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# SPIRITUALISM.

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## A Spiritualist's Ideas on "God."

A DISCOURSE BY J. BURNS, O.S.T.,  
AT CAVENDISH ROOMS, LONDON, "EASTER SUNDAY," APRIL 5TH, 1885.

### EXPOSITION OF JOHN, IV., 20—24.

20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

This utterance, attributed to the woman at the well of Samaria, is expressive of the thralldom of the human soul to earth-bound spirits, who take up their abode in temples, cathedrals, churches and other "sacred edifices." It will be observed that no particular *god* is alluded to, nor are any *principles* suggested, but *place* is the one essential dwelt on in respect to worship. This is evidently necessary in the circumstances of the case, for the vampire spirits that gorge themselves on the proceeds of human worship, could not get at their victims, unless these worshippers attended the places where these spirits have their batteries erected and invisible toils laid. Hence the divine mission of the Iconoclast, to break the images, and destroy the "high places," before and in which these soul-degrading scenes are enacted.

21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

This reply of the Spiritual Teacher is appalling by reason of its revolutionary tendencies. It strikes at the root of all forms of Churchianity. All these "consecrated" places are to be abandoned, at the time of the worship of the Father.

22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

The second clause must be carefully entertained, for it is misleading. If we regard it as referring to the so-called "Jews" of the commercial world, or their ancestors, then it is false. "Salvation" has, most certainly, not been the product of that people; but the assumption is favourable to the claims put forward by the Christian Sect. The "Jews," as a race, is one of the false issues that have crept into history. The word may be written *Diu*, the root of "divine," meaning *spiritual light*. In this sense the *Diu* possesses "salvation" and a knowledge of the true object of worship. But the "Jews" are altogether another matter; a sect, not a people, practising a meaningless symbolism indicative of the esoteric spiritual verities held by the genuine *Diu*.

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

The various external forms of sacerdotal worship are here condemned as being distasteful to the Father. The mummeries of the Jewish and Samaritan priests, and all other such systems, are really not the worship of the Father at all, but of unscrupulous spirits, who set themselves up as gods, and tyrannize over human souls, with fears of hell torments unless they receive all glory and attentions.

24 God is a Spirit: and they that worship him must worship him in spirit and in truth.

I am not prepared to discuss the proper translation of Greek particles, but I have often thought if God be the *Infinite Spirit*, the rendering should be, "God is Spirit," not "a Spirit." If He be "a Spirit," that indicates that there are other spirits, and therefore He is not *infinite*. The study of the theme in this light should not be neglected. As to the worship implied, it is not one of rites, dogmas, or any external form, but of the "spirit," which senses the Divine relationship, and loves to

cling to its light and guidance. "Truth" becomes the *litany* of such a soul, and the falsehoods and forms of the external sects no longer captivate the mind.

This fourth Gospel is regarded by many as spurious, as it labours to give Messianic and Divine attributes to Jesus, which are not so accentuated in the other Gospels. It is said to be of much later production, and the passage before us is suggestive of Neo-Platonism; which, as a spiritual religion, supplied valuable essentials to the Christian tracts, such as the passage now dealt with. Had verse 22 read: "For salvation is of the Alexandrian Greeks," it would have been much nearer the truth; but as the Christian system is not a matter of "Spirit and truth," as the text demands, such strict fidelity to facts was by no means essential to its requirements.—AMEN.

### THE LECTURE.

In approaching the subject before us, men are usually given to underrate themselves, bewail their unworthiness, and assume that God will not favourably regard their thoughts. This state of mind may be carried too far, or it may be utterly baseless and insincere. It is often a passing sensation, more in words than in reality; and well it is to be so, as its full development would eventuate in suicide. All creatures are worthy of existence, or they would not exist. To condemn existence in any form is to censure the Creator, and to suppose that He is displeased with His creatures, is not to speak of ourselves alone, but is taking the enormous liberty of putting words into the mouth of the Almighty! We have no warrant for supposing that the Deity is pleased or displeased. If our conscience shows us that our present state is inferior to our highest abilities, then it is our duty to commence the work of improvement forthwith: and where and how can man better begin than by looking above, to Him from whom all light and help must ever come?

On this evening of the day on which a spiritually-misdirected people are celebrating the physical resurrection of a crucified god, it is most fitting that we should seek to know of the True God, and those things that appertain to knowing His will, and teaching and obeying them in our lives. And in doing so, we most humbly and truly beseech the Supreme Being of the New Dispensation to shed light into our minds, to guide us in our pilgrimage heavenwards. May the angel hosts, the teachers of the new truths, and the dispensers of spiritual blessings, attend amongst us at this hour: Even those whom we have loved, and are parted from us in the form, that they may be nearer to us in spirit, the connecting

link that unites us with those above them, and upwards to the glorious throne, on which is seated the ever-gracious ONE, in the Highest Heavens of this footstool of the ALL IN ALL!

It is too generally esteemed a virtue to acquiesce in those views of God popularly held. This is the chief cause of religious perversion and degeneracy. Spiritual truths received from without, and in a second-hand form, become more and more mundane, till they lose all semblance of their original character. Every mind should be encouraged to depart from this vulgar practice, and aided to form original conceptions of divine things. This would develop the power of interior inspiration, and instead of the mind being related to the opinions held in the world without, it would become in sympathy with the divine sphere within, and the people would progress in true spiritual light and power, and their lives and social affairs generally would ever unfold in proportion. Our first duty is to boldly repudiate the vulgar superstitions held by the priestly classes and their devotees, and aspiring inwards and upwards, seek for light and guidance from that Divine Source from which it is alone attainable.

The recognition of immortality and the practice of spirit-communion are the first steps in divine knowledge. Without this, *Theist* and *Atheist* very nearly mean the same thing. The conceptions involved in these terms are devoid of those mental experiences which a knowledge of facts alone can supply; and the notions entertained are composed of negations, cold and sterile, yet associated with a formality of worship meaningless or superstitious, or of irreverence coarse and revolting.

The Christian system recognises this necessary principle sufficiently to pervert it. They presume that the supposed physical resurrection on the third day, of their crucified god, brought "life and immortality to light," and ensures for all mankind a certain immortality, but—ten chances to one—in an everlasting hell! This notion is so fraught with apparent fallacies, that it has brought Christendom to a universal state of formal hypocrisy or blank materialism. In the first place there can be no parallel between the after-life of an incarnated god—who "gave up the ghost" at the moment it suited himself—and an ordinary human being. His body was raised, without "seeing corruption," whereas other bodies pass away into their chemical constituents. This body of the risen god is supposed to have gone straight off to the spirit-world, after wandering about under the "glimpses of the moon" for forty days. This has involved the ridiculous dogma that the decomposed bodies of all mankind will be physically resurrected at the "last day," and packed off to heaven or hell. Such a system as this is enough to disgust human intelligence with the theme of immortality altogether; and it has done so!

But the assumption that this supposed resurrection of the Christian's god brought "life and immortality to light" is false. Man's true spiritual conditions; his immortality; his progressive state in the spheres; the relation of earth-life to spiritual felicity,—were all well understood for thousands upon thousands of years before the story of the Good Friday crucifixion and Easter Sunday resurrection was concocted. It is nothing more nor less than an adaptation of the myth of Adonis and Horus, as practised in Phœnicia and Egypt thousands of years ago; and it had other forms in other countries, meant to teach natural truths, but perverted by priestcraft to represent actual personal history.

Spiritualists also frequently presume too much for their movement. I frequently print what I do not believe to be true. I see it frequently stated that never before Spiritualism came, was human immortality and spirit-communion placed on a sound basis. This I deny. We have not by any means reached to the high perfection of knowledge and practice which was enjoyed in ancient times. In spiritual matters the most advanced Spiritualists are crude and barbarous. We are simply feeling our way; and our best method of success is not to be too loftily puffed up.

Another error is in supposing that the sole object of Spiritualism is to demonstrate human immortality, and establish spirit communion. These are only the initial means to the great end to be sought and attained: a new Religion, with more reliable knowledge of the Divine Nature and government, and a corresponding insight into man's own nature and conduct as an inhabitant of earth. Without this much desirable fruition, Spiritualism must dwindle into a narrow and grovelling system, like the witchcraft, fortune-telling and superstitions which have prevailed, and still exist, amongst spiritually-dark peoples.

I may be asked to produce historical evidence of the truth of what I have advanced. There is no true history on these matters. It has all been destroyed, perverted or hidden to suit the purposes of the prevailing ecclesiasticisms. This is particularly true of the bibles of the world: they have all been edited so as to suit the aims and ends of spirits who desired to receive divine honours. This is itself a survival of the ancient system of the worship of ancestors and heroes, real or imagined. There are now no genuine Vedas or Ancient Scriptures. The Bible we have suffers from the same complaint. It is particularly faulty in its teachings on the being of God. It is so contradictory thereon, that every statement it makes it also unmakes: as a consequence, all the noble attributes of divinity are mixed up with the most reprehensible attributes, till the God-idea becomes repellent and preposterous. The Divine Being is made to appear as an unworthy and fallible human being. He is purposely personified down to the plane of human life, to pave the way for his "incarnation." It is well-known that in the olden form of thought, the name of the Almighty Creator was unpronounceable: in other terms, He had *no name*. But this nameless ONE came to be recognised as Jehovah, and then the presiding spirit of a savage tribe boldly said: I am Jehovah! Thus the Being of the Creator came to be confounded with the existence of a savage, impious spirit. This is most prominently brought forward in the Bible, because the effort is to show that this self-elected Jehovah became incarnated in the New Testament Jesus. Under the title of "Christ" the Christians worship a human being, who is a "person of the Godhead," and actually *the creative Word*! Now, if we were not too sadly familiar with this most preposterous conclusion, it would prove to us as revolting as any false worship of any barbarous people. But we have had it so dinned into us, that we dare not think outside of it, from a vague fear of public opinion, and of a possible retribution in the spirit world. This is no idle fancy. Those spirits that are interested in perpetuating this spiritual usurpation, leave no means untried to affect their purpose. Look at the conduct of Christians to all those who reverently strive to arrive at Divine Truth independently: Is every effort not made to ruin them in this world, and to piously wish them eternal torment in the world to come? Look again at the sufferings endured by those who have received the light of spiritual truth, and desire to escape from the trammels of orthodoxy: Do their souls gladly bound with joy unspeakable into the serene air of a higher spiritual state? No! all sorts of doubts, difficulties and fears arise in the mind, and the struggling spirit is tortured in the most exquisite manner. Where does all this torment come from? Is it a part of the scheme, that truth must be divided against itself? I say that this torture is the work of those spiritual beings who are the inquisitors over souls, and stop at no possible means to affect their purpose. They it is who haunt cathedrals and other "places of worship," and obsess the minds of sensitives who enter, hysterical spinsters and others, to entertain the most baseless notions on the worship of the god of those places; even giving visions of overawing personages, to cap the climax and give objective reality to the delusion.

The true God always has been and always will be nameless. Names, figures and definitions lead to idolatry. In Acts it is said that Paul found at Athens an altar inscribed to the "Unknown God." He said to the wise men of Athens, whose spiritual teachings are dimly reflected in the Christian documents, Why! you are too superstitious: I can tell you who God is; He was crucified a few years ago, and has risen from the dead. This teaching by Paul is truly unparalleled for impudence and gross imposture, by anything that history can produce. Under its auspices Europe degenerated to the lowest ebb of darkness. The change alone occurred at the "revival of learning," the inauguration of the printing press, which gave mankind the glorious classics of Greece and Rome; the divine Plato and the works of the Neo-Platonists, and much that formed the model for the intellectual attainments of recent times. And with these works of varying value, came also the popular Bible of varying value; the good parts being wholly pre-Jewish and pre-Christian, while the parts, that have been the cause of bewildering contentions, have been the work of the party in whose interests it assumed its present form.

To get a clear conception of this grand subject, we must get away from all the popular ideas, and endeavour to conceive of THE CREATOR as being apart from God. SPIRIT



may be recognised as existing in two states: Infinite Spirit, and finite spirits. The former may be called pre-phenomenal, and the latter post-phenomenal. The Infinite has not taken on a phenomenal personification, but all *matter*, all form, constitutes the *person* of the Infinite Spirit. He, She, or It expresses the thought of His Being in what we recognise as "matter," and we call that expression, as read by man, "physical science." Then the Infinite Spirit is expressed in the inner sphere, and the wisdom we read there we call "psychology," "spiritual science," "metaphysics." But who can measure the grades that comprise all the planes of expression of the Infinite Spirit, who is continually *creating* all things? Man is a pigmy merely, and he does not know himself; but when he has tabulated his capacity to the highest limit, he has but ascended a few inches of a scale that is of limitless extent. For as the Infinite is, so is man. Davis has said: "Man is the repository of infinite possibilities." The finite is constantly and eternally endeavouring to explore the Infinite; and individuals may be found in all stages of progress in the task. Those who have gained the loftiest degrees themselves become possessed of creative power; they are *Gods* and *Goddesses*. Man on earth has creative power to some degree. He can fashion many things mechanically, and our manifesting spirits can build up solid organic bodies, and produce clothing. Man improves upon nature, and develops higher qualities in vegetables and animals. He thus is a link in the descent of Spirit from a higher to a lower grade, whereby there is a general *upliftment*. The highest finite spirit in the heavens of our planet is God; and is that link which intromits into the sphere of earth, that degree of wisdom of the Infinite Spirit, which the condition of the earth is capable of receiving. These Gods may have been finite spirits for millions of years; and risen from grade to grade; superintended the formation and development of planets, and may have been Gods in various portions of the universe. A new God is appointed to the earth at the beginning of every new Dispensation. The God of the previous Dispensation departs to the ethereal heavens, accompanied by the souls that are prepared to leave the earth-spheres. This is alluded to in Revelation as the 144,000; but like all else that is attempted to be set forth of the kind in our Bible, this statement mystifies more than it enlightens. The new God is not a "Messiah" incarnated on earth, but a Son of the Almighty Father, placed in the heavens of the planet to interpret His will to the children of earth. Many special servants are raised up on earth to receive this New Commandment, and promulgate it upon earth. In Spiritualism we recognise a New Dispensation and a New Religion. It is not a "Christian Spiritualism," a furbishing up of old bottles, and a diluting of the "new wine" to suit the capacity of their silly sides. The proof to the contrary exists in the fact that mediums in all parts of the world have been influenced to renounce the prevailing religion, and a new and consistent religion has been given through them. Spiritualism does not alone consist in the phenomenal manifestations, but rather in the grand purport of it all: in turning away from the idols of the past, and seeking for the New Light that is being *dispensed* from the throne of our God above; the God—not of a sect, but of all mankind whether they recognise Him or not.

Man has been called the "Microcosm" or little world, and in him we learn the lesson that is before us. Man contains two sets of forces: the involuntary and the voluntary; the former emanating from the ganglia of organic life, and the latter from the brain and cerebro-spinal nerves. The digestion of our food, our breathing, the circulation of the blood, and the functions of secretion are involuntary. We do not *will* them to proceed. They operate when we sleep, as well as when we are awake. Then there are the voluntary powers which we exercise over the muscles and framework of the body, accompanied by conscious thought in the brain; and we think and act often wrongly, whereas the involuntary forces *never err*. They may be held to represent the Infinite Spirit, while the brain forces operating on the muscles certainly represent a *finite* spirit. The wiser and better a man becomes, the more do his thoughts and brain forces operate in harmony with the vital powers, which are truly divine: they are the source of those impulses and feelings which guide man through life, and give it all the charm and beauty it possesses for him.

Now the brain forces, with their muscular acts, live in, by and through the vital forces; just as all finite spirits exist in, by and through the Infinite Spirit. That vital force in man is just a small portion of the Universal Force: even as

the most microscopic *papilla* on man's body is a manifestation of the great aggregate of vital energy represented by the whole body. And each of these minute *papilla* may be held to consist of a nerve loop of compound structure; of a blood vessel of compound structure; of membrane and sustaining tissue. There is really a little world in each of these points of sensation, a countless number of which may be covered with a penny-piece. And what are we: what are our vast cities: what is our globe, but one of these *papilla* on the ALL-PERSON!

What shall we call this Great Being, the ALL of BEING? In the past He has been alluded to rather than named. He has been called AO, that is Alpha and Omega, the first and last letters of an alphabetical series, indicating that He comprises all conditions and states between primal Cause and ultimate Effect. He has been called Jehovah, to which many fanciful meanings has been affixed, intended to bear out the "Trinity" and other absurdities; for there are countless states or degrees, not *three*. Man, no doubt, at a certain height of spiritual exaltation, and in the prepared individual mind, wondered who the Power could be who was the Source and Sustainer of all things. That He was in all things, was certain, for His operations were seen everywhere. The child of the Infinite could not see the GREAT FATHER, but he interpreted the sounds of Nature as His Voice. He heard Him moan as he stood by the sea-shore, or roar with majestic power when the storm came on. In the sighing zephyr of the valleys, this Voice again spoke, but in other tones. Its long, vocal sound was heard in the breathing forest, as the breezes passed steadily through the trees. On the mountain side and amidst the rocky peaks, more shrill and sharp the Voice was heard. This is the Voice of my Father—the GREAT SPIRIT! said the loving, finite soul.

And what manner of expression had that Voice? It consisted of *vowel sounds*. The vowels are the *soul of speech*. The consonants give articulation, material body and harshness to speech. The Great Spirit spoke not in consonants, but in vowels. All our soulful eloquence, and sweetest poetry suitable for musical expression, has no harsh consonantal articulations; but abounds with long and steadily measured vowels, especially at the end of rhymes and lines.

How fitting then that the NAME of the Eternal should be heard in vowels. On the mountain peak, in the woods, by the sea, and in the valley, there were heard varying expressions of E, O, Ah, OO. The three first sounds are a peculiar series, beginning with the action of the lips—the highest sound—down to the action of the throat, the lowest sound; and there is an articulation in the altered power of expression needful for O. Thus we have E, O, Ah, which by repetition would become Ye-ho-vah or Jehovah. The consonants really mean nothing; they are simply aspirates introduced by usage, in the passage of the breath from one vowel to another.

These things matter not, except in so far as they may enable us to regard THE BEING as never having spoken to man except as He speaks to us all. There is no one of us but has heard His Voice: we hear it constantly; but it may speak to us on many planes. Happy are those who do not drown that Voice by the clamour of their own finite minds. To so school the mind that it harmonizes with the Voice of the Eternal is His *true worship*. We need not pray to Him or endeavour to win or bend Him in any way. It is *we* who must bend. By receiving Him, He receives us. No one is cast out or disregarded: His worship alone consists in obeying His Will in the affairs of life.

The worship of God is somewhat different, yet its aim and object is to induce the worship just alluded to. God is a finite spirit, to all intents human as we are. He is represented throughout the earthly spheres by millions of angels and spirits who are the administrators of His Dispensations in accordance with the will of the Infinite. Then we may pray to God: if we pray truly for that which the welfare of our souls requires, most surely we will be answered. But we may make mistakes, and pray from the selfish nature for that which would be an injury to our souls. Then we may not be answered, for the divine love knows better. But if our intentions are evil, we may invoke an evil-spirit, and have our prayers answered in that way. The object of true prayer is to bring us into the habit of exercising the most elevated faculties of our being possible, and draw into ourselves those principles of life which can alone be thus received. Prayer to spirits, or that which is answered through spirits, may supply us with material needs or comforts; but that which has a saving effect on our souls, is an

aspiration which brings us into holy society in spirit, and blesses us spiritually, not materially.

Our worship as Spiritualists should be to bring ourselves as much as possible under the influence of our superior states, and thus relate us to the higher heavens. By this exercise we are capable of hearing, on a higher plane, the Voice of the Infinite. It is not so much the words or form we use as the *influence* we send forth, that blesses and brings us *en rapport* with lofty spheres. Those who may stand before you from time to time, eager to bless those to whom they minister, open their interiors to influences higher than the ordinary affairs of life. Beginning to utter what they thus realize, you are affected thereby, and thus are introduced to a higher sphere. You in turn send forth your loftiest impulses, which gives the person on the platform a better condition, and a still better result flows forth to you. In this way blessedness increases and grows; and whether the intellect be fed or not, the spirit is sure to be elevated and expanded.

Such appears to your speaker to be pure spiritual worship, the Religion of Spiritual Life, which brings heaven down amongst us, and we realize the blessedness of Immortality, even while we are clothed upon by the mortal form!

Mr. Hans Edwards was present at the lecture, and afterwards said to a friend that he had "received an inspiration." On Monday morning, while the lecturer was opening his letters, Mr. Edwards commenced to write at another desk. The lecturer had not heard of his "inspiration," and thought he was writing a letter. It was the following hymn which was being committed to paper, expressive of some ideas given in the lecture. The strange point was, that the lecturer left the office, and Mr. Edwards said the inspiration then ceased. This case illustrates how one person may condition another; and how an inspiration attendant on one who is incapable of expressing it, may be given through another, more suitable for the form of expression desired.

E-O-Ah! Thou All-pervading;  
E-O-Ah! Known, yet Unknown;  
E-O-Ah! All-intergrading:  
Throneless, Thou! yet all a Throne!  
We adore Thee! Great Almighty,  
We adore and bless Thy name:  
Loving us, so may we love Thee,  
Knowing Truth, Thy Truth proclaim.  
E-O-Ah! Thou All-pervading, &c.

Glorious Father! smiling on us,  
Shining all around our path:  
Thy great tenderness hath won us,  
We now own no God of Wrath.  
E-O-Ah! Thou All-pervading, &c.

For Thou art not throned above us—  
Not ascended up on high:  
Now we know how Thou dost love us,—  
Love Thou art, and ever nigh.  
E-O-Ah! Thou All-pervading, &c.

Thou art in the air of even,  
Thou art in the morning light;  
To the flower Thy breath is given,  
Smiles Thy face in ocean bright.  
E-O-Ah! Thou All-pervading, &c.

Thou art all around—eternal;  
Thou art Heaven and Heaven is Thee;  
Thou art *All*—all joys supernal  
Glow in Thine Infinity.  
E-O-Ah! Thou All-pervading, &c.

E-O-Ah! we praise Thy Glory;  
E-O-Ah! Thou Father, Friend:  
Thou art us, and we Thy story,  
Now and ever without end!  
E-O-Ah! Thou All-pervading, &c.

London, April 6th, 1885.

HANS EDWARDS.

## ESSAYS FROM THE UNSEEN.

RECORDED BY A. T. T. P.

It is not quite in accordance with fact, to regard A. T. T. P. as Recorder, merely, of the well-filled volume before us. It is greatly indebted to his pen for much that is interesting and instructive in its contents. The Introductory Chapter gives a candid and comprehensive account of the Recorder's first acquaintance with Spiritualism, and his experience therein. These sixty pages are a book in themselves; and there are few works on Spiritualism so well calculated to give a broad and general impression of the subject to the thinking reader, particularly of the educated and professional classes. Of these the author of this preliminary essay is a distinguished example, having made for himself a position in the world, based on superior natural abilities and a liberal education; and yet which left him in the dark abyss of Materialism, without power to enjoy the well-earned position and emoluments which a long life of integrity and industry had bestowed upon him. This picture of personal experience is most valuable. It is a *fac-simile* of the state of the opulent and intelligent

thousands, yea millions, throughout the civilized world. The popular theology has proved itself so unworthy of their acceptance, that they have abandoned all ideas of any state of being but the life that now is; and from this uncomfortable position Spiritualism has rescued untold thousands: There are those who attend church and make themselves appear to be good Christians, who are in this condition of spiritual darkness. There are many occupants of pulpits, in a state of dense spiritual darkness, mechanically performing a service which they disbelieve and despise. To all such—whether clerics or laymen—A. T. T. P. holds up the mirror, and in his opening pages they may see their own needs set forth.

And then comes the source of supply! We remember most vividly our first interview with the author. He has not forgotten it either, as his pages here record. The whole process forward is minutely described, with all the doubts, disappointments and uncertainties that beset his path. The experiments in mesmerism—the initial step—are deeply interesting. We wish Spiritualists knew more of mesmerism. The honest, intelligent, public, mesmeric practitioner is of great help to the Cause. Then comes the first sittings with W. L., the Sensitive through whom these Controls have been given. The clairvoyance, the acquaintance with languages of India, and other matters, laid the foundation for the great work that has since been carried on. Of these things our columns at the time bore record, and they were the introduction to the hundreds of Controls we have since published. But of vast importance is the effect which the investigation has had on the Recorder's health, and the radical change it has effected in his constitution. Painful chronic ailments have been eradicated, but not without an alarming crisis. The controlling wisdom and love of the Spirit-world is clearly visible through it all. This organic revolution has been mental as well as physical, in the countenance as well as in the spirit. The crosses, pains and toils of life are heavy enough to bear at any time, but with Spiritualism the road is much more easily travelled.

This introductory essay tempts us to linger, but really our comments are superfluous, as all readers will desire to see the book and form their own conclusions. The Controls are made more numerous than was at first intended. The volume is already large enough, though only a small selection of the whole of the Controls received has been given. They are chiefly what were termed, in our columns, "Historical" and "Oriental." Many of the characters are little known to the general reader, but to afford aid, a brief biographical summary is prepared to each. These introductions form a book in themselves, and will be found most readable and instructive. Most of the Controls close with comments tending to explain allusions, or to set forth psychological conditions which operated in the delivery of the Control. In this respect the Recorder's candour is to be highly commended. No one can read this volume without learning much of the esoteric side of mediumship. The mental state of the Sensitive, the mental state of the Recorder, health and other matters, appear frequently as playing an important part in the result arrived at. But this is only one side of the medal. On the other we have statements of fact and literary quotations, sometimes in languages unknown to the Sensitive, and often the matter new to the Recorder. In these plentiful instances there is indisputable evidence of the operation of another mind. In short is it not too much to say, that the perusal of this volume affords abundant evidence of spirit-communion, and in addition many collateral facts, that operate as a guide to the investigator of the subject.

Another phase of the work is the great amount of subject matter imparted. In this respect the volume is a valuable one. Even in the purely historical and personal portions, a moral tone prevails, pointing out the excellence of righteousness and truth in earth-life, as a basis for happiness here and hereafter. In addition to this there is distinct allusion to the Supreme Being, often in terms of sublimity and deep piety. These moral and religious aspects are supplemented by an exposure of false religion; and the contrast heightens the good effect intended. Glimpses are afforded of the great scheme of spiritual unfoldment, in accordance with which man's spiritual requirements are from time to time supplied by outpourings from on high. The leading characteristics of the New Era are clearly pointed out, particularly in the utterances of "Thomas Paine," the leading control, and an angel of the incoming Dispensation, of which A. T. T. P. is an instrument.

This somewhat hurried sketch gives a faint idea of the



vast scope of this volume. It contains more than the superficial reader can at first realize. It is an epitome of the whole scheme of Spiritualism; and in making the selection the Recorder, as Editor, must have been wisely guided. I is only just to say that the editing has been most carefully done, and must have occupied much time. We only wish the material side of the work were in keeping with the spiritual. A few ounces more paper in each copy would have greatly enhanced the appearance of the work, though it would have rendered it more cumbersome. There is excellent value for the money, even in material weight, as it is one of the cheapest works in our current literature.

It must not be overlooked that much debatable ground is touched on in the course of these Controls, but on these points we offer no opinion. The historical incidents associated with the origin of Christianity are passing through a remarkable and rapid change. By a process of growth they assumed the proportions held at various times by the Church, and in a similar manner they melt away, the residuum being a product vastly different from the supposed essentials of Christianity. We regard this gradual process of transformation as a necessary phenomenon, and it may take generations to accomplish it completely; though some minds may be centuries in advance of others in this respect. All spiritual matters are subject to a slow and well-defined law of gradual change. The spiritual career of the Recorder, as given in this work, is an example of what must prove true in every case. It was a long time before he could arrive at satisfactory results. Changes, mental and physical, accompanied the spiritual advance. That advance is still in progress, and a deeper insight and a fuller revelation must be the inevitable consequence. This is a law which is applicable to us all.

The illustrations remain to be noticed. The portrait of the Recorder appropriately faces the title. It is a very good likeness. The *fac-similes* of three drawings, done through the hand of the Sensitive, are also given. These are selected from some 150 that have been done by various spirit-artists from time to time. That of "Thomas Paine" is the most striking. In appearance it decidedly resembles the portraits taken in earth-life, but is more refined and feminine. The colours in the original are not, of course, reproduced, hence the delicate golden aureole round the head appears black, and greatly mars the effect. In the cases of "Busiris" and "Julian" the originals were varnished, and hence in being photographed, a swarthiness is imparted which is misleading. "Busiris" has the aureole, "Julian" has not. As studies these portraits are very suggestive. "Busiris" and "Paine" are both of the intuitive type of mind, the former with mighty powers of expression, feeling predominating over intellectual definition. "Paine" is not portrayed as redundant in words, but these were strictly expressive of fact and definite statement. "Julian" appears as the purely intellectual man, with a self-apprehended conception of the great sphere of Truth, but devoid of inspiration. He is one of those strong, rocky promontories of thought, which resist the overwhelming onflow of undigested inspirational feeling. In the Recorder there is a remarkable blending of both phases of thought.

## HOW TO INVESTIGATE.

### UNTRUTHFUL SPIRITS; DECEPTIVE CONDITIONS.

Mr. Editor,—Sir,—Hearing frequently that investigators into Spiritualism are discouraged by so many contradictory statements, and even grave falsehoods on the part of the unseen, I feel it would be well if the more advanced in the philosophy of spiritual phenomena, especially those who have acquired their knowledge by commencing at the alphabet of Spiritualism—table-tipping—would give something of their experience; as by this means many might be benefited who are now perplexed by the incongruities attending it.

Evidently there is no "royal road" to Modern Spiritualism, and he who would become satisfied of its reality, can only do so by great patience, and strict attention to *certain rules*; as it is the *sitters themselves* who give the power whereby the unseen manifest, and it is surely according to the *quality and quantity* of the "aura" or "force" given that spirits are attracted and enabled to communicate.

I think the more experienced of your readers will agree with me in thinking, that the seeking for "tests" is the great hindrance to spiritual advancement.

When first I became acquainted with Modern Spiritualism, I, like the majority of investigators, was extremely anxious to obtain "tests" of personal identity, &c. Names of different relatives, and friends would be given, and the communication appeared satisfactory for a time, and then false statements would occur, that caused me to doubt the authenticity, and almost incline me to discontinue the investigation in disgust. But when conditions would permit, a certain control, who ever seemed desirous for our spiritual welfare, and from whom we received much spiritual information later on, would *earnestly* desire us to keep our minds passive, and once said through the table, accompanied by an expressive influence, "Do not wish for tests; rest assured we shall do what we can: when your minds are clear and receptive we shall be able to convince you of the truth of Spiritualism." From that time we determined to no longer seek for "tests," but to give the best conditions possible for us to give, that is, remaining as passive as we could, lifting up our hearts in earnest aspiration to the Giver of all Good, and patiently and cheerfully awaiting the result. After this we had no occasion to complain of untruthfulness, for all proceeded systematically and intelligently, though slowly, and by this means we became indeed convinced that there was an intelligence at work apart from our own.

The unseen, who had before advised, now appeared to obtain fuller power, which enabled him to keep off influences not in accord with the higher aspects of Spiritualism. The information imparted became of a superior kind; its aim being rather to instruct us in spiritual laws, and to assist us in the unfoldment of our inner nature, than to satisfy mere curiosity; and this teaching, leading to the philosophy of the subject, did more to convince us of its truth than any number of so-called "tests." Whatever was promised in information, or phenomena, invariably occurred, although the interval might be long before it was given. Sometimes proof of identity, of a satisfactory kind, would be given, but it generally came unexpected, and was in harmony with the manifestation or growth of the communication imparted. Occasionally we received messages from friends known on earth, but evidently the *way had to be prepared* for these by the superior control, and help given according to their different requirements.

Investigators must remember that the communicating intelligences are simply souls who have thrown off their mortal bodies, having a more or less degree of worthiness, and not omniscient, as many imagine, if one may judge from the questions that are so frequently put. The higher the spirits the more humble are they, and will themselves invoke a blessing on their efforts. I remember hearing of a medium praying to the controlling spirit for guidance, when the answer came: "Do not pray to us, pray to God, who will give us instruction concerning you." And this calls to mind a similar incident in my early experience. Fearing that spirit-communication might open a way for lower spirits to obtain nearer approach, I asked the controlling one to protect us from evil spirits, when immediately the following answer was given, with great force, and an *overwhelming sense of spiritual influence*: "The spirit of Him who giveth wisdom will protect you and us all—the Father of the Universe—God!" This did much to impress upon my mind the importance of looking to Him alone for guidance and direction; so that our own souls, following in the higher light, we should then be able to help or encourage any in a lower condition who might need an intermediate aid, even as we were receiving from those in a higher spiritual condition. For are we not all His children? And therefore we must help each other according to the means He hath given us.

A mere thought may alter conditions. I have known messages commence with correct information, but upon the sitters becoming anxious, positive, or too desirous for more, it has drifted into something meaningless or decidedly untruthful. I have known a wrong name to be given, but afterwards corrected, the control saying he knew it was wrong, but that name being uppermost in the medium's mind caused it to be inadvertently given. As the information imparted becomes higher and of a more spiritual character, I have found it to be of still greater importance to preserve passivity of mind, and *certain conditions*. Once during a high control, my mind strayed for a few seconds to domestic affairs, when immediately the writing stopped, and the medium was impressed to say: "Keep your mind passive, or

we shall lose control." This was *thought-reading*, most assuredly, for although my mind had wandered for an instant, to outward appearance I was as intent upon the manifestation as before.

After a "strong guardianship" has been established, it is usual for the sitters and the unseen to become so in sympathy with each other, that the former can discern whether they are in attendance, or whether suitable conditions prevail. I think it would be well if sitters would cultivate more this *inner consciousness*, or spiritual discernment, for, after all, the highest form of Spiritualism is surely the appealment of the "still small voice" to the soul of each individual. Sitting too long or too frequently should be avoided, as, when the power becomes weakened, nothing of a satisfactory nature can be given.

Spiritualism, to be beneficial, must be sought for spiritual motives, and not for gain or personal gratification: "Pure in heart and sound in head," must be the condition in order to render Spiritualism worthy of the name. As the spirits are ever leaving our world, neither angels nor devils, so are they "over there"; and doubtless as willing, many of them, to play tricks and amuse themselves at the expense of others, as when they were clothed in flesh. But even these phases of Spiritualism are not altogether without instruction, and many of us have learned great lessons from them.

Trusting the more advanced of your readers will impart their experience, and hoping those who are still on the onset of investigation, may obtain—what we are all searching after—"More Light,"—I remain, yours sincerely,

E. L. W.

## THE PLATFORM.

### TEA MEETING AND CONFERENCE AT BRADFORD.

At the Conference of Mediums, Delegates, and friends of the Yorkshire District, held at Walton Street Church, on Saturday, April 11, about 200 sat down to a sumptuous repast. After tea, upwards of 50 joined the meeting. The President, Mr. S. Cowling, Keighley, officiating in his customary genial style, had the proceedings opened by singing Hymn 131, "Spiritual Lyre"; after which he addressed a few remarks to the meeting on the business that had brought them together. He called on Mr. Craven, Leeds, to propose the robust health of all mediums who had laboured for the Yorkshire District Committee in the past, and all those who intended to do so. He pointed out in his remarks the necessity of partially-developed mediums having a care what kind of influences they mixed with, &c. Mr. Pickles, Keighley, was called upon to second the proposition, which was carried unanimously.

Mr. Armitage then addressed the audience at some length; stating that he was willing to give a certain number of Sundays for the Yorkshire District Committee, and made an appeal to all mediums present to do likewise; but he urged them not to promise more than they intended to fulfil.

At this point the names of mediums were taken in rotation, as they stood in the Corresponding Secretary's book (C. Poole), and were asked separately how many times they would devote in a month to the service of the Yorkshire Committee, which answers were entered. During the proceedings Mr. Schutt, Accrington, was controlled twice; and his control made the audience laugh heartily. Mrs. Ingham, Keighley, was also controlled twice; one being that of an Irishman, whose little communication nearly brought down the house with laughter. Altogether the affair was a success, and all appeared very well satisfied with being present. The proceedings closed with a hymn and prayer, about 10 o'clock.

C. POOLE, Cor. Sec.

### MR. ARMITAGE ON THE "LOAVES AND FISHES."

WALTON STREET, BRADFORD, SUNDAY, APRIL 12.

At the evening service, Mr. Armitage addressed a large audience, including many strangers. Everybody was talking of his portrait and work as a Spiritualist. These gave much satisfaction. The subject of his controls was "The Geozonic Spheres," in which the kingdoms of Nature were reviewed, and the history of the past largely touched upon. Party spirit, sectarian bitterness, and class distinctions were deprecated, pointing the moral by instancing the state of things

that had existed in that very church. A fervent appeal was made on behalf of liberality of thought and act on the part of all true Spiritualists.

The control having retired, Mr. Armitage, in his normal state, spoke on the affairs of the church, stating at the same time that he cared not whom he pleased or offended. He had been the means of accumulating the large fund of £170, now in the bank, and all debts were paid, and the place fresh painted and seated. Recently there had been a change of officers, and he did not know who those in office were, nor did he care: he desired to say that of late mediums had been impeded in their power to speak by the cloud which had hung over that church and its members; one party trying to outvote the other; all arising from the few holding the money, and wanting to reign as popes over the others. He suggested that the £170 be spent so as to make the Lyceum comfortable, underdraw the ceiling, seat it, and get a piano. They should not let their seats: he did not know of another society in England where they let their seats, and he wanted everybody to know that the money was the cause of all the bother at Walton Street, from a few holding it. But spend it all on the Church and Lyceum, and make the public comfortable, and then they would be in harmony, and not a talk all over the country as they were at present. The "cloud" that had hung over the church arose from the fact that those men ruled, and yet would not work in the Lyceum, though it was the best attended in Yorkshire. He hoped they would begin and put into practice what he had recommended, and that before he had the pleasure of visiting them again, the seats would be free, and all would be found working in harmony.

A MEMBER OF THE CHURCH.

### MEETINGS AT KIRKCALDY.

On Sunday, April 5, after singing, and reading John, xx., Mr. Duguid's controls remarked on the condition of the spiritual body, basing an argument on the functions of the physical body; how through the grosser texture the element of thought pervades; how thought operates in many instances independent of the known properties of matter; and how the experience may be realized of a supersensuous organism interlinked with the physical system, and working through the channels of everyday life. We are furnished with undeniable proofs of a spiritual life, in the sensuous existence of man on the earth-plane. From the account of the resurrection of Jesus a duplex organization was inferred, the spiritual triumphing over the material, in his saying, "I have power to lay down my life, and power to take it up again." The meeting was earnestly exhorted to cultivate the spiritual part of their being, that it might triumph over the body and its surroundings.

Another spirit controlled, who had passed away in ignorance of his spiritual attributes. In his benighted state he had been cared for by those of a higher plane, and redeemed from his darkness; but not without trial and pain.

On Sunday, April 12, Mr. Anderson presided. After singing, 2 Cor., xii., was read, which suggested "Inspiration" as a subject for Mr. Duguid's controls. It was dealt with in a novel and striking manner; but as it will be taken up again, comment may be reserved.

The unexpected control of a famous martyr spirit of the Reformation in Scotland, 300 years ago, was an interesting feature. This was "George Wishart," who was burned at the Castle, St. Andrew's, in 1546, for the promulgation of Protestant doctrines. The entire change in sentiment and style at once commended the utterances of this noble and valiant soul. The previous spirit had used language, scientific and metaphysical, but a soul-stirring moral flow was the characteristic of "Wishart." The old martyr-spirit rang out in every sentence, and Spiritualism appeared to be in sympathy with the aspirations of this ancient representative of spiritual freedom.

Mr. Duguid saw clairvoyantly a spirit in armour like burnished gold, and throwing out a brilliant radiance. It was communicated that this was the martyr-spirit. The seer described the medium as having the appearance of charred hands and face.

ZODIAC.

BATLEY CARR: April 12.—Mr. Briggs, of Dudley Hill, spoke with much feeling on the line, "Shall we know each other there?" In the course of their remarks the guides answered the question in the affirmative. Miss Armitage lent her services for clairvoyant descriptions. Quite a number was given, which gave great satisfaction. The room was only about half full; but the feeling throughout was good, all being quite at home.—ALFRED KITSON.



## STONEHOUSE: SPIRITUALISTS' HALL.

OPPOSITE SILOAM CHAPEL, UNION PLACE, APRIL 12.

In the morning, at 11, the chair was taken by Mr. Roseiter, and Mr. Burt took as his subject, "Zaccheus"—the man who desired to see Jesus, but being short of stature, he climbed up into a sycamore tree, in order to accomplish the end desired. To seekers after truth this lesson should act as an incentive not to give up the task until they had tried every available means, and the speaker ably commented on the morality of the paragraph.

After the address, the chairman briefly related his experience in Spiritualism, and then in a pleasing and cordial manner, he introduced to the meeting Mr. Hopcroft, of London, who gave some very striking clairvoyant descriptions of surrounding spirit-friends, and psychological delineations of character and mediumship, in a most convincing and clear way, which was highly appreciated by the large congregation assembled. The members of the audience were then invited to speak or ask any question, and to this invitation several very cheerfully responded. We hail with joy the prospect of another visit from Mr. Hopcroft in a few months; we shall also be much pleased if any medium or friend of Spiritualism who happens to pass this way, will favour us with a call; to such our platform will be freely offered.

Evening at 7: The guides of Mr. W. Burt spoke on the subject—"The Ascension of Christ," to a good congregation, far exceeding in number our most sanguine expectations. They prefaced their remarks that they differed very widely from their orthodox friends respecting the above subject. The Controls argued that the prevalent ideas were quite at variance with the known laws of Nature and of science, as well as contrary to sound reason and common sense; that if Christ's material body ascended, it was just as possible that all material bodies would ascend, hence the uselessness of death. The controls next asked that if the theory were true that Christ came from the Godhead in spirit-form, became clothed in the materiality of humanity, died, rose again in the same body, ascended into heaven to unite with the Godhead again, who is called Spirit—What became of the body, seeing it could not possibly be united to spirit? The spirit, however willing or desirous, could not again enter a lifeless, cold, dead, unattractive, organic, repulsive condition; that the theory held by some that the body became changed in its transit to the skies, was disproved by the fact that at dissolution the spirit evolves from and receives its emancipation from the flesh; that the humanity of Christ, in common with all humanity, shared the same fate and was governed by the same immutable laws. Speaking of the Atonement, they asked: Did the human nature or the Godhead suffer? If the former, how was it that so many ages rolled on and myriads of human beings passed away ere this efficacious atonement was made? Why did not Adam offer himself as a ransom, for orthodoxy teaches (but we ignore) that he was the first to bring sin into the world; and thus save all the misery and torture, and a thousand evils from swaying their sceptre over fallen humanity? If the latter, how could the Godhead suffer, seeing that God would be punishing himself for the sins of his own creation? That the ascension of Christ was clairvoyantly witnessed by his disciples just in the same way as clairvoyants witness the evolution of the spirit-body at dissolution, and that he would come again in like manner may undoubtedly be true, for we have no reason to believe that from that time to this Christ never visited the earth. There was no law to prevent it, seeing that all departed friends can and do possibly return to earth, but that the second coming mentioned in the New Testament was to be taken symbolically—"Christ" being used as a personification of the coming Golden Age, that is to be witnessed and shared in by the people of the saints—those who are led and guided by the teachings and desires of the spirit-world, called the glorified saints. The controls mentioned that the two angels, designated shining ones, were the same guides or attending angels who also appeared at the sepulchre, and were with Christ at the mount of transfiguration, namely, Moses and Elias. They closed with an earnest appeal to right, equity and truth.

At the circle, great physical power was manifest, and questions having been put, answers were written. A full report of the evening lecture was taken by the representative of the *Western Independent*, and will appear in Wednesday's issue. Mr. Burt will be happy to forward copies post-free, on receipt of stamps, 1½d. Friends applying personally at the hall, or at 10, Hoegate Place can be supplied at 1d. per copy.

COR.

## THE "ARMITAGE NUMBER" APPRECIATED.

To the Editor.—Dear Sir,—I have read with a vast amount of interest the Autobiographical Sketch of Mr. Armitage, as published in your issue of *Medium* for the 10th. inst., and I cannot help feeling that if some of your "long purse" friends, whenever you publish anything so interesting and delightful, would dip down deep into their pockets, and circulate copies of the issue and by thousands, they would be doing much—very much—and "much more abundantly" for the advance of our great, growing, good and grand "Cause." Revelations such as those given by Mr. Armitage, and penned in so readable a style, must command attention, and would surely—there could be no help for it—carry conviction to every mind—convince some even against their will, and although, as the old saying goes, they might "hold their own opinion still," yet they would feel that a dormant belief which lay down deep in their innermost selves, and which perhaps they did not know they possessed, had been awakened and quickened never more to slumber, but which would sooner or later speak too loudly to be silenced, and eventually break forth with such vital energy and force as to carry before it all the morbid matter which stands in the way of the enlightenment and progress of so many of us.

I do not know whether it is against your regulation to insert letters in general in your journal. I write this at a venture, taking care to make it as short as possible, lest otherwise you might judge it to be occupying space which could be utilized to greater advantage.—I am, dear Sir, yours very truly,

E. KEAR.

36, Western Road, Wood Green, April 13, 1885.

## THE CHILDREN'S LYCEUM.

BATLEY CARR: April 12.—Morning: present 3 officers, 10 girls, 7 boys and 2 visitors. Our programme consisted of one recitation, two golden-chain recitations, two musical readings, and two spiritual songs. After marching and executing the whole of the series of calisthenics, we formed into two groups. Group one, led by Miss Caswell, had for lesson Luke, ii. Group two, led by the Conductor, had a phrenological lesson; after which Lyceum was duly closed.—Afternoon: present, 3 officers, 9 girls, 8 boys, and 4 visitors. Our programme consisted of two golden-chain recitations, one musical reading, one spiritual song, one recitation, a short discourse on the "Moral Law," by Conductor, and also a few remarks by the same on the "Prospects of the future." Singing and prayer brought the session of the day to a close.—I wish to make known to the officers of all Lyceums, that the Committee of Liverpool Society of Spiritualists has decided to place their New Hall, capable of seating 700, at the disposal of the pic-nickers, should it be decided to make that the place of meeting. It will be ready by the time set for the outing. Whatever be the place decided on by the majority, this kind offer will call for the gratitude of all workers and friends of the Lyceum.—ALFRED KITSON.

MORLEY: Sunday, April 12.—We made our first attempt at a Lyceum here; Mr. George Butterfield, an old veteran in the Cause, was appointed conductor. There was an excellent attendance considering the day was very wet, and most of the friends live at a distance. There were over twenty enrolled as members, who seem very earnest and desirous of bringing this attempt to a successful issue. We had two visitors from Batley Carr, and one from Bradford, who greatly assisted with the marching, etc. Altogether things went on very well, though we had to encounter a little opposition from the person who resides under the room. Mr. Arthur Worsman, of Bradford, was the speaker in the evening. We had an excellent audience, and his guides gave us a very good address on "Spiritualism, and why do people ridicule it?" They held the entire audience spell-bound for more than an hour.—COR.

O.S.T.—The School met at 15, Southampton Row, on Monday evening, when the Monitor read a paper on "Truth," by "M. A. (Oxon.)," which gave rise to a most interesting evening. Many facts were brought forward bearing on the manifold conditions favourable or the opposite to the perception of truth. The conversation was too protracted, resulting in a slight exhibition of "egotistical intensity," which should be avoided, if possible.

FREE AMERICA.—Mr. Henry C. Strong, of Chicago, writes to a friend in London on the "oldest paper in existence, part of some that was imported, 1778." It is a thin wove, of a blue tint. He claims to be the inventor of the "Electric speaking Telephone," and is contesting his rights in the courts against Bell and Co. He says:—"While I write a family have four children down with diphtheria-vaccination, one of which was vaccinated by the same vaccinator fiend that assisted in destroying the health and life of my child. A terrible condition of things exists here in Chicago, and only a revolution in public sentiment will ever help us. The doctors and druggists are reaping a golden harvest from our large population; and words can scarcely express the power the M.D.'s exercise over the sick. They have entire control over every sick and insane subject, keeping relatives and friends at bay until death, the hospital or asylum rescues the victims of the murderers. This is all that can be said and done." More alarming intelligence is conveyed in a leaf torn from the *Watchman*, giving the constitution of a society of Spiritualists and mediums, who are hawking about diplomas to mediums, and others who can play the part, to heal, "Christen," preach, and be ministers. One would have thought there was sufficient sacerdotalism and professional humbug in the world without persons using the name of Spiritualists, going in for it. The president of this affair is "Dr. Norman McLeod." We once knew a "Dr." Hugh McLeod, a stout, unctuous party. This is just the sort of a job for him. Five dollars for a diploma! Our United States brethren must have more dollars than brains or inspirations.

RAWENSTALL: Mrs. Barlow's, April 12.—We had Mr. E. Wood on his usual visit, who, notwithstanding his very bad state of health, gave us a most soul-stirring discourse on "The Ascension of Christ." We wish it to be known that Mr. E. Wood attends for giving prescriptions for diseases, at Rawenstall, on the second Sunday in the month; Facit, fourth Sunday; Littleborough, first and third Sundays.—HARRY SOMERLEY, Sec.

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## THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, APRIL 17, 1885.

### NOTES AND COMMENTS.

The Reports from various places this week indicate a remarkable awakening up on the religious aspects of Spiritualism. The Cavendish Rooms lecture is the longest, but it is evident that in other places similar teachings have been given. Spiritualism has entered upon a new stage at this Anniversary, and mediums seem to feel it. No longer must we profess to teach under the implied recognition of prevailing dogmas and superstitions. We must place ourselves under the New Spiritual Auspices, and valiantly do the work of the now present Dispensation, with singleness of purpose.

There is no work more unpleasant than the introduction of new religious views. It is a mistaken idea, however, to allow the old to remain. Recently we were present when the spirit of a Baptist Minister controlled his own grandchild, and spoke with great remorse of the darkness and sufferings he endures, because of the doctrines he taught in earth-life. He was anxious to get to his former congregation and warn them of the consequences of the views he held. There can be no greater service done to mankind than to explode error and establish truths on religious matters. It is unpleasant, and produces much disturbance, but it saves from far more evil than it produces. This must be our apology for going so straight into the question this week. We hope to make this religious reform one of the leading features of the MEDIUM, and that all those who feel the force of truth will do all they can to uphold its expression.

This leads us to remark that we have been desired to announce that Mrs. Richmond has been invited to visit England in the coming summer. We have done much to spread spiritual teachings given through Mrs. Richmond in the past; but as an instrument for the dissemination of Christian dogmas amongst Spiritualists, we have no sympathy with her, and do not desire to be recognised as the organ of her work. There are others who, no doubt, will find such a task congenial to them, and to such we will gladly allow a service to pass, which we cannot on conscientious grounds take up. We do not believe in the truth of these dogmas; and though we place no impediment in the way of those who do so, or feel it to be to their interests to disseminate them, yet we claim our liberty to serve the God of the New Era, and refrain from all that interferes with His great Salvation, or usurps the position He alone should occupy.

The Armitage Number has given immense satisfaction. By this simple arrangement a work for the spread of the Cause has been done in one week, which could not have been attained by other means. If all our readers would work, as some did, these special numbers would be of unspeakable benefit to the Cause. The friends at Marble Works, Rochdale, had 100 copies, and some of our platform advocates, Mr. Ware, Mr. Morse and others, had parcels. To our

friends we would say: do not horde up your copies with the view of selling them; but address them to thinking people, and go forth and deliver them at their houses. Do not be ashamed, niggardly, or lazy!

How to INVESTIGATE.—Do not overlook the article under this heading. It is one of the best we ever published. Mediums are ruined by being dragged down to serve the requirements of earth-bound minds. Have no selfish desires; entertain spiritual aspirations: then you will get more than you can possibly anticipate. Mediums will then increase in power, and their health will not suffer, but improve.

DR. SIMMS gives a few of the many cases on record of the universality of spiritual manifestation. It is no new thing. It bears out what is stated in the lecture.

### THE "E. W. WALLIS" NUMBER.

We will give Mr. Wallis's Portrait and Experiences as a Medium in our issue for May 8. There is not a great deal of time to work up, so that his friends in all the centres he has visited will require to be up and doing. We will require to sell 5,000 extra at half price, to cover our expenses. Societies freely spend their funds, and often get into debt, speculating on speakers, who at most reach only a few hundred people. By circulating these illustrated biographical issues, thousands may be reached who are otherwise inaccessible. We desire to see the work of literature as systematically followed up as other departments of activity. To that end we offer facilities which have never been enjoyed in any other part of the world.

We desire to open our subscription list next week. The price will be 6s. per 100. We would be glad to begin with a few leading places at 500 each.

### OPEN MEETING AT CAVENDISH ROOMS.

On Sunday evening the meeting will be devoted to controls through various mediums. We will cordially welcome all mediums who feel impressed to take part. They should attend early, and select a favourable position. They may speak from the platform or from the floor. All friends will greatly aid the spirit-world, by attending in a devout mind in the unselfish love of truth. To commence at 7 o'clock.

### THE PECKHAM TEA MEETING.

This takes place on Tuesday evening, at Avondale Hall, Bellenden Road. Tea at 7 o'clock, and continue till 8; chair at 8.15. Tickets 1s. each, which must be obtained in advance, of Mr. T. Parker, 209, High Street, Deptford; Mr. Butcher, 157, Bird-in-Bush Road; at 15, Southampton Row, and of other friends. It will be a very pleasant occasion, and as all the provisions are given for a charitable purpose, we hope to see a large attendance. Ladies are kindly invited to attend early, to assist in the arrangements and preside at the tables.

### AN EAST END TEA MEETING.

At Mrs. Treadwell's very cozy tea-party on Sunday evening, it was suggested that the East End should have a joyous tea meeting of its own. If a suitable hall can be found, we will help all we can, and save from all risk. It might be made commemorative of the commencement of the open-air season of work. We will be glad of early intelligence, as the season is wearing on.

Mr. John H. Pollen seems to be a very capable literarian. It is a pity he cannot find some position, wherein he could not fail to be useful.

MR. W. EGLINTON has returned to London, after a most successful tour in France, Italy and Austria. He now resides at 6, Nottingham Place, W. (close to Baker Street Station).

ROSAMOND DALE OWEN.—We certainly place no impediment in the way of your freedom of speech. Pay your own printer, hire your own halls, and fire away! We have given you a vast extent of scope, freely and gratuitously, and yet it seems you must venture to dictate to us what more we are to do for you. We demand the freedom which we accord to you. Believe, act, and worship as you please; we will do likewise. All the time you were so abundantly using our resources in the matter of publicity, you knew well that your views were such as Spiritualists had exploded long ago. Had you candidly commenced with your confession of faith, we could have continued to respect your method if not your views.

PENDLEBURY.—Miss Ellen A. Blake reports favourably of the progress made by her brother in spirit-drawing. We would be glad if she would send us one of the small drawings, that we might see the nature of the work done.



## DR. J. C. STREET'S CLASSES.

A great interest has been excited by the meeting at Cavendish Rooms, on Sunday evening. Various classes are being talked of. As a beginning a class will be instituted at Dr. Mack's Rooms, 37, Upper Baker Street, N.W., on Monday evening next, April 20, at 8 o'clock. Tickets for the course of Seven Lessons may be obtained at 37, Upper Baker Street; of Mrs. Maltby, 45, Grove Road, St. John's Wood; and at 15, Southampton Row.

These will not be "lectures," but practical lessons in Psychometry and Metaphysics. As there will be object lessons on the black board, students are requested to provide themselves with note-books to take down the instruction given, and enter upon the study with earnestness, and a determination to profit by it.

Dr. Street recommends that select parties be formed in the most convenient parts of London or the suburbs, as he is willing to attend anywhere. A class of twenty students, at £1 1s. each, for a course of seven lessons, is necessary.

## NORTHAMPTON: MR. BURNS'S MEETINGS.

There being holidays on account of the local races, Mrs. Trolley invited a party of friends to tea on Tuesday evening. Mr. Burns, having to visit Northampton to make arrangements for his forth-coming lecture, was kindly invited also. After an excellent tea, Mrs. Nelson was controlled by various spirits, known to persons present. A very beautiful influence accompanied these manifestations. After other controls, Mr. Burns gave a large number of phrenological examinations. On Wednesday evening there was another meeting, when some beautiful controls took place.

On Monday evening, Mr. Burns will again have occasion to visit Northampton, and will hold another phrenological seance at Victoria Café, Sheep Street, to commence at eight o'clock. A free invitation to all.

On Monday evening, April 27, the lecture on the "Phenomena of Spiritualism," illustrated with many lime light pictures, will be given in the Town Hall. Announcements, tickets and all particulars may be obtained on application to Mr. Ward, Cowper Cottage, Cowper Street, Kettering Road.

## A NOTTINGHAM HEALTHERY.

On our recent visit to Nottingham, we had the opportunity of paying a short visit to the establishment of Mr. Yates, 5, Lower Talbot Street. He is an old correspondent, and his work has been noticed before in these columns.

His baths, chemical, electric, hot air, and of the various ordinary kinds, are used almost wholly for curative purposes. His powerful batteries are of the most improved construction, enabling the bather to receive a large volume of electricity with the least appreciable effect as far as discomfort is concerned, but with the greatest possible benefit. Much of his work is done under medical direction, doctors finding it expedient to prescribe Mr. Yates's process when the ordinary course of medicine proves ineffective. On the morning after our crowded meeting, the head was racked with dull pains, and the whole system was out of order. Mr. Yates passed the electric current through his own body, placing one terminal in the sitter's hand, holding the other himself, and manipulating the head with his free hand. The current, thus modified and administered, was peculiarly grateful, and soon removed the headache and established the tone of the system. Electricity appears to be a cleanser capable of removing matters that ordinary processes cannot reach. Send to Mr. Yates for his book.

## THE YORKSHIRE LYCEUM PIC-NIC.

There was a good attendance of officers and members on Sunday morning, and at the close of the session, the officers and elder members discussed the united pic-nic proposed by Mr. Kitson. There were two places named: Littleboro and Morecambe; and we were unanimous that Morecambe would be the most suitable place, and that Whit-Tuesday be the day appointed. We should like to hear the opinion of other Lyceum workers upon the subject.

I should very much like to see a united trip of the Yorkshire and Lancashire Spiritualists, to some of the watering places on the Lancashire coast, so that we could publicly unite to present Spiritualism to hundreds, who never enter a Spiritualist meeting-room, by some of our ablest speakers on the sands.

J. H. SMITH.

Conductor of the Lyceum, Bradford.

"SYLVIA."—We do not know what a "test" is. Kindly describe what actually took place.

## DR. J. C. STREET AT CAVENDISH ROOMS.

On Sunday evening the place was well filled with a highly-intellectual audience. After congregational singing, an invocation by Dr. Street, and a solo by Miss Wade, the discourse was given.

A great deal of ground was covered by Dr. Street in his remarks. He pointed out the failure of Science, unassisted by the special faculties necessary to grapple with the phenomena of mediumship, to deal with the question of Spirit. The universe was compared to a lock, of which man is the key: Man being composed of animal nature; astral body or double; and the divine spirit. These were alluded to in the scriptures as the three firmaments. The lecturer gave many facts illustrative of the position he assumed on these questions. He pointed out that no investigator could derive satisfaction on spiritual matters, unless he attended to the conditions required. Dr. Slade and other mediums had been injured by the committee administering the Siebert Bequest in Philadelphia, because these mediums were surrounded by mentalities that devoured their vital forces, and not only prevented phenomenal results, but destroyed the mediums thus surrounded. He related that a man had an injured hand amputated. The member was placed in saw-dust and buried. The man complained of the discomfort that he experienced from the condition of his hand. Though he did not know what had been done with it; yet he said it was all saw-dust. That man consulted Dr. Street, when spirit friends pointed out the cause. The amputated member was recovered, washed, and placed in clean linen, then buried, and the patient experienced no further discomfort. He explained all such experiences on the ground that man has an invisible body relating him to all parts of the visible body and its conditions.

Dr. Street stated that his object was a practical one; it was to form classes for imparting a knowledge of these things, and in such a way that the student would be enabled to exercise latent powers, and succeed in spiritual studies in a more successful manner. It was the best means of improving and developing mediumship. He regarded a recognition of Spirit, as the basis of all genuine thought or work: the divine Father as the source of all; his representative in man; and Will as expressed in universal nature: a basis whereon all that man requires could be realized.

Mr. Burns made a few remarks on the classes about to be formed, and then Dr. Street was entranced by a spirit who spoke, in a very decided Italian accent, but in English, a suitable benediction.

The Cavendish Rooms Soiree realized £16 2s. 6d., including donations—Mrs. Tebb, £1; A. T. T. P., 10s. The expenses were £9 6s. 2d., resulting in a balance of £6 16s. 4d.

Mrs. BARNES, 5, Paradise Place, Barker Gate, Nottingham, has improved very much in health. Mr. J. Walker acknowledges receipt of the following: From a Friend, through J. G., 5s.; an old Nottingham Friend, £1; Mrs. Thomas, Manchester, 6s. If the Nottingham friends will not keep her alive, it might be well for her to accept an invitation from some other quarter. She might be very useful in some one's home and carry on Sunday meetings and other matters, if she were saved from hunger and the damp, brick floor which perishes her with rheumatism. Her work has been gratuitous: but "the workman is worthy of his meat."—Matt., x., 10.

Mr. T. M. Brown writes from Adelaide, where he had been two months on Feb. 1. He arrived two days after Miss Wood's death. I was from typhoid fever; the brain was also affected. Her doctor said she had received every comfort and attention during her last illness. She did good work in Sydney, of which Mr. Brown has made a narrative, but has not been able to get it published. Mr. Brown's daughter, Mrs. Hodgson, and her husband, had arrived in Sydney, and she had commenced to lecture. There seem to be many on the tramp in the lecturing field, but little solid spiritual work. They are all so "intellectual" in the Colonies, or very orthodox. Mr. Brown hopes to visit New Zealand, and then England. Letters for him may be addressed, care of Mr. Geo. Tiplady, Elswick Street, Leichardt, Near Sydney, N.S.W.

"A. A." desires us to thank the kind friends, on her behalf, for the contributions which she has received through Mr. Burns. They have supplied her with the necessities of life since leaving the hospital. She has not been able to get a letter for Ventnor, or Bournemouth. She thinks her religious views stand in the way. The first questions are—Do you believe in the blood of Christ? Do you attend Church? Perhaps some of our readers can help in this matter. The Christians say to her: Why do your kind of people not help you? Many Spiritualists support public charities, but when a Spiritualist honestly states her belief, she is debarred from participating. The Peckham tea-meeting will realize a few pounds, and by that time we hope some friend can open the way for "A. A." to get to Bournemouth. We have received from Mrs. Jones 2s.; from H. £1.

MACLESFIELD: 62, Fence Street.—On Thursday, April 9, we had a very pleasant surprise from a visit of Mr. J. McDonald, who was passing through the town, and was kind enough to acquaint the above Society and hold a meeting, which was of a very interesting character.—Sunday last, Mr. Plant addressed the meeting much to the satisfaction of all present.—E. W.

## WHOM DO THE SPIRITS VISIT?

Would you pay addresses to those who would not recognise you? Methinks I hear you reply that you desire to go but once where you feel you are not welcome. Please place the spirits in your own situation imaginatively a brief period, and then grant them as much sense and judgment as you claim for yourself, and you will at once perceive the reason why they communicate with, and return to, those only who seek and recognise them.

We are told that a spirit came before the woman of Endor, because called for by a living friend, who wished to win a great battle.

Rousseau was attended with a spirit that scarcely left him for a day.

Luther communed with spirits in the solitude of his study.

Cowper had ethereal messengers bearing thoughts to him.

Tasso's spirits, gliding on a sunbeam, were apparent to his developed nature.

Mozart's "Man in Black" visited his house a few days before he died, to warn him of his death.

The great and good Dr. Samuel Johnson believed in spirits and their power to minister to the living, and thus expresses himself: "That the dead are seen no more I will not undertake to maintain against the concurrent and unvaried testimony of all ages and of all nations. There are no people, rude or learned, among whom apparitions of the dead are not related or believed. This opinion, which perhaps prevails as far as human nature is diffused, could become universal only by its truth." All these accounts, omitting that of the witch of Endor, may be found on pages 237 and 238, "Infirmities of Genius," by R. R. Madden, Esq. (Author of "Travels in Turkey"). London, 1833.

Lavater, the eloquent and learned poet-preacher and physiognomist, of whom Goethe says, he was the greatest, wisest and best man he ever knew, held that spirits visited him, and that evil spirits could be cast out by laying on of hands. Several authors give this account of Lavater. See Lavater's Life, by Gesner.

The famous Rev. John Wesley had spirits in his own house, where they gave many physical manifestations by day and night. The reader is referred to "The Life and Times" of John Wesley, where some of the manifestations are recorded.

There were many spirit forms, and even armies, etc., seen in the air at Vienna before the coming of the Turks, and the same phenomena occurred many times in Rome, according to Scherretius I., *De Spect. c. I.*, part 1. See also Julius Obsequen's book of Prodigies, *Ab Urb. Cond.*, 505. Machiavel relates many instances, and Josephus, in *De Bello Judæo*, of spiritual forms, armies, etc., seen and heard before the destruction of Jerusalem, as written by Guil. Postellus in his first book, c. 7., *De Orbis Concordia*, where he tries to persuade the public in spirit communion.

Maximilian, the emperor, saw his wife, the Empress, after she died; even the wart on her neck was plainly to be seen, says Godolman, *lib. 3*, cap. 3, *De Magis et Veneficiis*.

Rich. Argentine holds that good angels or spirits foretell persons' deaths; c. 18, *De Præstigiis Daemonum*. See also Strozzius Cicogna, *lib. 3*, *Mag. cap. 6*.

Ficinus and others hold that deaths of illustrious men are foretold by spirits, and that often at their deaths manifestations occur through spiritual influence; *ibid.*, c. 18. Strange and unusual occurrences took place just before Tully died, says Plutarch. "Never was any man extraordinary, famous in any art, action, or great commander, that had not familiar spirits to inform him, as Numa, Socrates and many such; as Cardan illustrates, cap. 128, *Arcanis Prudentiæ Civilis*, page 128. "Burton's Anatomy of Melancholy." London, 1879.

Lord Brougham states that he saw the spirit form of a female friend. He also says that Spiritualism will spread over the whole earth. The latter he wrote in an introduction to the "Book of Nature and Book of Man," by C. O. G. Napier, London, The former occurs in his Life, by himself.

Prince Christian, fifth son of Ernest the Pious, was visited by the spirit form of the unfortunate wife of Duke John Casmar. She conversed with him about her troubles, returned with her husband the next night, that the prince might consummate a reconciliation between them, which he did. She then told the prince that he would be rewarded, and soon join them in spirit life; he began to prepare for his end, which happened about two years afterwards. Pages 8 and 9, Percy Anecdotes, part 2. London, 1868.

Plotinus had an attendant spirit, as did Andreas Victorellus, Lodovico de La-Cerda, and Zanchius. Capella says there were "spirits which protected particular men as well as princes." Tertullian, Porphyrius the philosopher, M. Tyrius (Ser. 27) maintains: These spirits, he saith, which we call angels and devils, are nought but souls of men departed. Pages 116 and 117, Burton's "Anatomy of Melancholy." London, 1879.

A German nobleman visited Livonia to see and consult the spirits, when one told him the very room in which his wife was, what clothes she wore, what doing, and brought a ring from her, and when he returned he found all to be true; hence he ever after believed in spirit manifestations. His name and all the circumstances are in cap. 8, *Transportavit in Livoniam cupiditate videndi, etc.*

Paracelsus says he saw and conversed with the spirits several times, so did both Alexandro and Marcus. The latter told Pællus that he had often seen them. Page 118, Burton's "Anatomy of Melancholy."

Lavater says that many deny that spirits are seen, because they never saw them themselves; yet he reports several instances where they have been often seen and heard, and familiarly conversed with. *De Spectris*, part 1, c. 2, and part 2, c. 11; also see c. 19, part 1, by Lavater.

Lod. Vives relates innumerable instances where different spirits have been seen and conversed with in the West Indies. In Northern climes; and that in all times, places and ages, they have made themselves heard and felt. Histories are adorned with records of their wise words and kindly deeds. *Lib. I., De Veris.*

Thomas Durand and many others state that the spirits have understanding far superior to those now living on earth; that they can foretell many things; that they can cure many diseases; they possess excellent skill in the arts and sciences. Austin in 1, 2, *De Gen. ab Literam*, cap. 17. I am willing to take my oath that my experiences regarding spirit knowledge and communication are quite as decided and favourable

as were those of Thomas Durand; and fully accord in every respect with his statements.

Dr. Alfred R. Wallace, Prof. Crookes, Robert Dale Owen, Judge Edmonds, Dr. J. R. Buchanan, and many other able men, have written books, full of evidences, proving that the good spirits visited and communicated with them and other wise men.

I think the spirits of those departed never or rarely ever visit puerile idiots or evangelical or editorial egotists, because they know it would be useless, as the fool is too unwise to utilize the information they could impart, and the conceited are too full of themselves to seek instruction even from the angels.

JOSEPH SIMMS, M.D.

## ANGELS: BIBLICAL AND MODERN.

Writing in the *Yarmouth Mercury*, on the lecture of a Christadelphian, "J.H." says:—

"The Bible I know is full of accounts of Angels and their doings—in fact take these and the miracles, which doubtless belong to the same subject, away, and there is a very little left. We read of Angels as men, as spirits, as gods, as speaking when invisible, as visible and tangible and at other times intangible, as visible only to certain persons when in an abnormal condition, as eating, drinking, conversing, wrestling, using physical violence, predicting, writing (showing only the hand that wrote), carrying people to a distance, clothed, armed with weapons and the materials for war, punishing, healing, and giving medicinal properties to certain springs."

The letter thus concludes:—"Do the more ancient and the more modern records confirm those in the Bible? Do they add to our knowledge? Is there any reason given in any record why Angels should not be unto us ministering spirits now as often and in the same way as then? If an angel once wrote a message in the presence of a riotous assembly, and showed the hand that wrote, is there any reason why the thing could not or should not be repeated?"

"No age has been entirely free from records such as these, and the present is full of them. Did the lecturer look around him for evidence, or did he accept the hear-say evidence of some Jewish recorder as to what occurred two thousand years ago, and ignore the common facts occurring in our midst?"

"Angels do visit us still in visible, tangible, and audible manner, they warn, guide, help, teach, heal, wrestle, write, now as much and in the same way as when the earth was young. Our departed friends and babies still live and become our ministering spirits, our guardian angels. Pharaoh's magicians cleverly imitated Israel's deliverer, but the tribes marched out of bondage notwithstanding."

"In like manner, neither the unholy pretensions of mercenary impostors, nor the clever counterfeits of our modern magicians, can hinder the triumphant march of the angel bands, still re-echoing the message of peace and good will to men."

## THE PROGRESSIVE TRACT MISSION.

We made the personal acquaintance, a few weeks ago, of Mr. G. B. Taylor, of 67, Sandringham Buildings, W.C., who is Hon. Sec. of the Progressive Tract Mission. He told us that during last year he had circulated, chiefly from house to house, 72,000 tracts, all of which had been sent to him in answer to his prayer of fervent desire to receive the means to circulate knowledge in this manner.

He has sent us a parcel of specimens of the tracts he circulates. They are of all kinds, colours and sizes. They treat of Temperance, Food Reform, Anti-vaccination, Morality, Peace Principles, Tobacco, Health, Religion, and all matters calculated to inform people of the conditions of a good life, promotive of human brotherhood. In his letter he says:—"On Saturday last I went to 200 families with Religious Tracts. On Sunday afternoon I gave Anti-Tobacco Tracts to the young men of my church, and to the members of the church in the evening. Next Sunday I shall give the church some on Food Reform. It is uphill work, but I have a good cause, also a good course, and I hope good courage: These are three good C's for anyone. I have now twelve workers, all doing the work for nothing. If any friends have by them a supply of good things, I shall be glad to receive them to give away."

We hope Mr. Taylor will receive supplies from some of our readers. We have handed him a few hundreds. We would be glad to see such a Tract Mission universally adopted amongst Spiritualists. We will be glad to hear from Mr. Taylor again.

## JOHN H. POLLEN TO THE READERS OF THE "MEDIUM."

Dear Friends,—The courtesy of Mr. Burns has enabled me to have the following lines placed; please grant me your indulgence to read them:—I regret to say I am still without employment, and, which greatly adds to make my position more difficult, if not painful, again without any means to provide for the necessities of life, pay the rent of my apartment, &c. I have no relatives nor friends to stand by me in days of darkness and want; a good education, certain scholastic abilities and very good testimonials, is all that I possess in this world; which certainly is not much, though it may be a recommendation. May I once more enlist your sympathy, if possible your help? Under my circumstances almost any respectable employment would be gratefully accepted, yet such a position as gentleman help, confidential servant, assistant correspondent or travelling companion would be most suitable. Both Mr. S. C. Hall and Signor Damiani have more than once very kindly acted on my behalf, though unsuccessfully, to find a situation for me. I am absolutely without any means, and how to live and pay my rent I do not know. Most earnestly I appeal to every friend and Spiritualist to send me whatever sum they can afford; any amount will tend to help me, and will be most gratefully received and acknowledged. At the same time I would earnestly ask all friends to be instrumental in finding me a situation. With my most sincere thanks for the assistance I have received through Mrs. Everitt's appeal, I remain, truly and respectfully yours,

JOHN H. POLLEN.

145, New North Road, London, N.



## PECKHAM: LECTURE ON MESMERISM.

In the People's Hall, Gordon Road, Peckham, Mr. W. R. Price (medical mesmerist) gave his last lecture on Mesmerism last Friday.

The subject was treated of in its relation to clairvoyance, and in the brief and interesting lecture, the subject was well and soundly argued. One of the lecturer's earliest experiences of clairvoyance occurred when he was on a visit to a friend, who was greatly distressed in consequence of his daughters having run away from home. To cut a long story short, he with the aid of a clairvoyant traced the missing girls to Yarmouth and then to Thetford, where their father found them in exactly the same place indicated. Numerous instances were given of thieves being traced and the benefits of clairvoyance shown from a medical point of view. The statements of the lecturer were supported by gentlemen among the audience and personal experiences given. Questions were put to the lecturer, who readily answered them in a clear, concise and satisfactory manner, and was loudly cheered at the close. The fun of the evening then commenced, by the mesmerist experimenting on subjects who voluntarily offered themselves as such. Much interest, amusement and wonder were caused by these experiments, which were convincing in every way. To mention all the comical antics played by these "subjects" would require more space than we can afford. Limbs were rendered lifeless, noses half a yard long, water to them was "good" lemonade, and made them elevated; they had frightful tooth-aches, and were made to laugh, sneeze, sing and crack jokes. The noble art of self-defence was practised, the combatants being sufficiently distant one from the other. Nigger songs were sung and clog dances performed, and many other amusing experiments were given, which caused "side-splitting" laughter, which lasted over an hour, the evening being a thoroughly enjoyable one, and at its close the lecturer was cheered heartily.—*Peckham Times*, April 1. Mr Price will continue his lectures, at Chepstow Hall, on Mondays, April 20, 27, and May 4, at 8 p.m.

## COMPULSORY VACCINATION.

Mr. C. H. Hopwood, Q.C., M.P., will preside at the Annual meeting of the London Society for the Abolition of Compulsory Vaccination, in the Shoreditch Town Hall (opposite Shoreditch Station), on Wednesday, the 22nd inst., at half-past seven, supported by Dr. W. J. Collins, Dr. Enoch Robinson, Mr. Alfred Milnes, M.A., Rev. Wm. Cuff, of Shoreditch Tabernacle; Rev. F. R. Young, Mr. W. Tebb, Mr. Thos. Shorter, and other well-known speakers.

Numerous delegates from provincial towns, Radical Clubs, and other political associations have promised to be present, and in view of the public excitement caused by the recent demonstration at Leicester, the proceedings are expected to be of an unusually interesting character. Admission free: reserved tickets can be obtained of Mr. W. Young, 77, Atlantic Road, Brixton, for which early application should be made. The hall will be decorated with some of the trophies displayed at the recent popular uprising against compulsory vaccination, at Leicester. The executive committee earnestly request the co-operation and attendance of opponents of State medicine and class legislation, both from town and country.

**LEVITATION.**—In the *Newcastle Weekly Chronicle*, March 25, a seance at Mrs. Fawcett's, Bishop Auckland, is reported by Edward Cook, F.R.S. There is a mistake in regard to the event having occurred in 1881: it must have been in 1871. We quote the conclusion, in memory of our sincere friends the Fawcetts:—"The question was asked if the table could lift, supposing one of the company were on the top. There were three raps, signifying 'Yes,' and the table seemed highly delighted with the suggestion, if we might judge by the capers it cut. Now came the question, who should get on the top? We decided to let the table choose its rider, each one asking, 'Shall I get on?' When the right party put the question, there were three raps. This favoured individual was one of my companions—at that time a thorough sceptic about anything supernatural. He now mounted the table, we commenced to sing, and the table gradually rose, and was suspended about four feet from the floor. I was now requested by the conductor to lift down the lamp and examine under the table, which I did, and others did the same. There was nothing, however, but the bare boarded floor. Here, then, is a fact. The combined weight of man and table we estimated at, at least, 15 stones, yet they were raised to a height of four feet without any visible contact. I have written this without the consent or knowledge of my two companions. One is at present a resident in your 'canny town'; the other holds an important situation under the Messrs. Pease. I am quite sure, if I have stated anything but the actual facts, they will at once correct me."

**WHY NOT LIVE BY DAYLIGHT?**—*The Lady* says:—"The great effort of everybody in countries which are called civilized appears to be, as far as possible, to live in the night and to sleep in the day. For some inexplicable reason, it seems to be considered a blessing, a comfort, a luxury, and a mark of superiority to be as much as possible behind the sun—to rise from bed as late as possible, to go to bed again as late as possible; and thus to have as little daylight and as much candle-light in one's existence as can by any means be managed. Nobody thinks it a hardship, but rather the reverse, to stay up late at night; everybody thinks it a hardship to rise early in the morning; and servants, who are but the apes and imitators of their betters, will do anything rather than submit to what they look upon as the unendurable condition of early rising and early going to bed. That this idea and the system resulting from it are ludicrously mistaken is evident. No more time is got by it out of the twenty-four hours; all that is got is a loss of daylight, an additional expenditure of artificial light, an additional waste and expense, and an additional liability to disease. It is not too much to say that a good third of all the oil and candles and gas burnt in England is due to this desire to avoid daylight and to live a night life—a desire which no proverbs about early rising and no demonstration of its wisdom and advantages have yet availed to eradicate."

**ASTROLOGY.**—Correspondents call attention to Raphael's predictions in relation to recent events.

## PROGRESS OF SPIRITUAL WORK.

## OLDHAM: ANNIVERSARY AND TEA PARTY.

On Good Friday we held our Annual Tea Party, which was got up and provided by our lady friends, entirely free to the Society. We had a very good assembly, about 150 persons sitting down to a good sandwich tea. We then had an excellent entertainment, consisting of songs, recitations, readings &c. By the unanimous request of the meeting, Mr. Critchley, the President of the Manchester Society, presided over the meeting, which he opened by an eloquent speech on the "Benefits to be derived from Spiritualism," which was followed by a song by Miss Taft, entitled "Thinking of home and mother," which was very suitably rendered. The next was a reading by Mr. Barstow entitled "Curing a cold." Mr. Jas. Hilton also gave several of his female impersonations, which were very well received. Mr. Lawton, of Manchester, gave two recitations, one entitled "Hodge and the Parson," and another. Piano-forte solo: Master Savage; reading: "Mrs. Caudle's Curtain Lectures"; Mr. Barstow; recitations: Master Nutter—"Casablanca" and "Going a-Courting," which concluded a very pleasant entertainment. I am very proud to say that we realized the sum of nearly ten pounds, which is being placed in a Building Society, so that ere long we shall be enabled to erect a room of our own. If there are any friends who may feel fit any way inclined to help us we shall be glad to receive their assistance.

On Sunday, April 5, we had Mr. Johnson, of Hyde, afternoon and evening, when his guides gave that great satisfaction to our friends which they always afford.

On Sunday, April 12, we had Mrs. Groom, of Birmingham, in the afternoon, it being our Anniversary. Her guides gave us a grand address on "Spiritualism: the Emancipator of Humanity," which was listened to with the greatest attention, after which she gave about 10 clairvoyant delineations, all of which were recognised. She also named a baby at the beginning of the meeting, which made a great impression upon the strangers present, of which there was a goodly number.

In the evening we had Mrs. Roberts, of Walsall, whose guides took for their subject, "The Redeemers of the World," which they dilated upon for about an hour, showing that there had been many Redeemers in the world in all ages, including the Nazarene, Confucius, and many others. Coming down to more modern times they included Thomas Paine, John Bunyan, George Thompson, General Gordon, Florence Nightingale, Sister Dora, and they mentioned particularly one Redeemer, which had undergone a large number of trials before it became recognised by Society, viz., The Temperance Movement, and also that the Redeemer of the present age was "Spiritualism," which in the time to come would redeem all people from everything that bound and fastened them down to the earth. It was a grand discourse, and was listened to with the deepest attention, and was received with murmurs of applause.

At the close of the meeting a vote of thanks was given by the audience and carried unanimously, to Mrs. Groom and Mrs. Roberts for their kindness in coming and obliging us in the way they had done; they having arranged the meetings between Pendleton and Oldham, so that both places could have Mrs. Groom's services. JAMES MURRAY, Sec., O.S.S.

**LEICESTER:** Silver Street.—On Thursday, April 9, we held our annual tea, at which about 70 sat down and really enjoyed the social cup. Tea being over, the chairman made a short speech, which was followed by a farce in one act, entitled "Done on both sides," given by Messrs. Chapman, Currie and Canham, and Misses Higginson and Cottrill. After a short interval, another farce in one act was given, called "Betsey Baker"; Messrs. Chapman, Currie, and Misses Meade and Grocott took part in the performance, their efforts meeting with the hearty appreciation of all present. During the course of the evening several songs were ably sung; Mr. Colman gave one, entitled "Destiny." The song of Mr. Griffiths, "The Blind Boy," so pleased the audience, that they gave him a vigorous encore, to which he responded, singing "On the banks of the silvery Thames." Songs, "Lottie Lane" and "Granma" followed, being sung respectively by Messrs. Peake and Wightman; then Mr. Chapman came with his song, "The King's Message," after which he appeared in a duet—"Love and Pride," with Miss Higginson. This was so exquisitely given that it gained an encore. After Miss Higginson's song, "I don't believe they do," dancing commenced, and the whole was terminated by a hearty vote of thanks to Mr. Chapman and friends for their admirable entertainment.—April 12.—Mr. Bent, under influence of his guide, gave an address to a large audience on "Priests of all Nations and Ministers of all denominations—have they been a help or a drag to the Car of Progress?" The control held rather broad views, but it was clearly shown that the united powers of Priests and Bigotry could not crush out the truths of Spiritualism.—S. A. SHEPHERD.

**LEEDS:** Psychological Hall, Grove House Lane, April 12.—In the afternoon service the guides of Mr. Postlethwaite, of Rochdale, took for their subject: "Life, its unfoldment and purpose." The controlling intelligence carefully advanced step by step, refuting the traditions now on record in the Scriptures, regarding the creation of mankind. Geological facts were brought forward, placing man's antiquity to be far in excess of the 6,000 years biblical students advance. Individual life was an offshoot from the Deity, and the change called death would only enlarge its capacity for action. There was continuous change from the cradle to the grave, in which the unfoldment of life's potency continued to exhibit itself. The evening was partially devoted to the answering of questions, when the control further dilated upon the afternoon's subject. Afterwards the medium came into the audience, and under influence, assumed the peculiar walk or attitude of several departed ones, who were almost immediately recognised. Although a young man, and scarcely twelve months in the work, Mr. Postlethwaite bids fair to become a very useful instrument for the advancement of truth from the spiritual side of life. Spiritualism is being much investigated in Leeds. We had no less than thirty on Thursday evening, making further inquiries into the Cause. Private circles are held in various parts of the town. Unfortunately, spirit communion is so utterly condemned by the Clergy, that multitudes refrain from acknowledging its truthfulness and blessing. —Sgo.



**MANCHESTER:** Temperance Hall, Tipping Street, April 12.—Mrs. Butterfield gave a most excellent discourse in the morning on "The spirit of the age, or the signs of the times," pointing out in a graphic manner that, whilst some took a dark, gloomy view of life, owing to the privations, troubles and disappointments they had to endure, others took an opposite view, being placed in brighter and more congenial circumstances; that they found the hand of the Infinite in every blade of grass and in every flower; that the whole earth showed to them the wisdom, the love, and the parental care of our Heavenly Father. In the evening the Guides chose for their subject, "The conclusions of a fool; or, The fool hath said in his heart, 'there is no God,'" giving a grand description of the God of Moses and showing that Moses was a medium, and that the God he believed in was only his spirit-guide, and that his guide was not one of a pure or holy character. They showed that all the wars and poverty were traceable to the so-called Christian Religion, which proselytized with the Bible in one hand and the sword in the other; that Priestcraft had in all ages robbed the poor and kept them in ignorance and poverty; after which they portrayed, in a most beautiful and convincing manner, the good that Spiritualism was destined to accomplish in the world, pointing out that it was the only rational view to take of a God of love and justice, and that avoided the extreme, on one hand, of materialism, and on the other, the belief in a partial, jealous, ever-changeable Deity.—W. LAWTON, C. S., M.S.S.S., 46, Grey Street, Kirby Street.

**DEVONPORT:** Heydon's Hall, 98, Fore Street, April 12.—In the morning Miss Bond was entranced to open the service with prayer, after which it was decided we should form a circle, in which several persons were influenced. Mr. Leader was controlled by a female spirit, a relative of a gentleman present; several messages were written through the mediumship of Miss Bond. At our private circle in the afternoon, we had a large attendance, amongst which we were pleased to see many strangers, who seemed to be deeply interested in what they saw and heard. We received some good physical manifestations, also a comprehensive address from the guides of Miss Bond, after which a young friend took control, who has but a short time since left the earth. This brought to a close a very successful meeting. In the evening, at 6.30, it being announced that the Controls of our lady medium would discourse on a subject chosen by the audience, our hall was well filled by an intelligent assembly, when the following subjects were sent in: "The causes of Agnosticism, and its influence on the morality of the age;" "The diffusion of Ideas on Spiritualism;" "Is pain and sickness of God, or the Devil? How are we to distinguish it?" "The Life and Death of Jesus;" "Was Daniel cast into a den of lions, if so, what power shut their mouths?" "Existence of Evil." "Explanation on Christ, his resurrection and ascension." The subject chosen by the majority was "The Life and Death of Jesus." It was one of the most eloquent and powerful discourses ever given through this lady, the control keeping the audience in rapt attention for fifty minutes. After singing a hymn the service was brought to a close by prayer.—Hon. Sec., Devonport Free Spiritual Society.

**WEST HARTLEPOOL:** Temperance Hall, Brunswick Street, April 12.—We formed a circle, and had the pleasure of hearing Mr. Kneeshaw's guides give an admirable discourse on the "Truths of Spiritualistic Teaching," and this, coupled with the truly harmonious feeling, made the meeting a very enjoyable one.—In the evening we had a fair and select audience, and the subject—"Theology in its relation to the world, and what it has done for it."—was very lucidly and forcibly dealt with. After showing how the churches had differed in opinion and thus formed the different sects as we find them to-day, and proving beyond a doubt that none of them ever possessed the truth in its pure form, the churches having persecuted from the earliest ages with bigotry, error and fraud, this joined to the dogmas and creeds, as seen now, have marred its action and made its teachings almost nil. In his closing remarks, on spiritual teaching, his guides said its beauty lay in its being the very embodiment of truth; asking of no one to accept only that which could be proved; to believe only that which could be grounded on facts; proving all things, sifting the chaff from the ripe corn, and above all things holding fast to that which is good. Nothing human could stay the tidal wave of spiritual teaching, now destined to flood the world with divine light and love.—Wm. WARDELL, Sec., W.H.S.A., 8, Havelock Street.

**PLYMOUTH:** Richmond Hall.—Mr. Hopcroft, of London, visited us on Saturday and Sunday last, the results being quite beyond the expectations of many. On Saturday a seance was arranged to be held at the residence of Mr. J. Paynter, a large number being present; clairvoyant descriptions were given. The fire test was successfully accomplished, and advice given to all present, Mr. Hopcroft being entranced for three hours: great satisfaction was expressed by all. On Sunday evening the service at the hall was presided over by Mr. Rositer, of Torquay, whose genial countenance and array of facts always command attention; the hall was packed full. Messrs. Husson and Williams spoke under control. Mr. Hopcroft followed with an address on "Mediumship, and how to develop it," relating many marvellous experiences in his own history: several were pointed out in the audience, possessing various gifts: clairvoyant descriptions were also given and recognised. The public meeting then closed, but so eager were the people to hear more from this wonderful personage, that they flocked around him until owing to the lateness of the hour, the gas was turned off. We sincerely wish that his stay could be prolonged. Mr. O. Stentford is now our president.—Sec. P. F. S. S.

**BIRMINGHAM:** Oozells Street Schools, April 12.—Miss Owen delivered a very eloquent discourse on "Experimental proofs of life hereafter." She went through a series of experiences in the physical phenomena of a most remarkable kind, which the audience seemed to appreciate, for they listened attentively until the lecturer came to a close, when a number of questions were asked by a Mr. Nathan, who has been delivering a lecture called "Popular Delusions," for the Sunday Lecture Society. Miss Owen answered them very well; he came to ridicule, but he went away to think. It caused some discussion, and one or two speeches by Spiritualists.—Con.

**ASHINGTON:** April 12.—Mr. J. G. Grey, Gateshead, spoke on Spiritualism as an emancipator of humanity, his address being listened to with marked attention by an intelligent audience. His guides in the afternoon named a child. Mr. Murray was also at this meeting, and gave some grand clairvoyant delineations.—J. ROBINSON.

**GLASGOW:** 2, Carlton Place, April 12.—Mrs. Wallis occupied the platform both morning and evening. Her opening address on "The Sunshine of Life" was characterised by many beautiful thoughts expressed in the most glowing fashion. There are times when Mrs. Wallis's mediumship reaches the highest mark of inspired utterances, as was the case on Sunday last. The clairvoyant descriptions were clear and pointed, several being at once recognised as the features were delineated by the control. Much satisfaction was expressed at the success gained. In the evening she gave some practical thoughts for daily life dealing with the uses of pain, the necessity of faithfulness; man not simply a creature of circumstance, but a creator of circumstances. Some graphic pictures of domestic life, and the duties of parents and children, were forcibly brought home. Mr. Robertson, the President, at the close expressed the satisfaction that had been felt at listening to such a rich and vigorous discourse, upon themes that were so much needed to be dwelt upon by the world to-day; that if no good thing was ever lost, the thoughts that had been thrown out must stir and quicken the minds of many so as to produce deeds of worth; that Spiritualism ever insisted on the practical conviction being worthless till it expressed itself in conduct. The third of the divisional meetings, at which Mr. and Mrs. Wallis will attend, will be held on Wednesday next, 22nd, in the house of Mr. Gemmell, 17, Elderslie Street. All members residing in the West End are cordially invited.—J. R.

**NORTHAMPTON:**—I have attended Mrs. Walker's circle for about seven months. Her mediumship, to my mind, is gradually improving. We have had some wonderful recognitions during my attendance; but on April 12, it surpassed all I have yet witnessed. One of the controls was "Ernest Jones," who gave a discourse, which, had we been favoured with a shorthand writer, would have sent a thrill through all readers. From the commencement to the finish it was one grand flow of language and power of thought truly sublime. I knew Ernest Jones, and am satisfied the language was thoroughly like him. I think it is six weeks since we arranged with Mrs. Walker to have a room for the special purpose of our meetings, and since then we have made greater progress. It is the intention of the members of our circle to commence open-air work on the Race Course, near the Grand Stand, on the first favourable Sunday after the middle of May. We do hope that all Spiritualists in Northampton will rally round us.—THOS. HUTCHINSON, 17, Bull Head Lane, (late of Manchester).

**PENDLETON:** Town Hall, April 12.—Mrs. Roberts, of Walsall, addressed a large audience at 2.30, the subject being "Who are the world's redeemers?" It was a beautiful discourse, showing how the great men of all ages had been saviours to their fellow men when they gave forth those grand and noble truths for which they were martyred, because they were in advance of their time. In the evening Mrs. Groom, of Birmingham, addressed a crowded audience, on "Man's spirit and angel." It was a splendid discourse, tracing man from his lowest development in life, and by knowing himself and cultivating his highest and noblest principles, travelling upward and onwards to eternal progression until he becomes spiritually developed and heavenly-minded. He is then fitted for the Angelic Host, when he passes into the realm beyond. Mrs. Groom then named a little one, which greatly pleased the audience, after which several clairvoyant descriptions were given, all being recognised.—C.

**EXETER:** The Mint, April 12.—Mr. F. Parr gave us an inspirational address on the words: "Forward! the day is breaking." Darkness has enveloped the human family long enough, but now true Spiritualists must be up and doing to influence the wide world, for their principles convey life, light, progress, and the only perfect knowledge of a future existence. On Monday, Mr. Hopcroft, of London, kindly paid us another visit, and gave some wonderful clairvoyant descriptions of spirit friends: also some very good advice for carrying on the work in Exeter, telling each friend how to develop in usefulness, and use those gifts for healing, clairvoyance, trances-speaking, &c., which were lying dormant for want of cultivation. This very successful meeting was brought to a close by a hearty vote of thanks being given to Mr. Hopcroft for coming amongst us.—R. SHEPHERD.

**WALWORTH:** 43, Manor Place, April 12.—Mr. James Veitch spoke in an effective manner on the constructive and destructive parts of Spiritualism. He showed how Spiritualism was destructive in that it attacked and destroyed the old-fashioned notions relative to heaven, hell, the devil &c., and substituted in their place better ideas, supported by authenticated and well endorsed facts. He showed how these notions and ideas which Spiritualism gave to the world, would bring about an individual and collective reformation, which under the present orthodox regime it was impossible to do. On Sunday next Miss Young will speak, and it is expected that a large number will be present to hear this gifted exponent of the New Dispensation.—Con.

**HETTON-LE-HOLE:** Miners' Hall, April 12.—Mr. Wm. Westgarth, while entranced, delivered a most interesting address on a subject chosen by the audience, and worded as follows:—"Are the teachings of the Scriptures in harmony with the present recognised theories of Science?" Dealing with his subject in a masterly style, he held his audience completely spellbound for nearly an hour. The illustrations he gave were good and to the point; he spoke of conscience as the voice of God, saying that no one who obeyed its dictates would come to permanent harm; he also stated that true religion is Universal Justice.—JAS. MURRAY, Sec.

**CHESTER-LE-STREET:** Mechanics' Hall, April 5.—The guides of Mr. William Westgarth gave an eloquent address to a very attentive audience on "Man in the search of God; and, How to find Him"; and "Spiritualism in the light of the Nineteenth Century"; subjects chosen by the audience. The guides kept their hearers in the greatest delight during the address. We are glad to announce that Mr. Westgarth has gained a great amount of influence in this district by the able way in which he expounds the truths of Spiritualism. Mr. J. Craggs presided.—JOHN DAVISON.

**HOLBORN HILL, MILLOM:**—The Spiritualists of Holborn Hill met at the house of Mr. W. Tyson, on Sunday afternoon, for the purpose of naming a child, when the guides of Mr. W. Tyson spoke upon "Baptism," showing the difference between Baptism of water and the spirit. The guides of Mrs. Richardson then took control, naming the child "Ann Agnes"; afterwards speaking of Spirit and its relation to the First Cause. Altogether we had a pleasant meeting.—R. BARTHELMAN.



## WORK IN LONDON.

**Hoxton:** 227, Hoxton Street, April 12.—It was resolved to admit members' wives and lady friends in the Cause to our meetings. After the usual questions and answers, Mr. Houghton went under control and wrote several messages.—D. JONES, Sec., H.P.S.

**HACKNEY ROAD, E.:** Perseverance Coffee House, 155, Great Camberwell Street, April 8.—The meetings at the above address were brought to a close, owing to the fact that larger premises are required. During the time they have been held, however, a large number of persons in the East of London have been attracted, and also some investigators. Particulars of the opening of a new hall will probably be announced shortly.—COR.

**SHEFFIELD:** April 5.—Mr. Ogle gave a lecture on "How he became a Spiritualist, after having been a Methodist Preacher." Dick, the pit lad, then went under control and gave some phrenological delineations of persons present, and also various diagnoses of diseases.—April 12.—Mr. Ogle showed the difference between Mesmeric and Spirit-control. Dick, while in a mesmeric state and blindfolded, told time, named articles, and read numbers and bills some two yards off. He also described several articles in a gentleman's room about a mile distant. All our seances have been a great success.—W. HARDY.

**MIDDLESBOROUGH:** Granville Rooms, Newport Road, April 12.—Mr. W. H. Robinson gave an address on "Theories respecting Easter-time," showing as he went on how that period of the year symbolizes the resurrection of Nature from a lower to a higher state. After his lecture, some of our members gave interesting accounts of their experiences.—In the evening the lecturer took for his subject, "Spiritual Gifts," pointing out that it was not only Spiritualists who possessed these God-given powers, but that every one held them in a higher or lower degree. The church was spiritually gifted, until it made its religion a mass of creeds and ceremonies. We were all thoroughly interested, and I am sure that Mr. Robinson went away, pleased with our best wishes.—A. MOSKIMING, Sec.

**FELING:** Park Road, April 5.—Mr. Tetlow delivered a lecture on "After death what next?" The lecturer dealt very ably with his subject which gave general satisfaction, several questions being answered at the close. On Easter Monday a public tea was held, being fairly attended. The tea was followed by an entertainment consisting of vocal and instrumental music by Mrs. Redhead, Messrs. Redhead, Hanson and Moore. A recitation was very nicely rendered by Mr. Tetlow, an interesting address was delivered by Mr. Meek. After the usual vote of thanks to the performers for so ably entertaining us, the meeting terminated. On Sunday, April 12, a lady friend gave some very minute descriptions of spirit-friends, most of which were recognised.—J. T. HOGG.

**NOTTINGHAM:** Vine Chapel, Hyson Green.—We had the Easter party, when about sixty sat down to tea; after which we had a public meeting, when we were delighted to see many strangers in the audience, principally members of the Society of Friends, Methodists, and members of the Army; Mr. F. Bradley, from Staffordshire, was also with us. Afterwards we held an open meeting, when addresses were given through three mediums, and two others were controlled by foreign spirits, while several spoke in their normal state. Altogether a very enjoyable evening was spent.—H. HUNT.

**JESSEY:** April 12.—We held a private circle for development in the afternoon, at which we were much pleased to receive a gentleman, a professor of music, who with his wife has come from Guernsey for the express purpose of being present at some of our meetings, with a view to investigate, he having learnt through the MEDIUM that the cause of Spiritualism had taken root here. It is most cheering to think that we are not alone in our search for truth, and our fight with darkness and superstition. We had a public meeting in the evening, at which, besides readings by our President and Secretary, we were favoured with an address by a lady member, Mrs. J., which was appropriate and to the point. After the meeting we held a circle, the work of development making much progress.—EXCELSIOR.

**BURSLER:** April 3.—We assembled at the house of a member of our Society to hear a discourse by the guides of Mrs. Attenborough, who was on a visit from Nottingham.—April 5: In the Assembly Room, Newport Street, we had two services. In the afternoon, the guides of Miss Proctor, of Macclesfield, gave a discourse on "Prove all things, hold fast that which is good." In the evening the guides of Mrs. Attenborough gave a discourse on Romans, viii., the lesson read by the chairman. It was well handled and seemed to give general satisfaction.—On Easter Monday we had forty-one to a social tea, in Temperance Hall, Hanley. Afterwards the meeting was augmented, when the guides of our local medium, and Miss Proctor and Mrs. Attenborough addressed the meeting, which was most enjoyable and instructive.—April 12: We had the two services in the Newport Street Assembly Rooms, when the guides of Mrs. Green, of Heywood, gave two beautiful addresses, explaining Spiritualism, and inculcating our duties here and preparation for the future. After the discourse, in the evening, a medium in the audience was controlled and gave a few words, when Mrs. Green gave descriptions of the spirits surrounding the medium. After describing the one controlling her, it called out "That's me!" much to the amusement of the audience, which was a very intelligent and attentive one; very much pleased, and loth to leave at the close, thus showing the good impression she had made.—W. WALKER, Sec.

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BELIEVE IN SPIRITUALISM.

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#### ORIENTAL CONTROLS.

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

#### ANCIENT GREEK AND ROMAN CONTROLS.

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

#### MISCELLANEOUS CONTROLS.

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

#### CONTROLS OF THE RENAISSANCE.

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

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## THE SPIRITUALISTS' DIRECTORY.

MEETINGS, SUNDAY, APRIL 19th, 1885.

## LONDON.

CAVENDISH ROOMS, 51, Mortimer Street, W., at 7: Open meeting; several mediums and speakers.  
 KILBURN.—Creswick House, Percy Road, Carlton Road, at 7, Mrs. C. Spring, Seance April 26. The Room to be let on other Evenings.  
 HOXTON.—227, Hoxton Street, at 8: Mr. Thomas, Trance Speaker.  
 MARYLEBONE ROAD.—167, Seymour Place, Sunday, at 11 a.m., Mr. Hopcroft; at 7 p.m., Lecture on Water; Wednesday, 7.45, Physical Seance; Thursday, 7.45, Clairvoyance; Friday, 7.45, Trance Address and Questions; Saturday, 7.45, Mrs. Walker.—J. M. Dale, Hon. Sec., 50, Crawford Street, W.  
 WALWORTH.—Lamb's School Room, 43, Manor Place, at 7, Miss E. Young, Trance Medium. At 8.30, Healing.

## WEEK NIGHTS.

SPIRITUAL INSTITUTION.—Monday, at 8, School of Spiritual Teachers.  
 Tuesday, Seance at 8 o'clock. Mr. Towns, Medium.  
 KILBURN.—At Mrs. Spring's, see above. Tuesday, April 21, Circle for Development at 8. Thursday, April 23, Lecture by Professor Chadwick on Mesmerism, and Phenological Delineations.  
 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: No Information.  
 BARROW-IN-FURNESS.—80, Cavendish Street, at 6.30: Mr. Proctor, Mr. Condon.  
 BAYLEY CARR.—Town Street, 6.30 p.m.: Mr. Armitage.  
 BEDFORD.—King Street, at 6 p.m. Wednesday, at 7 p.m.  
 BELPER.—Lecture Room, Brookside, at 10.30 and 6.30.  
 BIRKLEY.—Intelligence Hall, 2.30 and 6 p.m.: Mrs. and Miss Gott.  
 BIRMINGHAM.—Oozells Street Board School, at 6.30: No Information.  
 BISHOP AUCKLAND.—Temperance Hall, Gurney Villa, at 6 p.m.  
 BLACKBURN.—New Hall, New Water Street: at 9.30, Lyceum; at 2.30 & 6.30.  
 BOWLING.—Spiritual Tabernacle, Harker Street, at 2.30, and 6: Mr. Morrell and Miss Sumner.  
 BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, 2.30, and 6 p.m.: Miss Musgrave.  
 Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30 and 6, Mrs. Craven.  
 Jackson's Mission Rooms, 445, Horton Lane, at 2.30 & 6: Mrs. Greig.  
 CARDIFF.—At Mrs. Cooper's, 50, Crookherbtown, at 6.30.  
 CHESTER-LE-STREET.—Mechanics' Hall, at 6 p.m.: Mr. W. Pickford.  
 DEVONPORT.—Heydon's Hall, 98, Fore Street, at 11, Miss Bond; at 6.30, Miss Bond, Discourse.  
 EXETER.—The Mint, at 10.45 at 6.30.  
 FILLING.—Park Road: at 6.30: Mr. John Meeks, "Disease: Its Cause and Cure."  
 GLASGOW.—2, Carlton Place, South Side, at 6.30, Mrs. Wallis: "Spiritual Growth."  
 HALIFAX.—Spiritual Church, 1, Winding Road, 2.30 and 6 p.m., Mrs. Bailey.  
 Lyceum at 10.30. Monday, Service, 7.30.  
 HANLEY.—Mrs. Dutton's, 41, Mollart Street, at 6.30; Wednesday, at 7.30 p.m.  
 HETTON.—Miners' Old Hall, at 6.30: Mr. Tilley.  
 JERSEY.—Oddfellows' Hall, St. Helier's, at 3 and 6.30: Local.  
 KNIGHTLEY.—Lyceum, East Parade, 2.30 and 6.30: Mesdames Wade and Smith, and Misses Wilson and Place.  
 KILLINGWORTH.—At 6, No Information.  
 LEEDS.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2.30 and 6.30: Mr. Wilson.  
 Edinburgh Hall, Sheepshead Terrace, at 10.30, 2.30 & 6.30: Mrs. Butterfield.  
 Wednesday, 8 p.m., General Members' and Friends' Seance.  
 LEICESTER.—Silver Street Lecture Hall, at 11 and 6.30.  
 LIVERPOOL.—Rodney Hall, Rodney Street, Mount Pleasant, at 11 a.m., and 6.30 p.m., Mr. J. S. Schutt. Sec., Mr. J. A. Smith, 106, Granby Street, Princes Road.  
 MACCLESFIELD.—Spiritualists' Free Church, Paradise Street, at 6.30: Mrs. Burgess & Mrs. Meehan.  
 62, Fence Street, at 6.30, Mr. Taft.  
 MANCHESTER.—Temperance Hall, Tipping Street, Ardwick, 10.30, and 6.30: Mr. Johnson.  
 Bridge Street, Pin Mill Brow, Ardwick, at 2.30, Mr. Johnson. Tuesday, at 8.  
 MORECAMBE.—3, Parliament Street, at 6.30.  
 MONTPELIER.—Spiritual Mission Room, Church Street, at 2.30 and 6: Mrs. Ingham.  
 MIDDLESBOUGH.—Granville Lecture Rooms, Newport Road, at 10.30, and 6.30.  
 NEWCASTLE-ON-TYNE.—Weir's Court at 10.30 & 6.30: Mr. E. W. Wallis. On Monday evening at 7.30.  
 NORTHAMPTON.—Cowper Cottage, Cowper Street.  
 NORTH SHIELDS.—6, Camden Street, at 2.30 and 6.15: Mr. J. G. Grey.  
 NOTTINGHAM.—Morley Club, Shakespear Street, 10.45 and 6.30: Local.  
 Vine Chapel, Beaconsfield Street, Hyson Green, 6.30, Mrs. Attenborough.  
 Tuesday, 7.30.  
 OLDEHAM.—176, Union Street, at 2.30 and 6: Mr. Tellow.  
 OSWALD TWISTLE.—At Mr. W. Holgate's, 19, Peel Street, at 6, Public Meeting, Mr. Z. Newell, Medium.  
 PRESTON.—Town Hall, at 2.30 and 6.30: Mr. Condon.  
 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, 176, Pond Street, at 6.30:  
 SOWERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at 2.30 & 6.30: Mr. Collins Briggs.  
 STONEHOUSE.—Spiritualists' Hall, Union Place, at 11 a.m., "Pentecost" and Circle; at 7, "The Priesthood of Christ," and Circle. Medium, Mr. W. Bart.  
 SUNDERLAND.—323, High Street West, at 6.30: Circle.  
 TUNSTALL.—13, Bathbone Place, at 6.30.  
 WALSHALL.—Exchange Rooms, High Street, at 6.30.  
 WEST HARTLEPOOL.—Temperance Hall, Brunswick Street, at 10.30 and 6.30, Mr. W. Wardell and his son Henry. Wednesday, Circle at 7.  
 WESTHOUGHTON.—Late Infant's School, Wingates, at 2 & 6: No Information.  
 WEST YARLTON.—At Mrs. Taylor's, 24, John Street, at 6 p.m.

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

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MR. J. S. SCHUTT'S APPOINTMENTS.—April 19, Liverpool; 26, Bacup; May 3, Kelghley; 10, Stacksteads; 17, Blackburn; 31, Halifax; June 14, Leeds, Edinburgh Hall; 21, Oldham. Address: 28, Richmond Hill, Accrington.

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

MR. J. J. MORSE'S APPOINTMENTS.—BLACKBURN, April 19: CARDIFF, April 26, 27 & 29; BIRMINGHAM, May 3; WALSALL, May 6; LIVERPOOL, May 10; NEWCASTLE, May 17 & 18; NORTH SHIELDS, May 19 & 20; KNOTHLEY, May 24; LEEDS, May 31; STAMFORD, June 21; NORTHAMPTON, June 22; 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 all his Sundays are now engaged, application for week-night lectures can only now be answered.  
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