doings at the colony, farm, or home of T. L. Harris and his disciples, at Fountain Grove, near Santa Rosa, California. The same paper for March 10, contains an article stating that the effect of the first article was such, that Harris made over the property to several of his followers, and under an assumed name left with "a woman," said to be the one with whom he has been living for some time past. He is said to be on his way to this country, with the avowed object of prosecuting the *San Francisco* paper for libel; but this does not seem at all a feasible explanation. He receives vast sums of money from this country, and it is more likely that his object is to secure the "divine source" whence the almighty dollars flow.

What can be said to cause Harris to institute libel proceedings against some one here? The whole affair requires thorough ventilation, and there is plenty of evidence to be had, both in writing and by word of mouth, to astonish the world on the doings under the rule of the "Primate."

Here is another beautiful instance of the results of having a "Leader" in Spiritualism. Of course it is the only way to secure the coin. People delight to be humbugged by "leaders," but you may work yourself to death, to serve and enlighten mankind, and they will leave you to starve. But far better die the death of the righteous, having spent a life in doing good, than have to come to the sad end that is before all spiritual usurpers.

FINDING WATER BY THE DIVINING ROD.

A Correspondent in "Farm and Home" gives the following account of experiments conducted under his direction, on one of the largest estates in Yorkshire:—

We are obliged here to provide a supply of water for a large colliery population, and although we have made large reservoirs we are deficient in gathering ground, the coal pits having taken away the supply in most directions. The past season having been dry, and the usual supplies running short, my employer was advised by several other gentlemen—M.P.'s, magistrates, and others—to employ the man with the "divining rod" to prospect the ground about the reservoirs, and if possible find a better and more permanent supply of water in order to ensure the filling of them in dry seasons, it being suggested that if the man could find water in August, after all the other wells and springs had gone nearly dry, the supply was likely to be a good one.

With that object "John Mullings, Water-spring Discoverer by means of the Deawing Rod, Colerne, Chippenham, Wilts," as his card sets forth, was sent for, and arrived here about ten o'clock at night. I found him to be a plain, working mason, who has been employed most of his life on the same gentleman's estate. There was no pretence of quackery or jugglery about him in any sense. He comes if sent for a moderate fee and his expenses, and he undertakes "to find" water if it be in the ground, and the best guarantee of his sincerity is that he contracts to sink and build the wells himself, by those who choose to employ him, on the spot where he says water exists. He was engaged in such works when here, and produced the most undeniable testimonials of all his transactions.

To make a long story short, I took him in hand early next morning, and starting him from one end of a long walk with a fresh, hard twig, cut by myself. I asked him to find water anywhere within the next

hundred yards. I stood at one end of the walk behind him, he stepping steadily forward, partly bent, with the twig held in both hands, the twig being of the shape of a V with the point held downwards. When he got about two-thirds of the way the twig turned up, and he made a mark on the ground, and proceeded to the end of his journey, then came back again, the twig turning up again violently at exactly the same spot, and directly over an old buried well I had covered in with flags and earth deeply, and made a walk over some fifteen years ago. We were afterwards joined by my employer, the vicar, our engineer, and the superintendent of our waterworks, and prospected the estate over in one direction, Mullins finding water in several places, but no very strong springs. We dug the day after at some of the places, and found water; and when he left the only water running into the reservoir was from a spring he found not far from it. In one place a pit about ten feet deep was dug, breaking through a rocky pan, and the water rose about eight feet in the hole during the night.

The best proof of the man's gift, however, was the fact that he set out correctly every running drain or pipe under the ground that he was put to, by simply going over the surface with his twig by himself. The vicar, an avowed sceptic, took the man into his flower garden, the rest of the party remaining outside, and asked him to make two or three casts with his twig across his lawn and through his shrubs, which he did, pegging the water out as he proceeded; and it was afterwards found that he had set a main running drain out correctly from the first peg to the last, and the whereabouts of which no one knew but the vicar himself, and of which there were no signs above ground whatever. The vicar turned to the man and said, "I give in, you have beat me." I was myself as disbelieving as anyone, but interested and open to conviction. I had much conversation with the man afterwards during the two days he was here, and was greatly amused by some of his tales about certain clever and scientific sceptics he had met with. He said he had one test now with all such, and that was that if he did not discover water where it was known to be, or where he said it was, he was open to lay stakes with his opponent, or to submit to any fair conditional test. "But," he added, "they don't like the money test."

I may mention that during the past twenty years we have, by the advice of competent engineers, bored deeply for water in many places without finding any. I said to our engineer (who naturally did not favour the divining rod, and did not conceal his contempt for it at first) after the trial, "Now Mr.—, what do you think now?" and his reply was, "I am completely puzzled, and cannot explain it."

I have given a plain statement of facts, and offer no opinion on the subject. The man was tested when here, and in the fairest manner, he being perfectly willing to satisfy us as far as he possibly could. On several occasions the vicar held one end of the forked twig, and I the other end, the man's hands holding each limb firmly between our hands and the bottom of the V. We took care that the ends of the two limbs did not move; but the point of the V twisted up irresistibly till the bark wrinkled and creaked, and sometimes till it broke. The movement of the twig is rapid; it hangs down till it comes over water, when it whirls round like lightning.

PROGRESS OF SPIRITUAL WORK.

GLASGOW: GENERAL MEETING.

On Sunday, March 29th, a general meeting of the Association was held in the morning, when after the reading of the minutes of the last meeting, the Treasurer made a statement, showing that during the last quarter the income had been over £40, and after meeting all liabilities a balance of some £5 was to the credit of the society. Mr Wallis then stated that he wished to express, on behalf of Mrs. Wallis and himself, their appreciation and gratitude for the kindness, sympathy, and goodwill extended to them in the past. He said: "It was encouraging to mediums to feel that not only were the efforts of their guides appreciated, but that they themselves were welcomed and esteemed." "We feel," said he, "that it is impossible to please every one, and where there are many minds there must ever exist a great diversity of thoughts, ideas, and views, requiring the largest amount of consideration, patience and forbearance, one with the other. We have endeavoured to be faithful servants of the Spirit-world, and co-workers with yourselves, in the effort to spread a knowledge of the truth. Our position here is simply this: We did not seek the position of mediums and workers in this Movement, it sought us; the Spirit-world claimed us, we responded, and here we are. The spirits said in the early days of our mediumship, that they had a work to do, their mission was to help forward the Spiritual Movement, but neither they nor we desire to attempt the impossible task of working out vicarious salvation for others. We have no ambition to shine as Leaders, but are mediums and workers, ready to work here or elsewhere. We will do our best to encourage and aid others to do their own work, that by co-operation, you with us and our spirit-friends through us with you, that the light of spiritual truth may shine, and we may all be of service in unobtrusively directing others to the fountain of living truth. We desire to be helpers, friends, workers, not leaders, to place ourselves, our time and services at the disposal of the Cause, and we only ask that those who feel that our powers are of value, will work with us and aid our spirit friends in the fulfilment of their mission. We try to understand our mediumship, to develop it; try to grow wiser and better, and live more in harmony with the teachings from the higher life. We are conscious that we have not reached the standard of what should be the highest condition of life and usefulness, but while we live and try to reach it, we feel that the support and sympathy you extend to us, aids us to become more and more worthy your confidence, goodwill and esteem."

"During our six months here, we feel that our mediumship has been developed considerably, our susceptibility to spirit influence increased, as the result of our increased devotion to the work, but with such increase of sensitiveness has grown greater need for harmony in the surroundings, for the successful exercise of our gifts to follow. Never before in any six months have so many descriptions and delineations been given through us, or with such marked success. Our desire is to develop these powers still further. Our spirit-friends promise us such unfoldments, if

they can obtain favourable conditions. I have recently felt a gradual growth towards more conscious or more inspirational mediumship, and have been somewhat startled on several occasions to hear myself talking, and have afterwards been able to recall to some extent what has been said while under influence.

"Of the 26 Sundays, Miss Owen has occupied the platform once, Mrs. Wallis six times, and the remaining nineteen Sundays have been filled by me. Regular seances have been held on Sunday mornings and Tuesday evenings, three week-night lectures have been given, one by Miss Owen, and two by me. Seance receptions have been regularly held at our home on Friday evenings for our development, and to meet in a friendly way with those who could come. With a view to encourage the formation of developing circles, we placed our room at the disposal of friends because the hall was not available, and some interesting and instructive results have been obtained. We have visited and held some twenty private and semi-private seances, besides visits for healing, advice on health and other matters, and have endeavoured to place our services at the disposal of all who wished to avail themselves of them. Voluntary contributions at most of these meetings have resulted in a total of £13, which has gone to the funds of the Association. We have been precluded from doing all we might have done under more favourable circumstances, owing to ill health ourselves and in members of our family; but thanks to the generous kindnesses and helpfulness of a number of friends, the burden has been lightened for us, and our path made clear. In closing we would say we have no wish to monopolise, to interfere with the plans or purposes of any one; we only wish to help you one and all to do the work, to work *with you* and for you and others, in fact, to be of service to *all* if possible. But you must remember we are *sensitives*, and being such we cannot do everything or enter all conditions. Each one must do his share, and if we *all* work heartily and earnestly, then good will, fraternal and social feelings of love and unity will prevail, and we may be linked in harmony as a family of workers with the workers of the spirit-world for truth and progress, and at the end of the the next six months, if we let our light shine we shall all feel that God has blessed our efforts; that we are all better, stronger and wiser, and that in our efforts to help and bless others, we are all ourselves twice blest."

A discussion then arose as to the best ways and means of continuing the work. After some stirring words by Messrs. Griffin, Munro, Drummond and Robertson, it was decided to invite Mr. and Mrs. Wallis to continue with us for a second term of six months. Much progress had been made, great good undoubtedly accomplished through the instrumentality of these mediums, and it was hoped that even greater results might be achieved by more united efforts. The work of the past six months had been of the nature of an experiment, and the success warranted us in going on with it more zealously than in the past. It was resolved that divisional meetings should be held in the city once each month in the four districts, in the homes of friends, who would invite enquirers and members to meet for the purpose. It is hoped that developing circles will grow out of these, and other mediums take up the work. Thus Mrs. and Mr. Wallis will visit, say, first week of the month, the North; 2nd week, East; 3rd week, West; 4th week, South, or South-west, for the purpose of holding enquirers' seances, and to give advice and delineations, etc. Wednesday nights are likely to be adopted for these meetings.

Mr. Fash said he was glad to see that this was to be done; he had suggested it some time ago, and tried to carry it out, and would gladly open his house for the object sought. He thought the meetings should be perfectly free. The meeting agreed to this, and conveners were appointed for each district.

It was felt that a mutual improvement class should be held in connection with the Association, for free discussion, and the expression of the views of members upon the varied subjects connected with Spiritualism. It was decided to invite all persons interested to give their names to the Secretary.

At night we had a small audience, no doubt owing to the inclemency of the weather. Mr. Wallis, under control, lectured on "Scepticism, Free-thought, and Spiritualism," giving a very thoughtful and eloquent exposition of the necessity for rational scepticism and free-thought, at the same time deprecating hypercriticism, or self-assertive free-thought. Rights presuppose duties, and Spiritualism proclaims that it is by loving services unselfishly rendered, by "doing all for others," that the greatest freedom can be obtained. F. D. X.

HETTON-LE-HOLE: Miners' Hall, March 29.—Mr. John Livingstone under control, gave a lengthy and interesting address on "Spiritual, Involution, and Physical Evolution," a subject chosen by the audience. The hall was well filled, and there was deep interest.—JAS. MURRAY, Sec.

CHESTER-LE-STREET: Mechanics' Hall, March 29.—The controls of Mr. J. G. Grey gave a soul-stirring address on "Spiritualism: the hope of the World," to a very attentive audience, who were well satisfied. Poems were given on "Thomas Paine," "General Gordon," and "Mother's Love," to the delight of all.—JOHN DAVISON.

LEICESTER: Silver Street Hall, March 29.—Mr. Sainsbury occupied the platform for the first time, taking for his subject, "I will send unto you from the Father, even the Spirit of Truth: he shall testify of me."—Public tea and entertainment, at five o'clock, on April 9, tickets, 9d. each.—S. A. SHEPHERD.

MIDDLESBOROUGH: Granville Rooms, Newport Road, March 29.—Mr. J. Dunn gave a short address in the morning, remarking on the improved influence which pervaded the meeting. His subject in the evening was "Religious Reform," on which he gave a lengthy address. Creedal religion would become a thing of the past. If the Bible were infallible, it would be impossible to "revise" it; but it was the work of the men of the past, and the people to-day desired proofs of spiritual truth which their teachers could not supply. This concluded the course of four lectures on "Social Reform," "Political Reform," "Medical Reform," and "Religious Reform." The controls said they had not time to say all that was necessary under these heads. They were excellent lectures, and it is probable they will appear in printed form.—A. McSKIMMING, Sec.

PENDLETON: Town Hall, March 29.—Mr. Morse addressed a good audience in the afternoon on "Spiritualism: what has it done?" It was a splendid address, showing how Spiritualism had ever been the saviour of the human race, raising them from darkness, superstition and error, and placing them upon a higher and nobler platform of truth. In the evening Mr. Morse again addressed a large audience on "The Hereafter." The guides beautifully described all the various notions entertained of Heaven and the world to come, but Spiritualism alone demonstrated facts which no other ism has ever yet done. We are sorry Mr. Morse is leaving so soon, as Pendleton would very much like to have had him more. We hope he will have a pleasant voyage, and return better in health for having taken it.—Next Sunday, Mr. Schutt; on April 12, Mrs. Groom; we hope all our friends will come forward, as the collection will be devoted to the Liabilities Fund. Tea Meeting, Bank Holiday, Withington Street, Pendleton. Tickets 1s. each. We thank our Oldham friends for exchanging dates for Mrs. Groom.—C.

MANCHESTER: Temperance Hall, Tipping Street, Ardwick, March 29.—We had an interesting day with Mr. J. B. Tetlow, whose guides, morning and evening, gave satisfaction in their treatment of Spiritualism.—In the afternoon the half-yearly business meeting was held, when it was shown that a balance of £7 5s. 11d. remains in the hands of the Treasurer, after paying all claims. Officers elected: President—Mr. W. Crutchley, 38, Union Street, Ancoats; Vice-Presidents—Mr. Hollingworth and Mr. J. Jones; Corresponding Secretary—Mr. W. Lawton, Gray Street, Carruthers Street; Financial Secretary—Mr. S. Chesterson, 236, Viaduct Street, Ashton Old Road; Treasurer—Mr. T. Cheetham; Librarians—Messrs. P. Roe and J. Stubbs; Bookstall Attendant—Mr. T. Cheetham; Auditors—Mr. W. Goodall, Mr. Kershaw; Executive Committee—Messrs. W. Lomas, E. Brown, F. B. Dodd.—A cordial vote of thanks was given to the retiring Officers. In future the business of the Society will be carried on by an executive Committee.—J. STUBBS, Sec., Manchester and Salford Society of Spiritualists.

MACCLESFIELD: Paradise Street, March 29.—Mr. Thompson, of Salford, occupied our platform. By a coincidence, the Rev. T. Cross, to whose Sermon on Spiritualism our speaker replied, happened to be preaching at the same time in a neighbouring Wesleyan Chapel. Our audience was above an average one, whilst the lecturer took about an hour in its delivery. We were pleased to have him amongst us, and trust his visits will be oftener in our midst. He has promised to come again at some future time, which we will look forward to with hopeful anticipation. Our Secretary, Mr. Hayes, has lost the physical presence of his maternal parent, who somewhat unexpectedly went over to join the majority, at an early hour on Sunday morning last.—Con.

HEYWOOD.—On Sunday last, Mr. T. Roscoe paid us a visit and gave two very acceptable addresses. The subject named in the afternoon, was "General Gordon," and it was spoken upon in a profitable and instructive manner, showing his failings and likewise the spirituality of his nature. Evening subject, chosen by his guides, was "Earth, Heaven, and man's relation thereto." The subject was opened in a scientific manner, then came vivid descriptions of Hell and Heaven, finishing up, in glowing terms, with the power of Love to uplift humanity, and hasten on the grand millennium, when all shall live in peace. Mr. J. B. Tetlow next Sunday.—J. W.

NORTH SHIELDS: 6, Camden Street, March 29.—T. C. E. gave a lengthy discourse on "Spiritual Reformation," illustrated by the life of Mahomet.—March 29.—The subject taken by the guides of Mr. W. Westgarth, was "What benefit is there to be derived from Spiritualism over orthodox Christianity? The distinction was pointed out in a very clear and instructive manner. Our third anniversary will be celebrated on Monday by a tea and grand concert.—J. T. McKELLAR.

BISHOP AUCLAND: Temperance Hall, Gurney Villa, March 29.—The general monthly meeting of members. It was decided to hold a developing circle for members only on Sunday mornings at 9 o'clock. There was a good audience in the evening. The controls of Mr. W. Corner gave an invocation, followed by a very interesting address. The controls of Mrs. A. Jackson and Mr. J. Eales also gave instructive addresses, which were well received.—J. W.

The minds of mesmerists will be somewhat disquieted by a clever invention lately brought out at Paris by Dr. Ochorowicz. By means of this little instrument, of which we give an illustration from the *Gartenlaube*, the inventor asserts that it is possible to discover the hypnotic propensities of any individual. This is done by putting a finger through the tubular magnet, the edges of which have been covered by a piece of soft iron. After two minutes the finger is withdrawn, and if the patient is a mesmeric subject, symptoms such as involuntary movement, numbness, dryness of the skin of the finger will at once appear, lasting for a few moments. Experiments have proved that about 30 per cent. of mankind can be subjected to mesmeric influences, while on the rest the hypnoscope has no effect. It is a thing to be thankful for, that as yet there is no instrument by which to test the more important latent capacities of the human race; but who knows what may yet be in store for us?—*Pall Mall Gazette*, Feb. 27, 1885.

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WORK IN JERSEY.

At the beginning of each year, the Jersey farmers have what is called the "Big Plough," which means that six, eight, ten, or even more horses are attached to a massive plough, which tears and turns up the deep, rich subsoil, as a preparation for early potatoes, which are the staple product of the spring season. At this "Big Plough," a large number of hands are in attendance, to assist in making the ground smooth and neat. So our work here in the Spiritual Department, during these first weeks of the year, has been a sort of "Big Plough," by which, we are glad to know, the ground has been well broken up, millions of angel hands being in the meantime engaged in scattering the seed of Spiritual Light and Truth. The growth and the harvest will appear in due season. Excepting the wonderful effort of the Leeds friends a year ago, I have never seen more work in this Movement crowded into three months than has been done here. I need scarcely say that the orthodox churches, in challenging us to a public controversy rendered immense service to our Cause. The adherents of creeds and conventional religion are safe enough whilst they remain in their own strongholds, but it is impossible for them to attack a New Truth, without doing irreparable mischief to their own institutions. If our orthodox friends do not see this, that is their concern. Our late opponent, the Rev. J. Luke, has since the debate been delivering a series of discourses in opposition to Spiritualism. We rejoice even in this, as indicating that we have helped to put an end to the religious stagnation that existed, and to stir up the churches to seek reasons for the faith they hold. Outside the churches we are constantly having striking evidence that a deep interest has been created in regard to the Facts and Teachings of Spiritualism. In many places of business we find audiences ready and eager to listen to our testimonies.

Our experiences during the last week of the writer's stay on the Island, have afforded evidence that the Movement is displaying a good amount of vitality, and making substantial progress.

On Monday evening a circle was held in New Street, St. Helier's; two lady friends of the circle are mediums, and are likely to render useful service towards the promotion of Spiritual Truth in the town.

On Tuesday evening, a circle was held in the household of an influential family, in St. Saviour's parish, which gave satisfaction to all.

On Wednesday evening at St. Ouen's we gave a discourse to a large and deeply interested audience; it was the largest and best meeting we have had at that place. This part of the Island is remarkably favourable for a good work. On Thursday evening the usual circle was held, when some interesting phenomena were realized.

On Saturday evening we again held a circle in New Street, St. Helen's, which was exceedingly good; three of the sitters are good mediums.

On Sunday afternoon we held a circle at the Hall, in which considerable progress was made—one lady medium in the trance state saw and recognised several disembodied friends. We had a fairly good audience in the evening, and much warmth of feeling throughout the service.

The meetings will be continued, arrangements have been made to supply the platform next Sunday. Our friends are entitled to sympathy and forbearance in being thus thrown on their own resources, but it will soon be easier.

OMEGA.

BATLEY CARR: March 29.—Mr. Hepworth and Miss Armitage addressed the best audience I have had the pleasure of seeing for some time. On the spirit-guides of the former assuming control, they sang with much taste hymn No. 143, "S.L.," after which they delivered an excellent address on "Life beyond the grave." In the course of their remarks they reviewed both the method of attaining happiness hereafter, and what that happiness consists of, and pushed the inquiry as to how they had obtained their pretended knowledge, to its farthest extent, and showed most clearly that it had its birth in supposition. They then gave a most emphatic denial as to its accuracy, taking the messages of the ever-returning hundreds of souls, who have tested the great secret for themselves, as their witnesses. Then they advised all those who had not investigated the phenomena for themselves to do so. On relinquishing control, we sang hymn 302, "S.H.," during which Miss Armitage was controlled, and spoke very feelingly on the passing away of Mr. Shore. They then gave five clairvoyant descriptions of spirit-forms, four of which were recognised. I wish to add that the one that was not recognised on a former occasion, the party made further inquiry and found that a relative answering to the description and bearing the same name passed away 48 years ago. Similar instances have occurred of late here, which testify to the genuineness of clairvoyance, and its power of carrying conviction.—ALFRED KITSON.

PARKGATE: Mrs. Hobson's, Ashwood Road, March 26.—We had a tea, the first we have had in connection with the Cause. Some twenty-one sat down to an excellent tea, which was enjoyed by all. After tea we held a meeting, when Mr. John Turner's guide gave a very interesting account of his earth-life, and also of his spirit-life. The subject occupied some forty five minutes, and was listened to with great attention by all present. We are still progressing, and the Cause of Truth is extending far and near, in spite of all opposition.—EDWARD GARDNER.

STONEHOUSE: Spiritualists' Lecture Hall, Union Place, March 29.—Morning: the controls of Mr. W. Hurt spoke on "The laws of Nature, and duty of man." At the circle the guides of Mrs. Trueman called in several strangers. Evening discourse: "Glimpses of the future," occupying one hour in delivery, the control dealing with the subject in a very argumentative manner, affording thoughts for the leisure moments of an intelligent and attentive audience. At the circle, the guides of Miss Bovett very feelingly and minutely detailed the circumstances and manner of the dissolution of a seaman who had been drowned. The abilities of this young medium are such as should not be hid under a bushel. There was harmony and good attendance.—CON.

NORTHINGHAM: Hyson Green, March 14.—About forty sat down to a coffee supper, after which we formed a circle, and had short addresses through the mediums, and an inspirational address: three mediums were controlled at the same time by foreign spirits, much to the delight of two strangers from the Salvation Army. It was a very enjoyable evening. The attendance at our meetings improves. We will have a public tea meeting, on Tuesday, April 7, at 5 o'clock.—H. HUNTER.

WEST HARTLEPOOL: Temperance Hall, Brunswick Street.—I am happy to report of the success attending Mrs. Yarwood's visit. On Wednesday and Thursday evenings we had fair attendances of intelligent people, as visitors, and all we have conversed with say that they never witnessed the gift of clairvoyance so highly developed, and her unadorned discourses are the theme of general conversation. On Sunday we had three services, when, in addition to Mrs. Yarwood, we had Mr. W. H. Robinson, and our highly-esteemed friend, Mr. Jno. Scott; also Mr. Dobson, of Ferry Hill, and Mr. and Mrs. Lister, from Middlesbrough. In the morning, Mrs. Yarwood held the audience spell bound for forty minutes; then Mr. Robinson followed, treating on clairvoyant mediumship in his usual masterly style. Then Mrs. Yarwood gave about five clairvoyant delineations, all of which were immediately recognised. In the afternoon the service followed in the same order, only Mr. Scott kindly relieved Mrs. Yarwood, by giving a few delineations, one or two being recognised. One instance of religious bigotry and unfairness should be named. A gentleman had a friend described to him by Mr. Scott, and when asked if he knew the person, replied he did not know. Mrs. Yarwood rose to the occasion immediately. Getting on the platform she described the same form, perhaps in some little matters more clearly, when he was compelled to admit that it was his uncle. The evening meeting was a fitting climax to all the other services; I should think fully 200 people were present. Mrs. Yarwood spoke on "Angelhood," the theme being taken by her guides after singing in beautiful harmony, "Welcome Angels, pure and bright." So forcibly did she speak, that to refrain from applauding her guides was a very difficult task. Mr. W. H. Robinson chose for his subject "Spiritual Gifts," treating on all, but more particularly on the gift of healing, the result being that we shall open a healing circle as soon as possible, and thus do all the good we can to our suffering fellows. Thus ended the series of services led by Mrs. Yarwood, to whom our sincere and hearty thanks are due. It is our determination to have her back again shortly, to spend a fortnight with us in the work. We feel confident that good has resulted from our endeavours. Six persons have expressed a desire to join the Association, and no doubt others have been similarly influenced.—Wm. WARDELL, Sec., W.H.S.A., 8, Havelock Street.

MORLEY.—On Saturday, March 14, our room was nearly full; and after singing, invocation and a few recitations, Mrs. Gregg delineated clairvoyantly about twenty persons, giving each appropriate and valuable information. Two more recitations closed a most satisfactory entertainment. On Sunday, March 15, a service of song was given to nearly a full room in the afternoon. It was eagerly listened to, and well performed, seeing the vocalists were chiefly children. In the interval afterwards about twenty took tea, and in the evening we had a full room to listen to the guides of Mrs. Gregg, who after giving a lengthy discourse gave a poem on "Love," a subject selected by a non-Spiritualist present. This seemed to give much satisfaction, and closed a very happy day.—March 29.—Mr. J. S. Schutt answered questions in the afternoon, after which another control spoke on "A bundle of fens" in such a pointed and humorous manner as to please all. At the close some of the audience said they never enjoyed such a delightful afternoon. In the evening the guides spoke on "Man." The interest was so intense that a pin might have been heard drop. The force from a good life was pointed out: how parents might direct their children morally; and the fact that many stumbled because of evil influences surrounding them. These were planetary as well as social, so that charity was needed. Much incentive was given for a higher spiritual aspiration. It was a most instructive discourse, full of moral and religious power.—CON.

BIRMINGHAM: Oozells Street Schools, March 29.—Miss Allen delivered a discourse on "Faith." It was a most eloquent address, showing that faith is a great factor in man's spiritual progress, and a great help to him through life. She spoke of many cases of healing through faith and prayer. The knowledge of Spiritualism combined with faith would do much to benefit mankind. We had a very nice audience. Mr. Turner presided. Mr. Mahony will give a farewell lecture on Sunday.—CON.—As we go to press another report states that Miss Allen spoke at Belper on the previous Sunday, and that Miss R. D. Owen will speak twice at Birmingham on the 12th.

NORTHINGHAM: Morley Club.—We very much regret that owing to Mrs. Barnes' continued serious illness, we are deprived of her valuable services. We feel that the Cause sustains great loss through her absence from the meetings, and that it is the duty of Spiritualists to take care of her. On Sunday evening we had some encouragement. Two of our friends were under control.—Mrs. Hannibal and Mr. Finch—through both of whom we had good addresses, simple and earnest and to the point. This is a sign that we should soon have more helpers in this work who will be useful.—CON.

DEVONPORT: Heydon's Hall, 98, Fore Street, March 29.—In the morning, the controls of Mr. Tozer gave a discourse on "Ancient and modern Spiritualism." Miss Bond afterwards gave many clairvoyant descriptions, nearly all of which were recognised. Mr. J. Meadley presided.—In the afternoon, at our private circle, many strangers were present. The guides of Mr. W. Burt opened the meeting with prayer, also giving us a few words of encouragement. Mr. Leader was controlled for a short time. A young lady, about 12 years of age, was controlled to write, both left and right handed, and was afterwards entranced to speak. The controls of Miss Bond then gave us some advice, how to proceed in future, bringing the meeting to a close with prayer.—In the evening, the controls of Mrs. Dart opened the meeting with an invocation, after which the guides of Miss Bond discoursed very powerfully on the subject, "Had Man a Pre-existence?" The controls stated that atoms of spirit were always floating in space before being attracted to the physical form, but not as conscious intelligences. Speaking of the truth, as they had proved it, they positively affirmed that man had no pre-existence. After the discourse, clairvoyant descriptions were given, many of which were recognised.—Hon. Sec., Free Spiritual Society.

FELLING: Park Place, March 29.—Mr. W. C. Robson gave an eloquent lecture on "The Aim and Scope of Religion." It contained some beautiful thoughts and was well received.—A public Tea and Entertainment on Monday at 6 o'clock.—J. T. Hooge, Sec., Sheriff Hall.

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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.
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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 Cæsar.
Marcus Porcius Cato—Cato of Utica.
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Valerius Catullus, the Poet.
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Busiris, the Ancient of Days. (Six Controls.)
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Jesus, Son of Amanus.
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John Knox, the Scotch Reformer.
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THE SPIRITUALISTS' DIRECTORY.

MEETINGS, SUNDAY, APRIL 5th, 1885.

LONDON.

CAVENDISH ROOMS, 51, Mortimer Street, W., at 7: J. Burns, O.S.T., "A Spiritualist's Ideas on God."
 KILBURN.—Creswick House, Percy Road, Carlton Road, at 7, Mrs. C. Spring, Seance April 12. The Room to be let on other Evenings.
 HACKNEY ROAD, E.—Perseverance Coffee House, 155, Great Cambridge Street, at 7.30, Seance; Mr. A. Savage, Medium. Wednesday at 8, Investigators' Circle.
 MARYLEBONE ROAD.—167, Seymour Place, Sunday, at 11 a.m., Mr. Hopcroft; 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, Various Mediums and Speakers. 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. Thursday, at 8, Development.
 HOXTON.—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.—Public Hall, at 2.30 and 6: Mrs. Groom.
 BARKOW-IN-FURNESS.—80, Cavendish Street, at 6.30: Mr. Proctor, Mr. Condon.
 BATLEY CARR.—Town Street, 6.30 p.m.: Mrs. Bailey.
 BEDFORD.—King Street, at 6 p.m. Wednesday, at 7 p.m.
 BELPER.—Lecture Room, Brookside, at 10.30 and 6.30.
 BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Misses Beetham and Cowling.
 BIRMINGHAM.—Oozells Street Board School, at 6.30; Mr. J. W. Mahony: Farewell Address.
 BISHOP ACKLAND.—Temperance Hall, Gurney Villa, at 6 p.m.:
 BLACKBURN.—New Hall, New Water Street: at 11 & 6.30, Miss Musgrave and Mrs. Wade.
 BOWLING.—Spiritual Tabernacle, Harker Street, at 2.30, and 6: Mrs. Craven.
 BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, 2.30, and 6 p.m.: Mrs. & Miss Gott.
 Spiritual Lyceum, Oddfellow's Rooms, Otley Road, at 2.30 and 6, Mrs. Greig.
 Jackson's Mission Rooms, 448, Horton Lane, at 2.30 & 6: Mr. Worsman.
 CARDIFF.—At Mrs. Cooper's, 50, Crookherstown, at 6.30.
 CHESTER-LE-STREET.—Mechanic's Hall, at 6 p.m.: Mr. W. Westgarth.
 DEVONPORT.—Heydon's Hall, 98, Fore Street, at 11, Discourse; at 6.30, Miss Bond.
 EXETER.—The Mint, at 10.45 & 6.30.
 FELLING.—Park Road, at 6.30: Mr. J. Tetley.
 GLASGOW.—2, Carlton Place, South Side, at 6.30, Mr. E. W. Wallis: Questions Answers.
 HALIFAX.—Spiritual Church, 1, Winding Road, 2.30 and 6 p.m., Mr. I. Thompson, Salford. Lyceum at 10.30. Monday, Service, 7.30.
 HANLEY.—Mrs. Dutton's, 41, Mollart Street, at 6.30; Wednesday, at 7.30 p.m.
 HAYDON.—Miners' Old Hall, at 6.30: Mr. F. Walker.
 JERREY.—Oddfellow's Hall, St. Helier's, at 3 and 6.30: Local.
 KEIGHLEY.—Lyceum, East Parade, 2.30 and 5.30: Mr. Armitage.
 KILLINGWORTH.—At 6, No Information.
 LEEDS.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2.30 and 6.30: Mr. Postlethwaite.
 Edinburgh Hall, Sheepscar Terrace, at 10.30, 2.30 & 6.30: Mr. Morrell & Miss Sumner. Wednesday, 8 p.m., General Members' & Friends' Seance.
 LEICESTER.—Silver Street Lecture Hall, at 11 and 6.30:
 LIVERPOOL.—Roslind Hall, Rodney Street, Mount Pleasant, at 11 a.m., and 6.30 p.m., No Information. Sec., Mr. J. A. Smith, 106, Granby Street, Prince Road.
 MACCLESFIELD.—Spiritualists' Free Church, Paradise Street, at 6.30: Rev. A. Rushton, 62, Fence Street, at 6.30, Local Mediums.
 MANCHESTER.—Temperance Hall, Tipping Street, Ardwick, 10.30, and 6.30: Mr. R. A. Brown, and Mr. B. Plant.
 Bridge Street, Pin Mill Brow, Ardwick, Tuesday, at 8.
 MORKCAMBE.—Masonic Hall, Edward Street, at 3 and 6.30:
 MORLEY.—Spiritual Mission Room, Church Street, at 2.30 and 6: Mr. Collins Briggs.
 MIDDLESBOROUGH.—Granville Lecture Rooms, Newport Road, at 10.30, and 6.30, Mr. J. Stevenson.
 NEWCASTLE-ON-TYNE.—Weir's Court at 10.30 and 6.30: Mr. J. Dunn.
 NORTHAMPTON.—Copper Centre, Copper Street, 2.30 and 6.30.
 NORTH SHIELDS.—6, Camden Street, at 2 and 6.15: No Information.
 NOTTINGHAM.—Morley Club, Shakespeare Street, 10.45 and 6.30: Local.
 Vine Chapel, Beaconsfield Street, Hyson Green, 6.30, Mrs. Attenborough. Tuesday, 7.30.
 OLDHAM.—176, Union Street, at 2.30 and 6:
 OSWALDSTWISTLE.—At Mr. Tomlinson's, 160, New Lane, at 6.30, Development.
 PENDLETON.—Town Hall, at 2.30 and 6.30: Mr. J. S. Schutt.
 PLYMOUTH.—Richmond Hall, Richmond Street, at 2.30, Circle; at 6.30, Mr. Paynter.
 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., No Information. Wednesday, Circle at 8.
 SHEFFIELD.—Cocoa House, 175, Pond Street, at 6.30:
 SOWERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at 6.30: Mr. A. D. Wilson.
 STONHOUSE.—Spiritualists' Hall, Union Place, at 11 a.m., Address and Circle; at 7, "The Resurrection of Christ," and Circle. Medium, Mr. W. Burt.
 SUNDERLAND.—323, High Street West, at 6.30: Circle.
 TUNSTALL.—13, Rathbone Hall, at 6.30.
 WALSHALL.—Exchange Rooms, High Street, at 6.30.
 WEST HARTLEPOOL.—Temperance Hall, Brunswick Street, at 10.30 and 6.30, Local. Wednesday, Circle at 7.
 WESTBOUGHTON.—Late Infant's School, Wingates, at 2 & 6: No Information.
 WEST FELTON.—At Mr. William Tinkler's, 2, Eden Terrace, at 6 p.m.
 YORKSHIRE DISTRICT.—Mr. C. Poole, Cor. Sec., 28, Park Street, Barkerend Road Bradford.

SPECIAL SERVICES, ANNIVERSARIES, &c.

BLACKBURN.—Inauguration Services of the New Hall:—
 April 5: Miss Musgrave and Mrs. Wade.
 SOWERBY BRIDGE.—On Good Friday, a Tea Party and Entertainment will be held in the Spiritualist Lyceum. Tea on the tables at 5 o'clock; Entertainment to commence at 7 p.m.
 OLDHAM.—176, 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. MERRAY, 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. Hopcroft, from London.
 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.
 NORTH SHIELDS.—On Monday, April 6, at 6, Camden Street, Third Anniversary Tea and Grand Concert. All friends in district invited. Tickets 1s., children, 6d.
 NOTTINGHAM.—Vine Chapel, Hyson Green. Tuesday, April 7, Tea Meeting, 5 p.m.
 LEICESTER.—Silver Street Hall, Thursday, April 9. Tea and Entertainment at 5 o'clock; tickets, 9d. each.

MONTHLY LIST.

GLASGOW ASSOCIATION OF SPIRITUALISTS.

SUNDAY LECTURES, 2, CARLTON PLACE, S. S., AT 6.30.

April 5, Questions and Answers, Mr. E. W. Wallis; 12, "Practical Thoughts for Daily Life," Mrs. Wallis; 19, "Spiritual Growth," Mrs. Wallis; 26, "The Value and Use of Sacred Scriptures," Mr. E. W. Wallis.
 Inquirers & Investigators cordially invited.

PENDLETON SOCIETY OF SPIRITUALISTS.

SUNDAY LECTURES, TOWN HALL, AT 2.30 & 6.30.

April 5, Mr. Schutt; 12, Mrs. Groom; 19, Mr. Condon; 26, We hope to have Mrs. Britten, if she is in England.

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 Halifax, April 5, at 2.30 & 6.30.

MR. E. W. WALLIS'S APPOINTMENTS.—April 5, Glasgow, 2, Carlton Place, at 6.30. Mr. E. W. Wallis: Questions and Answers.

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

Mr. and Mrs. W. are "at home" for private consultation on Wednesdays, by appointment. Public Reception Seance for members and friends, on Fridays, from 7.30 till 10 p.m., at 3, Dixon Avenue, Crosshill.

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

Sundays: April 5, Rechabite Hall, Pine Street, Heywood; 12, Blackburn; 19, Oldham; 26, Rochdale, Marble Works.

JOHN C. McDONALD, Inspirational Orator and Singer, is engaged as follows:—
 March 22, Ardwick, Manchester; April 12, Belper; 19 & 20, Rochdale; May 5 & 6, Sheepscar, Leeds. Extract of testimonial from R. Scott, Esq., Brigsteade, 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.

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Sundays and weeknights in April to fill up.
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MR. J. S. SCHUTT'S APPOINTMENTS.—April 5, Pendleton; 12, Leeds, M. Edinburgh Hall; 19, Liverpool; 26, Bacup; May 3, Keighley; 10, Blackheath; 17, Blackburn; 31, Halifax; June 14, Leeds, Edinburgh Hall; 21, Oldham. Address: 28, Richmond Hill, Acclington.

T. ROSCOE, Inspirational Speaker.

For dates and terms, address, 58, Toxteth Street, Droylsden, Manchester.

MR. J. J. MORSE'S APPOINTMENTS.—LIVERPOOL, April 5, 6, 12 & 13; BLACKBURN, April 19; CARDIFF, April 26, 27 & 29; NEWCASTLE, May 17 & 18; NORTH SHIELDS, May 19 & 20; KEIGHLEY, May 24; LEEDS, May 31 & June 1; STAMFORD, June 21; MANCHESTER, June 28.

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.

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Subscriptions	4 7 6	Rent of Hall	3 3 0
Literature	5 13 6	Cleaning of Hall	1 11 6
Hymn Books	0 13 11	Literature	4 10 2
Collections for Organ Fund	3 16 0	Advertising	1 14 3
Sale of Harmonium	3 0 0	Hymn Books	3 3 0
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		Balance in Treasurer's hands	7 5 11
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