



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

SPIRITUALISM.

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IN RETROSPECT AND ANTICIPATION.

The end of another Year! Looking back there is much to rejoice over, much to regret; yet there is everything to be thankful for. The causes of regret are due to ourselves—the *Ego*; while the gifts, for which gratitude is due, have been presents from the Inexhaustible Source.

SPIRITUAL GIFTS NOT MADNESS.

Never has Spiritualism made greater or more substantial headway than in the year now closing. Meetings have greatly increased in number and attendance, and circles abound in which the power of the Spirit is largely manifest. The public meetings are more and more partaking of the nature of circles. Platform mediums give spiritual descriptions and messages equal to much that has been in former times deemed remarkable in private. This new accession of power is a tremendous gain to the Cause. It is giving thousands weekly evidence of the presence of disembodied humanity, or, to say the least, that extraordinary faculties are being exercised by an increasingly large number of individuals amongst us. This conviction of the wide-spread existence of spiritual gifts is of a much more extended importance than in its purely Spiritualistic sense. Thousands of our fellow-creatures have been consigned to a living death in mad-houses, because they have possessed these gifts and they have not been understood. The seer of visions, the hearer of voices, the elevated minds filled with Spiritual impressions have been deemed "mad" by a "Christian" people, sunk in spiritual darkness and animal indulgence! Truly Mrs. Weldon's triumphs have been fittingly achieved at the time when these spiritual faculties are gaining such public ascendancy in many of our greatest centres of population. The time is near when the "doctors" who call such "mad" will be laughed at and hooted out of enlightened society, and relegated to the vile associations of which they have been the professional recruiting officers.

USE AND ABUSE OF SPIRITUAL GIFTS.

Fear has been expressed that this clairvoyant gift may monopolise too much of the attention of the Movement. This may be so in some cases, as it is impossible to have any good without the inevitable admixture of evil. There are two forms in which this evil may be made manifest: first, in studying clairvoyance in the cold, unfeeling atmosphere of a "psychical research" fact; secondly, in grovelling after it in the foul fog and mud of self-interest—on the part of the medium to achieve professional distinction; on the part of meeting holders to draw success to their speculations; or on the part of sitters to reduce the matter to fortune-telling or

other forms of self-interest. The remedy lies in the source of the augmented powers. Why have we such an accession of clairvoyance and interest in the work generally? Because a new and higher spiritual baptism is descending upon us! Let us then always act in the light of this New Power, and it will guide us in the exercise of it. The admonition of the New Power is, that these spiritual faculties must be used for truly spiritual and religious purposes, and for none other. Under the proper influence these gifts are such a power for good, that it is impossible to overestimate their value. There could not have been services more grandly spiritual and soulfully impressive than Mrs. Groom's readings of surroundings in Cavendish Rooms, and those of Mr. Hoppercroft two weeks ago, also the psychometry with envelopes of Mr. Duguid. But all depends on the *spirit* in which the meetings are conducted. They may be made a "raree" show of, they may be made to appeal to the selfish desires of the audience, or they may be rendered a most blessed manifestation of the Spirit, to touch the feelings of the soul, elevate the aspirations, sharpen the intuitions, and enlarge the intellectual conceptions.

WHAT THE MEDIUMS MAY DO.

A very solemn responsibility rests on all in this matter. Those who conduct such meetings should be careful to give them the true *tone*; mediums who are thus used should realize the position which they occupy between earth and heaven, and see that they are not too much drawn by the influence of the former. We have been glad to see clairvoyants *sharply repress* the desires of members of the audience, telling them to ask no questions, give utterance to no requests, but allow the spirit world to do its own work in its own way.

The diagnosis of character, health and spiritual faculties, such as is undertaken by Mrs. Gregg and others, is of the utmost importance. This form of work can scarcely be called "signs and wonders," but advice of the most useful kind. Even in the public meeting it is very instructive to the ordinary spectator; and in pointing out the laws of mediumship, the working forces of the Movement may be greatly augmented. Mediums are much abused through *ignorance*. How to develop, how to exercise these gifts, is a problem which has to be solved for each one individually. The usual circle-sitting system is the ruin of the most sensitive members. The New Power is introducing a higher Spirituality, which renders a more discriminating process necessary.

UNIVERSAL DEVELOPMENT AND WORK.

The idea is gaining ground that it is necessary that all of the Spiritualists should endeavour to promote their own spirituality, in addition to the development of mediums. In other words, there must be development all round, and not

merely in mediums as a class. The methods of the Order of Spiritual Teachers are receiving increased attention.

Spiritual work begins to make appeals to those who have no gifts as mediums and teachers. It is needful that those who are prepared to hear the Word should be brought within its influence. This is a distinct and valuable work. There are many fine mediumistic natures, in sweet sympathy with the higher spheres, who have no gift of public speech. But they are mediums, nevertheless, and can do grand and useful work. They can often influence many to attend meetings, and the progress of the Cause is as much due to the efforts of these unknown friends, as to the more prominent platform workers. To facilitate the operations of these Workers, tract-handbills with announcements of meetings have been prepared, which may be well handed round with a kind and catching word of personal invitation.

SPIRITUALISM AS A RELIGION.

Spiritualism must assume a Religious position. While it refrains from doing so, it is simply feeding the sects. And in its new step, it must avoid the Christian lines. It must take an independent course, and for every Christian fallacy, institute a Spiritual Truth! This is a mighty work, and one that has been in embryo during the year now closing.

THE WORK OF LITERATURE.

The practical work of Spiritualism has been much aided by literature issued during the year. The Spiritual Worker's Edition of the "Spiritual Lyre" has been a great gain to the Cause quietly effected. The Hymn Leaves have also put our truths in black and white before thousands of minds. This system of giving all who come to our meetings some printed matter, will be more and more universally adopted. The Special Numbers of the MEDIUM have possibly brought the Cause before 100,000 fresh minds during the year.

RELIGIOUS EDUCATION: THE CHILDREN'S LYCEUM.

The general bearings of Spiritual Truth are now recognised by many thousands of intelligent people who are quite outside of our Movement. The public thought sphere is permeated with this heavenly light. The darkest places are those goody-goody, bigoted regions under the immediate manipulation of parsoncraft. Its peculiar selfish and falsifying tactics have been abundantly exhibited at the recent election. It clamours for endowed education, that the human mind may be still retained in the distorting swaddling clothes of a degrading and alien superstition. In the matter of education, Spiritualists will stoutly resist the malign shadow of Christianity. All truth is religious; and if it be wise to extend the range of studies, let them include well-ascertained knowledge of man's spiritual nature, and its relations to the Unseen and the Future.

And this brings us to the gigantic strides which the Children's Lyceum has made amongst us during the year. Greater has been the advance than during the preceding fifteen years. It is for us as Spiritualists to solve the mighty question of Religious Education, by instituting a mode which will prove by its efficacy to be adapted to the requirements of the case.

LOVE TO THOSE WITH US AND AGAINST US.

A parting word of gratitude to those who have stood by us in the work of the year. Had it not been for willing helpers, both in the intellectual and financial departments, our year's service would have been impossible. Nor must we forget the Unseen Helpers, whose aid and counsel have been the germ within all that has been done.

But, seen and unseen, there are many that are not with us, agree not with us, and think it their duty to resist, hinder, obstruct, rather than the opposite. To all such we have no unkind word. Their opposition is a necessary and useful service. It is one of the Institutes of Providence, and it must be received with thankfulness. Possibly it is that we misunderstand them as they do us. This is where the burden of life preases most heavily: it is impossible for weak man to do his duty to his brother, nor has he the light and knowledge even if he had the will. So the position of man is that of mutual concession and apology. In our public work as in our more private relations, we know that we—though unintentionally—give grave offence to many minds. This is done unconsciously, without premeditation, and in good faith to truth. Could a Spiritual Pioneer possibly escape such a collision with personal views and prejudices? At the same time we take pleasure in expressing our deep regrets that any soul should be wounded on our account;

and we are at all times ready to redress any grievance in our power, and by the resolve to do better, avoid the causes of past mistakes.

To all, however, we say: take no trouble about or offence at the aversions that may occur on the part of those whom you fondly regard as near and dear friends. Remember that as spiritual workers, our relations are not with the stereotyped and worn-out "ways of the world"; but our loyalty is towards a sphere of thought, to which much of the world's thought is in direct antagonism. It would therefore be utter ruin to us if we were too much in sympathy with and under the influence of the world-thought of our "friends." Their antagonism, their aversion, keeps them at a wholesome distance, so that the influences of a higher state have better conditions for reaching us. Let us love them nevertheless.

Our principle has been to work for all, whether friends or enemies, whether they help to build us up or waste us. Some countenance our necessities, some ignore us; some speak kindly, some with evil intent: all these things are no part of our business. To act towards all impartially, as children of one Father, and as labourers in His vineyard, is our principle, acting up to it as in our weakness we best can. This is the Religion of Spiritualism; it is the hardest to follow of any. But realize it truly, and it is heaven on earth.

The many devoted Workers in all parts of the country, whose names appear in these columns from time to time, we salute in spirit. May the light of the Spirit still beam upon you all, dear Brothers and Sisters! and may your work in the future be even more blessed than it has been in the past.

ANTIQUITY OF THE MEXICANS.

THEIR DESTRUCTION AN ABSOLUTE NECESSITY FOR THE CHURCH.

(Concluded from page 787.)

Having destroyed, as they thought, everything that could militate against the "Holy Mother," the monks proceeded to make a history for the Mexicans; and it was duly given to the world, with a loud flourish of trumpets, that they were "the ten lost tribes of Israel."

Father Acosta devotes several chapters to a description of their wanderings, for it is an unquestioned fact, that in remote antiquity, they had been a nomadic race. He says: "This going forth and peregrination of the Mexicans will happily seem like to that of Egypt, and to the way the Children of Israel made, seeing that they, as well as those, were warned to go forth and seek the land of promise, and both the one and the other carried their God for their guide; consulted with the ark and made him a tabernacle; and he advised them, giving them laws and ceremonies, and both the one and the other spoke many years in their voyage to the promised land, where we observe the resemblance of many other things as the histories of the Mexicans do report, and the Holy Scriptures testify of the Israelites." But "the ingenuity of the chronicler was taxed to find out analogies between the Mexican and Scripture histories. The migration from Azatlan to Anahuac was made typical of the Jewish exodus. The places where the Mexicans halted on the march were identified with those in the journey of the Israelites, and the name of Mexico, itself, was found to be nearly identical with the Hebrew name of the Messiah. This parallel was so closely pressed by Torquemada, that he was compelled to suppress the chapter containing it, on the publication of his book."

While the Dominicans were so busily engaged trying to find Jews in America, the Inquisition in Spain, under control of the same Order, was equally busy trying to turn the Jews out of that kingdom. O Consistency! thou art a jewel.

This Jewish craze cropped out every few years, down to the time of Lord Kingsborough, whose work, published in 1830, is devoted to the proving of this hypothesis. It is possibly the most elaborate of its kind in existence, and was so expensive that the publishers were obliged to ask £175 sterling, for the nine volumes. Much midnight oil was wasted and many learned treatises written to sustain the above proposition. The Mexican writings were twisted and turned into every possible shape and position, and some wonderful discoveries were made, as the similarity between Quetzalcoatl and Jesus, and the similar observances in their respective religions, had to be accounted for.

Boturini assumes that Quetzalcoatl was Adam, and admits

that the Mexican fixed dates proved that he had been born 5,199 years before the Christian era; another historian finding in one of the Mexican writings an adjuration commencing, "O Sun and Earth," insists that he was Moses, because Moses is reported in Deuteronomy, xxx., 19, to have said: "I call the heavens and earth to record this day, etc."; Kingsborough maintains the same opinion, and claims that the Mexican Bible, which was called *Teomoxitli*, was in reality the Pentateuch, "for," says he, "*Teo* means divine, and *amolt* is book, and *moxitli* must mean Moses, therefore the true meaning is, 'divine book of Moses.'"

But Dr. McCulloch brings many laboured and equally sane arguments to prove that he was Noah. Another scout at the rest, and claims him to have been Job, "for the Mexicans having a great predilection for sculpturing figures, Quetzalcoatl must have been Job, as it is plainly set forth in the 19th chapter of his book, 'were graven with an iron pen and lead in the rock for ever.'" As one of their paintings represented something like a jaw-bone, with grass growing out of it, another enthusiast presents the claims of Isaiah to that honour, by triumphantly pointing to chapter lxvi. of his book, where it says: "Your bones shall flourish like an herb."

Every Mexican custom was closely scanned, and, if possible, forced into a Jewish groove. They offered their children in the temple; so did the Jews. Cholula, one of their principal cities, had for its symbol a deer's foot. So it was claimed that the name was originally Churula, and an analogy between that and Jerusalem being arrived at, the Song of Solomon, "The voice of my beloved! Behold, he cometh leaping upon the mountain, skipping upon the hills. My beloved is like a roe or a young hart," was quoted in connection with the deer-foot symbol, to prove that Cholula was named after Jerusalem.

But by far the most ingenious reasoning is to be credited to Boturini. He says that he was able to prove by the Mexican records, that the eclipse claimed to have taken place at the death of Jesus, actually did occur, and as the Mexicans divided their time into cycles of fifty-two years, which was nearly the age attained by Christ when he was crucified, they must be Jews. Moreover, as Bar Chocoba, the Jewish Messiah, came to the front exactly fifty-two years after the death of Christ, they divided their time in cycles of fifty-two years in his honour. This reasoning had such weight with the Dominicans and Franciscans, that their authorized representative, Friar Tomas Ortizius, in addressing the Council of the Indies, urged them as the principal reasons why the Mexicans should be made slaves.

Many columns could be filled with these comparisons, each writer seeming to have some particular friend whom he wished to nominate for the position; and although no two could agree on any one person to substitute for Quetzalcoatl, yet, because the Mexicans practised circumcision, did not eat pork, presented their guests with water to wash their feet, and their paintings represented their gods with long noses, it was unanimously conceded that these eastern customs and exhibit of long noses were indubitable evidences of the truth of the Jewish theory.

But Garcia, after vainly trying to make the Jews get into the Mexican groove, gives it up in disgust, and remarks: "There are not wanting those who affirm that the Mexicans feigned their own early history, after having heard the early history of the Jews; and Prescott passes over 'some remarkable traditions bearing a singular resemblance to those found in the Scripture.'"

After a while, it dawned upon these commentators, that as the so-called "lost tribes" were conquered by Shalmaneser, King of Assyria, and carried captives into Mesopotamia in the year 721 B.C., it was not clear how they could be identified with the Mexicans, in view of the latter possessing a knowledge of all the fundamentals of Christianity; and then the war broke out afresh. "The eye of faith could trace in the Mexican paintings the whole story of the passion, the Saviour suspended from the Cross, and the Virgin Mary with her attendant angels."

As all the knowledge of the Mexicans had evidently been imparted to them by the devil, and it was not within the providence of God that the "evil one" should be allowed to utilize true Christians, it was determined, that in some unaccountable manner, the devil managed to transport some of the Manichæans over to Mexico, and thus a perverted knowledge of the truth was spread in America. As, for obvious reasons, it was not stated how the transportation of these early schismatics took place, this theory did not long hold sway,

though all conceded the power of levitation to the devil, for he had carried Jesus up to the pinnacle of the Temple. But the levitated Manichæan might claim equal right to canonization with the levitated St. Theresa. Therefore they looked further, and it was demonstrated this time, beyond the peradventure of a doubt, that Quetzalcoatl and Jesus were one and the same person.

The former being described as ugly, was compared with Jesus, according to Isaiah: "His visage was so marred more than any man." And as the same prophet predicted, "Butter and honey shall he eat," accordingly the Mexicans ate cakes of honey at the feast of Quetzalcoatl; and as one of the favourite Mexican dishes was fish and honey, the custom originated in the tradition that Christ ate broiled fish and honeycomb after the resurrection, as recorded in Luke. The Mexican writings were overhauled again, and the following having been found, "Behold the king himself present, whose words thou shouldst receive and store up in thine heart," was triumphantly quoted as proof positive that this God was Jesus; "for, says the discoverer, 'the Virgin Mary is said, Luke, ii., 51, 'to have kept the sayings of her son in her heart.'"

Notwithstanding the undoubted sanity of the writers, and the thorough conclusiveness of their arguments, they did not suit all. So another ingenious gentleman undertook to solve the riddle, and discovered that the Mexicans received their knowledge of Christianity from some of the early saints. He found that their alphabet did not contain the letters B, D, F, G, R, and S, and that, therefore, "the approximation in sound of Jesus Christ to Quetzalcoatl will appear as a near attempt at the assimilation of these two proper names." For J they would use Qn, the vowel e necessarily following, and the letter s by an easy transition becomes tz, and we then have Quetz for Jes; the Latin termination *us* being changed into al, as better adapted to the Mexican language, we then have "Jesus transformed, by this easy and simple method, into Quetzal." Now, as Christ said to His disciples, "Be ye wise as serpents and harmless as doves," therefore the saints who converted the Mexicans called themselves serpents, which is the meaning of the word *coatl*.

Kingsborough elaborates many theories, but always keeps in view his Jewish hobby. But he cannot help wondering at the accuracy displayed by the Mexicans in reporting the actions in the daily life of their god, and compares it with the few accounts transmitted to us of Jesus; for, "deducting the last three Gospels, which are simply a repetition of Matthew, his (Jesus's) biography is reduced to a few pages. But possibly the four evangelists were the only primitive Christians acquainted with the art of writing."

Having ransacked the Bible to find a "type" for Quetzalcoatl, and closely scanned the claims of all the saints from Adam to Jesus, including Judas, the Dominicans, headed by Torquemada, gravely inform us that the missionaries supposed him to have been an Irishman, "because he was called Cuculan, in Yucatan; wore a hood and vest covered with red crosses, and ate raw meat." This certainly is a libel, and can only be accounted for by the fact that the missionaries were Spaniards, and presumably at that day, as now, were, like all foreigners, opposed to the Irish.

But Dr. Sigüenza, supported by other learned Spaniards, unwilling that all the credit should go to the "Isle of Saints," insists that Quetzalcoatl was St. Thomas, giving the following reason. The Mexican God was named Topiltzin Quetzalcoatl, and that of the saint was Thomas Didymus. The "To" in the Mexican name was an abbreviation of Thomas (in Spanish spelled Tomas); piltzin, means son or disciple, and Quetzalcoatl corresponds with Didymus, and means a twin. Therefore, as Quetzalcoatl was a twin and St. Thomas also, they must be the same person.

I most respectfully protest against this style of reasoning, though I freely admit its potency, lucidity, and thorough conclusiveness. But I protest on the part of unborn generations, for, if it be allowed, it might be productive of unpleasant results, as the only escape from canonization I can now see, for a modest, retiring man, would be to bring proof that he was a triplet.

The admirers of St. Patrick, however, were not inclined to allow his claims to be disposed of in such a summary manner, so another learned man insists that the Mexican god was the Irish saint, because when in Palenque, he (the learned man) saw an idol with three heads, and this was St. Patrick's emblem, for he had converted Ireland by exhibiting the three-leaved clover. This shrewd exhibit of the first recorded patent seems to have carried the day, and St. Patrick

now stands as the Patron Saint of Mexico. If I were indulging in my own thoughts I might be led into speculations, but being simply a compiler, I will only add :—

"*Palmam qui meruit ferat.*"

The Abbé Clavigero, who wrote a complete history of Mexico in three volumes, undertakes to defend them from all charges, and at the same time to reconcile their records with the Bible legends. He admits their deluge, and claims the total destruction of life on this Continent. A considerable portion of one volume is devoted to trying to prove that it was possible for animal life to cross the ocean, or by way of Asia, to re-people America, and he enters into an exhaustive argument to prove that though a sloth can move only seven feet a day, yet by the assistance of divine providence he would arrive in time. Then, as if dissatisfied with his own premises, he intimates that the angels might have assisted in the work of transportation. He is careful not to assign any particular one to any given part, but leave to the imagination of the reader the beautiful sight of Gabriel or Michael flying toward the American shore, with a skunk under either wing.

He also defends the Mexicans against the charge of having introduced into Europe a nameless disease, which, if history records truly, "attacked the pope on his throne and the peasant in his cabin,"—a sad commentary, by the way, on the vow of "perpetual chastity" of the "holy father."

In order not to tire the reader, I will cite only one more instance in respect to the making of a history for the Mexicans.

One Fernando de Alva Ixtlilxochitl, a Mexican, born in 1568, nearly half-a-century after the conquest, was educated by the priests, and being a somewhat precocious lad, a bright idea took possession of the clergy, and he was set to work to write a history of his native land. It was duly announced that he was of royal blood, and had every facility for treating the subject in a truthful manner. He estimates the duration of the Mexicans, as a nation, at 1417 years; the foundation of their city, A. D. 1325; that they did not begin to wear clothes until A. D. 1490, or just thirty years before the conquest, and differs with Torquemada, who, with the facts before him and in order to reconcile the two records, Christian and Mexican, frequently makes a king reign 100 years, and in one case 180 years.

But, taking into consideration his royal blood, the tale runs smoothly enough till he begins to treat of King Nezabualcoytl, whose early life is a perfect romance, and reminds me very forcibly of the various adventures of Alfred the Great of England. Having conquered his enemies, like Alfred, this king mounted the throne, and then we have the story of David and Uriah, only in this case the woman is simply betrothed; otherwise it is the scriptural tale *verbatim et literatim*. Not being blessed with children, the king retired to his country seat and fasted forty days (how these priests do bring in the fasts), and was then soothed by a vision showing him that he would have a son to comfort his old age. When this became a fact, he built a temple and dedicated it to the "Unknown God, the Cause of Causes," and spent the rest of his days in meditation on the future. When on his dying bed, he called his son and besought him not to neglect the worship of the Unknown God, and assured him that "the time would shortly come when this God would be known throughout the land." This king died in 1470, about fifty years before the conquest. The royal historian being a Dominican in embryo, is thereby shielded from being considered either a plagiarist or a liar, or both.

So the Mexicans were Catholicized, and "under the Spanish domination their numbers have silently melted away; their energies are broken. In their faltering steps and meek and melancholy aspect, we read the sad character of the conquered race."

Yet, only a short time ago, Mgr. Capel, whom you English so kindly sent over to us, informed the American people that "my church" was the only one that ever converted and civilized a nation. If he would compare the present state of Mexican civilization, with that which obtained under Montezuma, he would see what Roman Catholicizing her has produced. Let him open a telescope before one of the pious of the present day, and he will find that the fellow will hasten before the nearest Alcalde, and swear out an indictment, claiming that Capel had tried to shoot him with a Gatling gun.

In these articles, all my information has been derived from what might be termed eminent Christian authority, and I have quoted but three times from opposers of the Church.

The inferences are my own, and being given as natural deductions, have simply the weight of an individual opinion. Much more could have been said, but lengthy articles are not for newspapers.

If inquiry be started, my object will have been attained; and I earnestly hope that the "Literary Department of the British Museum," now so busy in trying to foist their Judean Saviour on Spiritualism, will bend their united energies to the task of explaining how the Mexicans possessed Christianity thousands of years before Christ was born.

I think that the antiquity of the Mexicans has been proven; also that they were kind, gentle and refined; possessed many of the arts and sciences, and had a thorough knowledge of what is now termed Christianity. That they were annihilated, needs no effort on my part to sustain; it rests with each reader to determine the reason why.

The Dominicans, who "armed the hand of brother against brother, and setting their burning seal upon the lip, did more to stay the march of improvement than any other scheme devised by human cunning, and, having branded their victims with infamy in this world, consigned them to everlasting perdition in the next," are no longer a factor, and the inevitable law of compensation will meet out to them their just reward.

To the student of comparative mythology, the history of Quetzalcoatl is of great importance, as it will enable him, in a measure, to trace the course of the great Trinitarian Myth, which was first conceived in the East, and thence spread over the world. He will also be able to determine that this Mexican god, like all of similar description, loses all personal existence, and becomes a creation of that primitive religious sentiment which clothed "the uncomprehended powers of nature with the attributes of divinity."

Should any reader desire to follow this mythological subject further, I would earnestly recommend the careful perusal of "The Lost Histories of America," by W. S. Blackitt, Esq., London; a most valuable and comprehensive work, and one that may trouble the "Literary Department of the British Museum" to explain; provided, of course, that they have the time to look into these subjects.

Some of my readers may feel satisfied with the "devil theory"; others that Quetzalcoatl was the "type or forerunner of Jesus Christ"; few, I hope, that he was either an "Irishman" or a "twin." The many will say,

'Tis strange such difference should be
'Twixt tweedledum and tweedledee.

If there be any others who really believe that our civilization needs a distinguishing adjective, I hope that before becoming too deeply compromised with any existing form or name, they will carefully consider the claims of Quetzalcoatl. He was a virgin-born, crucified saviour and Christ, was born, according to the Mexican fixed dates, long before that eventful day when the Lord God turned tailor for the benefit of Adam and Eve, and comes to us well vouched for both by the records of his own people and high Christian authority.

Moreover, if we be "cousins," then he is related to you, as he is, so to speak, "to the manor born," having been a native of this Continent.

McARTHUR.

Boston, U.S.A., August 29th, 1885.

SHAKER ORGANIZATION IN ENGLAND.

A VISIT FROM ELDER EVANS PROPOSED.

James Burns.—Dear Friend,—Your kind letter of the 14th inst. was received on the 24th inst., ten days; also, the package of MEDIUM. Those I have done up singly and directed to all of our Societies, and to prominent individuals whom I thought likely to subscribe for the MEDIUM. I am receiving from different parts of the British Empire, invitations to revisit England before I dematerialize. Parties seem to think, as you express it, that now is the time to establish Shaker organizations in England.

But when you think how comfortable we are in our peaceable habitations, our quiet dwellings and heavenly resting places,—homes that we have been building up and perfecting, more and more, for a hundred years, you will not wonder when I tell you that nothing short of a Revelation of the Divine Will and Call, expressed through the Shaker or Resurrection Heavens in the Spirit World, would induce us to leave our houses and fields; our orchards and gardens; our spiritual meetings, with the gifts of song, the word and the worship, that, to us, constitute the kingdom of heaven; Jesus attained not unto, but left to his successors as an inheritance of Faith, Hope, and Prayer; to be actualized at the

day of Pentecost, as a kind of first fruits, or prophecy of his Second Coming in the clouds of heaven. Clouds are composed of particles. He should "come in ten thousands of His saints." These are the "Clouds of Witnesses," who are being baptized by the same Christ Spirit, that he (Jesus) was baptized with 1885 years ago. The Will of God is done by us on earth as in heaven, when we turn from the evils of Babylon (Christendom)—land monopoly, war, and their concomitants,—these are national sins; but individual selfishness must be denied before we can love one another sufficient to work together, eat our "daily bread" together, at a sacramental table three times a day; and then, in the evenings, gather ourselves together in Union Meetings, Singing Meetings, or Labouring Meetings, mingling our sympathies with those of our dematerialized friends, on the other side, in sweet communion of saints on earth and saints in heaven, until we retire to the rest of the labouring man or woman, which is sweet; and doubly so to those who are working for themselves and enjoying the fruits of a loving co-operation, ending in the fruition of a full community life, where the mountains of aristocracy are levelled, and the valleys of poverty are filled up. No rich, yet all rich. No poor, yet all poor in Spirit, striving daily to overcome Selfishness, Lust, Pride, Anger, Wrath, Malice, Revenge—the fruits of the flesh—and to gradually attain the opposite fruits of the Christ Spirit: Love, Joy, Long-suffering, Brotherly and Sisterly Affection, Patience, Bearing and Forbearing with each other, whilst daily crucifying the old habits that were created in the world. The particles of water that go to form a cloud are homogeneous; when they arose from the earth they left the grosser material that made mud.

What Methodism and Quakerism were to England; what the Mennonites were to Russia, and Puritanism was to New England; and what any religious, spiritual, reforming and redeeming people have been to the civil governments and people of earth, Shakerism will be to Old England at this critical period of her history—*Salt to save*. The Salvation Army, so far as it saves its subjects from any form of human evil, substituting self-denial for self-indulgence, virtue for vice, is doing a good work and is of God: bless it! All these Religious Spiritual forces, together with Spiritualism, are preparatory to the coming Kingdom of Heaven-Order, that will deliver men and women from temptation to the sins of the world—Poverty and Riches. An overworked and an idle class, will cease to be. All will "inherit the earth." And those who will *not* work neither shall they eat.

F. W. EVANS.

Mount Lebanon, Columbia Co., New York, U.S.A.

November 26th, 1885.

There is an expressed desire on the part of not a few that Elder Evans, so well-known amongst the Shakers in America, should pay another visit to this country. His former visit was fifteen years ago, in company with Mr. Peebles, and some excellent meetings were held. Now the Elder would be well received on many platforms, and be able to exercise an influence vastly exceeding the possibilities of the former occasion. But he must now be well advanced in years, and could not well travel and toil alone. It is beyond our province to advise those who are the servants of a Higher Power, but if it could be arranged that the elements of a "family" of Shakers could visit us, the "home" sphere might be carried with them, the labour divided, and the educational influence on the people here would be greatly augmented. There are "proprietors" of land, who would for nought or a trifle, no doubt give a portion for the establishment of a Shaker Society in our midst; and if a "family" came, the work could be set about forthwith. For over 100 years the Shakers have prospered in America, in many Societies scattered over the land, neither "marrying nor giving in marriage." The generative function is not exercised by them at all, the relations between the sexes being purely social and spiritual. The so-called "Shakers," led by Mrs. Girling, are not Shakers at all. The genuine Order does not recognise them.

CLOUGHFOLD: Dec. 20.—Mr. Thomas Hodgson, Haslingden, spoke in the afternoon on "Spiritual Gifts," and in the evening gave his experience of becoming a Spiritualist, closing by describing the spiritual surroundings of a few sitters, which gave every satisfaction. It was one of the best meetings we have had; there was not one dissentient voice. The orthodox mind felt that a new field was opened up, that Spiritualism is a great moral teacher, demonstrating the after-life, and that God inspires men to-day as of old, thus elevating his position spiritually.—J. BARRETT, 19, Rose Cottages.

NORTH SHIELDS: MRS. GREGG, MR. FEARBEY.

SPIRITUAL INVESTIGATION SOCIETY, 6, CAMDEN STREET.

On Tuesday, Wednesday and Thursday, Dec. 15, 16, and 17, we were honoured with the presence and labours of Mrs. E. Gregg, of Leeds. This is the third time we have had this lady amongst us, and she has gained a reputation, not only among our members but among a large number of strangers. This is proved by the great attendance that always comes up to hear her. On Wednesday evening she gave an address upon "Mortal and Immortal," which did her credit, and was well received, after which she showed with ability her clairvoyant powers amongst the audience. On Tuesday and Thursday she devoted all the time to character reading, spirit-delineations, &c., to individuals who came upon the platform, at which meetings as usual there was manifested almost unlimited desires to obtain a share of the spiritual blessings, which seemed to be pouring from the medium; many applicants, owing to shortness of time, were disappointed. Although some of the spirits were unrecognised yet many others were, and of sufficient quantity and quality to bring into the pale of spiritual investigation, those who are of a thoughtful character.

A lady friend, while I sat on Thursday evening, whispered, "This reminds me of reading of the pool of Bethesda"; for as soon as the chairman asked for another (or the waters were troubled) there was a rush for the vacant chair, and he who obtained it was cured of the anxiety, by obtaining the blessing which he seemed to have desired earnestly, while the smile or glistening tear told the impatient audience that which was being said was true, and recognised by the fortunate person. The ladies were no less interested than the gentleman. Diseases which had baffled the physician were perceived at sight, their causes given and instructions for the remedy, the acclamation which followed almost every description, and especially at the end of her labours, spoke the appreciation of all present, while the announcement of her return in January, was hailed with unbounded satisfaction.

Dec. 20.—Mr. R. L. Fearbey spoke upon "The Child's Religion," during which he expressed the opinion that the Bible as a whole was not a suitable book for religious instruction for children, as it conveyed erroneous ideas of God to their youthful minds. Numerous instances were given, one of which was the hardening of Pharaoh's heart by God, and his punishment for the fault. Solomon's rod also had a detrimental effect upon the character of children, who should rather be ruled by love. Baptism, and confirmation to mystic principles of the ignorant and untutored mind, was, to say the least, absurd. The teaching of orthodox religions in schools was also out of place. We had a goodly attendance.—Cor.

SOEWERY BRIDGE, Dec. 20.—Mrs. Yarwood spoke in the afternoon in her normal state. She said that after an absence of two years she found on revisiting Sowerby Bridge a sort of strangeness about the place. This she attributed to a lack of warmth amongst the members, and urged upon them the necessity for being more warm and earnest in their work. She counselled those who were mediums to go on in the path of truth, unheeding those who would try to put them down, always trusting in God and their guides, and doing their best to help on the grand Cause of Spiritualism. In the evening Mrs. Yarwood under the control of her guides spoke about the "Glad tidings of great Joy" which emanated from the spirit world, bringing home to people the grand and glorious truth that the loved ones who had gone before were still in existence, and were constantly with us, watching over us, and trying to help us to bear up in all our trials and troubles. A number of clairvoyant descriptions were given in Mrs. Yarwood's usually clear style, some of them being very minute, giving a description of articles of furniture and the locality of the house, &c., where the spirit under description had resided during earth-life. The majority of the descriptions were readily recognised. The place was completely packed, even the platform having to be resorted to. Mrs. Yarwood evidently infused some of her enthusiasm into the people of Sowerby Bridge. We have invited her to be with us again on the third Sunday in March, the nearest convenient date.—Cor.

DEVONPORT: 98, Fore Street, Dec. 20.—The controls of Miss Bond in the morning explained various passages of Scripture, making known the spiritual meaning underlying some of those portions which appear so mysterious to man. There were also several clairvoyant descriptions given, and nearly the whole were recognised, either at the time or immediately after. In the evening they spoke on "The Book of Life," which they stated was the thoughts and actions of man, written indelibly on the soul, and these would appear visibly before him on passing from the earth-plane. At the afternoon circle Mr. Leeder's guides spoke on the "Benefits of Spiritualism."—HON. SEC., D.F.S.S.

NEWCASTLE: Weir's Court, Dec. 20.—In the regretted absence of Mr. Pickford, through illness, Messrs. Grey and Murray, at a moment's notice, kindly occupied the platform. Mr. Grey delivered a stirring and thoughtful address on "How are the Dead raised up, and with what Bodies do they come?" The idea of a general physical resurrection at some future period was fast dying out, thanks to a more spiritual perception on the part of humanity. Through the teachings of modern Spiritualism death was no longer the "king of terrors," but a birth to a higher and better sphere of existence, in fact we were dying every day, and being resurrected from lower and grosser conditions. Mr. Murray gave several clairvoyant descriptions of spirit friends, most of which were readily recognised. A hearty vote of thanks to the two gentlemen for their ready services brought a very profitable evening to a close.—G. WILSON, Cor. Sec.

MANCHESTER: Temperance Hall, Tipping Street, Dec. 20.—The morning was passed in answering questions. In the evening the guides of Mr. Johnson gave us a beautiful discourse, upon a subject chosen by the audience, viz., "If Jesus was born only Man, how came he to work such Miracles?" Showing that the "miracles," as it pleased us to term them, were only due to natural and not supernatural laws, and that it is in the power of many to do the same to-day if they would only develop their own spiritual faculties.—COR. SEC., M.S.S.S.

HUDDERSFIELD: Assembly Rooms, Brook Street, Dec. 20.—Mr. Macdonald was well appreciated by a crowded room, the attendance in the evening being so large that a large number could not gain admittance.—J. W. HEMKINWAY, Sec., Chapel Street, Moldgreen.

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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 25, 1885.

NOTES AND COMMENTS.

Having had to go to press on Wednesday, on account of the trade arrangements for the holidays, no doubt a number of reports are omitted.

MEXICO.—The article by Mr. McArthur has given unspeakable satisfaction. We hope to issue it as a little book as soon as we are favoured with the kind revision of the author. The time is at hand when all theological fallacies will be exploded: the crooked places will be made straight, and the way of the Spirit prepared. Even the British Museum,—with its "Literary Department," well fed with British gold to keep alive an alien superstition,—will not stay the onward march of the Almighty.

SUBSCRIPTIONS TO "MEDIUM," 1886.

Annual subscriptions, terminating with 1885, are now due. Before we go to press with next issue, we earnestly desire that all subscribers who intend continuing the paper, remit their subscription: 8s. 8d. for the year; 4s. 4d. for the half year; 2s. 2d. for the quarter.

Attention to this matter saves us much labour and loss. All periodicals are invariably payable in advance; and the subscription does not imply the necessity of the publisher being put to the extra expense of sending in the account, applying for it repeatedly, and having to wait for cash which is necessary at the beginning of the year to perfect arrangements for the new volume.

We dwell on this matter, as our readers well know that our work is a burden—not a profit; and prompt attention to our business requirements is as good as a donation.

THE CHRISTMAS NUMBER.

Last week's issue is declared to be the most instructive, varied and universally interesting of our Special Numbers. It contains matter illustrative of all phases of the subject. We have a small remainder left, which should be put into circulation with the least possible delay.

It is a good plan to send us a list of names, with 2d. for each, and we will address and post copies to them.

The "Barkas Number" is selling rapidly in Newcastle, and it is receiving favourable notice from the local press. Now that the paper is seen orders come in with every post, so that only a small remainder is left.

It is a great pity that the friends of the Cause have not more confidence, and work for the circulation of such a number in advance. We have never mislaid the Movement with any of our announcements. We have other good things in store, and we hope they will be turned to the utmost advantage for the instruction of the people.

THE INDEX.

Glance over the Index, and see what a wealth of information and work has been put forth during the year. The important articles, if issued in book form, would make several large volumes; in addition to the more ephemeral newspaper matter, the MEDIUM diffuses more information than all our other literature combined. Added to its usual work, we calculate that the Special Numbers and special parcels have brought the subject before 100,000 minds during the year.

We thank the friends who have so kindly laboured to effect this great work. By united effort we may place our literature in the hands of every intelligent Briton.

As many of our readers as possible should bind the MEDIUM in yearly volumes. We can supply a nicely embossed and lettered case for 2s. 6d. These volumes will be valuable in the future.

INSTITUTION WEEK FUND.

Many kind letters have been received, some of which might be quoted did time and space permit. To all, grateful thanks are hereby recorded, for timely help in a work so beneficial to the Cause and thousands of inquiring minds.

Mrs. Bullock, 5s.; J. H. T., 2s.; Mr. James Naylor, 1s.; B. M. S. £1; Mr. Jas. McDowall, 5s.; Mr. R. Douglas, 1s.; Mr. Wm. Yeates, 2s.; Mrs. S. Watkin, 5s.; Mrs. Michell, 10s.; Capt. T. Purdy, 10s. 6d.; Great Grimsby, 1s.; Exeter friends, per Mr. Hamlyn and Mr. Page, £1 10s.; Mr. Wm. Collyer, 2s. 6d.; Mr. Anderson, 5s.; J. H. V., 5s.; H. A. B., 2s. 6d.; C. N., 5s.

Portsmouth: Mr. Newton, 2s.; Mr. Gilham, 1s.; Mr. Hodges, 1s.; Mrs. Stripe, 1s.; Mr. and Mrs. Stripe, Junr., 1s.; Mr. Terry, 1s. 8d.; Miss Harries, 1s.; Master Stripe, 3d.; Mr. and Mrs. Horstead, 2s. 6d. Liverpool: Mr. Jno. Nicholson, 2s. 6d.; Mr. Jno. Chittick, 2s. 6d.; Mr. Wm. Cassels, 2s.; Mr. Jno. McPherson, 2s.

G. H. Lee.—Don't know.

A SPECIAL EGLINTON NUMBER.

We have in anticipation a special issue, illustrated with portrait of Mr. W. Eglinton, and containing much interesting matter. This we will urge our friends to subscribe for largely, with the view of making it of the greatest possible use to the Cause.

A MRS. GROOM NUMBER.

This will be one of the most interesting of all our Special Numbers. It was deemed advisable to withhold it because of election excitement. It will come out in due course, and do a great work.

CAVENDISH ROOMS, 51, MORTIMER STREET, PORTLAND PLACE.

On Sunday evening, at 7 o'clock, Mr. Burns will give a discourse on "The Birth of the Spirit," to which a full attendance is earnestly invited.

THE LANTERN LECTURE IN LONDON.

Numerous and continued inquiries will be answered next week, by which time it is hoped final arrangements will be completed.

THE DIRECTORY AND ALMANAC, 1886.

A large mass of information, and many inquiries have been received. A circular is in preparation, setting forth clearly what is required. Meanwhile the advertisement gives particulars which may be held in consideration.

BURBLEN: St. John's Coffee Room, Market Place.—On December 27, Mr. W. M. Brown; and on January 3, Mr. J. N. Bowmer, at 2.45 and 6.30 p.m.

Mr. J. Hoperoff leaves London on Dec. 26, for three weeks. Up to Jan. 10, letters should be addressed, care of Mr. J. Harwood, Littleborough, near Manchester; after Jan. 10, care of Mr. Bailey, 5, Halsey Hill, Halifax.

Mr. E. W. Wallis has a long letter in *The Burnley Gazette*, Dec. 19, in reply to Rev. Mr. Kemp. Mr. Wallis utilizes the opportunity to give a good deal of valuable controversial information.

LONDON.—Mrs. Green, of Heywood, gave great satisfaction to a very good audience on Sunday last. In her clairvoyance she described a young lady very recently departed, and said the spirit told her she had expressed her determination to know more of Spiritualism, and now she had proved the reality of it. This same young lady attended the meeting a month previous, and was so impressed with what she heard through Mrs. Attenborough, she said if she lived till the next meeting, when Mrs. Green was expected, she should certainly attend, little thinking she would attend in spirit form.—Con.

BATLEY CARR: Dec. 20.—Morning: Present 1 officer and 27 members. Our programme consisted of recitations, golden-chain recitations, singing, marching, calisthenics, lesson on the teachings of Jesus, led by Miss Rachell A. Armitage, and lessons on physiology, led by the writer. Afternoon: present, 3 officers, 33 members and 3 visitors. Our programme consisted of singing, recitations, golden-chain recitations, marching, calisthenics, lessons on the teachings of Jesus, led by Mr. Machell, physiology, led by Master F. Langton, and phrenology, led by the writer. Lyceum duly closed.—ARMAND KIRSON, 35, Taylor Street, Batley.

SECOND CONGREGATIONAL TEA MEETING AT
CAVENDISH ROOMS.

The tables, laid out in beautiful order on Sunday, were well surrounded by happy groups of friends at 5 o'clock; shortly after which thanksgiving was sung, and a very enjoyable meal was partaken of. Late comers were accommodated till all were served.

The audience was largely augmented in the hall above, in time for the service, which opened with a most beautiful piece of music on the organ by Dr. Bernhardt. It was an exquisite pleading for spiritual harmony, and it was not inopportune, as the conditions were somewhat promiscuous. Mr. Walker gave the invocation, and Mr. Burns, who conducted the service, recounted some of the features of the work of the year, pointing out that the words from the platform had largely appeared in print, and the influence of the meetings had extended beyond calculation.

Miss Maltby gave an address on the law affecting mediums, which met the hearty approval of the meeting. We hope to place it before our readers next week.

Mr. J. G. Robson under control urged Spiritualists on to greater zeal in their work. It was an appeal from the spirit world for full co-operation from man in a mutual work of enlightenment and salvation.

A marked feature of the evening was the work of Mr. J. Hopcroft, who succeeded in creating quite an improved atmosphere in the meeting. He described seventeen spirits, in cases giving messages, and describing the ailments of absent persons and telling what would benefit them. Some of the allusions were extremely affecting, and the influence altogether was of a desirable nature. The conditions for successful spirit communion were occasionally unfolded in an instructive manner, and one lady received advice as to the reconstitution of her home circle. It was shown what a blessing it was to spirits to be able to communicate and receive recognition from the earth plane.

Miss Williams, a very talented little girl, recited in an admirable manner "The Soldier's Shield."

Miss Keesee then passed under influence, and delivered a long and instructive address, on the teachings of Spiritualism as to man's spiritual welfare.

Miss Young closed the meeting, speaking with joy of the value of spirit communion in the case of death. A sister and a friend had left the form during the year; but they were then by her side, in much better state than when in the body, and the influence of their presence was indescribable and almost stopped utterance.

Notwithstanding the inharmony in the atmosphere, the proceedings were varied and valuable, and very creditable to the Cause.

KENSINGTON.—One Sunday evening Mr. W. O. Drake lectured on "Modern Spiritualism," to the members of the Kensington Branch of the N.S.S. A lively debate ensued, and each person was presented with a copy of the MEDIUM.—Cor.

LEICESTER: Silver Street, Dec. 20.—The guides of Mr. Sainsbury gave an interesting address to a good audience, on "Though I walk through the valley of the shadow of death," etc. The after meeting was good; Mr. Dean describing the spiritual surroundings very successfully.

SPENNYMOOR: Central Hall, Dec. 20.—In the evening, Mr. Hills gave an interesting discourse on "What is Spiritualism?" being the views of his guides. Mr. Sarcole, Durham, gave a few remarks on investigation, and an interesting reading from a renowned author.—W. H. COOPER.

WALWORTH: 83, Boyson Road.—Dec. 16, Weekly circle; evidence of spirit identity received by those present through the mediumship of Mr. J. G. Robson.—Dec. 20, Open meeting, friends present giving their experience, and testifying to the truth of spirit communion. Many present witnessed clairvoyantly friends who from their spirit home visited and assisted our meeting.—Cor.

NEWCASTLE.—In Northumberland Hall, December 27, Mrs. Britten will deliver, at 10.30, "A Christmas Oration"; at 6.30, an address on "Behold I make all things New." No meeting on Monday evening. On Wednesday evening, a public debate on "Immortality and its conditions, demonstrated alone by Spiritualism." A cordial invitation to all opponents. A social evening on New Year's Eve, at 8. Tickets 6d.

BIRMINGHAM.—I had the pleasure of attending (for the first time) the Oozell Street Schools, and listening to the lecture by one of Mrs. Groom's guides. It was really splendid. The spirit at the conclusion of the address gave us her name—"Joan of Arc." I can assure you I was pleased at the opportunity of being present. Mrs. Groom afterwards gave us descriptions of spirits that were present, fifteen of which were recognised. During the fore part of the evening two gentlemen came into the room and sat close by the side of me, and I could hear by their conversation that they had come to ridicule Spiritualism, but they had not sat long before Mrs. Groom described a spirit standing close by one of them, which turned out to be his mother. It made him think differently, and he went away a wiser and a better man.—W. S. HURCHINSON, Temple of Varieties, Portsmouth, Dec. 22.

BURNLEY: St. James's Hall, Dec. 20.—Mrs. Britten lectured in the afternoon on "Ancient and Modern Miracles," and in the evening on "The Biblical Fall and Scientific Ascent of Man." Both lectures were excellently given, in the masterly style for which Mrs. Britten is so well known. We had a crowded hall, and it was a grand success.—Being the end of the quarter, a meeting of members will be held next Sunday for the election of officers. Our tea party on Dec. 25 is the first of the kind in this town, and we hope the friends will resolve on making it a success.—J. BRUNTON, Sec., 12, Trinity Terrace.

ROCHDALE: Marble Works.—The meetings have been continued without interruption, only a portion of the Society having taken another room which holds about forty more sitters. Having just got rid of debt we did not feel disposed to take part in increased expenses. Having given up the furniture, we have replenished our room, and it is now neat and comfortable, and large enough for all requirements except on sensational occasions. We have a healing meeting once a week, also a developing circle. We have had recently at our meetings, Mrs. Yarwood, Mr. Macdonald, and Mr. Standish. We will have Mrs. Yarwood again on Jan. 3.—WM. HOLDSWORTH.

A BURGLARY PREVENTED BY SPIRITS.

"The Angel of the Lord encampeth round about them that fear Him, and delivereth them."

Last Tuesday, just before retiring for the night, one of our spirit friends came to our medium and said: "*The house will be tried to-night; don't be frightened; you see to the doors and windows being fastened, and we will do the rest. Sleep in peace.*" Needless to say, the locks and fastenings were at once carefully inspected before retiring to rest; nor will I record the many wakeful moments which followed, and the fancying we heard windows opening and talking going on, and on one occasion a bell rung in the lower part of the house. But morning came, crisp with frost, and on going down we found that our spirit friends had faithfully warned and effectually protected us.

On going into the garden the gate leading from back to front was propped open by two huge stones: this gate had been carefully secured overnight, and at once told of a foreign presence. Going into front room to undo shutters, we found that the window catch had been forced back, in the usual way, probably by the introduction of a knife, the window had been opened and *shut again*, but not close. At the back the kitchen window had evidently been tried, but, it going very stiffly, our foreigners had not succeeded in opening it. The front door bore marks of having had the two locks picked, for many scratches existed all round both key holes, recently made. The milkman, when he came at 5.30 to leave a can, as usual, thought he heard footsteps in back garden, and found the gate then *ajar*, which he noticed as being unusual. Pity he did not go in and win!

Here then was corroboration enough that the spirit friends knew all about it, and that the noises heard were not all fancy.

But how about the noises, and the talking, and the bell?

Well, we must ask *them* about that! They say the men were in the garden at night, and they had watched them, and heard of their designs. When they tried the front room, and had opened the window, our spirit friends *spoke in an audible voice*, and led the thieves to think some one was sleeping in the room, on which they went round to the back. When trying *that* window, our active invisible helpers *rang one of the bells*, which my wife heard and wondered at. When they went to the hall door, the invisible helpers moved about the boots in the hall, which were there waiting to be cleaned! Baffled on all sides, they departed, finding to their discomfiture that

"More servants wait on man
Than he'll take notice of."

But what's the use of it all? Well, we feel more safety as we think of the "angels of the Lord encamping round about us," and thank them for the old services now being rendered anew.
M. T.

PSYCHOMETRY.

By "STUDENT."

The term Psychometry, from *psyche*, soul, and *metron*, measure, is an old term for what professes to be a new science. Being almost, if not altogether, a mental one, it is in the greatest degree improbable that it will, for a considerable time at least, be an exact science, or that principles can be laid down for the guidance of the investigator, which are not more or less subject to modification or alteration, according to the bent of the individual mind.

It is dependent upon no instrument whatever except the human consciousness; if indeed this can be regarded in the light of an instrument. Its most elementary principles are almost as far beyond the present comprehensions of the rank and file of humanity as railway travelling of to-day is in advance of the stage coach method of locomotion of our forefathers. To understand it, one requires to know what so few persons can grasp, *viz.*, that the human mind can, or does, act outside the physical body. To the Spiritualist this may be no new fact, but at the same time he may overlook important aspects of the case, which the present paper is designed to throw a little light upon, if possible.

Let us venture to borrow a few illustrations from everyday life, which, to the thoughtful mind, will be clearly attributable to psychometry. The countenance of an individual may show no sign, neither alter a muscle; but, whilst conferring with him, a thought may strike us, which is at once rejected as unlikely, but time goes to show that this sudden impression was right. Women, more than men, are

most open to these phenomena, but with this difference, that they seem to be more apt to take cognizance of their impressions than men; and rarely let a surmise occur to them without at some time or other expressing it. And again, men of business have repeatedly been known to arrive at conclusions which were not strictly warranted by the material evidence laid down, but which proved afterwards to be remarkable for their correctness. And perhaps, if the truth were known, many a brilliant stroke of business or "*coup d'état*" was in reality not so much attributable to steady, mechanical thought, as to an idea which took possession of the mind of the author. Examples might be quoted, but as the above are of almost everyday occurrence, they will serve to illustrate the point.

But it is to the more phenomenal part of the question which we should wish to draw attention. Dr. J. R. Buchanan, in a work of the same title as that at the head of this paper, gives abundant illustrations from good sources, but we think fails to lay down rules for the guidance of the beginner. As a rule sensitives of all descriptions are not particularly good at putting ideas into language, and perhaps Dr. Buchanan has gone as much into the principles of the science as he was able under the circumstances, though of course there is no reason why further light should not be thrown upon the subject by future investigators, not so much in proportion to the actual phenomena gained, but to the manner in which the primary principles are codified and laid before the public. This being done, there is no reason why this science should not throw a great deal of light upon much that transpires at the spirit circle and out of it, but which nobody seems able properly to account for or explain. A man may have any number of diamonds in the rough, but until they are cut and polished, they are of very little benefit to either himself or anybody else.

One principle (and this is no new thing) is, that material objects seem capable of receiving and retaining palpable traces of conditions which have existed in connection therewith, and more particularly *circumstances which have arisen out of those conditions or have been interlinked with them*. For instance, the writer (by no means a psychometrical expert) was one day standing in a position of absent thought, and suddenly experienced a feeling like that one has when at the sea-shore. In his mind's eye he could see the dash of the waves, and inhale the sea-breeze, and tread upon the pebbly beach. Not knowing how to account for these sudden imaginings, he dismissed the subject from his mind, but a moment after was surprised to find certain pebbles in his overcoat pocket, which a relative had a few days before brought from the sea-shore, and the existence of which he had up to that time completely forgotten. On further investigation, the garment proved to be one which he had hurriedly put on that morning, by mistake, and which, for the moment deceived by a similarity in colour and fit, he had innocently carried away with him on his journeyings. To some this might appear a mere accident, but to the thoughtful student there will be in all such matters something beyond mere chance.

Another principle is more difficult of explanation. Those who have investigated psychometry are ready to affirm that in order to "get into anyone's conditions," as it is commonly called, one has only to form a mental image of that person, and whilst this is being done, qualities, actions, and characteristics of the individual will reveal themselves to the sensitive, which were previously unknown to him. From facts which are perfectly well known there can be no doubt that this is the case. But a point which must soon exercise the attention of investigators is this: Are all these operations due to the direct influence of the spirit world, or are they due to a self-excited faculty in a more or less developed state in man's nature? Cases are not wanting which show that the results arrived at were so utterly spontaneous that it was highly improbable that the spirit-world had anything at all to do with the matter. A sensitive may pick up an object, and as he or she does so a fact with regard to its previous history may rush into their minds with almost lightning speed. And again, the large majority of spirits which come in contact with the average run of humanity are not in any exceptional degree capable of exerting any exalted faculty, but are in a measure similar to those still in the form; in point of fact many of them are earth-bound spirits, and it can hardly be expected that men should—presuming the psychometrical power is not self-seated in him—be the recipient of such startling and good results, even from a spiritual point of view, as are at present on record among the, as yet, young annals of

psychometry. If man has nothing, it is hardly to be expected that the plane of spirit so little removed from him should possess something so excellent, and be able to transmit it to him when there is so little difference between them.

A second principle then may be briefly stated thus: *The nearer a mentally-formed image of an individual resembles that individual, the more of his soul qualities does it draw from him, and in fact constitutes itself a part of his individuality*. Thus, the writer met a party of gentlemen, several of whom he had never seen before, and having thus penetrated the conditions of certain of them, was enabled when absent from them to build up their counterfeit presentiments, and on their next meeting their characteristics, &c., were read off with apparent ease.

Of the action or mechanism of the spirit of man in these matters, on the part of the operator, nothing can at present be said. Much can be surmised, but this is for some future and more able investigator, who shall with mind more untrammelled and spirit more free from the conditions of every day existence, be able more clearly to penetrate the dense fog which surrounds us in our present state.

There is much in the spirit circle which is in a very little degree attributable to spirit influence, and when this is the case inferior philosophy and very questionable teaching sometimes make themselves known. Spiritualists bow down to any graven image which a psychometer likes to endow, unconsciously perhaps, with life; while quite as good might be found, and better, in the halls of our secularist friends.

The time is coming when there will be a wave of spiritual life sweep over humanity, and anything which can throw the least light upon the conditions of our spiritual state will be eagerly sought for and canvassed. And much of this must narrow itself down to a crucial question: What are the claims of Psychometry to be considered as a science? Until man understands something of the secret springs of his own nature, it is not to be expected that he should comprehend, much less be ready for, the infinite spiritual realm which lies beyond. The line between the psychometrical and the spiritually-impressed must be laid down definitely and unmistakably, so that in the future battle which has yet to be fought the trumpet tones of truth may ring out loud and clear, above the jar and discord of the contending forces of darkness and error.

OBITUARY.

WM. NEVILLE, BLACKBURN.

I regret to announce the transition to the higher life of one of our members: Mr. Wm. Neville, of Bank Top. The deceased appeared apparently well on Sunday, Dec. 6, and attended both services of the society, and on the Monday and Tuesday following he seemed pretty much the same, but on the evening of the latter day, whilst walking through the street, he suddenly fell down, and though assistance was promptly rendered he expired almost immediately. Mr. Neville was an ardent Spiritualist, and a regular attendant at our meetings. Always of a genial and obliging disposition, he was respected by all who knew him.—W. Moor.

BURSLER; St. John's Coffee Rooms, Dec. 6.—Mr. Standish, of Oldham, gave clairvoyance and delineations of character. At the close, a gentleman got up, who had a spirit-friend described to him, and said it was a most accurate description he had given of his friend; had he known him on earth it could not have been more so.—K.

ASHINGTON.—A very successful Tea and Concert was held on Saturday, Dec. 12. Great credit was due to the ladies, both of the older and younger portion, for the agreeable and kindly spirit manifested in serving up the good things of nature. An equal response was given by those who partook of the refreshing beverage. There is no class of the community which can better employ these social opportunities than Spiritualists. At the concert, Mr. Jos. James, from Shields, took the chair, supported on the right by Mr. J. G. Grey, of Gateshead. Mr. W. Greaves, President, presided at the harmonium, when the following took part in the proceedings: Mr. J. Foster, of Morpeth, sang; Miss Charlton, from Shields, sang; Master J. Robinson and Miss Stoddart played a selection of pieces on the violin; Mr. W. Robinson, on the melodeon; Misses Ely Greaves and Ellen Robinson, duets; Mr. Ed. Littlehale, sang; Mr. W. Greaves, song with the accompaniment on the harmonium; recitations by Mr. J. G. Grey and Mr. W. Dodd, which were effectively given. Great praise is due to the whole of the performers, who very much exceeded our expectation. It was regretted that we had not more of these social gatherings. Votes of thanks were given to the ladies, singers, and chairman, with a hope that before long we should meet again.—Sunday, Dec. 13, Mr. J. G. Grey spoke to a good audience, and was well received.—JAS. HALL, Sec.

BISHOP AUCKLAND: Temperance Hall, Gurney Villa, Dec. 20.—The guides of Mr. Charles Lupton and Mr. Joseph Bates gave two beautiful addresses, to a fair audience; Mr. W. Corner presided.—Geo. WILLIAMS.

HERWOOD: Argyle Rooms, Dec. 15.—Good conditions.—Mr. Standish described spirits and gave their names also, all of which were recognised.—Dec. 20.—Mr. Plant gave two good addresses.—Cos.

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MEETINGS, SUNDAY, DECEMBER 27th, 1885.

LONDON.

CAVENDISH ROOMS, 61, Mortimer Street, W., at 7, J. Barnes, "The Birth of the Spirit."
HOXTON.—129, Hoxton Street, at 7.
KILBURN.—Mr. J. Wright's, 26, Claremont Road, West Kilburn, at 7, Seance, Mr. Matthews, medium. Wednesday, developing circle at 8.30.
MAYLEBONE.—Regent Hotel, 31, Marylebone Road, at 7.
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, Miss Keves, Trance Address; Mr. Raper, Healing. Wednesday, No Circle. Jan. 5, Tea at 5, ls. Open Meeting at 7.

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.
HOXTON.—Perseverance Coffee House, 69, Hoxton Street. Thursday at 8, Mr. H. Armitage, Healing; Friday, at 8, Mr. Webster.
NOTTING HILL.—63, Faraday Road, Ladbroke Grove Road. Thursday, at 7.30.

PROVINCES.

ASHINGTON COLLIERY.—At 2 and 6 p.m.: No Information.
BAPOU.—Public Hall, at 2.30 & 6.30: No Information.
BARROW-IN-FURNESS.—80, Cavendish Street, at 6.30: Mr. Proctor, Mr. Condon.
BATLEY CARR.—Town Street, 6.30 p.m.: Local.
BELPER.—Lecture Room, Brookside, at 10.30 and 6.30.
BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Mrs. Butler.
BIRMINGHAM.—Oozells Street Schools, at 6.30: No Information.
BISHOP AUCLAND.—Temperance Hall, Gurney Villa, at 9, Circle; at 2.30 & 6, Mr. Kneeshaw.
BLACKBURN.—New Water Street: at 9.30, Lyceum: at 2.30 & 6.30: Mrs. Yarwood.
BOWLING.—Spiritualist Tabernacle, Harker Street, at 2.30 & 6, Mr. Peel.
BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, at 2.30 & 6, Local.
Oddfellows' Rooms, Otley Road, at 2.30 & 6, Mr. Hepworth.
Local Meeting Rooms, 448, Little Horton Lane, at 2.30 & 6, Mrs. Craven.
Milton Rooms, Westgate, at 2.30 and 6: Mr. Morrell.
Upper Addison Street, Hall Lane, Lyceum at 9.45; at 2.30 & 6.30, No Information.
BURNLEY.—St. James' Hall, at 2.30 and 6.30. Mr. Swindlehurst. Thursday, at 7.30, Members' developing circle.
CARDIFF.—At Mrs. Cooper's, 60, Crockherbtown, at 6.30.
DERBY.—At Mr. John Allen's, 26, York Street, at 6 p.m.: Circle.
DEVONPORT.—98, Fore Street, at 11, Discourse, at 6.30, Miss Bond. "Birth, Life and Death of Jesus."
EXETER.—The Mint, at 10.45 at 6.30.
FELING.—Park Road: at 6, No Information.
FOLDSHILL.—Edgwick, at 6.30.
GLASGOW.—2, Carlton Place, Lyceum at 10.15; Members at 11.15; at 6.30, Mrs. Wallis, "What has the Year brought us?" Mr. E. W. Wallis, "The Dawn of the Golden Age."
HALIFAX.—1, Winding Road, at 2.30 and 6, Mr. J. S. Schutt. Monday, at 7.
HARLEY.—Mrs. Dutton's, 41, Mollart Street, at 6.30; Wednesday, at 7.30 p.m.
HATTON.—Miners' Old Hall, at 6.30: No Information.
HEYWOOD.—Argyle Buildings, at 2.30 & 6.15: Mrs. Taylor.
HUDDERSFIELD.—Assembly Rooms, Brook Street, at 2.30 and 6, Mr. Postlethwaite.
JESSEY.—68, New Street, at 3 and 6.30: Local.
KINGSLY.—Lyceum, East Parade, 2.30 and 6.30: Local.
LANCASTER.—Athensium, St. Leonard's Gate, at 2.30 & 6.30, No Information.
LEEDS.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2.30 and 6.30: Mr. H. Briggs.
Oriel Hall, Cookridge Street, at 10.30, 2.30, & 6, Mrs. Gregg. Tuesday at 8, Music and Clairvoyance.
LEIGHSTON.—Silver Street Lecture Hall, at 11 & 6.30: Local.
LIVERPOOL.—Daulby Hall, Daulby Street, London Road, at 11, and 6.30, Mrs. Groom. 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.
MAOGLESFIELD.—Fre Church, Paradise Street, 2.30 & 6.30: Mrs. Rogers.
Fence Street, at 2.30 & 6.30: No Information.
MANCHESTER.—Temperance Hall, Tipping Street, Ardwick, 10.30 & 6.30, Mrs. Butterfield.
MIDDLESBOROUGH.—Granville Lecture Rooms, Newport Road, at 2 & 6.30, No Information.
MORLEY.—Mission Room, Church Street, at 2.30 and 6: Mr. J. Armitage.
NEWCASTLE-ON-TYNE.—Northumberland Hall, at 10.30 & 6.30, Mrs. Britten, Wednesday at 7.30.
NORTH SHIELDS.—6, Camden Street, at 11, Local; at 6.15, Mr. J. A. Rowe.
NOTTINGHAM.—Morley House, Shakespeare Street, 10.45 and 6.30: Mrs. Barnes.
OLDHAM.—176, Union Street, at 2.30 & 6, Local.
OPENSHAW.—Mechanics' Institute, Pottery Lane, at 10.30 and 6, Mr. J. B. Tetlow.
OSWALDSTWISTLE.—At 9, Fern Terrace, at 6.30: No Information.
PARKGATE.—Bear Tree Street (near bottom), at 6.30: No Information.
PENDLETON.—Town Hall, at 2.30 and 6.30, Mrs. Green.
PLYMOUTH.—Notte Street, at 11 and 6.30, Mr. James; at 3.30, Members' Circle.
ROCHDALE.—Regent Hall, Regent Street, at 2.30 and 6 p.m., No Information.
Marble Works, 2.30 & 6. Circle.
6, Bailey Street, 2.30 and 6 p.m., No Information. Wednesday, Circle at 7.30.
SALTASH.—Keston Villa, at 11 a.m. & 6 p.m., prompt. Wednesdays, 7, Mr. W. Bart.
SEAFIELD.—Cocoa 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.
SOWERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at 6.30: Local.
SPENNYMOOR.—Central Hall, at 2.30 and 6: Mr. John Scott.
SUNDERLAND.—34, Wellington Street, Southwick, at 6.30, Local Mediums.
TUNSTALL.—13, Rathbone Place, at 6.30.
WALSALL.—Exchange Rooms, High Street, at 6.30.
WEST HARTLEPOOL.—Druks' Hall, Tower Street, at 2.30 and 6.30, Local.
Wednesday at 7.30 o'clock.
WEST FALTON.—Co-operative Hall, at 2 & 6.30, No Information.
WISBEY.—Hardy Street, at 2.30 & 6, Local.

MR. W. M. BROWN (late Wesleyan Local Preacher), Trance Speaker, 1, Back Downing Street, Ardwick, Manchester.
THOMAS GREENALL, Trance and Clairvoyant Medium, 196, Padiham Road, Burnley.—Wednesday at 8, Private Circle.
MRS. GROOM, 200, St. Vincent Street, Ladywood, Birmingham.
MR. JOHN ILLINGWORTH, Bingley, Cor. Sec., Yorkshire District Committee.
SAMUEL PLACE, Trance Speaker, 149, Charter Street, Manchester.
THOMAS POSTLETHWAITE, Trance and Clairvoyant Medium, 6, Waterhouse Street, Rochdale.—Dec. 27, Huddersfield; Jan. 5, Heywood.
MR. J. SWINDLEHURST, Spiritual Teacher, 25, Hammond Street, Preston.
MR. J. B. TETLOW, 7, Barclay Street, Rochdale; full till Jan. 1886.
MR. A. D. WILSON, 3, Battinson Road, Halifax.—Jan. 6, Bailey Street, Rochdale; 17, Blackburn; 31, Huddersfield.
MR. H. ARMITAGE, Trance Speaker, 56, St. James St., St. John's Road, Hoxton.
MR. JOHN WALSH, Trance Speaker, 16, Witton Parade, Witton, Blackburn.
MR. J. T. STANDISH, Trance and Clairvoyant, 62, Malton St., Copploe, Oldham.
MISS JONES, Clairvoyant, Trance, Healer, Psychometrist, 2, Benson St., Liverpool.
MR. CECIL HUSK has removed to 29, South Grove, Rye Lane, Peckham, three minutes walk from Peckham Rye Station.

MRS. HARDINGE-BRITTEN lectures the first Sunday of each month at Liverpool; the last Sunday of each month at Newcastle, visiting North Shields, Leeds, &c. Mrs. Britten speaks at Pendleton Town Hall, the second Sundays of November and December; Bradford, Blackburn and Burnley on the other Sundays of the year. Next year's engagements will shortly be made up and announced.—Address, the Lindens, Humphrey Street, Cheetham Hill, Manchester.

MR. J. S. SCHUTT'S Sundays are occupied till June next; he would be glad to hold week-night Services. For terms, address, Elliott Street, Sliden, via Leeds.

MR. JOHN C. McDONALD, 1, Milton Street, Patricroft, Manchester. Inspirational Orator, Singer, Clairvoyant, and Phrenologist.

MONTHLY LIST.

YORKSHIRE DISTRICT SPIRITUALISTS' COMMITTEE.

PLAN OF SPEAKERS FOR JANUARY, 1886.

Corresponding Secretary: Mrs. J. ILLINGWORTH, 173, Main St., Bingley, Yorks.

BATLEY CARR: Town Street, 6 p.m.—Jan. 3, Mr. Holdsworth; 10, Mrs. Ingham; 17, Mr. J. Armitage; 24, Mr. Hepworth; 31, Miss Beetham.
Sec.: Mr. Armitage, Stonedfield House, Hangingheaton.

BINGLEY: Intelligence Hall, 2.30 and 6 p.m.—Jan. 3, Miss Cowling and Miss Sumner; 10, Mr. Armitage; 17, Mr. Holdsworth; 24, Mr. Hopwood; 31, Local.
Sec.: Mr. Fred Wood, 11, Alma Terrace, Morton, near Bingley.

BOWLING: Spiritual Tabernacle, Harker Street, 2.30 and 6 p.m.—Jan. 3, Mr. Schutt; 10, Mr. Hopwood; 17, Mrs. Craven; 24, Mr. Murgatroyd; 31, Mrs. Illingworth.
Sec.: Mr. Smith, 82, Peel Street, Tyresal, near Bradford.

BRADFORD: Spiritualist's Church, Walton St., Hall Lane, Wakefield Rd., 2.30 and 6.—Jan. 3, Mr. Armitage; 10, Local; 17, Mr. Plant; 24, Mrs. Ingham; 31, Mrs. Crossley.
Sec.: Mr. W. Ambler, 155, Bowling Old Lane, Bradford.

OTLEY ROAD: Spiritual Lyceum, Oddfellows' Rooms, Otley Rd., Bradford, 2.30 & 6.—Jan. 3, Mr. Peel; 10, Mrs. Gregg; 17, Mrs. Bailey; 24, Local; 31, Mr. Armitage.
Sec.: Mr. J. Whitehead, 8, Wright Street, Otley Road, Bradford.

LITTLE HORTON LANE, No. 448: Jackson's Meeting Room, at 2.30 & 6.—Jan. 3, Mrs. Illingworth; 10, Mr. Morrell and Local; 17, Mr. Hopwood; 24, Mrs. Sunderland; 31, Mrs. Gott.
Sec.: Mr. James Parker, 681, Little Horton Lane, Bradford.

HALIFAX: Spiritualist Institution, 1, Winding Road. 2.30 and 6 p.m., and Monday evenings at 7.30.—Jan. 3, Mrs. Crossley; 10, 11, 17, & 18, Mr. Hopcroft (London); 24, Mrs. E. H. Britten; 31, Miss Sumner.
Sec.: Mr. C. Appleyard, 28, Concrete Street, Leemount, Halifax.

KEIGHLEY: Spiritualist Lyceum, East Parade, 2.30 and 6.30.—Jan. 3, Mesdames Ingham & Sunderland; 10, Mrs. E. H. Britten; 17, Miss Willson & Mrs. Wade; 24, Miss Musgrave & Mr. Worsman; 31, Mr. & Mrs. Hepworth.
Sec.: Mr. Thos. Holdsworth, 3, Orleans Street, New Town, Keighley.

LEEDS: Psychological Hall, Grove House Lane, Brunswick Terrace, 2.30 & 6.30.—Jan. 3, Mrs. Barnes (Nottingham); 10, Mr. Murgatroyd; 17, Mrs. Yarwood; 24, Mrs. Gregg; 31, Local.
Secs.: Messrs. Dyson and Liveredge, 26, Fenton Street, Leeds.

MORLEY: Spiritual Mission Room, Church Street, 6 p.m.—Jan. 3, Mr. Hopwood; 10, Mr. Woolston; 17, Mr. Schutt; 24, Mr. Schutt; 31, Local.
Sec.: Mr. B. H. Bradbury, Exley Buildings, Britannia Road, Bruntcliffe, via Leeds.

SOWERBY BRIDGE: Spiritualist Progressive Lyceum, Hollins Lane, 6.30 p.m.—Jan. 3, Mr. Tetlow; 10, Mrs. Butterfield; 17, Miss Sumner; 24 and 31, Local.
Sec.: Mr. Arthur Sutcliffe, 18, Sowerby Street, Sowerby Bridge.

WISBEY: Hardy Street, 2.30 & 6.—Jan. 3, Mrs. Gott; 10, Mr. Hepworth; 17, Mrs. Ingham; 24, Miss Sumner; 31, Mrs. Craven.
Sec.: Mr. George Saville, Smiddle's Lane, Great Horton, Bradford.

LEEDS: Oriel Hall, Cookridge Street, Sundays at 2.30 & 6.30.—Speakers for January, 1886: 3, Mr. J. C. Macdonald; 10, Mr. J. B. Schutt; 17, Mr. J. B. Tetlow; 24, Mr. J. Armitage; 31, Mrs. Wallis. Tuesdays at 8: 5, Mr. J. C. Macdonald; 12, Mr. J. S. Schutt; 19, Music and Clairvoyance; 26, Mrs. Bailey.—R. Scott, Sec., 67, Reginald Terrace.

GLASGOW: 2, Carlton Place (facing Clyde), Sunday at 6.30.—Speakers for January, 1886: 3, Mr. E. W. Wallis, Answers to Questions; 10, Mrs. Wallis, "Physical Reform"; 17, Mrs. Wallis, "Moral Reform"; 24, Mrs. Wallis, "Spiritual Reform"; 31, Mr. E. W. Wallis, "The Fall"—A. DUMMOND, Sec. 8, Newhall Terrace.

MANCHESTER: Temperance Hall, Tipping Street, Sunday at 10.30 & 6.30.—Speakers for January: 3, Mr. Carline; 10, Mrs. Taylor; 17, Mr. Johnson; 24, Mrs. Butterfield; 31, Mrs. Green.—A. W. J. SWINDLELLS, Cor. Sec., Manchester and Salford Society of Spiritualists, 3, February Street, Upper Brook Street.

HOLIDAY ENTERTAINMENTS.

BISHOP AUCLAND: Temperance Hall, Gurney Villa, Dec. 24.—Tea at 4 o'clock, Tickets, 6d. Social Meeting at 6.30.

OLDHAM: 176, Union Street, Dec. 25.—A Tea and Entertainment, Tickets, 10d. Friends from surrounding districts cordially invited.—J. MURRAY.

WEST FALTON: Co-operative Hall, Dec. 26.—Tea at 4 o'clock; entertainment at 7. Tickets for Tea, 6d.; Children, 6d.

BURNLEY: St. James' Hall, Dec. 26.—Tea Party. Tickets, 1s. each. All interested in the Cause asked to make it a success.—J. BURNTON, 12, Trinity Terrace.

SUNDERLAND: Mr. Fenwick's, 34, Wellington Street, Southwick, Dec. 25.—Coffee Supper at 9 p.m. Tickets 9d. each.

LEIGHSTON: Silver Street, Dec. 26.—Tea and Entertainment; tickets 9d. each.

NEWCASTLE: Weir's Court, New Year's Eve. Social Evening; Tickets 6d.

NORTH SHIELDS: 6, Camden Street, Dec. 25.—Tea at 4.30; Concert at 7 p.m.

SPENNYMOOR: Central Hall, Dec. 25.—Public Tea and Entertainment. Tickets 9d.

ROCHDALE: Marble Works, Christmas Eve, tea for Members and Friends.

PENDLETON: Club, Whit Lane, Dec. 28.—Annual Tea Meeting and Solace; Election of Officers. We hope to see as many friends as can make convenient to come.—C. MANCHESTER: Temperance Hall, Tipping Street, Jan. 1.—Annual Tea Meeting.

BLACKBURN: New Water Street, Jan. 1.—Annual Tea Meeting. Tickets, 1s. each.

OPENSHAW: Mechanics' Institute, Pottery Lane, Jan. 1.—Annual Tea Meeting.

WALWORTH: 63, Boyson Road, Wednesday, Jan. 5.—Tea Meeting and Social Union of South London Spiritualists. Tea at 6, Tickets, 1s.; Public Meeting at 8.

MR. J. J. MURSE, INSPIRATIONAL TRANCE SPEAKER, now on a spiritual Mission to America, Australia, and New Zealand. All letters to be addressed care of COLBY and KICH, Bowditch Street, Boston, Mass., U.S.A.

MR. J. N. BOWMER, Inspirational Trance Speaker, is open to engagements in Town or Provinces. For terms and dates, address, 42, Goodlers Lane, Salford.

H. J. TAYLOR, Trance Medium, Delineator of Character, &c., Queen Street, Millom, via Carnforth: Dates and Terms on application.—Engaged: Leeds, last week in March; Bradford, first week in April. Will be glad to treat with other Societies in Yorkshire, before or after those dates, to save expenses.

MR. E. W. WALLIS'S APPOINTMENTS.—Dec. Glasgow.

Mr. and Mrs. W. are "at home" for private consultation on Wednesdays, by appointment. Public Reception Seance for members and friends, on Fridays, from 7.30 till 10 p.m., at 50, Langkirk Road, Crosshill.

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

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MR. JOHN HOPCROFT, 3, St. Luke's Terrace, Canterbury Road, Kilburn, Trance, Clairvoyant and Psychometrist, is open to receive invitations to speak for Spiritual Societies, town or country. Write for dates. Only travelling expenses required. At home daily for private sittings, from 2 till 7.

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MR. TOWNS, Medical Diagnosis, Test and Business Clairvoyant, is at home daily, and is open to engagements. Address—31, Stubbington Street, Clarendon Square, St. Pancras, N.W.

MISS LOTTIE FOWLER, Trance, Medical, and Business Clairvoyant, 17, Bury Street (entrance in Gilbert Street), opposite the British Museum and off Oxford Street. Hours: 2 till 7 daily. Open to engagements to visit in the evenings.

MR. J. J. VANGO, 22, Cordova Road, Grove Rd. (near Coborn Station, G.E.R.), North Bow. Trance, Test and Business Clairvoyant. Seance for Spiritualists only, on Sunday evenings at 7 p.m. A Seance on Tuesday evenings at 8.

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