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SPIRITUALISM.

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MODERN SPIRITUALISM.

A Lecture Delivered by request before a London Society of Church-Workers.

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(Concluded from page 323.)

On the point how far these facts of Spiritualism are manifestations of human presence and not of subhuman or superhuman beings, time compels me to be brief. Spiritualists, as a rule, are far from denying the existence and presence of such other orders of beings, but they assert that the methods of communicating by circles and mediums are not the methods such beings adopt. Superhuman spirits, good or evil, angels or devils, communicate by the method of inspiration of the inner, spiritual core of our natures, and could only show themselves in places where the terrestrial and mental magnetism were of the finest order, to a Mage or a Saint. Nor are recent Spiritualists again inclined to ignore their own personal factor in the manifestations, and to give no weight to the action of their own spirits and their own unconscious selves in the causing of the phenomena. The recent publications of the Theosophists and of the Psychic Research Society have done good work in this respect, and have caused rather a shifting of ground. For thoughtful Spiritualists have discovered that though the prime agents of the phenomena are still spirits, that their method of communication is not so direct as has been supposed, but that they use our unconscious selves to convince our conscious selves. Thus they will magnetize or mesmerize in the unseen a sensitive as he sits in a circle, until his unconscious or ecstatic self becomes conscious and uses language, words and ideas which his normal consciousness would have been unable or afraid to utter. They will use a medium's power of thought-reading or telepathy to impress him with ideas which will give tests of their identity to their living friends. They will use a medium's trained habits of automatic movements and cerebration to cause him in a trance to play music or write words. They will even use a medium's spirit-body as a vital basis on which to build the material personae of their own bodies; for it has been proved that most so-called materializations of spirits have been simply transfigurations, if not of the medium's visible body at least of his spiritual body.

Now, granted for the moment that the manifestations of Modern Spiritualism are of returning human spirits—and do they not indeed, as any investigator will tell, breathe all the sentiments and ideas, good or bad, that mark terrestrial humanity—we should now consider how far these mani-

festations are new experiences and teach new revelations. But I find I have no time to take you fully into this interesting question—to find out what points of resemblance it bears to beliefs and practices of old. Suffice to say, that an attentive student will find abundant evidences to prove that organized methods of communication with the Spirit-world existed in Egyptian Temples; in Jewish Tabernacles, Temples and Schools of Prophets; in Chaldaic roof-tops; in Parsee fire-altars; in Druid Groves; in Hebrew Cabbalas; in Greek Oracles and Mysteries; in Latin Lares and Penates, and Vestal and Augural Schools; in Savage Herotumuli and Barrows; in Tartar and Chinese Shamanism.

This all supports the evidence of Modern Spiritualism, but there is one great difference to be noted. In the former ages the public at large were not so ready, and circumstances not so ripe, to receive the Truth as now. I must briefly prove this point, as important issues of our final considerations hang upon it.

The public were not so ready, because, then, the reason, the critical and scientific and moral faculties of the masses, were not yet so developed as now, whereby to distinguish true teaching from false teaching, high spirits from low spirits, selfish from unselfish ones. The mass of spirits who then went out of the world were more ignorant than now, more prejudiced, selfish, narrow-minded and savage. They came back to influence the living, to encourage them in the prejudices of tribe, sect, or caste which they still retained, or to set themselves up before the silly masses, then totally ignorant of the denizens of the unseen world, as Gods and Demons, as oracles of Divine Wisdom. In the general practice of consulting oracles, men began to lose the use of their private judgment and their self-dependence. In the common practice of using low human spirits, and it may be even subhuman spirits, to carry out their wicked and selfish purposes, men suffered the horrors resulting from Black Magic and dealings with Familiar Spirits. In the general belief of Tutelary Gods and Demons, each tribe began to set up his god against other gods, and to believe his superiority demonstrated by victory in battle.

But these abuses worked out their own remedy. For when a conflict and inequality among the unseen intelligences became apparent, advanced minds began to ask: "Is there no one great King of kings, who controls them all if he

choose? and if so, need he be personal? Can he not be an impersonal intelligence?"

We all know how the revelation of the Truth came to the founders of the Jewish, the Zoroastrian, the Brahman and Mahomedan Religions, *viz.*, that the Lord God is one God, and that He is a spirit not to be worshipped in form. Moses and the others, therefore made vigorous laws among their followers, to put down the abuses of Oracle-worship and Black Magic. But it does not follow that institutions that were necessary in that state of the world are necessary in the present. Moses made several other prohibitions, such as the eating of pork, which were necessary in his day. But conditions of things have altered. It required divinely-sanctioned prohibitions to prevent abuses in his day, which now-a-days the simple workings of Reason and Experience will suffice to check without prohibitions. Remember, advanced Humanity are no longer under the rule of the Law.

But now comes the Question: Are the Revelations of Spiritualism different from other revelations of the Future, especially those of Christianity? or, in other words, Have the revelations of Christianity superseded the necessity of any further Spiritual Revelation?

Now, before entering on this controversy, I must clear up a difference existing in the use of the term "Christianity." The answer is very different according as the term is used. If the term is used to imply the few simple spiritual truths inculcated by the great founder himself, and the few simple beliefs and practices of his immediate humble followers,—the answer is: Spiritualism is much the same. But if by Christianity is meant all that the Alexandrine, Byzantine, Roman and Reforming Dogmatists and Hierarchies have thereto,—then we find many points of antagonism. Not that I mean to disparage the latter. Doubtless these changes arose from the necessity of circumstances, and adaptations to existing forms of thought and speculation; and while these reasons lasted, the additions were good; but now the circumstances are altered, calling for new changes, mostly back to the primitive beliefs. This position I will endeavour to maintain by a short sketch of the History of Religious Thought from our point of view.

The teachings of Christ himself, from our point of view, were: That the Kingdom of Heaven is to be found within us, not without us, in our spirit, our consciousness, our thoughts; and that we have each of us a divine self within us, called the Christ or anointed one,—which can be attained even now in the days of our earthly incarnation, or at any other time in the course of the progress of the mind, and that, once attained, it will gradually alter our whole nature like a new birth, making us one with God and with the whole of Humanity. When he has attained this state, then he has Life Eternal, and not till then he is a Christian.

Now this teaching of Jesus is re-echoed by the advanced spirits that are now communicating with us, *viz.*, that the Spirit-world is no more nor less than what we call our consciences and minds, or subjective, subconscious world within us. This we can make into a Heaven while we still are incarnated. We can make it real and objective, by making our material world subjective and sacrificed. If we have not thus been able to make our inner and divine nature real while in the flesh, it does not follow that Death will give us the boon, as Death only transfers us into another material life, of another finer grade of matter, it is true, but still material. But we shall still have the same or better opportunities for developing the inner part of our nature, by sacrifice of the outer; and when we have acquired this power we shall have attained a different grade of spirit-world: we shall have become Celestial Spirits not Terrestrial. Nor does our progress and growth stop here, but still inner, seraphic, cherubic, diviner spheres lie before us and within us, each grade bringing us nearer to the Perfect Sonship of God.

Now for the belief and practices of the Primitive Christians. They believed in the immediate resurrection from the grave, for they asserted not only that Jesus had risen from the dead, and had shown himself by materialization, but also that at his crucifixion many others had similarly shown themselves. We find Rhoda, the servant-maid, believing she saw St. Peter's ghost. In their practices we find them to be the first of the outer uninitiated world, who discovered the power of the Spirit-world to manifest itself by the control of the human organism. Before this the masses had only looked to spirit-manifestation by direct voice-speaking or by material apparitions. But these ways had been found objectionable, as higher progressed spirits cannot so

easily communicate with matter as with mind. We find them therefore demonstrating the presence of, and learning from, the Spirit-world by what they called the "Gifts of the Spirit," and what Modern Spiritualists call "Mediumship and Spirit-control." They adopted the same means as Spiritualists do now, *viz.*, sitting in circles in rooms, and singing spiritual hymns in loving fellowship. And Spiritualists now get the same results as they did. In the thousand and one spirit-circles now weekly held on this earth may be seen mediums talking in foreign unknown tongues, speaking eloquent addresses in trance, interpreting symbolisms, seeing clairvoyant visions, healing under control by manipulations, and laying on of hands. These all I have constantly seen myself and proved. I have even often seen the phenomena recorded of tongues of fire and rushing winds. That these gifts have disappeared in the Formal Church, is not through the withdrawal of the Holy Ghost but because they do not give the Holy Spirit the same conditions to manifest Himself in that way. Of course He can manifest himself in other ways. The Formal Church says the old way of manifestation is not wanted now. Spiritualists say that it never was so wanted, as now in these days of materialism and dead faith.

In the next stage of progress of the Church, under the teachings of St. Paul and St. John, we find them expounding the same teachings of Jesus as we gave above, but in a different garb. For to bring it to the comprehension of their converts, they used the mystic religious phrases of the day, borrowed by St. Paul from his studies in the Cabbala and Greek Mysteries, and by St. John by his connection with Alexandrine Neoplatonism, which itself borrowed its mystic allegory from Egyptian and Hindoo Sources. We find expressions such as the Dead, the Sleeping, the Grave, referring to those still living only in their material consciousness, whether incarnated or disincarnated; and expressions like the Cross, the Plagues, the Trumpet-call, the Judgment, referring to methods and stages of passing from the one state to the other; and expressions like the Tree of Life, the New Adam, the Perfected, the New Jerusalem, referring to those who have made their inner nature real and potent.

Then we find the Roman Church making what at the time were very necessary restrictions, considering the methods of communication with the departed were again in the hands of barbarians. They restricted the converse with the dead only to such of the departed as they could rely on. These they canonized and called Saints, and only encouraged converse with these in certain brotherhoods and sisterhoods. In their doctrine of purgatorial expiation and praying for the dead, we find Modern Spiritualists sympathize with them. For returning spirits all say that in proportion as their life has been selfish and sensual and uncultured, so they gravitate to lower and darker spheres and grades, just on the principle that one feeling himself a chimney-sweep would be happier in a tavern than in a drawing-room; and that like draws to like, and grades of free matter seek their own level. But out of a lower grade, a spirit by returning to earth and doing useful work, can by winning self-respect raise himself to a higher one.

Then came the Reformation, and, in sweeping away much real rubbish, our zealous Reformers swept away many real truths. Among these was the belief in the unbroken continuance of Human Life. It is easy to see how it arose. In pulling down the authority of an infallible Human Pope, and setting up in his place the authority of an infallible verbal Bible, they bowed down to the words and not to the spirit of the mystical sayings of St. Paul and St. John, and believed all humans, when dead, were sleeping and awaiting a material re-incarnation on this earth, and a material Christ and a material judgment. Under the regime of this belief the higher departed humans dared not communicate with their friends, and, if the lower ones did venture to do so, they were at once taken for devils, and caused their mediums to be burned as wizards and witches. But the fruits of the Doctrine were still more disastrous, in being the half-way house to Infidelity and Materialism, to the affirmation that we are all no more than the animals, and our egos perish on the dissolution of our frames.

Into this wintry state a large part of our advanced minds had fallen, but it was only a stage that led back again to that old summer sun of knowledge, the fact of a realized continuance of the soul.

For, left alone in life with their bodies and their outer selves, they began to consider it more, and discovered the laws how it had been developed by evolution, faculty after

faculty. This led some men to seek whether any new faculties could be developed. This led to the discovery of Mesmerism and Magnetization. Thousands in Europe and America began to conduct experiments in this new human power, but, in consequence of popular prejudice, they kept their researches secret. In the course of many of these experiments, they discovered that the spirit of their sensitives often passed out of their control into an inner unconscious self that became real to them, and there they saw departed friends and wandered in and described spirit spheres. Then magnetists tried the experiment of magnetizing by batteries or chains of linked hands, and in the course of this it was discovered that many of those thus sitting went under control; and not through the minds of those present, for it was soon apparent that the controlled ones spoke things transcending the knowledge of all present, and the inference of spirit magnetizers was started. Thus men were brought back to the old world belief of spirits speaking through human organisms.

Almost simultaneously with this discovery came another one, that spirits can also communicate by direct physical means, such as noises and movements and apparitions. Despite the efforts of the Reformers, this once popular belief had never been stamped out, but lingered in a semi-vital belief in ghosts and apparitions. This belief was revived by the famous Rochester Knockings, where some children, at Hydesville, N. Y., in a haunted room successfully opened a communication with a ghost, and the surprised neighbours, who had been called in, learned by means of the raps the history of a pedlar, which was afterwards verified. This and similar cases getting the round of the free and omnivorous American Press, gave a new and special impulse in that country to the communication with the Spirit-world. As the investigations grew, all the old-world methods of manifestation were rediscovered. The movement then went through all the phases and mistakes that previous ages had gone through—only more rapidly—just like a new human organism being built up goes rapidly through all the stages of lower vegetable and animal life in its fetal period. Spiritualists first made the mistake of believing all spirits to be what they represented themselves to be; forgetting that the lower grades of spirits lie next to our material world, and therefore the foolish or the lying, the bigoted, the sensual, come easiest if our minds are material. Thus they discovered that spiritual investigations, to do more good than convincing of the continuance of the soul, must be conducted by a surrender and sacrifice of our material and worldly minds. Then lastly came the epoch of fraud and imposture, teaching them to confine their investigations to the home circle, or under scientific conditions.

But Spiritualism is now outgrowing these fetal imperfect stages, and is taking a purer and more scientific nature. Therefore it is now more worthy of respect. Let its past childishness be forgiven it, in consideration of the potent effects it can wield on the destinies and progress of Humanity.

Remember what I said: a Spiritualist is not a Spiritualist until he has attained by demonstration and fact a knowledge of his soul and its continued progress. Many accept the phenomena, as caused by some occult intelligence, and therefore call themselves Spiritualists. If the belief only goes as far as this, such persons get no benefit from their belief—rather deterioration. Most such persons are found in middle-class persons, especially ladies afraid of their social reputation or salvation if they realize this new truth too absolutely. But those who do realize the full truth, not only have a new meaning and impulse into their life, but also new means of attaining mental and moral development.

The belief that loving friends are still watching over them and preparing a spirit-home for them, robs death of its sting; the belief that they can go to that golden spirit-home, even now in this life, robs poverty of its sting; the belief that spirit-guides and controls can inspire them with ideas and faculties, takes away the inequalities of education, and gives an impulse to self-improvement; the belief that the lower progressing spirits are learning from their conduct and are warning them by recounting the sufferings entailed by following certain lines of material selfish or sensual conduct, gives them a perpetual safeguard and check against the promptings of their lower natures, and an enlarged field for gratifying their yearnings for doing good and helping the poor and needy.

Of course there is nothing absolutely new in this. The Faith the Formal Church inculcates should theoretically

have the same effect. But I ask you practically, as Church-workers, does it have this full effect except with a few inheriting superior organisms or disciplined by suffering? Is not the spirit of unbelief and materialism secretly sapping society? How few are influenced in their conduct by a vital belief in the divine capabilities of their soul and its eternal progress? And how few are deterred from pettiness by the consciousness of the watching Spirit-world? How few are lifted from the narrow walls of their material life, by the power of entering a Heaven within them even now? On the other hand, I can honestly affirm, as the result of deliberate observation, that Spiritualism does give a new zest to Life and new reality to Religion. I could point you out a pot-boy who has become, by self-help and spirit direction, an accomplished and cultured orator; a wharfinger who has become a scholarly essayist and artist; a common man who has become an extraordinary musician. To a Spiritualist, Faith founded on the sands of credulity has become knowledge founded on the rock of fact. The Primitive Church had these facts vital, and Spiritualists have them vital. But the Formal Church clings only to the old facts, and refuses to substantiate them by new facts. Consequently, the old facts of the New Testament, except to a Spiritualist, have lost their vitality. Spiritualists claim, and with justice, that their movement is a special Divine means, raised in this day, as the only way to combat the Agnosticism, the Materialism, of the day. How many a Spiritualist, to my knowledge, has confessed to me that before he realized the facts of spirit-manifestation, he was a materialist. It was only the other day, that the Bradlaugh of American Infidelity, the great lecturer George Chainey, was converted to Spiritualism. Spiritualism in the present day is in the unique position of being equally attacked by the two opposite camps of Dogmatic Churchmen and Dogmatic Scientists. It will be in future the means of reconciliation between the two; but not only between these two parties but between all churches and religions. For it alone shows that all formal doctrines and expressions are but as different symbols—differing as leaves in different soils and climates will differ—symbols expressing the central vital truths of the Divine Spirit, Soul or Self within us, which Westerns call the Christ, and the Easterns the Buddha, principle; and of the spirit subjective world which each is weaving for himself, out of his actions, his desires, his accomplishments, his loves.

I trust in conclusion, I have done what I have aimed at, viz., induced you to look at this great movement of Modern Spiritualism with more friendly eyes. Not to look at it in future with the spirit of the Scribe, condemning it because it goes against the apparent letter, without considering it in spirit whether it is furthering the great progress of Humanity; not in the spirit of a Pharisee, condemning it because it goes against the preconceived prejudices and expressed opinions; not in the spirit of a Sadducee, sneering at anything immaterial or future; not in the spirit of a Jew, thinking God is in one's nation, one's sect alone, and not, also, in other nations and other sects; but rather in the spirit of a Gamaliel, when a similar problem was presented to him, which you have set before you to-night. Either the Great Spirit, that is directing the progress of Humanity, is in this movement: If so, it must succeed of its own accord; or, Human Vanity, human folly, has given birth to it: If so, it must fail of its own accord. But, until you have investigated sincerely and decided which is the prime cause, do not oppose it lest you find that by accident you have been opposing God. The movement may have risen out of an ignoble Nazareth,—been pushed forward by uncultured and mistaken Galileans, have no beauty nor comeliness, but, if it has the spirit of Truth and Progress in it, no persecution can stay it, and it will permeate the whole world with its influence, and in time draw all men after it.

A FEW REMARKS ON POINTS IN THE ABOVE ESSAY.

We take pleasure, this week, in giving a few parallel views on certain points in the latter portion of Mr. Thurstan's comprehensive and generally excellent Essay. Had he observed the usual advice, which he gave to "investigators" in the portion printed last week: "mastered the rudiments and read of all that others had noticed in the conclusions they had come to,"—he would not have made such a palpable mistatement respecting the supposed claims of "the publications of the Theosophists and of the Psychical Research Society," to cause "thoughtful Spiritualists" to shift their

are essentially different, the false being made to supersede beginning of things we had the truly eminent Professor Faraday, demonstrating that the Spiritualistic motion of material objects was due to an unconscious action of the muscles. Following him came Sir David Brewster, who said "Spirit was the last thing he would give in to"; though his son has been a rather diligent attendant at seances, but whether as a Spiritualist or a "psychical researcher," we know not. For many years Dr. W. B. Carpenter had "cerebration" on the brain; and, in a lecture in St. George's Hall one Sunday afternoon, he declared his inability to recognise the fact of a table being spiritualistically levitated—not because the table was alone *suspended*, but because it was a "suspension of the law of gravitation!" America also had a crop of monomaniacs, each with his scientific craze to explain the delusions of the Spiritualists, the most prominent and *daft* of whom was a Dr. Beard, a materialist, who died not long ago rather suddenly. Our modern "psychical researchers" are the vulgar and somewhat mercenary representatives of a long list of eminent men in certain respects, who were ignorant of Spiritualism, and fell into the blunders which constitute the *basis* of the "researchers," with the addition that the modern school seems to have achieved the superlative advantage of having succeeded in making quite a lucrative trade of their effort.

The fact is, that the aims of "psychical research" are based on the findings of Spiritualists; all of whom still occupy the position of "investigators," in respect to *all phases of the subject*. Years upon years of experience, have given them the command of a wide and widening area of research, and enabled them to probe deeper into the essentials of the subject. This spirit of scientific inquiry within Spiritualism, has been seized by the "psychical researchers," but on a much lower plane than that held by Spiritualists; and the absurd and false claim has been raised, that this new society has originated investigation into the circumstances of mediumship, and now leads the Spiritualists. We hope Mr. Thurstan sees the groundlessness of his position, but if he is not yet convinced in that respect, we will call his attention to his own words. He truly says, that the acceptance of the phenomena, even as caused by some occult intelligence, unless there be a demonstration of the soul and its continued progress, is of no benefit, but rather leads to "deterioration." Now, is this portrait of a pseudo-Spiritualist not the exact representation of a "theosophist" and a "psychical researcher"? As we understand the dogma of the Blavatskyite, it denies that the spiritual phenomena are manifestations of human spirits, as Spiritualists believe them to purport to be, hence there is no demonstration of the soul, or of its continued progress, to the "theosophist," in our phenomena and controls. The "psychical researcher" does not claim to be a Spiritualist: he retains to himself to question whether there be any "spirit" at all; whether it in any given case manifests, even if it do exist; and, indeed, if the reported phenomena do take place at all. If the so-called "psychical researcher" objects to our definitions of him, and say he believes that spirits do manifest, but that the agency of the spirit is mixed up to a great extent with conditions, then he is a Spiritualist, and can claim no special merit under the assumption of another and a misleading name. But Mr. Thurstan places the "theosophists" and psychical "researchers" in contradistinction to the Spiritualists, therefore he implies that they are *not* Spiritualists: they have not, therefore, demonstrated the facts of the soul and its continued existence, and consequently, they occupy a position of "deterioration," and Spiritualists can learn nothing from them, except to be warned by their folly.

"Thoughtful Spiritualists" have not required to go to the recent societarian adventures, called "theosophists" and "psychical research," to learn the facts that Mr. Thurstan adduces, respecting the mundane vehicle of phenomenal manifestations. Had the Spiritualists not discovered these things and freely published the result of their researches to the world, the so-called "theosophists" and "psychical researchers" would never have known of them. We could go through the whole list of Mr. Thurstan's phenomena, and cite instances of their recognition, and complete investigation, years before the mercenary sects, he credits with their discovery, were invented.

We find this latter part of the Essay replete with similar inconsistencies; and if it be so easy to manufacture false history respecting the events of now, how much more successfully may we be misled over the incidents of thousands of years ago? First, Mr. Thurstan contradictorily cites "abundant

ists; it is only an old folly under a new phrase. In the ground. "Psychical Research" is nothing new to Spiritual-evidences to prove that organized methods of communication with the spirit-world" existed in ancient times universally, but that the apostles were the first to give the communion a popular form. Any one with the slightest acquaintance with history cannot accept this statement. Both the good and the bad sides of spirit communion were known from before the dawn of history. But the good never was so popularly known as the bad; for the reason that people of a gross, selfish nature are more plentiful than the exalted ones. The Spiritualism of to-day is an example of these mixed influences, as Mr. Thurstan so eloquently points out; so that all the prohibitions of "law," which Mr. Thurstan ventures to abrogate, are as much in force now as ever; and the laws of Britain, against the use of spiritual abilities for a selfish or mercenary purpose, are an exemplification of a principle which should never be lost sight of, and which, carried to its logical conclusion, might prohibit persons from trading in "psychical research," that form of dabbling with the subject being a "deterioration."

Nor can we subscribe to the assumption that the Gospel Jesus (historical or ideal character, it matters not for our argument) was in any sense a "Christian," or the originator or "founder" of anything. These assumptions are on a par with that which will shortly claim that "psychical researchers" and academical garblers of false history are the "founders" of Spiritualism! Jesus did not teach "Christ" or a "Christ-principle": he was pre-Christian, according to the testimony of the documents. The "Gospel," or "the few simple truths," is everlasting and omnipresent, and can never be made an historical occurrence. It represents what, in a recent lecture at Cavendish Rooms, which we reported, was called the *fourth* plane of mediumship, by which divine and soul-uplifting things are taught, through the interior elevation and enlightenment of the medium, the *Father working* in him to the end intended. Hence the Gospel, wherever stated, is purely a spiritual recognition of the heavenly state, and the moral considerations affecting man's external life proceeding therefrom. It requires no intellectual or "theosophical" theory; no phenomenal proof accentuated by "psychical research." The true Spiritualist is the one who enters at this "door," and not the "thief and the robber," who climbs over the barrier of "psychical research" or other unspirituality, and then proclaims himself falsely the first to mount the holy citadel. Our own experience in the matter is, that we enjoyed for years the light and guidance of the Spiritualist's doctrine, and steadfastly worked in the Cause, without requiring any phenomenal proof: the manifestations we regarded as, logically, an outward necessity of the inward spiritual truth we had found.

So much for the Gospel, or the so-called Jesus position; now we come to the apostles. If we regard them as a spiritual school, with Jesus as the master, we know, on spiritual grounds, that it was impossible that such a school, thus composed, could ever have an existence. The essential principle of such an institution is that of harmony; they must be homogeneous. But the opposite of this is the case. The Gospel could never teach *physical resurrection*, yet Mr. Thurstan says the apostles actually held it as a doctrine: and then he reviles Protestants for doing what the very pupils of the master are assumed to have done! The voluminous Epistles are based on a different principle from the Gospel. Paul, a vigorous "psychical researcher" of his time, on his way to Damascus fell a victim to a spirit who claimed to be a god, under the name and style of "Christ." Will our "research" friends prompt Mr. Thurstan as to the credentials of the story, and whether there is any justification for the assumption that that spirit was Jesus of the Gospels? "Thoughtful Spiritualists" do not find proofs of identity between the Gospel character and the spirit who set himself up as a god to Paul, and then "before the silly masses," as Mr. Thurstan puts it, and for which motley crowd he is too apologetic. It is interesting, in view of a comment on 1 Cor., xv., which we published two weeks ago, to see Mr. Thurstan trace the subject matter of the Epistles to pagan sources; only he proves too much, or not enough: too much, for, if the old bottles were pagan, could they hold, or did they afterwards contain, the gospel wine? too little, for he has not established the fact of an historical Jesus, John or Paul, as held in the Christian system. The truth is, that the "gospel" existed long before the Christian era; and the Christian mythology is a bad combination therewith, the work of the schoolmen; just as Mr. Thurstan at this day endeavours to mix up and confound things which

the true. The origin of neither Christian system nor Gospel depends on the existence of Jesus or apostles.

His theory of the flow of spiritual influence, is another mistake: it never seeks ecclesiastical channels. Formal Churches are all false, and are based upon business considerations, not truth, and they have at all times dominated the lowest grade of spiritual development; because they recognise that false worship which necessitates a "belief in tutelary gods and demons." It shows how little is really known of Modern Spiritualism, when it is attempted to make it subservient to the operation of alien societies or the mistakes of investigators. Spiritualism is not a *human movement*, and neither churches nor denominational Spiritualists can contain it. We repeatedly wrote, at the time when "Spiritualism" was under the depression of fraud, as Mr. Thurstan observes, that it never made more progress. The real Spiritualism is unknown and unrecognised except in its effects on the life, as perceived by those who are on the plane to see. Bring its phenomenal side out, and the "psychical researcher" would pick it all to pieces, and call it the era of fraud; speak of its spiritual principles, and he will call you superstitious. And here we might interpose and say, that the calamities of Spiritualism have been more due to the misconduct of "psychical researchers" than the misconduct of mediums; though Mr. Thurstan gives the true cause in the vulgar way in which mediumship was popularized. True spiritual communion has always existed, as the millions who have been done to death by the "Formal Church" testify. Modern Spiritualism came independent of Bibles or churches, and all it asks now is not to be mixed up with them in any way.

As to the effects of the Reformation, mistakes are also made. It did not oppose spirit influence, but only the mercenary, priestly abuse of false spiritual theories. Luther and all the Reformers were mediums; the most bitterly persecuted parties by the Papists were virtually Spiritualists. Protestantism did not make materialism and infidelity, for Spiritualism is also "Protestantism," and it is the sovereign remedy for these evils. In our early days we lived amongst Protestants who were essentially Spiritualists; and they were Spiritualists of a much more healthy type than the "research" infatuated medium-hunters of to-day. And they had a most sympathetic and prayerful interest in the spiritual welfare of their deceased friends, notwithstanding that they did not allow themselves to be imposed on by a priest to pray for their souls.

Spiritualists have no sympathy with the Papist doctrine of "purgatory," or the praying for souls after the manner of that system. In protesting against purgatory they protested against a priestly lie, and regarded men as "good" and "bad" till they saw reason to alter their views; as millions of them have done as Spiritualists. Spiritualism is the ultimate of Protestantism, not of Papalism, as Mr. Thurstan would insinuate. Complete Protestantism is the rejection of the Christian system *in toto*. The evils which Mr. Thurstan deplures in Protestantism, are Papalism in an altered form. As to purgatory, we deny that there is such a place; it is simply a priestly notion. In this denial we do not overlook the fact that there are grades of spirits and conditions for spiritual development in *Hada*, the general term by which we designate the unseen abode of souls. But, curiously enough, though Mr. Thurstan be an apologist for purgatory and prayers for spirits, he inconsistently attributes man's progress in the Spirit-world to the spirits' returning to earth to do useful work for humanity. The true significance of purgatory is to indicate that the Church had unlimited power over the destiny of the human soul through the ministrations of her priests. Placate the priest, and your soul is safe; ignore his services and you are damned. There could not be a more wickedly blasphemous piece of knavery than this purgatory business, which took the soul out of the Creator's hands, and made it a piece of priestly merchandise. Nor have we the slightest evidence to assume that all the priest-paid popish prayers that ever insulted Heaven, had the slightest effect in benefiting the condition of a single soul. The recipients of this service were mostly wealthy sons of the Church, whose souls ought to have been safe already; but they had the money to pay, and the wily priest frightened the hardened sinner on his death-bed, and obtained immense concessions of property by this species of imposition. The "saints" of the Papist Church are of the same material. It would be hard to lay a finger on them as facts, but to trace their spiritual influence on behalf of their devotees would be virtually a "wild-geese chase." These travesties of spiritual truth made it necessary that the stable be cleaned, and we

hope Mr. Thurstan and others will have the good manners not to litter it all over again with obsolete filth.

His notions about witchcraft logically arise out of his other misconceptions. It is a fact, that witchcraft is peculiarly a disease of papist peoples. Protestantism has abolished it, but it still flourishes where the Romish priest reigns supreme over popular ignorance. There are two kinds of witchcraft: the real and the imputed. The enormities of bloodthirsty cruelty perpetrated by the Romish priesthood, was the cause of the real witchcraft; and it naturally expressed itself when a new phase of thought gave challenge to that which had preceded it. The imputed witchcraft was the product of the "psychical researchers" of those days,—Matthew Hopkins and others, to wit, who had a keen eye for business, an infallible "theosophy," and liked the "witches" about as dearly as their modern successors do the mediums.

Some other points may be seen in Mr. Thurstan's Essay, which our readers will be able to set straight for themselves.

THE SPIRIT-MESSENGER.

SPIRITUAL TRUTH AND THE REVISED BIBLE.

A CONTROL BY "URBAN."

Recorded by A. T. T. P., May 17th, 1885.

I cannot help admiring the spiritual as well as the earthly thought of such a mind as that of him ["Des Cartes"] who controlled yesterday; still the needs of the present day enable me to grasp, that many of his opinions might be modified. There is no doubt, that there was no greater living thinker in his country, and no one feared less the ministers either of the Church or of the State; but the special need, that existed for his countrymen, he was unable to give them; for, in destroying the then existing theology, Des Cartes offered them nothing in return; but to-day there is something offered in exchange for that old tree of superstition, lopped and weakened as it is by the loss of its power through the agency of Modern Thought.

This something in return is Spiritual Truth; yet side by side with this absolute knowledge, the remarkable fact exists, that for the last fifteen years the task of revising that Book, on which all sections of Christianity depend, has been going on, and is at last brought to a conclusion, with some of the alleged imperfections obliterated. That this labour now completed should on its consummation be attended with the sacredness of ecclesiastical pomp, and other unimportant ceremonies, is quite in accordance with the unyielding nature of the theological world. But if the nature of humanity depended on what this revised version could give, it would still need far greater alterations to meet the crying need of ever-advancing civilization.

The spiritual teaching of unconditional immortality is passing this, their latest attempt, with giant strides, leaving altogether behind it in the race, that imaginative God-service of worshipping Him by letter and law of the Bible's pages. The number, who realize these spiritual truths, make the affirmation, that they have gained ease of mind through the cessation of doubt, and that having resolved to be guided by their own will, in accordance with reason and natural law, they have comprehended more clearly God's commands in the most minute particulars. The Church requires more than was demanded of Abraham of old; for better far would it be to sacrifice son or daughter, than to be called on to believe in opposition to natural wishes, and in direct contravention of the teachings of reason.

If it is a subject for astonishment, how hard Orthodoxy is to pass away; it is a greater wonder, that after the soul's release from the body, when it is endowed with an eternally increasing consciousness, that even then when the body is at rest, when physical weariness and faintness are felt no more, that Orthodoxy should still cling to the soul with the same tenacity, that is displayed here on earth. But so it is from the fact of the surrounding circumstances of humanity, and through the conditions which are presented to man at birth; but the knowledge, that service to God continues for ever, is widely spreading, and that death is the soul's advancement through the very portal which the soul passes to all that glory and honour, which awaits on Immortality, not the fleeting glory of the three-score-and-ten years, or even to the altered form of Scripture, the four-score years of earth-life, but an honour and a glory which never ceases; which never passes away; which is as eternal as He who bestowed it.

There cannot be a greater happiness realized by the soul

than when it feels, that the words might be applied to it, "Well done, good and steadfast and faithful servant, heir to everlasting glory and honour." Few have felt the blissful ecstasy of this well-doing; few have the power of conceiving the soul's feeling, when it can realize this position. As to the teachings of Orthodoxy, in respect to the worthlessness of well-doing here on earth, which as they say leads up only to a corruptible glory, the belief in these is passing away from the reason of humanity. The astounding revelations of Spiritual Truth prove that in the gift of Immortality, there is all that is needed for the soul's heirship to its immortality and to its eternity. Many have cried out from the depths of their oppressed hearts: "Who am I, my Lord God?" and the Bible and the Church, which is founded on the Bible, have been incapable of giving a definite answer. The legitimate object of Spiritual Truth is to answer in the fullest manner this, the best question of the tortured soul, that the heaven of all men is in well-doing.

It would have been as easy to have described the Spiritual Realms, and have adorned them with more magnificence than the heaven of the Bible, which describes even the dimensions of that Eternal City in the heavens with its pavement of pure gold; a heaven as clear and valuable in its adornments as the purest crystal; but Spiritual Truth has made the Temple, to which the Eternal Soul offers its worship, as being Humanity as it exists on earth. The pure river of living water is described with special clearness, as being the uncontaminated thought and desire of the mind. No greater absurdity has ever been more solemnly authorised than the description of the Christian heaven in the Bible. If there be such a heaven, with all its precious stones, its pinnacles of gems, its beaten gold-paved streets, where be the spiritual guides, who can lead the anxious soul towards these realms of light, glory and magnificence? If the Christians of the past know of such spiritual realms, they must keep the secret closely, for none, who are to be met with amongst the most prominent spiritual teachers, have ever taken the journey to these spiritual realms of greatness.

Happy with what is already done; exultant that the very border, the most outward boundary, the very fringe of truth has been reached; for Truth is that typified realm of pearls and precious stones: Truth is that vast imaginative spiritual realm, of which the Bible speaks in figurative language; for there must be few indeed in these modern days, who believe in a literal spiritual City as described by the Evangelist John.

Although there are still left a few orthodox thinkers, who literally believe the word of the reputed beloved follower of Jesus of Nazareth, and who expect a greater wonder than the most daring romancer ever conceived, namely, that this spiritual City shall in verily be seen, and through the means of angelic power brought down and placed here on earth so that the faithful may be gathered to him, who promised and preached, and died in teaching and improving man's immortal nature,—they argue: "Why should these descriptions of these spiritual realms be figurative? and if figurative, what power is there, which will enable us to divide the literal passages from those which are held to be figurative?" But when you consider, that for fifteen years the task of searching the original writings to arrive at the most unimportant alterations has been going on in this age of rapid intellectual advancement, in which the actual existence of material worlds is not disputed, but that is disputed which commands a belief, and inspires a desire for eternal mansions adorned with the splendour of gold and gems—this in itself causes one to realize, that with all its teaching the charge that is made against it, that reason is degraded, has a valid weight, which cannot be contradicted.

God has made known all, that the soul can desire here on earth as a foreshadowing of what awaits the soul in eternity. The actions of life are God's revelations; the continuance of that which pleases the soul here is a truthful description of the heaven which awaits all humanity. None can accuse Spiritual Teachings, that by captivating humanity with spiritual scenery, they have bred a longing for spiritual rewards. They have preached and taught with a luxuriance of words, and richness of description, not of spiritual homes radiant with jewellery, but a higher theme than this, namely, Man's Duty, and that his highest one on earth and throughout eternity is to keep a spotless soul and an undefiled body. They have wasted no time in futile attempts to picture heaven; had they done so the abstracted delusions of orthodox teachings would have nullified their work; and what has been their greatest strength, their highest hope, and their

greatest reward is, that spiritual faith, which is prevailing in every land, and the fact that humanity has already grasped the duty of making an actual paradise of the earth on which they were born.

The time for priestly influence has passed; to-day the glorious externals, which belong to the ceremonious Orthodox worship, are looked on with cold criticism, and unpleasing glance. The theory of the priest, that man is incapable of knowing facts, as they are, respecting spiritual truths; of man's inability to grasp the pure and spiritual felicity of the Celestial World, falls to-day on unheeding ears. Men not only think on this subject, but are, through the mercy of God, enabled to realize its truth, receiving absolute knowledge, which again bestows infinite satisfaction. Spiritual Truth has appealed to the senses of man internally and externally; this had made Spiritual Truth to be realized. The revelations unrevealed of Orthodoxy make those, who are guided by ministerial teachings, children in respect to that which awaits them in eternity. The minister teaches, that God has many things to say and to shew, but continues, "Humanity cannot bear them."

Now, I ask, is the fact of Immortality hard to bear? Is the fact known that there is no death that is painful, and that death is but a passage onward? Is not the truth of Eternal Progression better than that agony of mind into which Orthodoxy plunges so many sections of humanity. Spiritual Truth has had three great facts. Spiritual teachers have dealt with these three great soul-absorbing subjects: namely, Life, Death, and Immortality. When modern Spiritual Truth first visited this earth, in this world there were many whose careworn, anxious, weary faces sorely betokened an unsettled condition of humanity; there was a something lacking beyond that which Orthodoxy had to give. Since the advent of modern spiritual teaching, great individual changes have taken place; the weary and careworn face has become satisfied and self-possessed; the shifty eyes are now filled with a far-looking glance into the future; they realize as in an instant of time, that through God's eternity is the eternity of humanity made known; as God's is from everlasting so shall they be to everlasting. The mind is large and comprehensive enough to grasp, and to realize the fact of eternal soul-progress, and I have no hesitation in saying, that those who are to-day by Law and Bible authority dishonouring the holiness and wronging the greatness of God by teachings, which fall so short of modern conception, with thoughts so mean and so shabby, might well be banished far back into the time from which they sprang. The greatest soul aspiration of the highest and nearest to God, is, that Spiritual Truth may prevail; the controls and guides are labouring in a hard task in raising the affections from earth; in arousing and awakening that universal sympathy, which acts with a magnetic power in aiding them in their work.

Souls who have realized eternity here amongst men, are willing to prove the value of their experiences; praying for opportunities. Men are beginning rightly to apprehend these spiritual surroundings; the Bartimeuses of modern days are receiving their spiritual sight, and the foundation of their teaching has the close analogy which exists amongst corporeal and enlightened men. Life and Immortality is now brought to the door of the very meanest man on earth. A mighty work is God performing in the very midst of this busy, money-getting age. God is making a grand revelation; well may the highest amongst immortal men pray for an increased perception amongst men; for eyes to see, and ears to hear.

Spiritual Truth will never shine in the soul, unless it be proved to be excellent both here before the grave, and also excellent beyond the grave. That these souls have done their best in every land, is beyond the power of dissent. Some of them may be accused of coldness; some may have come still clogged and pestered with earth-inclinations; but He who is All Love bears with their failings, and He has witnessed them from all eternity: Why then should man complain? To summarise the effect of their ministration, I will briefly call the attention of all, who may come within reach of my words, to the fruit, which their ministration has borne.

They have led a large and increasing section of humanity into a higher condition of contemplation; they have brought down the truth of the past, drawing forth corresponding ideas from the humanity of the present; they are received, where there is faith in their coming, and effective teaching with pure affection; scarcely one of the lowliest of these spiritual messengers have been coldly received, and their words from the highest to the lowest have been treated as spiritual food.

The wonder of their coming is dying away, and the effect of their utility is taking its place; it is fast increasing is this happiness, which follows after as an inevitable consequence. Spiritual knowledge belongs not to any particular nation, but is found increasing in every habitable portion of the globe.

I pray to that Almighty Being, who holds within His power our consciousness, our immortality, that He may increase and multiply spiritual opportunities. The spring-time of our work is now; it is now, that the seeds of earnestness can be sown, and, however broadcast Spiritual Truth may be sown, there shall, out of God's mercy, be found reapers, who are benefited, who have come willingly as labourers to garner in this rich and overflowing harvest. I feel that this all-powerful interference in our labour is nearer than the imagination of the most faithful can realize, and I pray, that in the period which lies between, millions may be added to those who are already prepared to-day for this spiritual change, of which angels and men prophecy, and towards which every indication of the time points, as so much needed and so much prayed for. May it come! for happiness is too enjoyable to be long delayed, and the knowledge of God is happiness: the knowledge of God is humanitarian peace.

After fifteen years of mental work, in which time many of the workers have been taken into a life, where darkened knowledge has had to give way before spiritual verities and truth, and others who were left were joined with colleagues still willing to aid towards the completion of this ancient book, of this collection of bygone superstitions; and now that it is completed, it becomes a spiritual duty to say that it does not lead the soul of man one step nearer to the Author and Creator and Donor of his life.

I belonged to a church whose annals are sorrowful; whose history is the history of the repression of all secular knowledge; a history of priestly striving after place, office and power. Having lived through all its evils; having realized all its shifts and contrivances to grasp the consciences of men; in my now liberty I feel a depth of thankfulness to God, to give expression to which, words are altogether impotent, or to make others realize the self-enjoyment which springs from the realizable fact that, if on earth I was enslaved and enchained, I am now spiritually free and willing, if permitted, to pursue with unremitting energy those services due to God through aiding humanity; humbly offering such efforts, such poor efforts, feeling honoured in the fact that my offer has found acceptance.

You have asked me: "Have I ever spoken through the lips of man since I passed over?" and I tell you—Never. I tremble as I speak, I tremble with joy; I tremble at that awful fact, that thought can again take the shape of words, at the awful truth, that all my individuality, when on earth, stands out with such an undeniable and persistent clearness, that to deny, that self can ever so far change through forgetfulness, is an idea as distinct from reason as the orthodox idea, that God created man to punish him eternally. God rules that man may live. God wills, that man shall be immortal; but to every man he has given his own world of consciousness, and mine is as clear now as when in the height of my power on earth.

I would have you head this Control with the name "Urban." I am coming again, and at the next control to give you some of those events which stand out so clear, and if the blessing of one newly-awakened be acceptable, then I ask that God may bless you. My benedictions were freely dispensed when on earth; but none, uttered then, stirred me so deeply as the one I am now uttering: May God bless you again and again.

Which of the Pope Urbans the control may be, I know not. I have little doubt I shall have more of him. My unseen friends take great interest in passing events: one day the political events of the day attract a spirit, who in earth-life has played his part. The present Control has been attracted by the fact of the completion of the revision of the Old Testament.

MRS. CORA L. V. RICHMOND'S LECTURES.

The second address of the present season on the subject:—"Soul of Man and its Immortal Destiny," was delivered on Sunday evening last, at the Kensington Town Hall, to a full and appreciative audience. Many who arrived late did not obtain admission, as the hall was full.

It was stated that the enquiry into the immortality of the soul had interested men in all ages. Such enquiry was in itself an evidence of immortality. We cannot think of that which is beyond the possibilities of our existence.

Materialists say that even matter is eternal and indestructible. How much more then must it be said that if there is something which controls matter, that that also is eternal?

Death is no evidence of an ending; change is rather the evidence of

eternity. The germ, within the seed, develops the plant which flowers, seeds and dies, and then from its seed is revived again. The germ still exists within and renews the life even out of the decay.

The very laws of physical nature point to an immortal nature, to a living intelligence, to a germ, to a something beyond a mere combination of physical atoms.

What delight can we take merely in the physical body of your child or the form and expression of a loved friend unless we look beyond the mere corporeal frame, and see within the light of an inner spirit and the beauty and character pervading?

We cannot be greater than our first Cause. If we commence with the human body, then we must perish when that body dies.

If we survive our physical life, then we must have an inner life independent, and endowed with a more permanent existence.

That which is gross and material will pass away with our physical associations, that which is noble and lofty belongs to a higher nature and will survive. Hatred and violence are perishable, but love is eternal.

The belief in the immortality of the soul has been expressed in the various religions of the world, though clothed and corrupted in various forms of dogma.

All ages, too, have had Messiahs. Those ages long before Christ, none have passed without testimony: Zoroaster, Pythagoras, Confucius, Buddha, and others.

Now and then some soul rises about common level, and points the way to loftier aspirations.

We should all strive to develop noble thoughts, and express through matter the high attributes of our inner selves. Who knows what fruit may germinate from a good action or a noble thought, or what possibilities may spring from the seed so sown.

Our lives are the outward expressions of the soul beyond; an effort to gain some lesson of experience.

Whatever our lot here, whether it be of suffering and poverty or of wealth and power, we shall have our compensations and obtain the experience suitable to our development.

After the address an impromptu poem was delivered on a subject chosen by the audience, namely, "The Death of General Gordon."

WALWORTH: 43, Manor Place, May 24.—In the absence of Mr. Robson through illness, Mr. James Veitch gave us a lecture on "Ancient and Modern Spiritualism," in the evening. He showed that Spiritualism existed in days of old, among the Grecian, Indian, Persian, Jewish, Egyptian and Roman Nations, evidence complete being given to prove this; instances of the answers given by the Delphic Oracle were submitted with reference to Greece. Modern Spiritualism he affirmed was the same in kind as the ancient, though possibly it may appear different in degree. —On Sunday next Mr. James Veitch will deliver a lecture on "Faith Healing." Friends in South London are requested to be present, as a display of healing power will be given by Mr. Raper.—Cos.

PROPHECIES FOR 1886.—The following reading of an old Latin prophecy is published in the February number of "The Lamp":—"When Easter shall fall on St. Mark's day (April 25), Pentecost on St. Anthony's day (June 13), Corpus Domini on St. John's day (June 24), on the days named all the world shall cry Woe. In 1886 the above feasts will fall on those days. Also a prophecy in old French, attributed to Nostradamus, translated thus:—"When Good Friday shall fall on St. George's day (April 23), Easter on St. Mark's and Corpus Domini on St. John's day, the world will come to an end. In 1886 these feasts will be celebrated on the days named.—Cos.

DIFFICULTIES OF AN ANTI-VACCINATIONIST.—On Monday, Mr. Lemon, auctioneer, acting under the authority of a magistrates' warrant, held an auction of goods belonging to Mr. Hope Hume, artist and anti-vaccinationist, of Victoria Parade, for the realization of sundry fines, amounting in the aggregate to some two pounds, inflicted upon him for non-compliance with certain vaccination orders. The articles put up were knocked down at nominal prices, the purchases being effected, it was understood, on behalf of the contumacious debtor. We have been informed that a subscription has been made on behalf of Mr. Hume, and that the amount received is nearly enough to cover the expenses.—*Torquay Times*.

EXTRAORDINARY ELOPEMENT.—A remarkable case of elopement from Sunderland has just transpired. A moulder named Cook a few weeks ago allowed his wife to go to Hartlepool to visit her parents. He heard nothing of her until the 3rd inst., when she called at his house for some articles belonging to her, accompanied by a man who carried a formidable stick. Cook then learned that his wife was sharing the fortunes of Monus de Faulke, "the great exposé of the shams of Modern Spiritualism," sword-swallower, and itinerant showman. On Saturday Monus pitched his tent in Sunderland Market, Mrs. Cook acting as money-taker. The outraged husband entered the show, and told the story of his wrongs to the spectators with such eloquence that the personal safety of his wife was threatened. The indignation of those inside the show was communicated to the crowd outside, and the assistance of the people and the officers of the market was necessary to remove the woman. Mr. Cook states that his wife threatened him with the vengeance of "dear Fred de Faulke" if he dared to interfere with her choice. She is about 33 years of age and the mother of two children.—*Torquay Times*.

GLASGOW: 2, Carlton Place.—"Is there a Hell?" a reply to Dr. De Witt Talmage, brought together the largest audience we have had for some time. At times it is said that Spiritualists are in the habit of attacking dogmas which have already received their *quietus*; that no one believes now-a-days in hell, &c., &c. Selections from Dr. Talmage's sermon were read by the chairman, showing in their naked form the actual belief as held to-day and expounded by the most popular churches. The guides of Mr. Wallis had an easy task in demolishing the fabric that Christianity has built up. With searching words was the foul libel on the absolute goodness of God denounced, and the superstition which drives love clean out of the heart, calls conscience a devil's oracle, and reason a liar, was reprobated. Altogether it was one of the most powerful addresses we have had.—J. R.

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THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, MAY 29, 1885.

NOTES AND COMMENTS.

To ventilate dusty corners that are liable to occur in the Movement, the Spirit-world from time to time causes expressions to be made, which tend to agitate the stagnant gases and promote salubrity. Mr. Thurstan very truly observes that dogmatic forces, from the Materialistic and Ecclesiastical sides, are tending to encroach upon Spiritualism. His Essay is an illustration of the truth of his statement. We thank him for his paper, and we hope its discussion will have the effect of toppling over, somewhat in the opposite direction, the threatening walls that overshadow our light.

The Control, which was received late, is a splendid comment on some of Mr. Thurstan's positions. Let us throw off the cloak of theological falsehood now, and it will save us much painful concern when we reach the spiritual state. We have this week the illiterate "wharfinger" and the scholar on the same theme: Which is the most logical in his conclusions?

Were there ever persons called respectively "Christ" and "Buddha"? Pythagoras, Confucius and Co., were no more Messiahs than Newton or Seneca was. A "Messiah" is a mythical character, like "Christ" and "Buddha": a notion not a man's name. To prop up a system with false arguments, is equivalent to toppling it over.

Mr. A. Kitson kindly encloses 3s., paid out of the funds, for programmes for the use of Batley Carr Lyceum members. We thank them for their kind thoughtfulness. He also adds 1s. from himself towards the expenses of our Representative, at the same time expressing his satisfaction at the great use which the MEDIUM served in getting such a gathering together. It is our delight to be of use; but when week after week we have to lose a pound or two, or a few shillings, in promoting this thing or that thing, it almost breaks one's heart; for it is getting us deeper into debt, and spending other people's money. If the Movement as a whole heartily supported the Spiritual Institution, it would hurt no one, and give more strength to the Cause than any other method.

Mrs. Makdougall Gregory passed away on Sunday. The interment takes place to-day, Friday, at Brompton Cemetery, about 11.30. We hope many Spiritualists will be present. Mr. Burns proposes holding a special Floral Service to her memory, at Cavendish Rooms, on Sunday evening, June 7. He will be glad of the assistance of other friends, who may fall in with the suggestion.

The pressure of matter has caused us to greatly abridge several reports that came to hand late. Let us have all reports on Tuesday if possible.

There was terrible weather in London on Monday, and so there appears to have been at Leicester, while in Yorkshire it was most delightful.

CAVENDISH ROOMS.—Mr. J. C. Street had an excellent meeting on Sunday evening, and his lecture on "Spirit" proved of great interest. On Sunday next there will be an "open meeting," when various mediums and speakers will take part. Mr. Burns will be glad to meet the mediums who expect to be controlled, before the time of commencing service, that proper arrangements may be made for their comfort under influence. Mrs. Groom intimates that her visit will take place on Sunday, June 21. Mr. John C. McDonald thinks he will pass through London in August.

MR. J. KING'S BENEFIT.—Mr. Towns's Seance at the Spiritual Institution, on Tuesday next, will be for the benefit of Mr. King.

MORECAMBE.—We regret to learn that Mr. James's place was burnt to the ground on Sunday evening. He has sustained a heavy loss.

TO BE SOLD.—Several years' MEDIUM, at 2s. 6d. per 100 for distribution, Address R. S., 65a, Kensington, Liverpool.

ROCHDALE.—Mr. Morse lectured to a crowded audience, in the Lyceum, Bailey Street, on May 13, Mr. Peter Lee in the chair.

LEEDS: Psychological Hall.—There will be a tea provided for friends from a distance on Sunday—3d. each,—on the occasion of Mr. Morse's farewell visit.

NEWCASTLE.—Entertainments in clairvoyant thought-reading are being given this week at the Central Exchange Art Gallery, by Dr. R. Beaulere and Mdle. Alice. Amusement is the object of the exhibitions, and what actual facts the terms employed may cover, it is for visitors to find out.

MILLOM: Holborn Hill, May 17.—We opened a room and had a grand discourse from Mr. W. Proctor, of Dalton. The subject selected by the audience was, "What must I do to be saved?"—May 24.—Mr. Bird, of Lancaster, spoke in a scientific manner on "Spiritualism: what relation is it to the Deity?"—W. TYSON, Sec., 84, Maine Street.

KENTISH TOWN: 88, Fortress Road.—Mr. Walker's seance on Saturday evening was the best attended of the series; most of the spiritual descriptions were acknowledged. Mr. Swatridge spoke on Sunday evening, on "Spiritual Aspirations." Tea meeting on Sunday evening from 6.30 to 7.30; various speakers at 8 o'clock. A good attendance is hoped for; tickets should be obtained not later than to-day.

LEICESTER: Silver Street, May 24.—A good congregation in the morning had the pleasure of listening to "John Wesley" on "Charity," through Mrs. Groom. In the evening the hall was filled to hear "George Dawson" speak on "Spiritual Life." At the close of the services seventeen spirit friends were described and recognised. Several impromptu poems were given. At the close a vote of thanks was given to Mrs. Groom. Our picnic on Monday had to be given up through the unfavourable weather, so a tea was hastily got up. About 50 sat down. After tea, Mrs. Groom's guides made some eloquent speeches that I am sure we shall never forget, also a short speech from Mr. Groom, and another gentleman from Birmingham, and Mr. Bent. Songs, games, &c., brought our enjoyment to a close.—S. A. SHEPHERD.

DEVONPORT: 98, Fore Street, May 24.—Circle at 11. A relative of sitters, who passed away about 3½ years since, then only six weeks old, controlled Miss Bond for the first time, and spoke to those present. A message was also received from our dear friend "F.B."—At 3, circle, when the controls of Mr. Leeder gave a few general remarks on Spiritualism.—At 6.30, the controls of Miss Bond gave a discourse on "Resurrection." After alluding to the contradictory theories held on resurrection, controls asked: Do you think that by reading the scriptures you will discover which is the correct truth? Spiritualism teaches that the last trump of freedom is the last breath that is drawn; then comes that glorious morn when the Spirit ascends to the home it has fitted for itself. But does that end all? No—that is one Resurrection, because the Spirit is freed from natural laws; but physical death does not end all, for nature claims that portion as her own, and it goes to build up other forms of life. Then there is a second death which is experienced by many, for there are many spirits who have passed away in darkness, bound by creed and dogma, not into a burning lake or hell as people have been taught, but to something which torments them equally as much, and which is that consciousness within. At this time there is much spoken of concerning Resurrection, but we would say to you: banish the idea of a physical resurrection, for it will be proven to you to be not the case, which those of your dear friends around you can confirm, even through such a humble instrument as a table. Then again those who content themselves with the phenomena of Spiritualism must undergo a Resurrection to the Philosophy; in fact Resurrection takes place continually. There was a time when men had dared to oppose the Priest, but now the Age of Reason is dawning on humanity, and as God has given man sense to use that faculty, he looks for those doctrines he can reason out for himself. The Bible says "all things must become new," and day by day men are throwing off their old ideas, and becoming clothed with that Spiritual Knowledge which will raise them above things of earth. Powers not known to you are carrying out this work. The air is full of those powers, and developed and undeveloped are each attached to those forms they loved in earth-life. Reformation is taking place for the benefit of the working classes. The Law of Evolution is making rapid progress on the earth-plane; and the time has arrived when persons prove that they can worship God as well in a Bethel or in their own humble homes as in the most gorgeous Cathedral. An impromptu poem was afterwards given by another control.—HON. SEC., D.F.S.S.

SALTASH.—On Wednesday, June 3, a Public Meeting, to which admission will be gained by Ticket, will be held in this town, the friends of the Devonport Society having kindly undertaken to conduct the meeting. As this is the first of the kind held here, it is earnestly hoped that as many friends of the Cause, as can do so, will attend on this occasion. Several friends from Plymouth and the neighbourhood are to be present.

RAWFENSTALL: Miss Barlow's, May 24.—Miss A. A. Maudsley gave us an inspirational address on "The Spiritual Possibilities of Man," much to the interest of all present.—HARRY SCHOLER, Sec.

E. W. WALLIS' PORTRAIT NEXT WEEK.

The Ink Photo will be on a sheet the same size as the MEDIUM page. It will be a beautiful plate. To meet the cost we require that the orders just be doubled. We hope our readers will do their best.

We will be glad to receive remittances at once. All the money for extra copies should reach us on Wednesday. It is all ready money here, and as we will be out of pocket it will embarrass us to be disappointed. Ask some better-to-do member to advance the money. Orders received up to Wednesday morning. Hundreds of friends might send for dozens. Do not leave us in the lurch, when we do our best to make the Cause interesting to all.

The price, including portrait on a separate sheet, is only 6s. per 100. Private parties in every place would do well to take the matter in hand.

ORDERS FOR THE "WALLIS NUMBER."

500, Mr. E. W. Wallis.
500, Glasgow.
200, Mr. S. Cowling, Keighley.
100, Mr. G. Parkinson, Rotherdam.
100, Mr. C. Appleyard, Halifax.
100, Mr. Kersey, Newcastle.
100, Mr. J. J. Morse.
100, Mr. R. Scott, Leeds.
100, Mr. R. D. Dugdale.
100, Mr. C. A. Holmes, Bradford.
100, Mr. J. Kitson, Batley Carr.
100, Mr. E. Hartley, Bowling.
100, North Shields.
100, Mr. J. Lingford, Leeds.
100 Mr. E. Butterworth, Rochdale.
100 Mr. Edward Hartley, Wibsey.
100 Mr. Wm. Eglington.
50 Mrs. Maltby.
50, Mr. E. Holt, Todmorden.
12, Mr. J. Wild, Heywood.
12, Mr. H. Bielfeld.
12 Miss Clayton, Deptford.
12 Mr. Wm. Etchells, Falsworth.
12 Mr. J. Pocklington, Tunstall.

SPECIAL APPEAL:

THE WORK AT STONEHOUSE.

The Cause at Devonport and Stonehouse owes its origin and establishment entirely to the sole and personal indefatigable exertions and untiring zeal and energy of myself, in accomplishing which it has necessarily involved large expenditure; and as the income so far derived has been inadequate to meet the outstanding liabilities to the extent of at least £10, I am compelled, as my position is only that of a working man, reluctantly but respectfully to ask kind sympathisers of the Cause, to whom small postal orders or a few stamps may not be missed, to assist me to clear off the overhanging burden, as my earnest desire is to labour for the truth. All remittances will be thankfully received and acknowledged in the MEDIUM by yours truly,
W. BURT.
10, Hoegate Place, Plymouth.

INSTRUCTIONS AND DRILL IN OCCULT SCIENCE.—Wednesday, June 10, 1885, at 7.30 p.m., a Class will be convened for Instruction in Occult Science and Development of Mediumship, and Cultivation of Psychometry and Metaphysics, or power of the Human Mind over Matter. Tickets for the course of seven lectures on the above subjects, one Guinea. Students will find note-books essential for object lessons which will be given. Dr. Street is prepared to give instruction to private classes if particulars of the same are forwarded to him. Can be interviewed daily from 9 to 12 a.m. and 4 to 6 p.m.

WEST HARTLEPOOL: Temperance Hall, Brunswick Street, May 24.—Mr. J. C. McDonald's treatment of "Spiritualism Historically considered," in the morning, caused the audience of 50 to swell to 250 in the evening. His subject was "The Age of Progress," which was very exhaustively and lucidly treated.—In the morning he sang "Father of Humanity" and in the evening "Maestri on p. storia," holding his auditory spell-bound by the beauty and perfect execution displayed in both tenor and bass parts of the solos, the change of control from the tenor to the bass voice being particularly noted and admired.—In the afternoon we met in the seance at Mrs. Hirst's about twenty-one in number, and were again charmed with our friend's guides, the facts brought to light by the various controls being of a very noteworthy description.—On Monday evening we held our first open-air meeting, which, taking all things into consideration, may be pronounced a decided success. We had the pleasure of gathering together an audience of from 200 to 250, and Mr. McDonald's address on the "Aims and possibilities of life" was listened to with attention.—W. WARDLELL, Sec., W.H.S.A., 8, Havelock Street.

LANCASTER: Athenaeum, May 24.—In the morning we had a most enjoyable lecture on "Immortality Explained," which was treated in a very able and instructive manner.—In the evening the subject was "Spiritualism, the Light of the Nineteenth Century." This was a most eloquent and soul-stirring address, and was listened to by the audience in rapt attention. Altogether we had a most enjoyable day, and the remembrance of it will live long in the minds of those who took part in it. The Cause is beginning to arouse considerable attention in Lancaster, and we hope soon to have a flourishing Society in spite of the bigotry with which the town is rampant. We hope all who are in favour of freedom of thought will rally round us. In conclusion I wish to thank, in the name of the Committee, the "Anonymous Friend," who so generously supplied the Society with one hundred copies of the "Spiritual Lyre."—J. HOYLE, President, L.S.S.

THE CHILDREN'S LYCEUM.

AMONGST YORKSHIRE LYCEUMS.

DRAR MEDIUM.—When it became known that your Representative intended visiting Yorkshire at the week end, for the purpose of being at Littleborough on Tuesday, he received a large number of invitations from various places. After the MEDIUM was published it occurred to him that as Mr. Hepworth was planned both for Halifax and Liverpool, he would spend the Sunday evening at Halifax, and possibly be of some use in case arrangements were at fault. It should be remarked here, that untruthful statements in the Directory not only mar our good name, but speakers are also subject to criticism, as if they were thoughtless enough to promise to be at two places at the same time. A post card is all that is needed to keep matters right. As it was, Mrs. Bailey had been appointed as substitute, and it was with much pleasure that I made her acquaintance. When I reached Mr. Culpan's after 11 o'clock on Saturday night, I heard that I had been announced to speak, but I much rather preferred to make a combination of it with the appointed speaker. I also had a desire to see all I could of Yorkshire Lyceums, and as I had not been in the Halifax district for many years, I thought I might be able to be present at the Halifax and Sowerby Bridge sessions on the same day. But I was misled by the Directory, and found that the Halifax Lyceum had been discontinued, though the announcement was allowed to remain. Had it not been for this misleading statement, I might have spent the morning at Bradford, and been in time, by train, for Sowerby Bridge in the afternoon. The Halifax friends state that they have not available talent to work a Lyceum. In this they very much underrate their abilities, for the resolution to put forth the effort is only needed to enable Halifax to have as fine an officered Lyceum as there is in the whole country. The great value of the Lyceum system is that it develops the talents of adults, and calls into operation a body of active, intelligent workers of both sexes, who prove to be the life and propelling power of a popular movement. Lecture listeners become as silent as the grave when meetings cease, but Lyceum workers keep alive, and make a stir from their our inherent vitality.

SOWERBY BRIDGE.—On a fine day it is a delightful walk over the hills from Halifax to Sowerby Bridge. It also gave the opportunity to call on various friends by the way and in Sowerby Bridge. It is a good many years since I was there, and I found the constituents of the Lyceum entirely changed. Of Mr. Sutcliffe's family, I only remembered a daughter, now married, and his sons, now Conductor and Secretary, must have been children at the time of my former visits. Nearly all the old members had emigrated, married, or were absent. The numbers were greater than ever, as there is a deep interest manifested in the system, and children are freely forthcoming. There was a time of stagnation, at the time when the external movement was in an unsettled state, and had it not been for the indomitable perseverance of a few, the Lyceum must have ceased to be. But they plodded on faithfully, and now they begin to reap the reward of their assiduity. A number of recent adherents, and the greater proportion mere children, somewhat detracted from the effectiveness of the proceedings, compared with the time when many members were well experienced and almost men and women. But the reward will come in the near future, when these little ones have become more experienced. As it is, the place is too small to allow of old members attending. It was with great difficulty that space could be found for the exercises. I had the honour of saying a few words, which were strictly of a practical kind, bearing on the necessity of carrying out the system fully, and have sufficient officers to support the excellent efforts of Mr. A. Sutcliffe, who is a very quiet and intelligent Conductor. Sowerby Bridge Lyceum was really never in such a hopeful state as it is at present. In calling on Miss Broadbent I was much gratified to find that she was successfully making a collection to procure an American organ to supplant the harmonium hitherto used.

HALIFAX.—The kind hospitality of Mr. Whitehead was followed by his making up a party per rail to Halifax. We arrived just in time to commence the meeting. The room is on the upstairs floor of a two-story house. It will hold over 200 comfortably seated. The ceiling is somewhat low, so that it must get very hot when meetings are protracted. The audience was large, and a most respectable and thought-

ful one. Mr. Culpan conducted the service, and the singing was led by an excellent choir. Mrs. Bailey spoke on "Blessed are the poor in spirit: for theirs is the kingdom of heaven." The interpretation was that the poor are the children of God as well as the rich; poverty of spirit might prevent a man from living a spiritual life, being a mere germ within him, latent but impotent, yet for even such poor ones heaven was a certain inheritance. Man despises his poor brother, the self-styled saint sends to perdition those who cannot assume such a respectable moral appearance, but all these poor ones are equal to the well-to-do in the eyes of their Creator, and heaven is ultimately for the one class as well as the other. Mrs. Bailey's treatment of the text was original, and delivered with great warmth, breadth, and religious eloquence. At the request of Mr. Culpan I spoke a few words, more as a matter of form than to serve any necessary purpose. Mrs. Bailey then described a number of spirits in a most striking manner. They were nearly all recognised at once, but the seer was quite as certain that she saw those which were not recognised, as those that were. It was a highly successful evening, and it was quite a pleasure to be present and witness the operation of Mrs. Bailey's mediumship. Later in the evening we had a very pleasant time at Mr. Bailey's, near the North Bridge. The Halifax friends are determined on finding a more commodious place for their meetings.

MORLEY.—I was in Leeds by nine o'clock on Monday morning, and after a short rest under the kindly auspices of Mrs. Lingford, I started for Morley, arriving just in time to take part in the procession. The children and friends were assembled in the meeting room. Mr. Mosley led them through a hymn, which they sang in a masterly style. I then had the pleasure of addressing them, pointing out that the efficiency which they manifested was much due to the fact that they had a qualified Musical Director in Mr. Mosley. This officer is just as necessary to lead the music as the Conductor is to lead the exercises. Mr. Mosley is most efficient. Standing before the children with his silver-mounted ebony *baton* in his hand, he says: "Now look at me," and at the first stroke of his "magic wand" they all burst out into song with a precision and energy which charms the listener. The Morley Lyceum has only been about a month in existence, but the singing is most extraordinary. Miss Ruth Taylor plays the harmonium, and she is guided in her operations by Mr. Mosley, as well as the singers, so that instrument and voices start off at once. The success of the Sowerby Bridge Lyceum at first lay in the systematic singing, under the tuition of a competent instructor; now the new adherents require a separate drilling and a leader, besides Mr. Gaukrøger at the harmonium, to start all the voices simultaneously.

The Morley friends had their harmonium mounted on a dray; the driver was seated on a chair in front of it, and Miss Taylor on the music-stool behind. In addition there were two violins. Many Sunday schools were perambulating the town with choirs and string bands. The Spiritualists went forth about one o'clock, headed by your Representative and Mr. James Robinson. Then came the little tots of girls, ending with the young women. The little boys came next, terminating with the men. We halted at the houses of friends, and sang a few hymns at each place, from hymn papers which were freely distributed. The children were offered milk and other refreshments at several places, and Mr. Bradbury with book and pencil in hand solicited subscriptions, realizing over £2 in the course of the afternoon. The singing of the children, aided by the older people, was truly excellent, and attracted great attention. Ultimately the little ones were piled on to the dray, but they sang with as much effect as any. It was wonderful to see with what confidence and harmony all acted as one mind. I had to leave them after three hours of it, but the procession was continued much longer. The tea meeting in the evening was attended by somewhere about 150, and an excellent meeting was held afterwards. It was a grand day, and the first of its kind amongst Lyceums. All stood to their colours, and won the respect of the town.

LEEDS.—A very pleasant afternoon was spent by the children and friends at Mr. Beckett's Park, Headingley. They returned to Psychological Hall about six o'clock, and after an excellent tea, a meeting was held, presided over by Mr. Lingford, with Mr. Hepworth at the harmonium. Various recitations and songs were given. I was called on to speak, and went into the merits of the Lyceum system rather fully. I particularly dwelt on the necessity of a Musical Director to keep the voices together. There is a vast vocal

power in that hall, which, if utilized in the most effective way, would be a striking feature. Mr. Craven in his remarks thanked those who had ministered to the enjoyment of the whole; at the same time giving his views of the school. Though he did not think the physical exercises so important, yet they would be introduced because they were an object of interest to the children. Mr. Hepworth spoke of the importance of good music in view of the proper exercise of mediumship. He would do all that his other engagements would permit, to be of use in that respect. If Mr. Hepworth had someone to play the harmonium, he would be invaluable as musical director. Mr. Macdonald made a speech on the principles involved in Lyceum work, and the meeting closed.

THE LYCEUM PICNIC AT LITTLEBOROUGH.

Trip trains from Leeds, on Tuesday, were timed to start before noon and before one o'clock. They were more than half-an-hour late. Had I followed my impressions I would have gone with an earlier ordinary train, and met early arrivals. Before we left I had to change carriages on account of conditions, and at Halifax was smoked out quite ill. I took the next ordinary train, and having a compartment to myself, I was in condition by the time train arrived. A large square had been formed on the green sward in front of Mr. Harwood's house; and Mr. Armitage was presiding over the proceedings. There was a much larger attendance than had been expected, friends being present from Liverpool, and other distant places. The Bradford Lyceum did not put in an appearance, so Batley Carr went through their marches and calisthenics. As this was the first thing done, it was the ordeal of the day, such a thing never having been done by any of our Lyceums before. There was no music, and to keep time and give a reality to the exercises was most difficult. Mr. Kitson had his friends well in hand, and they responded to his able conducting most intelligently. The evolutions and exercises were done admirably, and successfully opened the programme. Then came Sowerby Bridge, and these friends mustered in considerable force, many of the retired members of former years nobly joining and taking part in the proceedings. The very little ones, who had but recent knowledge of the movements, did not appear, so that it was not quite the same Lyceum that I saw on Sunday, but a much better one. This was a wise arrangement. It would be hard to say which of the two Lyceums acquitted themselves most creditably. A few of the latter made valiant efforts to sing, as did the first, but it was too fatiguing to be carried on. The chain-march got slightly confused in both cases, as Mr. Kitson in his recent article pointed out it is liable to do. One or two bad marchers would have been better out of the file; and several experienced members should have been stationed on the outside of the figure, to suggest deviations in the march. But it was all admirably done, and the Conductors, Mr. Kitson and Mr. A. Sutcliffe, performed their duties with a coolness and intelligence that was most commendable. The ground sloped considerably, the turf was uneven and spongy, and a considerable breeze was blowing. These conditions were most fatiguing and embarrassing, but the Lyceums surmounted them all. It adds greatly to the effect when there is a musical accompaniment, and when the sound of the feet are heard on a solid floor. A very small band, with some brass and base instruments, would be a great aid on another occasion.

It was now getting late in the afternoon, as the trains were late timed, and with the delay in starting, there was almost no afternoon at all. There was a demand for refreshments, which were then served as well as could be under the circumstances. After tea the programme was resumed, but it was impossible to go through it all. What was given was done admirably, and created a more profound impression than the exercises. For the first time two Lyceums stood up together, but they recited with as much precision and harmony as if they had all been trained in the same room. The musical readings, golden-chain and silver-chain recitations were beautiful, novel and effective. Miss F. E. Armitage's vocal solo, with chorus by the united Lyceums, was really grand, and quickly attracted stragglers to the group. The beautifully sung glees of the Sowerby Bridge friends were also a noteworthy feature. The masterly and polished style in which these intricate compositions were rendered, indicated a carefully-cultured taste. Several recitations by Batley Carr members were so well done, that it was regretted that the whole of the programme could not be given.

Mr. Armitage as president kept all in good spirit, by his strong good sense and quiet humour, adorned with classical expressions from the local dialect. Your Representative was called on to make a speech, and he was followed by Mr. Kitson, who gave practical information on the system, and thanked the MEDIUM for the assistance it had been in the matter. Soon after seven o'clock parties began to leave for their trains. Those who had the licence which late trains allowed, went to Hollinworth Lake, or engaged in recreations. At no time, really, were the whole of the visitors present together. On another occasion an earlier start should be made, better footing should be selected for the exercises, music should be in attendance, and special arrangements made for refreshments. As it was, there was great satisfaction as to the result of this the first combined Lyceum picnic.

It was pleasant to meet so many friends, old and new. I cannot begin to give the names of all. There were many mediums and speakers present. It was the largest and most representative gathering of Spiritualists I have ever attended in the provinces, and only the Lyceum could have called it together. There has been little "red tape" employed, but the result has been the fruit of inherent life, manifested quietly and in a well-directed manner. It would have been pleasant to linger longer, and speak with many friends, but a forced march down the mile-length of straggling village just brought me to the station as my train came in. I booked for Wakefield, which was reached about 9.30. There was time to walk across the town to Westgate Station, where I took the night express to King's Cross, finding myself in bed about four o'clock in the morning.

It was a busy and laborious three days; but time, space and mental weariness will not permit me to do justice to all I experienced. The kindly spirit extended it is impossible to estimate adequately. The MEDIUM is the indispensable organ everywhere, and it seems to be well read by most people. It is a satisfaction to find that one's weekly toil is useful to others. For it is all toil, unless we take into account the *loss* which is its accompaniment. Though kind friends sold the programmes to the best advantage, yet I find myself over £2 out of pocket.—A skiful of sore bones, and an addition made to the load that hangs round my neck.

J. BURNS.

HETTON LE-HOLE: Miners' Hall, May 24.—Our Lyceum Anniversary to-day passed off with great success. Twenty-five children were present, who recited poems and dialogues.—J. H. THORNTON, Sec.

BRADFORD: On Whit-Monday, in the new room, Upper Addison Street, at the invitation of the late officers and a few of their friends, the scholars of the Walton Street Lyceum, to the number of fifty sat down to a ham tea. After the scholars, sixty friends of the Cause sat down to tea, whilst the officers and scholars adjourned to the Park to enjoy themselves for two hours. Races and other amusements were indulged in, for which the officers had provided dolls, bats, balls, sticks, nuts and oranges and sundry other articles, all of which the children fully appreciated. Upon the close of the sports, the officers and children formed into a procession, and singing marched to the room, which was in readiness for a children's entertainment, when for an hour and a half we had songs, recitations and speeches, given by the officers, children and friends. This brought an agreeable day to a close for the children. After the children had left, the officers and friends enjoyed themselves in singing, dancing and reciting until 12 o'clock. There was also provided a refreshment stall for the evening, and presided over by the lady friends. The officers wish to offer their sincerest thanks to the friends, who so kindly provided and superintended the arrangements.—SECRETARY of the room.

NEW ENGLAND WITCHCRAFT AND SPIRITUALISM.

By ELDER F. W. EVANS.

Abstract ideas are to individual and national conduct, as the primitive rocks in earth's structure are to the soils we cultivate which are the product of those rocks.

Social customs and national laws are resultants of theological creeds, abstract principles and ideas that at the time are generally accepted and acted upon.

From the Jewish axiom of justice—"An eye for an eye and a tooth for a tooth"—come personal, family and national wars—and this, too, even among Christians who also have an axiom—"Return good for evil."

The New England Puritans held the abstract theological idea that God was an Atkanasian God who could create something out of nothing, and, because he was Almighty, had a right to do wrong. The ecclesiastical and civil rulers united to act upon the same abstract principles. Their axiom was: "A King or Priest can do no wrong"—their will being the standard of religious and secular right and truth. To them the Bible was the word of God—when it was finished by the Council of Nice, Divine Revelation, from God to man, was also finished forever and ever. Consequently every thing supernatural—all spiritual manifestations—were necessarily from the devil and his angels, so that it only had to be proved that a person was a spiritual medium—not a fraud—to put it beyond a doubt that he or she was a wizard or witch, and as such, liable to be legally and religiously executed. Upon this basis rested all the trials for witchcraft in New England. The trials were conducted by torture so that the accused had no means of escaping punishment

except by confessing themselves guilty. In Essex Co., Ct., twenty persons were put to death between June 9th and September 23d, 1692, by direct action of the civil magistrates—just one hundred years before the Church of Christ's second appearing was founded. Some two hundred persons were tried and condemned to death, and many of those, who were not publicly executed, perished under the hardships of prison life and the gnawings of mental anxieties. Others had health, spirits, domestic ties broken, worldly possessions scattered by confiscation, and their subsequent lives made forlorn and miserable. Their social sufferings and personal mental horrors can never be adequately portrayed.

What constituted, legally, a wizard, or witch? First, an undoubting belief in a great personal devil, almost equal in power and omniscience to Deity itself. Second, a covenant with the devil, voluntarily entered into, in which persons signed their names in the devil's book, with a pen dipped in their own blood. The covenant consisted in an agreement, between the parties, to each do the other's will *when called upon*. The mortal, in consideration of certain favours to be granted by the devil—as riches, honours, sensual pleasures to be enjoyed for a specified time—agreed to be the devil's servant here on earth, and after death go to a hell of unlimited duration and torment.

It was believed that the devil was powerless for evil in a community, unless some man, woman or child did thus covenant with, and sell their souls to, him. From this conviction it follows that the civil rulers, who cared for the interests of the commonwealth, felt conscientiously bound to co-operate with the priests who were seeking to save the souls committed to their care, from a literal hell of fire and brimstone, by hunting up, trying, convicting and killing the witches.

The kingdom and dominion of the devil consisted of the infernal regions, in the spirit-world, and of all Jewish, Mahomedan and heathen nations and their inhabitants on the earth. The American Continent—New World—with its Indian population, was his special inheritance. He was therefore designated as a "great land-holder." From these premises, anti-Christians conceived it to be their civil right and Christian duty to exterminate the Indians, as did the Spaniards, in South America, and as the Jews exterminated the inhabitants of the land of Canaan.

To the Puritans, the Bible was a law-book in any court of justice. Hence, "Thou shalt not suffer a witch to live," was New England common law.

If the accused confessed being a witch and having signed his or her name, in blood, in the devil's book, death was not inflicted. Therefore the position of the greatest safety to any individual was that of an accuser of other persons as being witches. Why the confession of being a witch—pleading guilty—when accused, ensured safety, I am unable to decipher.

As things were, for a time, no person, high or low, in the community, was safe. The whole population were living in the greatest degree of uncertainty and in a state of continual terror, beyond the power of modern secular republicans to comprehend or conceive. As was to be expected, many became informers, both for the pecuniary reward that went with conviction, and also to insure their own personal safety.

Just before her own execution, the clear-headed Mary Estes said to her executioners, "Try the confessing witches, I being confident several have belied themselves and others."

Any genuine spiritual manifestation, such as those at Dr. Phelps' in Stamford, Ct., that I, myself, witnessed, "was demonstration strong as proof from holy writ," of a case of witchcraft. Some whole families, like the Eddies, were mediumistic.

Abigail Faulkner, daughter of the Rev. Francis Dane, of Andover, was condemned to death. Her two daughters, only eight and ten years of age, testifying that their mother had made witches of them, they having signed their names in the devil's book with pen dipped in their own blood. She was tortured to make her confess, but died without confessing. Giles Corey, an old man eighty-one years of age, was accused and tried. Refusing to confess, the court ordered him to be put to the torture. They laid him prostrate and piled heavy weights upon him to break his stubborn will. He called upon them to "pile on more weight! more weight!" till he died.

Cotton Mather, Gov. Endicot and their coadjutors were, no doubt, sincere, humane, God-fearing people, who reasoned logically from false premises—absurd theological dogmas and erroneous abstract ethical ideas—which at that time were generally recognised by the compound government of Church and State as it then existed in the British Empire, both at home and abroad, as a safe and infallible rule of action.

Some rationalists assume that there was nothing spiritual or supernatural about New England witchcraft—that the witches, or mediums, were frauds, and the accusers, informers, judges, lawyers and juries were all superstitiously deluded—that given the power, all religious people who are working for the union of Ecclesiastical and Civil government, whether Catholic or Protestant, would be conscientiously bound to re-enact, with the modern Spiritualists, Shakers and Quakers (on a far larger scale), all the bloody cruelty of New England witchcraft. With Cotton Mather, Gov. Endicot and many magistrates, their hearts would bleed, while their wrong-headed theology and the possession of Ecclesiastical and Civil power, which should never have been conceded by the people, impelled them to perpetrate judicial murder. In her—Babylon Church and State—was found all the blood shed upon the earth.

The Duke of Alva, the Crusaders, Torquemada, Endicot, were just what any other human being would be under their circumstances. The place for wild beasts is within iron bars, with a keeper. And the place for ecclesiastics who believe in war, and for civil rulers who believe in such ecclesiastics, is without the pale of pulpit or forum.

That the supernatural was enacted in the Salem witchcraft delusion is as certain as human testimony can make any thing. It was this general popular belief that upheld the government in their legal persecutions and public executions.

To us, in the light of our American secular government, Republicanism and Modern Spiritualism, it is clearly a case of gross religious ignorance, political heresy, "doctrine of devils"—of madness and folly on the part of priests, magistrates and people, who all reasoned from false premises,—untrue abstract ideas of both Church and State, with a logic that was almost as terrible to the judges, juries, witnesses and spectators, as it was to the trembling victims themselves. The form and manner of the arraignment was one of the worst and most astonishing phases of the delusion. A person, perhaps a mere child, affirmed that at

such a time and place, the apparition, or ghost of such and such a living man or woman appeared to witness, and bewitched them—caused witness to do so and so, and sign his or herself away, and that the devil's book contained the record.

Then the man or woman was arrested, when the accused might not have been within ten miles of the informer, tried, tortured to confess, goods confiscated, family broken up, good name blasted, all ending in confusion and wretchedness. I heard Dr. Phelps say he would rather his house had been burned, than to have his children become spiritual mediums. A pious, blameless, religious life was no shield nor protection against an irresponsible accusative informer. None were safe. In 1692, the spirit-world came down upon, and entered into the natural world—just as it is now doing in 1881. In 1842, the Beechers, in New York, declared that Spiritualism was real—but that it was of the devil. It only required the same union of the Ecclesiastical and Civil powers that existed in 1692, to have reproduced the scenes of New England witchcraft. Let all be thankful for the separation of Church and State in a government that respects the inalienable rights of the Jews, Infidels, Pagans, Atheists, Materialists, as it does those of the marrying and fighting Christians, who are working for such a government as existed in the times of New England witchcraft and Spiritualism.

In the above article I have drawn liberally from Allen Putnam's "New England Witchcraft," a book I can highly recommend to the students of Scientific Spiritualism.

Mt. Lebanon, (Columbia Co.) N. Y.

A GENUINE CASE OF CHARITY.

Under the above heading the case of poor old Mrs. Morris was stated in the MEDIUM for November 21, last, and instead of sending her a trifle, as I thought of doing on reading her case, I had a strong impression to go and see her, which I did, and found her in quite as bad a position as that stated in your valuable journal.

I promised her that I would see what could be done for her, and that day I stated her case to Mrs. Tebb, who most kindly gave me 10s. for her, which my husband took to her at her lodgings in Battersea the next day; and we, thinking her case so hard, agreed between ourselves to offer her a home with us through the winter, or until such times as she could get something better to do.

So the next day I went again to see her, and she gratefully accepted our offer. Since she has been with us, Mrs. Tebb and a lady friend have sent her the money to get some of her flannels, &c., out of pledge, and greatly she needed them, poor old soul, for she was, and unfortunately still is, a great sufferer from rheumatism; and, of course, being obliged to part with her clothes to obtain food, made her worse than she might otherwise have been.

In regard to her connection with the late Mrs. Marshall, Sen., the particulars were not given in the MEDIUM, but with your kind permission I will tell you them as she has told me, and I believe there are many Spiritualists still living who could testify to the truth of her statements. In the first place, when she first went to live with Mrs. Marshall, she had over £300 in money besides a good house of furniture, and she not only worked for her and waited on her, but by the time Mrs. Marshall passed away, she had spent her all on her, and had to take a situation to keep herself. Unfortunately she suffered so much from rheumatism in her knees that she was obliged, between two and three years ago, to give up her situation and take the rest she so much needed, and of course we all know taking rest means spending money, and all her savings went to keep her, and she was obliged to crave for work or assistance through the columns of the MEDIUM.

My reason for writing is this: Cannot something be done for the aged and comparatively helpless Spiritualist, when he or she, as the case may be, is beyond work? Other folks look after their poor—Why cannot Spiritualists do the same? There are many people who, I doubt not, would gladly raise a fund for the aged pilgrims, did they but realize how the poor souls feel in their helpless and dependent condition.

Now, with regard to Mrs. Morris, although she is willing to do what work she can (she is a good needlewoman, also cook), she is really past the age to get a situation, and even could she get one, it is not to be expected at her age (74) she could, poor soul, keep it for any length of time; in fact she ought really not to be obliged to do anything beyond waiting on herself. She is a very sober and steady woman, and any one sending to her may rely on her taking care of her money, and it would greatly relieve our minds did we know that she had a few pounds to fall back on in case of illness; for although I might be willing to nurse her, I have not the strength to do it as it should be done, neither can we afford to do more than we are doing. M. SKILTON, M.C.S.

21, London Road, Brentford, May 21, 1885.

MACCLESFIELD: 62, Fence Street, May 24.—Mr. Taft, of Oldham, paid another welcome visit to this society. Morning and afternoon were spent in visiting the homes of most of the friends, and the evening in clairvoyant descriptions. The latter were of a most convincing and satisfactory character, and to the strangers present were astonishing. Some very remarkable proofs of spirit presence were given, and many loving messages, received from friends passed on. Mr. Taft will pay another visit soon.—E. W.

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

PSYCHOMETRY AND THE DYNAMITE CONSPIRACY.

[The following letter was received at the date indicated. Now that sentence has been passed, it may be published without in any way prejudicing the verdict.]

DEAR SIR,—The Psychometric power is not limited to tracing those things with which we have a magnetic rapport or link of connection. It needs only an Index to go direct to the truth. Hence in my later experiments, I have made many investigations based only on a name.

Seeing an account of the arrest of Cunningham in London, I thought it a good opportunity to determine as to his guilt psychometrically, and placed in the hands of Mrs. B. a scrap of paper, bearing the words, "James Cunningham, alias Michael J. Byrne, alias James Gilbert." The paper is turned down in the hand, and not looked at. Her impressions were recorded as follows, and I thought it might be of interest to you and others in London to know the result, so I send it to you.

"This is not much of a man in any way. If he is conspicuous, it is from something he is connected with, or supposed to be connected with, not from himself. The dynamite question comes up before me. I should think he was a conspirator. I believe he belongs to that fraternity, or association. He has a great deal of secretiveness—very questionable morals. There's a covertness I don't like. He is an unbalanced man. He is a guilty man. (Guilty of what?) Of plotting and dealing in covert acts. I don't like him. He is not to be trusted. I have a shuddering feeling. He is cowardly too, though daring. He is not brave. He would shrink from death. He could do things in the dark: listen to propositions of a disastrous and fiendish character. I associate him with the dynamite business. He is full of bad intentions. He ought to be arrested and kept out of mischief, or he will do many bad things. (What is likely to be his fate?) He is such a coward he will be apt to show some evidence of guilt, and be arrested and tried. He is one of many associates. (Where are they?) Some in this country—it has many nests. There are some in Paris. He is connected with America. (Where is the most formidable centre of this business?) There is a regular organized system among these people, like highwaymen and plotters—some in Canada; some in parts of Germany; some in New York. (Will they do much more mischief?) Yes: the police are not vigilant enough to find them out—some of the police would wink at the scheme. This man has been in Paris. (Have you any idea of his name?) I think rather of the workings of his brain. A number of these people are hired, and working for money. It makes my head ache. It sickens me."

J. R. BUCHANAN.

Boston, Jan. 31, 1885.

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

MANCHESTER: Temperance Hall, Tipping Street, May 24.—The controls of our old friend, Mr. Johnson, of Hyde, devoted the morning to answering verbal questions, and gave full satisfaction to all that were asked. In the evening they dealt with five subjects chosen by the audience, the first being, "The Beauties and Consolations of Modern Spiritualism." They stated that if there is anything that brings consolation to humanity it is that which shows him that his loved ones who have passed away are still near him, and that they are not dead but live. It is a beauty because a fact, and a truth and a fact that is demonstrated, and, therefore, a consolation. It removes the fear, and the black and horrible belief taught by our Orthodox friends, that the little ones are damned and suffering torments because they have not been baptized, and fills therefore the loving mother's heart with joy and gladness. Spiritualism is a beauty and a consolation, because it proves to you that which the church in all ages has failed to do, and lifts you out of the slough of despond and tormenting doubt, and proves to you that you will be judged for what you have done. Second, "Life; its lights and shades." Time being short, the shades only were dealt with, and some startling and graphic pictures were drawn. Third, "The destiny of this earth." Worlds, like men, are born and die, and when it has fulfilled its mission it will pass away. Fourth, "The descent of the Spirit." The church teaches that the Holy Ghost is the third person in the Trinity, and the idea of the Theologian is that no one knows anything about the Holy Ghost but themselves, but the Holy Ghost is the spirit of truth, and has no descent but an uprising that makes men free and pure. It is not a third person of the Trinity; but the spark of divinity within you. Fifth, "Who are the false Prophets?" The men who tell lies; the men who say they have got the whole truth in a Book; the men who say you will be saved by faith; the men who picture heaven as a localized place with streets of gold, &c.—W. LAWTON, 46, Gray Street, Kirby Street.

PLYMOUTH: 10, Hoegate Place, Wednesday, May 20.—We obtained through the table the following manifestations:—The husband of a lady-sitter imparted sweet consolation with loving greetings of joy. The father of a gentleman conversed on the phases of mediumship and probable time of development. The son of a widow gave her instructions to continue in the work of forming a circle at her residence. The father of a lady related to the medium communicated that he was working rightly in advocating the Cause at home and abroad. The circle proved enjoyable to all.—Sunday afternoon, 3 p.m.—The uncle of a gentleman controlled the table; the tears of emotional joy and indescribable surprise of the nephew, whose knowledge of Spiritualism was meagre and who had never before sat in a circle, was quite sensational. The husband of a lady gave sweet messages, and through Mrs. Larcombe warmly shook hands with his wife. The sister of Mr. Dart next gave advice to her brother, with an earnest wish that his development as an inspirational medium would be accomplished shortly. The son and son-in-law gave messages and answered several questions, which, in eagerness, got in some way intermingled. There is still room for a few more earnest seekers, but as the number must necessarily be limited, it is advisable that those who desire to attend will signify their intention speedily.—RECORDER.

BYERS GREEN: May 24.—We held our meetings in Mr. Zell's Assembly Rooms, better known as the Salvation Army Barracks. Mr. Eales, of Auckland Park, opened the meeting in the afternoon with singing and prayer, after which the guides of Mr. Dunn, of Windlestone, Ferry Hill, spoke on a subject selected by the audience, "The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the spirit,"—John, iii., 8. This was treated nobly, and gave satisfaction. In the evening we had over a hundred present, when Mr. Eales again opened the meeting with singing and prayer. After a child had been named, Mr. Dunn, under control, spoke on a subject selected by the audience, "Christianity, Atheism, and Spiritualism." These three phases of thought were compared and contrasted in an admirable manner, and the speaker was loudly applauded. On the wish being expressed, he promised to come again at some future time. These meetings, if held oftener, would be a great success.—W.N.B.G.

PLYMOUTH: Richmond Hall, May 24.—At our circle this morning the guides of Mr. Hill spoke for some time on "The patchwork garment," in which they enforced upon us the necessity of our putting on the spiritual garment and casting away the patchwork one. The guides of Mrs. Trueman spoke on "Our duty to God." In the afternoon, Mr. Hill and Mrs. Chapman spoke under control. At our evening service we had a fair attendance; Mrs. Chapman opened with the invocation, when the guides of Mr. Hill were asked to give the address in the place of Mr. Stentiford who was suffering from a severe cold, to which they consented, speaking from this passage, "And he opened his eyes and beheld men like trees," keeping him under control for forty minutes. Then the guides of Mrs. Trueman took control and gave some earnest remarks to our young mediums for their future development, after which they gave several clairvoyant descriptions and names, all being recognised. I am glad to say that this lady is greatly improving as a trance clairvoyant, which is a great help to our society.—PLYM.

FELLING: Park Road, May 17.—We were favoured with an eloquent lecture by Mr. Joseph Hopper, of Sheriff Hill, his subject being "The necessity of God." Mr. Hopper maintained that "The universe could not create itself," and that it must necessarily have had a builder; also, that God is a "Moral and a Spiritual" necessity. The lecture, which dealt with the subject at great length, elicited several questions which were satisfactorily replied to.—JOHN THOS. HOGG, Sec., 8, Stephenson Terrace, Felling.—[This report came to hand on Friday, a day after the MEDIUM was printed.—ED. M.]

COLLUMPTON: Unitarian Chapel.—In my last communication to the MEDIUM a few weeks since, reference was made to some meetings held by the writer in the Unitarian Chapel, Collumpton. Since that time a vacancy has been caused in the pastorate of that Chapel by the resignation and removal of the minister. The services on Sunday last were again conducted by the writer, and being Whit-Sunday, discourses were given appropriate to the season. In my former report I made reference to the attractiveness of this place of worship; I regret that the congregation is not correspondingly good. An earnest worker is much needed there to develop the Spiritual Cause.—OMEGA.

NORTH SHIELDS: 6, Camden Street, Tuesday, May 19.—The guides of Mr. J. J. Morse gave a lecture to a crowded audience upon "The Destiny of the Dead." At the outset the dead were defined as human intelligences, endowed with all the peculiarities of their several natures; their "selves" were not changed by the death. Then in the light of spirit teaching it was shown that the only possible destiny of such beings (the embodiments of God and the repositories of infinite development) was Eternal Progress. Dr. Bates, M.R.C.S., Eng., presided.—Wednesday, May 20.—Another lecture was given by the guides, entitled "Man's Creeds v. God's Laws." Man's Creeds were dealt with as fully as time would permit, and when described, presented a gloomy appearance; afterwards we were escorted to the height of Nature's Immutable Workings, there to breathe the pure air of God's Laws, as shown in Spiritualism. The Laws of God are progress, growth from ignorance to wisdom, from little to much. Therefore there must have been a time when Man knew less than now. "It is as useless," said the guides, "to offer to the mind of men the teachings of two thousand years ago, as it is to deck their bodies with the same clothes as worn in childhood, something must give way, but man cannot. Mr. J. R. Rowe presided.—Sunday, May 24.—The guides of Mr. W. Gilbertson gave a short address, on "Be ye content with that mediumship which ye have." It was shown that if mediums were developed to the utmost, in the mediumship for which they were best adapted, the guides would eventually, if suitable conditions prevailed, lead them into greater work, &c. We had a very fair number present. Mr. Gilbertson's guides being averse to platform work, and as his physical state renders it undesirable, he requests these facts to be made known to those who may expect his services.—R. HEDLEY.

STONEHOUSE: Union Place, May 24.—In the morning after singing the guides of Mr. Fish gave an invocation, and Mr. Dart read a scriptural lesson. The control of Mr. W. Burt then announced the subject to be that of "The Three blind Mice." After giving a brief description of the peculiarities of instinct and the disadvantage of blindness even to the smallest being in life, he spoke at considerable length and powerfully on the three blind *isms* of to-day, namely, Secularism, Christianity and Spiritism, giving to each their true character, showing their ultimate discomfiture in their non-acceptance of light, and acquisition of that which tended only to increase their present and worldly interests. Evening at 7, Subject: "The Green Foliage." The guides of Mr. W. Burt in speaking on the above subject brought out many points of interest to the students of natural laws, speaking upon such abstruse subjects as Creation, Life, Evolution, Production and Reproduction. They mentioned the relation existing between the world of taste and the green foliage. The subject enchaind the attention of the congregation, and the way it was delivered must have convinced many of the strangers that there was some power speaking beyond that of the medium.—COS.

NEWCASTLE:—On Sunday last we were favoured with a visit from Mrs. E. Hardinge Britten, who was eagerly listened to by large and appreciative audiences. We were very pleased to see her looking well in despite of the sore throat under which she has been labouring, and some traces of which yet remain. There is evidently no lack of power, however, for she treated her subject in the same forcible and able manner which won for her a world-wide reputation, and elicited the plaudits of her hearers. Long may she continue an instrument of the Spirit-world, and delight all hearts and minds with the soul-stirring and ennobling truths of our Movement. Mrs. Britten also performed the interesting ceremony of naming three infants, which she did in a graceful and touching manner. We regret very much that some friends could not obtain admission at some of the lectures, on account of the place being overcrowded.—ERNEST.

JERSEY: May 24.—We are favoured with the presence amongst us of Mr. John Hopcroft, in kindly response to our appeal for help. We advertised his coming, and our two meetings were well attended. In the evening especially the influence was very good. In the afternoon Mr. Hopcroft gave a normal address, also described the spirit-friends of some of the audience, several whom were recognised. In the evening, one of his guides took control, and uttered a beautiful invocation, followed by an impressive and stirring address. We held our usual week-night circle, at which we got considerable physical demonstration through the table. We feel that Mr. Hopcroft's timely visit will do much to develop the incipient mediumship in our midst, as well as to keep up that spirit of enquiry which is rife in the public mind.—EXCELSIOR.

PENDLETON: Social Club, Withington Streer, May 24.—Mrs. Barr, of Hedgesford, spoke in the afternoon. Three of her guides gave their experiences of passing from the earth to the realm of spirit, which was very interesting, and a few strangers were greatly puzzled with the different dialects assumed. In the evening Mrs. Barr again addressed a nice audience, her guides choosing for their discourse, "Let your light shine." Several great minds were illustrated as being great and shining lights in the world's history. All were appealed to, and urged not to put their lights under a bushel, but to let them shine that all humanity might be blessed therewith.—C.

MIDDLESBOROUGH: May 24.—Mr. Plant disappointed us by not coming, but those who assembled to hear him did not go away without having something to think about. In the morning Mr. Gellietie related an interesting account given by a spirit at a circle that he attended. This spirit when in earth-life was regarded as a great infidel by the church people, but since he went to the spirit sphere he had come across some so-called Christians, still waiting for the last trumpet to sound, when they would be told to go to the right hand and there be happy for ever. This spirit told them to arise and knock at the door, and it would be opened unto them. How many of them when they got to the door would be told to go back to their brother and make recompense. In the evening a few of the members gave their experiences, and Mr. Gellietie read out of Mrs. H. Britten's work some of the experiences of scientific men.—A. McSKIMMING, Sec.

ASHINGTON COLLIERY: May 24.—We had Master Hetch from Choppington for his two public addresses, and allow me to state he is going to be a grand speaker. The guides took for their subject "The Judgment." After analyzing the various Creeds and how they deal with the Judgment day, he showed how every day was the Judgment to some, and man will have to judge himself, or his life's actions will judge him. At the close great satisfaction was expressed.—JNO. ROBINSON.

THE SPIRITUALISTS' DIRECTORY.

MEETINGS, SUNDAY, MAY 31st, 1885.

LONDON.

CAVENDISH ROOMS, 51, Mortimer Street, W., at 7: Monthly Open Meeting. HOXTON.—227, Hoxton Street, at 8: Mr. J. Webster, Trance Address and Circle. KENSINGTON.—Town Hall, High Street, at 7: Mrs. Cora L. V. Richmond, "The Soul, the Spirit, and the Mind of Man: their Origin and Destiny." KENTISH TOWN.—88, Fortess Road: Mr. T. S. Swatridge, Tea, 6.30 to 7.30; Meeting at 8. KILBURN.—Creswick House, Percy Road, Carlton Road, at 7, Mrs. C. Spring, Seance. The Room to be let on other Evenings. MARLBOROUGH ROAD.—187, Seymour Place, Sunday, at 11 a.m., prompt, Seance, Mr. Hopcroft; at 7 p.m., Lecture; Wednesday, 7.45, Physical Seance, (permission must be previously obtained), Mrs. Walker; Thursday, 7.45, Clairvoyance, Mrs. Prichard; 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, Mr. Vetch, "Faith Healing." 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. NOTTING HILL.—Claremont House, 53, Faraday Road, Ladbrooke Grove Road, Thursdays at 7.30. FITZROY SQUARE.—"Hearts of Oak" Coffee Tavern, 16, Charlotte Street, Monday, at 8.30.

PROVINCES.

ASHINGTON COLLIERY.—At 2 and 5 p.m.: No Information. BACUP.—Public Hall, at 2.30 and 6: No Information. BARROW-IN-FURNESS.—90, Cavendish Street, at 8.30: Mr. Proctor, Mr. Condon. BATLEY CARR.—Town Street, 6.30 p.m.: Miss Beetham. BELPER.—Lecture Room, Brookside, at 10.30 and 6.30: BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Miss Musgrave. BISHOP AUCKLAND.—Temperance Hall, Gurney Villa, at 9, Developing Circle. BLACKBURN.—New Hall, New Water Street, at 9.30, Lyceum; at 2.30 & 6.30. BOWLING.—Spiritual Tabernacle, Harker Street, at 2.30 and 6: Mr. Heyworth. BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, 2.30, and 6 p.m.: Mr. Peel. Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30 and 6, Misses Illingworth and Ratcliffe. JACKSON'S Mission Rooms, 448, Horton Lane, at 2.30 & 6: Mrs. Butler. MILTON ROOMS, Westgate, at 2.30 and 6: No Information. CARDIFF.—At Mrs. Cooper's, 60, Crockerbottom, at 6.30. CHESTER-LE-STREET.—Mechanic's Hall, at 6 p.m.: No Information. DEVONPORT.—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: No Information. GLASGOW.—2, Carlton Place, South Side, at 6.30, Mr. E. W. Wallis: "Social States in Spirit-life." HALIFAX.—Spiritual Church, 1, Winding Road, at 2.30 and 6 p.m., Mr. Schutt, Monday, Service, 7.30. HANLEY.—Mrs. Dutton's, 41, Mollart Street, at 6.30; Wednesday, at 7.30 p.m. HAYDON.—Masons' Old Hall, at 5.30: Mr. Dunn. HEYWOOD.—Argyle Buildings: No Information. JERSEY.—68, New Street, at 3 and 6.30: Local. KEIGHLEY.—Lyceum, East Parade, 2.30 and 6.30: Mr. Collins Briggs. KILLINGWORTH.—At Mr. Holland's at 6, Circle. LANCASTER.—Athenaeum, St. Leonard's Gate, at 10.30 & 6.30. LEEDS.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2.30 and 6.30: Mr. J. J. Morse; and on Monday. Edinburgh Hall, Sheepscar Terrace, at 2.30 & 6.30: Mr. A. D. Wilson, Wednesday, 8 p.m., General Members and Friends' Seance. LIVERPOOL.—Silver Street Lecture Hall, at 11 and 6.30: Local. LIVERPOOL.—Rodney Hall, Rodney Street, Mount Pleasant, at 11 a.m., and 6.30 p.m., Mrs. Groom. Sec., Mr. J. A. Smith, 108, Granby 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. Clarke. Bridge Street, Pin Mill Brow, Ardwick, at 2.30, Mr. W. Johnson. Tuesday at 8. MORECAMBE.—Rembrandt Studio, Crescent, at 6.30. MORLEY.—Spiritual Mission Room, Church Street, at 2.30 and 6: Local. MIDLESBOROUGH.—Granville Lecture Rooms, Newport Road, at 10.30, and 6.30: Mr. Scott. NEWCASTLE-ON-TYNE.—Weir's Court at 6.30: Mr. J. B. Tilley, "The Ideal Church of the Future." NORTHAMPTON.—Cowper Cottage, Cowper Street. NORTH SHIELDS.—6, Camden Street, at 6.15: Mr. J. Rutherford. 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, Mrs. Gregg. OSWALDTWISTLE.—At Mr. Jno. Robinson's, 28, Victoria Street, at 6.30, Mr. Z. Newell. PENDLETON.—Social Club, Withington Street, at 2.30 and 6.30: Mrs. Green. FLYMOOR.—Richmond Hall, Richmond Street, at 11.30, Mr. Hill, "The Birth and Death of Christ;" at 3, Circle; at 6.30, Mr. Hill, "A Tree without Branches." 10, Hoegate Place, at 3, Circle; Wednesday, at 8, Circle. ROCHDALE.—Regent Hall, Regent Street, at 2.30 and 6 p.m., No Information. Wednesday, Circle at 8. Marble Works, 2.30 and 6 p.m., No Information. Wednesday, Circle at 8. SHEFFIELD.—Cocoa House, 175, Pond Street, at 6.30: SOWERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at 2.30 & 6.30: Mr. Armitage. SPENNYMOOR.—2, King Street, Tudhoe Grange, Tuesday at 7.30, a Circle. STONEHOUSE.—Spiritualists' Hall, Union Place, at 11 a.m., Address, "The Fire-Engine," and Circle; at 7, "The Rainbow," and Circle. Medium, Mr. W. Burt. SUNDERLAND.—323, High Street West, at 6.30: Circle. TUNSTALL.—13, Rathbone Place, at 6.30. WALSHALL.—Exchange Rooms, High Street, at 6.30. WEST HARTLEPOOL.—Druid's Hall, Surtees Street, at 10.30 and 6.30, Mr. Jos. Stevenson. WEST FELTON.—At Mr. Thomas Taylor's, Eden Hill, at 6 p.m. WILBY.—Hardy Street, at 2.30 & 6. Local Speakers.

MONTHLY LIST.

YORKSHIRE DISTRICT SPIRITUALISTS' COMMITTEE.

SPEAKERS FOR THE SUNDAYS IN JUNE, 1885.

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

BATLEY CARR.—TOWN STREET, 6 p.m.
7, Mr. Heyworth & Miss Armitage. 21, Mrs. Bailey, Halifax.
14, Misses Wilson & Armitage. 28, Mr. Armitage, Batley Carr.
Sec.: Mr. Armitage, Stonetield House, Hangingheaton.
BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.
7, Mrs. Ellis, Low Moor. 21, Misses Cowling and Beetham.
14, Anniversary. 28, Mrs. Hollings, Churwell.
Sec.: Mr. Fred Wood, 11, Alma Terrace, Morton, near Bingley.
BOWLING.—Spiritual Tabernacle, Harker Street, 2.30 and 6 p.m.
7, Mr. Clayton, Bradford. 21, Mr. Holdsworth, Keighley.
14, Mr. Peel, Armley. 28, Mrs. Craven, Leeds.
Sec.: Mr. Ludlam Waddington, 38, Leicester Street, Bowling.

BRADFORD.—Spiritualist's Church, Walton St., Hall Lane, Wakefield Rd., 2.30 and 6.
7, Mr. Holdsworth, Keighley. 21, Misses Wilson & Place, Keighley.
14, Mrs. Butler, Cononley. 28, Mrs. Ingham, Keighley.
Sec.: Mr. W. Ambler, 185, Bowling Old Lane, Bradford.

OTLEY ROAD.—Spiritual Lyceum, Oddfellows' Rooms, Otley Rd., Bradford, 2.30 & 6.
7, Miss Musgrave, Bingley. 21, Mr. Heyworth, Leeds.
14, Mr. Collins Briggs, Halifax. 28, Misses Wilson & Place.

Sec.: Mr. Geo. T. Stewart, 68, Butler Street, Otley Road, Bradford.

HORTON LANE, No. 448.—Jackson's Meeting Room, at 2.30 & 6.
7, Mr. Worsman, Dudley Hill. 21, Mr. Armitage, Batley Carr.
14, Mr. Heyworth, Leeds. 28, Mrs. Ellis, Low Moor, & Miss Sumner.

Sec.: Mr. Edward Hartley, 25, Manchester Road, Bradford.

HALIFAX.—Spiritualist Institution, 1, Winding Road, 2.30 and 6 p.m., and Monday evenings at 7.
7, Misses Cowling & Sumner. 21, Miss Musgrave, Bingley.
14, Mrs. Bailey, Halifax. 28, Mr. J. B. Tetlow, Rochdale.

Sec.: Mr. C. Appleyard, 28, Concrete Street, Leemount, Halifax.

KEIGHLEY.—Spiritualist Lyceum, East Parade, 2.30 and 6.30.

7, Mesdames Ingham, Sunderland & 21, Mr. Peel, Armley.
Wade, & Miss Wilson. 28, Local.

14, Mr. Holdsworth, Keighley. Sec.: Mr. S. Cowling, 23, Oak Street, Highfield Lane, Keighley.

LEEDS.—Psychological Hall, Grove House Lane, Brunswick Terrace, 2.30 & 6.30.

7, Mrs. Yarwood, Darton. 21, Mesdames Ingham & Sunderland.
14, Mr. Armitage, Batley Carr. 28, Mr. Schutt, Sliden.

Sec.: Messrs. Dyson and Liversedge, 28, Fenton Street, Leeds.

LEEDS.—Edinburgh Hall, Sheepscar, 2.30 and 6.30 p.m., Wednesday evenings at 8, No Delegate present at District Meeting. I have written to Secretary for Plan, and not received it.—C. POOLS.—[Plan is advertised below.]

Sec.: Mr. J. Flowers, 3, Elmwood Row, Crimble Street, Leeds.

MORLEY.—Spiritual Mission Room, Church Street, 6 p.m.

7, 14, 21, Local. 28, Miss Beetham, Bradford.

Sec.: Mr. John Robinson, Crosshill, Beeston, Leeds.

SOWERBY BRIDGE.—Spiritualist Progressive Lyceum, Hollins Lane, 6.30 p.m.

7, Mr. Swindlehurst, Preston. 21, Mr. Roscoe, Droyliden.
14, Mr. A. D. Wilson, Halifax. 28, Mrs. Green, Heywood.

Sec.: Mr. Arthur Sutcliffe, Sowerby Street, Sowerby Bridge.

WILBY.—Hardy Street, 2.30 & 6.

7, Mr. Peel, Armley. 21, Mrs. & Miss Gott, Keighley.

14, Mr. H. Briggs, Dudley Hill. 28, Mrs. Sunderland, Keighley.

Sec.: Mr. Charles Wright, High Street, Wilby, Bradford.

LEEDS: THE SHEEPSKAR SPIRITUAL SOCIETY, EDINBURGH HALL, SHEEPSKAR TERRACE.

Sunday Afternoons, 2.30; Evenings, 6.30.

Sunday, May 31, Mr. A. D. Wilson (Halifax), Inspirational Medium.

" June 7, Mrs. Bailey (Halifax), Inspirational & Clairvoyant Medium.

" " 14, Mr. J. S. Schutt (Sliden), Trance Medium.

" " 21, Mr. Walter Hillam (Bradford), Trance Medium.

" " 28, Mr. E. A. Brown (Manchester), Trance Medium.

" July 5, Mrs. Gregg (Leeds), Clairvoyant and Trance Medium.

" " 12, Mr. J. B. Tetlow (Rochdale), Trance Medium.

" " 19, Mrs. Riley (Bradford), Trance Medium, and Miss Harrison (Bradford), Clairvoyant.

" " 26, Mr. William Johnson (Hyde), Trance Medium.

Tuesday, June 2, Special and last visit to Leeds of Mr. J. J. Morse, of London (Spirit's Medium), previous to his Spiritual Mission round the World. Trance Discourse: "Freemasonry; a Mystery, a Science, and a Faith." Chair to be taken at 8 o'clock. Free Admission. Silver collection at close. N.B.—If Freemasons would like to be addressed privately, and sixty will promise to attend, a Discourse will be delivered at Three o'clock same day.

MANCHESTER: TEMPERANCE HALL, TIPPING STREET, ARDWICK.

SPEAKERS FOR THE SUNDAYS IN JUNE.

" 7, Mr. J. B. Tetlow; 14, Mrs. Butterfield; 21, Mr. Johnson; 28, Mr. J. J. Morse. Saturday, June 27, Mr. Morse will give an Entertainment: Admission, 3d. Doors open at 7; commence 7.30.

STONEHOUSE: SPIRITUALIST'S LECTURE HALL, UNION PLACE.

SUNDAYS AT 11 A.M. AND 7 P.M. MEDIUM: MR. W. BURT.

Subjects: June 7, morning, "Superstition," evening, "The Fall of Man;" 14, morning, "Hypocrisy," evening, "The Advanced March;" 21, morning, "Intuition," evening, "The Universal Tongue;" 28, morning, "Transmutation," evening, "Geological Science."

T. ROSCOE, Inspirational Speaker, 58, Toxteth Street, Droyliden, Manchester.

MR. E. W. WALLIS'S APPOINTMENTS. — 2, Carlton Place, South Side, Glasgow: "Social States in Spirit-life."

Mr. and Mrs. Wallis will be able to receive occasional calls from English Societies. For dates and terms apply, 50, Langside Road, 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 50, Langside Road, Crosshill.

MR. T. S. SWATRIDGE is open to give Lectures on Sunday or week nights' or at open-air meetings. 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 17, Rochdale, Marble Works; 24, Stacksteads; 31, Heywood.

MR. JOHN C. McDONALD, Inspirational Orator, Singer, Clairvoyant, and Phenologist is engaged as follows: May 31, 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 24, Walton Street, Bradford; June 7 & 8, Newcastle; 9, 10, 11, North Shields; 27, July 5, 19, Aug. 12, 16, Yorkshire District Committee; July 12, Ardwick, Manchester; 28, Pendleton; Aug. 9, Leeds, Edinburgh Hall; 23, Blackburn; 30, Ardwick, Manchester; for open dates, &c., address: Elliott Street, Elliott Road, Sliden, via Leeds.

MR. J. J. MORSE'S APPOINTMENTS.—LEEDS, May 31 and June 1 & 2; LIVERPOOL, June 7, 8, 14, 16, 18 & 17; NORTHAMPTON, June 21 & 22; MANCHESTER, June 28 & 29; SEGHILL, July 18; NEWCASTLE, July 19 & 20; NORTH SHIELDS, July 21 & 22.

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

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

B. PLANT, Clairvoyant Medium, 4, Hewitt's Buildings, George Leigh Street, Ancoats, Manchester.—Appointments: June 6, Sheffield; 13, Fack; 20, Heywood; 27, Regent Hall, Rochdale.

MR. W. EGLINTON requests that all communications may be addressed to him personally, at 6, Nottingham Place, W.

BRIGHTON.—MRS. DAVENPORT, Magnetic Healer, visits Patients and receives them as Boarders. Treatment by Magnetism, Massage and Movement.—Dorset House, 23, Waterloo Street, Hove, Brighton.

Mr. and Mrs. HAWKINS, Magnetic Healers.

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PROFESSOR ADOLPHE DIDIER attends Patients and can be consulted daily from 2 till 5, at 5, 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.

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M. R. 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.

W. R. PRICE, MEDICAL MESMERIST, 134, Brayard Road, Hollydale R.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. KAIN BERRY, MAGNETIC HEALER, 25, Ordnance Road, St. John's Wood Terrace, N.W.

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M. 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. Ayer, 45, Justice 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.

FRANKA HERNE, 8, ALBERT ROAD, FOREST LAKE, STRATFORD.

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

M. R. TOWNS, Medical Diagnosis, Test and Business Clairvoyant, is at home daily, and is open to engagements. Address—99, Lison Grove, Marylebone Road.

MRS. LOTTIE FOWLER, Trance, Medical, and Business Clairvoyant, 61, 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.—ZARL, care of K. Jones, 21, Kingarth Street East Moors, Cardiff.

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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.

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FOR DISPOSAL.—A Day-school at Northampton. Thirty pupils. Rent moderate. In a healthy neighbourhood. Goodwill, piano, and some furniture, &c. Address, M.D., care of Mr. Burns, 15, Southampton Row, London, W.C.

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