



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

SPIRITUALISM.

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POPULAR SPIRITUALISM.

"ARE SPIRITUALISTS CHRISTIANS?" "THE SCIENCE OF LIFE BEYOND THE GRAVE"; "HAS MAN A SOUL?"

LECTURES BY E. W. WALLIS, ST. JAMES'S HALL, BURNLEY, SUNDAY, NOV. 22ND, 1885.

On Sunday, November 22nd, Mr. E. W. Wallis delivered three lectures in St. James's Hall, Burnley, under the auspices of the Burnley Spiritualistic Society. The morning discourse was listened to by only a moderate audience, but in the afternoon and evening the large hall was crowded to excess. Dr. W. Brown, president of the society, occupied the chair on each occasion. The lecture in the morning was on:—

"ARE SPIRITUALISTS CHRISTIANS?"

It was sometimes said that Spiritualists were Atheists. Such a charge was unwarranted, by the fact that one of the fundamental ideas of Spiritualism was a recognition of Spirit as actual and real. Spiritualism might be said to be leaderless, creedless, and without doctrines, but it could hardly be said that it was without principles, aims or objects. These were: the overthrow of Materialism, the reformation of human society, and the demonstration of human immortality—a progressive career after death; and that by the exercise of spiritual gifts or mediumship there might be established a system of constant intercourse with the spirit world. One of the beauties of Spiritualism was that it left every individual to accept or reject just so much as appealed to his conscience, as being true or false. The common ground upon which Spiritualists were united, was that it was possible, under certain conditions, to establish communion between the so-called dead and the living. That was the rock upon which Spiritualism was built. That proposition, so far as human testimony could be relied upon, had been established. Having established that, Spiritualism demonstrated continued conscious existence for man after death.

Coming to the question at issue, it was claimed that the Spiritualism of to-day was another link in the golden chain of Spiritual Revelation which had taken place in ages past. With that affirmation they were brought face to face with the position of the theologian, who said their interpretation of the records of the past was all wrong. But the reported experiences of Jesus and his apostles did not lead them to suppose they were all wrong. Moses and Elias, it was said, had appeared on the mount, and that Jesus not only practised spirit communion, and exercised spiritual gifts, but became a

communicating spirit to Saul. In the revised version of the New Testament, it was distinctly stated that Saul, on his way to Jerusalem in company with his companion, was not permitted to go there because the *spirit of Jesus* suffered them not. In the old version the words, "the spirit of Jesus," were not to be found. Men and women lived to-day, who were acted upon by the spirit, and the manifestations paralleled the marvels of the past.

Looking at the matter from another standpoint, What did they mean by Christianity? Among Christians there seemed to be a certain sort of unconscious egotism, which caused them to think that they were the "elect of God." It was held by them that they had the *only* revelation from God, and in that case Christianity was either to be charged with inconsistency or that dogma would have to be destroyed, for it was distinctly stated that God was "no respecter of persons," and that all were acceptable to Him, whose motives and purposes in life were pure.

The varied Christian doctrines with regard to the Godhead having been alluded to, it was pointed out that in the prayers and petitions of the Established Church, there was a clause which provided that they should be asked "in the name and through the merits of the Lord and Saviour Jesus Christ." Every request or petition was presented by faith in the saving efficacy of the shed blood of the Lord. If they as Spiritualists were prepared to recognise the idea, that they were nothing or less than nothing unless they received the bounties and blessings of this and the after life through Jesus Christ, then they might call themselves Christians. The word "Christian" originated at Antioch, and was used as a reproach in reference to the followers of Jesus, who claimed to work miracles through his power. Spiritualism proved that the "miracles" or manifestations were natural, and that they were possible because man was a spiritual being. It was sometimes said that Christians were men who believed in "love to God and love to man," but there were men called infidels and atheists who did all that, who would put to shame in actual character and conduct of daily life thousands of professing Christians, followers of the gentle-hearted

Nazarene! To get to an answer to the question: "Are Spiritualists Christians?" they had to make a distinction between the theological presentation, and the *pure* teaching of Jesus. Spiritualists were believers in truth wherever found, and whoever spoke that which was true, right and just, was speaking the truth of God. Mere belief in orthodox Christianity, as an insurance policy against eternal fire, would not do. The Gospel of Jesus was love, sincerity, righteousness and self-sacrifice. Creedal Christianity of to-day, as compared with that, was nothing more nor less than a huge sham. Spiritualists were really the people who best understood Jesus, his ministry and his mission, which was that of a Spiritual Teacher, bringing life and immortality to light by his inspiration and mediumship, and illustrating by example the power of love and goodness and purity.

"THE SCIENCE OF LIFE BEYOND THE GRAVE."

In the afternoon, by "Science," Mr. Wallis said was meant knowledge of actual facts; systematic investigation into phenomena, whereby, having observed and tabulated carefully, they arrived at conclusions from which they were able to formulate certain principles, or statements of principles, which they regarded as general laws. To do that there were two methods employed. One was to formulate a theory, and if possible discover facts in support, or else square the facts to it; and the other was to get at certain results from the observation of phenomena, and formulate a theory to account for them. Spiritualism was an appeal to facts, an attempt on the part of man to obtain satisfaction on the burning question: "If a man die shall he live again?" There had been in all ages an instinctive desire for knowledge of life beyond the grave. In the theories of life after death many mistakes had been made, and many exaggerated and distorted ideas had been presented to mankind. Spiritualism was a reversal of the process which had been going on for many years, and appealed to phenomena. These phenomena, occurring in the presence of mediums, demonstrated the fact of life after the change called death.

There were hosts of objections to the idea of life after death. One man could not conceive if possible for there to be any conscious mental activity apart from an organism. Admitting the objection for argument, they reminded those who held it that they did not know all there was to know in the universe. What, it was asked, was there to prevent the etherealization of the substance of which the body was composed, and the individual becoming possessed of a body still substantial and capable of being acted upon though invisible now to the eye and intangible to the touch? It might be said, that that was only a supposition, but they might query whether the eyes, though wonderfully and marvellously made, were so perfect as to enable them to recognise all that existed from the most subtle to the most dense: from the most rapid vibration of the atmosphere to the slowest; exactly as the microscope revealed worlds of life hitherto unknown and the telescope brought to their ken the scenes of the heavens, in like manner was it possible for there to be conditions in the universe wherein might exist beings superior to them in the excellency of consciousness, intelligence, will and feeling, which could only be dimly forecast and faintly felt at the present moment.

"Death," it might be further affirmed, "was a stern reality, and was simply the absence of life, the latter being the result of chemical action and the fortuitous combination of atoms; that action, thought, feeling, hope, love, &c., originated in *matter*, and therefore cease with the death of the body. That being so, man was a creature of circumstances, and was destroyed when the circumstance of death destroyed his body." Such might be a pretty theory; but it was not true, for the reason that the brain did not, as was supposed, secrete thought as the liver secreted bile. They had never measured a feeling, nor had they been able to dissect thought; and the most potent factors of experience were will, love, or hate. Was it true that life was the result of chemical combinations? If they said organisms were the result of life energies, they would be nearer the mark, for chemical affinity could not exert its influence in the physical body, only so far as it was permitted by the life potency. If the body ceased to be a living organism, then chemical affinity had away, and the result was disintegration. Chemical affinity, being a property of matter, would not account for life, or consciousness or conscience. Love, intelligence, volition, feeling, &c., were recognised because they were manifest. Such was the case with electricity. When they became acquainted with the facts of Spiritualism, they were compelled to

acknowledge the presence outside themselves of a consciousness producing phenomena. As questions were responded to intelligently, they came to the conclusion that those manifesting must be intelligent individuals like themselves, who felt it incumbent upon them, having realized an immortality, to come forward to encourage and bless earth's sons and daughters. The orthodox heaven was not their heaven. They did not believe in eternal flattery. What was meant by identity was character, and man would take up the thread of consciousness in an after life, exactly where death caused him to drop it. The individual, after physical death, stood forth in spirit life a spiritual organism, and in every way began to see more deeply than he had done. According to the motives and conditions of life on the earth, would the individual find himself spiritually conditioned. At death the spirit-man entered at once a world as real and as tangible as this. The departed became ministering angels, and went forth to minister to the "spirits in prison."

This they held to be the Science of a Future Life, and life beyond the grave was a continuation of the process of unfoldment, of increase of knowledge, and the growth in power. As they realized that, they would look upon death as the turn-key who freed mortals from their prison of clay, and would be prepared when he came to enter the glorious life of the Spirit, there to rejoice in the freedom and fulness of life, and the realization of the dreams and ideals of earth in fellowship with angels, and in at-one-ment (or in perfect harmony) with the will and wisdom of God.

"HAS MAN A SOUL?"

This subject was dealt with by the guides of Mr. Wallis in the evening. It was said there were various views entertained with respect to this question of the soul. For the sake of the argument it was claimed that the position of the Spiritualist was proved. In the first place, then, it was generally admitted that man was the grandest, most perfect, and most complex organism belonging to the animal kingdom,—he was the highest product of nature. Nature was that order of forces, laws, and substances, and their operation and interaction, which was ever apparent around us. Mind was the apex of the pyramid of operations on the part of nature. Man, they would say, was something more than an animal. The orthodox believer said man was a child of God, but it was not generally admitted that he was such, because it was one of the articles of their creed, that every child born of a woman came into the world with the curse of God upon him, and innately and totally depraved. That position would not do, for both the heart and conscience gave the lie to such a theological blasphemy, and considered it both degrading to man and dishonouring to God. The attributes of mind were altogether dissimilar to the attributes of matter. The attributes of matter were, generally speaking, length, breadth, thickness, weight, and colour. When they came to ask what mind was, they were compelled to go back to the central idea, and say that mind was consciousness, sensation, volition, which were attributes of spirit. Spirit must be superior to matter which was recognised by it. They might say they could not conceive of the existence of soul without recognising the existence of matter. The theological teaching was, that "man possessed a Soul." Was the physical body possessed of a soul? Was that the real man? Hardly, seeing that that body died. If it was not the physical body that possessed the soul, their contention was that man had not a soul; but man is a soul, and that was what they said in answer to the question under consideration. It might be said that they had been arguing for the soul; but man was a spiritual being, a spirituality, that acted by and through a psychical and physical organism, and was able to become, by observation, familiar with the phenomena around, to discover the principles which governed the world of matter; becoming acquainted through consciousness with the phenomena of the universe, and with laws that generally pervade, and so getting into harmony with the Divine Mind. Man was a spirit, being possessed of a soul (spirit body) and a material body, and these three constituted the only Trinity,—the representatives of the real Trinity which was eternal, the same yesterday, to-day and for ever. Spirit, Soul and Substance (or Spirit, Force and Matter): these three constituted that eternal circle of existence of the universe, and Spirit was the active intelligent principle which permeated that substance which they called Matter. In conclusion the guides counselled those present to sever themselves from ignorance and superstition, and when they

reached that perfect condition in prospective, they would be able to say they were at one with their Father in spirit and in truth.

At each of the services, Mr. Wallis rendered in his usual efficient manner choice recitations and solos, much to the satisfaction of the audiences that assembled.

THE SPIRIT-MESSENGER.

MARRIAGE, WAR, SPIRITUAL TRUTHS, HYPERBOLICAL TEACHING.

A CONTROL BY "JOHN KNOX."

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

[A working man, in the unconscious trance, dictates these communications to a retired professional gentleman, who takes them down verbatim.]

The Sensitive, under control, said:—

The Age of Concrete is at hand, when men's habitations shall be as naturally built and as firm as their fixed opinions; when religion shall have become practical, and united, loving humanity a fact. The world is wide enough and broad enough to bear the alterations of a coming age of thought. Years back, when superstitious reasoners called superstition with the name of reason, it was to honour superstition. Years ago when the first great blow was struck by the laity, when the working masses recognised in an united body the right of those, who were doing God's work, to enter into the holy and natural state of marriage, I can remember the charges made against those who claimed their right to enter into these holy bonds; apart from the fact that they were the ordained ministers of God, charges of self-abasement; of principles abandoned; of pandering to physical appetites, were made. In vain they urged the teaching, that all secular pleasures; all earthly enjoyment, were not antagonistic to heavenly meditation or to religious thought. They argued then that such teaching was doomed because of its non-general acceptance, and that a feeling existed amongst the common people that a man, living to God, had a right to live a natural life on earth; mingling with and sharing in its pleasures, and by their example leavening the conduct of other men, and that such belief, then gaining ground, had at its back the authority of the High Priest of Nazareth, who distinctly stated that the man was not doing his duty to his God, who was not doing his duty to his neighbour, and that this forced exclusion of God's ministers from the pleasures and the trials of secular life had narrowed their sympathy, shut up the channels of their affections, and had given them but one theme, which they were instructed it was their duty continually to dwell on; namely, pure, simple, and undefiled orthodoxy. The priest, then urging nature's claims, stated that which is to-day known as a scientific fact, that if an active mind is continually turning towards one particular thought, that if mind is always concentrated on one particular theme, that all tenderness and all sympathy towards all other matters die away.

Any opposition to any particular thought or theme is met with ferocious and barbarous opposition; which, alas! was too truly typified in the past history of their secluded church principles; and is typified in the closeness and carefulness of their endeavour to keep within their own hands, and away from the common people's observation, the authority with which they were clothed and armed, and from which they assumed the proud position of being teachers to their fellow-men, of that pathway which led towards God, of that religious thought which enabled man to realize his immortality. They considered then, that natural communion with the world would destroy the former fierce bearing of the ministers of God to all opposition to orthodoxy, and produce amongst them the natural, human benevolence, which all hearts can claim. In this, modern thinkers can agree with them. One who has been here many times, has most beautifully described former religious despotism, as a vast system of gigantic egotism, which in its day was undoubtedly the highest and greatest curse of the humanitarian world.

To-day war is raging in Eastern Europe, and again the long-suffering East is encumbered with prostrate, mutilated humanity. It is a war of brothers; it is a war of one section of one people fighting against another. The injustice and criminality of this fierce onslaught is fearlessly proclaimed by one, a veteran in a thousand political fights. He, like all other men, is subject to error, yet when he is called before his God, when his earth task is finished, there

shall be found a good and practical record of noble efforts to his credit.

I am not one who would advise peace at any price; for sometimes war is a dreadful necessity, and in all cases of invasion a sacred duty. You have been in a land which has been the theatre on whose stage has been fought, the most fearful battles, and some of your country's commanders have left to fame the records of the most noble traits which could be found in the character of humanity. There are, however, some wars completely unjustifiable, and which no amount of reasoning can ever prove to be reasonable wars. Killing opponents is not a patriotic duty, but an absolute crime. Let the soldier fearlessly and unhesitatingly do his best, if the cause for which he fights is the unity of his native country, if it be threatened, or if his country be insulted; if the cause be a just one, then fearless courage becomes a duty. If some portion of the wide and vast family of humanity is oppressed; if happiness be denied to them; if misery, destitution, and hopelessness prevail, then may the benediction of God's servants strengthen the arms of God's soldiers and patriots; he is then defending the sacred rights of man, and if he falls, he falls doing his duty, and rests in a patriot martyr's grave; hence the blessing of God has rested with those who were pressing forward to make one section of humanity free, and break for ever the fetters of slavery.

A great political leader tells all classes, for whom he has legislated for a half century, that this struggle between Servian and Bulgarian is an iniquitous one; a war of plunder and oppression; and that the blood shed and liberty restrained shall not call to heaven in vain. The victims in this struggle may not be their accusers in earth life, and yet again they may; but your spiritual faith realizes that the meeting will surely take place beyond the grave, and at that meeting the charge of having made yourselves unwilling instruments of crime will have to be met and answered.

Dear Recorder, the grandest portion of Spiritual teaching is that to which your guides so steadfastly adhere; that is, individual responsibility; from this position of the responsibility of self they cannot be drawn by any subtle argument, whether used by the minister of God or by the soldier of fame, who claims the right to unyielding and uninquiring obedience from those who compose the rank and file.

It is as possible to commit suicide of the soul as to inflict death on the body; for it will always remain an eternal truth, that every man in the hereafter must answer, because he alone is responsible and must answer for his own deeds. This at the first glance might seem to be introducing a disintegrating principle into an army; but the day is fast approaching when the burdens of martial slavery shall cease; when the tyranny of martial acquiescence on the part of the soldier shall never again brutalize him; for it is an undeniable truth, and will soon find universal acceptance, namely, that the conscience of the soldier is the very foundation of the liberty of the people. Much has been written respecting the glory of war, and much will be written to retard the fast-approaching wave of thought respecting the all-potent effect of arbitration. The sun beaming on gleaming, glittering arms, the excitement of a fearless charge, the poetic description of the fearless impetuosity of a good soldier, are but as so many shadows to hide the grim reality of war from the gaze of men.

Who are those who are throwing those shadows which hide the horrors of war? They are men of position and of birth; men whose lives pass current as God-fearing and upright, social members of humanity; men who would unhesitatingly condemn the blasphemous, and who would punish the perpetrator of a sensual picture; who would even condemn as irreligious and blasphemous the ridicule so potent to upset the pretensions of doctrine; yet these same men of unblemished worldly reputation are always ready to enter on panegyrics or war, and would have the common people believe that it is a pastime and a delight; whilst I am bold enough to declare war as a sin and crime. Whilst in the form my life's history, handed down to you, will assure you that boldness was a characteristic of my individuality. I say, that these men, who half veil the horrors and sometimes the crime of war, are liable to a charge—a grave, primal charge—which they will have to meet when they pass from time into eternity. The most just cause of war, at the most, only makes that war deplorable, and releases it from any culpability; but it does not cease to make it deplorable. War is a humanitarian disease, which attacks the passions of humanity; a contagion which embraces nations as its victims, and its immediate future cure

is national arbitration; and even national arbitration shall be relieved of hard and arduous labour in that day, when the duty demanded by God from our neighbours shall be acted on. Bitterness and animosity never did its human possessor one fraction of good, either in this life on earth or in that eternal one prepared by God for all men.

For years your guides have been working; for years you have been at work with and for them. Everyone who works should have a purpose at heart, to the fulfilment of which he faithfully devotes the whole of his soul energy. In this important crisis on this earth, I feel impelled freely to describe in my own words the purpose to which you are devoted, and the work that your guides are commissioned by the living God to perform. It is to go and teach, by the readiest means, that a brotherly spirit should prevail; that the whole family of humanity should be united; to tell them that Nature is put before them by you to be their teacher: that God's law acts correctly and systematically, and may be to them a well-considered object of study and example; that there are two powers which govern alike a nation and an individual: these are the doctrine of retaliation and the doctrine of forgiveness.

The received orthodox doctrine would give an immortality of suffering to wrong-doers, but the doctrine of forgiveness proves that wrong-doing is destroyed when earth life is done, and that forgiveness then begins, until expiation has destroyed all that would prevent the soul from getting nearer to its God. Teach that the duty to God is the same, and that it opposes not in the slightest degree, but runs in conjunction with, the duty of man to man. Teach to all that they are independent beings, and that "I, the Great I Am," is not isolated from them, is not only with them under peculiar and abnormal circumstances of earthly existence, but that He is the donor of every joy they have experienced, and that He has sworn by His power to heal every sorrow which they have suffered. Teach them that He is their Father in their painful trials, and teach them also that He is by their side in their pleasures of life; that whatever the doctrine or faith imputes to Him a harsh, unkind, or cruel character, do you, my ministers, assisted by my power, deny it. For God has said: "I would not rule my own with fear. The family of humanity is mine, through my claim to their gratitude. All their capacity to enjoy earth-life is my gift. When they are realizing all the pleasures which spring from the exercise of their senses; when their words are sparkling with wit; when their philosophical assertions are the wonder of their hearers; when literature is used as a lever to carry thought into the humblest homes,—I, their Father-God, feel honoured by the exercise of these gifts, which they have received at my hands." Therefore, let those to whom I send know that to deprecate or deny to self the pleasures of life, is not to honour Him, Who has been the Giver of those good and great gifts; Who has been the Master of this great feast, of this power of revelling in the prepared pleasures from His hands. He or they, who dissociate from humanitarian duty the pleasures which God has prepared in the creation of the earth, are not preaching or teaching either a reasonable or a truthful doctrine. This is the work, dear Recorder, of your surroundings.

I must now refer to the conversation which took place in the short interval which you required for refreshment; namely, as to the power which lies in hyperbolic teaching, to warp the judgment and to mislead the opinions of men. Orthodox thinkers point to many passages in the newer revelation, which are directly opposed to this alleged command of God, given to your surroundings by the will of our common Father in heaven. You being a reader know, that my fault on earth was my adoption of those revealed passages in all their stringency; my taking them literally, following strictly the letter of the word, and consequently I was led into the greatest extravagancies of thought and teaching. That is a very candid admission on my part; yet, in the strictest sense, in accordance with the truth. But now I know that no individual has the right to accept unquestionably any alleged Spiritual statement as literally true: for many of those, who belonged to the far past ages, come back to earth, and for causes which seem consistent and good to themselves, indulge in hyperbolic teaching; and the effect on some natures may be described as a closing of the eyes to the realities with which primal individuality is clothed, and shutting out in some measure the soul from the majesty of God's creation: helping to destroy those progressive, humanitarian energies to which your surroundings are so continually appealing.

Your surroundings have proved that they are in the position of producing a perfect reflex of society as it exists to-day. They can touch unerringly on the human hopes and aims of the men of to-day; they can enter into their practical lives, exercising such a powerful personal influence for strictly practical secular purposes, that the student of hyperbolic teaching cannot realize, cannot grasp, but the reverse. Take the practical and persistent student, and ask him to wade through the mystical or hyperbolic writings and teachings, as recorded by fervent believers in their Spiritual work, and what is the inevitable consequence? A feeling of weariness is the reward of their patient attempts, and the personally practical mind is bound to admit that the enigmas are so carefully drawn, the symbolism so deep, the mysticism so great, that from the beginning to the end of the study the personally practical mind ends with saying: "My soul has been in amazement, so profound in its nature, that there seems neither entrance nor exit, and *vice versa*."

God is honoured by every form of thought. Thought is the evidence of Soul, however it may be clothed by WILL, and whatever strange form it may take; and provided that the soul walks reverently before God and before men, he shall find himself honoured amongst the angels, who claim with me the same Father, the same Creator, the same God. May the blessing of peace of mind rest with you and on you: May the God of Mercy declare his will to you, and consecrate your work so that it may penetrate the souls of those who read my words, and that through you they may become a blessing to every home.

May God bless you! John Knox bids you Good Morning!

It is necessary to give some explanation as to the conversation to which the latter part of this Control refers. A day or two previous to this Control, I had been having a long discussion with a dear friend, whose Spiritualistic platform is so much higher than my own, that it is to me incomprehensible. During the conversation some theory was started which was beyond me, and sounded so strange, I asked from whence he got those ideas; when I was told by him that for many years he had been a student of Swedenborg's works. In the conversation referred to in the present Control, I asked where my friend had got certain notions, and was told at once, from Emanuel Swedenborg. I may also state that in the conversation with my friend, I mentioned that "John Knox" had told me on a former Control, that he and "Thomas Paine" had taken charge of me from birth; and asked for his opinion on the subject, what it meant, and got from him his views. In the present Control, I asked what had attracted him, "John Knox," to me, and I was told: "Your conversation with your friend on the previous Sunday, and your mention of me." The conversation with the Control was long and most interesting, but as I do not want to provoke discussion on many points which would not be received by the bulk of your readers, I shall leave them alone for the present; although I have very little doubt that I shall before long hear more of them in a more matured form. One thing is clear to my mind, that neither the mystical nor the matter-of-fact minds on earth, lose their peculiar individualities in the spirit world all at once.

ANCIENT MEXICO.

CIVILIZATION AND MORAL STATUS: COMPARISONS BETWEEN THE CONQUERED AND CONQUERORS.

(Continued from page 759.)

Speaking of their manufactures and commerce, one writer says: "The circumstance of the Mexicans having an extensive internal commerce among themselves, presents their state of civilization in a strong light." Professor J. W. Draper, than whom it is impossible to find a more painstaking and conscientious investigator, gives, in his inimitable style, the result of his researches, and I can do no better than quote *in extenso*: "They practised," says he, "with no inconsiderable skill the more delicate mechanical arts, such as jeweller and enameller. From the aloe they obtained pins and needles, thread, cord, paper, food, and an intoxicating drink. They made earthenware, knew how to lacquer wood, employed cochineal as a scarlet dye. They were skilled weavers of fine cloth, and excelled in the production of feather-work, their gorgeous humming-birds furnishing materials for that purpose. In metallurgy they were behind the old world, not having the use of iron; but, as the old world had formerly done, they employed bronze in its stead. They knew how to move immense masses of rock; their great calendar stone of porphyry, weighed more than fifty tons, and was brought a distance of many miles. Their trade was carried on, not in shops, but by markets or fairs, held on the fifth day. They employed a currency of gold dust, pieces of tin and bags of cocoa. The women did not work

abroad, but occupied themselves in spinning, embroidering, feather-work, music. Ablution was resorted to both before and after meals; perfumes were used at the toilet. The Mexicans gave to Europe, tobacco, snuff, the turkey, chocolate, cochineal. Like us, they had in their entertainments solid dishes, with suitable condiments, gravies, sauces and deserts of pastries, confections, fruits, both fresh and preserved. They had chafing dishes of silver or gold. Like us, they knew the use of intoxicating drinks; like us, they not unfrequently took them to excess; like us, they heightened their festivities with dancing and music. They had theatrical and pantomimic shows. At Tezcuco, there was a council of music, which, moreover, exercised a censorship on philosophical works, as well as those of astronomy and history." The learned Professor might also have added, that, like us, the "Social Evil" was *licensed*.

Their trades were divided into Guilds, and the merchants reminded Sahagun of the "Merchant Princes of an Italian republic." Clavigero says their cotton cloths were as fine as the linen of Holland; that they wove them with various-coloured pictures, and by intermixing feathers, made a serviceable carpet; and from the maguey they made a strong hempen cloth, and a fine one, like linen. They also interwove the delicate hair of rabbits with the cotton, and embroidered it with birds and flowers. Count Carlh, speaking of this feather-work, says: "Never did I behold anything so exquisite for brilliancy and nice gradation of colour, and for beauty of design. No European artist could have made such a thing."

They manufactured silk from the thread of a caterpillar, indigenous to their soil, and Humboldt has collected many interesting facts in regard to it, but, for political causes, the rearing of the worm was prohibited after the conquest. From obsidian they made mirrors, knives, lancets, &c., and their culinary utensils and agricultural implements from an alloy of tin and copper. They could harden this alloy, for Herrera says, "it cuts like steel." With tools made of it they cut any metal, and by the use of a siliceous dust, "even basalt, porphyry, amethysts, and emeralds." They had both mineral and vegetable paints and dyes, and their cups and vases of lacquered wood were impervious to water. "Some of their silver vases were so large, that a man could not encircle them with his arms. They imitated very nicely the figures of animals, and, what was extraordinary, could mix the metals in such a manner, that the feathers of a bird, or the scales of a fish, should be alternately of gold or silver. The Spanish goldsmiths admitted their superiority." Humboldt had in his collection "a well-cast brass bell dug from one of their graves," and I have seen several specimens that would do credit to any of our bell-founders.

They understood surveying, as Cortez says that a map of the city of Mexico, was prepared expressly for him by order of Montezuma, which was perfectly correct in every respect, and equal to any he had ever seen; and Martyr describes the "great map of the city of Tenustitan, containing all its temples, bridges and lakes." Humboldt says that, though not deemed very civilized, "yet they executed drawings, the just proportions of which have been admired by English navigators."

In regard to their painting, we learn from Cortez that while he was interviewing one of the nobles, he noticed an attendant busy with a brush, and on looking at the work, "found that it was a sketch on canvas of the Spaniards, their costumes, arms, and, in short, different objects of interest, giving to each its appropriate form and colour." And in a letter to Charles V. he also states that Montezuma presented him with a hunting tube, which was so exquisitely painted with birds and flowers, that "language fails to describe their beauty of finish and accuracy." Martyr, Camargo and Ovieda agree, that "they peculiarly excelled in pottery, which was considered as equal to the best in Europe," and Acosta mentions approvingly some of their work of basso-relievo in stone.

As the Mexicans are admitted to have been a religious people, their customs were, of necessity, interwoven with their religion, of which we have the counterpart in the Mother Christian Church—the Roman Catholic. But the basis of their civilization rested, as all true civilizations should, on the relations of the sexes, and enough evidence has been preserved to enable us to form a fair estimate of their character, which, I think, will compare favourably with the average Christian of the present day. I have already shown that the marriage tie was considered so sacred, that a special tribunal was instituted to determine all matters relating to it,

and all the early writers agree that the Mexican women were treated with consideration, "partook equally with the men in social festivities and entertainments," and that "when she had come to a mature age, the maiden was treated by her parents with a tenderness from which all reserve seemed banished." She was taught to preserve "simplicity in her manners and conversation, neatness in her attire, with strict attention to personal cleanliness, and modesty was inculcated as the greatest ornament of a woman." Compare the above with the Spanish customs of even the present day. Who ever saw a Spanish girl of even ten years of age, walking in the street, unaccompanied by her servant?

Cousins were allowed to marry, but none of a nearer degree, showing that they were acquainted with the law of heredity. As a man could marry his deceased wife's sister, they had attained a state of civilization which our English cousins are vainly striving after. Sahagun (a monk) says that polygamy was not practised, and gives in detail the advice of a father to a son, about to marry, in which the one wife principle is plainly laid down.

They are accused of being intemperate, but, "intemperance, which was the burthen of their religious homilies, was visited with severe penalties," and Zurita, who lived among them nineteen years, "bears testimony, that those Spaniards who thought they were addicted to it, greatly erred."

They had several kinds of slaves: prisoners of war, public debtors, and persons who, from extreme poverty, sold themselves. But the contract of sale, in order to be binding, had to be executed "in the presence of at least four persons, and the services to be exacted were limited with great precision." The slave was allowed to have his own family, and hold property; his children were free. No one could be born to slavery in Mexico, "an honourable distinction not known in any civilized community where slavery has been sanctioned."

Agriculture was encouraged, and "there was scarcely a spot so rude, or a strip so inaccessible, as not to confess the power of cultivation"; and Cortez tells us, "there is not a hand's breadth of land that is not cultivated." Professor Draper, remarks: "Their agriculture was superior to that of Europe; there was nothing in the old world to compare with their menageries and botanical gardens." The description given of their haciendas, reminds one of a well-stocked and well-cared-for farm of one of our thrifty farmers—except they had no cattle.

Humboldt informs us that they made syrup and sugar from the maize stalks, and Cortez mentions that both these articles were sold in their markets.

One could go on indefinitely describing their products, but enough has been given to prove that they were as civilized as their conquerors, and I have entered thus in detail to disprove the charge that they were barbarians, and at the same time to compare the civilizations of the two countries.

Cortez gives three reasons why they they were barbarians: "They do not know the use of iron or milk, and have no written language like ours." Yet their alloy of tin and copper would perform work that tried the best iron of Europe. The second charge is puerile, and needs no comment. For the third, I refer to the signature of Cortez, in the third volume of Prescott, which, in order to prevent mistakes, is very properly labelled, "This is the signature of Don Hernando Cortez." No sane man would hesitate between that signature and the Mexican phonetics, a system we have engrafted on our civilization, and consider an art, and which enables thousands of people to earn an honourable livelihood.

It has often been queried how a handful of Spaniards could have conquered this populous and wealthy country, and the fact is cited by Spanish historians as a "direct interposition of God in their favour." This might answer for the times in which it was written, but the intelligence of this nineteenth century revolts at the idea. Yet, a Catholic archbishop, here, in enlightened America, only a few years ago, used these same words to prove the care his God has always had for the "Church." Archbishop Spaulding believed it; at least, so he says. He is entitled to his belief, but we want facts.

The Mexicans were surrounded by many uncivilized nations, who banded themselves with the invaders, one tribe, alone, furnished 100,000 warriors. Moreover, the Mexicans were second adventists, and, on the arrival of the Spaniards, supposed them to be Quetzalcoatl and his retinue. This is an indubitable fact, and is attested to by every writer—there is not a single exception. These, together with the use of horses and firearms and men clad in steel, all novelties to the Mexicans, performed the work, and if God had any hand

in the business, I think he might have been better engaged. Whoever it was that did it, God or the Spaniard, the brutality is unquestioned, as the pages of history teem with recitals which vie in horror with anything recorded to have happened in any other part of the world. Two instances will serve to illustrate.

Describing one scene, the historian says: "The struggle was short but desperate. Most of the Mexicans were put to the sword. Some were thrown headlong over the battlements, and others, letting themselves down the precipice, were killed on the borders of a stream that wound round its base, the waters of which were so polluted with blood, that the victors were unable to slake their thirst with them for a full hour."

On another occasion a large number were lured into the Spanish camp, ostensibly to carry the baggage, but in reality to be murdered, so as to strike terror into the balance. After charging the chiefs with conspiracy, "the fatal signal, the discharge of an arquebuse, was then given. In an instant every musket and cross-bow was levelled at the unfortunate Mexicans in the court-yard, and a frightful volley poured into them as they stood together like a herd of deer in the centre. They made scarcely any resistance to the Spaniards, who followed up the discharge of their pieces by rushing on them with their swords; and as the unprotected bodies of the natives afforded no protection, they hewed them down with as much ease as the reaper mows down the ripe corn." All were killed except a few who hid under the heaps of slain.

This was most certainly a war of extermination, and it had the sanction of the "Church," for "there was a Dominican friar who brought a quantity of pontifical bulls, offering indulgences to those who engaged in the war against the Infidel." He drove a prosperous trade with his wares, and returned home "well freighted, in exchange, with the more substantial treasures of Mexico"; and "His Holiness, the Pope, who, it may be added, received at the same time from Cortez a substantial donation of gold and jewels, publicly testified by prayers and solemn processions, his great sense of the services rendered to Christianity by the conquerors of Mexico, and generously requitted them by bulls, granting plenary absolution for their sins." This gentleman is known in history as Alexander VI., the father of Cæsar and Lucretia Borgia.

These Bulls were a merchantable article, and the price fluctuated according to the needs of the Papal treasury. During the reign of Elizabeth, Capt. Thomas White, a Londoner, captured two Spanish ships, having on board two millions of Bulls. They had cost the Spanish king, whose private property they were, 300,000 florins, and were marked to sell at such prices as would have netted him a profit of 5,000,000 florins. The profits on such a transaction, leave the realm of commercial interest and enter that of highway robbery.

Wondrous tales are told of the exploits and providential escapes of the Spaniards, who are always engaged against from ten to one hundred times their number, the principal authority being one Cabeza de Vacca (Cow's Head, why not Asse's Head?). Prescott says, that "more than one grave historian refers the preservation of the Spaniards to the watchful care of their patron apostle, St. James, who in these dreadful conflicts was beheld careering on his milk-white steed (possibly like Lord Lovell in the old song) at the head of the Christian Squadrons, with his sword flashing lightning, while a lady, robed in white, supposed to be the Virgin, was distinctly seen by his side, throwing dust in the eyes of the Infidels. The fact is attested both by Spaniards and Mexicans,—by the latter *after* their conversion to Christianity."

This St. Jago, or James, made his first well-authenticated appearance at the battle of Clavijo, A.D. 844, and in honour of it, King Ramiro I. allowed the "Church" an extra annual tribute of corn and wine from every town. He was the patron of the Franciscans, and from the amount of tribute these gentlemen drew from conquered Mexico, I shrewdly suspect that, like Joe Bagstock, they were "sly, devilish sly."

It also seems to me very strange that the Virgin should take such an amount of exercise on a sultry day, in order to help to exterminate a race, simply because they did not recognise her son. She should have remembered that though she carried him for nine months, suffered in his delivery, brought him up tenderly, and performed all the offices of a good mother, yet he was guilty of the same offence, and steadfastly refused to recognise her or salute her as mother. Else the "Good Book" does not record correctly.

Well, Mexico was conquered, "and the conqueror, as he strode among the smoking embers on the summit, calmly surveyed the scene of desolation below. The palaces, the temples, the busy marts of industry and trade, the glittering canals covered with their rich freights from the surrounding country, the royal pomp of groves and gardens, all the splendours of the Imperial City, the capital of the Western World, forever gone, and in their place, a barren wilderness."

I had made an extract of Spanish civilization, to be used as a comparison with the Mexican, but as it is mislaid, I will substitute Professor Draper's description of the condition of the English peasant, not many years before the conquest of Mexico. It will answer equally as well, to illustrate my point.

"The peasant's cabin," says he, "was made of reeds and sticks, plastered over with mud. His fire was chimneyless; often it was made of peat. In the objects and manner of his existence he was but a step above the industrious beaver, who was building his dam in the adjacent stream. There were highwaymen on the roads, pirates on the rivers, vermin in abundance in the clothing and beds. The common food was peas, vetches, fern roots and even the bark of trees. . . . Nor was the state of the townsman better than that of the rustic; his bed was a bag of straw, with a fair, round log for his pillow. If he were in easy circumstances, his clothing was of leather; if poor, a wisp of straw wrapped round his limbs, kept off the cold."

As far as intelligence was concerned, the Spaniard possessed none, for it is a well-conceded fact that the intelligence of the Spanish Peninsula was centered in the Moors and Jews. The Spaniard wasted his time in disputing whether "promises made to an Infidel were obligatory on a Christian."

Although the art of printing was invented in 1440, it was thirty-four years before it was taken to Spain, and the first book ever printed in that country was on "The Immaculate conception of the Virgin." At all their academic celebrations, the principal topics were praises to that lady; and as late as 1771, the University of Salamanca, being urged to teach physical science, refused, and this was its answer: "Newton teaches nothing that would make a good logician or metaphysician, and Gassendi and Descartes do not agree so well with revealed truth as Aristotle does."

At the time of the Mexican conquest, lawlessness was in full sway in Spain. "Every man's hand seemed to be lifted against his neighbour. Property was plundered; persons were violated; the most holy sanctuaries profaned, and the numerous sanctuaries scattered throughout the country, instead of sheltering the weak, were converted into dens of robbers."

The penalties for theft were literally written in blood. "The most petty larceny was punished with stripes, the loss of a member, or of life itself, and the law was administered with an unsparing rigour. Capital executions were conducted by shooting the criminals with arrows. The enactment relating to this provides, that 'the convict shall receive the sacrament like a Catholic Christian,' and after that be executed as speedily as possible, in order that his soul may pass the more easily."

Speaking of the execution of Alvaro de Luna, constable of Spain, the highest official under the crown, the historian says: "As he ascended the scaffold, he surveyed the apparatus of death with composure, and calmly submitted himself to the stroke of the executioner, who, in the savage style of the executions of that day, plunged his knife into the throat of the victim, and deliberately severed his head from his body."

The rich paid no taxes. The working man supplied everything, and the "Church" received her tithes. The Papal Bulls of indulgence were sold for 200 maravedis each, and in four years Castile alone spent four millions for these luxuries. As some doubted their efficacy, it was decided by a council that, "as the holy father possessed plenary power of absolution of all offences committed upon earth, and as purgatory is situated upon the earth, it properly fell within his jurisdiction." The credulous Spaniard swallowed this decision; kept on committing his crimes and buying his "bulls," and as both parties to the transaction were satisfied, it is no business of mine to complain.

But I do object to these gentlemen making a history for Mexico, placing it under the especial protection of St. Jago and the Virgin, and insisting that the "Great First Cause" assisted them in murdering their fellow creatures. The present liberal government does not place much importance on these monkish stories, as, under the law, all the property

of the "Church," which cost so many millions of lives, has been confiscated to the State, and, unfortunate to relate, neither Archbishop Spaulding's Deity, nor St. Jago, nor the Virgin herself, after all their trouble and exposure and throwing of dust, has been able to prevent it.

I cannot close this already too long article better, than by quoting from a letter of Fanny Brigham Ward, published in the *Springfield Republican*, March 11, 1884. It will give the reader an insight into the true character of these divinely-protected gentlemen.

She says: "The other day, in removing a portion of the old wall in this church, for the purpose of putting in side-lights, the workmen came upon several skeletons embedded in a standing position, each blackened skull showing a small round hole above the left eye. I have one of these skulls now on my desk before me, with a few of the slender bones belonging to it, this smallness indicating that the owner must have been a woman, or a very slight young man. The theory, gleaned from the ancient records of San Augustine (the name of the church she is writing about), is this: In the days of the Inquisition, one mode of punishment for certain offences against the Church, was to wall the victims up to the chin, and keep them as horrid examples, in full view of the congregation, till death by starvation was at hand. Then the torture was concluded by driving a small nail into the forehead, and the wall was closed up, hiding the crime, as it was supposed, for ever. Other things have been discovered within the walls of this same San Augustine, which do not tally well with the tale of the pious monks who tore up the pavements because a woman's feet had touched them. For example, when the great high altar was removed to make place for a Protestant pulpit, a square aperture, evidently prepared with care, was discovered piled to the brim with hundreds of tiny skeletons, 'infants' bones not a span long,' like those, old time orthodoxy used to describe as the accepted flooring material of hell. What crimes that mysterious vault concealed, by whom committed and why the evidences were hidden beneath the very holy of holies, instead of being destroyed by fire or acids, none can tell, since both sinned against and sinners have been dead these many years. But the opinion is beginning to prevail in Zacatecas, that these early Frailies were rather jolly old fellows after all, despite the rigours which they exacted from the uninitiated."

McARTHUR.

(To be continued.)

LITERARY NOTICES.

WHISPERINGS: POEMS. London: Sampson Low. Cloth gilt, 3s. 6d.

It is an open secret that the author of this volume is Mr. E. A. Tietkens, whose beautiful singing has charmed many social gatherings of Spiritualists. His mediumship, which has been a recognised fact for some time by those who have "eyes to see," is boldly declared in one of the poems—the best—entitled "Lines written near Cowper's Home." The real fire of spiritual presence beams in this soul-stirring poem. It is an illustration of the true function of spirit-influence, which combining with the human mind exalts it above its usual plane of action into its more normal state. Only those who can experience the deep lasting joys, and that "rapture" poetically expressed or silent, can enter into the feelings of the author. The spirit's presence is realized, and the description of it is such as not a few can testify to in these days as fact, yet to many the elaborate ornamentation of poetic imagery. The address of the Spirit-Poet to his medium is expressive of that tender regard and care which only spiritual beings seem capable of experiencing, and which alone the spiritual ones of earth can permit angelic visitors to utter. It is a charming and cheering illustration of that form of spirit guidance, which those on the mental plane are often so richly endowed with,—the sweetest and most rapturous form of intercourse that the denizens of earth can ever enjoy. Of a like character are the "Preface," a sonnet; the address "To the Muses," and "The Silent Vow," in which the poet lays the purpose of his life and writing bare before the reader. This he does without reserve yet with fine delicacy of treatment; with apostolic fervour and with the unquenchable martyr spirit.

The other and more lengthy poems assume a less impassioned and more didactic character, in which the whole course of thought-change taking place at the present time, is wisely considered. No phase of active human aspiration passes unnoticed. All the ill cry out for redress; all the reforms claim a hearing. Spiritual teaching, such as can only be attained through spirit communion, is frequently met with. "Reincarnation" is shown to be a mistake; it being explained that man can return to earth in spirit, to unfold by aiding others still in the body. Priestcraft comes in for much severe handling, which is almost painfully reiterated, but it is evidently a form of warfare that the author deems of unspeakable importance. He renounces the worship of Christ, and yet that term appears very frequently, evidently as indicating a spiritual sphere for which he cannot find a better name, or a phase of human development capable of living the truth in honest purity. This may to some minds present a difficulty. "Priestcraft" and "Christ" cling close together, and it is hard to dispense with the one while the other is retained. "Christ" is purely a theological term, the creation of priestcraft, and its ascendancy has always been indicative

of priestly ruling. Spiritualism must provide itself with a nomenclature that will serve the ends of true spiritual expression, and then the difficulty the poet labours under will not be felt. In some respects these orthodox terms commend the work to the consideration of the Christian reader, who will find his sacred names with quite new meanings attached to them. Many points in mediumship are explained, which render it valuable in extending a knowledge of Spiritualism. Byron is generously yet critically handled, much after the manner of a control once given in these columns; and it will be also remembered that mention was made of "Byron" manifesting at a sitting reported by Mr. Tietkens.

This volume is well printed on toned paper, handsomely bound and gilt-edged, and will serve well as a prize or present. Some very good readings for public meetings could be selected from it. To do ample justice to "The Reverie," "Kenilworth" and "Windermere," would exceed the scope of this notice. When one sees such a wealth of inspiration, it excites the desire that it might find expression in a more diffused form than any volume can be hoped to attain. When will such matter constitute the pabulum offered from our platforms?

"BEYOND THE KEN."

Will all those who subscribe and have subscribed for my new work kindly take this as an acknowledgment, and save me replying to each? I hear from the Countess Adelma to-day that her Soup Kitchen is to be opened on January 7th. By next winter I trust that a nice little contribution to so excellent a work may be realized by the sale of "Beyond the Ken," as an assurance of the sympathy and appreciation of English Spiritualists.

CAROLINE CORNER.

HEALING UNDER SPIRIT INFLUENCE.

On Tuesday evening, November 24, a very successful seance was held at the house of Mr. Marlow, Chilton Buildings, Ferryhill. Mrs. Marlow had been very unwell for some days, and when Mrs. Scott arrived was laid upon the sofa, suffering from severe pains and unable to walk, having entirely lost the use of her right leg. Thinking that the pain might be alleviated, Mrs. Scott commenced to pass her, and her efforts were rewarded with success. Mrs. Yarwood arrived about half-an-hour later, and on being requested to try and relieve the lady, she readily consented, and at once going under control began to pass Mrs. Marlow from head to foot, then to manipulate very vigorously on the leg. When any pressure was applied on the knee, the pain became so acute that it caused Mrs. Marlow to shriek, and to the surprise of those present she was put into a deep trance and remained in that condition until Mrs. Yarwood had finished the rubbing. On returning to consciousness, she satisfied the spirit operating through Mrs. Yarwood of the good received, by not only bending the leg, but also putting it on the floor. In a few minutes she expressed a desire to walk, and being assisted by Mrs. Yarwood went across the room and back again to the sofa.

At 8 o'clock a circle was formed, the whole of the members sitting round the table (with the exception of Mrs. Marlow, who remained on sofa near the fire), when the guides of Mr. Marlow took possession, and caused considerable mirth by their expressions. After this Mrs. Yarwood's guides offered up a beautiful invocation, asking for the outpouring of true spirituality, so that all present might realize its blessings. "Valeena" next came, and gave some remarkable communications to the sitters. Then "Dr. Nixon" (an uncle of Mrs. Scott's) gave advice as to the treatment of Mrs. Marlow. After this Mrs. Yarwood seemed compelled to leave her seat and go to the sofa. On placing her hand on the invalid's shoulder, the latter's father took possession, and thanked those present for the good his daughter had received from their sympathy and presence. A spirit, who seemed to be labouring under some great trouble, took possession of Mrs. Ruddock, and uttered the words, "My heart is broken," and the medium fell heavily upon the floor. Rising slowly she went round to Mrs. Yarwood, and the latter placing one arm round the medium, and the other on her shoulder offered up a most soul-stirring prayer, making all realize that they were in the presence of the angel-world. Mrs. Yarwood was next controlled by the husband of Mrs. Fothergill, and spoke words of consolation that seemed to soothe the sorrow of the widow lady, and make her feel that although removed from her side on earth he still tried to comfort and cheer her on her lonely path. Mrs. Scott and others were again controlled, but it is impossible to give the whole.

A spirit, through Mrs. Marlow, giving the name of "Scotch Mary," desired that the remarkable cure of her medium's leg should be published.

The result of the seance, which was beyond description, was attributed to the beautiful harmony which prevailed, feeling that at such seances as this good must result. We were reluctantly compelled to close to catch the train, and hope for a similar meeting on Mrs. Yarwood's next visit.—Present: Mr. and Mrs. Marlow, Mrs. Fothergill, Mrs. Yarwood, Mrs. Ruddock, Mrs. Scott, Mr. G. Green, Mr. Smith.

Hoxton Healing Circle: 69, Hoxton Street.—Those who have been under Mr. Armitage's treatment speak very favourably of it. I have been desired to ask you to give publicity to the following:—"I have been a great sufferer from paralysis for the last twelve months; causing great mental depression and dimness of sight. My life was a burden, and I never expected to have my health again. After a fortnight's treatment by the guides of Mr. Armitage, I can walk a distance with ease, and do my house-work. The mental depression and dimness of sight have gone, and I only think it right to make this public, for the benefit of others, and in gratitude to Mr. Armitage and his guides.—Mrs. M. Dicosy, 128, Hoxton Street, N."—C.D.V., Sec.

OBITUARY.—MRS. ROBINSON, FAILSWORTH.

Passed away to the higher life, November 17, 1885, Sarah Maria, the beloved wife of Mr. John Robinson, of Failsworth, in the thirtieth year of her age, and was interred in the Unitarian Chapel, Dob Lane, Failsworth. Mrs. Robinson was a very good and honest medium, but being of a delicate constitution she was not so well known in public as in private circles. At the time of her passage she was singing, "Shall we know each other there?"—J. MURRAY.

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

THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, DECEMBER 4, 1885.

NOTES AND COMMENTS.

"Busiris" has described himself as the Angel of Change, that periodically ministers to men as great innovations take root in human society. In reference to the parallels between the Control of "Busiris" printed two weeks ago and the Socialistic doctrines alluded to last week, a correspondent asks, "Did 'Busiris' copy from the Socialists or were they inspired by him?" There is an inner spirit of progressive thought in these controls that indicate a remarkable origin, and that of "John Knex" this week is a prominent instance. His pointing out the principle of justice as superseding arbitration is grand teaching. The recognition of such doctrine in the affairs of men is the only criterion of true spiritual progress.

The Blackburn Lyceum is still interested in the discussion of "Mediumship." All Spiritualists should follow their example. That Blackburn Hall would make a splendid Institution. There could be something going on every night: a temperance night, an instructive lecture, and a good concert on the most popular evening. One of the most important things the spiritual teacher can attempt, is to guide the people in their recreative hours, and show them how to occupy their leisure time.

A.T.T.P.'s TOWER—CONCRETE.—In commenting on these subjects, a correspondent makes reference to Mr. Tomlinson's article a fortnight ago, and says:—That the Great Pyramid of Egypt was built as a sepulchre, is now a disputed point; but whether or not it contains many features in addition to the requirements of such a purpose, and which features still remain to instruct us, after the sepulchral evidences have disappeared, and even their existence at any time may be doubted. Your readers have only to refer to Mr. Oxley's work on "Egypt," which appeared in these columns, to understand what I mean. The vault in the basement of A.T.T.P.'s Tower in no way detracts from its instructive merits in other respects, even if we pass by its claim as a monument to celebrate the Spiritual Movement, and the benevolent circumstances under which it was built. As a structure it has claims distinctively its own; without one word of comment it shows unmistakably *what can be done with concrete*. This demonstration may contain the germs of advantages innumerable to be reaped in the future. The newspapers, a few weeks ago, reported a police case down at Greenwich or in that direction, in which the inspector objected to the stability of dwellings because they were built of concrete! And the collective wisdom there represented did not seem equal to deal with the question according to its true merits. A.T.T.P.'s Tower is therefore an educational necessity, and may be the forerunner of a reform in the structure of our dwellings, which may have the most important bearings on health, safety from fire, economy, and other considerations. Men are made to "build wiser than they know"; immediately relating to themselves, some personal end is held in view as a minor incentive on their part, thus lending themselves willing instruments for achieving purposes wholly without the range of their calculations. All mankind may thus act, whereby the seeming short-sighted ways of the world, are in effect made the means of carrying out eternal purposes.

BURSLER: St. John's Coffee Room, Market Place.—On Sunday, Dec. 6, two services will be given by Mr. J. T. Standish, of Oldham, clairvoyant and trance speaker, at 2.45 and 6.30. Collections towards expenses.

INSTITUTION WEEK FUND.

At the close of another year of diligent and successful work, it is very consoling to find that some there be who are ready and willing to do their share towards the expenses incurred. These, I regret to say, place me in a worse position than I was a year ago. The aid received during the twelve months has been but slight, while the Institution Work has been varied, incessant and costly. There is the utmost danger in adding to the Liabilities, so that the security of the work depends absolutely on progress being made in the finances. Those who sustain this work, do more for the Cause than by any other kind of help they can offer. They are not paying *my* debts; they are not paying *me*; but they are securing to the Movement a free Organ and a free Institution, which are the centre and circumference of the public exposition of our truths.

As hitherto, I give my *time* and *labour* without money and without price. I neglect every consideration that I may do all possible for the spiritual work. That is all I have to give; but I regret that I am forced also to intrude on the personal rights of those near to me, who ought now to be doing something for themselves. Surely Spiritualists will strain a point to set aside the imputation that the burdens press far too heavily on *one family*. A very small amount from many would relieve and strengthen the *few*.

To the friends of Societies, I may remark that we have done all possible to be of use to them during the year. Had any one a short time ago come forward with a pretentious proposal to do what has been silently accomplished, much money would have been subscribed on the bare *promise*; now that the thing is done, I hope it will not be ignored by those who have directly reaped the results of much labour and considerable expense.

Payment is expected from me during the next few days, of matters incurred during the year, and I shall anxiously await the kind assistance of the true friends of the Cause.

J. BURNS.

Spiritual Institution, 15, Southampton Row, W.C., London.

Mrs. Lane: "Allow me to express my hope that at the end of the week you may find it not a *weak*, but a very *strong* one." £1.

Mr. J. Pickering, 2s. 6d.; A little girl, 3d.; Miss E. Smith, 1s.; Mr. A. Pickering, 6d.; C. Pickering, 3d.; B. Pickering, 6d.; T. Hall, 6d.: "Hoping God will bless you in your work in the grandest Cause on earth."

From one who fully sympathises with you in your difficulties, 10s.

Mr. and Mrs. Thomas White, wishing every success to the Cause, 2s.

Mr. John Burn, our mite with best wishes to you, 2s. 6d.

Mr. John Marten: In return for past kindnesses, 10s.

H., 6d.; B., 6d.; G., 6d.

Mr. Charles Delolme, 2s.; Mrs. E. Holt, 10s.; Mr. E. A. Tietkens, £1; Mrs. Tietkens, 10s. 6d.; Mrs. Charles Hippisley, 2s. 6d.; Mr. R. Wightman, 2s. 6d.; Mr. J. Bent, 2s. 6d.; Mr. W. Smith, 5s.

Mr. Towns's Anniversary was quite a success on Tuesday evening. The amount of contribution was £1 9s. 6d.

WALWORTH: 83, Boyson Road.—The contribution on Sunday evening will be on behalf of Institution Week. Mr. Veitch will lecture, while Mr. Robson will exercise clairvoyance.

WITCHCRAFT LAWS AND MEMBERS OF PARLIAMENT.—I was prompted a few days ago to write the Liberal Candidate for the Torquay Division, Mr. Lewis Melver, similar questions to those asked by Mr. Alderman T. P. Barkas, relative to the Laws bearing on our Mediums, and I am pleased to say by next morning's post I had his reply, saying, he confessed that he did not know everything, or that the musty old Witchcraft laws were still in existence; and that he entirely concurred with Mr. Joseph Cowen, and will also add his support. I would add, I think now is the time for every true Spiritualist to put this question straight to their respective Candidates or the Members chosen by them, and thus we may be governed by Laws more in accord with the Truth we love.—W. T. ROSSITER.

MARYLEBONE.—We disagreed with our landlord at Nutford Hall because of "Mesmerism" being introduced as a subject by Mr. Montgomery, which he treated in a most instructive manner. We have now obtained very commodious rooms at Regent Hotel, 31, Marylebone Road, near to Baker Street Station, and commence on Sunday, December 6th, at 7 p.m., when Mr. Iver Macdonnell will give a lecture on "Riches." We hope to see a large audience. I have taken advantage of the suggestion to make the work known to the public, by putting an advertisement in the local papers, a thing never thought of before, and which at our last lecture brought up quite a crowd.—A. F. TINDALL, A. Mus., Treasurer.

SPENNYMOOR: Central Hall, Nov. 29.—In the afternoon Mr. R. L. Fearbey lectured on "The ascent of Man," and gave every satisfaction. In the evening, his subject was "The Child's Religion," which was also well treated, and illustrated with suitable allusions to Nature. Mr. Pickford presided, Mr. Lamb offered invocations. The hall was nearly full in the evening, and the best attention was given to Mr. Fearbey.—W. H. COOPER, Sec.

MIDDLESBOROUGH: Granville Rooms, Newport Road, Nov. 29.—Mr. J. Dunn discoursed on "Who is God, and where is his home?" chosen by the audience. The guides did ample justice to the subject, clearing away to the satisfaction of all, crude orthodox opinions respecting God and his dwelling place.—R. KNEESHAW, Pres., M.S.S.

OUR CHRISTMAS NUMBER.

"SPIRITUALISM ATTESTED BY SCIENCE."

This will be the special title of our Christmas Number, to appear on December 18.

Alderman Barkas's Article is in hand, and its deep and attractive interest far exceeds our most sanguine expectations. There is first an editorial sketch of his early life and intellectual work, after which comes an account of Mr. Barkas's spiritual researches from his own pen. The paper concludes with a series of answers given by a writing medium, which shows that such communications may be of the highest intellectual order, and superior to the knowledge of any one present.

There will also be given Dr. A. R. Wallace's Essay on the Relations of Spiritualism to Science. It will form altogether a wonderfully fine exposition of Spiritualism, and should be placed in the hands of all intelligent people, especially those of a scientific and intellectual tendency.

We would like to see several thousand copies posted to leading minds in the North of England, and suggest a fund and Committee to carry the proposal into effect.

ORDERS FOR THE ALDERMAN BARKAS NUMBER.

500, Newcastle Society. 50, Mrs. Maltby.
25, Mrs. Mellou. 8, Mrs. Ray.
50, West Hartlepool Soc. 100, Mr. J. Robertson (S. Shields).
50, Mr. T. Patterson (N. Shields). 12, Mr. W. W. Parker.
25, Mr. J. T. Rhodes (Edinburgh).

Something much more general and effective must be done, or a most unusual opportunity of extending a knowledge of Spiritualism in a favourable form will be lost. Private Spiritualists would do well to send copies as a seasonable gift to their circle of friends.

We would be glad to have the orders as complete as possible during the next few days, that the proper quantity of Portraits may be prepared.

CAVENDISH ROOMS SUNDAY MEETINGS.

51, MORTIMER STREET, LANGHAM PLACE.

Mr. Burns will deliver an address on Sunday evening at 7 o'clock, after which Mr. J. Hopcroft will give clairvoyant descriptions of spirit surroundings.

The Second Congregational Tea Meeting will be held on Sunday, December 20; tickets, 1s. each.

The new hall, at 128, Hoxton Street, will be opened with a tea on Sunday, Dec. 13. Tea on tables at 5 o'clock.

"MATTER AND SOUL" will be the subject of lecture by Professor Karl Pearson, M.A. Cantab., on Sunday at 4 o'clock, before the Sunday Lecture Society, St. George's Hall, Langham Place.

LEEDS: Oriel Hall, Cookridge Street, will be opened on Sunday by Mrs. Groom at 10.30. Mr. and Mrs. Hepworth will take the afternoon service at 2.30. and in the evening at 6, Mrs. Groom will again take the platform.

MR. F. HEPWORTH, Trance Medium, &c., Hopewell Terrace, Horsforth, via Leeds, desires his correspondents to observe the above as his present address, as delay has arisen because of communications having been addressed to his former residence.

THE LATE MISS C. E. WOOD.—Any information as to the last illness and decease, and what became of the effects of Miss Wood, would be gladly received by her father, Mr. Thomas Wood, 5, Rye Hill Cottages, Rye Hill, Newcastle-on-Tyne. We hope some Australian friend will be so kind as to write to him.

Messrs. Williams and Husk will give a seance for the benefit of Mr. J. G. Robson at the Spiritual Institution, 15, Southampton Row, on Friday evening, Dec. 18, at 8 o'clock. As last seance given by these mediums was inconveniently crowded, seats should be secured in advance. Mr. Robson acknowledges thankfully 3s. from Mr. E. W. Wallis.

We have had frequent applications from those desirous of becoming practically acquainted with Chiromancy, or reading the character from the hand. Recently a French gentleman has come to London, who has made a special study of this and cognate matters bearing on the somewhat occult indications of interior capabilities. He has had the personal acquaintance of Desbarrolles and other eminent masters, and is willing to bestow his acquirements on students who may make application to him. Address—ADDA-NAZI, care of Mrs. Swatridge, 83, Fortess Road, Kentish Town, London, N.W.

BLACKBURN: New Water Street, November 29.—At 9.30., Lyceum; conductor, Mr. John Pemberton. Present, forty-three males, thirty-eight females, ten officers, total ninety-one. In the afternoon Mr. Hugh Smith presided, and the guides of Mrs. Butterfield gave a good address on "God's recording angels." Mr. Smith again presided in the evening when there was a large attendance. By way of introduction a portion of scripture was read, relating to the temptation in the garden, and the fall of Adam; after which the controls of Mrs. Butterfield again discoursed on "The origin of Sin."—W. M.

INSTITUTION WEEK AT CAVENDISH ROOMS

Sunday was a most depressing day—rainy, gloomy, and relaxing—and a small audience attended at Cavendish Rooms.

Mr. Burns gave a comprehensive review of Spiritualism in its various aspects. Phenomenal Spiritualism as occurring at Rochester in the Fox family was of an external character, appealing to the senses, and without interior Spiritual illumination to interpret and direct; all mediumship of this class required to be associated with more interior Spiritual influence to put it to proper use. Institutional Spiritualism had its origin in the illumination of the mind with a Spiritual ecstasy, which enlarged the sympathies, till all Being—visible and invisible—was one united whole, with correlated interests.

These two phases indicated the relative work of spirits and mortals in the Cause. Unless man took a spiritual position in the work, and co-operated as a spiritual being in its proper establishment, there could be no stable or successful movement. And yet no one phase of the work should be lost sight of in favour of another. The phenomenal was scientific, and appealed to the senses; the intellectual was philosophical, and had reference to the mind of man, as a means of comprehending principles, as an embodiment of the philosophy of life. There was still a higher plane of Spiritualism—the *Spiritual*—which transformed the question from the condition of Philosophy to that of Religion. This was declared to be the most difficult transition of all, and yet without it all the others availed man nought in a spiritual sense. They might know all of the wonders of phenomena, and be firmly convinced from the testimony of facts that relatives, dead, could thus reappear again in their midst; they might intelligently comprehend the philosophy of immortal existence, with God as the Sovereign of Souls, and yet it would prove worthless in elevating man in the true sense. For all of these things might be prosecuted in the sordid spirit of self-satisfaction. A wonderful show of phenomenal miracles, or clairvoyant magical subtleties, is advertised, and there is an abundance of wealth and leisure to be obtained in support, but when something is announced that does not directly minister to the selfish requirements of the usual Spiritualists, then there is neither money nor attendance.

This self-seeking aspect of man's life was shown to be the load which bound the spirit to the nether spheres, and demanded sensual gratification and selfish exactions of many various kinds, leading men on to selfishness, cruelty, injustice, and all that is foul and demoralising. The step out of this state was far more difficult to take than to be convinced of phenomena, or to intelligently comprehend the philosophy. But to elevate Spiritualism into a Religion it was essential that this upward step should be taken, and the most difficult thing was to know how to make a move in the true direction. The Speaker was not a saint himself, and he did not know any: yet that fact of spiritual blemish and imperfection was the real cause of a ceaseless effort to attain to the religious plane, from which man gradually improves his spiritual states, and leaves behind him the hereditary ballast that weighs him down to the selfish, animal plane.

All could commence the work of reformation, however selfish, narrow-souled, or vile. Self-sacrifice was the only method: do something for the benefit of others, however troublesome, expensive, or uncongenial to Self. Only by this course could the Institutions of Spiritualism become safe, useful, and permanent. The Institutional Work, which had given shape and useful direction to the Cause, had been heralded in by the sure and certain interior experience, that there was a glorious redemptive power in the heavens, extending aid to man; and through the ministering of a similar aid to others, man thereby availed himself of the Hidden Hand held out to help him if he in like manner helped others. Man forgot his selfish and vicious appetites by being absorbed in the spiritual needs of others, and though he might not make the progress he desired, yet if he tried sincerely he would make a good beginning, which eternity would not fail to lead to full accomplishment.

Looking back at the progress of the Cause, the Speaker expressed his conviction that meeting-holding was making no progress, unless associated with a religious basis, cultivating the aspiration to work for the benefit of others. Fifteen years ago the meetings in that same room indicated as much progress as recently. If the fancy of the Spiritualists be tickled with some expected novelty, they will swarm from

curiosity, or on some other account pertaining to self-requirement; and often the appreciation of the novelty is dependent on bold advertisement, the inspiration derived from the egotistical application of printer's ink. The novelty exhausted, the meetings relapse into indifference, and the working forces and auxiliary machinery are not augmented or improved. He, therefore, urged that certain definite steps should be taken to labour for the good of others, and for the useful education of the usual members of the congregation. A commendable step in this direction had been the periodical open meetings, which had been fairly successful. He would now suggest musical culture; not the mere listening to excellent vocalists that might be introduced from time to time, but the improvement of the vocalization of the audience generally, the practise of fresh hymns, the formation of a choir of part singers, and such a band of musical assistants as would provide pleasing entertainment at the usual services, and on special occasions. By these simple means the interest of many would be engrossed, and all would be greatly benefitted, and the meetings rendered more attractive. There should also be a weekly meeting for development in public speaking; or, it might be well to combine the musical exercises with that department on the same evening. A competent teacher should be engaged and paid. For the extension of the Cause generally, the public should be induced to attend. In that thickly peopled neighbourhood there were no doubt a majority who belonged to no religious denomination. They did not desire to war against the existing churches or any one else, but there were many who had no interest in the Church doctrines, but a number of whom would take delight in Spiritual teachings, and those ought to be reached. Notices of the meeting might be printed and zealously circulated. If an audience of 100 took ten handbills each, and offered them to ten friends or neighbours, in that way the meetings would be advertised in one week to 1,000 new minds, and this kind of work might increase progressively, till bill-distributing did more for the Cause than could be accomplished in-doors.

For himself, he did not believe in a one man work. A mere lecture meeting, with no interest but to speak on the one hand and listen on the other, would never make a true movement. His sole effort amongst them had been to give an Institutional basis to the work, and he invited all to assist: otherwise he might find it more useful to spend his Sundays in the country, on his tours for other purposes. One lady worked most nobly amongst them, and with such an example it would not be difficult to begin the work on a more extensive scale.

Though the small audience gave most liberally, the collection fell short of paying rent. A feeling of dissatisfaction appeared to prevail at the close, as if there had been a disintegration of an old form of thought previous to the introduction of a new one.

PROGRESS OF SPIRITUAL WORK.

ROCHDALE FIRST SOCIETY OF SPIRITUALISTS.

The above Society, formerly located at the Marble Works, has just opened their new premises in Baillie Street, under most favourable auspices. On Saturday there was a fruit banquet and entertainment held in the new room, at which about 300 persons were present. The proceedings were ably presided over by Mr. R. Harper, of Birmingham, and a programme of songs, readings, and recitations was gone through in a suitable manner, and the Water Street Baptist String Band was in attendance.

On Sunday, the services in the afternoon and evening were presided over by Mr. Hugh Ashworth, and the platform was occupied by Mr. R. Harper, and Mrs. Green (Heywood), as speakers. The services were largely attended; more especially in the evening, many strangers turned in, and the greatest interest seemed to be manifested in the proceedings. In the afternoon Mr. Harper in his address said, the book of Nature he looked upon as being the only reliable *repertoire* enabling one to stand invincible against Scepticism, Materialism, Atheism, and Agnosticism. It was impossible, even for the best thinkers of the schools to separate anything in the universe from the grand, unique Divine Personality.—Mrs. Green followed in a pleasing address on "The Immortality of the Soul," a subject which the guides termed one of the grandest features of the spiritual philosophy. The land beyond the grave was a real one, in which the loved and departed of earth were living, and across the imagined yawning chasm was a bridge along which the best of bright immortals were ever coming and going, bringing to the loved ones on earth messages of peace, love, and good will.

In the evening Mr. Harper's remarks bore chiefly on the present aspect of political affairs. Some said politics had nothing to do with religion, but he held they had to do with our everyday life, and we cannot get away, try as much as we liked, from the atmosphere of politics. He looked forward to the time when arbitration would take the place of large standing armies, and when some bold and firm step would be taken to prevent Parliament from being delayed in passing

beneficial and greatly-needed reforms.—Mrs. Green then delivered an earnest and truly eloquent address on "Spiritual Gifts." The faculty of clairvoyance was explained. There was much said to-day about magnetism and magnetic healers, but few people took into consideration the purely spiritual qualifications that were involved in such gifts as those of healing. Much superstition has been entwined around this subject of healing, and much of it still remained, and it was the duty of Spiritualists to combat erroneous ideas and force superstition away from the minds of the people, and do all they could to teach men and women how to understand their own natures. By utilizing the spiritually inherent forces in our natures, saviours of humanity could thus be raised.

During the week, Mr. E. W. Wallis and Mr. Schutt have delivered lectures at the room. Mr. J. B. Tetlow has conducted a circle, and the opening services certainly augur well for the future of the Movement here.—W. N.

NOTTINGHAM: 64, East Lamartine Street, Nov. 29.—Mrs. Harvey's guide, known on earth as Mrs. Lancaster, daughter of a clergyman, gave a brilliant address on "Man, know thyself," which words in their oracular form have been treasured in histories ever since the days of Plato. The guide said: There is not a word coming from your medium but what is my own language. I feel as though I were in my earth body, and can use it for my own purpose. The address ranged over vast realms of intellect. The study of the laws of the universe is a greater problem than the study of self, and yet this is the secret of all scientific knowledge. Modern Spiritualism is taking the lead, far beyond theological dogma, and gives evidence of seen and unseen realities. Modern thought is giving up much of its early training, to be wiser and better. The control was a beautiful exposition of scientific and demonstrative facts. What are the triumphs of secular power compared with the triumphs of intellect, yet these are inferior to the full blaze of glory of a spiritual life and power. What is the world's but liberty and independence. And what is Spiritualism, with its cumulative faculty of all science and knowledge, but a death blow to Atheism and Agnosticism. Immortality is the crown and diadem of all true believers in the gospel of a future life.—WILLIAM THOS. POYSEY.

MACCLESFIELD: Paradise Street Free Church, Nov. 29.—Mrs. Groom spoke to large and appreciative audiences. She took for her subject in the afternoon, "Why has man enshrouded God with mystery?" and in the evening, "Answer to those who consider Spiritualism of evil origin." It is needless to say that these subjects were handled in a masterly style, so much so that several churchmen and dissenters who came to them cringed under the blows which were dealt out. Afterwards she described a great many spirit friends, and also delineated very correctly the characters and past lives of several gentlemen who were present, one saying he never had had such a correct photograph of himself before.—S. HAYES.

OPENSHAW: Mechanics' Institute, Pottery Lane, Nov. 29.—In the morning the guides of Mr. Boordman, one of our own members, took for their subject, "Is there sufficient in Spiritualism to repay the trouble of a thorough investigation?" contrasting and comparing it with other religions, which when weighed in the balance were found wanting. Spiritualism teaches that every word or deed, said or done, is registered in the memory, and that when the reckoning comes we shall reap the wheat or the tares we have sown. In the evening the subject chosen by the audience for the guides of Mr. Johnson, was: "Spiritualism, the necessity of the age." Spiritualism had been a necessity in all ages, and had existed from the beginning of the world. The Bible was full of Spiritualistic manifestations, and if Christians do not believe them, they must cast their Bible on one side. Spiritualism is a necessity of this age, in order to combat the growing forces of Materialism and Agnosticism, and to shovel away the rubbish which has accumulated round the Truth, in all the various churches throughout the world. Two questions were afterwards put: "Was Jesus man or God?" and "Does the blood of Jesus cleanse from all sin?" The guides said Jesus was the Son of God just the same as the questioner was, and the Divine principle was inherent in the questioner just the same as it was in Jesus. If by "the blood" was meant "the life," then Jesus was a saviour, as was anyone who devoted his life to the uplifting and enlightenment of humanity. It was a thrilling discourse, and was listened to with rapt attention by the audience, who at the close could hardly refrain from expressing their approbation in a pronounced manner.—OMEGA.

DEVONPORT: 98, Fore Street, Nov. 29.—The controls of Miss Bond, desired to devote the morning to answering questions relevant to Spiritualism, but the audience not being then prepared they stated they would do so next Sunday morning. They then discoursed for thirty minutes, showing that Spiritualism was a system of reform in all its branches, as religion should be, for religion was not worthy of the name unless humanity received material as well as spiritual benefit. At the afternoon circle some good phenomena were received, and a short address by the controls of Mr. Tozer, on "The Man Jesus," after which a brother of the medium took control, and stated the proofs he had given to him of an immortal existence previous to his becoming a Spiritualist, also that the near relatives of all who passed away were as anxious to give the truth to them also. In the evening Miss Bond's controls took for their subject "Prayer," stating that the true meaning of the word was but little understood. They explained the spiritual meaning of the words given by the Nazarene, which explanation surpassed any that had ever been heard of or read by those present, although there were several who had studied the subject well. They showed that true prayer was not the mere utterance of words, but the communion or going forth of the soul to God.—HON. SEC., D.F.S.S.

WALWORTH: 83, Boyson Road, Nov. 25.—We opened our weekly circle, a good company present. The evidence of spirit-identity, received through the medium, Mr. J. G. Robson, was very clear and satisfactory.—Nov. 29.—Mr. Hoperoff's guides gave a short address on "The Divinity of Man," which was full of good sound logic and spiritual teachings. After the address descriptions of spirit friends were given to several in the audience, all acknowledged to be correct. Anyone desirous of joining development circles can be admitted on application to the Secretary.—J. VETREN.

NOTTINGHAM: Morley Hall, Shakespeare Street, Nov. 29.—The evening meeting was well attended, and very harmonious. The subject selected by a member of the audience was John, i. Mrs. Barnes' controls pointed out the evidence of the clairvoyant and impersonal mediumship of John. The preparation of the way by the *baptism of water*, was emblematic, and signified the purification which was needed ere the descent of the spirit should come through the one whose approach he heralded. The words especially dealt with were: "Hereafter ye shall see the heavens open, and shall see the angels ascending and descending upon the sons of men." These words of Jesus were being fulfilled in the present day, as thousands could happily testify. The clairvoyant power of Jesus was pointed out in his telling Nathaniel of his being found under the fig-tree. The words of the latter: "Can any good come out of Nazareth?" was often applied to Spiritualism. No man had ever honestly investigated its phenomena without being convinced of their truth, and its teachings would prove a blessing to the world. The address was delivered with great power and earnestness, and the controls stated their wish to be able to give full expression to their feelings, but they had to consider the instrument they used. A verse or two was sung to give a little rest to the medium, and then some very pleasant remarks were made relating to the control's earth experience. People were afraid of spirits, it was said, but the control thought that the need for fear, if any, was in the opposite direction, as some of those who were in the body frequently presented sights, much more hideous than those who had left it. Some very hard "spirit rapping" was wanted to knock the rocky consciences of some people. The control urged all to lead such lives that there should be nothing to repel the love of their spirit-friends. After some exceedingly appropriate remarks an infant was named, "In the name of the Father, in the name of Love, in name of the Spirit." The evening was one of spiritual refreshing, and was thoroughly appreciated. Our social tea gathering will be held at the above room on Christmas day; tickets 9d. each.—J. W. B.

SOUTH SHIELDS: 19, Cambridge Street.—On Wednesday, Nov. 25, the first of a series of discourses was given to a large audience by the guides of Mrs. Yeates. The subject, "Born again," was delivered in a practical and sympathetic manner. Hundreds of persons have been convinced of the reality of Modern Spiritualism, within the last few years, through the instrumentality of Mrs. Y., as a test medium, and we have no doubt that a similar result will accrue from the discourses to be given by her guides.—On Sunday morning, 29th, the platform was occupied by Mr. Jas. Wilkinson, and in the evening a discourse was given by the guides of Mr. E. Ornsby, of North Shields.—Cor.

HETTON-LE-HOLE: Miners' Old Hall, Nov. 29.—"The Dawn of the New Dispensation" was the subject of the trance address through Mr. John Livingstone. For over an hour an eloquent portrayal of future benefits and progress was presented to an attentive audience, who warmly applauded at the close.—J. H. THOMPSON, Sec.

WEST HARTLEPOOL: Druids' Hall, Tower Street, Nov. 29.—Our friend and co-worker, Mr. R. Kneeshaw, of Middlesborough, was with us, and in the afternoon suggested a circle, as there was a small audience. Messrs. Kneeshaw, Westrop and Wardell took part, and it was a very enjoyable meeting. Mr. Kneeshaw's subject in the evening was "Spiritualism superior to Dogma, Creed and Blind Belief." The progress of the human mind was sketched, and then it was shown that spirit-communication was adapted to its present requirements. It had come to release man from the mental slavery which had existed in the past, and shake the shackles from the spirit. It dethroned the priest, and placed reason and knowledge in the ascendancy. Spirit power and influence are the agencies God has instituted whereby to enlighten his children, and without which the world would be a barren waste. To acknowledge the scripture records and deny Modern Spiritualism was illogical, for what was once possible must be so again. A good audience listened to an excellent discourse, indicating the progress made by Mr. Kneeshaw.—D. W. ASHMAN, 15, Cumberland Street, Stranton.

HASLINGDEN:—On Sunday, Nov. 29, we opened our winter's campaign at Regent Street Coffee Tavern, a splendid room for the purpose; all seemed pleased with the warm and comfortable place. In the afternoon Mr. Newell, Oswaldtwistle, spoke on "Spiritualism, what is it?" after which a few manifestations of spirit presence were given through Mrs. Newell, most of which were recognised. The evening subject was, "Spiritualistic phenomena v. Scientific phenomena," which was dealt with in an able manner. Mrs. Newell again gave some astounding manifestations. One was of particular importance, because the spirit was known by nearly all present; he left the body only about three weeks ago. There were a few of our Atheist friends present; what they thought of it does not matter as long as we appeared before them with "facts" which are "stubborn things." We have stricken the blow once again here, and we intend going on like the Reformers of old. With the truth in our possession we fear no one, and we are determined to stand firm, whatever form of opposition may assail us.—D. NEWELL, 51, Rothwell's Hope Buildings, Carrs.

PENDLETON: Town Hall, Nov. 29.—Mr. E. W. Wallis spoke in the afternoon on two subjects, chosen by the audience: "How do spirits control their mediums?" "The great Over-soul." They were dealt with in a masterly and scientific manner. In the evening Mr. Wallis addressed a fair audience, subject, "Is Spiritualism a religion?" The guides asked what constitutes religion? then analysing all the various forms of so-called religion, said creeds, dogmas, and formalities were not religion, for true religion dwelt in the heart of every man, teaching him to cultivate all that was noble, good, pure, and beautiful, and bringing it to practice every day, so that the world may be better for men having lived upon it. Spiritualism is not a religion, but the influence of all that is good, and science is the outcome of spirit power over matter. Mr. Wallis sang a beautiful solo, which gave great satisfaction.—C.

BISHOP AUCKLAND: Temperance Hall, Gurney Villa, Nov. 29.—Mr. Houghton conducted the meeting. The guides of Mr. Corner gave a very effective invocation. The guides of Mr. Eales gave a lengthy and instructive address, which was well received by a fair audience. An attack of bronchitis prevented Mrs. M. A. Hall from being with us, but we expect her on Sunday next.—G. WILLIAMS.

GLASGOW: 2, Carlton Place, Nov. 29.—Mrs. Wallis at both services gave forth thoughtful and expressive addresses. Our audiences were somewhat thinner than they have been for some weeks back, the disagreeable nature of the weather no doubt accounting for this. In the evening, at the close of a well-sustained lecture, entitled "Sowing and Reaping," she proceeded with the description of spirit-friends amongst the audience, and again was markedly successful, the majority being recognised readily. There seems to be quite a wave of this form of mediumship going through the country at present, as may be seen from a perusal of the pages of the MEDIUM. A few months since, and Mrs. Wallis, with that timidity that is the lot of mediums, would scarcely have ventured publicly to do this work, which is now one of the most important features of her very valuable mediumship. Next Sunday will be devoted to "Questions and Answers," Mrs. Wallis again officiating.—J. R.

HUDDESFIELD: Assembly Rooms, Brook Street, Nov. 29.—Mr. Postlethwaite's guides discoursed in the afternoon on two subjects, chosen by the audience. "Modern Reform" was the subject in the evening; all were handled in an able manner to very nice audiences. The medium was taken amongst the people, when he was controlled to impersonate three spirits, which were at once recognised by their friends. J. W. HEMINGWAY, Chapel Street, Moldgreen.

PLYMOUTH: Notte Street, Nov. 29.—"In my Father's house are many mansions," was the subject chosen by the guides of Mrs. Truman in the morning, showing the positive proof of progression after transition. If there was not, one mansion would contain the good and one the evil. All were urged to work and gain the highest seat in that heavenly home.—At 3 p.m., members' circle was very satisfactory. Messrs. Wotton and Bridgman both spoke, and the latter gentleman's guides favoured us with some music on the harmonium.—At 6.30, the hall overflowing, when the guides of Mr. James dwelt beautifully on "Life versus death." It proved to be a very scientific discourse, showing that the laws of evolution are ever working from life to life, and not from life to death. Mrs. Truman gave us several clairvoyant descriptions, the majority being recognised.—J. W. CHAPMAN, Sec., 8, Nelson Street.

COVENTRY: Edgwick, Foleshill, Nov. 29.—Our usual local medium, Mrs. Smith, was again suffering from an indisposition, which prevented her attending the meeting, but her place was ably filled by Miss Lucy Carpenter, who is totally blind, and who is developing wonderfully. The controls were short and to the point, besides being very instructive. Two gentlemen afterwards addressed the meeting, inviting strangers to weigh the matter fairly before giving vent to any derogatory observations respecting what they had heard.—Cor.

PARKGATE: Pear Tree Road.—On Sunday, Monday and Tuesday, November 22, 23, and 24, Mr. Postlethwaite, of Bolechide, was with us, and we are glad to have made his acquaintance. The manner in which his guides spoke on Sunday, will long be remembered, both by the orthodox people and the Spiritualists present. We have engaged him for December 20, 21, and 22. I should like our friends to understand that Mr. Postlethwaite is not clairvoyant, but is a trance medium; he allows the surrounding spirits to take control, and go to the persons to whom they are attached. On Sunday and Monday eight controls were given, all recognised; some by a brooch given to the party, others by a ring, and by the manner that the controls put the sensitive in, such as walking and coughing.—F. M.

BURNLEY: St. James's Hall, November 29.—The guides of Mr. Swindlehurst lectured on "Echoes from the Grave" and "Samson the Lion-slayer and champion Fox-hunter." Both lectures were well given, the latter subject being presented in a ridiculous light which showed the impracticability of such exploits in the present day.—The Rev. J. Kemp, a minister of this town, has been so kind as to charge us in his sermons with being the cause of insanity. With the advice of the committee, I have challenged him to prove the same. Last Sunday he gave a lecture on the "Fruits of Spiritualism," which we have reported verbatim, and on Sunday, Mr. E. W. Wallis will give a lecture in reply.—J. BRUNTON, 12, Trinity Terrace.

OLDHAM: 176, Union Street, November 29.—Mr. Tetlow answered questions in the afternoon; one "The connecting link between Mind and Matter" was answered in grand style, other questions were answered satisfactorily. "Psychometry: its utility," was the evening subject, which after being well treated was followed by two psychometric readings, which were acknowledged to be correct. The audience was highly gratified, and the room was crowded to excess as usual.—JAMES MURRAY, Sec., O. S. S., 7 Eden Street, Frank Hill.

SOVERBY BRIDGE:—On Saturday, Nov. 28, we had a very successful entertainment in the Lyceum, in aid of the choir fund. Mr. Joseph Sutcliffe occupied the chair, and the following programme was gone through: Glee, "Hail memory," Choir; reading, "An Irishman's letter," Mr. E. W. Wallis; piano solo, Miss S. H. Gaukroger; song, "Life is a river," Mr. A. Ashton, encored, gave "Every bullet has its billet"; song, Mr. Wallis; piano solo, Mr. H. Wadsworth, very creditably performed, and was recalled; glee, "The Gipsies," concluded first part. Part second: Glee (comic), "Call John," which created roars of laughter. Mr. Wallis gave a recitation in admirable style, and also two songs, "London Bridge," and "Our Jack's come home to-day," which were sung with good effect. Song, "Simeon Sly," Mrs. Robinson; comic song, "When George the third was king," Mr. A. D. Wilson, which was creditably given. A dialogue, entitled "Love versus Money," was received with much laughter. The parts were ably sustained by Messrs. J. W. Collins, A. Sutcliffe, A. Ashton, H. Hey, A. Ackroyd and H. Wadsworth. The meeting concluded with a vote of thanks to the performers, including Mr. Wallis, who contributed much to the enjoyment of the evening. Mrs. H. Robinson and Miss S. H. Gaukroger efficiently performed the duties of pianists.—Nov. 29.—Mrs. Bailey, of Halifax, spoke in the afternoon to the members of the Lyceum, and gave several clairvoyant descriptions, the majority of which were recognised. In the evening she spoke to a large audience on "The Teachings of Spiritualism," and afterwards gave nine clairvoyant descriptions, about seven being recognised.—Cor.

CHROMFORD:—In reporting a successful meeting, it is intimated that mediums passing may correspond with the view of spending an evening with the friends. Address—Mrs. W. WALKER, High Peak, near Derby.

HERWOOD: Argyle Rooms, Nov. 29.—Mrs. Taylor's two services gave general satisfaction to appreciative audiences. At the close of her discourse on "Spiritualism compared with Modern Christianity," she gave an impromptu poem, also a song in splendid style. She promised to be present at our New Year's Entertainment.—*Cor.*

EXETER: The Mint, Nov. 29.—Mr. Hamlyn gave a trance address on "The evening time of life on this side, and its relation to the immortal side of existence." The conditions were extremely good, and the discourse all that could be desired. At the close clairvoyant descriptions were given, all of which were recognised.—*R. SHEPHERD, Hon. Sec.*

227, HOXTON STREET, Nov. 29.—Under control of "Joseph Lawrence" Mr. Webster discoursed on "Spiritualism, destructive and constructive." "Zoud," in the circle, gave some clear clairvoyant descriptions. Next Sunday, an experience meeting—the last in this hall. On Dec. 13, we will open our new room at 128, Hoxton Street, with a tea, to which we cordially invite all friends.—*T. PAYNE, Sec., H.P.S.*

EDINBURGH.—The first of a course of Sabbath evening lectures, by U.P. ministers of Leith, took place on Sunday last at the Bonnington U.P. Church, in the suburbs of this city, on the subject of "Man, his what, his whence, his whether," by the Rev. J. S. Mill, who treated man as a compound being; and, after criticizing the apparent discrepancies of Science and the Bible, Evolution and Christianity, he said, that Death was not the end of man, but the gate to another life, of happiness or misery conditioned by his life and happiness in this; and what he wanted to impress upon his hearers was the fact that man was essentially in his nature an immortal being.—The Church, comparatively new, is a cheerful building, and capable of holding about 800 persons, and was well filled. The hymns and psalms used on this occasion were of a broad, liberal nature; and, taken altogether, the service was of a more advanced tone than usual. The rev. lecturer himself is a man of strong mental temperament, with good powers of intuition, and was listened to with rapt attention. At the close a quantity of MEDIUM and Spiritual literature was distributed, but fell far short of the requirement of the occasion, as correspondent only had one day's notice.—*Cor.*

JERSEY.—A. B. was controlled on Thursday night by her guides. We had of late had some misgivings with regard to our having been unable to do anything in a public way recently. We were, however, reassured on that head by one of the guides who explained that we had been doing infinitely more good by helping those who had passed over and were earth-bound. He further stated that if we were of assistance to our fellow-creatures out of the physical body it was equivalent to helping many times that number who are still on this side of life, and who have the physical means and instruments to make use of, if they wish to obtain spiritual truths.—On Sunday A. B. was taken by her guides into the Summer Land. It is indeed beyond human ken and description. Our other medium, Mr. H., has been controlled by a spirit who recognised that he has passed over, but is totally ignorant of spiritual matters. He is earth-bound and refuses to be set free until one of his old comrades can be found. He also complained of having to wander about minus a body. Spiritualists should be, of all people the most grateful, in that they can, by their knowledge of the truth, build and prepare for themselves while on earth a body for their use in the world of spirit, daily "edifying" themselves by deeds of love and kindness.—*EXCELSIOR.*

Mrs. SHARINGTON.—Dear Mr. Burns.—The 10s. I sent to Mrs. Sharrington was not for two monograms, as stated in the MEDIUM. I am sorry for Mrs. Sharrington's sake that I had no answers at all to my offer for her benefit. The 10s. was part of a present made to me by a gentleman for whom I had done a monogram, therefore I said in my letter, you can put it in the MEDIUM as "Monogram, 10s." I shall feel obliged to you if you will not insert my offer any more in the MEDIUM, for I have never put a price on my monograms before, and do not suppose that I shall do so again, as it is not for every one that they can be done; and when I sent my offer I asked that my name might not be inserted, only the words, "A private Medium."—I am, yours sincerely, M. SKILTON, Brentford, Dec. 1.

ROCHESTER, NEW YORK.—Mr. John Leroy sends us his experience at a spiritual seance, the mediums being "Harry G. Van Auker and Thomas Nuttall from England," whose advertisement is enclosed. The former is spoken of as a local medium, and only the latter is "from England." We never heard of "Thomas Nuttall" as a Lancashire medium, though it is a good Lancashire name. Possibly some "English medium" has found it expedient to change his name, but without facts we make no insinuations. The usual dark seance phenomena with searchings of mediums, rope-tying and cabinet are reported. It is stated that Miss Amy Post was present, who assisted in protecting the Fox girls when their mediumship was exhibited in 1848. Thus on the very spot where spiritual phenomena were first publicly exhibited we have the same method in vogue, and which we unhesitatingly declare to have been the ruin of mediums, the degradation of the power and the disgrace of the Movement. Spiritualists do not seem to be a progressive people. With such wonderful powers, much more real progress might be made.

PROGRESSIVE TRACT MISSION: November Report.—Taking the Mission all round, we are working well. Here is a good and grand sign: A Minister of the Gospel came up to me the other evening, and stated that he was going to take charge of a church 80 miles away, giving me his new address, and wanted me to send him Progressive Tracts. Well, thank God for open minds everywhere. Book and Tract distributing is not all honey. We have often unkind words and offensive sayings spoken to us; but let us work for our fellows, and trust in Him who said: Lo, I am always with you, even unto the end. Lord Byron wrote: "A drop of ink upon a thought, produces that which makes thousands, perhaps millions, think." Here is encouragement for all. A gentleman threw a tract aside, which he got from a poor man. The gentleman's son, after a time, read it, became converted, and in years was no other than the good Rev. Richard Baxter, and wrote in his time about 70 books, among which was "A Call to the Unconverted," which book was read by Philip Doddridge, who was so influenced by it, that

he wrote "The Rise and Progress of Religion in the Soul." This book influenced William Wilberforce to write, "A Practical View of Christianity." Dr. Chalmers and Leigh Richmond were roused to action by this work of W. Wilberforce, and God only knows the grand and good work tracts, &c., are doing. If you cannot do much, I implore you to do little. Put a large tract over your fireplace for your friends to read: do something.—Floral Cards, Gospel and Temperance Papers, to Dean Street; Women's, Soho Square; Westminster; Children's, Great Ormond Street; Bartholomew's, Homoeopathic, and King's College Hospitals. Strand Cab Shelter. Theobald's Road Fire Station, Faraday Road Fire Station and Infirmary, North Kensington. "Why we rest on Sunday," "Aims of the Peace Society," "Law and the Social Evil," "Liberal Programmes and the C. D. Acts," "The greatest wonder" to Orange Street Church. "Reasons for peace and arbitration," and "Liberal Programmes and the C. D. Acts," to St. James' Hall. "The Curse and the Cure" to Orange Street S.S. Teachers and Senior Scholars. "The Gospel of Mutation," to Lambeth Bath great meeting. Essex, Suffolk, Somerset and Wisbech have received our papers.—*G. B. TAYLOR, Hon. Sec., 51, Sandringham Buildings, W.C.*

CHRISTMAS PRESENTS.

Published this Day.—Price 3d.

WEE DONALD. A CHRISTMAS TALE OF THE SCOTTISH BORDERS. BY

HANS EDWARDS.

Author of "Lonely Little Lara," &c.

Life Beyond the Grave. By a Writing Medium. 3s.

Mesmerism, with Hints for Beginners. By CAPTAIN JAMES. 2nd Edition, 2s. 6d.

Miracles and Modern Spiritualism. By ALFRED R. WALLACE, F.R.G.S., F.Z.S. Cloth 6s. Embracing:—

I.—An Answer to the Arguments of Hume, Lecky, and Others Against Miracles. II.—The Scientific Aspects of the Supernatural, much enlarged, and with an Appendix of Personal Evidence. III.—A Defence of Modern Spiritualism, reprinted from the *Fortnightly Review*.

Modern American Spiritualism: a Twenty Years' Record of the Communion between the Earth and the World of Spirits. By EMMA HARDINGE. 15s.

Occult World. By A. P. SINNETT. 3s. 6d.

Physical Man. By HUDSON TUTTLE. 6s. 6d.

Practical Instructions in Animal Magnetism. By J. P. F. DELEUZE. Translated by T. C. HARTSHORN. Revised Edition. 524 pp., 8s.

Religion of Spiritualism: Its Phenomena and Philosophy. By SAMUEL WATSON, D.D., Author of "Clock Struck One, Two, and Three." Third Edition, with Portrait and Biographical Sketch of Author. Cloth, 423 pp. 7s. 6d.

Report on Spiritualism of the Committee of the London Dialectical Society. 5s.

Researches in the Phenomena of Spiritualism. By W. CROOKES, F.R.S. Containing:—Spiritualism viewed in the light of Modern Science. Experimental Investigation of a New Force. Some further experiments on Psychic Force. Psychic Force and Modern Spiritualism. Notes of an inquiry into the Phenomena called Spiritual. With many illustrations, 6s.

Scientific Basis of Spiritualism. By EDES SARGENT. 6s. 6d.

Seers of the Ages, embracing Spiritualism, Past and Present. By J. M. PEEBLES. 6s.

I.—Spirit of the Present Age. IV.—Medieval Spiritualism.
II.—Ancient Historic Spiritualism. V.—Modern Spiritualism.
III.—Christian Spiritualism. VI.—Exegetical Spiritualism.

Shadows: Being a familiar presentation of thoughts and experiences in Spiritual Matters, with illustrative narrations. By JNO. WETTERBEKE. 6s.

Spirit Identity. By "M.A. (Oxon.)." 5s.

Spiritualism at Home. A Narrative of Family Mediumship. By MORELL THEOBALD, F.C.A. Price 6d.

Spiritualism: Its Facts and Phases. By J. H. POWELL. 2s.

The Spirit-World: Its Inhabitants, Nature, Philosophy. By E. CROWELL, M.D. 6s. 6d.

Transcendental Physics. An account of Experimental Investigations. From the scientific treatises of J. C. F. ZÖLLNER, Professor of Physical Astronomy at the University of Leipsic, &c., &c. Translated from the German, with a Preface and Appendices, by C. C. MASSEY, Barrister-at-Law. Many illustrations. 3s. 6d.

Use of Spiritualism. By S. C. HALL, F.S.A., Editor of *Art Journal*, 42 years. Paper, 1s., Cloth, 2s.

Will Ability: or, Mind in its Varied Conditions and Capacities. By JOSEPH HANDS, M.R.C.S. 2s. 6d.

"Veritas." Revelation of Mysteries, Biblical, Historical, and Social, by means of the Median and Persian Laws. With full page-illustrations. By HENRY MELVILLE. Edited by F. TENNYSON and F. TUDER. Large Quarto, £1 1s.

LONDON:

J. Burns, 15, Southampton Row, W.C.

GERALD MASSEY as an EVOLUTIONIST.

THE NATURAL GENESIS. By GERALD MASSEY. 2 vols. imp. octavo, pp. 552, 555. London: Williams & Norgate. Price £1 10s.

This is the second part of a voluminous work undertaken by Mr. Massey for the purpose of establishing a theory which certainly should have sober examination. He holds that the origins of the "myths and mysteries, types and symbols, religions and languages," are to be found in Africa alone, and that Egypt is the "month-piece." Proceeding on the evolutionary hypothesis he seeks to demonstrate, to quote his own words, "the Kamite origin of the pre-Aryan matter extant in language and mythology found in the British Isles—the origin of the Hebrew and Christian theology in the mythology of Egypt,—the unity of origin for all mythology, and the Kamite origin of that unity,—the common origin of the mythical Genitrix and her brood of seven elementary forces, found in Egypt, Akkad, India, Britain and New Zealand, who became kronotypes in their secondary and spirits or gods in their final psychotheistic phase,—the Egyptian genesis of the chief celestial signs, zodiacal and extra-zodiacal,—the origin of all mythology in the Kamite typology,—the origin of typology in gesture-signs,—and the origin of language in African onomatopoeia."

It is clear that if on the one hand this is a sufficiently audacious and ambitious conception, on the other hand it is a perfectly legitimate enterprise, and one the implications of which may be most important. The author deliberately undertakes to prove all Christendom the dupes of sweeping and long-sustained delusions. He challenges scientists, theologians, philologists, anthropologists, sociologists. But he proceeds upon methods the soundness of which no evolutionist, at least, can question; and since he presents to his readers all the testimony upon which his conclusions rest, it is not difficult to check him as he goes on, and to ascertain how far, if at all, he is making unwarrantable deductions. The volumes represent an immense amount of labour and research. Mr. Massey has evidently sought conscientiously to exhaust the field in regard to justification for his views. The abundance of his evidence, indeed, will have the effect of delaying the comprehension of his purpose, inasmuch as the ordinary reader will soon become lost in the mass of detail, and, bewildered by this accumulation of minute proofs, will fail to perceive the tendency, the sequence, and the significance of the argument. To the non-evolutionist the work will probably appear either unintelligible or wantonly wicked, since it involves, among other results, the relegation of the whole system of Christianity to the realm of mythology, the very historical existence of its Founder being denied, and the not altogether novel theory of the sun-myth being put forward as the origin of the alleged delusion upon which the religion was based. Necessarily, however, this conclusion is only reached after a long and elaborate study of the typology and primitive language of early mankind. In these researches it must be conceded that the author has cited the best authorities; that he shows familiarity with a wide range of scholarship; that he has not undertaken to thrust upon the world an altogether crude theory, by straining, distorting or mutilating the evidence used on its behalf. In fact he has succeeded in bringing together a great number of illustrations whose peculiarity is that they appear quite naturally, and because of inherent accord, to fortify his conclusions. The worst that can be said of any controversial work is that the theory was first invented, and that the facts have been selected to fit the theory. Such a description ought to be fatal to any work of the kind, if true. But Mr. Massey is not open to that accusation, so far as we can perceive. He has questioned facts to find out what they meant, and he has endeavoured to put that meaning, as it appeared to him, plainly before his readers. And certainly some of his suggestions are well calculated to approve themselves to intelligent minds. The old notion that primitive man began with monotheism and gradually declined into polytheism, is now exploded. But there still survives a tendency to believe that primitive man was a good deal of a philosopher, capable of somewhat subtle reasoning upon physical phenomena, and possessing an imagination potent enough to create for himself a complete mythology. Upon this subject Mr. Massey argues forcibly. He says: "The world of sense was not a world of symbol to the primitive or primeval man. He did not begin as a Platonist. He was not the

realizer of abstractions, a personifier of ideas, a perceiver of the Infinite. In our gropings after the beginnings we shall find the roots of religious doctrines and dogmas with the common earth, or *dirt* even, still clinging to them, and showing the ground in which they grew."

He deals boldly with the theory that the ancient mysteries concealed subtle and mystic teachings and occult secrets. That theory has of late been revised by some who desire to find new support for belief in a modern adaptation of those mysteries. Mr. Massey, however, does not hesitate to express the opinion that the reason why the mysteries were so carefully concealed from the masses in later times was "the simple physical nature of the beginnings out of which the more abstract ideas had been gradually evolved." He holds, in fact, that the Gnosis, the Kabalah, the esoteric evidence of all the so-called mysteries, owe their origin to very simple and transparent physical allegories. That, as he puts it, "the knowledge was concealed because of its primitiveness, and not on account of its profundity." Certainly some of the partial explanations which have come down to us of the mysteries of Eleusis, seem to bear out this theory. The extent to which symbolism has been employed, the natural progress made by it from its beginnings in the crudity of gesture language to its tyrannical sovereignty over partially civilized minds during long periods of time, is exhibited in a suggestive way, and with the usual wealth of illustration. Indeed, so far as the argument is concerned, Mr. Massey would, in our judgment, have done better had he curtailed the illustrative portion of his book considerably; and even now he may find it worth while to popularize the work by making a condensed revision of it, in which only a bare sufficiency of evidence need be given, and so as not to interrupt the free and steady progress of the argument.

Patience and determination are required for the perusal of such voluminous works, and the author evidently does not expect that his book will achieve a large circulation. If, however, it is read by the small minority of thinkers who, after all, give tone and tendency to the intellectual progress of the age, his aim will have been attained; and this limited range the work assuredly deserves. For it is an honest, intelligent, painstaking effort to apply the evolutionary principle to the beginnings of things, and to get at the real meaning of many mysteries by ascertaining how the beliefs which men have held have grown naturally. No doubt modern ethnology is very useful in this connection, for there is no lack of examples of savage, barbarous, half-civilized, and peoples of arrested development, to investigate. By the psychological growth of the modern savage we can tell with almost certainty what was the psychological growth of our ancestors, and of the ancestors of those ancient peoples the evidences of whose high culture have been preserved so wonderfully in the Nile Valley. And inquiries from the beginnings are becoming recognised as the only profitable ones. The school of which Mr. Herbert Spencer is the acknowledged chief and guide has proceeded mainly upon this method, though it has not always been true to itself, because perhaps it could not at once liberate itself from the influence of inherited and instilled fallacies. Mr. Massey has gone further in this research than any of his predecessors. He is justly entitled to claim, as he does in his preface, that his book is written "by an Evolutionist for Evolutionists." Unhampered by educational bias of any kind, he was enabled to start from a more advanced point than any who preceded him, and as a result he has produced a work which must be characterized as the boldest and most uncompromising outcome of the evolutionary principle, carried out with an intrepid determination to arrive at the truth concerning all the subjects of the inquiry. The volumes are well printed, and are furnished with an index, which, however, might well be enlarged for the better convenience of those to whom the work is likely to become one of reference.—*New York Tribune*.

BACUP: Public Hall, November 29.—Mr. J. S. Schutt answered questions in the afternoon, the chief being "The origin of the Scriptures," and "The Pyramids of Egypt." For nearly two hours we were feasted with knowledge given in abundance. "The Soul's Search" was the evening subject. I have heard nothing like it. Going back to primitive man, the controls described man as a worshipping being; if he has not one idol he will have another. They attributed the origin of religion to natural phenomena; and human sacrifices, were dealt with, also hero-worship, pointing out the progress in man's conception of God. There was a lively discussion at the end of this admirable lecture. It was a profitable day.—J. BROWN.

THE SPIRITUALISTS' DIRECTORY.

MEETINGS, SUNDAY, DECEMBER 6th, 1885.
LONDON.

BATTERSEA.—Mrs. Evans's, 46, Wakehurst Road, Northolt Road, near Clapham Junction, Circle at 7. Wednesday, at 8, Healing, Mr. Williams; 8, Developing. **CAVENDISH ROOMS**, 81, Mortimer Street, W., at 7, J. Burns, O.S.T., Address; Mr. J. Hopcroft, Clairvoyance.

HOLTON.—227, Holton Street, at 8: Experience Meeting.

KILBURN.—Mr. J. Wright's, 26, Claremont Road, West Kilburn, at 7, Seance, Mr. Matthews, medium. Wednesday, developing circle at 8.30.

MARYLEBONE.—Regent Hotel, 31, Marylebone Road, at 7, Mr. I. Macdonnell, "Riches."

MARYLEBONE ROAD.—167, Seymour Place: Wednesday, 7.45, Physical Seance; Thursday, 7.45, Spiritual Ser.; Friday, 7.45, Mr. J. M. Dale; Saturday, 7.45, Clairvoyance.—J. M. Dale, Hon. Sec.

UPPER HOLLOWAY.—Mrs. Hagon, 2, Calverley Grove, at 7, trance and clairvoyance; also Thursday at 8; Tuesday, at 8, Developing Circle.

WALWORTH.—83, Boyson Road, at 7, Mr. J. Veitch, "Spiritualism: Its position, its work, its hopes"; Mr. Robson, Clairvoyance; Mr. Raper, Healing. Monday at 8, Mutual Development Class. Wednesday, Circle, Mr. Robson.

WEEK NIGHTS.

SPIRITUAL INSTITUTION.—Tuesday, Seance at 8 o'clock. Mr. Towns, Medium.

CLERKENWELL.—81, St. John's Street Road, Wednesday at 8, Mr. Webster.

HOLBORN.—At Mr. Coffin's, 13, Kingsgate Street. Tuesday, 8.30. Mr. Webster.

HOLTON.—Perseverance Coffee House, 69, Holton Street. Thursday at 8, Mr. H. Armitage, Healing; Friday, at 8, Mr. Webster.

NOTTING HILL.—53, Faraday Road, Ladbroke Grove Road. Thursday, at 7.30. 10, Prince's Road, Wednesday, Mr. & Mrs. Hagon, at 8, Healing, at 8, Trance.

PROVINCES.

ASHINGTON COLLIERY.—At 2 and 5 p.m.: No Information.

BACUP.—Public Hall, at 2.30 & 6.30. Mr. J. B. Tellow.

BARNOLW-FURNES.—60, Cavendish Street, at 6.30: Mr. Proctor, Mr. Condon.

BATLEY CARR.—Town Street, 6.30 p.m.: Mr. J. Armitage.

BELFERS.—Lecture Room, Brookside, at 10.30 and 6.30.

BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Mr. Hopwood.

BIRMINGHAM.—Ozells Street Schools, at 6.30: No Information.

BISHOP AUCKLAND.—Temperance Hall, Gurney Villa, at 9, Circle; at 2.30 & 6, Mrs. M. A. Hall.

BLACKBURN.—New Water Street: at 9.30, Lyceum; at 2.30 & 6.30: Mrs. Gregg.

BOWLING.—Spiritual Tabernacle, Harker Street, at 2.30 & 6, Mr. Holdsworth.

BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, at 2.30 and 6, Mrs. Craven.

ODDFELLOWS' ROOMS. Otley Road, at 2.30 & 6, Mr. J. S. Schutt. (Also planned for Newcastle.)

MEETING ROOMS. 448, Little Horton Lane, at 2.30 & 6: Mrs. Ingham.

MILTON ROOMS. Westgate, at 2.30 and 6: Mrs. Wade.

UPPER ADDISON STREET. Hall Lane, Lyceum at 9.45; at 2.30 & 6.30, Mr. James Parker, and Lady from London.

BURNLEY.—St. James' Hall, at 2.30 and 6.30, Mr. E. W. Wallis, "Spiritualism: What is the good of it?" Reply to Rev. J. Kemp and Dr. Talmage. Thursday, at 7.30, Members' developing circle.

CARDIFF.—At Mrs. Cooper's, 60, Crockerstown, at 6.30.

DERBY.—At Mr. John Allen's, 25, York Street, at 6 p.m.: Circle.

DEVONPORT.—88, Fore Street, at 11, Miss Bond, Answers to Questions; at 6.30 p.m., Miss Bond, "The Advantages of Spiritualism to the present and future life."

EXETER.—The Mint, at 10.45 at 6.30.

FELING.—Park Road: at 8, No Information.

FOLDSHILL.—Edgwick, at 6.30.

GLASGOW.—2, Carlton Place, Lyceum at 11.30; at 6.30, Mrs. Wallis, Questions and Answers.

HALIFAX.—1, Winding Road, at 2.30 and 6, Mrs. Yarwood. Monday, at 7.

HAYLEY.—Mrs. Dutton's, 41, Mollart Street, at 6.30: Wednesday, at 7.30 p.m.

HUTTON.—Miners' Old Hall, at 8.30: Mr. J. G. Grey.

HEYWOOD.—Argyle Buildings, at 2.30 & 6.15: Mr. Postlethwaite.

HODDERSFIELD.—Assembly Rooms, Brook Street, at 2.30 and 6, Mr. Greenall.

JERSEY.—68, New Street, at 3 and 6.30: Local.

KINGSLY.—Lyceum, East Parade, 2.30 and 6.30: Miss Wilson & Miss Sumner.

LANCASTER.—Athenium, St. Leonard's Gate, at 2.30 & 6.30, No Information.

LEADS.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2.30 and 6.30: Mr. Woolston.

ORIEL HALL. Cookridge Street, at 10.30 & 6, Mrs. Groom; at 2.30, Mr. and Mrs. Hepworth. Monday at 8, Mrs. Groom.

LEICESTER.—Silver Street Lecture Hall, at 11 & 6.30: Local.

LIVERPOOL.—Daulby Hall, Daulby Street, London Road, at 11, and 6.30, No Information. Lyceum at 2 p.m. Sec., Mr. Corson, 14, Daulby Street.

LOWESTOFT.—Daybreak Villa, Prince's Street, Beccles Road, at 2.30 and 6.30, Local.

MACOLDSFIELD.—Free Church, Paradise Street, at 2.30 & 6.30, Rev. A. Hashton.

62, Fence Street. at 2.30 & 6.30, No Information.

MANCHESTER.—Temperance Hall, Tipping Street, Ardwick, at 10.30, Mr. Johnson, at 6.30, Mr. Carlyle.

MIDDLEBROUGH.—Granville Lecture Rooms, Newport Road, at 2 & 6.30, Mr. J. Scott.

MORLEY.—Mission Room, Church Street, at 2.30 and 6: Mrs. Bailey.

NEWCASTLE-ON-TYNE.—Weir's Court, at 11 & 6.30, Mr. J. S. Schutt. Monday at 7.30.

NORTH SHIELDS.—6, Camden Street, at 11 & 6.15, No Information.

NOTTINGHAM.—Murray House, Shakespeare Street, 10.45 and 6.30: Mrs. Barnes.

Vine Chapel. Beaconsfield Street, Hyson Green, 6.30, Mrs. Allenbarrow. Tuesday, 7.30.

OLDHAM.—176, Union Street, at 2.30 & 6, Mr. W. Johnson.

OPENSHAW.—Mechanics' Institute, Pottery Lane, at 10.30 and 6, Mr. Clarke.

OSWALDSTWISTLE.—At 160, New Lane, at 6.30, Mr. & Mrs. Newell.

PARKGATE.—Bear Tree Street (near bottom), at 6.30, No Information.

PENDLETON.—Town Hall, at 2.30 and 6.30, Mr. J. C. Macdonald.

PLYMOUTH.—Notte Street, at 11, Mr. James; at 3, Members' Circle; at 6.30, Mrs. Chapman; Mrs. Trueman, Clairvoyant.

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

6, Bailey Street. 2.30 and 6 p.m., Mr. Taft, Oldham. Wednesday, Circle at 7.30.

SALTASH.—Knuston Villa, at 11 a.m. & 6 p.m., prompt. Wednesdays, 7. Medium, Mr. W. Burt.

SHEFFIELD.—Cozya House, 175, Pond Street, at 6.30: No Information.

SOUTHSEA.—41, Middle Street, at 6.30 p.m. Friends cordially invited.

SOUTH SHIELDS.—19, Cambridge Street, at 11 and 6.30, No Information.

SPENNYMOOR.—Progressive Lyceum, Hollins Lane, at 6.30: Mrs. Green.

SUNDERLAND.—Central Hall, at 2.30 and 6, No Information.

SUNDERLAND.—323, High Street West, at 6.30: Circle.

TONYPOND.—13, Rathbone Place, at 6.30.

WALSALL.—Exchange Rooms, High Street, at 6.30.

WEST HARTERPOOL.—Druid's Hall, Tower Street, at 2.30 and 6.30, Local. Wednesday at 7.30 o'clock.

WEST PELTON.—Co-operative Hall, at 2 & 5.30, No Information.

WISBEY.—Hardy Street, at 2.30 & 6, Miss Sumner.

MR. W. M. BROWN (late Wesleyan Local Preacher), Trance Speaker, 1, Back Downing Street, Ardwick, Manchester.

THOMAS GREENALL, Trance and Clairvoyant Medium, 196, Padham Road, Burnley.—Wednesday at 8, Private Circle.

MRS. GROOM, 200, St. Vincent Street, Ladywood, Birmingham.

MR. JOHN HILINGWORTH, Bingley, Cor. Sec., Yorkshire District Committee.

SAMUEL PLACE, Trance Speaker, 149, Charter Street, Manchester.

THOMAS POSTLETHWAITE, Trance and Clairvoyant Medium, 5, Waterhouse Street, Rochdale.—Dec. 6, Heywood; 13, Rochdale; 20, 21, & 22, Parkgate; 27, Huddersfield; Jan. 5, Heywood.

MR. J. SWINDLEHURST, Spiritual Teacher, 25, Hammond Street, Preston.

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OLDHAM: 176, Union Street, Sunday at 2.30 & 6.—Speakers for December: 6, Mr. Johnson, Hyde; 13, Mrs. Green, Heywood; 20, Mr. W. M. Brown, Manchester; 27, Local.—J. MURRAY, Sec., Oldham Society of Spiritualists, 7, Eden Street, Frankhill.

PENDLETON: Town Hall, Sunday at 2.30 & 6.30.—Speakers for December: 6, Mr. J. C. Macdonald; 13, Mrs. E. H. Britten; 20, Mr. J. S. Schutt; 27, Mrs. Green.

B. PLANT, Trance and Clairvoyant Medium, 7, Grafton Street, Ebor Street, Pendleton, Manchester. (Open to private engagements.)—Appointments Dec. 6, Openshaw; 20, Heywood; 27, Regent Hall, Rochdale; Jan. 3, Openshaw.

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