



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

# SPIRITUALISM.

ESTABLISHED: AS A MONTHLY—JUNE, 1868; AS A WEEKLY—APRIL 8, 1870.

No. 788.—VOL. XVI.]

LONDON, MAY 8, 1885.

PRICE 1½d.

## WAS THERE EVER A "CHRISTIAN" DISPENSATION?

A DISCOURSE by J. BURNS, O.S.T.

DELIVERED AT CAVENDISH ROOMS, LONDON, SUNDAY EVENING, APRIL 26, 1885.

### HOSEA, XIV.

1 O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity.  
2 Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips.  
3 Asshur shall not save us; we will not ride upon horses; neither will we say any more to the work of our hands, Ye are our gods: for in thee the fatherless findeth mercy.  
4 I will heal their backsliding, I will love them freely: for mine anger is turned away from him.  
5 I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon.  
6 His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon.  
7 They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon.  
8 Ephraim shall say, What have I to do any more with idols? I have heard him and observed him: I am like a green fir tree. From me is thy fruit found.  
9 Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein.

### REVELATION, XII.

7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,  
8 And prevailed not; neither was their place found any more in heaven.  
9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

It would be difficult to find two readings more obscure, and yet ominous, than those you have just listened to. What do they mean? The Prophet admonishes to a return to him in whom "the fatherless findeth mercy," from "the work of our hands" which we have styled "our gods." Then shall we grow; have to do no more with idols. But what is the interpretation of all this? Be just! He who is just shall alone walk upright, and only so far as he is just. The "transgressors" shall fall in so far as they transgress. Follow the merciful and conscientious intuitions of your being, and thereby you worship the true God. That is the burden of the Prophet's exhortation.

And the Revelator tells us that deception originated in Heaven. There was rebellion against the properly constituted authority there, and the usurper was cast down to earth, and his angels with him, and he "deceiveth the whole world." It is not stated when this calamity occurred, but I am reminded by it of a statement made to me yesterday by a lady, eighty-three years of age, a staunch disciple of Johanna Southcote. She said the earth had been under the rule of the devil for 6,000 years, but soon the Second Coming would take place—not personally but in spirit—and all true Johannaites would alone be preserved from destruction. But the inference is plain, notwithstanding that no date is given by the older "authority," that all mundane affairs are under the rule of the "devil," and are therefore deceptive, unreliable and untrustworthy, and opposed to goodness and truth.

In no department of human life would we expect to find this dismal state of things more apparent than in Religion. This is plainly indicated by the statement that the cause of it all originated in Heaven—the source of Religion. We all know that the flesh is weak and prone to passional waywardness; but a man need not on that account be an idolater, and worshipper of devils and the angels of devils. The Prophet rather indicates that man's idolatry, or spiritual unfaithfulness, is the root and prime cause of his sin and misery. If so, how important it is that no time should be lost in exposing the trail of "that old serpent," and induce all to give up following in his slimy track.

Verily, looking back over the last six thousand years, taking our Bible as a kind of history of the period, it does not appear that any original spiritual revelation has been given to man during the whole time: all that we possess in that shape has been, to use language based on St. John, manipulated and edited by the devil's angels and their earthly mediums, to suit the special ends and views of his Satanic Majesty. If our Christian "brethren" (?) fancy I am severe in my conclusions, I must remind them that I am making logical deductions from the "word of God, which cannot err." The internal evidence is complete, that no part of the Old or New Testaments can be pointed to as a record of actual events. In its chronology it is particularly unsound and misleading. It would have it appear that the world—indeed, the universe and all it contains—was created only 6,000 years ago, and there are millions of Christians who stoutly maintain that you place your soul in danger of eternally frizzling in hell-fire if you doubt it. Possibly the assumption is intended to mean that 6,000 years ago the spiritual administration of our planet became the unlawful possession of this "great dragon" and his angels, who were cast out upon the earth for their rebellion in heaven. This seems very feasible, and gives one renewed confidence in the value of Scripture; for it contains real Divine knowledge, but inextricably mixed up with its opposite, from a cause which the text may be supposed to point out.

We are told that the "whole world" is *deceived*. What does an act of deception imply? A mere fabrication is not a deception. The novelist is not a deceiver. If an intuitive mind, his fiction may be more spiritually true than a more material man's actual experiences. The man who makes a coin of tin is not a deceiver: it is the man who passes it off as a genuine shilling who is the rogue. The mere act of making any object in any kind of material, in itself cannot be

a deception: it is the use which the thing is put to, which implies the fraud. The conclusion is, then, irresistible that before a man can commit an offence by passing a counterfeit shilling, a genuine one must have previously existed. It is impossible to tell a lie unless truth had a previous existence. A lie is not a fiction but the perversion of a truth.

On Scriptural grounds we, therefore, maintain that man has received in the past Divine Revelations, by and through which he has step by step risen to his present spiritual plane; or rather to a more pure and exalted state of Spirituality in the past. But on Scriptural grounds we must admit that the "whole world" has been deceived: the man of religion as well as the man of trade and business: nay, it is the man of religion who is specially deceived, because the origin of the deceiver and the character of his deception is Spiritual. What is the inevitable inference? *That our present Bible is an unreliable spiritual guide, and that the prevailing religions are all false!*

On the present occasion we must limit our inquiries to the question of assumed Dispensations, otherwise tenet after tenet, and dogma after dogma, might be taken, and shown to be gross and spiritually-destructive perversions of glorious, soul-saving truths. Spiritualists have already done much of this clearing away; in fact, the work of the Spiritualist is to chase away the darkness, falsehood and error, and allow the ever-glorious Sun of Truth to shine fully and freely into every soul.

The Bible definition of a Dispensation is untrue in fact, and absurd in theory. There are vague surmises as to an "Antediluvian Church," and the "patriarchs" have imaginary spiritual functions attributed to them; but the Christian recognises more particularly the "Christian" dispensation and the "Jewish" dispensation. The assumption is, that only through the providential existence of a tribe, "God's own people," the world knows anything of spiritual things. About the time of the building of the Pyramid of Egypt, the whole of mankind was supposed to be washed away, with the exception of one family, through whom not only mankind has been perpetuated, but the special means of their salvation has been accomplished. As the washing away of mankind a few thousand years ago is obviously false, we must adopt the other alternative, and assume that Noah and his spiritual superiority are introduced for the purpose of tracing an hereditary line of spiritual gifts and salvation functions, right down to the incarnated god of Christianity.

Now it is becoming a point of historical certainty that all the matters, as chronologically stated in the Bible, are a collection of myths, moral elements and prophetic indications that have existed for thousands of years previous to even the biblical date of creation, and that in the most distant parts of the habitable globe from the spot where they are said to have occurred; and also in portions of our globe more recently submerged beneath the waters of the ocean. The Jewish and Christian pretence is, that this 6,000 year-old earth would have been entirely ignorant of spiritual matters, had not Moses received the Ten Commandments written on slates direct, by the Almighty Himself, in the same manner as a sifter may receive a message on Mr. Eglinton's slate from his grandfather. It is assumed by the orthodox that God gave Moses all the Levitical system in the manner stated in the Pentateuch.\*

In all this there is not one word of truth. We read in the newspapers of the tabernacle-in-the-wilderness furniture and ceremonies being used at this day in Abyssinia, which is indeed an original locality of the system. It is an ancient Semitic or African ceremonial, traces of which may even be found amongst the Aborigines of the islands of the Pacific! There is no ceremonial antic, or spiritual mandate, but which can be traced in systems and peoples more ancient than the assumed date of Moses' pretended revelation. The statement, then, is false that the Commandments and other matters were received as stated: a very striking corroboration indeed of the avowal made in our text as to the world being deceived.

This so-called Jewish Dispensation was invented to lead up to the Christian one, of which the former is truly the "antetype" but not in the sense intended by commentators. The assumption of the Christian is identical with that of the Jew. It is set forth that, notwithstanding the divine luminosity of the "Jewish church," still the world lay in gross darkness. Man had not the slightest conception of

moral law other than the "eye for an eye and tooth for a tooth" of Moses; and they were as undecided about immortality as was old Job when he ejaculated: "If a man die shall he live again?" All of this is as false as that which is pretended of the Mosaic story. All the moral teachings existed previously for thousands of years, but in a much more clear and unmistakable form than that given in our New Testament: for why? Because of the manipulations of the "angels" of the "old serpent," through their medium, the "Christian Fathers." "Immortality" has been hopelessly obscured by the misty myths of the Christian documents; and the universal Agnosticism of to-day proclaims the fact.

The notion is entertained that a dispensation commenced 1885 years ago. For this there is no basis whatever. From 500 to 600 years previously there are some evidences of increased spiritual activity amongst the then civilizations of the world. Commencing in the far East, we find Confucius engaged in China in collecting and annotating moral literature. But he was not an inspired man: only an editor, a teacher. He did not give a revelation, but he brought into a clearer light that which previously existed. Coming into India, we find it stated by some that a "Buddha" flourished about the same time; but, as historical facts, these are matters of great dispute: yet they are quite as well established as the facts connected with our own "era." In Greece there was a long line of illustrious minds, commencing with Thales, followed by Anaxagoras, Pythagoras, Socrates, Plato, Aristotle, and the schools which they founded, down to several hundred years after our era. A few hundred years before the year one of our system of computation, great international activity prevailed—often in the form of war—between Greece, Persia and India. Egypt was invaded by the Persians and the Greeks; systems of thought and gods became amalgamated; Alexandria was built, and its wonderful Library collected, which was burned by the Christians lest the true nature and source of their superstitions should be discovered. Rome was stirring itself, and the greater portion of three Continents felt the throbbing life of a new spiritual awakening.

The time fixed for the founding of Christianity is at the close of that period of intellectual brilliancy and spiritual outpouring. That there were mighty spiritual works being performed history testifies: for undoubtedly there was an Apollonius if not a Jesus. But why not a Joshu, Jeshu or Jesus? One swallow does not make a summer, and one medium cannot spiritualize a world, nor even a parish. When the spirit is poured out it flows into many channels, as we see in our own day. Why not then a Jesus, or a dozen of them? But, notwithstanding, that would not be the embodiment of a dispensation nor the cause or agency of man's spiritual progress. In these matters men are but men. There is a greater and more universal spiritual power which instils into millions of human souls, and keeps the light of truth ever burning there. To meet the requirements of this self-evident principle, the Christians had to suppose a "Christ," a ubiquitous spiritual personality; and it was a matter of hot contention for centuries as to whether the crucified "Jesus" and the spiritual "Christ" were identical! The point has not been settled yet: nor does it suit certain purposes to be too exact in any essential particular.

The assumed origin of Christianity marks the decay of spiritual light, and the inauguration of 1,000 years of spiritual darkness. The Essenes and the Neoplatonists became gradually absorbed in the fabulous pretensions of the Christian apologists. The so-called "primitive Christians" were really not "Christians" at all! The genuine Christian was the steady growth of centuries of monkish falsification; and the Gospels and other Scriptures, with other writings, were produced from time to time in various forms as demands for "divine authority" became an urgent necessity. The morals and spiritual principles of religion became lost sight of in the mythical and idolatrous. It did not matter how good a man was, he must worship *Christ as God*, and, as an evidence of his sincerity, reverence and pay the priesthood, or physical death and eternal damnation were his lot. And so it is with the genuine Christian to-day.

This desperate state of things lasted and intensified till about 400 years ago, or 2,200 years after the awakening in China, India and Greece, which has already been referred to. This measures off rather significantly the typical 2,000 or more years of a dispensation. At the more recent awakening, the mariner's compass took man across unexplored oceans; the printing press dispersed knowledge; Luther

\* At the close of the meeting, a gentleman informed the lecturer that he had heard a London professor state that the Ten Commandments were found engraved on a temple in Egypt, and dating several hundred years previous to the assumed departure of Moses and the Israelites.



revolted against the predominating "Christianity," and a new era in all departments of human thought was heralded.

The greatness of modern civilization is due to this spiritual activity of the last 400 years, and not to Christianity, which has steadily and consistently opposed every advance made to liberate, elevate and enlighten mankind.

A Spiritual Dispensation can never take a sectarian form. It is universal, like the light of the sun, and gives life to all forms of human action. That life manifests itself more actively, and in different forms, in various parts of the earth's surface. Not only religion, or churches, but all phases of human activity partake of the benefits of a Spiritual Dispensation. It gives inventions, scientific discoveries, artistic and poetical inspiration, intercourse between the nations of the earth, intellectual activity, commerce, improved forms of government, a progressive sociology, purer personal habits, clearer views of life's duties; when it has done all that, the merely theological portion is not so hard to define. The last 400 years have witnessed a wonderful awakening in these branches just named throughout Europe, beginning with the art of Italy, the navigation of Spain, the Shakespearean age in literature, the Protestant Reformation, the cosmical philosophy of Kepler, Galileo, Bacon, Newton, Laplace down to recent times; the music of Germany, France, and other countries, and the vast produce of mind manifested through the work of the printing press. Very little of this, in its pioneer forms, has been promoted by Christianity. Whether allied to the Church or not, individuals have been inspired to perform the work, in its uphill beginnings, and have had the whole force of the Church against them, except in the case of artists and architects who laboured for the Church, which at that time ruled the purse-strings of the world. This hasty review shows that the dispensational light and inspiration does not operate by or through Christianity or churches, but is an outside and independent affair, and, therefore, it is manifestly not a "Christian" dispensation. A "church" is not a dispensation, but exists during a dispensation, and to some extent partakes of its advantages, through the efforts of outsiders, who see the light, lead the people on, and the church sees the policy of following.

Looking back over history, towards its vanishing point in the horizon of the past, we are unable to detect any people who were the full recipients of dispensational glory, and in their life and religion set forth the Kingdom of Heaven on earth. There have been individuals—very many—and small communities, often, no doubt, exercising great influence upon the recognised Church and State of the times, but history records no case of a nation being governed throughout its complex relations by spiritual principles. For a few years or generations, republics and monarchies have bravely lived up to very high standards, but ultimately they became merged in the corrupt influences with which they were surrounded on every hand. Still a "Golden Age" is an idea which finds a congenial resting-place in the human mind,—an age when divine principles were so clearly communicated to man, that they were gratefully accepted and conscientiously followed. Some think this age is past, otherwise, how did man become possessed of the spiritual knowledge, or Revelation, which is embodied in his sacred literature. There are others who depreciate the Revelation that has been made, and think no higher spiritual light ever shone than that which exists to-day: these look for the Golden Age in the future. Both may be right. If there has been a golden age, why not again? If we are warranted in anticipating one in the future, is it not equally reasonable to suppose that it has occurred in the past?

Man's conceptions on these grand subjects are perverted by the Christian chronology, with its bible history. The Christian points to Palestine as the "Holy Land," the source of divine truth; a more recent and equally pretentious and dogmatic sectarian, the "Theosophist," regards the East, India, as the cradle and conservatory of the highest knowledge. But these people only remove the difficulty a few hundred years farther out of the reach of a satisfactory settlement. Though spiritual knowledge may have experienced a development in India, or the "East," it did not originate there. The tradition is that the "twice born," the enlightened ones, came into that oriental region from the North-west. The parallels which exist between the myths of the North of Europe and those of lands much further south, and the peculiar form of the Astronomical Mythos, indicate that many of the notions in which spiritual ideas are expressed, must have originated in a northern latitude, and in some cases got mixed with those which had their rise in more

tropical regions. We all know that even the arctic regions were once tropical: and did they become "arctic" all at once? Britain was once an "India" in the sense of climate. With no channel between England and France, and Scotland extending into the Atlantic and North Sea, far beyond the present limits of the Western Islands, and perhaps to Iceland, there would be a great northern continent then existing, from which it is possible that Egypt, India, and the "Orient" of to-day were colonized and instructed. For Christian purposes, it is made to appear that the Britons were naked and painted savages, when there was a revival of mind in the lands extending from Greece to Japan, 2,500 years ago; but it is quite possible that those who dwelt here felt the same inspiring influence, and added their part to the accumulations of progress that are exclusively credited in other directions.

The law of the distribution of these dispensational influences is something like that practised by the farmer in the rotation of crops. A people go through various forms of development and activity, extending over one or more dispensations, after which they relapse into repose, or the region may become depopulated altogether. The distribution of man on the earth is perhaps wholly due to spiritual causes, administered in accordance with the Heavenly Councils of the Supreme Being of our planet.

The idea of a "chosen people," who faithfully serve the purposes of the Supreme Being, or God, and his spiritual administrators, is also familiar to man's methods of thought. The leading character in these little communities has been regarded as highly endowed, divinely influenced, and in some cases a god incarnated, as in the Christian system.

The perversion of these matters has always occurred after the death of the "divine man," or the dispersion of the spiritual community. While the divine man and his followers still lived amongst men, there was no particular divinity seen about them. But the ancient Oriental idea of a divine being was not that which is entertained by Christians. The Christian term "Saint" and the ancient term "God" may have much in common. These holy, good people were never regarded as almighty, but simply as so developed and spiritually led as to be reliable guides to the less enlightened, and useful interpreters of the Divine Will.

This beautiful and true idea got perverted by the "devil" of our text, who, it is stated, "deceiveth the whole world." Some good and spiritually-endowed man is, by the doctrine of "re-incarnation" that some Spiritualists are so fond of, made to appear to have been an embodiment of some god, or leading spirit, whose name has through spirit-communication been revealed to man on earth. After that good man dies, his supposed spirit comes back and says he is the god and the man both! Mediums see visions, many communications corroborate each other, and the test-hunters are more than satisfied. Great enthusiasm prevails for the new god. Men and women "seal the truth with their blood," and the unreasonable inference is entertained that because those devotees suffer for their system, that therefore it is bound to be true.

This martyrdom argument is wholly fallacious. Go to the most idolatrous and spiritually-dark peoples, and you will see self-sacrifice and cruel mutilations most frequent. Nor are the visions of clairvoyants and the messages received from many spirits through multitudes of mediums any evidence of the truth of these systems. This is avowed by the Christian of to-day, who regards all visions and spiritual communication as "from the devil." There is much more truth in this than he would be willing to admit, for it is a sharp spear that pierces the very vitals of his own system, which has been built up from the beginning by spirit-communication, and, according to the Christian theory, from "the devil,"—that rebel who was cast out of heaven, and sent to earth to deceive mankind on spiritual matters.

If we grant the existence of a spiritual worker, and there have been many of them, such as the Jesus of the Gospels, but without his mythological accessories which are attributed to many others and therefore cannot belong to him, still that gospel Jesus would not be the founder of the Christian system! He founded nothing. He lived his life, and thereby demonstrated the life of man on that plane on which he was organized. Life varies in every individual, but there is nothing really original or new in any life. The New Testament tells us that the Christian religion originated in the vision of a cruel, bad man, who changed his name and called himself Paul. A spirit said to him that he was "Jesus," and the idea developed into a "Christ," who was "God." The "Fathers" tell us that they were "inspired" to interpret Scripture and manufacture facts to suit the

requirements of the growing Christian system, which was simply Paganism metamorphosed, with a change of figure-head, and the incorporation of Essene doctrines, which were palpably misunderstood or purposely misrepresented.

"Christ" was the name of an Indian deity; and I read in *Kneph* the other week, that the cross and all the Christian accessories are to be found at Benares. These deities are not simply idols or ideas, but they are genuine spiritual personalities, with vast power and dominion, and having in their train legions of spirits to aid them in carrying on their purposes. They are false gods, rebels against God, setting themselves up as Him, and even claiming to be the Creator: hence the rebel spirit is called the "Adversary," because he is *against God*. His offence is the most huge sin that can be committed. He influences men to attach merit to adhering to the dogmatism of a theological system instead of obeying the Laws of the Creator, which the true God teaches through his angels. Thus men become more spiritually dark and corrupt under ecclesiastical rule, and the perennial crop of heretics, the unconscious worshippers of the true but unknown God, are the saviours of mankind.

Therefore, there are two spiritual powers, at least, striving with one another in the earth's atmosphere: they are the true God, and the sectarian god. Christendom has its god, the Mahomedans have their god, for the Prophet becomes the representative of a distinct spiritual power, quite of another character from the true God; the Brahman and Buddhist have their gods. Ask any one of them the opinion entertained of the others, and you will be told that all the others are false, and that the one speaking is alone right. In this way they are all condemned in turn, and out of their own mouths they are most truly and righteously judged.

Get to the basis of them all, and as far as there is truth in them, it is found to be the *one and the same truth*. At the bottom of all the false pretensions of the "Deceiver's" ecclesiasticisms there is the Eternal Truth; and the true God and his angels are continually labouring to enforce it and bless man through it. The sectarian never recognises this genuine Source of goodness and truth, but all benefits are attributed to his god, book or church, without which there would be nothing good or true. All sectarianisms, founded on the worship of false gods, are therefore idolatrous forms of infidelity. And yet all of these false systems are made the vehicles of good. They exist in accordance with the Infinite purposes of the ALL-IN-ALL. They are passing foibles in the eternal career of mankind. The earth, in its eternal march through space, comes into atmospheres in which the high spiritual glory of a Golden Age is impossible. The light of truth degenerates into superstition. Undeveloped spirits take advantage of this, and *many gods* contend for the mastery, by which the ignorance and sufferings of mankind increase. The most powerful and progressive of these mundane, self-elected deities are permitted to clear the others off. We are better off with our "Trinity" than the Hindoos with their myriads of gods. Where now is the Roman Pantheon? The moving spirit of the Christian system has superseded them all. More than this, the Scriptures, perverted and manipulated though they be, are *made* to contain truths which contradict every error they convey! Truth and falsehood are set side by side, and man's mind is healthfully exercised in proving all things and holding fast that which is good.

We live in a New Dispensation. Even the Christian expects a Second Coming in spiritual method, as an ever-present atmosphere, influencing men in every relation of life. But it is no "Christ" that has come or is coming. Every act of spirit-communion in this New Dispensation is a revolt against Christianity. Our ideas of God, of the Spirit-world, of all that concerns religion and immortality, are at variance with Christian ideas. That system has done its work. It has shrouded man's future state in doubt and mystery, and brought the modern intellect into a state of Agnosticism. Let us not rail: this is well! All the false gods are put away; the superstitions of the past are discredited; human thought is purged and purified; and now is the glorious opportunity for the mind to receive new conceptions of divinity, and the experimental truth respecting man's eternal future.

How beautiful it all appears! We condemn none. But it is our duty to look and see what is the truth on these matters, and steadily labour to diffuse the same, thereby enabling the error to pass away, and man to enjoy his newly-given birthright,—under the gracious Majesty of the New Dispensation God,—to know the truth, and live in its soul-saving Light!

## SPIRITUALISM IN SWEDEN.

A brief record of what is doing here may be of interest to many readers of the *MEDIUM*. Healing by laying-on-of-hands seems to be making considerable progress in spite of much ridicule and opposition. A man of the name of Boltzius appears to be very successful in the cure of almost all manner of diseases, and the working classes appear also to have great confidence in his power to cure; but the leading newspapers ridicule Boltzius and the work he is doing. All he does is done free of charge, and many very remarkable cures have been effected, but because he does not cure all it is considered wisdom and Christian-like to warn the public against him as an impostor. I know nothing of him except what I read in the newspapers; and in spite of the ignorance displayed by them of the subject of magnetism and healing, the truth creeps through here and there, and cases incurable by any other means than that adopted by this apostle of Jesus are recorded. Christianity is here, as in many other countries, simply a dead letter. A good deal of preaching and talking but not much of the living active Christianity exists, otherwise the follower of the Great Healer would not be so railed against.

Mr. Boltzius, I learn, intends to visit England next year.

There is also a Miss Nelly Hall, who has done much towards the establishing of practical Christianity by preaching the fact that diseases can be cured by faith and prayer. In many cases her faith and prayers have not availed, and she has had to bear the cross for the shortcomings of her patients, some of which are no doubt like a young man who visited me a few days ago—all the work rests with the operator. The young man I refer to came to seek work and I said to him: "It hurts me very much, Emanuel, to see you here drunk. Your father was an honest and faithful workman, and it makes me feel very sorry to see a son of his in such a condition."

"Yes, and I'm very sorry too," said Emanuel.

"You ought to be. Your father has worked hard for you and done his best to bring you up decently, and you repay him by making a beast of yourself."

"Yes. It's a bad case. My mother prays to God for me, but it does no good, at least, it hasn't done any good yet, as far as I can see."

Emanuel didn't seem to think that any improvement was to begin within—it was all to come from without,—and so it is with some of Miss Hall's and Mr. Boltzius' patients. Faith is the bridge between the operator and the patient, and a patient without faith is as difficult to cure by magnetism as it would be to mend an old chair by the same means.

To-day I read of another healer, at Delsbo, away far north.

From Denmark I learn of a healer being exiled for his presumption in curing diseases by magnetism, or because he doesn't cure all. I do not know the merits or demerits of the case. I simply learn that he is exiled.

In my travels I meet with many first-class mediums, who know very little of the great power they possess or which could be exercised through them; but I regret I have so little time to assist them. Last week I met an old friend, Karl H., whom I found possessed mediumistic power. His little wife, Anna, a sweet flower from Delsbo, also is a medium for various phases; and whilst I was with them an hour or two of an evening she developed rapidly the power of automatic writing. Their servant girl, Hulda, was similarly gifted, and their most intimate friend, Francisca, had many valuable gifts of mediumship of which she knew little or nothing. Francisca's power of writing automatically developed quite as rapidly as was the case with Anna, to their very great astonishment. Francisca knew nothing of the English language, but her hand wrote English as perfectly as I can. This was a great surprise to her as well as her friends, who had no idea of such a power being possessed by anyone. At the first sitting we got much shaky scribbling to begin with, but soon the writing began to come freely and legible. The handwriting kept changing, and several so-called tests were given. The night before I left, her hand wrote in English: "I am very pleased to see you. I hope you are quite well, and I wish you a pleasant journey.—Adieu."

"Who are you that expresses those good wishes? Will you give me your name?" I asked.

"Name? No."

"Will you give me your initials, or some sign by which I may recognise you?"

"Mr. H.—"



This reply puzzled me very much, because an intimate friend of mine, whom I suppose to be still in the body, at Newcastle-on-Tyne, I often speak of as "Mr. H."; so that I await anxiously for further news in hopes that my old friend may be long spared the journey to the land of spirits.

Leaving my friends, I travelled northwards, and to-day, the 15th of April, I am in Sundsvall, where we have had a biting north wind. The ice on the lakes is a couple of feet thick, and the snow in the woods at least a foot deep. Yesterday in going over the hills to Vexbo, we had slight snow showers, and clouds of it drifting about. I met a respectable-looking company of beggars, consisting of three swarthy-faced women, well and comfortably clothed—two of them smoking; along with them a well-dressed fair-haired man. These were all on foot. A little in advance of them was a swarthy but extremely pleasant-faced girl of about sixteen, riding astride a fine black horse. She had a shawl over her head, and was smoking a black clay pipe. Had on a scarlet dress, which scarcely reached to her knees, but as she evidently had on two or three pairs of long thick stockings, she was well protected from the cold. The horse carried a set of good harness, with a nice brass collar, and the girl seated on the top of the baggage had quite a romantic appearance. She looked quite a child of nature, except for the black pipe and the clouds of smoke. As she was seated high up on the baggage, she reminded me of our friend "Iolande," if the horse had been exchanged for a camel.

I asked my driver how these people made a living; to which he replied: "They beg, and generally get plenty to live on; if they don't get enough, then they steal." And looking round him he said: "It's not nice to be up here when such folks are on the road; and, besides, it was just here where they used to behead thieves and murderers,—just here, where you see that stone that divides the parishes. There used to be a log there, and they chopped off their heads; the last one was a Jemt lad that murdered his master in Söderhamn, and stole his horse."

Not so very much further north, one comes on Lapps here and there. I remember, about four or five years ago, a Lapp coming into the office to me in Wernmland, and in an excited manner describing how he had been robbed. His excitement and peculiar Swedish dialect gave me the idea that he was an Irishman, but after he calmed down a bit I got an account of his birth-place and travels, and I found he had been in England two or three times with reindeer.

"I am going home," he said, "but it's not home as it used to be. My wife and my darling boy, with his pretty curly hair are dead, but they come and see me every night before I go to sleep."

"Indeed! Do they really? How do you know?"

"Why! I see them, and when anything happens to me, or if I have any trouble, it's soon gone after they come to keep me company."

"Do they speak to you?"

"Why! yes, of course, they do; and I wouldn't be so happy as I am if they didn't."

I went along the road with this little Lapp, and asked if he saw anyone else besides his wife and little boy.

"Yes, I do sometimes," and seating himself on a big stone, he continued: "But, you know, all my people can see their own friends."

"Are you sure about that? Do you see anyone now?"

"Wait a moment—keep still. I see something like a man in amongst the trees there, at your right hand. He's with you. He's not from Lappmarken. I see him more clearly now."

"Ask his name," I said.

"You better do that."

I asked, but got no reply. Then I began to repeat the alphabet, and the apparition gave a signal, and the Lapp got the word "Humnu" nearly finished, when he said, "He's going—he thinks you know who it is"; which was quite true.

At Falkenberg lately there has been a great commotion about a ghost performing all manner of remarkable things, and frightening people in broad daylight. People out of curiosity visited the house of an elderly couple, who were terribly troubled with a restless ghost, who did no particular harm, but acted in a very strange manner. One man, amongst several others, related as follows:

"When I went into the house, a brick of peat jumped up off the floor at me, but fell at my feet. Then a knife jumped off the table, and came right at my breast and fell. Then a

snuff-box jumped off the table, and flew at me and fell on the floor; so I picked it up and put it on the table, and it whisked off and I never saw where it went. I began to clear out, and just as I was going out of the door, I got a crack on the back, but I didn't look round to see what it was. I knew well enough it was the devil, so I made off as fast as I could."

The very intelligent Editor of the great Falkenberg newspaper interested himself in the phenomena, and discovered that it really was a ghost that caused all the trouble; and he further discovered that it was because the old woman in the house had brought a bone from the churchyard, that very probably had belonged to the poor ghost, who dying as a good believing Christian, knew that he would be resurrected by and bye, and all his bones would be wanted. It was very natural that he didn't want to be running about all over the country hunting up his legs or arms when he had to be judged. He couldn't turn up in bits to get a proper sentence. He would have to be there all at once, or the part that did come all right might go to Heaven, and Heaven couldn't be very satisfactory if only three-quarters of him got there, and he didn't know where the other quarter was. Any sensible ghost would have done the same thing as he did until the bone was taken back. One need not have been surprised if he had pitched a whole peat-bog at the offender. No doubt he will feel under an everlasting obligation to the great mind that directs the Falkenberg paper, who, in such a masterly manner, discovered the cause of the disturbance and induced the old lady to put the part back in the churchyard whence it had been taken.

These I am told are facts, but I only give them as reported to me, and as taken from the newspaper.

Thought-reading has of late been greatly practised in Sweden, and many successful mediums have been found, but after going so far, the matter drops without being followed up carefully, and the mediums' powers are no further developed; hence, no practical good has as yet resulted that I can see.

As to table-rapping, the men, who call themselves "doctors" in Stockholm, have discovered it to be involuntary muscular action. Many old women are wiser than "doctors," who, I think, are very pretentious to advise on that which they know nothing about.

This muscular contraction, they mention, is very dangerous, because it turns to cramp of a serious nature. If this explanation were true, I have seen tables and many other articles, suffering from cramp, and none of those wiseacres present to cure it. It is not at all unusual for tables and other objects to move without visible material contact. The peat, the snuff-box, and knife at Falkenberg, all were probably suffering from cramp; and this kind of cramp no one knows anything about, except the Stockholm doctors. I have studied the subject of Spiritualism thirteen years, but some people know much more about it than I do, without studying. They are inspired, I suppose.

A prevalent custom in the North here is as follows:—Just at the close of the old year, lead is melted and then placed in cold water. The various forms and contortions the lead, thus solidified, takes, are read by those who have the ability to do so.

The owners of the pieces of melted lead gather together in the villages and the hamlets, to have their future read, and the remainder of the night is thus spent. So great is the correctness of some of the readers, that the interest is kept up until the morning. Houses, trees and cleared land, denoting success in farming, are traced out. A ship is seen, with sea and lands beyond, denoting settlement in a foreign country. In another an ominous coffin is traced, also portending the owner's departure to a more distant country. A ring and little children are also shown, denoting marriage and a family. In some villages, the medium that reads gives very correct details, and the faith of many is almost unbounded.

KORRETYR.

#### MEETINGS AT KIRKCALDY.

April 26.—A large company convened on this occasion, and some had come in from the neighbouring town of Dysart, where we understand the Cause is obtaining a good footing, and some mediums are under development. We have hopes that all the mining villages and country towns adjacent to Kirkcaldy, will be roused up to the consideration of this most important subject. The order of the meeting was similar to those held before; singing, and reading 1 Cor. xiv.

Mr. Duguid was now controlled, and the spirit gave the

second part of a lecture on "Inspiration," and shewed us in a few well-reasoned thoughts that the idea of the plenary inspiration of the Bible is in one sense right and another wrong. The Bible stands on its own merits, and the completeness of the whole rendered its entire acceptance as a volume of inspired truth. The other idea, which mutilates and divides the historical and ethical portions, and adapts all its utterances to the modern culture of thought, and our taste and habits of the present generation, is wrong. The ancient character of the Book should commend it to veneration and respect, and to students in the spiritual domain of action nothing can excel the wonderful inspiration of the phenomena found in the recorded experiences of the peoples and nations of its history.

It is true, there is a living witness in the present Spiritual Movement, and a power that is able to demonstrate the entire range of biblical phenomena; but then this ancient witness for the truth will remain a compendium of analogical science and instruction. Spiritual verities must ever be made known through natural channels, and the substance of illustration must be found in the action and evolution of the forces of nature; so then, as we advance in the knowledge of our earthly surroundings do we attain a standard of nobler and purer inspiration, as a counterpart to our earthly life is found in the spiritual surroundings, which teach us the lessons of a higher destiny; and individually is, and will be, a fountain of everlasting inspiration in our experience.

After this, a control took possession of the organism of our brother, claiming the personality of "George Wishart"; and following in the line of thought of the previous speaker, dwelt on the power of the Bible to educate and develop the latent spiritual forces, but warned the minds of those present against the inroads of formalism, ritualism, and the aggressive action of the Church of Rome. None of these forms of worship can inspire the thoughts with spirituality, or be the means of drawing around the soul those elements of a healthy growth. Nature is full of forms and modes whereby the beauty and power of the spirit may be realized. Art and pageantry, introduced so profusely into the present mode of worship, is only excluding the better glory and diminishing the splendour that would otherwise shine out from the inner courts of being. The best edifices erected in honour of Christianity could not excel the glory and grandeur of the ancient Church, when assembled in the Grove, formed by the plastic hand of Nature, and ornamented by the free gift of Heaven; because there the Shekinah manifested, and the true glory of man was seen in the open vision of angels and spirits. To restore again the ancient worth, to bring back the lost power, and give to the people the strength of their entire being, is the object of the ministering bands who are invading the homes and society of men and women on earth. The spiritual movement is like the widow's meal, the more you take the fuller it becomes.

At the close of the address, sublime and grand in its utterance and command of choice language, and inspiring all with life, we were entertained with the story of a life that had been enacted in the ancient kingdom of Mexico, by a female spirit, related to Montezuma, the head of a nation that flourished in that quarter of the world over 300 years ago. She gave us to understand that the religion was something similar to that of the Hebrew nation, and their records bore proof of alliance and connection with that race; and that she departed this life in a manner to the former witness for the truth, in a chariot of fire. Her body was consumed in the flames of the burning Palace, where she lived as a princess or a descendant of the King. But the curious part of the story is that, through the aggressive and cruel action of the Church of Rome, she met her doom; as the Spanish host who executed the work of destruction was led on by the presence of a monk bearing the symbol of the cross, just as the execution of Wishart was carried out under the authority of the cross. This parallel of experience, brought before our meeting from the ends of the earth, was somewhat peculiar, but the chief point in the remarks of this spirit was the wit she showed and penetrating knowledge of human nature: an expert in reading thoughts and guiding the mind in a difficult problem. A power of sympathy was also manifested towards several of the company, and a desire to be amused with the society of little children; and she left control, stating she wished to caress the little ones present.

Two of the members of the meeting had brought their little babes with them, and throughout the meeting those little ones seemed amused and happy, and fully appeared under the care of the invisibles.

After singing the hymn, "We shall know each other there," at request of the last control, a most instructive and enjoyable two hours were passed; a service truly spiritual was recognised in all that took place.

May 3.—A Floral Service was held in memory of the late Walter Arnot, father of Mrs. Duguid. Mr. A. Duguid conducted the service at the funeral on a true spiritual basis, which gave much satisfaction. Some strangers thanked him at the close very warmly and sincerely for what had been said. The greater excellence of the New Light is very apparent on such occasions. It is the religion of humanity. No opportunity should be lost to give it prominence, and altogether dispense with priestly interference.

ZODIAC.

#### FOUR CLASSES OF MEDIUMS.

At Cavendish Rooms on Sunday evening, after an exposition of 1 Cor., xv., Mr. Burns said Mediums appeared to him to be divided into four classes, and each class required different modes of development. Spiritualists do not in many cases endeavour to understand mediums, and have not sufficient sympathy with them.

The Physical Medium is representative of the mineral kingdom. Power over matter is manifested by spirits through that class. The circle appears to be the law of development and use in this case, and *physiological temperament* the condition. The products or phenomena appeal to the senses.

The second class is the Personal Medium, corresponding to all living forms, the organic kingdom of nature. This medium describes spirits, gives personal messages, impersonations, and traces the past and future on the earth plane. The healer belongs to this class; and all who bestow personal services. A higher range of this power deals with facts and phenomena in the higher spiritual spheres. Altogether it takes cognizance of facts, forms, phenomena, and is scientific; addresses itself to the perceptive faculties. This kind of medium requires to be brought into personal relation with spheres and conditions to be investigated, and *sympathy* is its ruling condition.

The Intellectual Medium is the third class, in correspondence with the mental or human kingdom. It is developed by intellectual surroundings and influences, and requires those conditions for its highest manifestation. Isolation is best for this form of mediumship, that the *personal* influences of sitters may not envelop the sensitive, but that his sphere may partake of the *mental* influences present, according to the affinity of thought. This form of work has reference to general principles and the propositions of philosophy, and those reasonings and teachings that appeal to man's intellectual comprehension of truth. It does not go into personal matters, it does not appeal to the senses, but it instructs the mind, and enables it to arrive at clearer and more reliable conclusions.

The Spiritual Medium is the highest class, through whom, from a higher spiritual state, influences reach us to make us *better*. Goodness is the gift bestowed. This kind of mediumship addresses itself to our interior being, wherein we intuitively sense good from evil, right from wrong. It is truly inspirational mediumship, and its quality is relatively divine. It elevates the plane of perception, purifies the intellectual atmosphere, and enables us to grasp truths formerly beyond our reach, and express them in our lives. Its condition is *aspiration*, the desire to be more Godlike.

Those varieties of mediumship may be combined, or more than one of them may exist in one person. Our study should be to so understand all mediums, and non-mediums as well, that a congregation could be arranged so that no deterrent influence would exist, and the highest form of mediumship would operate. This is often done by spirits; and in the first number of the MEDIUM it was shown that in Mr. Everitt's circle the sitters were always placed as directed by the raps. Extraordinary phenomena were obtained, and many sitters were thoroughly convinced.

Those four forms of spirit communion, representing Physical Facts, Spirit Presence, Truth, and Goodness, may be said to contain all that is essential to salvation. No religious system ever professed to add to these degrees of spirit teaching, though they might mystify and obscure them by their dogmas and forms.

Mr. Jennison, Mr. Lofts and Mr. Downing made some remarks at the close, on experiences with mediums and circles.

The Cornubian of last week gives a supplement, nearly the whole of which is occupied with Spiritualism.



**HUTCHINSON'S HYGIENIC CAR.**—From the Cape Town papers it appears that Dr. Hutchinson's newly patented Railway Car has achieved a complete success. The *Evening Express* has several columns of testimonials, selected from about a thousand in the Visitor's Book, including that of His Excellency, the Governor; Government Officials, and Members of the Legislature; opinions of the Press, and of old travellers and the general public. From these it appears that this car surpasses all that has yet appeared, being even preferable to the famous Pulman. We congratulate Dr. Hutchinson, one of our readers for many years, on the success of his invention.

**OPEN-AIR WORK.**—We are glad to see that a lively interest is being taken in this form of teaching. Several places have expressed the intention of taking it up. It is by far the most useful means of extending the Cause. There is no rent to pay, and without advertisement an audience is a certainty, if the proper locality be sought. We would be glad to have the means of sending useful supplies of literature to all places where these meetings are held. For this purpose we propose opening a subscription, so that those who cannot take part otherwise, may find literature for others. We are pleased to see that Mr. John C. McDonald announces himself in readiness to work in the open air. We hope he will be fully employed, and that others will follow his example.

**BARROW.**—A Mr. Gowland has been endeavouring to mislead the people by pretending that he could imitate and "expose" slate writing and other phenomena of Spiritualism. He was opposed by Mr. J. S. Sykes, not a Spiritualist, but who believes Mr. Eglinton is not an impostor; and Mr. James Hamer, who is well able to testify to the truth. The opinion of experts was, that Gowland's tricks were not at all like the manifestations. Then the trickster resorted to the old race-course refuge of a "challenge" of £5 that he could do so-and-so; professions no doubt as empty and baseless as those from the same party, which have been repeatedly shown to be incapable of fulfilment. Mr. Gowland should try to find a twin brother, or congenial soul, to take up his bet.

**THE BIBLE NOT INSPIRED.**—The Rev. Professor Symes, of Nottingham University College, lectured to Northampton Secularists, on Sunday evening week, on "The Bible." He said it contained many errors. He exalted the moral element, and gave the miraculous a secondary position. According to the report in the *Northamptonshire Guardian*, "He again asserted that the inspiration of the Bible was not taught by the Church of England. He asserted this as a clergyman of the Church of England, and if any one, orthodox or heterodox, liked to prosecute him for heresy, he should like to see him try it on." The Church relied on the Creeds: the sixth Article of the Church only said "the Bible contained all that was necessary to salvation." The question then remains: What is the source and nature of the Creeds on which the Church is based? Are they inspired? Or, in other words, are their teachings Divine Truth, emanating from a higher intelligence than humanity? If so, are they derived from the Bible, or from some other channel? If not inspired, that is, not divine truth, what is their value and function other than that they are the trade mark of a very lucrative business, and an impediment to the progress of spiritual knowledge. Perhaps the Church of England is agnostic, and denies inspiration altogether. The rev. Professor seemed much more of an equivocating Secularist than a Christian on the occasion.

**CHURCHIANITY.**—In the preface to the revised version of the New Testament it is stated that to suit the requirements of priestcraft, the word "church" was used in place of "congregation" to indicate a gathering of worshippers. In the latter case all meet on an equal footing, and the object for which they meet is paramount. In a "church" certain persons assume power and authority, and represent a *purpose* other than the spiritual objects which the church is supposed to promote. In short, all churches exist for *their own sake*, and the spiritual object is made subservient to the selfish necessities of the organization, which suppresses freedom in every or any form if it be necessary to do so to protect its own interests. "Church" is a word of evil omen. It is indicative of that ecclesiasticism of which popery is the essential element. When a man becomes a "Church" officer, he straightway becomes more than a man, and a handful of such persons become the agents of a principle which holds all members in subjection. He who cannot or will not be a slave to the official clique, must voluntarily leave or be kicked

out. Hence churches of all kinds have ever lost sight of truth entirely; and engrossed themselves with matters of policy, of which selfishness, or the maintaining of vested interests, is the chief ingredient. It is a pleasure to observe that Spiritualists fall but little into this spiritually-destructive system. Let us once have a "church" organization in Spiritualism, and soon free speech would be suppressed, and only the hirelings, who work for money and not for truth, would be heard on their platforms or in "pulpits." That this system will be attempted in the near future is a certainty. Spiritualism is too rapidly liberalizing the minds of the people; and the demons of popery must look out for a share of the spoil, by establishing their kingdom amongst us, or they would soon have no kingdom to claim. Reader! be on the watch tower, and see that you do not become a dupe of these angels of darkness.

#### A SEVERE SPRAIN CURED BY MESMERISM.

To the Editor.—Dear Sir,—May I ask you to insert the following short account of my case in your paper, as I feel it my duty publicly to declare the benefit I have received from the magnetic treatment of Mr. J. Raper?

About a week ago I sustained a very severe injury to my foot, in consequence of a bale of goods, weighing two-and-a-half cwt., accidentally falling upon it from a height of twelve feet. I was taken to St. Thomas's Hospital, but as, on examination, it was found that no bones were broken, I was sent home with directions to rub it with a certain lotion. I was about to do so, when Mr. Raper, who resides in the same house as myself, asked if I would let him magnetize the foot, instead of applying the lotion. It was then excessively painful, and of course greatly swelled from the severe sprain. I allowed him to try what he could do, though I had not the least faith in Mesmerism, or anything of that kind, and no expectation of obtaining any relief from that source, having always set it down as humbug; and in spite of my suffering I could scarcely keep from laughing as he began to pass his hands over my foot. As I felt no effect whatever from the first few passes, I fully expected to be able still to maintain my position as to its being all humbug or fraud, but after a few minutes I felt the pain leaving me, and in less than a quarter of an hour, the swelling had entirely gone, together with the pain and inflammation. After one day's rest, I was able to walk without any pain, and the only remains of the injury were a slight lameness and a hard lump on the front of the foot, both of which, I expect, will have disappeared by to-morrow.

I am now fully convinced of the efficacy of magnetic treatment, and for the future I will employ no other means of cure. I am deeply indebted to Mr. Raper for his kindness to me, and hope this statement may be the means of inducing other sufferers to avail themselves of his wonderful healing powers.—I remain, dear sir, yours sincerely,

JAMES T. CLARKE.

12, Montpelier Street, Walworth, S.E., April 11th, 1885.

[This letter got mislaid, hence delay in its appearance. A proof having been sent to Mr. Raper, it was returned with the remark:—"You can add that the cure is *complete* and *permanent*—no relapse of any kind, and can use the foot without the least pain or lameness since the first day he tried it; that is, about a day-and-a-half after the accident."—ED. M.]

**SPIRITUAL HEALING.**—My husband lay very ill, and Mr. George Eastlake, who is a Spiritualist, happened to come to our house. I told him of my husband's illness, so he went to his bedroom and conversed with him, and laying his hands upon him, and praying with him, my husband found immediate relief. Neither my husband nor myself are Spiritualists, but we were very much impressed by Mr. Eastlake's doings, and wish it to be known. Mr. Eastlake lives at Ashington Colliery, near Morpeth, Northumberland.—M. MORPETH, Ashington.

**CURE OF A HOPELESS CASE.**—In February, writes a lady, my nephew, aged 18 months, was so ill with congestion of the lungs and very high fever and breaking out, especially on the head, that they had no hope of saving him, and the doctor said it was one of the worst of cases. As the crisis came on we sat for directions, and I was impressed how to magnetize him. His feet and legs had been cold for some days, and it seemed the end must be drawing near. From that time his feet were warm, and he slept some hours. With treatment for scarcely a fortnight, he gradually got well, having lived on milk, and nursed night and day for a month. A case of rheumatism, with affection of the spine, which the hospitals could not benefit, is beginning to improve under treatment.

**HEALING BY LETTER.**—Miss Ware reports that she was suffering severely from rheumatism in the shoulders. She described in a letter her condition to her brother, Mr. C. Ware, who was then in Jersey. One morning she felt the pain leave its usual location and pass downwards to her feet, and ultimately she lost it. At that instant of time Mr. Ware had received her letter, and had his attention called to the case. Miss Ware, who lives at Upper Norwood, was narrating the facts to Mrs. Hawkins, who said the cure would have been facilitated, if the feet had been uncovered to allow the disease to pass off more readily. It is of great importance to the health of all that the feet be kept clean.

**NORTHUMBERLAND PIC-NIC.**—The Spiritualists of New Delaval have some thoughts of holding a pic-nic in some country place, and wish to make it one of friendship and success. We should be pleased if the Spiritualists of Ashington, North Seaton, Cambo, Seghill, Backworth, Dudley and Cramlington would accompany us. We intend making New Delaval our central meeting place, to which any circle may send a delegate. We shall hold a meeting on Saturday, May 22, at 6.30, at Mr. C. Hall's, 38, Middle Row, New Delaval, when we shall be pleased to see friends from the surrounding districts, and endeavour to appoint a time and place for the proposed trip. If a certain number go together, we may be able to make arrangements for a reduced railway fare.—Geo. STEPHENS, Blyth.

## SUBSCRIPTION PRICE OF THE MEDIUM in Great Britain.

One Copy, post free, weekly, 2d.; per annum, 8s. 8d.

Thirteen Copies, post free, 1s. 6d.

The same rates to all parts of Europe, the United States and British North America, and all countries in the Postal Union.

To India, South Africa, Australia, New Zealand, and nearly all other countries, 10s. 10d. per annum.

Volumes I. to XIV., bound in cloth, 15s. each.

Post Office Orders, Drafts on London, or Paper Currency, may be remitted in payment.

All remittances, orders for copies, and communications for the Editor, should be addressed to MR. JAMES BURNS, 16, Southampton Row, London, W.C.

The MEDIUM is sold by all News-vendors, and supplied by the wholesale trade generally.

Advertisements are inserted in the MEDIUM at 6d. per line. A series by contract.

Legacies on behalf of the Cause should be left in the name of "James Burns."

## THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, MAY 8, 1885.

### NOTES AND COMMENTS.

THE LECTURE this week finds corroboration in the Kirkcaldy report, where it is stated that a religion similar to the Hebrew existed in Mexico. This religious question is the true basis of Spiritualism. Many Spiritualists are continually carping at the old religion in some of its points, and apologising for others. This does not seem consistent. Spiritualists and Christians differ fundamentally, and in the true definition of that difference the real work of Spiritualism lies. There is no better means of treating the Christian position, than by a critical and conscientious examination of the Bible. It would tell the truth, and expose its errors, if allowed to do so. Then as a constructive process, we have the spiritual light of the New Dispensation, to supply all requirements necessitated by the removal of the theological stumbling-blocks of the past.

It seems great injustice to Jesus (admitting the fact that there was a Spiritual Teacher of that name) to regard Christians as his "followers." The Gospel Jesus, taken in the general sense in which he is presented, was *not* a Christian! He did not worship a "Christ" as God, nor did he command such worship. Christianity was an after-thought, for which no Jesus was responsible, any more than Judge Edmonds or William Howitt would be responsible for the act, if Spiritualists deified either one of them, and added a fictitious spiritual name to that by which they were known on earth. We should imagine that nothing could be more distasteful to "Jesus" than Christianity, and nothing more dishonourable to him than to regard him as its "founder."

**SELF HELP.**—It affords us much gratification to observe the efficient way in which local workers are able to sustain their meetings. This is particularly the case in Plymouth, Stonehouse and Devonport. The West Hartlepool friends also have done well, their disappointments in regard to planned speakers being really a source of strength. Middlesborough can now interest an audience successfully, and on the Tyne, there are many speakers. In the West Riding and Lancashire there are numerous speakers, but they do not always belong to the place of meeting, more frequently an exchange being effected. Too many accessible speakers would be in some respects an injury to the Cause, as it would interfere with the development of new speakers.

OUR SWEDISH CORRESPONDENT and his spirit friend, "Humnur," will be recognised by many of our readers. We wish we heard from him more frequently. He has sent us one of those casts of lead which he refers to. If any of our readers like to try their eyes at reading its spiritual significance they are welcome to do so. To us it looks like seeing visions at the bottom of a tea-cup. We know not a few who can do this kind of clairvoyance to perfection.

**FAITH IN HEALING.**—Mr. Raper's case shows that a remarkable cure may be performed in spite of faith. Mr.

Clarke did not imagine that he was ill; his foot had been dreadfully twisted and bruised by the fall of a heavy weight; hence he did not require to have faith in the means of cure. There may be diseases which are partly psychological, and the mental state of the patient may then have much to do with the cure. Mrs. Morpeth's report shows that this faith is not a faith in Christian dogmas; Mr. Eastlake is a Spiritualist, and the patient is not said to have had faith in any method of cure, but simply allowed the operator to try. The word "faith" is greatly misunderstood. If it be regarded as significant of an interior conviction that a Healing Power exists to help us if we only use certain means, then it is a great fact; being an illustration of the ever-present operation of Cause, Effect, and Instrumentality.

**A. T. T. P.'s Tower.**—We have constant inquiries by word of mouth and in writing, as to when there is to be a trip from London to see the wonderful Tower which was described in the MEDIUM nearly two years ago. On a fine summer's day, it would be a delightful trip, in addition to the wonders of the Tower itself. The Architect and Owner would no doubt kindly welcome the pilgrims, and permit them to view the structure. If a sufficient number would go to fill a train, no doubt the tickets would be moderate in price.

Mrs. GROOM, of Birmingham, in compliance with kind invitations which have been given her, has intimated her intention of visiting London towards the end of June; when she will give her valuable services on the Sunday evening at Cavendish Rooms.

**INFORMATION ON MEDIUMSHIP AND SPIRITUALISM** will be Mr. Burns's subject at Cavendish Rooms, on Sunday evening. The meeting last week was very interesting. There may be an opportunity to answer questions from the audience; and clairvoyants and practical Spiritualists in the audience may assist in the answers.

MR. E. W. WALLIS has occasion to be in London shortly, and will deliver an address at Cavendish Rooms on Sunday week, May 24. This will be a change, and give his London friends an opportunity of meeting him. The Open Meeting will be postponed till the following Sunday.

MR. BURNS'S LEICESTER LECTURE will be postponed till the autumn, as the arrangements would otherwise clash with Whitsuntide or be too late in the season. The gentleman who has promised to preside and other kind friends have manifested much interest in the matter.

MR. TOWNS'S CIRCLES, on Tuesday evenings, at the Spiritual Institution, are reported to be of a very successful character. Quite frequently we introduce some distinguished visitor from the country. Mr. Towns knows nothing of them, no mention being made of their presence. Recently Mr. Rowe, North Shields, was much gratified by what he received, and on Tuesday evening, Mr. Catling, Peterborough, was quite successfully dealt with. The meetings continue to be well attended, after eight years' existence.

J. KING, O.S.T., being about to take an important step in life, his friends contemplate presenting him with a complimentary Testimonial, in recognition of many years' faithful service in the Cause, and to express their goodwill in the success of his future career. As a seer and manipulator, Mr. King has been of great benefit to many. It is intended to give him a widensphere of usefulness.

MR. W. J. COLVILLE is expected in England by the end of September. The desire has been repeatedly expressed that he should make London the centre of his sphere of labour for the coming winter. Of his intentions we are not informed.

**NOTTINGHAM BOOK CLUB.**—There are a few friends in this district desirous of forming a Book Club for the "Historical Controls" now publishing in book form. If there are any other friends in this part who would like to join, I shall be glad to receive their names as soon as possible.—F. JACKSON, 22, Young Street.

I am particularly pleased with "No. 4, Seed Corn." It seems to me to be the very thing required for distribution, combining as it does an explanation of what Spiritualism is, with instructions how to find out the truth of the foregoing statements.—J. VERRON, Walworth.

Mrs. Barnes, Nottingham, is under the treatment of Mr. Yates, and is now able to deliver addresses. We hope Mr. Yates may make a radical cure, accompanying which there must be change of conditions to secure permanency.

A Correspondent stated in last week's MEDIUM that the Keighley friends will defray the fare of the Lyceum children on the approaching holiday, on Whit-Tuesday. "A North-Country Spiritualist" is not unknown even in Keighley; though not a resident of that place.



## PORTRAITS & SKETCHES of MEDIUMS.

### NEXT WEEK: PORTRAIT AND SKETCH OF MRS. HALL, GATESHEAD.

Mrs. Hall's sitters have ordered a goodly parcel of copies, and friends have contributed towards the expense of the portrait. We hope the Tyneside Spiritualists will do their best for this local number. By contributing to the portrait sitters will indicate their appreciation of the benefits they have received. The portrait, from a fine photograph by Mr. Ancrum, is in the hands of the engraver. Mr. Oyston's sketch of Mrs. Hall's mediumship is full of deeply interesting facts that will inform the reader of the powers exercised by this lady, and other mediums.

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 next week 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. We want a notice of all mediums and of all centres of local work, as well as orders for copies. Literary matter we require on Monday, and orders for copies not later than Wednesday. The price will be 8s. per 100.

### THE "WALLIS NUMBER" ON JUNE 5.

We have resolved to go to the expense of an Ink Photo Portrait of Mr. Wallis, from a fine Photograph by Mr. Bowman, Glasgow. Proofs of Ink Photo will be ready in a few days. The expense will be very great, but the deep interest manifested seems to warrant it. This number will be of such a character that any of our readers may order dozens or hundreds to circulate amongst friends. We have prepared prospectus and subscription sheet to enable local workers to take orders. We will be glad of orders as early as possible, to add to our list. The MEDIUM and Portrait will only cost 6s. per 100, being *half-price*; or 1s. 2d. per dozen post free, as the portrait will increase the postage. Club together and have them in large parcels per rail.

### ORDERS FOR THE "WALLIS NUMBER."

500, Mr. E. W. Wallis.  
500, Glasgow.  
100, Mr. J. J. Morse.  
100, Mr. R. Scott, Leeds.  
100, Mr. R. D. Dugdale.  
100, Mr. C. A. Holmes, Bradford.

THE "ARMITAGE NUMBER."—I circulated my fifty copies to Bermuda, London, York, Leeds, (many), Sunderland, Sheffield, Rotherham, Swinton, Kilnhurst, Morley, Wortley, Holbeck, Hunslet, Rothwell, and many other places.—J. LIVERSIDGE, Leeds.—We sold at a penny till our cost was met, then at half-penny, giving those over to the open-air Secularists in Trafford Road. This is our usual plan.—C., Pendleton.

We have been asked to give our experience, as to the effect of these special issues on our circulation. We perceive none whatever. The MEDIUM is constantly rising in circulation. No doubt the more interesting the contents, the better is the circulation sustained. The benefit is to no one in particular; yet many thousands who have read the "Armitage Number" must have added greatly to the spread of a knowledge of the Cause. Hence we work for the Cause, not for commercial results; those who write the sketches also labour for the Cause; we are put to considerable expense in labour and advertising, and we expect our readers to do their share in a hearty and loyal manner, without which our labour and outlay are almost in vain.

Mr. Wardell, West Hartlepool, expresses gratitude for copies of the *Banner of Light* occasionally received from an unknown sender.

Mr. Ware has left Winchester, and returned again to Newton St. Cyres, near Exeter. Letters will find him at that address.

HALIFAX ANNIVERSARY.—On Sunday, Mr. Armitage at 1, Winding Road, in the morning; Mrs. Groom at the Mechanics' Institution, afternoon and evening. See Directory.

MR. HOPCROFT gave me one of the most convincing proofs of spirit presence, that has ever come under my notice. It would take too much space to give the details, but if any one desires to know the particulars, I will be pleased to answer them, either personally or by letter.—J. W., 16, York Street, Portman Square.

KENTISH TOWN: 88, Fortess Road.—Mr. Savage gave a physical seance on Saturday last. Mr. Hopcroft is the medium to-morrow evening. Mr. Swatridge will give an address on a subject chosen by the audience, on Sunday evening. The tea meeting will take place about a fortnight hence.

## EMMA HARDINGE BRITTEN TO HER FRIENDS IN ENGLAND.

Mr. Editor, MEDIUM:—Will you kindly allow me space in your columns to announce that we propose to sail for England per *Britannia* on the 2nd of May, expecting to arrive some time about the middle of the month.

To the Spiritualist Societies within an accessible distance of my home in Manchester, I shall be happy to render service as a lecturer on the same terms as when I was in England before. Applications can be addressed to me at the Limes, Humphrey Street, Cheetham Hill, Manchester, and I will reply as soon after my arrival as possible.

I beg to add that my return to England has been induced by purely private and personal reasons, and my stay will be determined by the same causes, hence, I may not have the opportunity of remaining for any extended period of time with my esteemed fellow-workers in Spiritualism, and consequently I am desirous of doing the utmost I can, while I am able, to promote the progress of the Cause to which I am devoted.—I am, Mr. Editor, very faithfully yours,

EMMA HARDINGE BRITTEN.

### "TWIXT TWO WORLDS."

To the Editor.—Sir,—I shall be obliged if you will kindly allow me space to remind intending subscribers to the above work, that it is imperative they should forward their names to me on or before the 30th inst. Owing to the unique character of the contemplated work, it cannot be issued unless the 500 copies are ordered in advance, and should that number not be subscribed at the time stated, I am instructed to say the work will be abandoned, and cheques returned on the 1st of June. It was not intended from the first to make the book a source of profit, and it was felt that the many friends of Mr. Eglinton would have taken the whole of the edition, which I am happy to say they have done, with the exception of a limited number.

It should be understood that no more than 500 copies of the book will be printed, therefore intending subscribers should remit to me without delay.—I am, sir, your obedient servant,

CHARLES MANNING.

6, Nottingham Place, W.

### 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.

INVIDIOUS DISTINCTIONS.—Some correspondents very emphatically pronounce certain mediums to be the "most extraordinary clairvoyants" or "the most eloquent speakers" in the field. These opinions we never put in print. It may arise from the excess of good feeling in the breasts of our correspondents, but it is a question whether their experience would warrant them in arriving at such sweeping conclusions. Let us tell exactly what our mediums do, but to state that all other mediums could not do as well, is not to give facts but to express opinions that may or may not be correct. Even if it were true that certain mediums were superior to all others, such noble souls would be sorry to see the feelings of others hurt by being cast into the shade. True greatness should never make others little. In reporting it is best not to puff, but simply state facts. The sterling gold of the Spirit-world renders its servants brilliant enough, without the addition of tinsel of human manufacture. No one is spiritually better for our praise; no one is spiritually worse for our detraction: do not interfere where interference is futile.

MRS. RICHMOND.—It has been arranged, we are informed, 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 17 and 14, at 7 p.m.

BRADFORD: Milton Rooms, Westgate.—On Sunday these rooms will be inaugurated for spiritual meetings, by Mr. Morrell and Miss Sumner, at 2.30 and 6 o'clock.—CHAS. H. HOLMES, Sec.

PORTSMOUTH.—We are still having good meetings at Mrs. Stripe's, 41, Middle Street, Southsea: times of communion with the unseen world. On April 27 we had "Dr. Carlisle," late Bishop of Rochester, upon "The Doctrine of the Cross;" and on May 3rd the late "Lord Lytton," upon "Earth and Heaven," both inspirational and exceedingly good.—W. H. TERRY.

## PERPETUAL SPIRITUAL GUIDANCE.

Who, mutely gazing on the wondrous sight,  
That meets the upturned eye each cloudless night,  
That vast expanse of realms of light on high—  
Those brilliant gems, that deck the midnight sky—  
Those "sons of God" that shouted at the birth  
Of a new world, our own most wondrous earth :  
Systems and suns obeying one great law,  
(How the thought fills the inmost sense with awe  
And reverence for the majesty divine  
That makes each sun revolve, each planet shine)—  
Who gazing on it thus, can fail to trace  
The love and wisdom that thus peopled space  
With such resplendent beauty, and has made  
Laws for their guidance, never disobeyed.  
Each planet whirls along its destined course  
Around its centre with resistless force ;  
But no confusion shall we ever trace  
Throughout the countless worlds of endless space !  
For all is harmony, no jar appears  
To mar the perfect "music of the spheres."

Turn from the heavens to earth, and still we see  
That everything is good in its degree ;  
The hills and dales, the streams, the fertile plain,  
In autumn waving with the ripened grain,  
The orchard's and the vineyard's fruits profuse,  
How beauteous all, nor less designed for use ;  
All things combine to show their Maker's love,  
And storms, no less than calm, his goodness prove ;  
All Nature works by his unerring laws,  
And all her work proclaims the first Great Cause ;—  
All, save his greatest work (proud man) obey  
Those laws, nor e'er dispute their potent sway.  
Yes, man alone, the highest in the scale  
Of God's creation, oft his laws assail,  
In ignorant defiance ; thus came in  
The great, and still increasing, load of sin,  
And consequent unhappiness and woe  
We find in every state of life below.  
God, of our spirits, is the Father dear,  
Who rules by love alone, just, not severe,  
And though transgression punishment has brought,  
'Tis not in anger, but as lessons taught.  
He even makes our sin-bought misery here  
The education for a higher sphere.  
And what at first was man's perversity  
Is by his Heavenly Father made to be  
The means by which his spirit's latent powers  
Should be unfolded ; evermore he showers  
New blessings on our race. Oh ! would that men  
Would praise him for his goodness ! Yes—Amen !

From earliest times his messengers have come  
To tell men of his love, and of the home  
There is prepared for all beyond the sky.  
Prophets and seers, and angels from on high  
Have all borne witness to that future state,  
And to the joys immeasurably great,  
That wait on every mortal child of clay  
Who seeks to do his will, his laws obey.

They come, to tell man of the awful doom,  
That realm of darkness placed beyond the tomb,  
That, *self-prepared*, awaits a life of ill,  
And all untired, he sends the message still,  
And calls on all his children to obey  
The laws he gave to guide them on the way,  
Through all the trials of this mortal life,  
Through all its struggle and its inward strife.

Prophets and seers, from earliest days of old  
The tidings of His love and power have told ;  
But few there be who list to the report,—  
The number, oh ! how lamentably short,  
Of those who joyfully attend the call  
To live as if this world were not their all—  
To make his law their law, in all things here,  
And so prepare them for a brighter sphere.

In former times the light less clearly shone,  
But dimly o'er the world its rays were thrown—  
But 'twas revealed to man in various ways ;  
And still more clearly in these later days.  
Yes, our own age is privileged to see  
A brighter revelation, and to be  
The herald of that coming glorious day,  
When Truth alone shall reign with mighty sway.  
And thou,\* young prophet of the coming age,  
Thy years though few, in judgment ripe and sage :  
Long may the angels send their message down  
Through thee, their instrument, and may the crown  
Of thy glad labour in Truth's boundless field,  
Be Truth's grand triumph. May thy efforts yield  
A bounteous harvest, and the ripened grain  
Be garnered in the hearts and minds of men,  
Who in their turn shall sow the precious seed  
Till not a soul in all the earth shall need.

Camberwell.

M. A. B.

\* W. J. Colville, who was delivering a course of inspirational lectures, at Neumyer Hall, in 1884.

A beautifully printed card has reached us from Bologna, Italy, bearing some very creditable poetry by Signor Carrado Baruzzi, presented by Dr. Callisto Malaisi to Dr. Francesco Cavazza on his contemplated marriage with Lina de' Conté Bianconcini.

## OBITUARY.

WALTER ARNOT, KIRKCALDY.

We have to record the transition to a higher life of Mr. Walter Arnot, at the ripe age of 75 years. He was the father-in-law of Alex. Duguid, and has left a family circle of three sons and five daughters, who represent a relationship of thirty-four persons. He was an industrious and kind father, and always maintained an impartial sympathy to all his family. Throughout life he allied himself to all progressive movements, and in politics and religion kept always to the front.

He espoused the Spiritual Cause twelve years ago, and developed in circle to a good healing medium, rendering much good to those in trouble, and some remarkable cures are in the memory of friends. He watched kindly the progress of events in the pages of the MEDIUM, and to his last day on earth was anxious to know what was going on.

His end was in peace and quietness, surrounded by his family, and he retained consciousness to within a few minutes of dissolution.

"Not lost but gone before."

On Friday evening, May 1st. Mr. Thomas Pearson, of Felling, passed on to the higher life. He suffered for many years, but bore up not only with resignation but cheerfulness. He was a devoted Spiritualist.—J. T. H.

## PROGRESSIVE TRACT MISSION.

I send report of April's work. This does not include my helpers, for they are at work in different parts of London and some in the country ; nor does it include street circulating. Every day we are giving away somewhere, for our field is the world, and every man and woman our relations, while our object is to do good, not for what we can get, but for good's sake.

April 5, 12, 19, and 26, "Way to Heaven," "Religious Tracts," "Reasons for joining the Daily Prayer Union" and "Seed Corn on Vaccination," given to Orange Street Church. April 18, parcels of Religious, Temperance and Anti-Tobacco Tracts, and books to Middlesex Hospital, Charing Cross Hospital, and Poland Street Workhouse. April 19, "Cost of last Russian War" to Young Men and Male Teachers of Orange Street Church School. April 20, "Seed Corn on Vaccination" to Crosbie and Blackwell's Firm. April 27, Temperance Tracts to Vine Street Police Station. April 28 and 29, Daily Prayer Union Paper and Cards to 74 and 94 families respectively. April 30, Daily Prayer Union and Papers and Seed Corn on Vaccination to 90 Families G. B. TAYLOR,

Hon. Sec., Progressive Tract Mission.

51, Sandringham Buildings, Soho, London, W.

## THE THREE C'S: CAUSE, COURSE, COURAGE.

Be thou sure thy Cause is perfect, look within its inmost parts,  
See if it will lift the down-cast, as by charm unite all hearts ;  
If it will such comfort bring us, if its truth none can gainsay,  
Then, with moral force and courage, work until it finds its way.

Let thy Course be HUMAN GOODNESS, have no thoughts unkind to man,  
Treat him as an unborn angel, let him e'er thy purpose scan ;  
Let him see thy good intention—pure and free from earthly lust,  
Let him see that Love is holy, not a worthless grain of dust.

Courage take as thy companion, don't look back and lose thy mark,  
Lest thou fail, and then thy brother finds thee groping in the dark.  
On thy course the Church is looking, ready e'er to find a fault,  
But, in love, maintain thy mission—HUMAN NATURE TO EXALT.

CHAS. BAKER.

P. 8.—Having read about the useful work Mr. G. B. Taylor is doing, I set to work and composed the above verses, which may be called "The Three C's."—C. B.

## AN ELUCIDATION.

To the Editor.—Sir,—Such a strange misunderstanding has arisen in the matter of the double challenge between Mr. Labouchere and myself, that I crave a small space in your hospitable and impartial columns for an elucidation of my conduct, lest I should appear thoughtless and indiscreet on a subject in which I presume to be the very reverse.

When in your issue of the 24th ulto., you said :—"that no challenge should be concentrated on a single individual," you struck the nail on the head. But who concentrated the attention of the public on one individual? Certainly it was not I, who came forward to save that same individual from an ever-increasing avalanche of the most cruel abuse. Am I to be censured for that? But the real misunderstanding rests in the belief of my censurers in supposing that I challenged Labouchere to prove the reality of materializations, or form manifestations by actual experiments, through the mediumship of the great sensitive in question, or any other medium, a thought which never entered the peristyle of my brain, for like you, and every experienced Spiritualist, I could not have ignored not only the uncertainty of the results, but the danger attending the medium, even should the manifestations occur. If your readers revert to the wording of my challenge to Labouchere, see *Pall Mall Gazette*, May 20th, they will see that although I said *I will prove*, I did not lead anybody to infer that I would do so by actual experiment. Had my challenge been accepted I should have proposed, as I did with Messrs. Lewes and Tyndall in 1868, to form a jury to gather evidence from trustworthy witnesses, that we do shake hands with the forms of those that have gone before.

You must admit that whatever the opinion of some Spiritualists about these challenges, launched not only by myself, but by Mr. Fowler and others, the very censurers of them must agree with me that a great amount of good is sure to follow by brow-beating our foolish opponents, and eliciting enquiry.—Very truly yours, G. DAMIANI.

29, Colville Road, Notting Hill, W., May 4, 1885.

MACCLESFIELD : 62, Fence Street, May 3.—Mr. Savage, of Oldham spoke on "God is a Spirit." All enjoyed the service which was of an eloquent yet homely character. This society thanks Mr. Savage, and others who have come forward so kindly and nobly to help in the "hour of need," and hopes, by showing appreciation of their guides, that they will continue their visits. All correspondence should be sent to the above address.—E. W.



## THE ILL EFFECTS OF DOGMAS.

To the Editor.—Sir,—It gave me much pleasure in reading the long and interesting article on the "Personal identity of Jesus," by a "Re-incarnated Pagan," which was published in your last issue. The great point in your writer's letter is his taking the same authorities that "Lily" takes, and by their own writings proving them to be men who would preach or hand down any falsehood for the glorification of their Church. Such has been the case throughout the history of the world, especially when men have set themselves up as dogmatic teachers: *vide* "The Holy Mother Church!" and the horrible cruelties that have been perpetrated by men who called themselves the Vicars of Christ upon earth. Better for humanity if Christ had never been born; we should not then have had so much bloodshed. The Buddhist, as far as I can learn, in propagating the creeds and doctrines of his religion, never did so with fire and sword, but with good deeds, and if the followers of the man Jesus had, done so in the past, and did that which he commanded them to do, *viz.*, "To heal the sick; restore sight to the blind; make the dumb to speak; prophecy," &c., Spiritualism would not have been needed; but as this was not done, but the reverse, and to make matters worse, an eternity of punishment for those who did not believe, it has not come before its time.

In conclusion, allow me to express the pleasure I feel in seeing you always upholding Spiritualism in its pure form, and by word and deed keeping any creed or dogma out in the cold—their proper place.—Very truly yours,  
SEMPER FIDELIS.

## MR. LEES, "EX-MEDIUM," NOW A MEDIUM.

On Monday, May 4th, at the Hearts of Oak Coffee Tavern, Charlotte Street, a small company assembled for the ordinary weekly discourse and discussion. The subject was "Modern Spiritualism," opened by Mr. J. Hocker. After breaking ground and recounting his own marvellous experiences, and adducing the testimony so abundant in the annals of Spiritualism, opposition and partial confirmation was advanced by several of the company. A gentleman, by the name of Mr. Lees, then arose and stated, that he had opposed Spiritualism as a lecturer for eighteen years, and that he thought at that time to be able to do all that Spiritualists advanced, in the way of table-turning, writing like Slade, &c. This induced the belief amongst some in the audience assembled, that another fierce adversary of the truth was to be encountered, but, to our surprise, he immediately disclosed the fact in forcible and choice language, that, through his own mediumship solely, he afterwards received such unmistakable proofs of spirit power and outside influence as totally to revolutionize the current of his thoughts and actions. He narrated most marvellous experiences of direct clairvoyance in regard to verified facts in America, the cure of hidden diseases, and the identity of spirit poets and others, in comparison of their signatures and in some cases their communications with records in the British Museum. We trust that a much larger audience may hear elsewhere the truths of Spiritualism illustrated by such a varied human experience as Mr. Lees can offer. A stock of old Mediums was distributed.—Next Monday, at 8.30., subject: "The Natural Food of Man." Admission free.—C. DELORME.

[Our readers in the Manchester, Oldham and Rochdale districts will remember the somewhat troublesome opposition of a Mr. Lees, of Birmingham, who described himself as an "ex-medium," with the view of denouncing mediumship altogether. He has been in the London district for some time, and recently, it is reported, has developed mediumship, and again become convinced of the truth of Spiritualism. The above report alludes to him. Possibly he had been obsessed for many years. If such a tendency exist, great care should be taken by him to avoid adverse influences: not on account of Spiritualism, but for the welfare of the person immediately interested.—ED. M.]

## HALIFAX: A MEDICAL MEDIUM.

April 26.—Miss Beetham spoke very well, her subject being chosen from the hymns sung prior to her address. She was followed by Mrs. Morley, whose name has not appeared much in print as a public speaker, although her services have been of incalculable benefit to the Cause at Halifax. She has an excellent doctor with her, and for many years she has made good use of him, and has spent most of her time in going about giving relief to sufferers from all kinds of diseases. The writer, having received benefit himself, can speak with confidence. She is also clairvoyant, and, after speaking, gave about ten or twelve descriptions of departed friends, which were all recognised at once, with the exception of one. They were given in a clear and distinct manner. In the afternoon, "John Blackburn," our old pioneer, spoke through her in a very touching manner.

When she is under control of her doctor, every particular of a disease is described; she can also tell how the patients are in every respect, and how they have felt; then follows the prescription, which often leads to a great benefit, if not to a complete cure.

This gift of healing ought to be thought of more than it is; it should be prized and cultivated. I have no doubt that many possess this invaluable gift if only they knew and would develop it.

April 27.—To day we had Mrs. Illingworth, of Bradford, who spoke in her best style, partly on our national affairs, and partly upon our duties as Spiritualists. It was a pleasant and instructive evening.—S. J.

PENDLETON: Social Club, Withington Street, May 3.—In the afternoon Mrs. Groom addressed a large audience, on "The soul of man, what it is, and what are its possibilities?" It was an excellent discourse. The guides said the soul was the spiritual body, which was a covering for the spirit, like the material is for the soul. All the possibilities of the soul were beautifully shown, and all grades of progression illustrated, and that earth is but one step upon the ladder of progression in the great beyond. Mrs. Groom then gave a beautiful poem on "Justice," after which several clairvoyant descriptions were given. In the evening Mr. Pearson, our vice-president, gave us a nice address on "Sympathy," after which one of his controls sang a sacred piece very beautifully. The lady, Mrs. Barr, did not arrive, owing to some unforeseen circumstances, but we hope to have her with us in two or three weeks.—COR.

## PROGRESS OF SPIRITUAL WORK.

## GREAT SPREAD OF THE CAUSE IN BRADFORD.

In announcing the opening of the Milton Rooms on Sunday, Mr. Hollies, Secretary, says that the place will seat between 300 and 400 persons. It is in Westgate, very central, and convenient for Manningham and Girlington districts, the Spiritualists of which have long felt the want of a more convenient place of assembly. Our correspondent hopes this new effort will be a complete success, as Spiritualism is spreading rapidly.

Another correspondent, writing on the same subject, points out that there are now five places of meeting in Bradford, including Wibsey.

There appears to have been a revolution at Walton Street, the result of a meeting which re-offered the Lyceum, and put a veto on a mesmerism class and a singing class. Much occurred that we take no interest in.

As a consequence, a number of earnest and self-sacrificing workers have been separated from the fruits of their interesting labours, and have resolved on taking a suitable room, and commencing a Lyceum and carrying on other forms of work elsewhere.

It is best for all Spiritual workers to feel that they are free from the dominion of anyone. A Lyceum should always be an independent movement, and elect its own officers; otherwise it is not a Lyceum. Bradford is a large place: there is room for twenty Lyceums, and we wish success to them all. We enter into none of their quarrels; but at no time will we be afraid to point out the consequences of any form of policy, and give such directions as may be in our power to help forward those methods which are best.

BATLEY CARE: May 3.—A good audience assembled to hear the spirit-guides of Miss Musgrave, Bingley, who, on assuming control, engaged all in deep attention with the question—"What are ye met together for?" They then commenced to review the various objects, people in general and Spiritualists in particular, had in attending Spiritualists' meetings. They dwelt at great length, and with much emphasis, on the necessity of all Spiritualists, be their talents however small, doing their several duties towards making known to the world the excellency of spirit-teachings, by righteous living day by day. Beautiful thoughts and sentiments were interwoven, like pearls of great price, throughout their remarks; and one and all must have been amply repaid for their visit.—ALFRED KITSON.

NORTH SHIELDS: 6, Camden Street, May 3.—Ald. T. P. Barkas, F.G.S., of Newcastle, gave us an interesting and instructive discourse upon "Is there a future World, and have we evidence of it?" The Ald. is known throughout the land as a scientific lecturer, and (as the chairman stated in his introduction) our little society was honoured with his presence. He gave several of his own experiences, some of which have appeared in print. He mentioned the thirty-eight nights' experience, in which through an illiterate woman numberless questions were answered in natural philosophy, which was really astounding, and he pointed out very clearly that they were the results of some intelligence (and that human), apart from the sitters. He stated that he had never known any person who had thoroughly investigated Spiritualism, but concluded that the phenomena were real, and the probability of spirit-interference. He referred us to Lord Brougham, Crookes, Varley and many others. In conclusion, he said that he earnestly desired the audience not to accept his testimony alone, but to investigate for themselves, and also not to express ideas or denounce the system until they had done so. The whole of the address was listened to with rapt attention by a crowded audience, which I think showed the impression Spiritualism is making upon the world. A hearty vote of thanks to the speaker and a promise of his return, brought the elevating meeting to a close.—R. HEDLEY.

PLYMOUTH: 10, Hoegate Place, April 29th, 8 p.m.—Cottage Service. After singing and reading, an invocation was given by the guides of Mr. W. Burt, followed by an address. Clairvoyant descriptions, names and cause of death, were given through the mediumship of Mrs. Williams and Miss Bovett. A very enjoyable evening was spent with our spirit friends.—COR.

BISHOP AUCLAND: Temperance Hall, Gurney Villa, May 3.—At 9 a.m., developing circle, attendance not so numerous as usual, but we had a very interesting meeting.—Evening, 6 p.m.: Owing to the inclemency of the weather there was only a small muster, so we thought it would be better to have a developing circle, seeing that we have five mediums under development, and we had a very good and instructive meeting.—GEO. WILLIAMS, Cor. Sec., 661, Tottenham, Coundon.

JEZEY: 68, New Street, May 3.—At 3 p.m., our usual developing circle, and at 6.30 a public meeting. Reading by the Secretary, followed by a reading from the President, on "The difference between Ventriloquism and the Direct Spirit-Voice," then an address and reading by Mrs. J. The influence was good, and the interest well sustained throughout. Though but a small number, we feel united in spirit, and as "Union is Strength," so may we still continue to feel strong, to go forward and do better for the truth.—EXCELSIOR.

PARKGATE: Ashwood Road, May 3.—At Mrs. Hobson's a very interesting service. One of the guides of Mr. Turner took for a subject—"Is Spiritualism more beneficial than any other Ism to man?" which was appreciated very much by the audience. Also some very good clairvoyant descriptions were given, which were instantly recognised. I am very glad to say that the Cause still continues to prosper, but should be more satisfied to see a larger audience. I am also pleased to state that the younger mediums are developing very fast, and hope to hear something very good from them soon.—A. LLOYD.

HETTON-LE-HOLE: Miners' Hall, May 3.—Mr. F. Walker delivered a noble and eloquent address, and afterwards answered, in his usual masterly style, questions which were sent up by the audience.—JAS. MURRAY, Sec.

FELLING: Park Road, May 3.—Mr. Tellow lectured on "Are the Scriptures of Divine origin?" He contended that they were not, but were written by unenlightened men, having but a faint idea of Nature's laws.—J. T. HOGG, Sec.

## CARDIFF: MR. MORSE'S FAREWELL.

We have just received a farewell visit from our much-esteemed friend and brother, Mr. J. J. Morse. On Sunday and Monday, April 26th and 27th, he delivered three orations at the Town Hall, on the following subjects and in the following order:—"Religion—its bases and outcome;" "Saints and Sinners, or who are the good?" and "Spiritualism—its achievements." The meetings were exceedingly well attended by intelligent and appreciative audiences, the lectures being of the same high pitch of excellence which is the invariable characteristic of those given through Mr. Morse's instrumentality.

On Tuesday evening at a select meeting of Spiritualists, we were privileged to listen to the lofty and philosophical "Tien," and the "Strolling Player," who, while being pre-eminently grotesque, so fashions his wit as to make it subserve the most exalted teachings.

On Thursday evening a soiree was held at the Castle Street Assembly Rooms, at which Mr. Morse most ably presided and with his usual happy style. An extended programme was gone through in a very creditable manner, consisting of instrumental selections by Miss S. C. Cooper, Mr. C. Cooper and Mons. Allard; readings by Messrs. J. J. Morse and W. Paynter; and songs by Miss Evans, Messrs. Cooper and E. Adams. The catering for refreshments was most ably presided over by Mesdames Cooper, Brooks, Lenderyon, Young and Smalbridge, by whom also the room was very prettily decorated. The rooms were kindly lent by Mr. Rd. Brooks on Tuesday and Thursday evenings free of charge. An interesting feature of the evening was a sale by auction by Mr. Rd. Brooks, of various articles donated by members and friends of the Society, for the purpose of providing Mr. Morse with some mark of their esteem and of their regret at his departure from amongst us: a beautiful album was also subscribed for by members of the society, in which a suitable inscription was tastefully written, and this, together with a purse containing the proceeds of the sale by auction, was presented to Mr. Morse in the course of the evening. High expressions of regard and appreciation were made by Messrs. Rees Lewis and R. Brooks; and Mr. E. Adams on making the presentation said: "It is matter for sincere and heartfelt regret that Mr. Morse's state of health, and the depletion of vital energy which he has suffered, caused largely by lack of support and the strong popular prejudice against the Cause which it has fallen to his lot to espouse, have conspired to render his departure for a time to 'fresh fields and pastures new,' desirable. We cannot but be deeply impressed by the forcible and eloquent manner in which the claims of Spiritualism upon the serious attention of the public have been through his instrumentality from time to time set forth, and we therefore feel deeply that with Mr. Morse's departure from these shores, a powerful advocate, a tower of strength, and trusty friend is going from out our midst. It is however some consolation, that his labours will still be expended in the same heaven-born Cause, and that other hearts in other places of the world will thrill and vibrate to the words of wisdom and exalted spiritual teachings so ably and impressively conveyed through his instrumentality."

Mr. Morse replied in a suitable and touching manner, and the proceedings terminated by dancing, which was sustained until about one o'clock a.m. E. A.

**BIRMINGHAM:** Oozells Street School, May 3.—Mr. J. J. Morse visited us and gave a grand oration on "How the dead are raised"; a large audience was present, and all listened with rapt attention to the speaker's eloquence. I have never known our friend, Mr. Morse, to be in a better condition. At the close a vote of thanks was accorded him, and many were the good wishes for his safe journey.—We also had a large meeting on Monday, when "Tien" answered questions and "Strolling Player" controlled. He made us laugh heartily, but with his facetious remarks he managed to convey many moral lessons. Questions were also answered.—This closed our meetings for the season.—COR.

**ARDWICK:** Bridge Street.—Mr. Johnson, of Hyde, spoke here on Tuesday last. On Sunday, at 2.30, our platform was occupied by Mrs. Green, of Heywood. The subjects were "The Mission of Spiritualism" and "The Duty of Spiritualists." The speaker was listened to with rapt attention by a large audience. After the discourse Mrs. Green gave several clairvoyant descriptions, all of which were recognised. Mrs. Green promises to be one of the finest trance and clairvoyant mediums on the platform.—F. SHARP, Sec., M.S.P.

**ROCHDALE:** Marble Works, May 3.—In the morning Mr. T. Postlethwaite addressed a moderate audience, on "The Occupations of Spirits." In the evening he took for his subject, "The True Messiah," after which he gave several spiritual descriptions which were all recognised. The last one was that of a deaf and dumb man, with whom he conversed in the sign language with great rapidity, and after this, he requested the chairman to bandage his eyes with a handkerchief to show that he could converse with it on. This was done greatly to the surprise of the audience.—COR. SEC.

**RAWTENSTALL:** May 3.—We had Mr. Hodson, of Haslingden, in the morning and afternoon, giving us clairvoyant descriptions, which afforded satisfaction to all present. In the evening Miss Maudsley gave an admirable address on a subject chosen by the audience—"The Resurrection of Christ"; the views propounded by the control upon this subject were evidently heartily endorsed by those present. Next Sunday, Mr. Wood, from Oldham, healing medium, will be with us.—JOHN BARNES, 19, Rose Vale Cottages.

**MANCHESTER:** Temperance Hall, Tipping Street, Ardwick, May 3.—In the morning the controls of our old friend, Mrs. Groom, took for their subject, "Spiritual Peace, and how to obtain it," pointing out in a clear and convincing manner, that those who sought peace in the dogmas and creeds propounded or believed in by the so-called Christian sects, would fail to find it, for thereby they could not be led to a conception of that which is pure, true and holy. Spiritual Peace is only obtained by doing good and living a pure and truthful life. Those who adhere to the theological formulas of the various orthodox sects must walk in the line of their creeds, looking neither to the right nor to the left. They had been fed with the spoon of Theology, till they were sick of it; but Spiritualism brought them something better—something they yearned for—the absolute proof of the continuity of life. The controls afterwards gave two impromptu poems from subjects chosen by the audience, and the morning service was brought to a close by Mrs. Groom giving fourteen descriptions of spirits surrounding strangers, eleven of which

were fully recognised. We had a large and intelligent audience. In the evening the controls chose for their subject, "Spiritualism and its Mission to Man." They showed most clearly the numerous mistakes made by our orthodox friends in their beliefs, and proved conclusively how forms and creeds have been a desecration of the Infinite. The mission of Spiritualism is to uplift humanity; its teachings are of a practical nature. We must use the gifts of God, namely, our reason and conscience, and judge for ourselves. True prayer is the act of doing good, and proves most efficacious when the whole heart is in it. The only hell in existence is the hell of conscience. After this address the control gave an impromptu poem upon the word, "Lily," after which Mrs. Groom again gave descriptions of spirit-surroundings, twelve in number, eleven being fully recognised. The room was crowded to excess.—W. LAWTON, 46, Gray Street, Kirby Street.

**PLYMOUTH:** Richmond Street, May 3.—In the morning and afternoon we held our usual circle for development of mediums, when several of the sitters were under the influence of our spirit-friends. In the evening the attendance was fair, but the proceedings were earnest. The guides of Mrs. Chapman opened with the invocation, and gave a short but impressive address on "Light." Mr. Williams spoke under control of his guides for some time, in which they impressed upon us the necessity of our giving our hearts and thoughts to our Heavenly Father, who is ever willing to guide and direct us through this life. Mrs. Trueman gave five clairvoyant descriptions, the names being given in each case, so that they were readily recognised. After Mr. Stentiford, our President, had spoken a few words on Spiritualism, we closed our meeting, all having enjoyed a most pleasant evening.—PLYM.

**WEST HARTLEPOOL:** Temperance Hall, Brunswick Street, May 3.—I regret that Mr. John Scott failed to be with us, the cause of his absence being illness, as we were afterwards informed by his guide, "Sangonetti Antonio." In the morning we formed a circle as usual, and were addressed by Mr. W. Ashman on "Disappointments and pleasure," which, combined with prayer and singing, was very edifying. In the afternoon a very harmonious circle was held at the writer's home, where Henry gave several clairvoyant descriptions, which were recognised, and we have no doubt but that good will result. In the evening the guides of Mr. W. Ashman took for their subject, "The way to Heaven, from a spirit's standpoint." This was exhaustively dealt with, and clearly explained; indeed, a better trance address could not have been given, and it is needless to say it afforded us much pleasure. Afterwards my son Henry gave a number of delineations of spirits present, and in most cases recognition has resulted, some being recognised at the time and some since. In the evening we held a seance at a friend's house, where my daughter Gertrude's guides gave us a highly spiritual discourse on the passage of the children of Israel through the Red Sea, telling us of Moses the medium and spiritual leader of that era, and asking us to place our dependence on God, as did his people of old, thus being delivered out of priestly bondage.—W. M. WARDELL, Sec., W. H. S. A., 8, Havelock Street.

**MIDDLESBOROUGH:** Granville Rooms, Newport Road, May 3.—Mr. Dunn being absent, Mr. Gellertie, in the morning, gave us a short, interesting address, and our president made a few remarks. In the evening Mrs. Middlington narrated a circumstance which occurred to one of her friends. A female spirit appeared to him one night as he lay in bed, and pointed to the window, as though she wished him to rise and go in that direction. He did so, and after walking a little way he suddenly stopped, why he knew not, but looking round, he saw a man lying on the ground in a state of intoxication. He took the man to his wretched home, and eventually persuaded him to give up the use of drink. The man promised to do so; his promise was kept, and his life was reformed. Now it turned out that the spirit was the wife of the drunkard, and she had appeared to the friend, so that he might try to win her husband from his vice. The friend to whom this incident happened was a Methodist preacher, not a Spiritualist.—A. McSKIMMING, Sec., 54, Nelson Street.

**STONEHOUSE:** Union Place, May 3.—Address at 11 a.m., by the guides of Mr. W. Burt, subject, "The old Arm Chair," in dealing with which they intimated their intention of speaking upon novel subjects on the Sunday mornings of the present month. The desirability of doing so will be seen by the strenuous efforts made by all sections of theological teachers, and also from the fact that the human mind is more capable of grasping and holding in memory that which pictures, illustrations, and diagrams convey than in mere oratorical addresses; indicating that the present generation would be far more enlightened, and made to feel the power of truth more effectively, were the pulpit to stoop and the stage to rise, so as to bring the teachings of the one with the illustrations of the other, on the level plane of morality, education and enjoyment. Many useful lessons were taught, and reference made to the ancient sires, whose bright, happy, and industrious lives left an influence behind, which although unseen, still centered in the relics of the Old Arm Chair. Evening, at 7: subject—"The May Blossoms." The power of speech, eloquence of language, and sublime ideas, emanating from the controls for the space of 30 minutes, was far beyond our capabilities of expressing. The address was considered to be the finest ever delivered through the mediumship of our friend, Mr. W. Burt. We can only say that those who miss hearing these scientific lectures on Sunday evenings, miss a great treat. Circle: Prayer by Mr. Dart and Mrs. Hill; controls by Miss Bovett, Mr. Thomas, and Mrs. Guest.—COR.

**LEEDS:** Psychological Hall, Grove House Lane, May 3.—Morning: over 30 boys and girls attended our Lyceum; they are all making rapid progress. Afternoon: Mr. Dunn, and Mr. Harper, of Birmingham, were present. The former spoke on Spiritualism; the audience was sympathetic and closely attentive. Evening: various subjects were handed in from the audience. The one selected was: "Where do the spirits of the departed rest?" We had from a well-filled hall the greatest harmony and good-will for 55 minutes. So well did Mr. Dunn deal with his subject, that many strangers wished to know when he would come to address us again. In conclusion, Mr. Harper gave us a very interesting address. On Monday evening we had our monthly Coffee Supper, to which about 40 members and visitors sat down. Afterwards we had music and Shakespearean readings. We had a goodly supply of coffee, cocoa, and tea, prepared by a good cateress, Mrs. Linford.—J. LIVERSIDGE, Joint Sec.



## THE CHILDREN'S LYCEUM.

BATLEY CARR: May 3.—Afternoon: present, 28 members, and 8 officers. After silver and golden-chain recitations, musical readings, and exercises, we formed into three groups. Group one, led by Mr. J. W. Gale, had a lesson out of the New Testament. Group two, led by Mr. Abm. Dewhirst, had a phrenological lesson. Group three, led by the writer, had a physiological lesson. I am pleased to inform my many sympathizers that a brighter day is dawning for this little Lyceum, inasmuch as the duties connected with it will be shared by a few more workers.

MIDDLESBOROUGH: May 3.—In our morning session we had present 10 scholars and 4 officers. After singing and recitations, the Conductor questioned the scholars on the general lesson, "What is Heaven?" The answers elicited were in every way highly satisfactory. In the afternoon we had present 29 scholars, 5 officers and 2 visitors. The singing, recitation, marching and calisthenic exercises were gone through in a very creditable manner, and were followed by lessons in Physiology, after which the Conductor spoke upon the general lesson, the attention bestowed giving evidence that the scholars appreciated the remarks made. The session was then duly closed. It is our intention to have an entertainment at an early date, and I would be happy to receive any suitable recitations, dialogues, glees, &c., for use in the above.—R. H. KNEESHAW, 31, Marshall Street.

THE PRO-NIO.—I also wish to inform all friends interested in the work, that at an officers' meeting held at Walton Street Lyceum, Bradford, on May 2nd, at which officers were present from Sowerby Bridge, Bradford, Morley, and Batley Carr, it was agreed, after much futile effort to select a field conveniently near Walton Street Lyceum, to hold the Lyceum picnic at Littleborough; Mr. John Harwood, of that place, making provision for the same, and at which we shall be most happy to meet all friends, both those engaged in the work, and those that are not. I hope to be able to furnish a programme of the day, to the MEDIUM for the issue of the 22nd inst. In the meantime I may say that Bradford, Batley Carr, and Sowerby Bridge will go through their exercises separately so that each may go through their own portion, after which there will be a programme consisting of solos, duets, selections, golden and silver-chain-recitations, recitations, musical readings, &c., contributed to by all. The best thanks of the meeting were given to Liverpool and Morecambe friends for their offers of assistance and accommodation, in the event of our selecting either of these places.—ALFRED KITSON.

## WORK IN LONDON.

Hoxton: Globe Coffee House, 227, Hoxton Street, May 3.—This meeting was one of the most successful we have held, the trance address by Mr. Webster being most instructive. A good impression was made upon the meeting by Miss Williams, ten years of age, who gave "A dying child's prayer." She will be with us again next Sunday. Mr. Norman also gave a short address, and altogether our meeting was a very enjoyable one.—D. JONES, Sec., H.P.S.

WALWORTH: 43, Manor Place, May 3.—We had the pleasure of listening to an address of a very high character from the guides of Mr. A. Savage. His controls dwelt upon the necessity of Spiritualists proving themselves to be a class of persons who had attained by their knowledge a position which the Christian world had not reached. Unity was strength, and therefore essential in the Movement just now. If we made happy conditions for progress in this world, we would certainly receive unstinted support and succour from the spirit-sphere. After the address, several clairvoyant descriptions were given to friends present, and which were testified to as being correct.—COR.

LEICESTER: Silver Street, May 3.—A Discourse was given through Mr. Bent, on "Where are the Dead?" in answer to a lecture delivered in the Temperance Hall, on Sunday afternoon, by "Antipas," of London, on the same subject. The controls gave a more reasonable account than sleeping in the grave till the trumpet sounds; a sleep so deep, we could not even dream. They also gave descriptions of the various conditions of the departed, in their experiences of spirit-life; also showed in what way they influenced those whom they had left behind, and the result. The discourse was exceedingly well treated, and gave satisfaction to the audience, who listened throughout most attentively.—S. A. SHEPHERD.

HARWOOD.—The Progressive Society has opened a Meeting Room at Argyll Buildings. The hours on Sunday are 2.30 and 6.15. Mrs. Yarwood, we understand, officiated on Sunday last.

## BEYOND.

It seemeth such a little way to me  
Across to that strange country, the Beyond;  
And yet not strange—for it has grown to be  
The home of those of whom I am so fond;  
They make it seem familiar and most dear,  
As journeying friends bring distant countries near.  
So close it lies, that, when my sight is clear,  
I think I see the gleaming strand;  
I know, I feel that those who've gone from here  
Come near enough to touch my hand,  
I often think, but for our veiled eyes,  
We should find heaven right 'round about us lies.  
I cannot make it seem a day to dread  
When from this dear earth I shall journey out  
To that still dearer country of the dead,  
And join the lost ones so long dreamed about.  
I love this world, yet shall I love to go  
And meet the friends who wait for me, I know.  
I never stand about a bier and see  
The seal of death set on some well-loved face,  
But that I think: "One more to welcome me  
When I shall cross the intervening space  
Between this land and that one over there—  
One more to make the strange Beyond seem fair."  
And so for me there is no sting to death,  
And so the grave has lost its victory;  
It is but crossing, with abated breath,  
And white, set face, a little strip of sea,  
To find the loved ones waiting on the shore,  
More beautiful, more precious than before.

—The Christian Age.

## MY EXPERIENCES: OPEN LETTER TO MY FRIENDS.

Dear Friends,—I have been frequently asked to publish the particulars how I became a Medium. I have never done so, because I disliked talking about myself, but it has been represented to me that the Story of my Development and Labours might be instructive and helpful to others, and I have therefore written it out as carefully as possible, and placed the matter in the hands of Mr. Burns, who intends publishing the account, together with my portrait, in the MEDIUM, on June 5th. As considerable expense will be incurred to do this, and as its usefulness can alone be secured by a large circulation, I shall esteem it a personal favour if you will do your very best to help Mr. Burns to work off a large edition, by engaging to take as many as possible, and prevail upon others to do likewise. As the price for 100 copies is put at 6s., they could then be disposed of at a penny each to advantage or gratuitously circulated.—Yours fraternally, E. W. WALLIS.

TIME.—In dealing with geological time we are dealing with a positively awe-inspiring and unimaginable series of æons, each of which occupied its own enormous and incalculable epoch, and each of which saw the dawn, the rise, the culmination, and the downfall of innumerable types of plant and animal. On the cosmic clock, by whose pendulum alone we can faintly measure the dim ages behind us, the brief lapse of historical time, from the earliest of Egyptian dynasties to the events narrated in this evening's *Pall Mall*, is less than a second, less than a unit, less than the smallest item by which we can possibly guide our blind calculations. To a geologist the temples of Karnak and the New Law Courts would be absolutely contemporaneous; he has no means by which he could discriminate in date between a scarabeus of Thothmes, a denarius of Antonine, and a bronze farthing of Her Most Gracious Majesty Queen Victoria. Competent authorities have shown good grounds for believing that the Glacial Epoch ended about 80,000 years ago; and everything that has happened since the Glacial Epoch is, from the geological point of view, described as "recent." A shell embedded in a clay cliff sixty or seventy thousand years ago, while short and swarthy Mongoloids still dwelt undisturbed in Britain, ages before the irruption of the "Ancient Britons" of our inadequate school-books, is, in the eyes of geologists generally, still regarded as purely modern. But behind that indivisible moment of recent time, that eighty thousand years which coincides in part with the fraction of a single swing of the cosmical pendulum, there lie hours, and days, and weeks, and months, and years, and centuries, and ages of an infinite, an illimitable, an inconceivable past, whose vast divisions unfold themselves slowly, one beyond the other, to our aching vision, in the half-deciphered pages of the geological record. Before the Glacial Epoch there comes the Pliocene, immeasurably longer than the whole expanse of recent time; and before that again the still longer Miocene, and then the Eocene, immeasurably longer than all the others put together. These three make up in their sum the Tertiary period, which entire period can hardly have occupied more time in its passage than a single division of the Secondary, such as Cretaceous, or the Oolite, or the Triassic; and the Secondary period, once more, though itself of positively appalling duration, seems but a patch (to use the expressive modernism) upon the unthinkable and unrealizable vastness of the endless successive Primary æons. So that in the end we can only say, like Michael Scott's mystic head, "Time was, Time is, Time will be." The time we know affords us no measure at all for even the nearest and the briefest epochs of the time we know not; and the time we know not seems to demand still vaster and more inexpressible figures as we pry back curiously, with wondering eyes, into its dimmest and earliest recesses.—*The Cornhill*.

[This extract may be read in connection with Mr. Burns's Lecture on the first page.—ED. M.]

## ALL VEGETARIAN EMPLOYERS and EMPLOYEES of the UNITED KINGDOM

Should communicate their wants to MRS. SIMPSON, Manageress of  
"THE VEGETARIAN'S MUTUAL REGISTRY OFFICE,"  
224, ALBANY ROAD, CAMBERWELL, S.E.,  
Through which Agency they can become introduced personally, or by letter, one to the other.

TERMS: 1s. Registration Fee for booking each requirement; 6s. to be paid by the Employer, when suited.

Town and Country Apartments let and secured upon the above terms, the Proprietor paying the 6s. upon obtaining a tenant. Managers of Vegetarian Boarding Houses, and those willing to cater for Vegetarians, can have their accommodations kept constantly registered upon special terms.

N.B.—All requirements should be clearly stated in writing; but to save trouble in this respect, Requirement Forms, for filling up, can be forwarded free upon application. All letters necessitating replies or acknowledgment must contain post card, or stamped directed envelope.

No Present can be nicer or more appropriate than an  
INDIA RUBBER STAMP.

EVERY MAN, WOMAN, AND CHILD  
SHOULD HAVE AN  
INDIA RUBBER STAMP of THEIR NAME.

STAMP, INK, BOX, AND PAD, COMPLETE, 2s.

Stamp Everything, to protect Property, and prevent  
Disputes as to Ownership.

Stamp your Books, Papers, Garments, House Linen—Everything! Stamp Masters and Mistress's Things; Stamp Servant's Things. Stamp Baby's Things, and all that belongs to Brothers and Sisters. Teach the young to value their effects, to be careful and provident, and respect the belongings of others.

PRICE LISTS AND SPECIMENS ON APPLICATION.

JAMES BURNS, 15, Southampton Row, High Holborn, W.C.

## THE SPIRITUALISTS' DIRECTORY.

## MEETINGS, SUNDAY, MAY 10th, 1885.

## LONDON.

CAYENDISH ROOMS, 51, Mortimer Street, W., at 7: J. Burns, "Information on Mediumship and Spiritualism."  
 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.—88, Fortess Road, at 7: Mr. T. S. Swatridge, Subject chosen by audience. Saturday at 8, Seance.  
 MARYLEBONE ROAD.—187, Seymour Place, Sunday, at 11 a.m., Mr. Hopcroft; at 7 p.m., Lecture; Wednesday, 7.45, Physical Seance, (permission must be previously obtained); Thursday, 7.45, Clairvoyance; Friday, 7.45, J. M. Dale; Saturday, 7.45, Mrs. Walker.—J. M. Dale, Hon. Sec., 50, Crawford Street, W.  
 WALWORTH.—Lamb's School Room, 43, Manor Place, at 7, Miss Koeves. 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.  
 Wednesday, 2 to 5, Mr. Hawkins: Healing.  
 HOXTON.—Perseverance Coffee House, 69, Hoxton Street. Friday, Seance at 8, Mr. Webster, Medium.

## PROVINCES.

ASHINGTON COLLIERY.—At 2 and 5 p.m.: No Information.  
 BACUP.—Public Hall, at 2.30 and 6: Mr. Newell.  
 BARROW-IN-FURNESS.—90, Cavendish Street, at 6.30: Mr. Proctor, Mr. Condon.  
 BATLEY CARR.—Town Street, 6.30 p.m.: Mr. Arncliffe.  
 BEDFORD.—King Street, at 6 p.m. Wednesday, at 7 p.m.  
 BELPER.—Lecture Room, Brookside, at 10.30 and 6.30.  
 BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Miss Sumner and Local.  
 BISHOP AUCLAND.—Temperance Hall, Gurney Villa, at 9, Developing Circle; at 6 p.m., Local Mediums.  
 BLACKBURN.—New Hall, New Water Street: at 9.30, Lyceum; at 2.30 & 6.30.  
 BOWLING.—Spiritual Tabernacle, Barker Street, at 2.30 and 6: Mrs. Greig.  
 BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, 2.30 and 6 p.m.: Miss Musgrave.  
 Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30 and 6, Mrs. Butler.  
 Jackson's Mission Rooms, 448, Horton Lane, at 2.30 & 6: Mrs. Craven.  
 Milton Rooms, Westgate, at 2.30 and 6, Mr. Morrell and Miss Sumner.  
 CARDIFF.—At Mrs. Cooper's, 50, Crookherbtown, at 6.30.  
 CHESTER-LE-STREET.—Mechanics' Hall, at 6 p.m.: No Information.  
 DRYDEN.—Heydon's Hall, 98, 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. Jos. Hall.  
 GLASGOW.—2, Carlton Place, South Side, at 6.30, Mr. E. W. Wallis: No Information.  
 HALIFAX.—Spiritual Church, 1, Winding Road, at 10.30, Mr. Arncliffe; Mechanics' Hall at 2.30 and 6 p.m., Mrs. Groom.  
 Lyceum at 10.30. Monday, Service, 7.30.  
 HAWLEY.—Mrs. Dutton's, 41, Mollart Street, at 6.30; Wednesday, at 7.30 p.m.  
 HESTON.—Miners' Old Hall, at 2.30 and 6, Mr. W. Westgarth.  
 JERSEY.—68, New Street, at 3 and 6.30: Local.  
 KEIGHLEY.—Lyceum, East Parade, 2.30 and 5.30: Mr. Hopwood and Miss Masker.  
 KILLINGWORTH.—At 6, No Information.  
 LEEDS.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2.30 and 6.30: Mrs. and Miss Gott.  
 Edinburgh Hall, Sheepscar Terrace, at 2.30 & 6.30: Mr. J. B. Tetlow.  
 Wednesday, 8 p.m., General Members' and Friends' Seance.  
 LEICESTER.—Silver Street Lecture Hall, at 11 and 6.30:  
 LIVERPOOL.—Rodney Hall, Rodney Street, Mount Pleasant, at 11 a.m., and 6.30 p.m., Mr. J. J. Morse. Sec., Mr. J. A. Smith, 106, Grandy Street, Princes Road.  
 MACCLESFIELD.—Spiritualists' Free Church, Paradise Street, at 6.30: Rev. A. Rushton.  
 62, Fence Street, at 6.30, Local Mediums.  
 MANCHESTER.—Temperance Hall, Tipping Street, Ardwick, 10.30, and 6.30: Mr. John C. McDonald.  
 Bridge Street, Pin Mill Brow, Ardwick, at 2.30, No Information. Tuesday at 8.  
 MORECAMBE.—3, Parliament Street, at 6.30:  
 MORLEY.—Spiritual Mission Room, Church Street, at 2.30 and 6: Mr. Hepworth.  
 MIDDLESBOROUGH.—Granville Lecture Rooms, Newport Road, at 10.30, and 6.30: Mr. Scott.  
 NEWCASTLE-ON-TYNE.—Weir's Court at 6.30: Mr. W. H. Robinson, "Spiritual Healing: by Faith or Knowledge—Which?"  
 NORTHAMPTON.—Cowper Cottage, Cowper Street.  
 NORTH SHIELDS.—6, Camden Street, at 6.15: Mr. J. A. Rowe.  
 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. Bowmer, of Salford.  
 OSWALDSTWISTLE.—At Mr. Jno. Robinson's, 28, Victoria Street, at 6.30, Development.  
 PENDLETON.—Social Club, Withington Street, at 2.30 and 6.30: Mr. Johnson.  
 PLYMOUTH.—Richmond Hall, Richmond Street, at 10.30, at 2.30, Circle; at 6.30, Mr. Williams.  
 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., Mrs. Hamer, Clairvoyant, & Mr. T. Postlethwaite.  
 Wednesday, Circle at 8.  
 SHEFFIELD.—Cocoa House, 175, Pond Street, at 6.30:  
 SOWERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at 2.30 & 6.30: Mrs. Green.  
 SPENNYMOOR.—Waterloo Long Room, at 2.30 and 6: No Information.  
 STONEHOUSE.—Spiritualists' Hall, Union Place, at 11 a.m., "Grandfather's Clock," and Circle; at 7, "The Singing of Birds," and Circle. Medium, Mr. W. Burt.  
 SUNDERLAND.—323, High Street West, at 6.30: Circle.  
 TUNFALL.—13, Rathbone Place, at 6.30.  
 WALGALL.—Exchange Rooms, High Street, at 6.30.  
 WEST HARTLEPOOL.—Temperance Hall, Brunswick Street, at 10.30 and 6.30, Mrs. Haines is expected. Wednesday, Circle at 7.  
 WESTHOUGHTON.—Late Infant's School, Wingates, at 2 & 6: No Information.  
 WEST FELTON.—At Mr. Thomas Coker's, 12, Grange Villa, at 6 p.m.  
 WISSEY.—Hardy Street, at 2.30 & 6. No Information.

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

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

HALIFAX.—Spiritualist's Anniversary. On May 10th at 1, Winding Road, an Address will be delivered by Mr. J. Arncliffe, of Batley Carr, in the morning, at 10.30. In the Mechanics' Hall, by Mrs. Groom, of Birmingham: Subject in the afternoon, "Spiritual help: its source;" and in the evening, subject, "Spiritualism, and its claims." Service to commence in the afternoon at 2.30; in the evening at 8 o'clock. Collections to defray expenses.

MR. E. W. WALLIS'S APPOINTMENTS.—May 3, Glasgow, 2, Carlton Place, at 6.30: No Information.  
 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, Barclayde 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 Phrenologist is engaged as follows: May 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; 21 and following days, Belper; 28 and following days, Northampton; July 10, Oldham; July 26 & Aug. 9, Manchester and Salford Society; Oct. 4, Sheepscar, Leeds. 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, Sliden, via Leeds.

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

MR. J. J. MORSE'S APPOINTMENTS.—LIVERPOOL, May 10 & 11; ROCHDALE, May 13; SEWILL, 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 28.

NOTE.—In response to numerous inquiries, Mr. Morse desires to state that he will leave England in July next, on a lecturing tour to America, Australia, and New Zealand, and as all his Sundays are now engaged, application for week-night lectures can only now be answered.

For terms and dates, for week-night meetings, address all communications to Mr. Morse, at 18, 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.

## WORKS ON SPIRITUALISM, &amp;c.

## WORKS BY W. J. COLVILLE.

INSPIRATIONAL LECTURES AND IMPROMPTU POEMS. WITH PERSONAL SKETCH OF THE SPEAKER. 380 pp., Cloth, 8s. 6d.

BERTHA: A ROMANCE OF EASTER-TIDE. Setting forth the principles of the Spiritual Philosophy, and introducing graphic accounts of Spiritual Manifestations of the most astonishing and fascinating order, in the course of a popular and exciting Tale. Handsomely bound in cloth, 320 pp. Price, 3s. 6d.

GOLDEN THOUGHTS IN QUIET MOMENTS. By LILY. Royal 16 mo., handsome cloth, gilt edges, blue rules round each page. An elegant work for Present. Price, 3s. 6d.

EGYPT: AND THE WONDERS OF THE LAND OF THE PHARAOHS. By William Oxley. Handsomely Bound in Cloth, Price 7s. 6d.

GHOSTLY VISITORS. By "Spectre-Stricken." 3s.

LETTERS ON THE LAWS OF MAN'S NATURE AND DEVELOPMENT. By HENRY GEORGE ATKINSON, F.G.S., and HARRIET MARTINEAU. 6s.

SPIRITUALISM AT HOME. A Narrative of Family Mediumship. By MORELL THEOBALD, F.C.A. Price 6d.

HOW TO MAGNETIZE, OR MAGNETISM AND CLAIRVOYANCE. By James Victor Wilson. 1s.

PRACTICAL INSTRUCTION IN ANIMAL MAGNETISM. By J. P. F. Deleuze. Translated by T. C. Hartshorn. Fourth Edition, with Notes, and a Life, by Dr. Foissac. 6s.

THOUGHT-READING OR MODERN MYSTERIES EXPLAINED. By Douglas Blackburn. 1s.

CHIROMANCY OR THE SCIENCE OF PALMISTRY. By Henry Frith and Ed. Heron Allen. With Illustrations. 1s.

MAN AND HIS RELATIONS, Illustrating the Influence of the Mind on the Body. By S. B. Brittan, M.D. With Portrait of Author. 12s. 6d.

THE PSYCHONOMY OF THE HAND, or The Hand and Index of Mental Development, with Illustrative Tracings from Living Hands. By Richard Beamish, F.R.S. 7s. 6d. Second Edition.

THE EDUCATION OF THE FEELINGS, or Affections. By Charles Bray. 3s. 6d.

LIFE BEYOND THE GRAVE, DESCRIBED BY A SPIRIT. THROUGH A WRITING MEDIUM. 3s.

REPORT ON SPIRITUALISM BY THE COMMITTEE OF THE LONDON DIALECTICAL SOCIETY. 5s.

PARALYSIS, AND OTHER AFFECTIONS OF THE NERVES: Their Cure by Vibratory and Special Movements. By Geo. H. Taylor, M.D. 3s.

THE HAUNTED HOMES, AND FAMILY TRADITIONS OF GREAT BRITAIN. 1st and 2nd Series. By J. H. Ingham. 7s. 6d. each.

THE MYSTICAL SENSE OF THE SACRED SCRIPTURES, or the Books of the Old and New Testaments (including the Apocrypha). By Mme. Gakou. 6s.

MANUAL OF PHRENOLOGY, as an accompaniment to the Phrenological Bust. (Illustrated). 1s. 6d.

THE CONSTITUTION OF MAN CONSIDERED IN RELATION TO EXTERNAL OBJECTS. By Geo. Combe. 2s.

PIONEERS OF THE SPIRITUAL REFORMATION. Life and Works of Dr. Justus Kerner. William Howitt and his Work for Spiritualism. Biographical Sketches by Anna Mary Howitt Watts. 4s.

THE CELEBRATED STURMBERG PLANCHETTE. By placing the hand lightly on one of these little instruments, it will in many instances write and draw in an extraordinary manner. Price, Post Free, 4s.

CRYSTALLINE SPHERES, quite round in shape. Price 7s. 6d.

CRYSTALLINE OVOIDS, egg-shaped. Price 5s.

ZINC AND COPPER DISCS for assisting in the production of the Mesmeric Sleep; well made and finished; various designs, from 3s. per doz.

LONDON: J. BURNS, 15, SOUTHAMPTON ROW, W.C.



## F. FUSEDALÉ, Tailor and Habit Maker,

INVITES an Inspection of his NEW SPRING GOODS.

A Choice Selection of Beavers, Meltons, and Diagonal Coatings to select from,—equal to any West End House, at half the prices.

OVERCOATS—ALL WOOL—TO MEASURE—from £2 2s.

8, SOUTHAMPTON ROW, Opposite "Medium" Office.

### NEW MEDICAL WORK BY

MISS CHANDOS LEIGH HUNT (MRS. WALLACE) & *Lex et Lux*.  
PHYSIANTHROPI, OR THE HOME CURE AND ERADICATION OF DISEASE. 126 pages, tastefully bound in cloth, price 3s. 6d. Send for Synopsis to Miss Simpson, as below.

THIRD EDITION.—(Just Published.)

PRIVATE PRACTICAL INSTRUCTIONS IN THE  
SCIENCE AND ART OF ORGANIC MAGNETISM  
BY MISS CHANDOS LEIGH HUNT.

Being her original *Three guinea private* Manuscript Instructions, printed, revised and greatly enlarged, and containing valuable and practical translations, and the concentrated essence of all previous practical works. Numerous illustrations of passes, signs, &c.

Price One Guinea, Paper. French Morocco, with double lock and key, 5s. extra, best Morocco, ditto, 7s. extra.

Send for Index, Press Notices and Pupil's Testimonials, to Miss Simpson, Secretary, Philanthropic Reform Publishing Office, 2, Oxford Mansions, Oxford Circus, W.

### TO AMERICANS VISITING EUROPE.

GENTLEMEN,—I am now buying direct from the Manufacturers, and can supply the best goods far cheaper than any other House in London, having everything made at my own Workshops.

#### SPECIAL PRICE LIST FOR NETT CASH.

Superfine Dress Suits, lined Silk	£3 18 0	worth	£5 5 0
Beaver Overcoats, lined Tweed	2 10 0	"	3 10 0
All Wool Trousers	0 16 6	"	1 1 0
Suit of best Angola	2 10 0	"	3 10 0
Black Twill Morning Coat	2 10 0	"	3 10 0
" " " Vest		"	

Soliciting the favour of a trial,—I remain, Gentleman, your obedient servant,

JAMES MALTBY,

8, HANOVER PLACE, UPPER BAKER ST., N.W.

N.B.—Patterns post free on application. City Atlas Bus from the Bank, and Atlas Bus from Charing Cross pass the door.

### CALL AND SEE

#### MALTBY'S SHIRT WITH TRANSFORMATION CUFFS.

Making one equal to two Shirts, lasts clean double the time, a saving in washing, and at same price as ordinary Shirts, 8/6, 6/6, 7/6, a reduction on taking half-a-dozen.

In 2 Vols., 10/6.

### BACK TO THE FATHER'S HOUSE.

AN INSPIRATIONAL PARABLE.

E. W. ALLEN, 4, AVE MARIA LANE, E.C.

In the Press, and will shortly be Published.

### My Own Philosophy.

By A. TUDER.

BEING a Continuation of the Parts already published. The Work will appear in Numbers, each Chapter being devoted to a Proper Name, or Noun; and will demonstrate the ORIGIN of LANGUAGES, by the explanation of the Ideals, which gave birth to the Names. This Work will be of surpassing interest to all Students of Esoteric Truth, and the name of the Author, who was the Editor of Melville's "VERITAS," is sufficient to explain the lines on which the Work is written.

### WHAT IS BROWN'S AMERICAN VEGETABLE VITALIZING MIXTURE FOR?

IT is a certain and positive Cure for Nervous Debility, Indigestion, Palpitation of the Heart, and all Affections of the Nervous System. It never fails in giving satisfaction in all cases. Prepared by

W. M. BROWN & SON, 50, STANDISH STREET, BURNLEY.

THE GREAT AMERICAN MEDICAL BOTANISTS,

Members of the Eclectic Medical College of Pennsylvania, U.S.A., also Members of the National Association of Medical Herbalists of Great Britain.

IN BOTTLES AT 2s. 6d. AND 4s. 6d. EACH.

CRIPPLED AND DEFORMED CHILDREN.—A few Vacancies at the new Cripple's Home, 6, Onaburgh Street. The new treatment (Magnetic) practised here has proved remarkably efficacious and curative in some extreme cases of deformity, imperfect development, and spinal and nervous disorders. Patients, not being inmates, may be treated at their own homes. A few free beds reserved. Visitors received between 11 and 1 daily. Particulars from the Lady Superintendent, MARGARET, LADY SANDHURST, 18, Portland Place, W., and Mrs. HENRY DUNCAN, 17, Upper Wimpole Street, W.

ISLE OF WIGHT.—Annandale Villa, Sandown.—One or two Invalid Ladies will be taken great care of by a Healing Medium, including Board and Lodging for 30s. per week, for the six winter months at this pretty seaside town, which is known to be particularly salubrious.

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. and Mrs. HAWKINS, Magnetic Healers.

AT HOME Monday, Tuesday, Thursday and Friday. Free Treatment on Friday, from 12 to 4 o'clock. Patients visited at their own Residences.—43, Fitzroy Street, Fitzroy Square, W. (Near Portland Road Railway Station. Healing Seance every Sunday morning, from 11 to 1; voluntary contributions.

### CURATIVE MESMERISM AND CLAIRVOYANCE

PROFESSOR ADOLPHE DIDIER attends Patients and can be consulted daily from 2 till 5, at 8, Rue du Mont-Dore, Paris. Clairvoyant Consultation by letter for Diseases, their Causes, and Remedies. For any serious cases, Professor Didier would arrange to come and attend personally in England.

CURATIVE MESMERISM, by Mr. J. RAFFER, Herbalist, also Healer of many years' experience, Daily from 2 till 10 p.m. Free on Saturday evenings from 7.30 till 9.30.—12, Montpellier Street, Walworth.

MR. OMERIN, known by his wonderful CURES of Rheumatism, Gout, Neuralgia, Lumbago, Epilepsy, General Debility, and several affections of the Head, Eyes, Liver, &c., attends Patients from Eleven to One and Two to Five, at 3, Bulstrode Street, Welbeck Street, Cavendish Square, W.

MRS. HAGON, Business Clairvoyant and Magnetic Healer 21, North Street, Pentonville. Patients attended at their own homes.

A CURATIVE MESMERIST is open for engagements. Sees Patients at their homes. Moderate Terms. Address, X.Y.Z., 100, Redcliffe Street, Bristol.

H. G. GLENNIE, MEDICAL MESMERIST, attends Patients at their residences. Address: 38, Museum Street, W.C. Free treatment on Wednesdays.

W. R. PRICE, MEDICAL MESMERIST, 134, Brayard Road, Hollydale B.I., Peckham, (of many years' experience both at home and abroad), receives patients for treatment—Mornings, 11 till 1; Evenings, 7 till 9; or attends at their own residences if desired. Clairvoyant diagnosis when required.

CAROLINE PAWLEY, Writing, Speaking, Healing Medium. By the desire of her Guides, no money accepted.—Letters sent first, with stamped envelope for reply. 33, Bayston Road, Stoke Newington Road, N.

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

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

10 MESMERIC PRACTITIONERS.—Zinc and Copper Disks for assisting in the production of the mesmeric sleep. Well made and finished, 3s. per dozen, and upwards.—J. BURNS, 15, Southampton Row, W.C.

### J. CORBETT, MAGNETIC HEALER,

HAS practised extensively in India and America. Patients attended at their residences. Address, 55, Waverley Road, Harrow Road, Paddington.

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

PHYSICAL PHENOMENA.—Spirit-Lights and other evidences of Spirit-Power at an old established private Circle. Earnest inquirers only admitted, on Sunday at 7.30, and Tuesday and Thursday at 8 p.m. Mrs. Walker, Medium.—Mrs. Ayers, 45, Jubilee Street, Commercial Road, E.

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

FRANK HERNE, 8, ALBERT ROAD, FOREST LANE, STRATFORD.

J. THOMAS, GENERAL CORRESPONDENT. Address: Kingsley, by Frodsham, Cheshire.

MR. TOWNS, Medical Diagnosis, Test and Business Clairvoyant, is at home daily, and is open to engagements. Address—89, Lisson Grove, Marylebone Road.

MISS LOTTIE FOWLER, Trance, Medical, and Business Clairvoyant, 51, Netherwood Road, West Kensington Park, W., (near Uxbridge Road Station). Hours: 2 till 7 daily.

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

ASTROLOGY.—Map of Nativity, with remarks on Health, Mind, Wealth, Marriage, &c. Fee, 5s. Short remarks alone, 2s. 6d. (Stamps.) Time and Place of Birth, Sex. Letters only.—ZAKI, care of K. Jones, 21, Kingarth Street, East Moors, Cardiff.

### ASTROLOGY AND ASTRONOMY.

DR. WILSON may be Consulted on the Past, and Future Events of Life, at 103, Caledonian Road, King's Cross. Time of Birth required. Fee 2s. 6d. Attendance from 2 till 8 p.m. Lessons given.

Personal Consultations only.

PHRENOLOGY & ASTROLOGY.—Delineation of Character, Trade, Health, &c. from photo, 1s. Nativities cast. Questions, and all important events of life answered by letter.—"WALKS," 2, Ireston Street, Bradford, Yorks.

### FROM THE CRADLE TO THE GRAVE.

THE PAST, PRESENT AND FUTURE Events of Life proved by Astronomical Calculations. NATIVITIES CAST, Yearly Advice Given and Questions Answered. Send Stamp for terms to NEPTUNE, 12, Grenville St., Brunswick Sq., W.C.

ASTROLOGY.—Nativities cast. Advice on Business, Marriage, Health, direction of success, &c., by letter.—WALKS, 2, Ireston Street, Bradford, Yorks.

GET THIS—GET THIS—GET THIS!—Your Map of Nativity showing Planets, places at birth; sent free for stamped envelope. State time and place of birth. Address, NADIA ZENITH, 29, King Street, Spennymoor.

"MENTAL MAGIC," Illustrated.—The A.B.C. of Elementary Occultism, Experimental and Curative, also Clairvoyance, the Magic Mirror, and the New Phase of Spiritualistic Mediumship, nearly 200 pages, quarto, 5s., post free.—ROSE, H. FAYAR, Bath.

"MIRROROLOGY."—Descriptive of the Black, Concave, Ovoid, Magic Mirror for developing "Spiritual Insight," by the inventor of the "Perfected Automatic Insulator" on Crystal Balls, the Planchette of the future for Writing and Drawing Mediumship. See Circulars.—ROSE, H. FAYAR, Bath.

BOOKS ON MAGIC, ALCHEMY AND ASTROLOGY for Sale. Enclose Stamp for List to MR. HALSE, 40, Addison Road, Kensington.

VISITORS to London can be accommodated with Board and Lodging on reasonable terms, at 16, York Street, Portman Square, London, W., only two minutes from Baker Street Station. Vegetarian diet if required.

SPIRITUALISTS VISITING MORECAMBE are requested to inspect the stock of Fancy Goods, Jewellery, &c., at J. W. JAMES'S, Victoria and Queen's Market Bazaars (under the clock).

A GENERAL SERVANT wanted in a homely family. An experienced person preferred. Write to "A. D.," care of Mr. Burns, 15, Southampton Row, London, W.C.

LONDON: 37, QUEEN SQUARE, BLOOMSBURY, W.C.

**SHIRLEY'S OLD-ESTABLISHED TEMPERANCE HOTEL**

BEDS, 1s. 6d. &amp; 2s. BREAKFAST AND TEA, 1s. 3d

THIS House has been established 30 years, is very central, quiet and convenient for the West End or City; about four minutes from Holborn where there is a continuous line of Omnibuses to all Parts. It is the most central part of London for all the Railway Termini.

The following Testimonials, taken from the Visitor's Book, in which there are many hundreds, will show the estimate in which the Hotel is held

J. MACKENZIE ROBERTSON, Esq., Edinburgh.—"Have much pleasure in expressing my gratification at the comfort and courtesy I have experienced at this hotel during a stay of a week."  
Rev. H. E. HOWSE, Reading.—"Much gratified with finding so comfortable a Temperance Hotel, and advantageously situated."

J. ROBERTS Esq., Bourne.—"We are more than satisfied; we are truly delighted to find in London so quiet and comfortable a domicile. We shall certainly highly recommend SHIRLEY'S to all our friends."  
J. PUMPERY, Esq., Birmingham.—"I should like to find such another house in every town I visit."

References also kindly permitted to Mr. BURNS, Publisher of the MEDIUM.

**Now Publishing.**

Price 7s. 6d.; Four Copies for the price of Three.

**Essays from the Unseen.**

DELIVERED THROUGH THE MOUTH OF W.L., A SENSITIVE,  
AND

**RECORDED BY A.T.T.P.**

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 Achai 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.*  
Pausanius, 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 Amanuel.  
Onesimus, a Roman slave.

**CONTROLS OF THE RENAISSANCE.**

Martin Luther.  
John Knox, the Scotch Reformer.  
Fust, or Faust, one of the Inventors of Printing.  
Cromwell, Earl of Essex.  
Oliver Cromwell, the Protector.

Sir Walter Raleigh.

William Shakespeare, the Dramatist.

Thomas Wentworth, Earl of Strafford.

Isaac Barrow, the Mathematician.

Alexander Pope, the Poet.

John Dryden, the Poet.

Jonathan Swift, Dean of St. Patrick's.

Thomas Paine. (Four Controls.)

Concluding Remarks.

Christian Heinrich Heinecke.

John of Leyden.

LONDON: J. BURNS, 15, SOUTHAMPTON ROW, W.O.

**RARE AND SECOND-HAND BOOKS.**

Some of these Works are very scarce, and only single copies can be supplied.

MESMERISM AND ITS OPPONENTS. By G. Sandby, M.A. 3s. 6d.  
THE SANCTUARY OF SPIRITUALISM: A Story of the Human Soul. By L. A. Cahagnet, author of the Celestial Telegraph. 4s. 6d.  
THE CELESTIAL TELEGRAPH; or the Secrets of the Life to Come Revealed through Magnetism. By L. Alph. Cahagnet. 8s. 6d. Very Scarce.

ELECTRICITY AND MAGNETISM as Curative Agents. By P. W. Seymour. Second Edition, revised and enlarged. 1s. 6d.

THE HAND-BOOK OF MESMERISM. By Thomas Buckland, Esq. Fifth Edition, revised and enlarged. 1s.

VITAL MAGNETISM: A REMEDY. By the Rev. Thomas Pyne, A.M. Fourth Edition. 2s. 6d.

HUMAN MAGNETISM. By W. Newnham, Esq., M.R.S.L. 5s.  
SOMNOLISM AND PSYCHEISM, or the Science of the Soul and Phenomena of Nervation. By Joseph W. Haddock, M.D. 5s.

SLEEP WALKING AND HYPNOTISM. By D. H. Tuke, M.D. 5s.

LETTERS TO A CANDID INQUIRER ON ANIMAL MAGNETISM. By William Gregory, M.D. First Edition. 10s. Scarce. Another copy for sale bound in calf. 15s.

FACTS IN MESMERISM, with Reasons for a dispassionate Inquiry into it. By the Rev. Chauncy Hare Townshend, A.M. 7s. 6d.

PRACTICAL MANUAL OF ANIMAL MAGNETISM. By Alphonse Teste, M.D. 7s. 6d.

THE PHILOSOPHY OF SLEEP. By Robert Macnish. 4s.  
CHALDEAN MAGIC: its Origin and Development. By Francois Lenormant. 7s. 6d. Published at 12s. 6d. Quite New.

NATURE'S REVELATIONS OF CHARACTER: or the Mental, Moral and Volitive Dispositions of Mankind, as Manifested in the Form and Countenance. With many engravings. By Joseph Simms, M.D. 30s. This Book has been out of Print for many years, and is very scarce. The best work on Physiognomy.

ISIS UNVEILED: A Master-Key to the Mysteries of Ancient and Modern Science and Theology. By Madame H. P. Bavateky. 42s. 2 Vols. Quite New.

THE TWO WORLDS, THE NATURAL AND THE SPIRITUAL, Their Intimate Connection and Relation, Illustrated by Examples and Testimonies Ancient and Modern. By Thomas Brevier. 12s. 6d. Very Scarce.

MIDSUMMER MORNING'S DREAM. By F. Starr. 3s. 6d.

CHRIST THE SPIRIT: Being an attempt to state the Primitive Views of Christianity. 5s.

DISCOURSES FROM THE SPIRIT-WORLD Through Rev. R. P. Wilson. 5s.

THE BHAGAVAD GITA: or A Discourse Between Krishna and Arjuna on Divine Matters. Translated, with Notes, an Introduction on Sanskrit Philosophy, and other Matter, by Cockburn Thomson. 6s. 6d. Quite New.

SPIRITUAL EXPERIENCES, Including seven months with the Brothers Davonport. By Robert Cooper. 3s. 6d.

THE LILY-WREATH OF SPIRITUAL COMMUNICATIONS through the mediumship of Mrs. J. S. Adams. By A. B. Child, M.D. 3s.

IMMORTALITIES OF LOVE. By J. O. Barrett. 3s.

BRANCHES OF PALM. By Mrs. J. S. Adams. 2s. 6d.

A WINTER IN FLORIDA; or observations on the soil, climate, and products of our semi-tropical state; with sketches of the principle towns and cities in Eastern Florida. By Ledyard Bill. 3s.

SIGHTS AND SOUNDS, The Mystery of the Day: Comprising an Entire History of the American "Spirit" Manifestations. By Henry Spicer, Esq. 6s.

LECTURES ON MESMERISM. By J. W. Jackson. 2s.

TABLE TURNING AND TABLE TALKING. 1s.

THE WOMAN WHO DARED. By Epes Sargent. 3s. 6d.

SPIRITUALISM, AND THE AGE WE LIVE IN. By Catherine Crowe. 2s. 6d.

LONDON: J. BURNS, 15, SOUTHAMPTON ROW, W.O.