



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

# SPIRITUALISM.

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## A REVIEW AND CRITICISM.

### THE PERSONAL IDENTITY OF JESUS.

"What makes all doctrines plain and clear?  
About two hundred pounds a year.  
And that which was proved true before,  
Proved false again? Two Hundred more."—Butler.

Some few months ago the Editor of the *MEDIUM*, a London Spiritualist Journal, received a proposition from "Lily" to publish a series of articles containing the "Testimony of the ancient Fathers to the personal existence of Jesus and his Apostles." The editor refused to entertain the proposition in that shape, it being "too much sweetness long drawn out," but offered to publish them *en masse*. This was declined, and "Lily" has succeeded in having them published in another periodical. These various articles are translated, as we are informed, "by Joseph Manning, Esq., who was specially selected for this work by one of the Principals of the Literary Department of the British Museum," and we can therefore conclude that they are at least genuine; but are entitled to draw our own conclusion as to their impartiality, considering that the Established Church is the interested party in the transaction. As the whole series have been published, and tend to prove not only the personal existence but also the divinity of Jesus, I propose to review the evidences of these early witnesses, on subjects not broached by Mr. Manning for obvious reasons, and expect not only to impeach their veracity but positively to nullify their testimony.

I lay down as a first proposition, that in investigations of this kind we cannot have a higher or surer guide than the common law of our country, and quote from the decision of Judge Wallace, of the U. S. Circuit Court, in the Bell Telephone case. In reviewing the testimony of Drawbaugh, the defendant, the Judge decided against him on the very same grounds that I will present against the evidence of those Early Fathers quoted by Mr. Manning, in proof of the personal existence of Jesus. The Judge says: "Where a witness falsifies a fact in respect to which he cannot be presumed liable to mistake, Courts are bound upon principles of law, morality and justice, to apply the maxim, *Falsus in uno, falsus in omnibus*."

Therefore, when a man advocates what is manifestly false, even though he call on God as a witness to the truth of his assertions, that does not prevent his being considered unreliable; and if it would not be fair, as some claim, to apply the above rule, "false in one, false in all," on the ground that he may in perfect honesty advance as a fact that which appeals to him as such and yet be mistaken, it would be equally unfair to claim, that if in a number of facts, attested to by him and his witnesses, common sense and a knowledge of natural laws should decide that he was mistaken in the

great majority, that he is of necessity correct in the small balance, simply because it is impossible for him to be mistaken in every statement.

I also claim that it would be unfair to accept the testimony of a party on any well-vouched-for occurrence, and refuse him credence on another equally well-vouched-for occurrence; the witnesses in both cases being the same; therefore, if the testimony cited by Mr. Manning be accepted as proof positive of the "personal identity" of Jesus, we must also accept his divinity, and the miracles performed by saints, relics, &c., as they are equally well vouched for by these same quoted authorities and their witnesses.

I deny that the crudeness of the age and ignorance of the writers are sufficient excuses for the uttering of a palpable falsehood, as commentators claim; for the attestation of a fact, requires no learning; simply ordinary comprehension joined to a love of truth. Therefore, I hold that the truthfulness of a writer's assertions concerning a marvellous occurrence depends on the evidence adduced, both in regard to the probability of its having happened, and the credibility of the attesting witnesses; and that the credulity of the acceptor neither guarantees the probability of the occurrence, nor the truthfulness of the narrator and his witnesses.

The writings of the very earliest Fathers, called Apostolic because they were supposed to have lived in the days of the Apostles, are not extant, and the quotations from them by their successors, are the only evidences we have that they ever existed. So the testimony really commences with Justin Martyr, the great Apologist, and we find that it increases in marvellousness as time advances, commencing with those of the simpler sort, in the first century, and gradually advancing till it was possible to exhibit a "finger of the Holy Ghost," and erect a chapel in Cologne in which to exhibit the skulls of the three wise men who came from the East to worship the Child in the manger.

Justin Martyr claimed for himself "the gift of expounding the Scriptures, granted by special Grace of God." There is no evidence other than his simple word to prove this assertion, and Christian commentators, feeling bound to accept it as true, are exercised over his many arguments, but particularly that on the "Mystery of the Cross." In his expoundings, he derives Satan from *Sata*, an apostate, and *nas*, a serpent; but his admirers say that as he never claimed to be a philologist, his mistake is easily accounted for. They accept his teaching that when God created the world, he committed it to the care of Angels, who fell in love with the daughters of earth and by them had children, called Demons; also his statement in regard to the Septuagint version of the Bible. He says that seventy men were shut up in separate cells by King Ptolemy, and were obliged to translate the book without having access to each other. These seventy translations when finished, agreed with one another, *verbatim et literatim*.

He also avers that he himself saw the cells in which the men were confined, and after calling God as witness to the truth of his story, adds the following piece of historical information: that it was Herod, King of the Jews, who sent these seventy men to Ptolemy. As Ptolemy had died three hundred years before Herod was born, comment is unnecessary. Justin Martyr is also the formulator of what is known as the "Devil Theory." He gravely assures us that the Devil, having gained an imperfect knowledge of the prophecies in regard to the advent of the Messiah, contrived an *exact resemblance* between the Myths—Bacchus, Hercules and Æsculapius—and Jesus, so that when Jesus did come the people refused to believe in his "personal identity."

Papias, one of Mr. Manning's strongholds, was a disciple of Polycarp, who claimed intimacy with St. John; and he gives it as the direct teaching of his master, received from St. John himself, that Jesus did not die till he was over fifty years old. All the early fathers, except Irenæus, claim that this testimony was forged. That Papias being hard pressed by the Valentinians, who asserted that the ministry of Jesus lasted only one year, and that he died at thirty years, had manufactured it and given St. John as his authority. Even Eusebius admits that he was "a weak and silly man, whose writings consist of strange parables and doctrines, and fabulous stories."

Irenæus was a veritable romancer. In his description of the Millennium, which he advocated on "authority of St. John" and from "special revelation," he says: "The days will come in which there will grow vineyards, each having ten thousand vine stocks; each stock having ten thousand branches; each branch ten thousand shoots; each shoot ten thousand bunches; each bunch ten thousand grapes; and each grape squeezed shall yield twenty-five measures of wine; and when any of the Saints shall go to pluck a bunch, another bunch will cry out, 'I am better, take me and bless the Lord through me.'" And thus he speaks of every vegetable, grain and fruit. He also avers to the truth of the Septuagint version; of several books, since decided Apocryphal; and the story of the Angels mixing with the daughters of men. His style of reasoning, "Why animals were divided into clean and unclean"; "Why the gospels should be four, no more, no less"; and on the "Law of Moses," is a sad commentary on the sanity of the writers of "the purest age of the world." His veracity as an eye-witness may very reasonably be called into question, when we read in his description of the martyrdom of Polycarp, that the flames refused to burn him, and formed an arch over his head; and that the executioner then thrust a sword into his side, whereupon a dove flew out of his body, and so much blood came, that the fire was extinguished.

Clemens of Alexandria was a staunch advocate of spurious books, and quotes freely from the "Sibyl." In fact, most of the early fathers insist that the "Sibyl" was inspired of God and confirmed by authority of Sts. Peter and Paul. It was held to be equally authentic with the Gospels, and as will be seen hereafter, was quoted in the fourth century. Yet it has been proven a forgery beyond the peradventure of a doubt, and there is not one Christian commentator who does not admit it. Among other forgeries, it contained the following:—

With five loaves and two fishes,  
He will satisfy five thousand men in the desert,  
Then gathering up the fragments which remain,  
He will fill twelve baskets for the confirmation of many;

and an acrostic, the initial letters being: "Jesus Christ, Son of God, Saviour, Cross." So it would seem that even in those early days there was a question as to his "personal identity," else, why these forgeries? Archbishop Wake, no mean authority on these matters, says: "In the early days, many spurious books were forged and published by the Fathers, who did not scruple to quote them as true and genuine."

Tertullian was an outspoken advocate of "personal identity," and his attestation of miracles is commented on, as simply "an excess of zeal." He states that God appeared to a certain sister, and gave her the exact length and width of the veil she should wear; and in his argument, "Why the number of the Apostles was exactly twelve," shows that the mantle of the earlier writers fell on worthy shoulders. His testimony in regard to the "personal identity" will give us a fair estimate of the style of reasoning in vogue in those early days: "I find no other means to prove myself to be impudent with success and happily a fool," says he, "than by

my contempt of shame; as, for instance—I maintain that the Son of God was born; why am I not ashamed of maintaining such a thing? Why! but because it is itself a shameful thing. I maintain that the Son of God died; well, that is wholly credible because it is monstrously absurd. I maintain that after having been buried, he rose again; and that I take it to be absolutely true, because it was manifestly impossible." This enthusiastic African is frequently quoted by Mr. Manning, but, for reasons, there is no statement made that in after life, he seemed to have lost all desire to be considered a fool, for he became tinctured with heresy, denied the "personal identity," and thus, just escaped being read into the list of Saints and Martyrs.

Origen comes next. "He was," says Rev. Dr. Lardner, "a bright light in the Church of Christ, and one of those rare personages that have done honour to human nature." He was the first author to give a distinct catalogue of the Books of the New Testament. He taught that "Christianity and Paganism, when rightly understood, differed in no essential points, but had a common origin, and were really one and the same religion." In the excess of zeal, he construed too literally the passage in Matt., xix., 12. Sober, second thoughts, too late, however, caused him to regret his action. Tired of defending that which, if true, should have been self-apparent, he relapsed into Paganism; publicly denied the "personal identity," and sacrificed to the gods. Mr. Manning is welcome to his testimony.

Theodoret, called the Great, "whose testimony," says a commentator, "cannot be slighted without shaking the credit of all human testimony," certainly takes the palm for marvellous stories. He says that Simeon, a monk, lived thirty years on a pillar, over fifty feet high and less than four feet in circumference, where he spent his days and nights in prayer, continually bowing his head till it touched his toes. Lest the story may seem improbable, he assures us that it was easy for Simeon to perform this feat, as he ate only one meal a week, and that a very light one of bread and water, and consequently had not much of what Washington Irving has since called, "rotundity of the belt." Theodoret and a friend one day attempted to count the number of bowings made by Simeon, and grew tired when they had reached 1,244. This gentleman was cut off in the flower of his youth and full odour of sanctity. It seems that the devil became jealous of him, and assuming an angelic form drove up in a fiery chariot and invited him to enter, promising a free ride to Paradise. As Simeon raised his foot to enter the chariot, Satan struck him on the thigh and disappeared. The blow produced an ulcer and death ensued. Theodoret's writings are filled with accounts of equally well-vouched-for wonders, and, among others, he assures us that Hunneric, the Arian, having ordered the tongues of some orthodox Christians to be cut out at the roots, the sufferers did not lose the power of speech. Possibly feeling he had not done justice to the subject, he adds, that "one of the victims, who had been dumb from birth, was able to speak fluently immediately after the operation."

Cyprian was somewhat advanced in years, when he joined the Church. In two years he became Bishop. As soon as he had attained that dignity, the property which he had disposed of on entering the Church, and given the proceeds to the poor, was, so it was claimed, restored to him by a signal exhibition of divine providence. He had the Eucharist for his hobby. He says that a nurse took a child of Christian parentage to a Heathen temple, where the priest gave it some bread dipped in wine, the remains of a sacrifice. The mother, ignorant of this, brought the child to Cyprian to partake of the Eucharist, but it was seized with fits and showed signs of a *guilty conscience*. After some trouble, the deacon succeeded in pouring a few drops of consecrated wine into its mouth, but "the Eucharist could not remain in a body so defiled, and burst out of the child's polluted bowels." The number of instances, given by Cyprian, of how people suffered for having received this sacrament unworthily, should have satisfied every inquiring mind of those days. One well-authenticated instance to-day, would be amply sufficient to deter any of the faithful from attempting to receive unworthily.

It is noteworthy that the further we are removed from the scene of operations, and when these stupendous miracles depend, not on living persons but on relics and sacraments, that the writers become more and more dogmatic in their claims for "personal identity."

Athanasius vouches, as an eye-witness, to the truth of the records of Anthony, and that Satan visited the Saint, admitted that he felt uncomfortable while in the Saint's pre-

sence, and that Anthony by his prayers had deprived him of the power of injuring mankind. Athanasius declares that an Angel supplied the Saint, every day, with a half-loaf of bread and a half-pitcher of drinking water; and whenever any one visited him, the angel, without having been previously notified, brought the same allowance for the visitor. These writings are filled with the wondrous doings of the Monks, who were the fast friends of Athanasius, and who defended and protected him during his three or four banishments; and Athanasius reciprocates these feelings by extolling their wondrous works. But impartial history has discovered that these monks were disgustingly filthy in their habits, as, among other things, they were not allowed to bathe themselves; and Athanasius boasts of Anthony's holy horror at even the sight of water, "by which, except under the direst necessity, his feet were never contaminated." Possibly this may be the reason why the devil felt so uncomfortable in his presence.

Epiphanius, who is styled "the father of all bishops; a shining star among them; the pattern of ancient sanctity and man of God-blessed memory," besides the usual run of miracles, testifies that several fountains and rivers were annually turned into wine. This was particularly the case with the river Nile, in Egypt. There can be no doubt of the truth of this. Epiphanius is not quoting on information derived from others, as he solemnly asseverates that he himself frequently drank the wine from the fountains and rivers. This gentleman is one of the staunchest advocates of the "personal identity," and his testimony will be invaluable to Mr. Manning.

Ambrose, like Cyprian, extolled the Sacraments. He dwelt on them continually, and, among the thousand and one tales, relates that a personal friend was once shipwrecked, and taking a piece of the Eucharist, which the faithful always carried around with them in those days, tied it in a handkerchief around his neck, and, though he could not swim, boldly plunged into the raging sea. A special wave took him on its crest and carried him safely ashore. The other equally marvellous stories are presumably as well authenticated as this, and just as credible.

When Jerome came on the scene, most every avenue had been filled, so he forsook the well-beaten track and struck out boldly in favour of Centaurs, Satyrs and Fauns; who, he assures us, used to present themselves to the Saints, and admit that they were the Heathen Gods. Even these ex-heathen gods, if we can credit Jerome, were in favour of the "personal identity," and I respectfully submit that Mr. Manning should quote them among his authorities. Jerome says that Anthony once met a Satyr in the desert, who informed him that he had been deputed by his tribe to wait on the Saint and ask his prayers to "our common Lord and Master, whom we know to have been sent for the salvation of the world." He also relates that a terrible dragon once laid waste a province. It was so large, that with its breath alone, it sucked in whole oxen and sheep with their keepers. Hilarion, another Saint, was called on by the inhabitants, and he ordered a pile of wood to be prepared, and then commanded the dragon to ascend it. This he meekly did, and was burnt in the presence of all the people. Jerome also paid particular attention to the ladies, and much of his space is devoted to their praise. One in particular he immortalizes by styling her the Mother-in-law of God.

Augustin testifies to miracles performed by some "Holy Earth," brought from Jerusalem; that the relics of Stephen, which were miraculously found, raised four people from death; that the relatives of two other dead men sent their garments which were rubbed on the relics and immediately the owners were restored to life; and, after giving a long list of other miracles, concludes by apologizing for giving so few well authenticated instances, when so many are at his command, and hopes he will be held blameless. He also assures us that when he was Bishop of Hippo, he once preached to a nation of men who had no heads; and on another occasion to another nation who had only one eye, and that in their breast. In speaking of his *De Civitate Dei*, and the incredible legends therein reported and vouched for, Gibbon says: "It is the character of falsehood to be loose and inconsistent." Augustin devotes two volumes to the miracles performed by Stephen's bones. Stephen is credited with being the first martyr, and the wondrous tales of the doings of his bones (if they be his, which is a questionable fact, as they were not discovered till over two hundred years after his martyrdom, and then only in a vision to a monk) have been refused credence even by the credulous Spaniard; as one of his

proverbs says: "Whoever pretends to have read all the miracles of St. Stephen, he lies."

Chrysostom is filled to repletion with the recital of the many miracles performed every day by the relics of the martyrs, in casting out devils. He attests most solemnly to the wonderful doings of one Babylas, in particular. Yet, the Benedictine monks, notwithstanding Chrysostom's high position in the Church, as a Saint, and one of the pillars of early Christianity, when they published an edition of his work, were constrained to notify the reader that, *it is written in a declamatory style, overflowing with rhetorical figures, and for the most part destitute of truth.* This gentleman is a great stickler for the "personal identity," and burnt more midnight oil in trying to prove that proposition than any other one of Mr. Manning's authorities, except Augustin.

Eusebius, the "Father of Ecclesiastical History," is the mainstay of commentators, as he was the compiler of the writings of many of the early Fathers, which most probably would have been lost, but for his mention of them. In speaking of the Essenes, the monks of Egypt, he says: "The sacred writings used by this sect were none other than our Gospels, and the writings of the Apostles: and certain Diegeses, after the manner of allegorical interpretations of the Ancient Prophets; these were their Epistles." It is an historical fact that the Essenes were in existence several hundred years prior to the Christian era; and if Eusebius be correct, and Mr. Manning cannot question his own chief authority, "the personal identity" must be proven from some source other than "our Gospels." The reputation of Eusebius, for veracity, may very reasonably be called into question, as the passage in Josephus, attesting to the "personal identity," has been declared an interpolation, by Dr. Lardner and other orthodox commentators, and the perpetration of the fraud has been carried home to his very door. But, all the frauds perpetrated by the early Fathers were in the interest of and not against "personal identity," and Eusebius admits it. Speaking of this, Gibbon says: "The gravest of ecclesiastical historians, Eusebius himself, indirectly confesses that he has related whatever might redound to the glory, and that he has suppressed all that could tend to the disgrace, of religion."

Constantine, the last of the Galaxy, though not quoted by Mr. Manning, is entitled to his position in the list, being a firm supporter of the "personal identity." This gentleman, to whom Christianity is more deeply indebted than to any one else, not even excepting its founder, has a very unenviable reputation. Seven murders, and amongst them his wife and son, are laid at his door. Blessed, as it is claimed, with celestial visions, he stamped Christianity with the official seal of the Empire, and made it the fashionable religion. He was a great stickler for the "personal identity," and the Council of Nice was convened in the year 325 (the year he murdered his son) by his express command, in order to prove "personal identity," and to settle the difference between Homoousion and Homoiouision, which though it apparently consists only of an i, still "is almost invisible to the nicest theological eye." Being Emperor, it might naturally be expected that he would cause the records of the Empire to be searched, and the testimony of Josephus, Tacitus, and other writers, *had they been in existence at that time*, and all documentary evidences to be produced; but, in his address, he rested his claims entirely on the "Sibyl" and a passage in the *Bucolics* of Virgil. The first, as already stated, has been proven spurious, and the second, if quoted to-day, would not succeed in pulling the wool over the eyes of the greenest bucolic. Notwithstanding his perfect faith in "personal identity," he did not become a baptized Christian till he lay on his death-bed. He narrowly escaped being made a saint, and, by a judicious compromise, holiness was exchanged for greatness.

As it would be perfectly impossible to enter fully into the miraculous claims of the early Fathers, and keep within space limits, I have quoted only the principal writers, and then simply skimmed the surface. I would observe here, that these quotations are fair examples, and have not been selected in order to carry a point. They are sufficient to show the mental and moral status of the writers, and will enable the reader to determine for himself how much credibility can be attached to men who affirm that Holy Oil cast out devils, raised the dead, and cured all diseases; that monks raised the dead, walked on water, turned rivers from their natural courses into new channels, by simple word of command; caused inundations of water to raise to the roof of churches,

without entering the door, which stood open; caused decayed trunks instantaneously to blossom into vigorous trees; crossed rivers on the backs of crocodiles, and, on the warmest days, cooled themselves by sitting inside a fiery furnace; and all vouched for by eye-witnesses, and God called on to verify the statement.

When we are informed that one Gregory had so much power over the devil that on one occasion, after driving him from a Temple, and being requested by the Pagan priest to allow him to return, the Saint, wrote on a piece of paper: "Gregory to Satan,—Enter," and that the devil immediately returned; we will question the fact, but neither the imagination nor the object of the writer; and when several of Mr. Manning's authorities insist that another saint could discover from the smell of the bodies or the clothes of the men, or even of any object they touched, to what particular demon they were subjected, many will feel to agree with Suetonius, Tacitus and Pliny, that the early Christians were "a stupid, credulous, impious sect; the prey of crafty impostors." The miracles of the New Testament, which go to prove the "personal identity," I have purposely left for the last, as they look much like the creation of these early Fathers. There is no original MS. in existence, the oldest known copy not dating beyond the sixth century, and the student of Comparative Mythology will not be obliged to exercise a very lively imagination in attributing them to the formulators of the equally wonderful doings of the first centuries. It is remarkable, that they are written in the same peculiarly loose manner, and every one of them is duplicated, in after years, under circumstances approximating very closely to those under which they were supposed to have been performed.

Even in the simple recital of a woman anointing him, they have so mixed matters, that whole libraries have been written to support the hypothesis of Jerome, "that it was the same woman who anointed his head and feet"; and in a plain story, such as his entry into Jerusalem, the Evangelists have so entangled themselves, that all the learned commentators have been unable to determine whether Jesus rode on the ass or her colt, or on both, and have compromised by declaring that, "he first mounted one and then the other."

Every Bible student knows how the various passages of the Old Testament have been strained to prove the "personal identity," and that these so-called prophecies are either not to be found at all, or when found, do not apply to Jesus, except when viewed with "the eye of faith." It is even claimed that Jesus himself declared that Moses and the Prophets had testified of him; but, says one commentator, in despair: "Since the Evangelists did not think it necessary to give a precise account or deduction of the several prophecies which were alleged by him, in proof of that declaration, it is sufficient to take it just as we find it; as *being true in general*." It has been proved that Matthew "accommodated the sense of the Prophecies to an agreement with the facts of his Gospel"; and Grotius remarks, "that when the Evangelists cite the Prophets in this loose and general manner, it frequently indicates a sense picked up from *many separate passages, rather than from any single text*."

The pretence that Jesus' birthplace was foretold: "He came and dwelt in a city called Nazareth, that it might be fulfilled, which was spoken by the Prophets: 'He shall be called a Nazarene,'" places the Evangelist on a par with Justin Martyr; for, an inhabitant of Nazareth is not a Nazarene, and there is no such prophecy in the Old Testament. The advocates of "personal identity" say that: "Either Matthew's memory failed him in the recital, or that he cited these accounts imperfectly or inaccurately, on purpose to reprove the Scribes and Pharisees, for the same loose and negligent method of interpreting the Scripture, in which they had frequently indulged themselves." So, on either proposition, the testimony is unreliable and ceases being history.

The celebrated passage in 1 John, v., 7, which bears directly on the "personal identity," has ceased being a bone of contention, and by universal consent has been stricken from the "new version."

The testimony of Peter and Paul can also be objected to on reasonable grounds. Both admit themselves to be untruthful, and in their quarrel, the latter directly charges the former with lying. Various and specious excuses have been framed to cover this up. Clemens says it was some other Peter; Jerome and Chrysostom claim that the quarrel was "wholly feigned and dissembled," because by this means Peter could "insinuate himself into the favour and esteem of

the Jews, and thus the more easily draw them to God"; and Augustin, bolder than the rest, and possibly having in view some of his own stories, justifies it as "useful and seasonable lying."

It may be claimed that these various quoted instances show simply want of judgment; but do not impeach their veracity as witnesses of facts; but, want of judgment may disqualify a man from being a good witness as effectually as if he lacked veracity; and a man who is deceived by seeming facts, when ordinary discernment and a very slight knowledge of history would have saved him making an untrue statement, is not entitled to an excessive amount of confidence in a matter in which he is personally interested. And, as none of these early Fathers, except the Apostles, claim to have ever seen Jesus, and their information was simply traditional, how much importance can be placed on their testimony when they have so untruthfully recorded their own personal experiences? Thinkers will say that they are entitled to as much credit for their utterances as we now give to the existence of the mythical Phoenix, which all of them quoted and vouched for as a type and proof of the resurrection.

They taught that converts "have nothing more to do with curiosity or inquiry, but when they have once become believers their sole business is to believe on." This method is followed by the churches even to the present day, else the Rev. Dr. Cuyler is incorrectly reported as having said in a recent Baptist Ministers' Convention: "Brethren, if we have any doubts, keep them for the study; don't bring them into the pulpit. There are many things we do not comprehend. Who can comprehend the Trinity? Who doubts it? I do not understand it, but I believe it. People say, 'Do you preach that which you do not understand?' Certainly I do. I preach incarnation; I do not understand it, but I believe it."

The character of the early Fathers being summed up by Dr. Mosheim, the celebrated ecclesiastical historian, when he says: "The reader will find them all, *without exception*, disposed to deceive and lie whenever the interests of religion requires it," so their testimony in regard to the "personal identity" is of as much importance to the inquirer, as is that of Rev. Dr. Cuyler on the incarnation.

In regard to the personality of the man Jesus, I claim there is no evidence to be collected either from the Scriptures or the early writers, sufficient to establish a case of perfect identity; and I make bold to declare that, as depicted in the New Testament, surrounded by the mists and myths of Christianity, there is not a scintilla of historical evidence to prove that he ever lived.

Therefore to modern Spiritualism alone must one look for that evidence; and twice within the past few months, I have noticed that the "Rev. John Pierpont," spirit control of the *Banner Free Circles*, has placed himself on record by saying, that he had met Jesus in the Spirit-world, where he was a Teacher of Moral Philosophy. I feel also to say that efforts like that of "Lily," tending to foist him on Spiritualists, will fail; and they should, as Christianity in his Apotheosis degrades him, by depriving him of his true status which he distinctly declared when he called himself "The Son of Man."

In conclusion I would add, that if the good, strong common sense of English Spiritualists does not prevail, possibly long before the advent of Macaulay's New Zealander, their Psychical Research Society will be obliged to resolve itself into, "a society for discovering the whereabouts of Modern Spiritualism in England."

A RE-INCARNATED PAGAN.

## THE SPIRIT-MESSENGER.

HUMAN PROGRESS DUE TO SPIRITUAL  
INFLUENCES NOT POLITICS.

A CONTROL BY "THOMAS PAINE."

Recorded by A. T. T. P., April 15th, 1885.

The Sensitive, under control, said:—

"Essays from the Unseen"—What does the author mean? Who is the author? Such are the questions that are asked already; such will be the questions which will be asked by the many in the future. How obtained? Under what conditions? Through whom? What are the lives and characters, both of the Recorder and the Sensitive? When these are satisfactorily answered, who shall be prepared to embrace



that teaching, which we have carefully pursued? Well, it will take a man with a perfect mind-formation to realize, what the Controls are aiming at, and to grasp in its entirety, that which is embraced in their teaching.

God forbid that I, your Beloved Guide, should let the opportunity pass. Yes, Beloved One, it behoves me now to add my remarks to those of the others who love you, and who have preceded me, not in their great love but in their criticism. The Volume will go to many homes, either in the shape of a palm-branch or as a sword. It will either produce perfect peace or unnatural discord. Our next labour is to prove the science of it. You have been chosen by me for this task, which is to prove our return a science; it is to prove that man comes within the range of natural philosophy on earth, and also beyond the grave, and that perfect happiness can alone be produced by perfect spiritual development.

First, then, all the Controls bow down in reverence to the laws of God, therefore it is necessary that the laws of God are universal, and perfect in their action; not alone in outward nature, but in matter spiritually. Their teaching is this, that the spirit of man is progressive in the far-reaching perfection, and that time is all insufficient for man to find out his spiritual formation, and that his life beyond the grave is but a transmission or reproduction of Self, which is as natural as spring buds.

There are great men, who in various walks of life have proved a blessing to their fellow creatures; one has lately passed away, one who will receive the honours due to one, who through his commercial enterprise has bid for the world's love and gained it; one whose bones will be laid on next Saturday in the Cathedral Crypt, amongst those honoured of their country and beloved by their countrymen; but great as he certainly was in the commercial world, the life that is led by the buyer and the seller, is not one fulfilling the highest aspirations of immortality; but he, whose remains are still uninterred, could go beyond mere commercial life; he could lend his honoured name and his powerful influence in alleviating the distresses of the unemployed in this great Metropolis. The mental gold mine, which was his, which aided in gathering thousands for Gordon's Testimonial, will not be buried with his remains; however honoured may be his memory by his countrymen, he is the heir to a perpetual existence; his power of self will augment, whilst future generations succeed each other. My prayer, my beloved one, is, that God may bestow on him everlasting peace.

The teachings of the Controls, how are they authorised: from whence come they? From a mere mechanic and barely that, the whilom labouring man, and he who does not credit this can, when the time comes, be answered, and by me, Beloved One, and you shall say even in this room, "Here came the labourer whom I found in his corded trousers, and with the handkerchief knotted round his neck, and the white linen jacket or slop, the favourite attire of the class from which he has sprung." If asked: What is he now? You shall say: "He is that which my help has made him. I only speak of him as I found him; I am not responsible for the reproduction of the oratory of all ages, nor for the source from which he gathers his mental material. I merely place down word for word that which comes from his lips; and those words, as he alleges, are the teachings which shall regenerate humanity. If they are weak and puerile I cannot detect it; I believe that they are comprehensive in character, and tend to lay the basis of a regenerated humanity."

There is existing a spiritual power of reproduction, which belongs to it, and is limited by the spiritual nature of man. Take for instance, the child of the Peer, or of the Priest, and let it be nursed by one who is strong in all the qualities material for its physical welfare; the spiritual peculiarities, the unwritten law, will be found in the fact, that the mind of the nurse, or the spirit of the nurse, is reproduced in the child; in this instance the mother's milk is the natural medium of personification, not the mere birth. The first lisping of the child will embrace the idioms of the nurse, from whatever country she may come, quite independent of the correctness of speech on the part of the parent; this is a natural spiritual law.

Spiritual laws are slow in their working, hence the long and protracted infancy of man. Take the first years of the spirit's life on earth, for to me it is as interesting as even the last moments in time: the babe grows in physical beauty, is innocent and lovely mentally; in its first years of life it has the very inspiration of spiritual creation; it is the first term of spirit education. No book worship is wanted to interfere with this spiritual growth; no barbarous superstition; no

priestly affirmation that God has endowed them with either the power of seeing Him or speaking with Him or of hearing Him speak is required. No—spiritual laws and natural laws are the laws of God, and reproduce their work unimpaired by the dry works of schoolmen, who know nothing of the science of immortality. The whole of humanity has been crucified again and again by that alleged crucifixion of God, by the acquiescing decree of Pontius Pilate, on Calvary's Mount.

The teachings of the controls do not fear to attack the democratic principles which are prevailing amongst the masses of English toilers; they do not even sympathise with their great hopes of political relief; so that they are neither sycophants to the workman nor yet to the Peer. Hold your great meetings in the Parks; move for fewer hours of toil; try and prove that you are all-in-all in your power of voting, and when you have done all this, and proved all this, still you are as far from redress as ever; and why is this? The Controls teach that it is not in the power of any government to do any good for the masses. I fancy now, my beloved one, that should any of the workmen of Great Britain read these words of mine, they would say: "If these are the words of the guide of the Recorder, what can he mean? Surely we have misunderstood the teachings of former controls, if they imply that there is no government that can redress our grievances?"

To such as these, dear Recorder, I answer briefly: "Let them gain audience of the Premier, who does undoubtedly possess the greatest knowledge of the power of politics, because he has been during a long life an active politician; let, then, any deputation of toilers from these meetings ask him: 'In what line has the government of his cabinet governed?' And he will answer them: 'There is only one way in which a minister can govern, and that is in accordance with society, as it exists, namely, with all its errors as established, and with all its received customs. No ministry can reform the masses from their errors.' There is no man who is mentioned who knows better than any other one its causes, its possible cure. The Army may be doubled and trebled; the Police-force may be so augmented as to coerce all criminally-inclined; but with all the precautions of Army, Navy, Police and Law, all their attempts to give something in the place of substantial knowledge will be futile. "I know," cries the reasoning workman, "that if I drink I impoverish my home, and make myself more incapable than my fellow workman. I know that the love of home breeds contentment, and that regular rest is the birthright of an industrious man, and therefore the happiness which is mine is the happiness which is self-earned. Can the politician give this happiness and contentment to the drunkard?" I ask: Can this real knowledge become a gift of the Politician? I say: It is morally impossible. The Controls teach: "If you do not raise yourself, no man can raise you; if you will not let your soul grow, then no power can enforce its growth."

I say this to the scholar of to-day, and to those who will be the sturdiest of spiritual opposers. I want to tell them that the *Alma Mater* system of education is not a natural one. Great schoolmen would scarcely realize that there is a spiritual system of soul-formation. It does not follow, because of the steam-power which is exercised in many of the colleges, or of the knowledge of languages there obtained, and which system of education has been followed for generations, that theirs is the true course. I believe, that although books do certainly possess spiritual power, still there is a stronger spiritual power in everyday's experience, and I unhesitatingly state that this higher civilization, which is the next step of humanity, has been proclaimed by the services of spiritual teachers, and by men whom I may say are like you, dear P., spiritual trainers.

The day of Christian corruption is not now; yesterday is not to-morrow, but now, and this is proved by advanced mental training. The English language is spoken to-day; yesterday it was abused. We are now in an age of lexicons and dictionaries, and thinking-men toilers know how to read, and spiritual trainers are giving them something to read. I do not believe much in the power of politicians to advance the cause of civilization. Take its effects to-day. Africa sends forth its wailing. Egypt is groaning under political rulers. China mourns for many of its people, and thousands in martial array are waiting only for the political fiat for war, strife and contention. The advanced soul does not feel any political necessity for either butchery or massacre. Good God! five hundred hardy Afghans mowed down and murdered, and yet your profession, Beloved One, will devote days

on the trial of a man who sheds human blood ; this, in comparison, seems indeed to be straining at a gnat and swallowing a camel.

The law : yes, Beloved One, I think sometimes that the law is a cheat ; little thieves, little petty pilferers, meet the fullest retribution, and are punished with the fullest retribution of justice ; whilst the banker, and the stockbroker and other great thieves, who have ruined and brought desolation on hundreds of homes, receive the smallest possible demand of justice, which their crimes demand. Spiritual teaching leads me to the hope, that all great centres of population will be relieved from ignorance, and the degradation brought about by drinking, gambling and prostitution, and I consider, that for this hope I hold the promise of my God. Everything of God's works is perfect, and why not man ? I will tell you why : it is because man but awaits the knowledge of God's divine law, and then shall he reach perfection and arrive at well-being.

All newly-discovered teachings require a certain amount of authority to uphold them ; hence, God has raised up in you and others, educators, earnest, conscientious, and punctual artists in the natural condition necessary for bringing into harmonic relationship man beyond the grave with man on this side of it. The spirit of love is a divine essence, and you have loved those coming ; you have loved your work ; you have raised through this love a strange and unique array of facts respecting spiritual man's needs. These facts are ably put and made public ; there is no claim made for absolute perfection ; the great and divine power of God is manifested in each of them. You have said : Here I have made common ground with the Sensitive ; I spiritually ask him to come here and welcome him ; my love has made my soul of the same kindred order, and this has been responded to. You say : 'I have found the philosopher's stone ; I have found that diamond of human life, immortality ; that divine power which belongs to, and is enshrined in, and is born, of intellectual nature.

These Controls are human minds reproducing mind ; human voices of the past giving Essays from the Unseen, and your answer to any inquirers is this : "I, the Recorder, state, that through the medium of speech by a labouring man, perfectly unconscious, totally incapable unaided, there is a reproduction of soul, of mind, of individualism, which distinctly states that there is no death but only renewed life ; that these teachings are from living men ; not from spirits whose dwellings are in the grave or in the tomb." I bid you, who call yourselves God's ministers, to compare the difference which exists between them and your teachings. What have you so-called divines made of all past humanity ? That men never see the light ; that men never go beyond the dark abode of their grave, waiting for that which, these spiritual teachers assure you, came at once with the last breath, namely, the resurrection.

God be praised and be everlastingly loved ; the grave cannot hold us : we are with you ; amongst you manufacturing wonders. We are with you, amongst you, you modern miracle workers ; you who have made a whisper audible for hundreds of miles. We are with you, who have utilized that same light, of which the lightning is formed ; not only with you in your power of unlimited invention, but as sure as immortality is yours, we are your co-workers. Our joy is now as great, as your joy in all the grandeur, splendour, and beauty of God's work. Let your orthodox preachers sleep in their pulpits or professional chairs. Let them pass their lives in creating ductile souls ; their mission being the abstract imprisonment of the spirit. Let them pass their time in dreaming of the past. Let them meditate on their dead languages. Let them grope amongst their dark vaults, but do not let them, O my God ! dare to impede Thy work, of proving that which is the theme of all the recorded Controls, namely, The Soul's progression in Immortality.

Your loving Guide bids you Good Morning !

### SPIRIT COMMUNION: WHAT IS IT?

What is Spiritualism ? is a question asked by many, an enquiry but few can answer, nevertheless by research much information may be obtained relative to the subject ; but it is only by the help of the unseen that satisfaction may be derived by the manifest phenomena produced.

Then, what is necessary to be done to obtain the assistance needed ? How are we to get at the unseen agency at work, whereby the communion and co-operation of such unseen

agency may be obtained ? is a natural and consequently a necessary enquiry.

Many persons suppose they have both the power and ability to discuss these questions, and not only so, but are able to solve every problem in connexion therewith.

Spiritualism has been taken in hand by men of all opinions ; it has been investigated by a host of individuals without results ; yet often, very often, have persons been endowed with gifts in connexion with and relative to it, without investigation or even a desire for such.

Spiritualism is a knowledge, given to and instilled into the heart and mind of man, of the existence of the spirit of man after the death of the body.

Spiritualism is a knowledge of the eternity of man, by proof conveyed through it ; it also demonstrates to all, who are willing to seek for that knowledge, that they may be happy for ever, if the laws of the Divine are acceded to, and the conditions of such laws abided by.

Thus, Spiritualism so-called is the bringing together the spirit of man in the flesh with the departed spirit, or the spirit of man out of the flesh, whereby evidence of such bringing together by knowledge is conveyed from the spirit of the departed to the spirit of man in the flesh, knowledge of such a character as cannot by any possible means be received from any other source. Thus the gulf is bridged over, and a connecting link established between the two ; evidences of this connecting link are continually being given by the mediumistic power, in various ways, under various conditions, and producing varied results.

Then to the question—Spirit Communion : what is it ? Spirit Communion is the relationship betwixt earth and heaven : the combining of the Terrestrial with the Celestial ; the power of that mighty law of Love Divine which absorbs into itself, and extracts from the earth all the dross, and imparts the fine gold of Heaven's mystic gifts into the hearts of those who are prepared to receive it ; and thus are permitted to enter into that relationship, and be combined in and by spiritual communion with the disembodied who are ever with man although unseen by him.

Spirit Communion is a reciprocity existing between men and angels, whereby both are united in action, in producing results of a beneficial character to mankind generally.

Spirit Communion, by mediumship, has already produced results of a remarkable character, and, however sceptics may deride, and scoff, and sneer, such results will ever bear the severest investigation, and why ? Because they are produced by powers other than man's, although produced through and by man's aid.

Spirit Communion is of an instructive nature, because thoughts and ideas are flashed by impression on the brain of man by the power of the unseen ; such thoughts and ideas as may be uttered by the tongue of man, even in a state of trance, or in his usual normal state, such thoughts and ideas being often antagonistic to the principles and doctrines of belief of the individual through whom they are conveyed. Sometimes such thoughts and ideas are conveyed to paper, in the form of books, by the same power of impression, but in such cases sometimes both the hand and the brain of the medium are employed ; in some cases the hand only, the brain at the time being in an entirely passive or lethargic state.

Spirit Communion is proved in so many and by such varied forms of manifesting influences, that it is unnecessary to even hint at them.

Spirit Communion is the becoming partakers of things Divine, of receiving knowledge which cannot be obtained through the usual channels, of observing many things which would previously have been considered incredulous, and of being in possession of a true and firm conviction of the pure unspotted angels being permitted to, and that they do, actually and positively make themselves known to man, and convey to him in various ways and by different methods, such information as may not only be beneficial while on the earth plane, but after he has passed the border.

Spirit communion is the coming in contact of Angelic Beings with man's mind and will, such contact producing phenomena of varied character, such as have been known since the creation, and handed down from time to time, even until now. The Book of Truth is full of instances ; in every country of the world it is more or less understood.

Spirit Communion is the working out of such Divine laws as have been hidden from the sight of man and kept secret from the heart of man, and only permitted to be understood by but few of the inhabitants of earth, and then only when he is fitted to be the receptacle of such communion.

Spirit Communion is making rapid progress, because the time has arrived for its reception, and the strongest opposition cannot retard that progress. Rich and poor, the learned and unlearned, are partakers of its rich and holy benefits. The scientists may search and examine, but will never arrive at the depth of its powerful and influential operating force. Materialists may scoff and test it by their narrow and bigoted views, but it progresses still. The so-called Christians of the day may deride and call it Devil's work. Yet the Holy Ones continue their labour of love by convincing thousands of its truthfulness; convincing them of a life never-ending, and a necessity of preparing for that eternal existence; sowing the seeds of loving kindness and to be in charity with all men.

Spirit Communion is the working of Holy Angels on the mind and will of man, so that a co-operative principle is produced thereby between the two and in conjunction with each other, so that the will of God—nay, the command of God—may be performed by man with the assistance of the controlling influences brought to bear upon him by spirit power and intuition.

Such is Spirit Communion.

Written under control, by "G. H. Stephens," coadjutor of "Martin Luther."

Medium: J. HORSTEAD, Milton, Portsmouth.

### GOD; E-O-AH; JEHOVIH.

In the revised version of the New Testament, John, iv., 24, "God is spirit" is given in the margin as an alternative reading of "God is a Spirit" in the text. It thus appears that the most recent efforts of scholars have been unable to arrive at a definite conclusion. It is no doubt more a theological than a philological question: the two ideas—"God is spirit" and "God is a Spirit"—would possibly prevail in two classes of minds at the time the Greek text was written, as now. We must not look in books for a settlement of such questions, but to the Spirit of Divine Reason within our own minds. Unless we have the light there, all biblical or other authorities must be perplexing darkness.

E-O-AH.—At the open meeting at Cavendish Rooms, on Sunday week, Mr. Burns said his chief experience since the previous Sunday, proceeded from the presence in his mind of vowels expressive of the Infinite, which had been touched on in the lecture of that date. To his mind they took the form of a spiritual scale or gamut. E expresses the soul's note of joy and exultation, when it has reached its highest possible plane of beatitude and insight; it also represents the innermost or highest sphere of the ALL-IN-ALL. O is the voice of supplication—the aspiring soul, eagerly pursuing the upward path, beseeching the aid and guidance of the spheres above; it also indicates the vast intermediate spheres where souls are devoutly seeking the truth, and ever gaining in nearness to the Light. Ah denotes the soul's lowly state. It is the voice of repentance and remorse, proceeding from dissatisfaction with present conditions. The soul now desires to descend no lower, nor to remain longer there; but with a feeling of repugnance to that which has formerly engaged its attention, it places itself in a position to profit by future opportunities. It is the turning point in an eternal career. It is therefore representative of those spheres of materiality and spiritual darkness, where souls, in the body or on the threshold of the earthly form, exist in states of falsity, pursuing the phantoms of the shadow-land; and from which they must ultimately revolt, and seek for higher joys. These three syllables, as three states—the Upper, Middle and Lower, or Inner, Intermediate and Outer—express the ALL-PERSON in whom all existences are included.

Since these thoughts were expressed, a Manchester correspondent, writing to the lecturer, says: "By the way, the poem on 'Jehovah,' at the end of your excellent lecture, is wrong in the word 'Jehovah'—it should be 'Jehovi'h.' 'Ah' relates to earth, and is earthly; 'ih' relates to wind, and is heavenly, spiritual (see Book of Sapha, OAHSPÉ). The wind is an unseen 'power'; so is Spirit." The definition in the Book of Sapha had not come under the lecturer's notice, though some of his thoughts had been suggested by other portions of OAHSPÉ. It appears, however, that the definition of "ah," given at Cavendish Rooms, is identical with that quoted by our correspondent from the Book of Sapha. These sounds are a natural language, the import of which cannot be mistaken. We have never been able to see wherein consists the propriety of substituting Jehovi'h for Jehovah. Nor do

we know just how it is intended "Jehovi'h" should be pronounced. If the sound be as in the word *high*, then we have a diphthong, involving a combination of ah and e; if the sound be short, as y in *envy*, then it is a short sound of e, and a shortened repetition of the first vowel. We would be glad to hear from some Faithist correspondent on the proper pronunciation. We must admit that we have had some prejudice against the word "Jehovah," because of the gross abuse of it in the Bible. The simple vowels, as a Voice from Nature, are much more satisfactory.

Some translators render "Jehovah," or the spirit guide of the Jews, "Yaweh," which is a reversal of the three vowels—Ah-O-E—pronounced rapidly in one word. It is almost unnecessary to observe that the "Jehovah" of the Jews was a spirit who played the part of an impostor or usurper, by setting himself up as the Infinite.

### BOTH WORLDS MADE ONE.

Friends never leave us—those we call  
The "dear departed" never do;  
They are around us, though the pall  
Of earth conceals them from our view.

On March 31, a most auspicious day, being the anniversary of the bringing of life and immortality to light by the glorious gospel of Modern Spiritualism. Mrs. Groom, at much inconvenience, came to my house with a friend, and, after clairvoyantly describing my spirit-wife, two of our spirit-children, my wife's father, and my brother, passed into a deep unconscious trance, thorough unconsciousness being indicated to the most critical observer and guaranteed by the subsequent positive statement of the medium.

Presently the medium reproduced most faithfully the laboured breathing and chest oppression of the departed in her closing hours, and said, in pitiful accents, "Wipe my face." About an hour before death, my wife asked for a sponge, and could only barely utter the word. The medium stretched out her hand across the room to me, took mine, pressed and shook it with most expressive affection, saying "My dear, I am glad to meet with you." When I asked, "Who is it?" the reply, in tones of reproachful tenderness, was, "Oh! don't you know? It's Louie." Louie was a pet name. My wife then displayed through dear Mrs. Groom the most marked and melting affection for her mother (who naturally was much moved), saying, "Kiss me"; kissed her mother three times with much warmth, saying, "Bless you, dear mother, for all you have done for me. Wipe my face as you used to do." She also named and kissed one of her sisters, and—as on earth—asked her to help to rear the children.

"Louie" earnestly enjoined me to be prayerful, as it would help to maintain and augment our fellowship; begged me never to doubt the love of God; said she was in a beautiful, happy and glorified state; and finished an interview characterised naturally, on this her first impingement on the mundane, after a three months' absence, by much weakness and difficulty of utterance, with four lines of rhyme, the last being:—

"Peace on earth and joy in heaven."

She said to her mother, "I'm not dead. Don't think of me as dead. Don't cry so."

On recovering consciousness, Mrs. Groom correctly said, "Your wife would say in her illness, 'Oh, my poor head!' and her sore spot would be here," indicating a surface over the lower part of the left lung.

This blessed privilege has been a joy and strength to me, and I trust soon to have—as promised—another meeting with my spirit-wife, with less of the taking on by the instrument of the control's former weakness.

S. B. STIRZAKER.

21, Longfellow Street, Liverpool, April 18, 1885.

### ACROSTIC.

"She openeth her mouth in wisdom, and in her tongue is the law of kindness."

C onquer Truth's foes by Love and Right;  
A suage the sufferer's mournful plight.  
Reward from Mammon's sordid shrine  
O heed it not! it is not thine;  
L ove, Truth, and Right thy priceless power;  
I nspired intelligence thy dower:  
N o worthless weeds of earthly show  
E nmesh the Soul's fair floral glow.  
G o forward! Truth thy sword and shield;  
E vilers to the truth must yield.  
O proof be 'gainst both fraud and fear!  
O n friend and stranger—far and near—  
M ay thy brave speech fall sweet and clear.

S. B. S., Liverpool.

Written, July 17, 1884.

In my account, published by you in January, entitled "Sittings with Miss Lottie Fowler," I omitted to state that the medium said, "She acknowledges her mistakes in several respects, and she forgives you the past," and put out her hand to me. I am glad to know that the causes of difference which marred somewhat our earthly relationship are melted and modified in the light and love of the Summer Land. Also, "Your wife does not care much for the servant girl, but you can keep her." Correct and characteristic, but we got rid of her all the same. Among the utterances I failed to understand at the time was an allusion to using the saw. This would well apply to my brother—present—who is in the wooden last business. It was also correctly said that I was of a much more flexible nature than my wife; and a physiological truth was stated concerning me directly opposite to what a person would judge on appearances.—S. B. S., Liverpool, April 18, 1885.

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## THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, MAY 1, 1885.

### NOTES AND COMMENTS.

We always felt regret that "Lily's" historical testimony on the personal existence of Jesus, did not meet with a better fate than to be published as an "advertisement." Our offer to issue it as a supplement to the MEDIUM, for the bare cost of labour, was happily refused, for our capacity to do extra work would have been greatly overtaxed; but we would have strained our resources to the very utmost to give honourable publicity to the intentions of a lady from whom we have received kindnesses never to be forgotten. It has been our delight to protect her personal feelings in every possible way, during the existence of a discussion, which at times threatened to be particularly unpleasant. We are but human, and not above the influence of enthusiasm for what we conceive to be Sacred Truth, but we would deeply regret to carry our loyalty to the Divine, so as to prevent us doing our duty to the Human, which is the expression of Divinity.

So, then, without entertaining the slightest personal animosity against any one, we must congratulate ourselves that our empty pocket has not been polluted by any of the "pieces of silver" expended in the production of this wholly worthless and misleading testimony. If men can be found for filthy lucre to sit down with the works before them, and search out the passages most conformable to the attainment of a set purpose, without using due care and criticism to satisfy the reader as to the value of the extracts made, we ask: Where, in the Christian sect, are we to look for truth and honour? This is not a mere matter of belief or intuitive conviction, but it is a matter of *fact*, and the self-evident facts of the case being abandoned, it becomes a matter of *falsehood*, as it has been from the beginning.

These myths, superstitions and miraculous prodigies have been perpetuated by the monkish class, and their long-pursued patrons, for thousands upon thousands of years. We see how wholly false and misleading is the testimony criticised this week; and it is not brought to light because it is true, but because it is *paid for*. These gross absurdities have ever been perpetuated by interested classes: self-interest is at the bottom of it all. And who is more self-interested than the wealthy and aristocratic classes? Church and State are cemented together by the existence of these God-dishonouring and soul-enslaving superstitions; and "Church and State" means the elevation of *gross injustice and cruelty into a religious duty*, whereby a handful of the population lord it over the majority, and drive the peoples of the world into poverty, ignorance, vice, crime, misery, violent deaths and international war! The indictment against these falsehoods and dire superstitions is most terrible, and we would most sincerely supplicate all concerned in their perpetuation and propagation to consider well, in the view of their accountability to God, the steps they are taking in this matter. We cannot elevate falsehood into the throne of truth, without de-

throning Truth! We cannot make unto ourselves a false god without denying the True God!

The review which we give this week has been sent to us by the most prominent Spiritualist in America. The author is unknown to us. That is of no account, for the reader must look to the ancient histories themselves, and not to any compiler or maker of extracts. The Christian powers do all they can to keep the truths of history, opposed to their views, out of the reach of the people; when history is published, it is in the doctored fashion exposed in the review given this week.

The Reviewer's statement as to the date of the oldest MS. is possibly subject to correction, resulting from recent discoveries.

MISS ROSAMOND DALE OWEN writes to say that she leaves for America in the course of a week. We deeply regret to note the aggrieved tone of her utterances, and the insinuations she makes against our publisher, from whom she has had nothing but continued kindness. All the effort has been on his part, and she has been solely the recipient. When the Glasgow report appeared, stating her theological mission, he quietly dropped the matter altogether, hoping by that means to save his friend from the pain of an acrimonious discussion. Since then we have been somewhat persistently pestered by Miss R. D. Owen and her friends to open up a wordy war on the long-ago exploded matter, and this suppression of female loquacity seems to have given deep offence, and no doubt our visitor will endeavour to pose as a martyr, as she attempts to do in the letter we have just received. Our treatment of her has been uniform: we set her on her legs as an itinerant lecturer; when her teachings became such as to involve waste of space and unpleasant discussion we let her rest, feeling that as her fame had been well established it would serve her end better to allow her to enjoy it, than by argument possibly to undermine it. But it has not pleased her, and she complains. We give her all manner of freedom; we claim the same. We have done our heartiest for her mission, and at the close acted with our best-counselled consideration: if in return we are to be censured, we cheerfully submit to it as a mild form of Christian persecution. On our title will be found the fact stated, that our theme is "SPIRITUALISM." What we mean by it is no secret after fifteen years of teaching and publicity. People's personal views of fancy deities are their own affair; and though we may state them, as we did in Miss D. O.'s case, yet to lend our space to the propagation of such notions would be incompatible with fidelity to truth, and inconsistent with our expressed purpose. We argued the matter of Christian dogma with Robert Dale Owen, somewhere over or about a dozen years ago, as the file of the MEDIUM testifies. Having had no reply to our arguments, from the father, we need not repeat them on the "weaker vessel." In conclusion, we have not really assailed her or her views, except in so far as our advocacy of that which we hold to be true, opposes all that is of a contrary tendency. Surely we have the liberty to act thus; or are we to be mute in the presence of some people, and the slave of all who may have a shibboleth to propound, however incongruous it may be with the demonstrated principles continually set forth in these columns?

### AGENTS WANTED: SALEABLE BOOKS.

We desire to appoint hundreds of agents for the sale of Progressive Literature. We will make up very small quantities at wholesale price. Many would buy a publication—large or small—if asked. Spiritualists! we have a mighty power in our hands: let us use the artillery that Heaven has entrusted us with. We are preparing a fine selection of saleable and instructive works. They go off freely.

MRS. RICHMOND.—It has been arranged, Mr. Oswald Murray informs us, that Mrs. Richmond will resume the series of discourses given by her last year in Kensington Town Hall (opposite M. and District Station, High Street) on Sunday evening, May 17, 24 and 31, and June 7 and 14, at 7 p.m.

MR. J. S. SCHUTT has removed to Elliott Street, Elliott Road, Silsden, via Leeds. His daughters "have all been discharged from their employment without a moment's notice (nor will the manager give the reason why), and they could not get employment at any place in Accrington; therefore I had to go at once or commence the process of starvation, as there are eleven of us, and we could not get along very well on the air." Mr. Schutt distinguished himself greatly by his impromptu lecture on "The Antiquity of Man," which appeared in the local papers as well as in our columns. A man has only to be worthy of better things to merit the persecution of the Christian sect. We hope the friends of progress will encourage him.



## PORTRAITS & SKETCHES of MEDIUMS.

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

We find that the Cause does not yet possess sufficient vigour to subscribe for 5,000 copies extra of the MEDIUM monthly. We have, therefore, postponed the "E. W. Wallis" Number till Friday, June 5th. We have resolved on giving an Ink Photo portrait, cabinet size, which may be framed or bound up with the MEDIUM. The sketch is a most instructive one, and calculated to inform the public on the Science of Mediumship, which is just the kind of thing now wanted. We hope Mr. Wallis's friends are all doing what they can to get orders for the 5,000 copies, which must be sold at 6s. per 100 per rail, or 1s. per dozen post free, to cover the bare expenses of producing the portrait, which will be itself worth the price charged for the paper and portrait combined. If an offer such as this will not stir up enthusiasm to spread the Cause, we do not know what will.

#### ORDERS FOR THE "WALLIS NUMBER."

500, Mr. E. W. Wallis,  
500, Glasgow.  
100, Mr. J. J. Morse,  
100, Mr. R. Scott, Leeds.

### PORTRAIT AND SKETCH OF MRS. HALL, GATESHEAD.

Mr. C. G. Oyston has forwarded us a most interesting sketch of the life and remarkable mediumship of this much-esteemed lady. To keep up our monthly series of portraits, we propose giving Mrs. Hall's on Friday, May 15. As she does not travel about, she is not so widely known as to warrant our expecting a subscription for thousands of extra copies. A few friends have resolved on presenting the portrait as a compliment to Mrs. Hall. Friends who have enjoyed her sittings, and desire to take part in this act of recognition, are requested to communicate with the Editor of the MEDIUM.

Extra copies will be sold at 8s. per 100, or 1s. 4d. per dozen post free. We will be glad of orders for extra quantities, that Tyneside may be made acquainted with local mediumship.

### A "COUNTY DURHAM" NO. OF "MEDIUM."

Our issue of May 15 will contain a portrait of Mrs. Hall, of Gateshead. We ask our readers throughout Co. Durham to take the matter up. We will be glad of reports of local work from all parts of the County: also orders for copies. The spread of these local numbers does much to promote the Cause. The issue of the "Armitage Number" had an excellent effect on the meetings at Batley Carr.

We will thank our friends throughout the County to set to work at once and get suitable reports prepared. It is not needful that they be long, but to the point. Ask all the friends with means to assist in securing a supply for wide circulation throughout the County. The price will be 8s. per 100.

### NORTHAMPTON: MR. BURNS'S LECTURE.

A series of four visits culminated on Monday evening with the lecture in the Town Hall, illustrated with the lime light. No one could have anticipated such a result previous to the tea meeting. This took place on March 27th, and arose out of the proposition that our Representative desired to meet the Readers of the MEDIUM and their friends. It was quite a success, nearly 150 coming to tea. The friends did not think they were so strong; but it was all their own doing. In furtherance of the Town Hall lecture, Mr. Burns visited Northampton on consecutive weeks, having two very interesting phrenological meetings. The success of the public lecture was almost entirely due to the zeal of the friends. They gave away hand-bills in thousands, and called on all likely persons to push the sale of tickets. In this they succeeded. The friends of the Cause attended in a body, and gave excellent conditions for the lecturer. The general public came with a rush, till the large hall was well filled. Some came with the idea that Spiritualism would be exposed, and were heard to give expression to their prejudices. One of the newspapers alludes to some noise in the meeting. This was at the back and towards the close, where some one under the influence of drink, and others of a similar type, made their voices heard, but not at all to interrupt the lecture, though they might for the moment disturb those near them. It was rather surprising how non-Spiritualists could listen so quietly to facts so "astounding,"

as the saying is. At any rate a large and intelligent audience had the whole array of phenomenal Spiritualism placed before them, in pictorial form and by word of mouth as well. The proceeds covered all expenses.

A correspondent says:—"The lecture has produced a great deal of talk, and no doubt will do good. I expect to see some letters in the papers against it; but it all helps to bring the subject before the public. We, who have gone into the matter at all, are well satisfied and pleased with the result. Several of the friends want to begin Sunday meetings, but it is hard to find a room."

The two daily papers, in the following issue, gave very kind reports, under a large heading. The *Daily Reporter* gave a resumé of the illustrations and some of the facts, concluding with the argument on the power of spirits over matter: "The lecturer explained that they did not call those things miracles, because they did not wish to place phenomena in competition with any one's theological ideas. Those things were simply done by a superior intelligence, in accordance with the laws of nature; and those superior intelligences that lived in the invisible had a power over matter that they had no notion about whatever. That taught them that there was a greater power, and that the doctrines of materialism were futile and had not a leg to stand on. (Hear, hear.)" This would be a pill for Mr. Bradlaugh's constituents. The Northampton voters may yet be seen supporting the candidature of a Spiritualist. When parliamentary seats begin to hinge on the *intelligence* of representatives, then Secularists will perhaps see the advisability of looking into Spiritualism; not with the view of meeting the requirements of a creed, but to be, at least, abreast of the working man in knowledge of the most important affairs of human life, without an acquaintance with which no man or body of men can legislate to meet human needs and requirements. This is a new form of politics—not of party, but of insight into the nature of man, and the desire to do what is right in relation thereto.

The *Daily Chronicle* said: "'Spiritualism: Its Facts and Phenomena' was the title of a lecture delivered last night in the Town Hall, by Mr. J. Burns, the well-known Spiritualism lecturer, and editor of the organ of Spiritualism. The audience was a large one, and the lecture was listened to on the whole with interest and attention, though occasionally the facts adduced produced some rather derisive laughter from the back of the hall. Mr. Burns disclaimed any intention of explaining the wonders wrought through mediums as being miracles, and maintained that Spiritualism was a great science, which taught them more of the nature of man than they could learn by any other study. He claimed that Spiritualism was a direct refutation of materialistic theories, in that it taught them what life was; that man was an immortal being, whose spirit still lived after it had left the body. The lecture was illustrated by nearly a hundred dissolving views, shown by Mr. Wright, of Northampton, with the oxy-hydrogen lime-light." After enumerating the illustrations, and stating some facts, the report concludes:—"Many other particulars were given by the lecturer to illustrate the power of the invisible, among them being the moving of objects by spirits, passing one endless cord through another, writing and drawing of the spirits, both through mediums and otherwise. The majority, however, of the illustrations were descriptive of spirit photography, in which, by means of the instantaneous photography, the sitter for the photograph was seen accompanied by the spirit of a departed relative, the lecturer relating many instances in which the likenesses had been recognised as such. The lecture was agreeably relieved at intervals by music."

### CAVENDISH ROOMS: MR. BURNS'S LECTURES.

The audience on Sunday evening were deeply interested in the lecture on the Dispensations. As it is a new theme, we hope to secure a report for the perusal of our readers, and that it will appear next week.

On Sunday evening, Mr. Burns will give some experiences in reference to the conditions of mediumship, which will be of a strictly practical character. He will be glad of the aid of others, who may be able to throw light on important points. Service at 7 o'clock.

### MR. BURNS'S LECTURE AT LEICESTER.

Arrangements are in progress for the delivery of the lecture illustrated with the spirit pictures. An influential gentleman of the town has kindly consented to preside. We hope to give the full particulars next week.

## PHENOMENA—MEDIUMSHIP.

### DANGEROUS ATTEMPTS AT MEDIUMSHIP.

In your article of last week, it appears that the *Leeds Mercury*, which was in my younger days, if I recollect rightly, the Northern organ of Wesleyan Methodism, has, through its Paris correspondent, picked up a pretty little story, which will be greedily swallowed by the pious Wesleyan readers of that paper, and duly set down either in pulpit, in private conference or general love-meetings to the credit of his Satanic Majesty.

The veriest tyro, who has ever attended a circle for development, will know the danger attending a seance, where the sitters are more bent on the sensational than on the really spiritual development of the individual. Ask of the thousands, who have either through planchette or table-lifting or table-knocking, as to what sort of messages they have received at first starting; from whom they have received them? and whether they would ever dream of publishing the messages delivered.

A little learning is a dangerous thing; this truism can be applied to the investigation of Spiritualism with full force. "*Noscitur a sociis*" holds good in Spiritualism, and any one knowing the proclivities of one attempting to get spiritual communications through a medium, can readily make a tolerably good guess, as to what the nature of the communication will be: the gambler will find his type amongst the unseen, and so will the sensualist and the drunkard; and if the sitters are foolish enough to act on what they hear, without using their reason, they will have cause to rue. The pious bigot of any and every creed and religion will be fooled to his heart's content, and confirmed in his orthodoxy, whatever may be its apparent absurdity. The above is the danger to those, who are anxious for spiritual manifestations, but who are not by nature qualified ever to become sensitives or mediums; but in such cases they can help themselves; they need not, unless they like, attend to what is told them, nor need they fear consequences, except from their own free choice.

But there is another class, happily for humanity in its ignorance, at present but comparatively a small number, which fills our private and our county Lunatic Asylums, and nineteen-twentieths of whom never heard of Spiritualism, or ever attempted planchette or table-tilting; but who are so formed by nature as to become recipients of spiritual power, and who through ignorance are consigned to lunatic asylums, there to end their days, when in all probability, had the proper means been used, they might in a few days, or at all events in a few weeks, have been restored to liberty.

The above class is made up of those who would, if properly developed, become good working Mediums, but who, left to themselves, are obsessed and become the sport of wicked spirits, and find themselves in all probability either inside the walls of a mad house, or figuring away as expounders of some extraordinary phase of religion. I refer to such as Mary Barton, the Maid of Kent, in the time of our Henry the Eighth; Elspeth Buchan, the founder of the sect of Buchanites, in Scotland, in the latter end of last century; Johanna Southcote, in the beginning of this, and others whom I could mention, who are still on earth. Those whom I have named, as well as several others have controlled, and one and all have told me that when too late, just before passing over to the majority, they discovered that they were the tools and sport of wicked earth-bound spirits. I say, had they been properly treated, they would have been made useful mediums.

The piously orthodox may pity, the sneering sceptic may ridicule, my assertion; but the day will come when Spiritualism, which is the development of a natural force, hitherto comparatively unknown, will be found the means, not of adding its very small percentage to the lunatic asylum, but of clearing the greater part of the residue of its inmates, leaving therein only the idiot and congenitally diseased. Nay, it will go further: it will not only cure aberration of intellect, but will be found to be—nay, as it is already found to be—the great Healer of bodily ailments. In fact, Spiritualism will bring about the old Latin quotation:

*Mens sana in corpore sano.*

Trusting that you will find room for these remarks, I have the honour to be, etc., etc., yours truly,

A. T. T. P.

### MR. STRIPE'S MEDIUMSHIP, PORTSMOUTH.

A few years ago, Mr. Stripe, one of the most gifted mediums, held, every Sunday at his mother's house, Southsea, a series of well-attended services, he usually being controlled by clerical spirits. He was the means of diffusing in Portsmouth a great knowledge of Spiritualism. The necessity of obtaining a livelihood by his trade—that of a painter—obliged him to go to Southampton, and then to Cowes, in the Isle of Wight, where he now lives in obscurity.

As I deem this retirement to be a great loss to the Cause, I wish you, Mr. Editor, to assist me in bringing him out of his seclusion, for besides being a good trance speaker, he is clairvoyant and clairaudient. From a hundred displays of his power which I have witnessed, I will select two.

The first is as follows:—A doctor, while in my office, received a letter from Madrid. Mr. Stripe, being present, I was impressed to place the letter upon his forehead. Immediately he was controlled by a Spanish spirit, who spoke in Spanish for half-an-hour. As I understand Spanish but imperfectly, the spirit emphasised in French the words he wished me particularly to comprehend. I am certain that Mr. Stripe understands neither Spanish nor French.

One morning, being in my office, he described two French spirits who were near me. One was my brother, who died ten years ago. The description of his features was so graphic that I found no cause to doubt its correctness. The other French spirit, whose countenance was equally well delineated, was a clerical.

I muttered in French, almost inaudibly, "If it is you, my brother Jules, if it is you, my friend D—, shake your head as a proof of your identity." Immediately Mr. Stripe cried out, "That is strange! the two spirits are looking at you and laughing, and at the same time shaking their heads. I never saw such a thing before!"

A. GRICOURT.

Southampton.

HOUGHTON-LE-SPRING.—On Monday night, April 6th, we met at the house of our medium, Mr. James Campbell, for the purpose of having a circle; one of the sitters, however, was in favour of sitting for physical manifestations. The medium, not being very well, we formed the circle, and scarcely had we commenced to sing, when he was controlled to open the meeting with prayer. The spirit said, "You are desirous of having a physical manifestation?" I answered, "Yes," and the guide went on to say, "We are willing to give what we can." At the seance there were present seven persons, five gentlemen and two ladies, two of the former being investigators. The sitters took hold of each others' hands, having an open space between the medium and the last sitter—an investigator—who occasionally held both his hands. The first spirit who controlled was a well-known guide of the medium, who tapped one investigator on the head and shoulder, and, before leaving, touched other sitters. Next came one of my guides who requested us to sing a lively tune, and when we acquiesced in this matter, he took a tambourine and accompanied us correctly; he afterwards gave us a solo on the tambourine, and rang a heavy bell with great force, leaving after he had tapped nearly all the sitters with the tambourine. The next spirit that came was the husband of one of the sitters; he patted and stroked his wife's head and face, and took out one of her earrings, placing it in the pocket of one of the investigators; he also tried to take off his wife's shawl, but it was fastened by a brooch. The next spirit to arrive was a brother of the medium, who stroked his face and the heads of other sitters. By means of saying the letters of the alphabet slowly, we succeeded in procuring a message from this spirit, which ran to this effect, "Call the child after me," the child referred to being a son of the medium, four weeks old. Our next visitor was a stranger—a black girl—who took the tambourine, struck it against the wall, produced lights, and left us, after rapping four times on the table. She was followed by "Robert Emmett," who manipulated the bell and tambourine with great power, and in addition to this, he touched the sitters with a scroll of paper, and finally took from one of the investigators a watch and placed it in my vest pocket; he also took from the same gentleman a gold chain and placed it around the neck of the lady who had been deprived of her earring. He concluded his powerful manifestation by taking the table out of the circle altogether. Thus ended a most successful seance. I think we cannot too highly estimate the physical mediumship of Mr. Campbell.

—GEORGE GORDON.

SUNDERLAND.—The "Armitage No." ordered (special 2 dozen) by a friend was quite a treat. Seven were sold, the rest given to truth-seekers. Hard times have been felt here lately, but we must press onward in the Cause. Friends not attending circles are invited. Mr. Chas. Campbell, our medium, is doing a good work. Speeches clear and to the point; the sick are attended with remarkable success. Wednesday at 7; 2, Kertch Street, Cornhill, Southwick.—J. H.

GEORGE ELIOT.—To the Editor.—Dear Sir,—Pray let me add a third extract from the recently published *Life of George Eliot* to those given in your last issue by "Trident." Her biographer says in Vol 3:—"She told me that in all she considered her best writing, there was a *not herself which took possession on her*, and that she felt her own personality to be thereby the instrument through which *this spirit, as it were*, was acting." The meaning of this is obvious to us.—Very truly yours, R. S. CLARKE, Plymouth, April 27th.

### LITERARY NOTICES.

STENOGRAPHY, OR SHORT-HAND WRITING without a Master. By John D. Lowes. London and Newcastle: Walter Scott. Price 6d.

The Author of this system is stated to be one of the most rapid verbatim reporters in England, and to obtain this high excellence has had recourse to a system of his own construction, which he has set forth in this publication at the solicitation of many who desired to see it made public. It is claimed to be simple yet effective, in that the strokes are all thin. There are few arbitrary contractions, and after mastering the system, which may be accomplished in a few hours, practice is only required to ensure rapidity. "Spiritualistic" occurs in the author's list of "contractions," so that our system of thought and investigation has not escaped his attention. There are many other cases of eminent men having a knowledge of our views; hence the malice of the mediocrity.

## PROGRESS OF SPIRITUAL WORK.

### SPIRITUALISM AT COLLUMPTON.

My first introduction to Spiritualism took place on the 18th April, 1879. It was in the evening of that memorable day, that I first received this grand Revelation of Spirit-life. We are accustomed to speak of our birth, as the time when we "first saw the light," so the above-mentioned date is to me a Spiritual Birthday, because it was then my eyes were opened to the glorious light of immortal life. "The light shineth in darkness and the darkness comprehendeth it not," but to every mind that has the power of comprehension, it can be truly said that, in this wondrous light, "old things are passed away, behold! all things are become new."

To myself, this demonstration of life and intelligence in the very midst of this earthly existence, completely revolutionized my whole habit of thought and spiritual experience. Looking back, I can clearly perceive how this experience was linked, in orderly sequence, to all the stages of my previous history, and related to all my subsequent life. I had become at the time, the subject of the highest spiritual aspirations on the plane of "Christian experience"; and it was on that elevation, that this glorious Revelation came to me; taking me captive and inspiring me with an enthusiasm which has known no bounds, and which becomes more and more intense with the lapse of time.

An old writer says that, "those who are accustomed to watch Providence will never lack a Providence to watch." I have noticed that each recurring anniversary of my "Spiritual birthday" inaugurates some new phase of experience, and some new departure in my personal work. The present one is no exception to the rule. Our friends, Mr. and Mrs. Hutchings, late of Exeter, have during my absence in Jersey gone to reside at Collumpton; and through their instrumentality, I received a kind invitation to preach on Sunday, April 19, in the Unitarian Chapel at that place. It transpires that both the minister and his congregation are much interested in Spiritualism, hence I received a *carte blanche* as to my utterances from the pulpit. On Saturday evening, the 18th, a circle, consisting of seven persons, was held at the house of our friends above named. Mrs. C., of Newton St. Cyres, was also present, and through her mediumship some excellent communications were given to the company.

The Unitarian Chapel is nicely situated, and is conspicuous by having an entirely white-washed exterior. It is an old established building, with a burying ground adjoining, but its interior is very pretty and comfortable; being newly seated in the modern style of open seats. The services on Sunday were thoroughly enjoyable to all; the glorious summer-like sunshine outside having its counterpart in the fulness and warmth of spiritual feeling within. The subject of the afternoon discourse was "The light shineth in darkness, and the darkness comprehendeth it not"; and in the evening, "Man dieth and wasteth away; yea, man giveth up the ghost and where is he?" The specialty of the occasion to myself was that it was the first time of my preaching in a chapel since my exclusion from the denominational pulpit. I covet a repetition of such a privilege, but must wait until time shall open the doors.

After the Sunday evening service, a circle was held at our friend's house, consisting of nine persons. Again through Mrs. C.'s mediumship the spirit friends gave some deeply interesting communications. There were physical phenomena, clairvoyant descriptions, and trance addresses. I fully believe that good spiritual work will be realized here.

OMEGA.

BATLEY CARR, April 26.—Mrs. Ingham, Keighley, occupied our platform in a most efficient manner. The power of her spirit-guides to address audiences is gradually making a marked improvement. I have never heard them deliver themselves as they did on this occasion. Their remarks sank deep into the conscience of every one. The comments on the shams and conventionalities of the day often provoked smiles and signs of approval. During the change of control, we sang "How cheering the thought that the angels of God," to a sweet, affecting tune, which felt to sooth and uplift all minds, after which she was controlled by "Pat" who taking his medium into the audience, gave three successful descriptions of spirit-forms. The first was a female who appeared to have suffered much from mental anxiety on account of a prodigal son, which seemed to have shortened her days. She seemed to possess the affection of a mother for the one she was hovering over. Recognised. The second was an aged female, who appeared to have been very methodical, orderly and clean in her habits until sickness rendered her an invalid. Recognised. The third was a little girl, who appeared to be a grandchild of the one she was with; seemed to be about the age of seven. Recognised. The room was comfortably full, and a deep impression was made on the minds of strangers and members alike. At the close the president made a few remarks on behalf of the Lyceum; inviting all to come and join, pointing out a way whereby even strangers may be enabled to become leaders of the various groups, in a few weeks; at the same time pointing out the great need there was for Lyceums being formed, so as to extend their work of reform.—ALFRED KITSON.

LEEDS: Edinburgh Hall, April 26.—Mr. Wm. Brown, of Burnley, in a fluent and graphic manner dealt with the subject, *viz.*, a Reply to a pamphlet, asserting Spiritualism to be of satanic origin, and that Spiritualism was forbidden by God. The controlling intelligence very effectively dealt with this portion of the argument, pertinently asking what the pamphleteer knew of God—the Great Father of All? asserting that none of us (embodied or disembodied) can ever hope to know anything of God as a *personality*; that we can only know him through his laws. The idea that God was only the God of the Protestant, so far as salvation is concerned, was treated with well-deserved contempt. The guides denied that the world was better or purer because of Christianity: that in point of fact after a trial of nigh 2,000 years, it had miserably failed in its attempt to reform mankind; thus rendering it expedient that some other system of religious thought should make its advent, and teach man to be a *law* unto himself. They then dealt with the question that Spiritualism had established three *grand facts*, *viz.*, the Fatherhood of God, the Immortality of the Soul, and that Man must be his own Saviour, which more than counterbalanced any other facts

which might be brought against it. In the evening, Mr. Brown's guides resumed their argument on the third position taken up by the pamphleteer, *viz.*, that no good men believed in Spiritualism. Such an arrogant assertion as this is only equalled by its falsehood. The guides very properly asked, "Are the myriads and myriads who avow their belief in Spiritualism and its glorious philosophy, *bad men*? Can this imputation be attached to such men as Wm. Howitt, Varley, Crooks, Wallace, Judge Edmonds, Hare, and a host of other distinguished intellects, who are or have been ardent believers in Spiritualism and distinguished exponents of its teachings? Emphatically, No!" They pointed out that in the bosom of the Church were men whose moral lives would not bear the strictest investigation, and yet adherents to the *false theology* of orthodox Christianity. That Spiritualists as a body were more honest in their everyday transactions than the devout believers in a "crucified god," and vicarious atonement; hence that if this afforded a fair criterion, *viz.*, results, the orthodox party should be stigmatized as *bad men*, and not the believers in Spiritualism. They reviewed the biblical evidence in support of their theory, and in a manner which admitted of no loop-hole of escape, demonstrated that those who affirmed that Spiritualism was of satanic agency had thoughtlessly dug for themselves a pit from which there was no escape. They triumphantly asserted that Spiritualism was Divine, because the object sought to be attained was the amelioration of mankind; the emancipation of humanity from the thralldom of priestly rule; the solving of the cry immemorial—"If a man die shall he live again?" and the justification of God's dealings with man in all ages.—COR.

GATESHEAD: Mrs. Hall's Circle.—We find that a communication from a sitter, respecting the progress of this circle, has got mislaid, but the facts it reports are more fully detailed in Mr. Oyston's sketch of Mrs. Hall's life and mediumship, which we hope to publish soon. We will give the postscript:—As is our custom, we had our social gathering on New Year's Night, when a goodly number of friends from the surrounding districts were present with us. We had Miss Welsh and Miss Charlton from North Shields; Mr. and Mrs. Seaton and others from Boldon; Mr. Young and Mr. Reed and others from Backworth; Mr. and Mrs. Ancrum from Windy Nook; and there were present a good number from Gateshead, consisting of Mr. and Mrs. Hall; Mrs. and Master Robson; Mr. and Mrs. Anderson; Mr. Bainbridge, &c. After a social tea, we had a very rich entertainment, consisting of vocal and instrumental music and other harmless amusements, when Mr. Reed, from Backworth, rendered us good service by some wonderful performances on the violin. Before the close of the meeting, two of Mrs. Hall's controls came and took part, and expressed their satisfaction at our meeting together. A vote of thanks to the performers brought a very enjoyable meeting to a close.

STONEHOUSE: Union Place, April 26, 11, a.m.—The guides of Mr. W. Burt on "Transubstantiation" shewed in a forcible argumentative manner its utter absurdity, proving that the flesh and blood of Christ had by the evolutionary processes of the laws of nature undergone many and various changes in the atomic world; that, as well might any one now sitting in that hall, be spontaneously changed into another person, say, worshipping in St. Andrew's Church or any other place. Circle: Mr. Burt under control, gave slight clairvoyant descriptions. Attendance very good, all seemed happy.—7 p.m.: "The second coming of Christ." Referring to the popular views held by different sections of thinkers and shewing the fallacy of the same, giving a glowing description of the various changes ushering in the advent of the great and glorious Utopian age as embodied in the personified language. The man of sin shall be destroyed by the brightness of Christ's coming, and the breath of his mouth. Time of delivery, fifty minutes; attendance very good. Circle: invocation, Mrs. Hill; foreign language, Miss Bovett; change of sitters, Mrs. Dart; closing speech, Mr. Burt.—COR.

EXETER: The Mint, April 26.—Mr. F. Parr gave an inspirational address on the words taken from the Spiritual Lyre, "Dead yet undivided," explaining what a great gain it is to die and pass into the world of spirit. If this world were a paradise and no struggle it would be difficult to understand, but this is not the case; God permits all things, and all that is, is right. Sometimes we ask why this and why that, but by the light of spirit all would be revealed. The spirit world is fast revolutionising the material world; during the past 37 years it had been the means of breaking down many barriers of progress, and it now cheers and guides the strugglers on to do that which is right, and first proclaiming one Father and one Family, he who governs immensity and by whose eternal laws we are guided both on this side of material and the other side of spirit.—R. SHEPHERD.

JERSEY: April 26.—At 5 p.m., we held our usual developing circle, at which for the first time since its formation our spirit-friends did not give us any manifestation through the table, but concentrated the whole power on the mediums, one lady being for a short space of time taken into the spirit-world. Doubtless our spirit-friends opine that we have reached that stage where we no longer need assurance of their presence through the table. Most of us feel that we do not require physical tests, but that our souls are ever ready to receive spiritual light. The mere looking for spiritual phenomena and nothing more would soon degenerate into a morbid craving for the marvellous, from which we would derive no benefit.—At the public meeting in the evening we were favoured with an address by Mr. J., a reading by our Secretary, and a highly interesting account by our Treasurer, of his own personal experiences in Spiritualism, which was much appreciated.—At our week-night circle there were two new investigators present, two of the many who "want to know." The Cause is being advocated in many private houses amongst the personal friends of the members, who find plenty work for them everywhere.—EXCELSIOR.

### AN APPEAL.

"Come over and help us."—Acts, xvi., 9.

At this beautiful spring-time of the year, when our lovely Island (Jersey) is looking its best—are there not many mediums who are wondering where to go for a change? Do they wish to go to unite usefulness and a real work of charity with an agreeable visit? Then we would ask them "Come over and help us! Any medium will be most welcome on our platform. We feel our weakness, and that our work needs an impetus, as we have neither public speaker nor medium sufficiently developed to speak in public. Please address any communication on the subject to THE SECRETARY, Jersey Spiritual Society, 12, Queen Street, Jersey.

## THE CHILDREN'S LYCEUM.

**BATLEY CARR:** April 26.—Morning: present, three officers, fifteen girls, six boys, and three new members' names entered. After two golden-chain recitations, one musical reading and one select reading, marching and calisthenics, we formed into two groups. Group one, led by Miss Caswell, had the physiological lesson "Why do we take food?" Group two, led by the writer, had a phrenological lesson. Lyceum was then duly closed.—Afternoon: present, three officers, thirteen girls, twelve boys, one new member's name entered, and four visitors. Our programme consisted of two golden-chain recitations, two musical readings, two recitations, two songs. For the benefit of those members who have joined us within the last twelve months, the 1st verse of melody "Sing altogether" was committed to memory. After marching and calisthenics, Mrs. Ingham was controlled to address the Lyceum, in well chosen words, which were both instructive and interesting. A musical reading and prayer brought a happy session to a close.—**ALFRED KITSON, Conductor.**

**MIDDLESBOROUGH:** April 26.—At our Lyceum we had present: 9 officers, and 29 scholars. The programme consisted of golden and silver-chain recitations, singing, calisthenic and marching exercises, and lessons on Physiology, which were all gone through in a satisfactory manner. The writer then read G. R. Sims' pathetic poem, "Billy's Rose," and all seemed visibly affected by it; after singing and offering up an invocation, the Lyceum was duly closed. **R. H. KNEESHAW.**

**SPIRITUALISTS' LYCEUM PLO-NIC.**—The Keighley Spiritualists, teachers and elder scholars met on Monday, April 27, to consider which place would be best for them to go to; and having such a large number of scholars, and as they are giving the children their fares, to go to any of the places yet named would be costly and inconvenient. The friends have agreed to go to Bolton Woods on Whit-Tuesday, and they think it will be possible for all Lancashire and Yorkshire friends to get there.—**F. H. Keighley.**

**ROCHDALE:** Marble Works, April 26.—Mr. Tetlow spoke well, especially in the evening, when he took for his subject, "Spiritual Growth."—**Con.**

**HOLTON:** 227, Hoxton Street, N., April 26.—A very respectable audience listened to an instructive trance address by Mr. Webster, questions being answered at the close.—**D. JONES, Sec., H.P.S.**

**LEICESTER:** Silver Street, April 26.—Mr. Bent occupied the platform; subject: "What must I do to be saved?" The address was well received by the audience.—**S. A. SHEPHERD.**

**NORTH SHIELDS:** 6, Camden Street, April 26th.—Mr. J. Stevenson, of Gateshead, spoke on "Mediumship," basing his remarks upon "It is impossible to 'thought,' a greater than itself to know."—**R. HEDLEY.**

**FELLING:** Park Road, April 26.—Mr. Robert Redhead gave a reading on "Sanitary Reform," after which Mr. John Meeks delivered a lecture on "Disease, its cause and cure." The subject was handled in a practical way and contained some useful hints.—**JOHN T. HOGG, Sec.**

**NEWCASTLE:**—Mr. E. W. Wallis lectured here very acceptably on April 19th and 20th. The addresses of his Guides were very practical, thoroughly progressive, and eminently suitable to the requirements of the people, and were much appreciated by his hearers. Mr. W. Ribbell occupied the platform on Sunday last. Mr. A. D. Wilson, Inspirational Speaker, of Halifax, is announced to lecture on Sunday next.—**ERNEST.**

**MORLEY:** April 26.—Mrs. Craven was absent through indisposition, so Mr. Wolstone took her place and spoke very well for about 40 minutes; after singing, we had a control, in which we were advised not to believe all we hear, but to prove whether it be good and true or the contrary. A poem on a subject chosen by the audience was given by another control, and a hymn and invocation brought this meeting to a close. Even after it had terminated, many lingered behind.—**Con.**

**ASHINGTON:** April 26.—Master George Hitch, from Choppington, gave his first address in public; all who had the pleasure of listening to him were astonished. The guides took for their subject—"Blessed are the pure in heart, for they shall see God." This was dealt with in such a satisfactory way that it pleased all the audience, amongst whom were several experienced in Spiritualism. We think Master Hitch is a most promising medium, and we wish him speedy progress.—**J. ROBINSON.**

**BRADFORD:** Jackson's Mission Room, 44, Little Horton Lane, April 26.—Mr. Morrell and Miss Sumner occupied our platform on Sunday; in the afternoon each of these speakers addressed crowded audiences, who listened with rapt attention; in the evening, clairvoyant descriptions of spirits, who were friends and relatives of strangers present, were given with great success. This prolonged the meeting till 8.30, but so interested were some members of the audience, that they eagerly inquired when our speakers would be with us again, while others exclaimed, "If these are the teachings of Spiritualism, we wish to know more about them."—**J. PARKER.**

**OLDHAM:** 176, Union Street, April 19.—We had Mr. Tetlow, who, under the influence of his guides, answered pithy questions in an interesting and instructive manner. In the evening the subject was, "Ye worship ye know not what," which was treated in an excellent manner for about an hour. It was a grand spiritual treat.—April 26.—We had Mr. McDonald who gave two excellent discourses on "The Progress of Humanity," and "The Future Life of Man." On Monday night he gave us one of the most brilliant addresses we have ever listened to.—On Monday next, May 4, we expect to have that noble worker in the cause of Truth, Mrs. Groom, of Birmingham.—**JAMES MURRAY, Sec., O.S.S.**

**BACUP:** April 26.—In the afternoon, the controls of Mr. Schutt answered a series of questions respecting "The five wise and the five foolish virgins," and "The Lamb of God that taketh away the sins of the world." All were answered in an admirable style, greatly to the satisfaction of those present. In the evening the subject was, "Man's Responsibility;" this discourse was much appreciated. Spiritualism in Bacup is making great headway; the Orthodox tremble, and the ministers are silent, for they dare not try to check us, lest they should lose their sheep and we should find them. They have found that the more they oppose our Movement, the firmer it grows.—**JAMES FARNOW.**

**PLYMOUTH:** Cottage Services, 10, Hoegate Place, April 22, 8 p.m.—Attendance 16. The service was opened by singing, reading, and invocation; then followed a short control address by Mr. W. Burt, subject, "Work for the Cause," followed by addresses of similar import by the guides of Mrs. Thomas and Mr. Snell. The power of healing was exercised by Mr. Thomas on an aged Spiritualist for rheumatic in the hip. We closed at 9.30, with expressions of happiness from all.—Sunday afternoon, 3 p.m., a few friends assembled, when a pleasant conversation was held as a prelude to future Sunday Services at the above hour. Mr. Burt cordially invites the attendance of sincere seekers for truth, and friends of the Cause, to whom he freely offers every facility in his power. May success attend these efforts.—**ONE IN THE CORNER.**

**SEVENSTOCKS:** Waterloo Long Room, April 26.—The inaugural addresses were given by Mr. G. H. Lamb in the afternoon and evening; subject, taken from the Scriptures, in the evening, was, "And their works do follow them." It was handled in an excellent style, showing that the popularly conceived ideas of punishment for sin done in this body were erroneous; they were not of God, in fact, they were a libel on the character of that Divine Being, and the sooner they were chased into forgetfulness, never more to be revived, the better for the people who have been bound hand and foot by priestly power far too long with such absurd doctrines as eternal punishment in a lake of burning fire so cunningly devised by a designing, unscrupulous priesthood.—**G. G., Sec.**

**BISHOP AUCLAND:** Temperance Hall, Gurney Villa, April 26.—Morning, at 9, developing circle; a splendid meeting. Afternoon, 2.30, Quarterly Meeting. After the election of officers for the ensuing quarter and other business, it was agreed that we should on the 24th of May (Whitsunday) pay a visit to our Byers Green friends, afternoon and evening. Mr. Jas. Dunn has kindly and willingly promised to be with us, so we hope to see a good muster from our neighbouring districts.—Evening, 8 p.m.: The chair was taken by Mrs. Mahon; only a moderate audience, but nevertheless we had a rich and intellectual feast by the guides of Mr. Jas. Dunn, urging us as Spiritualists to make an earnest effort to live a pure and moral life; to become good thinkers; that good thinking creates good actions; that the eyes of the world were always upon us, ready to point out our faults, failings and imperfections. He spoke for an hour, the audience listening most attentively.—**Con.**

**NEWTON ST. CYRES.**—The Spiritual Cause in this homely country village continues, amid all its struggles and difficulties, not only to hold its own, but also to considerably extend and deepen its influence in the locality. On Monday, the 20th inst., we held a meeting at the hamlet of Sweet Ham, where a couple of families, nearly all new inquirers, gathered to learn about the subject of spirit-communion. Mrs. C., was present, and through her mediumship interesting communications were given from those purporting to be spirit-friends of the company. On Sunday evening a meeting was held at the house of Mr. Billing, West Town. After a discourse by the writer, Mrs. C. was influenced to give communications from the spirit-friends of the company. In this meeting seven local families were represented, thus constituting a creditable spiritual congregation in the midst of a scanty population.—**OMEGA.**

**PENDLETON:** Town Hall, April 26.—Mrs. Butterfield gave an eloquent address at 2.30, on "The survival of the fittest," surveying all the various races of men, and how they had deteriorated in stature, strength, and prosperity as they progressed in intelligence and refinement. The guides said it was only the purest, noblest and grandest of men that would survive in future ages. In the evening Mrs. Butterfield again addressed a large audience on "Experience after physical dissolution." It was a grand discourse. We are sorry we shall not have the guides of Mrs. Butterfield again, as duty requires her at home during the summer season. We are also sorry it was our last Sunday in the Town Hall, but we hope to have the hall again after two or three months. Next Sunday Mrs. Parr, of Birmingham, will speak for us in the Social Club, Withington Street, where our meetings will be held, but we hope to have some open-air meetings when the weather is more settled, and we can get a convenient place to hold them.—**Con.**

**PLYMOUTH:** Richmond Hall, April 26.—Acting upon the advice of Mr. Hoppercroft, when in Plymouth, we started this morning a developing class for mediums only. Several of the sitters felt more influence than they do at their own private circles, which we consider a good beginning. Afternoon circle: attendance good; Miss Martin was controlled by her guides who gave a short address. Evening service: we had an interesting address from our President, Mr. Stentford, on "How he became a Spiritualist," in which he gave some of the proofs he had received from the spirit-world. Mr. Williams was also controlled to deliver an address on "The God of the Bible," this constituting the completion of an address commenced last Sunday. The guides of Mrs. Trueman took control and spoke on "Charity" in such a manner as to make a great impression. Another guide gave ten clairvoyant descriptions, and when the names were given all were recognised.—**PLYM.**

**BIRMINGHAM:** Oozells Street School, April 26.—Mr. Gray gave readings from spiritual literature, and Mrs. Groom gave an address on "The Fatherhood of God, and the Brotherhood of Man," which was listened to with much interest. Mr. Morse will be with us next Sunday, and will deliver a discourse on "How Man is Resurrected," at 6.30; and on Monday evening at 8, control by the "Strolling Player," &c. Six-pence each will be charged for admission to the meeting. It will be our last for the season.—**Con.**

**ARDWICK:** Bridge Street, Pin Mill Brow.—On Tuesday, questions were asked by the audience, which received satisfactory replies from Mr. Johnson's guides.—Spiritualists wishing to have deep problems solved, would do well to attend our Tuesday evening meetings, which are devoted to answering questions, by the guides of Mr. Johnson. All who attend will, I feel sure, be benefitted by the replies given.—On Sunday, Mr. Lithgow, of Hayfield, gave his experience of Spiritualism, which gave satisfaction to all present.—**F. SHARP, Sec., M.S.P.**

**DEVONPORT:** 98, Fore Street, April 26.—At 11.30 the controls of Mr. W. H. Tozer gave a discourse on "The Immortality of the Soul." In the afternoon, at 3 o'clock, the private circle was held as usual. Admission is gained by tickets only, which may be obtained of Messrs. W. Bond or W. H. Tozer. These circles are doing a deal of good, as by their being kept somewhat private, the various mediums who sit are better able to develop their gifts. In the evening, at 6.30, the controls of Mr. Paynter gave a very lengthy and forcible address on the passing away of our friend and brother, Master F. Bond, speaking of the good he had done, although young in years, for the cause of Spiritualism. They said, many had been brought to investigate Spiritualism, and many others had been convinced of an Immortal Life, by descriptions of their departed friends surrounding them, which he, being a clairvoyant, had been able to give to them; and also that by the loving messages, which from time to time had been given through him, many including his own family had been comforted, being able to realize that those whom they mourned for still lived and watched over them as when in the form; in fact, that the whole of his life he had been a type of what Spiritualists should be, for even to the end, his sufferings, which were very great, were borne with more than human fortitude, despite his knowledge of the very hour when the cord binding the spiritual to the natural would be broken; thereby proving that Spiritualists were so well able to realize what the future state was, that they did not fear to meet that change of life which all, sooner or later, must experience. Now he was enjoying a higher form of life in a mansion which, by his life and actions, he had built for himself, clothed with a robe of dazzling brightness. They pointed out that it was not only those who professed Spiritualism that could experience such joy, but that it was within the reach of all if they would but seek for it; and concluded by exhorting all present to seek for the truth, and they would surely find it. During the address a message was received from our dear friend "F. B." written through the hand of the chairman, W. H. T.—**Con.**

**MIDDLESBOROUGH:** Granville Rooms, Newport Road, April 26.—Mr. Gibson, of Newcastle, paid us his first visit and gave great satisfaction. The control in the morning gave a sketch of his Earth-life, pointing out progress that had taken place, but that much yet remained to be done. In the evening the teachings of Christianity and Spiritualism were reviewed to see which was right. The addresses were very interesting.—**A. MCSKIMMING, Sec.**

**KEYWOOD:** April 26.—Our new Meeting Room was opened by Mrs. Yarwood. In the afternoon she gave some of her experiences, facts, incidents and clinching remarks. Evening: an address on "The Lord's Prayer." The clairvoyant descriptions after each service were very good. Social Tea Meeting on Saturday afternoon at 4.30; Mrs. Yarwood and Mr. Roscoe have promised to be with us.—**J. WILD.**

**WEST HARTLEPOOL:** Temperance Hall, Brunswick Street, April 26.—In Mr. Livingston's absence we formed a circle when addresses were given by Mr. Ashman, Mr. Oliver and the writer. In the evening the writer discoursed on "The perfect goodness of God," setting forth the higher conceptions of Deity entertained by Spiritualists.—**W. WARDELL, Sec., W.H.S.A., 8, Harelock Street.**



## DEVONPORT : SPIRITUALIST FUNERAL.

On Tuesday, April 21st, the mortal remains of our friend and brother, Master F. Bond, were borne from the late residence, Tavistock Road, Stoke, to the Devonport Cemetery. There was a large assembly of Spiritualists and friends to the Cause present. The coffin, which was covered with wreaths and flowers, was placed on the bier immediately outside the residence; when the friends gathering around, the hymn "Nearer, my God, to Thee" was sung, after which the controls of Mr. Paynter made an invocation, which was striking in effect, especially on the strangers which were gathered round, many of whom had discarded Spiritualism and Spiritualists. A procession was then formed and proceeded to the cemetery, Mr. Paynter, of Plymouth, and Mr. Innes, of Saltash, taking the post of honour in the front, followed by several friends who in turn carried the coffin, which was immediately followed by the father, mother, sister and brother, and relatives of deceased. Mr. Pyne, one of the oldest Spiritualists in the Three Towns, came next, followed by a long procession of friends from Plymouth, Stonehouse and Devonport.

At the grave the hymn "Safe from the world of sorrow" was sung, and the customary lesson then read, then the hymn "Thou art gone before us, brother" was sung, during which Mr. Paynter's guides took control and gave a stirring address, speaking of the work which had been done by him whose body they had then interred, and exhorting all around to investigate and find the truth of Spiritualism. The singing of the hymn "In the Angel-home in Glory," and an invocation, brought the proceedings to a close; which may be considered most successful for the cause of Spiritualism, one thing being remarkable that only two persons were seen to weep, these being close acquaintances of deceased, which was a decided proof that although their friend and brother had passed from their physical sight, yet they knew well they had not lost him, but that he still lived and loved as when in the form.

We are glad to be able to say that many loving messages had been received from him previous to the interment, and that also on the evening of that day he controlled Mr. Paynter, and spoke for a considerable time to those present, of the joy and happiness he had found since passing on.

## TO THINE OWN SELF BE TRUE!

To thine own self be true! whate'er betide,  
However hard it seemeth to thee, still,  
In truth and honesty always abide,  
And thou shalt be directed by God's will.

To thine own self be true! fearing not man,  
But study ever to perform the right;  
Speaking in charity such words as can  
Help others who are seeking greater light.

To thine own self be true! for outward show  
Can neither strengthen nor improve the mind;  
But let thy thoughts and better feelings grow,  
And thou shalt surely wisdom daily find.

To thine own self be true! to that within,  
Which unto thee is of more worth than gold;  
Strive not unworthily man's praise to win,  
But as the flow'rs, let inner life unfold.

To thine own self be true! and thou shalt drink  
The precious stream of truth that runneth clear;  
God hath endowed thee with the pow'r to think,  
Use then what He hath giv'n, and have no fear.

To thine own self be true! if lowly, well,  
Thou art a part of God Almighty's plan,  
And may with angels yet be fit to dwell,  
Though grandeur marketh not the outer man.

To thine own self be true! an honest heart  
Is ever nearer God than worldly fame;  
Strive to be good, and good to all impart—  
As thou wouldst others do, do thou the same.

To thine own self be true! and from that world  
Of knowledge pure above thou shalt inspire—  
When from thee all that cramps thy soul be hurl'd—  
A holy influence to raise thee higher.

To thine own self be true! and then thy soul,  
When death to life eternal opes a way,  
Shall blessed be with peace and joy divine,  
Which none can ever take from thee away.

E. L. W.

Mr. Ware's present address is care of Mr. Barter, 166, High Street, Winchester.

WINNEY: Hardy Street, April 26.—Mrs. Illingworth gave two eloquent discourses on "Spiritual Things," and "Man, know Thyself." We have decided to give up our services next Sunday, it being the Anniversary Services at the Wesleyan Reform Chapel.—HARBERT BOOTH.

## KNOCKINGS AT THE TIME OF DEATH.

I am a stranger to the science of Spiritualism.

Last Wednesday I received a telegram from Blaydon-on-Tyne, a distance of about eighteen miles, telling me that "if I wished to see my brother alive I must go at once." I and my wife at once started for Blaydon, and saw him. Circumstances obliged me to return to Sunderland the same night, and so, after taking an affectionate farewell of my brother, I departed for home, leaving my wife at the bedside of the sufferer.

I arrived home safely and retired to rest, when, during the night, I was awakened by hearing a loud knocking on what I thought was the window-sash in the room downstairs. I sat up in bed to listen, and soon I heard two other knocks, making altogether three. I was now fully awake, and I imagined it might be some one calling a friend up to catch the early train or to go and join a ship. I listened most intently, but heard no more knocking. Upon looking at my watch I found it to be *three minutes past three*. I heard no footsteps, and I could not possibly divine the cause of these knocks. So great an impression was made on my mind that I lay awake for two hours thinking of what I had heard. At 7 a.m. my wife returned, and I plainly read in her countenance, that death had occurred. I asked: "When did William die?" She replied: "The death symptoms began to manifest themselves *shortly after three*, and in a very brief period he passed away, dying, as he had lived, a Christian."

The three knocks I heard were no delusion. I am greatly puzzled by the circumstance that I should hear them so distinctly.

Sunderland, Jan. 7, 1884. WM. RUTTER.

[We have met with this communication amongst our papers, and think it worthy of publicity. Such intimations are not by any means uncommon, but reports of them seldom reach the public.—Ed. M.]

## THE TRUE PHILOSOPHER.

Give honour to the Man who bears his woes

With equanimity and ne'er repines,  
Who, when the whirlwind of Misfortune blows,  
Can see the sun of Hope which ever shines,  
Preserving temperate zeal whate'er occur;—  
This is a Man, a true Philosopher.

Give honour to the man who holdeth truth  
Within his soul, as gift by heaven bestowed,  
And though condemned by man, or scoffed by youth,  
Or 'neath the despot's rule oppressive bowed,  
Can keep it spotless in the worldly whirl;—  
This is a Man, a true Philosopher.

Give honour to the man who's not engrossed  
Entirely in himself; whose noble soul  
Can sympathize with those whose minds are lost  
In Error's tide, and guide them to the goal;  
Who cheers the fainting in the mundane stir;—  
This is a Man, a true Philosopher.

Give honour to the man who panders not  
At vile injustice' or at error's feet:  
He, though he own a palace or a cot,  
Deserves the greenest bays, the joys most sweet;  
Who on his freedom ne'er imprints a slur:—  
This is a Man, a true Philosopher.

Give honour to the man, who, midst the whirl  
Of mortal strife preserves that virtue blest—  
Ruby as rose and precious as the pearl—  
Justice, the mightiest, grandest, and the best;  
Who, to defend it, daresth death incur:—  
This is a Man, a true Philosopher.

Give honour to the man who e'er performs  
His duty to his Maker and to man,  
Who marcheth onward, through tempestuous storms  
Of life rage round the rear and at the van;  
Who saves his soul from sin's unsightly slur;—  
This is a Man, a true Philosopher!

FRED. J. COX.

CROYDON.—Spiritualism had a capital innings in the town of Croydon on Tuesday evening. The old Church (Free Christian) belonging to the "Socratic Society" in the Wellesley Road, was crammed with a first class audience, when Mr. Donaldson read a paper on the above subject. Discussion afterwards was long, sharp, and good, when Spiritualism had by no means the worst of it. Many of this congregation have manifested a strong desire for knowledge of these things. Many have accepted the truth about it, and many others are anxious to do so; last night's work will help them much.—COR.

WALWORTH: 43, Manor Place, April 26.—A good audience was present to listen to the control of Mr. Robson, on a subject selected by the audience—"Life in the Summer Land." After the address, several questions were put and answered satisfactorily. Mr. Butcher spoke for a few minutes, and Mr. Robson once more went under control, and gave a poetical address on "Mediumship." This, though short, was very effective, as it constituted a complete answer to some remarks made by a stranger present, who, judging from the facts he gave us, was in an undeveloped state as a medium.—COR.

KENTISH TOWN: 88, Fortress Road, April 25.—Mr. Savage held a successful seance, when the surroundings of several were accurately described.—April 27.—Mr. Swatridge spoke on the "Gospel of Freedom" to an appreciative audience, afterwards questions were asked on various subjects. These meetings bid fair to be successful. A tea meeting is being arranged.—COR.

MANCHESTER: Temperance Hall, Tipping Street, April 26.—Mr. Armitage having missed his train, Mr. McDonald spoke on a number of subjects handed in. In the evening Mr. Armitage gave a thrilling discourse on "Theory versus Facts," "What must I do to be saved?" and "After Death," to a large and intelligent audience, who evidently heartily endorsed the views propounded by the control. He dwelt in a humorous manner on the theories of the Trinity and Hell-fire, showing clearly their absurdity.—W. LAWTON, 46, Grey Street, Kirby Street.

## THE SPIRITUALISTS' DIRECTORY.

MEETINGS, SUNDAY, MAY 3rd, 1885.

LONDON.

CAVENDISH ROOMS, 81, Mortimer Street, W., at 7: J. Burns, "The Conditions and Exercise of Mediumship."  
 KILBURN.—Creswick House, Percy Road, Carlton Road, at 7, Mrs. C. Spring, Seance. The Room to be let on other Evenings.  
 HOXTON.—227, Hoxton Street, at 8: Mr. J. Webster, Trance Address and Circle.  
 KENTISH TOWN.—84, Fortess Road, at 7: Mr. T. S. Swatridge, "Spiritualism: in answer to an Agnostic." Saturday at 8, Seance.  
 MARYLEBONE ROAD.—167, Seymour Place, Sunday, at 11 a.m., Mr. Hopcroft; at 7 p.m., Lecture; Wednesday, 7.45, Physical Seance; Thursday, 7.45, Clairvoyance; Friday, 7.45, Trance Address; Saturday, 7.45, Mrs. Walker.—J. M. Dale, Hon. Sec., 50, Crawford Street, W.  
 WALWORTH.—Lamb's School Room, 43, Manor Place, at 7, Mr. Savage. 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, Circle for Development at 8.  
 HOXTON.—Perseverance Coffee House, 69, Hoxton Street. Friday, Seance at 8, Mr. Webster, Medium.

## PROVINCES.

ASHINGTON COLLIERY.—At 2 and 5 p.m.: Mr. James.  
 BACUP.—Public Hall, at 2.30 and 6: Mr. J. B. Tetlow.  
 BARROW-IN-FURNESS.—80, Cavendish Street, at 8.30: Mr. Proctor, Mr. Condon.  
 BATLEY CARR.—Town Street, 6.30 p.m.: Miss Musgrave.  
 BEDFORD.—King Street, at 6 p.m. Wednesday, at 7 p.m.  
 BELFAR.—Lecture Room, Brookside, at 10.30 and 6.30.  
 BINGLEY.—Intelligence Hall, 2.30 and 8 p.m.: Mr. Armitage.  
 BIRMINGHAM.—Oozells Street Board School, at 6.30: Mr. Morse. Monday, at 8 p.m.  
 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: Mrs. and Miss Gott.  
 BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, 2.30, and 6 p.m.: Mrs. Halliwell Hamer.  
 Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30 and 6, Mesdames Ingham and Sunderland.

Jackson's Mission Rooms, 448, Horton Lane, at 2.30 & 6: Miss Beetham.  
 CARDIFF.—At Mrs. Cooper's, 50, Crookherbtown, at 6.30.  
 CHESTER-LE-STRAT.—Mechanic's Hall, at 6 p.m.: No Information.  
 DEVONPORT.—Heydon's Hall, 88, Fore Street, at 11, Mr. W. H. Tozer; at 6.30, Miss Bond.

EXETER.—The Mint, at 10.45 at 6.30.  
 FELLING.—Park Road: at 6.30: Mr. Tetlow.  
 GLASGOW.—2, Carlton Place, South Side, at 6.30, Mr. E. W. Wallis: Questions and Answers.

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, Millart Street, at 6.30; Wednesday, at 7.30 p.m.  
 HATTON.—Miners' Old Hall, at 6.30: No Information.

JERSEY.—Oddfellows' Hall, St. Helier's, at 3 and 6.30: Local.  
 KEIGHLEY.—Lyceum, East Parade, 2.30 and 6.30: Mr. Schutt.

KILLINGWORTH.—At 6, No Information.  
 LEEDS.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2.30 and 6.30: Mr. J. Dunn.

Edinburgh Hall, Sheepscar Terrace, at 2.30 & 6.30: Mr. J. C. McDonald. Also on Monday evening. 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., No Information. Sec., Mr. J. A. Smith, 106, Granby Street, Princes Road.

MACOLLSFIELD.—Spiritualists' Free Church, Paradise Street, at 6.30: Rev. A. Hushon. 62, Fence Street, at 6.30, Mr. Savage.

MANCHESTER.—Temperance Hall, Tipping Street, Ardwick, 10.30, and 6.30: Mrs. Groom.

Bridge Street, Pin Mill Brow, Ardwick, at 2.30, Mrs. Green. Tuesday at 8.  
 MORCAMBE.—3, Parliament Street, at 6.30.

MORLEY.—Spiritual Mission Room, Church Street, at 2.30 and 6: Mr. Collins Briggs.  
 MIDDLEBOROUGH.—Granville Lecture Rooms, Newport Road, at 10.30, and 6.30: Mr. Dunn. (Also planned for Leeds.)

NEWCASTLE-ON-TYNE.—Weir's Court at 10.30 & 6.30: Mr. A. D. Wilson, Inspirational Addresses. Also on Monday at 7.30.

NORTHAMPTON.—Cowper Cottage, Cowper Street.  
 NORTH SHIELDS.—6, Camden Street, at 6.15: Ald. T. P. Barkas, F.G.S. Dr. Bates in the chair.

NOTTINGHAM.—Morley Club, Shakespeare Street, 10.45 and 6.30: Local.  
 Vine Chapel, Beaconsfield Street, Hyson Green, 6.30, Mrs. Attenborough. Tuesday, 7.30.

OLDHAM.—176, Union Street, at 2.30 & 6, Mr. Johnson. Mrs. Groom on Monday evening.

OSWALDSTWISTLE.—At Mr. Jno. Robinson's, 28, Victoria Street, at 6.30, Development.  
 PENDLETON.—Social Club, Withington Street, at 2.30 and 6.30: Mrs. Parr.

PLYMOUTH.—Richmond Hall, Richmond Street, at 2.30, Circle; at 6.30, No Information.

10, Hoegate Place, at 3, Spiritual Worship; Wednesday at 8, Mediumistic Manifestations.

ROCHDALE.—Regent Hall, Regent Street, at 2.30 and 6 p.m., No Information. Wednesday, Circle at 8.

Marble Works, 2.30 and 6 p.m., Mr. T. Postlethwaite. Wednesday, Circle at 8.  
 SHEFFIELD.—Cocoa House, 175, Pond Street, at 6.30.

SHOWBURY BAILEY.—Progressive Lyceum, Hollins Lane, at 2.30 & 6.30: Mrs. Butterfield.

SPRINTWOOD.—Waterloo Long Room, at 2.30 and 6: Mr. C. G. Oyston.

STONEHOUSE.—Spiritualists' Hall, Union Place, at 11 a.m., "The Old Arm Chair," and Circle; at 7, "The May Blossoms," and Circle. Medium, Mr. W. Burt.

SUNDERLAND.—323, High Street West, at 6.30: Circle.  
 TUNSTALL.—13, Rathbone Place, at 6.30.

WALSALL.—Exchange Rooms, High Street, at 6.30.  
 WEST HARTLEPOOL.—Temperance Hall, Brunswick Street, at 10.30 and 6.30, Mr. J. Scott. Wednesday, Circle at 7.

WESTHOUGHTON.—Late Infant's School, Wingates, at 2 & 6: No Information.  
 WEST FELTON.—At Mr. John Taylor's, 19, George Street, at 6 p.m.

WIMBY.—Hardy Street, at 2.30 & 6. (No Service on account of Wesleyan Reform Anniversary.)

WINCHESTER.—Corn Exchange, Jewry Street, 3 & 6.30: Mr. Ware.

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

## MONTHLY LIST.

OLDHAM SPIRITUALIST SOCIETY: 176, UNION STREET.

SUNDAYS at 2.30 &amp; 6.

May 3, Mr. Johnson, of Hyde, 10, Mr. Bowmer, of Salford; 17, Mrs. Bailey, Halifax; 24, Mr. Postlethwaite, Rochdale; 31, Mrs. Greig, Leeds.—J. Murray, Sec., 7, Eden Street, Frankhill, Oldham.

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

SOCIETIES desirous of having Mr. Thompson's services during May will oblige by applying to Mr. I. THOMPSON, 83, Chapel Street, Salford.

MR. E. W. WALLIS'S APPOINTMENTS.—May 3, Glasgow, 2, Carlton Place, at 6.30: Questions and Answers.

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

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

MR. T. S. SWATRIDGE is arranging for a Lecturing Tour in May next, on the Social, Moral, and Religious Aspects of Spiritualism. Address him, 88, Fortess Road, Kentish Town, London, N.W. Early communications requested.

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

Sundays: May 3, Bacup; 10, Leeds, Edinburgh Hall; 17, Rochdale, Marble Works; 24, Stacksteads; 31, Heywood.

MR. JOHN C. McDONALD, Inspirational Orator, Singer, Clairvoyant, and Phenologist is engaged as follows: May 3 & 4, Sheepscar, Leeds; 10, 11, and following days, Manchester and Salford Society; 17, Pendleton; 24 and following week, West Hartlepool, Anniversary Services; 31st and following days, Blackburn; June 7 & 11 inclusive, Walsall; July 10, Oldham; July 26 & Aug. 9, Manchester and Salford Society. For open dates and terms, address, Mr. John C. McDonald, Royal Oak Coffee House, Deansgate, Manchester. Mr. McDonald is open to speak at open-air meetings on Sundays or week nights.

MR. J. S. SCHUTT'S APPOINTMENTS.—May 3, Keighley; 10, Stacksteads; 17, Blackburn; 31, Halifax; June 14, Leeds, Edinburgh Hall; 21, Oldham. Address: Elliott Street, Elliott Road, Blisden, via Leeds.

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

MR. J. J. MORSE'S APPOINTMENTS.—BIRMINGHAM, May 3 & 4; WALSALL, May 6; LIVERPOOL, May 10 & 11; ROCHDALE, May 13; SECHILL, May 16, Newcastle, May 17 & 18; NORTH SHIELDS, May 19 & 20; KEIGHLEY, May 24; LEEDS, May 31 & June 1; STAMFORD, June 21; NORTHAMPTON, June 22; MANCHESTER, June 29.

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.

For terms and dates, for week-night meetings, address all communications to Mr. Morse, at 16, Dunkeld Street, West Derby Road, Liverpool.

MR. B. PLANT, Trance, Clairvoyant and Healing Medium, 4, Hewitt's Buildings, George Leigh Street, Ancoats, Manchester: May 3, Regent Hall, Rochdale; 10 (can't read it); 17, Heywood; 24, Rochdale; 31, Westhoughton.

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ILLUSTRATED WITH

Ink Photo of the Recorder,

and Fac-similes of Drawings done by the Sensitive, of  
"Thomas Paine," "Julian," and "Busiris."

INTRODUCTORY CHAPTER—HOW THE WRITER CAME TO  
BELIEVE IN SPIRITUALISM.

AN UNIVERSAL PRAYER, BY THOMAS PAINE.

#### ORIENTAL CONTROLS.

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

#### ANCIENT GREEK AND ROMAN CONTROLS.

Pythagoras, of Samos. Æsop.  
Anaxagoras, of Clazomenæ. Pericles, the Athenian.  
Socrates. Aristophanes.  
Plato. Aristotle.  
Pausanias, the Lacedemonian General.  
Numa Pompilius, second King of Rome.  
Lucius Junius Brutus founder of Republic of Rome. (Three  
Marcus Porcius Cato, or Cato the Elder. [Controls.]  
Marcus Claudius Marcellus.  
Scipio Africanus.  
Caius Julius 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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