



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

# SPIRITUALISM.

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

No. 823.—VOL. XVII.]

LONDON, JANUARY 8, 1886.

[PRICE 1½D.

## THE BUILDING OF THE SPIRITUAL TEMPLE.

Discourse by J. BURNS, O.S.T., Cavendish Rooms, London, January 3, 1886.

This, on the first Sunday of a New Year, is a continuation of a series of meetings commenced at the Spiritual Institution twelve months ago, and continued after the beginning of February in this Hall. Many of the meetings were crowded, and at all of them good work was done. In every way they have been successful: the words spoken have had a wide and deep influence on the Movement at a distance as well as near at hand; and financially nearly £100 has been turned over, leaving a balance, all that could be desired, still in hand. Our position is one of thankfulness and hope, on a newer and higher basis to still further carry on the work which the Spiritual World has in view. No ultimate end can be reached; still to labour and look for further direction is our duty.

In building the Spiritual Temple some would consider it most fitting that a well-supported appeal for subscriptions should be issued; a large sum thus secured deposited with some banker; some noble landlord importuned for a site; plans and specifications drawn out; a capacious and ornate building erected; a formula of principles, purposes and processes laid down; and the uttermost ends of the earth searched for a much-belauded and highly-gifted personage to perform the inevitable ministrations. To effect such a purpose would be regarded as a "great success," and that Spiritualism was now something, and everybody had gone to see the new show, destined to carry all before it. There are too many capable only of responding to such facts, who have no ears to listen to that which is *spiritual*. Such a "Temple" would be a matter of worldly business purely and simply, and add nothing to the "Spiritual" worth of mankind. That which is required is obtainable without cost or worldly risk and trouble, and how to set about it, is the duty of the hour.

Spiritualism in its noblest, true and ultimate aspect is RELIGION! In so far as it falls short of this in any case it is a failure and a reproach. It tells man that he still continues to live after the death of the body; but unless it make provision for his journey throughout the coming eternity; unless it afford a light to his path as a spiritual being; unless it offer a method of culture for the spirit whereby the subordinate functions of life may be adequately performed,—it mocks the soul by giving man a splendid specification of

existence, but leaves him unprovided with the means to enjoy it, and carry out its requirements and supply its needs.

What is Religion? It is our relation to the Higher Spheres, the representative of which is God. Through our perceptive faculties we learn of the personal manifestation of spirits by phenomena; through our reasoning faculties, we understand the principles of life; through our Spiritual Being we receive that *inner light* from the Source of All, which is the highest blessing of life, and that which renders all else which we possess valuable and enjoyable: thus Spiritualism ministers to all human requirements, the lower ever under the influence and direction of the higher.

By the "Spiritual Temple" we mean that *condition* under which the duties of Religion can be most successfully performed, and the *benefits* of Religion most certainly secured. We do not mean a "new" religion or some special religion. There has only been, there can only be, *one Religion*, one undeviating relationship between the Soul and its eternal destiny. There are many "religions" so-called, false religious systems so opposed to the true spirit of religion that they have brought the term into disrepute, or have attached to it false or misleading meanings. If for no other purpose, it is our bounden duty to take a religious stand, that we may confront and destroy those false and misleading systems which are the most rampant evils that to-day menace human welfare upon the earth-plane.

The Spiritual Temple is indeed a "house not made with hands," existing in the "heavens" of man's complex being, and therefore not visible and tangible to those that dwell on a lower plane. It is one of the most important departments of our work as Spiritualists to reveal this Heavenly Temple to the eyes of all, even giving sight to the spiritually blind, that they may behold its glories and strive to make them theirs.

It is built and composed of no "material" thing! It is fashioned of the *truths* apprehended by the mind of man. No landlord requires to be cringed to for a "site," for that small spot of earthly superficies is supplied by the *human body*. As an instrument for the practical application of Truth in the affairs of life, the human body becomes the *spot of ground*, the "site," on which the Spiritual Temple is built, wherein God may take up his abode and dwell with Man!

Within each human Soul, there is an inexhaustible "quarry" from which may be dug the living stone to fashion the Spiritual Temple. Nothing but *Truth* will form the sacred fabric; and when its foundations are laid, it is immovable, it is eternal, built on the Rock, and fashioned of imperishable spiritual substance. It may be enlarged and extended from age to age, from sphere to sphere, from eternity to eternity: it is ever venerable, yet new from the tool of the builder. Its specification is not dictated by any spirits, however wise; but the Wisdom of the INFINITE supplies the plan and the true method of construction. It is recorded that one, Moses, was told by a spirit in the direct voice how to build a tabernacle in the wilderness, but it was quite a temporary affair. Solomon was a more ambitious builder, also under spirit direction, but his work has long ago perished, and doubts exist as to its site, and whether ever it did exist. Those who build the Spiritual Temple suffer no such defeat: all that they do is so much accomplished for the good of mankind, for the presence of God amongst men; an instrumentality by which the spiritual builder is eternally able to be of use to and bless his fellows.

What is Truth?—that I may begin and build this Spiritual Temple. Pilate is said to have asked this same question, but it is not recorded that he received any answer. No man can tell another what Truth is. Every man must perceive it, acquire it, for himself. A man who sees may tell a blind man that which he sees, but thereby he does not give sight to the one who is blind. Truth is the substance of all things, and its apprehension is a faculty of man's spirit, which each one must possess for himself, by which he gains understanding and comprehension.

Some mistake "facts" for Truth. Facts are local, personal and transitory; Truth is universal and eternal; ever-present, and immutable. All the false "religions" are founded on facts or presumed facts. As a most familiar illustration take the Christian religion. The "facts" connected with the conception, birth, life, sayings, doings, death, coming to life again, and ascension to heaven and spiritual offices of a person whom they call "Jesus," are the basis of that religion. Take these facts away, and there would be no "Christian religion"; all that would be left would be non-sectarian, common property. But not one of these presumed facts can be established: they may all be successfully called into question; and further it can be shown that they are simply reproductions and adaptations of other assumed "facts," which have been many times before applied to other individuals for a similar purpose. On this account the Christian dare not permit his dogmas to be questioned or discussed; they must be accepted without doubt or investigation. All the great "religions" which dominate mankind at the present day, and for thousands of years past, have the same shaky foundation, are built of the same perishable materials. And by their fruits we know them. Look at the "Christian" potentates of Europe, armed to the teeth, and ready to fly at each others' throats, to shed their dearest hearts' blood, and to plunder one another of their most valued treasures. Look at the devotee of Islam and the more successfully murderous devotee of "Christ," craftily or impetuously slaughtering each other on the borders of the ancient land of Egypt. Look again at the Buddhist and the Christian seeking for mastery and personal plunder in Burmah,—they are all tarred with the one brush; they are all built on the sands of time; on the fleeting basis of assumed and—even if demonstrably true—perishable facts, and the *Truth* is not in them.

But if the Christian could substantiate his assumed "facts," they would be spiritually valueless. Take them as they are recorded in the Gospels, and they would not pass current as orthodox Christianity, or indeed as Christianity of any kind, for an unorthodox Christianity would be an absurdity. The life, sayings and doings of the Gospel Jesus, are not *distinctively Christian*! All human life is a witness to universal truths, and it is impossible to sectarianize these expressions of truths. Where, then, do we get Christianity from? Why, from the *inferences* and opinions which have been appended to a real or supposed Jesus, it matters not which. Thus out of one false issue arises many others; Jesus is assumed to be the founder of Christianity; and when driven out of that resource, the miserable and prevaricating apologist argues that Jesus and one kind of Christianity while afterwards another form of Christianity took its place; which is another way of saying that the Jesus referred to was not a Christian at all.

But if all the facts of the Christian could be substantiated, they would be of no Spiritual value. They would be

"Almanac matter" simply, incidents of a mundane character, such as we have daily occurring amongst us. We have to-day children born, the result of spiritual and organic causes; we have spiritual gifts and manifestations on every hand; we have death, many consciously and joyfully giving up the ghost at the behest of the Father's institutes; we have the reappearance of those who have died, some in a palpable, others in an impalpable, form; we are blessed with the labours of our departed friends, and other benevolent spiritual beings, on our behalf, and for our spiritual betterment and elevation. The labour of spirits for the enlightenment of mankind is one of the irresistible facts of our world-wide movement. What value, then, are the Christian dead and long-ago facts to us? We have got them all in active operation in our midst, but the wilfully blind, who have shuttered their God-given optics with pieces of old parchment, see them not.

But beware! these "facts" are not the Truth, they are not the stones to build the Temple of the Spirit. Facts are not Truth, but indications of Truth. Facts are local, fleeting, transitory occurrences; Truth is omnipresent, immutable and everlasting. And what is the *Truth* that underlies all these "facts," and of which they are significant indications? It is that "things are not what they seem," that the external life of man is simply a passing phase of his continuous existence, that an ever-progressive and aspiring future awaits him, and that the whole of his aspirations should be towards the requirements of that *inner state*, which is present with him now, the basis of his being, the source of his highest joys, and all the real blessings he possesses.

Quite so! you will reply; but you are simply explaining one set of facts by citing others. Exactly: have we not already said that each man must perceive Truth for himself; it cannot be stated, it cannot be communicated; but these different series of facts are witnesses to the Truth, and following their lead as guide-posts, each man may arrive at the underlying principle for himself, as far as the intellectual method is of use in the process; and, spiritually, he may gain that sight and insight which will enable him to perceive the Truth instinctively.

This is how it stands: Truth is causative, but all statements of it are *effects*, and therefore representative of Truth, but not the Truth itself. The *effect* can never be the *cause*!

Man's higher faculties subjecting the lower; more elevated states opening out to man's comprehension in endless perspective, gives the logical conception of a Supreme State of Being, towards which it is the province of Religion to train the soul to aspire. It is not necessary that this Deific State of Being be defined or depicted; on the contrary, it would be wiser to give it no likeness nor name, as is the custom amongst certain Oriental peoples. It is not an idol to be worshipped nor a despot to be propitiated that is the theme of spiritual aspiration; for though we may conceive of an individual spirit as supreme over all other inhabitants of earth's heavens, or the material footstool, still that Supreme Being does not desire worship and homage for his *own* sake, but he leads us to strive for the higher states, that the INFINITE ONE may be more fully revealed in us; our "glory" being the glory of Deific Love, which is our Teacher and Redeemer, and the glory of the INFINITE ONE being necessarily expressed in all the parts of which that ONE is the Whole. The religious motive must be true and pure, or we fashion a god out of our undeveloped fears and passions, and commit idolatry of the most ruinous description.

Thus each one builds the Spiritual Temple for himself, the stones cut from the living rock of Truth within the Soul's own domain. In this pure and original building the Holy Presence alone abides, and is the most favoured guest of man. All second-hand materials must be rejected. Thoughts, dogmas, observances, and theories may be offered by those who desire to impose their views upon you; but reject them all. Be obedient to the specification of the Divine Architect, go to the quarry he has provided: dig there with diligence and energy, and an everlasting thing of beauty will be the result: such a structure as Infinite Wisdom alone could design.

How grand and glorious the thought that man may build thus, and become the host in such a heavenly mansion! But such are the declarations of Spiritualism as a Religion, and which declarations have been made time and again, in ages long ago and forgotten as well as to-day, though promptly obscured on every occasion by that which was false, and of more mercantile value in Vanity Fair.

is the work of this New Dispensation to again build after the Divine plan. All to whom the message comes are responsible for the doing of the work; it is a responsibility which cannot be thrown off. We must not expect the spirits to do it for us: they have enough to do to build for themselves. We must do our own work, and give shape amongst men to Spiritualism as a Religion.

What am I to believe? What am I to do? Believe nothing until you ascertain its truth. The search for Truth should be your prime object. How will you do this? There is a right and a wrong, a true and a false, way in everything you undertake. Every hour of your lives strive to do the right and true in everything, and soon you will find out wherein you are successful. The sense of Truth will grow and sharpen as you proceed. Then seek out those around you who possess less truth than you do yourself. Become a saviour to those around you who are perishing "for lack of knowledge." Of the stores you possess give generously to him who is in a worse state than yourself. Whenever new light comes to you, straightway diffuse it, to your own welfare and that of others. Persevere thus, and life will dawn on you with a new light: it will become intensely valuable, well worth having with all its trials and difficulties; for there are frequent opportunities for testing Truth, and enabling it to take the place of some inferior consideration.

Thus the Religion of Spiritualism constantly adds to the structure of the Spiritual Temple, and more and more at home does the Divine Presence become with us.

As a practical step I desire to see a more earnest religious work in these meetings. We can all do something for the spiritual welfare of one and another, and for the world outside of our family connections. When we come together, each as a prepared and well-shapen stone ready for the setting, an united Temple will be the result, where a community of spiritual goods will add to the wealth and power of all. For the most favoured of us equally with the least stand in need of spiritual aid and direction. We all require to assemble together for that purpose, and in doing so we tend to establish the Spiritual Kingdom on earth, and give an expression and method to the angelic work which is being propounded on behalf of mankind in the Unseen Realm, but which, to be effective, must be externalized through suitable and prepared human instruments.

We believe that our work is good and useful, therefore let us fill our hall to overflowing, that as many as possible may hear what we have to say, and that we may naturally participate in the more extended blessings which increased effort will vouchsafe to us. To that end I have printed a tract to give freely away, each copy containing a list of the lectures to be delivered during the month. We do not require to beg for funds; but let us labour to fill the hall, and the meetings cannot fail to be self-supporting. Then we require to institute an educational work; the practise of music, and other forms of culture, whereby the young may be introduced to that form of thought which is the result of Spiritual Light. Nor must we be content with what can be done in one hall. As many workers as possible must be sought out, and as many halls as possible in this great centre of population kept in working order. In a teeming population of 4,000,000, there never was such a field for work. Let us then be up and doing, scattering our views by printing and word of mouth; but pointing all to that never-failing Source of spiritual good, from which even the most solitary wanderer in the wilderness of earth-life may be freely refreshed, led and sustained.

[Introductory to the lecture, the speaker read a portion of the first chapter of the "Religion of Spiritualism," by Dr. Watson. Much enthusiasm was manifested, and an excellent collection was taken up, a half-sovereign being amongst the pieces.]

## THE SPIRIT-MESSENGER.

### SPIRITUALISM AMONG THE MINERS.

A CONTROL BY "COTTON MATHER."

Recorded by A. T. T. P., December 29th, 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:—

There is no dull study, no ill-formed thought respecting that, which awaits them. True it is many would condemn their teachers, but even if a man has not received a classical education, it is still as possible for him to exercise his imagi-

nation on the certain realms of spirit-life. It has been told you, that these rugged miners have more knowledge of these regions, and can dwell in vivid word-picturing of our world, which shall be theirs, and which is theirs to-day; at all events of those, who have got beyond the agonies of earth's memories. "I shall be hereafter," cries one, in his simple but pathetic style, "in a future and in a world, that shall have a perpetual and unfading summer; there shall I be throughout eternity giving thanks to God for that eternal life which awaits me."

Amidst the most heroic deeds, either those in the life-boat in saving life, in bearing suffering on the deep, or in going through all the perils of the land, there cannot be a knowledge more strengthening, more consoling, than that of a certain future; yet unfortunately the teachers, who are loved by these men, indulge in ecstatic descriptions of the hereafter, and the consequence of this is a feeling of disappointment. For instance, take the utterances of those poor fellows, whom we have just left, and their first expressions are in terms of disappointment. "We knew that a future awaited us, but we thought, that after death we should pass immediately into glory." In earth-life these men, facing death every day, made this a matter of earnest solicitation and questioning of those whom they believed should know.

Their teachers recited to them in their little unpretentious chapels the Christian creed; substituting only their own prayers in the place of those of the Established Church, and although the daily or weekly repetition of their creed may be found sufficient for the orthodox, their simple lives and simple mode of thought, combined with the danger of their calling, impelled them to seek beyond the creed itself. They would ask: "What will be after death and before the day of resurrection?" The orthodox minister would consider such an inquiry irreverent, but on the contrary the more simple teacher sets his mind to work to unravel this mystery for those whom he loves and leads. It is in consequence of this complacency, that much that is unknown spiritually to the more orthodox teacher is revealed to these itinerant ministers and teachers. Take the answer of one in reply to that question: "There is rest for a soul after death, but not the rest of unconsciousness, else are the Scriptures shadowy and illusive. Lazarus has changed places with Dives, and both are conscious of spiritual reward and condemnation." So that no teachers respecting matters of the hereafter, should fail to recognise, that in accordance with Scripture teaching, there is soul-consciousness. I assert, dear Recorder, that this is going a long step further than the orthodox divine would travel; for they do not admit consciousness after death, but assert a general sleeping until all are called again into life. Let any one try and make the inquiry of them respecting the question which the poor miners were so anxious to solve: What would be their advice? They would reprove, what they consider the rashness of entering on forbidden ground, and the danger that lay beneath such an inquiry. I have seen the preachers in the mining districts of the North of England and Wales, tremble like children when they have witnessed the slightest manifestations, and in fear have cried: "Is the Lord speaking to his servant, that his teachings may not mislead?" These men, these teachers, can call over by name every member of their flock. The form that is bending under infirmity, they have known when it was hale and strong; they are the comforters of the sick, the wan, and the weary; their surroundings support them, and they are already prepared for the seed time of spiritual knowledge.

Like me, you would thank God, that this is so, had you been present at that spectacle of misery; had you been in that scene of dire woe. How few can realize the crowd of mothers, wives, and sisters, and aged fathers gathered round the pit's mouth, waiting for the most sad and dismal task that any human being could wait for, that they might, if possible, recognise their loved one's face in those dead forms so reverently being borne past them; neither is it possible, unless you had actually been present, to conceive the joy and gladness, when the loved one is found to have been held in safety through the mercy of God. Yet the actual truth is becoming widely accepted, but amongst no class of toilers more than amongst the miners of Great Britain. Were it, that you were working single-handed to make known the truth respecting the soul, and its eternity, then no man could tell what would be the ultimate result of your labour; but one thing they would admit, that its general acceptance would not be in your time on earth; but thank God you are not alone in this task; every nation has its teachers, nor does



God in his wisdom intend to startle humanity with an alarming suddenness, that would fill men, if unprepared, with terror.

It has taken centuries of time to evolve the present conditions under which you live; not only your own country but every nation under the sun has been gradually preparing for the reception of spiritual truth; and no thinking man will deny, that there exists a very great repression of evil in the actions and passions of men to-day, when compared with the past. True, it may be urged, that God's word does not contain a single passage, that the soul is conscious and can return; but those passages, which your controls claim, because they accept them in all their plain and literal rendering, are perverted by many to support the day of general judgment and the resurrection of the body of man; but neither your surroundings nor myself honour the Bible to this extent. They will not torture texts for the sake of supporting doctrine. God's gatherings are where truth presides, for there the spirit of God is in their midst; where the spirit of truth is not found, there may be form and ceremony but no spiritual knowledge. Your surroundings are striving for literal teachings to tell a man directly and intelligibly; using no figurative language; clothing no sentiment in a metaphysical garb, but telling him directly, that he is the heir to eternity, and that after death he becomes conscious, and the tale of his life is repeated to him over again: that the days of God's grace are for everlasting, and that His mercy endureth for ever and for ever, so that if there be dire guilt, there is also possible forgiveness.

Teachers are amongst these miners throughout this United Kingdom, and these men, children of weird scenes and experiences, both above and below ground, listen to the small voice that is coming to them, sometimes from one of their own number, sometimes from one of their own children. I have witnessed during the lull in working hours the men setting their lamps in the centre, telling of strange home experiences. Take one instance: "I do not know what has come to my lass; she fills me with a strange fear; sometimes she says: O Father! fix not your thoughts on consciousness delayed after death; dream not of waiting time; there is no more certain contingency, than that you shall be known of each other in heaven and on earth, and after death." Try and picture these grimy faces listening to a spiritual utterance like this; knowing that what has been the fate of many whom they have known and loved, may be their fate at any moment.

Explosions abound in every land; not on a small scale only, but scattering far and wide the most scientific precautions. These men know, yet do not fear, these possibilities; there is a world to come; it is this thought, that strengthens their will and nerves their arms, and to know of this hereafter is their great desire, and no objective spiritual dogma can repress that desire. Calmly they ask their spiritual teachers, rationally they make their inquiries, and in many cases they are answered fearlessly. Some have received conviction through actual phenomena in their midst; grand events are taking place in many of their humble homes, which are filling their souls with the highest aspirations; yet the world does not know of it. For thousands and thousands of years the bodies of men have been given back to earth: generations have succeeded each other; races of men have passed away like mighty empires, and in the rough yet earnest language of one of them, when chided by his minister for the assertion, that his girl did speak in unknown tongues, he said:—

"I will not accept your theory, that the child is hysterical, or requires the aid of the doctor. I know that in the homes of the best of us they have been asking what men have been doing after death, and are being answered. I tell you, Minister, that the best men in the moment of peril, the clearest headed amongst us, have their strength only in what they know of the mode of life after death; and I tell you, Minister, that we are all dying creatures, and ere long will receive our call; therefore, I shall never consider that it can be wrong to try to receive or conceive something that awaits us after death. If they are made happier, then why not me? I tell you, Minister, that I love you as many others love you for your unselfish services every hour of the day, and I would not wantonly distress you by my mode of thinking. Your work is above ground, mine is below ground. You know my mates and myself only as worshippers on the Sunday, with clean faces and clean hands; I know my mates under very different aspects, and what tests a man's self-reliance more than anything is to hear the low, deep rumbling

ling that precedes an explosion; to hear hundreds of tons of earth falling on and around you; to know that there is a greater danger still remaining,—the wild and pitiless rush of the choke damp. Yet I have seen these men, who hold different opinions from yours, as steady as if they were entering chapel; their voices just as firm and reassuring; their power of thinking unimpaired; with ready inventiveness of any possible precaution in their possession. These men tell me, that my child through sitting in their homes, speaks in an unknown tongue, and that if I go, I too may listen and hear events of startling import transpire; that already they have been taught many things; they have asked of those who return to them the first great question; working always in the bowels of the earth, they have conceived the idea that the earth's prison of those, who have come under God's everlasting condemnation, must necessarily be in the bowels of the earth, and they ask: Is this so? And the answer, Parson, was full of thrilling signification; given with precision and distinctness: 'There is no such prison; there does not exist such an unforgiving God.' God has said, that man shall live for ever, and He who reigns as King over all worlds hath but one promise, which is, that man shall live for ever, and from that promise He will never swerve. If then man liveth for ever, how foolish, how miserably blasphemous it is to suppose that he hath given man an eternity only to suffer misery; so that it is not true, Minister, that as the tree falls so it lies; that is, if this is meant for man. There is punishment, there is suffering, because of our short comings here; but I look for that heaven, whose Creator is God, as a matter of right in accordance with God's promise, and I believe that, lowly and humble as I am, I shall enjoy in common with all ultimately a lofty and super-eminent position in some of the glorious worlds created by our common Father."

I thank God earnestly, dear Recorder, that these things are becoming known amongst a class of men, whose life-calling is more dangerous than that of the soldier; a class of men going down day after day, not knowing whether they will return again to the surface of the earth. Those who are receiving spiritual knowledge are as he has so graphically described them, the first to meet and face the danger in the mines; the first among those brave men, who form the band of rescuers; and if this be so how necessary it is that spiritual work in the North and in Wales, should be ably supported, both by speakers in trance or normal, and by monetary aid; for aid is needed from those who have received spiritual knowledge, and who have the means at hand for this beneficent action. Head this control, "Spiritualism amongst the Miners."

Now for a few words with you personally. It is some considerable time since I have controlled, so that you will allow me to congratulate you on the work you have been doing in the interval between my being here now and my last visit, and with you I thank God for the health you have enjoyed in the past, and for the fair promises of its continuance. May God bless your labour in the New Year, and may your work be made more fruitful a hundred-fold, so that spiritual knowledge may become a beacon on every mountain-top and in every valley; a light shining in the darkest depths of the unfathomed mine; lightening humanity of its cares; cheering the life of humanity, brightening their homes, and filling their souls with eternal peace.

May God bless you. Good morning.

I asked, who had been controlling; and was told, "Dr. Cotton Mather." He said:—

I am about to interview the spirit of one lately introduced into spirit-life: a dear old friend of yours; one who like you bore his weight of years, and whose end might well be described as that of peace; passing from time into eternity with the placidity of a child. I will bring him with me if God permits me. May God again and again bless you. Good morning.

I know full well to whom the control refers; he passed away quietly in his bed a week ago. His end was peace. His life was a life of long and active service for his country; loved by all who came in contact with him. Our acquaintance commenced at school, sixty years ago, and lasted almost to the end. He ruled over one of the most flourishing of England's dependencies, loved not only by every official under him, but also by every native with whom he came in contact. His life was one of active service almost unto the last, and he passed away in peace. I do trust he may be permitted to hold converse with me, as I am sure that the mansion prepared for him is one that any one might envy.

WALWORTH: 83, Boyson Road, Jan. 3.—The guides of Mr. Robson delivered through him special New Year's Addresses, which were full of instruction and counsel.—Con.

## HEAVEN.

### WHAT IS IT; AND WHERE LOCATED?

BY ALFRED KITSON.

(Concluded from last week.)

#### THE TESTIMONY OF SPIRITUALISM.

And what have the returning spirits to say on this vexed question of where is heaven?

In looking to Spiritualism for a solution, there are certain facts we must bear in mind, *viz.*, that the unlearned are in the majority; that it is the exception and not the rule to find minds belonging to the great labouring class that are scientifically bent; and the majority of mediums are of this class, because the more favoured ones think it beneath their dignity to submit themselves. The consequence is that there are few scientific discourses given, the burden of the spirits' cry is to be not deceived into putting faith in any one to save you from the consequences of evil actions. The fact is when they have reached the spirit side of life they have found to their sorrow that they have been misled, and they hasten back to their friends to warn them in time. But through various mediums information of the locality and construction of the spirit-world has been communicated, which may be summed up as follows:—

There is being continually given off from our earth a fine etherialized or spiritualized substance or matter, which is so fine in its nature that our senses are unable to perceive it. Every animal from man down to the crawling insect at our feet; every tree, flower, grass and moss, is helping on the great work of the spiritualization of matter. Nothing lives in vain. The rose out in the edge-row, the little modest flower blooming all unseen, unknown in field and forest, does its individual part in the work. Not a year, month, or day passes but vast supplies are eliminated from the earth and sent on its upward mission; a continuous stream is being given off, which ascends until it reaches an altitude of its own spiritual density, when by the law of gravity it is arrested, and forms a "zone of about 120° in width; that is, it extends about 60° on each side of the equator." This zone is as subject to law as the earth itself. It is not an immaterial world as some preach. It is matter, but vastly refined or spiritualized, and none but spiritual senses whose organs are of the same spiritualized material can perceive them; and its scenic, topographical and vegetative forms partake of the same refined, spiritualized nature. Bearing this fact in mind, we can in part understand the difficulty communicating spirits have to encounter and grapple with, when endeavouring to describe their spirit-homes, which generally ends with: "There is nothing on your earth which for loveliness, refinement, and artistic beauty we can refer to in order to convey to your minds anything like an adequate idea of the exquisite beauty and harmony that prevails here. All on earth is so crude, and your most lovely, your most refined and artistic productions are gross and imperfect in comparison with ours." Such must, from the nature of things, be the case, because the finer the material the finer the production.

The refining and spiritualizing process ceases not here. The laws of nature are incessantly at work, improving on their last efforts, and eliminating a still finer material from this already refined zone. And as the process goes on, the finer product ascends yet another stage until another spiritual zone is formed; and from this zone is elaborated yet a third.

If the first zone is so exceedingly more refined and spiritualized than the earth, so that not even its best productions can be held up as comparisons, what must be the state of perfection, loveliness, and exquisite beauty of the third, which is three times removed from the earth? Truly we may say that eye hath not seen, ear hath not heard, nor hath it entered into the power of man to conceive the loveliness and beauty of those spiritual homes.

As these zones have the earth for their foundation, and are in accordance with the aspirations of its inhabitants, they accompany it in its orbit and flight through space, always bearing the same relation to the countries of the earth; so that the most perfect harmony reigns throughout.

There is no miracle here. Everything is wrought according to law. For ages incomprehensible has the Spirit of Nature been at work, developing its crude matter, and passing it on through every form and stage requisite for the

sustenance of life. From its original igneous state until it became so perfected that it was capable of supplying man with all the properties necessary to sustain physical life. Oh! what ages must have elapsed, what labours gone through, to produce thee, O Man! Thou immortal work of an Omniscient, Omnipresent, and Omnipotent Being, whom we now call Jehovah! What art thou that thou should be an object of so much labour and care, thee for whom it has taken ages incomprehensible to evolve thy physical organization? An animal? Yes: physically. But spiritually an immortal being—Deity individualized; Who, knowing the nature of His work, prepared a spiritual home for it. Long ere man made his appearance Jehovah, through the laws of nature, was building him a superior home, where the aspirations of his immortal nature should find more perfect conditions for their satisfaction and ultimatum. Thus the first zone was in formation long before man made his appearance, and consequently is the oldest and thickest; and the third was the last because evolved out of the preceding ones.

#### THE FUTURE LIFE.

Very few, indeed, are prepared at death to ascend to even the first one. The majority of mankind are so wedded to the earth and its pleasures, that on entering spirit life they have no higher aspirations than the pleasures of the senses to which they are chained (attracted), and consequently they hover about their old haunts: the miser is drawn to his gold, the merchant to his office, the inebriate to the dram-shop and the tap-room, the glutton to the festive board, the person who has wilfully wronged his neighbour or fellow-man to his victim,—all to reap the fruits of their earth-actions. When they have done so, when they have learned the futility of their former actions to yield them lasting happiness, they gradually learn the better plan of doing unto others as they would that they should do unto them. The object of their imprisonment in the scenes and surroundings of their earth-life being attained, *viz.*, the awakening of better thoughts and holier aspirations; then, like the prodigal son, they begin their homeward journey, but every bit of it have they to traverse for themselves, and they are gradually admitted into the higher life as their efforts to atone for their past wrongs merit.

The spiritual bodies of the denizens of the spirit-world, bear the same relation to the zone they inhabit as our physical bodies do to the earth. Those, who inhabit the first being denser and grosser than the second, can no more see it than the physical senses can discern theirs. Thus spirits from the higher zones may stand side by side with those of the lower without the latter being cognizant of the fact. So at spirit circles there may be a large company of spiritual visitants, and the controlling spirit, if it be of a lower plane, may be ignorant of it, and communicate to that effect, and still be speaking the truth to the best of its ability. But the higher can always see the lower.

In changing from a lower to a higher zone, the act is not accompanied by a scene similar to our change from the physical to the spiritual. There is no worn-out casket to shuffle off and leave behind. The change is gradual. Even with us, who are inhabiting the densest bodies we ever shall, a gradual change may be effected in our constitutions from the gross and sensual to one of delicacy, by cultivating the virtues and a judicious selection of food. In this process the finer elements are used, and the grosser eliminated and got rid of. So it is with them: by cultivating their better and higher nature they gradually eliminate the gross elements of their spiritual organization, until it attains a finer spiritual quality than the zone they inhabit; when, by the law of gravity, they rise to the next, which is in harmony with their spiritual body, and aspirations of their being.

The third and highest zone of this earth is not the ultimate abode of the soul, else must humanity in time become stagnant for want of a higher purpose, and new spiritual heights to attain.

#### THE USE OF EARTH-LIFE.

The earth is the schoolhouse in which the soul is individualized, and tutored in the subtle powers that control its earthly tenement, the body, which it must achieve ere it is admitted to more important tasks and duties. Like a little child in its first efforts to walk, there are many stumblings, bruises, pains and failures, mistakes and regrets; and at times, to outward appearance, it seems as if it were going to be lost in the pleasures of the senses, and never rise to a higher knowledge and perception of its birth-right, and

divine nature. But, though it takes ages to accomplish it, the awakening ultimately will take place. None are lost or abandoned. After the remorse of a misspent life has done its work of spiritual purification, and a higher aspiration has taken possession of it, and lesson after lesson has been learned, failure after failure has at last ended in success, and new hope is born within the breast of the conqueror, it gradually rises above its former state and conditions, and as it divests itself of the things that kept it down, and learns to live and labour for others instead of self, it ascends to the first zone. Here exist higher conditions, where the desires and aspirations of its awakened nature may be gratified; and it enters on higher duties, and learns the lessons appertaining to its more exalted life, and thus progresses until it becomes worthy to be admitted to the second zone. Here the reforming and developing process is continued. More advanced lessons are entered upon. Nobler achievements invite the soul and its increasing powers, and ultimately it rises to the third. Here, again, the process is repeated on a more advanced scale; and when the last lesson has been learned, and it rises superior to the earth and its subtle forces, it is gathered home to dwell in spirit worlds that are independent of the earth or any planet. The number and infinitude of these worlds far exceed that of the physical. It is here schooled in the ways of Jehovah until it has acquired such wisdom and majesty of being that it is capable and ready to assist in the guidance and development of new worlds. Thus is its divine nature developed, until it shines in the heavens with a brightness that eclipses the sun. But never does it comprehend the Whole! There is ever the Infinite inviting it to put forth its majestic power, to yet nobler and higher labours and pleasures. Every fresh achievement does but open out still greater and vaster fields of research. Ever does it feel within itself, that it is but a child resting in the bosom and strength of an Infinite Parent, who ever invites His children to learn of His ways, wisdom, power and majesty, thereby increasing their love and reverence for Him.

Thus is given to the world through that much despised, maligned, and condemned power, SPIRITUALISM, a knowledge of the hereafter, its conditions and surroundings, without the aid of miracle or mystery. This is a blessing and consolation, which the world has not hitherto enjoyed.

The highest aspirations of humanity are encouraged and fostered by the blessed prospect of having them ultimately gratified, if not in this world in one higher and transcendently more beautiful and harmonious. The old authoritative command: "Thus far shalt thou go, and no further," is supplanted by the angel command: "Come up higher, and learn of the works of thy Creator!"

55, Taylor Street, Batley, Yorkshire.

#### ARCHDEACON COLLEY ON "MARRIAGE."

The Ven. Archdeacon Colley, on the occasion of the marriage of the daughter of Mr. Wm. Risley, last Monday at St. Peter's Cathedral, in lieu of the usual address at the end of the marriage service, spoke as follows:—

"Holy matrimony is a celestial state, in which from the earliest times it was ordained that man should dwell to secure the highest human advancement and promote civilization, and as a sojourner in this world, best qualify himself for an ascent in the scale of being when here below his work is done, in which 'tis wisely appointed he should be assisted by his sweet help-mate, woman. In the Genesis of our history as earth-clad spirits, it was said, 'It is not good that man should be alone.' Oddity and singularity and strangeness usually attend those unfortunately deprived of companionship, or those who foolishly choose in solitary selfishness to abstract themselves from their fellow-kind, and coldly isolate their hearts from human friendships; the dearest, closest, truest, sweetest, friendship being that of husband and wife. Perfection is the result of unity, and unity, for the most part, of opposites. Man is of a spirit rugged and strong, and the outer temporary covering of the inner immortal soul partakes of this stern nature. So he is well fitted to do battle with the rough, rude world, and be a wise protector of the gentle being that clings to him for safety. With a mind of a severer and colder cast, and a judgment less influenced by impetuous feeling than that of his fond partner, man is proof against the snares of overwrought affection and the specious flattery of mere appearances. He can weigh difficult measures, and ponder deep things, and calculate the likelihood of dim and distant or of near and imminent events; while the even balance of his reason and

his clear-headedness will not be shaken by the recklessness of love's divine abandon, or generous impulsiveness, or feminine tenderness of heart. Woman, on the other hand, is a creature of fine susceptibility—a thing of love; and when she is not she is no longer woman. She is a being of a most fragile cast and delicate workmanship and pure mould, and in no wise is she fitted for the world's rough handling or unmeet competition or rivalry with man. Pitiful is it when necessity compels her to stoop from her high position in the household to merge her gentleness in business pursuits and mingle in the earthly strife, leaving the angelhood of her womanhood to unsex herself in the hurly-burly concerns of the cruel world so desperately competitive and self-seeking; for then, indeed, she is at woeful disadvantage, weak and unarmed in the arena where savage men wrestle and giants strive for mastery. Unfitted, therefore, lone and distracted with the world's maddening din, to cope with the jagged circumstances of the times, and terribly exposed to the temptations whereunto from tender-hearted pity she is ever prone, it is man's glory and privilege to be protector and friend, father, brother, or husband to the Creator's *chef-d'œuvre*—woman.

"Differing greatly however, as do the sexes in thought and feeling, character and attribute, capacity of mind and bias of will, there yet exists an equality and even balance of virtues and powers alike between man and woman. Let this be recognised, and there need be no cause for envy, and no unwillingness on the part of either to serve the other, and pay loving court to the godly virtues that belong to both. For the equality that exists between man and woman is not an equality of the same virtues and graces and gifts, but the possession by each of just what the other lacks. Indeed no man can be a perfect man without a wife; and no woman can be a perfect woman without a husband. The love of the one strengthens the wisdom of the other; and the wisdom of the one guides the love of the other. The man having wisdom desires love; and the woman having love desires wisdom: for man alone is all head; and woman alone is all heart. Love impels; wisdom executes. The woman inspires; the man triumphs. This is the divine equality of husband and wife, with conjugal emulation to serve; ready helps, with yearning solicitude for the other's happiness, and mutual anxiety for the other's welfare; each desirous of losing his or her own soul's identity for the other's sake, and forgetting self in the existence of one's dearer other self, each, in the exchange of heart and metempsychosis of love, admiring what the other possesses, not proud rivals jealous of being outshone. Recognising such a wondrous equality of attributes, parts and powers—where anything lacking on this side is found in abundance on that, an even balance of faculties being of the Divine Providence struck in felicitous marriage—let men, eschewing the dishonouring thoughts they sometimes have of women, regarding them only as pretty toys, learn to appreciate them as intellectual friends and companions of heart, whose affections shall quicken their best thoughts and inspire them to nobler manhood. Also let the women of our time, renouncing the growing fast ways of the age and its pert conceits, study to be sober and staid while winsome and merry and joyous, being content as sisters or proud as mothers to cherish the world in its pupillage that they may be the fond desire of its maturity. The man for the world and the workshop: the woman for the nursery and the house. The man for the busy walks of commerce and the noisy traffic of the streets—the office—the factory—the foundry and the field—the tempestuous ocean—the trackless desert—and the rugged outside world, with the throng of men and jostle of the multitude in the headlong race of life and cataract roar of vast cities: the woman—in retirement agreeable to the institutes of her Creator—for the quiet of the household and her unobtrusive usefulness, and her domestic duties and the sanctities of her home, for her husband, her children, and her God."—*The Times of Natal*, November 25th, 1885.

#### THE SPIRITUAL NEW YEAR.

By A. DUGUID.

In the experience of and passage through life, there come seasons in which we seem to realize more clearly the presence of the soul, or the indubitable evidence of a spiritual nature in our possession. Such is it as we stand on the threshold of another year, and look into the deep, dark profundity of its being.



We may have faith in the progress of existence, from the evidence of life past, but there is a feebleness and shrinking from duty, which even the bravest feel at times, and to some it is like an overwhelming pressure from a ponderable substance in close proximity to their thoughts. Let us consider that we are physically related to mighty forces which act and react upon our organism. Our psychical and moral nature is ever subject to powerful psychological influences, and the soul or interior life-principle is becoming more and more subject to the inspiration of a world of spirit people. In the natural sphere, storms on the sea, volcanoes, earthquakes and tornadoes have their place and purpose; in the moral spheres, evil, wickedness and vice play their destructive part; and in spirit zones, there are combinations and spiritual forces, which mean ruin and anarchy to many earthly schemes and prospects. We are weak in the presence of these tremendous evidences of force; but it is my intention to lead you to a source of strength, of comfort, and of bright and glorious hope.

Over all there reigns a Power, not only rich in force, and might, and strength, but replete with and munificently full of goodness, of love, and of gentle kindness, and as close beside you as the air or the water, even as the presence of a bosom friend and the society of your own thoughts. It matters not about personality or shape or form, whether this loving, helping Power be Christian, or Mahomedan, or Buddhist, such is present in the arrangement and adaptation of nature, in the existence and dominion of the moral sentiments and feelings, and the return of the angel-child to bless and baptize our natures with fire from the high and holy altar.

How can we lay hold of this great truth, so that in the midst of our weakness we may be strong, and from sin in our heart we may be purified; our spiritual vision opened, and the interior chords of our being respond to the harmonious touch of the angel hand? Well; in the past, resolutions have been made, although broken: renew them again! renew that burning desire you had to learn the mysteries and secrets in the domain of nature, to explore its hidden treasures, and accumulate the wealth of scientific knowledge; renew that resolution to conquer the evil desire, the base and lustful passion; renew those feelings of forgiveness, of sympathy, of affection, even for those who bitterly wronged you by slander and reproach; renew that noble resolution to help the erring ones, to comfort the sorrowing ones, to minister to the sick and pained ones, the aged and the feeble one, and to ease and soften the bed of the dying ones. Renew those patient researches into the phenomena of spirit, cultivate afresh those hours of loving and sweet communion with the dead, renew those pledges of devotion, which did bind you to the hallowed influence of a departed wife and husband, or breathed such zeal into your whole being from the sainted presence of your angel-child, and brother and sister. Gather round the table with renewed effort, and wait the beautiful unfoldment of spiritual vision.

In the fulfilment of that renewed consecration, you will realize how good nature is to your wants, how kind and affectionate is the beat of the human heart around you, how near are the good spirits, and how wonderfully clear are your conceptions of God, and knowledge of His eternal existence. Sit not still, but boldly face the danger, energetically grasp the moment of existence near you, and faithfully cling to the strong arm of the Spirit reaching you from the invisible shores of being; and your life, like the ship on the ocean, will rise with the approaching wave, and life-moments like sunbeams will light on you to bless and cheer you; yea, even the Spirit shall be a revelator of all that is pure, and lovely, and godlike!

CHINA AS AN ENLIGHTENER.—A remarkable claim has been made on behalf of China. Wong Chi-Chun, who is looked upon as a most distinguished writer in his own country, has been reviewing the work of missionaries in the Celestial Empire, and has dealt specially with converts to Christianity. He asserts that no Chinese of good character ever become converts; that the "proselytes are poor labouring men and ignorant countrymen, with the addition of certain designing, unprincipled characters who become converts in order to gain a livelihood." Wong Chi-Chun is of opinion that the doctrine of the Chinese philosophers and sages is exercising a much greater influence among the educated classes in Europe than Christianity is doing among the educated classes in China.—*Manchester Evening Mail*, Dec. 26, 1885.—[True this is. Confucius is much more popular in the West than Jesus in the East.—ED. M.]

128, HIXTON STREET: Jan. 3.—Mr. Armitage under control spoke on a subject chosen by the audience: "What is the use of Spiritualism, and the difference between ancient and modern Spiritualism?" The friends were well satisfied. After Mr. McKensie's discourse on Sunday night there will be a circle for a short time.—T. PAYNE, Sec.

## PASSING AWAY.

"He giveth His Beloved sleep."

*Dormi bien!* As the dew to heav'n,  
May thy Soul from earth arise,  
On ladders of gold by angels lent,—  
Bright sunbeams reaching the skies.

Sleeping earth-cares away, love,  
Forgetting the weight, the woe,  
Enter the Golden Gate, love,  
Where the Immortals go.

*Dormi bien!* Thy body rest here,  
Poor clay! so bruised and press'd!  
All that is left to the earth, which gave;—  
To God we give the rest.

Praying the time may come, love,  
Awaiting in faith to see  
The white-robed Angel Death, love,  
Besoon my Soul to Thee.

CAROLINE CORNER.

## OBITUARY.

## JAMES WILD, HEYWOOD.

I have to record the passing away of a true Spiritualist, James Wild, of Heywood, who, for nearly ten years, has been the chief exponent of the Cause here. His departure from earth life was most beautiful to behold, after waiting calmly and patiently for the advent of the Angel of Death.

The funeral was strictly Spiritualistic. About seventy persons attended, notwithstanding the very inclement state of the weather. After singing at the house, "Welcome, Angels pure and bright," the guides of Mr. J. B. Tetlow, of Rochdale, offered up a beautiful invocation, referring to the departed spirit not being far away.

In the cemetery chapel, Mr. Hopcroft, of London, very kindly officiated as reader. 1 Cor., xii., having been read, the guides of Mrs. Green, of Heywood, gave an invocation and short address, of which the following is an abstract:—

My Dear Sisters and Brothers.—This afternoon we are not met to mourn the death of one we all love, but to celebrate his birth into a new life. No doubt our religion may appear strange unto many of you, but it is neither strange nor new, having existed throughout all time. God is the same loving Father he ever was, and His power is still the same. Spiritual Gifts have not passed away with past ages nor ceased to exist with the ministry of Jesus and his disciples; for Jesus not only did the works himself, but he also commanded his disciples to do the same; teaching men how to live in harmony with God, and to keep His laws which are revealed throughout all nature: the flowers, with their varied forms and beautiful tints, which no artist can produce, all speak of the immortality of the soul; the seasons as they roll along repeat the lesson; the stars, which come out in their pure glory as the evening twilight dies away, utter, as with an everlasting gospel, the immortality of the Spirit; the very violet rises like some embodied creature of heaven, and whispers of that life to which the spirit of our beloved Brother has sped. Many times during his earth-life he has received consolation and support from bright and pure beings from the Summer-land, when earthly friends would not help. These ministering spirits of our common Father God have clustered around him, and helped him in his sufferings.

It is now some time since our Brother proved and tested spirit-communion, first beginning at his home, where he erected a family Altar to worship God, and enjoy the communion of saints, which has been granted to the children of men from time immemorial. As our Brother commenced his investigations with a sincere desire for spiritual knowledge, the angel world quickly responded to his wish, and many times has he enjoyed the sweet companionship of those who have passed the narrow sea called death; giving him indisputable evidences of the continuity of life. His faith growing stronger and brighter, helping him to endure his sickness and pain with patience and fortitude, until the Angel of Death stopped the beatings of his heart in the material form, and opened his eyes on a new scene of action, life and beauty.

There is no death to God's wide world,  
But one eternal scene of change,  
The flag of life is never furled,  
It only taketh wider range.

The body was then laid in its last resting place, during which Mr. Tetlow's guides offered up a closing prayer.

Heywood, Jan. 4, 1886.

LILY.

## JOHN LIGHTFOOT.

The loving husband of Annie Lightfoot passed to the higher life on December 27, 1885, aged 57 years. He suffered from chronic bronchitis for the past eight years, and was a medium and Spiritualist for upwards of thirty years.

HEYWOOD: Argyle Buildings, Jan. 1.—A well-attended tea; the meeting afterwards being addressed by Mr. J. T. Standish, and others.—Jan. 3.—Mr. T. Postlethwaite spoke on "The Philosophy of Spiritualism" in such a manner as to meet the requirements of a large number of non-Spiritualists present. He then gave a discourse on the passing away of Mr. James Wild, our late secretary. "J. Wild" controlled and gave an address, and all were truly convinced it was his presence. He took the medium off the platform, and spoke to his wife and daughter. It was a sublime manifestation, many were moved to tears.—WILLIAM CLEVER.

PENDLETON: TOWN HALL, January 3.—Mr. Schutt devoted the afternoon to answering questions; several were handed up and admirably answered by Mr. Schutt's guides. In the evening Mr. Schutt gave his experience of "How he became a Spiritualist," which was listened to very attentively.—C.

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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, JANUARY 8, 1886.

#### NOTES AND COMMENTS.

The lecture printed this week is a much condensed report of that which was spoken: the intellectual structure is retained, but the more emotional furnishings have been left out.

Spiritualism as Religion is the rising day-star of the Movement. Evidences come in on every side. Mr. Duguid's little homily is a word in season. The report of Mr. Bell's family circle is a beautiful illustration. That circle seems to be carried on in the true religious spirit. A fortune far more rich and satisfying it bestows than can be attained through fortune-telling mediumship. O Spiritualists! give up quizzing the spirits on mundane matters, and greedily craving "tests" and other selfish requirements. Such a course is the ruin of your own earthly prospects, the degradation of mediums, the doctrine of devils. Sit for purely spiritual good, and all other things will be added unto you; you will obtain far more reliable indications of spirit identity, and if you set your Spiritual Mansion in proper order, your worldly affairs will take care of themselves, with due honest endeavour and diligence on your part. And your mediums will wake out of the trance comfortable and "smiling," and not aching and disgusted as is the case where self-seeking has been the spirit predominating in the circle. We would like to hear of more such circles.

The Control is most appropriate to present circumstances. This may be called a "Miners' Number" of the MEDIUM, at the same time indicating the religious value and force of Spiritualism. Our frequent contributor, Mr. A. Kitson, the second half of whose article on "Heaven" is given this week, first entered upon the duties of life in the coal mine. He is the descendant of a mining family, but one after the other, on account of their sterling qualities and abilities, find occupation on the surface, yet in connection with the coal trade. Mr. Bell, our Northumberland correspondent, describes himself as an "Engineer," no doubt associated with the mining industry, so paramount in his district. His circle forcibly recalls the results of domestic mediumship in a miner's family recorded in the control.

From another Northumberland correspondent we have the following:—"We are passing through a great transition here on religious questions. Many preachers are changing their tune, whilst some of them are giving up preaching altogether, as their minds are undergoing a change." Could our duty be more distinctly indicated? Is it not evident that Spiritualism must be brought to the front as the only Religion that can meet the demands of the period? Institute plenty of circles in the religious spirit; soon they will lead to multiplied public services, and the minds open to Truth will gladly shelter their weary soul under the benign wing of Spiritualism. Let the MEDIUM be freely sent to all who

are ill at ease; it may suggest to them the ark of safety, like the olive-leaf in the mouth of the dove of Noah.

THE BARKAS NUMBER is quite out of print. We have not another copy. If any of our readers have remaining stock, we will be glad to give value for it. Now that none are to be had, everybody is eager to have some. They were wise who secured a supply of oil for their lamps in due season. One of the many who did so writes:—"The Barkas Number has produced a great impression for good. We have posted copies to the chief minds in the district."

#### HUXLEY AND GLADSTONE REVIEWED.

On Sunday evening, at Cavendish Rooms, 51, Mortimer Street, Langham Place, Mr. Burns will review the papers in the *Nineteenth Century*, by Professor Huxley and Mr. Gladstone, on "Genesis." It is a further inquiry into the question which was discussed by the same speaker at Cavendish Rooms a few weeks ago, and published in the MEDIUM. To commence at 7 o'clock.

#### SUNDAY MEETINGS AT KINGSLAND.

On Sunday evening, a series of Sunday evening services by the Kingsland Spiritual Mission, will be commenced at the Commercial Coffee and Dining Rooms, 511, Kingsland Road. To commence at 7 o'clock. All friends in the district will be made welcome.

#### LANTERIN LECTURE IN THE PROVINCES.

EXETER: Victoria Hall, Queen Street, Monday, Feb. 8.  
SOWERBY BRIDGE: Mechanics' Hall, Saturday, Feb. 27.

#### SOWERBY BRIDGE SPIRITUAL LYCEUM.

On Saturday, January 16, the Juveniles will give their first Entertainment, which we hope will be successful. The benefit will go towards new books for the children. Tickets only threepence each; commencing at seven o'clock. Miss Sumner, from Bingley, is expected to be present, and perhaps will add to the evening's entertainment.—Con.

#### IMPORTANT TO CORRESPONDENTS.

We regret to hear of the serious illness of Mr. Kershaw, formerly of Oldham. The particulars of his resuscitation by magnetism are interesting, but as the letter is anonymous we cannot give it publicity. We always desire to know who makes reports of any kind. We hope Mr. Kershaw will be completely restored, and do much good work yet, as he has in the past.

An anonymous correspondent sends a favourable account of Mrs. Yarwood's visit to Marble Works, Rochdale, but as no name is given, we are unable to use it. On all occasions it is imperative that correspondents give their name and address, in authenticity of the truth of their statements.

Mr. Tebb is carrying on the Anti-vaccination war from Madeira, to which delightful resort he has gone to spend the winter.

BRADFORD: Otley Road.—Mr. Macdonald will deliver a lecture on Tuesday, Jan. 26, at 7.30.

MR. E. W. WALLIS'S APPOINTMENTS indicate that he is about to make a tour south. He will be pleased to arrange to visit Hanley, Birmingham, Leicester, Stamford, Nottingham, and Derby on vacant week-nights. Friends will oblige by writing to him per return. Address—see Directory.

MR. W. PROCTOR, trance speaker, 23, Butt's Beck, Darlton-in-Furness announces himself—see Directory—as ready to receive invitations to address meetings in various parts where his services may be required. For thirteen years he has laboured as a medium in his own locality, and for five years he has had no work as a mineral borer. As he is blind, he is not able to turn his hand to other occupations, so that in giving his abilities to the Spiritual Cause he is not shirking the ordinary duties of life for any mercenary purpose. We hope he will be abundantly and usefully employed; and may the spirit world give him power to do that which is so urgently needed at the present day.

NOTTING HILL.—Mrs. Saunders begs to announce that she will give her first Social Tea and Entertainment, at her residence, Claremont House, 53, Faraday Road, Ladbroke Grove Road, on Thursday evening, January 28. Tea from 6.30 to 7.30; singing, from 8 to 9.30. Those wishing to conclude the evening with dancing can do so till 12 p.m. Tickets, 1s. each, which can be obtained at Mr. Burns's, 15, Southampton Row; Mr. J. Wright's, 26, Claremont Road, Kilburn Lane; and at the rooms, 53, Faraday Road, Notting Hill.

NEWCASTLE.—The *Tyneside Echo* in reporting Mrs. Britten's lecture on "Immortality and its Conditions, alone proved by Spiritualism," says:—"A general as well as direct invitation was given to the clergy and ministers of all denominations to controvert this position. This is the second time within two months this offer has been made, but in both cases a conspicuous absence of all ministers of religion has been a prominent feature."

GIVING IT TO THEM HOT.—The fire and brimstone divines of the North of Scotland have been launching their thunderbolts against the Portree Conference. A fair sample of their gruesome exhortations is afforded by the Free Church minister of Plockton, who has been lecturing his flock somewhat after this fashion:—"What was the use of more land if the people lost their souls? If the people got more land it would be a curse to them. Some people now-a-days said they were as good as the laird, or the minister, or the elder. These people were on the broad way to hell." This is the pernicious stuff with which the Highlands have been deluged for generations. They used to sit with their mouths open while their parochial popes laded out the brimstone. But now they are unreasonable enough to think themselves as good as the laird, the minister, or the elder. Prodigious!—*Kettering Observer*.



## "BEYOND THE KEN."

Next week I trust to be able to forward the subscribers their copies of my new work, with apologies for its being late, owing to delay with the photograph and Christmas intervening. However, I fervently hope it may be liked, and that my friends will assist me in furthering the good object in view by inducing others to send for copies.—CAROLINE CORNER, 5, St. Thomas's Square, Hackney.

## TO HYGIENISTS AND SANITARIANS.

Those who have witnessed the injurious results of Vaccination, or have reason to doubt the efficacy of this so-called medical prophylactic against Small-pox (and believe rather in the virtues of healthy habitations, wholesome food, pure water, scientific drainage, and proper exercise), and are willing to circulate literature on the Vaccination Question, are invited to communicate with the Secretary of the LONDON SOCIETY FOR THE ABOLITION OF COMPULSORY VACCINATION, 4, Kemplay Road, Hampstead, N.W., and enclose stamp to prepay postage of specimen copies.

HEALING.—I am a person of humble circumstances, yet I feel it to be a duty to make known the benefit I have received at the hands of Mr. and Mrs. Hawkins, 61, Bolsover Street. Three years ago I had a very sad fall, and I severely hurt both of my legs, the right one in particular, which doubled under me. It caused me a deal of pain, and I feared I was crippled for life. About six months ago I was laid up with rheumatic fever which settled a great deal in my crippled leg, increasing the lameness so that I was scarcely able to walk. I went to the Dispensary, and what they gave me seemed to make it worse. Then while reading the MEDIUM I noticed the names of Mr. and Mrs. Hawkins, and started to call on them. When I reached the house I felt I could cry with the pain in my leg; but I am thankful to say that when I came out I felt like another person, the limp being scarcely noticeable. The people in the house where I lived, could not believe it was me coming down stairs next morning so nimbly. This was the result of one treatment. I had four more, and thank God I am able to get about as well as ever. I desire to make this known that other poor sufferers may obtain relief in a similar way.—MRS. CHERRELL, 12, Carlisle Mews, Marylebone.—[Mr. and Mrs. Hawkins do a great deal of healing for the sake of doing good. Other healers do the same as opportunity presents; all of it put together would command much attention, and be regarded as the work of a valuable and liberally-supported institution. Many persons suffer, lose time and spend money on drugs, who would be promptly benefitted by calling in the assistance of a healer.—ED. M.]

BURNLEY: Mr. Greenall's Seance.—On Wednesday evening, December 30th, the writer and several more strangers (all investigators) were kindly invited to attend the usual weekly meeting at the house of Mr. Thomas Greenall, Trance medium and Clairvoyant, Padiham Road, Burnley. During the evening several spirits presented themselves through Mr. Greenall's mediumship to their friends, and were gladly recognised. One lady recognised the spirit of her brother, and of her three young children, all present at once; another lady was greeted by her mother, and several gentlemen found themselves face to face with their departed relatives and friends. Mr. Greenall was controlled by a spirit named "Ashcroft," who discoursed eloquently on "Religious and other Matters." Afterwards Mr. Greenall was controlled by a spirit for the first time, who called himself "Tom Lee," the blacksmith, who declared himself the murderer of Doctor Petty, in the Grass Wood, between Grassington and Kilsney Crag, Yorkshire, for which crime he said he was hung at York. This spirit did not know who had sent him here, but he exhorted all present to beware of drink, and to shun bad company. One of the strangers present declared the spirit's account of the murder to be quite correct, but few people in this neighbourhood would know anything about it, for it must be nearly a century ago since it occurred. Mr. Greenall was afterwards controlled by a spirit who gave one of the most beautiful prayers we ever heard. Mr. Greenall's powers as a clairvoyant were strikingly shown towards the close of the meeting, by his faithful description of spirit friends who were present and easily recognised.—VERAN.

PERSONAL RECOGNITION IN THE SPIRIT WORLD.—At a recent meeting Mrs. Harvey's guides said:—Your own consciousness is the only personal identity you are acquainted with; believe in that and you must admit of the recognition of friends in spirit-life. Judgment, consciousness, memory and reflection are attributes of mind purely metaphysical; they cannot be weighed, measured nor tested by chemical action; therefore you will acquire a spiritual language, or in other words your knowledge will be intuitive, and will have the command of all languages. Perception and volition will be to all renewed spirits immediate. To ask the question: Shall we know each other in spirit life? is to lower the standard of eternal truth, and to stultify the testimony of spirit-guides. When I passed on in spirit-life, I recognised my father, and our joy was unbounded. Therefore, the testimony of consciousness is to be depended upon. The teaching of Spiritualists is, that the philosophy of a future life depends upon the philosophy of causation, and mediums are the link which connect both worlds—the seen and the unseen. This community of Spiritualism leaves debateable ground, and claims a victory for spiritual recognition. To doubt this is to set experience and testimony at defiance, and to leave a cheerless blank in all that is beautiful and sublime in the spirit life. If you had a friend in a foreign land, and after many years you met, should you know him, and those dear features rivetted on your memory? Yes: you would most assuredly. And can you imagine you will be less intellectual in the Better Land, where all the memorials of a good or a misspent life are vividly represented? Do not let the seductive blandishments of a sinful life destroy the grand ultimatum of your hopes and expectations, or the transitional conditions of purity, peace and joy. At all times be solemn, serious and devotional, and then happiness and eternal life, with all their magnificent prospects, will be yours as well as unlimited knowledge.—WILLIAM THOMAS POYSE, Nottingham.

## AMONGST THE MINERS.

## NEW YEAR'S DAY IN A FAMILY CIRCLE.

## THE RESULT OF TWELVE MONTHS' INVESTIGATION.

After more than a year's close investigation into the truths of Spiritualism, I think I am duty bound to the above Cause to give some account of our success. When we commenced—our circle composed of three strangers, males; six of my family, also my wife and myself—we had no other end in view than true and holy worship. All of us lived a life suitable for the communion of spirits. I have kept an account of each meeting, held weekly; and at the close of each meeting we carefully talked over all we saw and heard, and trusted in God for our further enlightenment. We felt the influence getting stronger at each meeting, until we had sat five months, when raps and lights on the table were common; but at this period the youngest girl in the circle, under sixteen years, was controlled by a high and loving spirit, who gave her name as "Hannah." At her second coming she was able to speak to us through the medium. My little daughter spoke in the Northumbrian dialect, but "Hannah" spoke in a refined and learned tongue, like unto her native city, London. She also brought a group of children spirits with her, also three like unto herself, which we have all seen clairvoyantly. These spirits all speak in turn. "Hannah's" addresses are of the most loving and truthful type. She blends everything with love and truth. My family have all been religiously trained in the Church of England and Methodist chapels, but the spirits speak in a very different way, denouncing the burning hell and cruelty of blood worship, and charging us to work out our own salvation, and do it in love to all God's creatures. We have had some of the most soul-stirring meetings that it is possible to imagine. I, as a father of a large family, have sat and wept with tears of joy over the sweet language of those spirit children. My spiritual eyes have been opened to see more beauty in the world than ever I dreamt of; and the fear of death and its hidden secrets has been made beautiful to me. I am often lifted up in vision to see through the veil.

I may give an account of our New Year's Day sitting. Several of the members of the P. Methodists have been inquiring if there was any truth in Spiritualism, and would like to go to a seance: so on this occasion I selected two brothers, that I thought were of the best type of God-fearing people, to be with us. We had also a gentleman and his daughter, father and sister of one of the controlling spirits, invited by the spirit's request to come again and speak to her whom they called dead. Also we had two Spiritualists from a distance, one of them, Mr. Gilbertson, a medium.

The members of the Circle took their seats at the table. My two daughter-mediums sat at opposite sides of the table, the strangers sat aside. In my accustomed way I read an address on true happiness in our earth-life to find ourselves also happy hereafter. This was followed by a hymn, which was sung. Mr. Gilbertson was controlled, and gave a most earnest prayer. Our medium, Bella, was now controlled by the spirit "Jinny," who sang a hymn unknown to all of us: she also made a few remarks on our meeting together and its uses. Our little medium, Meggy, was now controlled by the child-spirit, "Nelly," who delighted us with her wit, and kind admonitions to live in love and truth. Her little childish prattle endears her to us. Meggy's chief control, "Hannah," now took her, and commenced in earnest prayer, following with a beautiful address on "Love to all God's creatures and works." She lifts us up above all our earthly cares and trials. My heart often fills with emotion until I burst forth with shouts of "Hallelujah!" After "Hannah's" address, "Jane" controlled Bella, and went slowly to her father and sister who sat on the sofa, and in a soft and loving voice, she said: "Dear Father! this is your own Jane. Do you not know my voice? I still live, I still love you. I can still guide you and give you comfort. Do not mourn for me. Tell mother not to nurse my baby in tears. I knew when she got a tooth, and when she had a cold, but she is better now. Sister Mary Ann, do not weep for me. You are hurting yourself by your continual mourning, and you are hurting me: you are drawing me to you from a higher life that I might be enjoying. I will come to you in all your troubles and trials. Cheer up! If it could be permitted for me to come back to you I would not choose to come: I would rather help you on in life, to live the life of the righteous,

and await you in the hour of death, and welcome you into this happy sphere. Good night, father! Good night sister, and all of you. Jane is now happy, good night."

At this time and scene all were in tears in the room. I looked at the father's manly bosom heaving with sighs, and the tears rolling down his cheeks; when he pronounced his "amen" to his spirit-daughter's admonitions, I thought our work was not in vain. Some of the spirit-children now controlled both mediums, and with their little childish chatter, that was full of good meaning, we soon got from tears to real joy. They now wished us all "good night," and a Happy New Year. Both mediums came to consciousness in smiles, and knew nothing of what had transpired. Mr. Gilbertson was now controlled by the spirit "Bonac," of New Zealand, and asked if there were any questions that we wished answered. One of the strangers wished to know if Spiritualism would be of more benefit to him than the Orthodox Christian faith. The subject was wisely and beautifully handled, so that the inquirer thought he had been in the dark all the years he had been serving God. "This is certainly the best New Year's Day that ever I have spent in my life," he said.

W. S. BELL, Engineer.

Cambois, Northumberland, January 4, 1886.

#### SPIRITUALISM IN THE NORTHUMBERLAND COLLIERY DISTRICT.

CRAMLINGTON.—A coffee supper was given at the house of Mr. William Nicholson, Station Terrace, on Christmas Eve, when a good number from West Cramlington, High Pit, and the colliery attended. As the room was small, there were two sittings, commencing at 7.30, forty-two adults and eight children partaking of supper, which was served in good order through the kind exertions of the ladies. A meeting was held afterwards, when some good advice was given by the guides of Mrs. Wakenshaw, Mr. Nicholson and others, and a few clairvoyant delineations by the writer. The singing was good, and Mr. G. Tiplady rendered good service on the violin. The meeting closed with a healing operation on a young man, from which he received some benefit.

An entertainment followed, consisting of innocent games and songs by Mr. Robson, Mr. A. Wiseman, Mr. Wakenshaw and Mr. Gathon, Mr. Barras accompanying on the concertina. It was now Christmas morning, and the ladies were busy preparing another repast. Thirty-eight sat down to breakfast, and it was four o'clock by the time the cloth was removed.

It is pleasant to observe the change taking place in this district. Five years ago Mr. Eastlake made me acquainted with Spiritualism. I refused to investigate, and told him he was only fit for an asylum. He continued leaving the *MEDIUM* with me, which I read, and thought all of the writers could not be mad. I consented to sit, and after five weeks Mr. Eastlake removed to Ashington, by which time I went under an influence, causing me to speak facts of which I knew nothing. I desired to form a sitting, but all the answer I could get was that Mr. Eastlake had driven me mad. In one year and a half when I removed to Blyth, there were seven Spiritualists, and now there are above forty; and I hope their motive is for truth for themselves and the benefit of others.

On Christmas evening there was a meeting at West Cramlington, sixteen present. On Saturday evening, a healing meeting was held at Cramlington Colliery, twenty present. On Sunday evening, a meeting was held at High Pit, attended by forty, when short addresses were given. Suggestions were brought forward that a contribution be paid, with the view to have Sunday addresses from local and other speakers.

—G. S. S., Blyth.

SEGHILL: How we celebrated the New Year's day.—About a dozen of our friends turned out between twelve and one o'clock a.m., and sang hymns through the village at intervals during the first four hours, accompanied by a harmonium and two violins. At 7 p.m. "a ham supper" was served out in the Board School to 30 members and friends. Miss Towns and Miss Leck served at the tables, whilst Mrs. Johnson and Mrs. Forster infused the tea, etc. After the tables were removed, Messrs. J. Gillis and W. Cooper each sang a song, and T. Willis gave a recitation. We finished off with a short dance at 10.30 p.m. Mr. J. Richardson presided at the harmonium, and Mr. H. Johnson played the violin to the dance. The provisions left from supper were given to our poorest brother. All expressed themselves to the effect that it was the happiest New Year's day they ever spent in their life-time.—Cos.

#### BOURN: SPIRITUALISM DISCUSSED BY WESLEYANS.

We regret to have seen so few reports, this winter so far, of debates on Spiritualism before mutual improvement societies in connection with religious bodies. We have pleasure in talking the following report from the *Grantham Times*, December 26th, 1885. One of our readers, standing alone, has done his duty nobly. The editorial department contains the following paragraph:—

The Wesleyan Mutual Improvement Society, which ranges from Dan to Beersheba in search of subjects, tackled "Spiritualism" last week. Mr. James Stanton, entering the lists as a Spiritualist, challenged all comers, and made a gallant stand for nearly two hours. We append a somewhat lengthy report of the proceedings, for the purpose of showing

the variety of speculative opinions that find harbourage now-a-days in the discussion society of a small town like Bourn.

We give the report to show what ignorance exists amongst Christians of the most stupendous facts concerning man as an immortal being, and the subject of religious influences. We hope it may suggest to many of our readers to follow Mr. Stanton's example:—

On Thursday, December 17th, a very interesting discussion on Spiritualism followed the reading of a paper at the Wesleyan School-room, by Mr. James Stanton, on "Natural Immortality." The essayist entered a protest against materialism, and contended that spirit develops the bodily organs rather than that the perfection of the physical mechanism shuts out spirit. He argued that not only does a spirit animate each human being, but that there are spiritual tenanted bodily forms so thin as to escape observation. He believed in the continuity of existence after death; that man exists here in an embryo state, and will never be well born till he is dead. He regarded Spiritualism as the key to the doctrine of immortality. Table turning and spirit-rapping were but the vulgar accessories of a dignified subject. The writer then discussed, in the affirmative, the question whether the dead retain by memory a sense of their own identity. The Bible, he held, was saturated with Spiritualism, and since God's laws are constant, miracles must stand or fall according to the fate of Spiritualism. He concluded a very suggestive and interesting paper, by avowing a scheme of belief of a pantheistic tendency. Mr. A. Wall followed Mr. Stanton in advocating a more active and less sentimental religion. Mr. W. Harrison took the essayist to task for saying God was not shut up in the Bible. He illustrated the question of natural immortality by references to the views held by Swedenborg, and concluded by expressing a belief in "final restitution" rather than "eternal punishment." In answer to an inquiry by Mr. Wall, Mr. Stanton said he regarded the future life as a continuation of this life; a man's character at death being the starting point of a future career. He did not believe in startling changes, here or hereafter, and especially he did not expect heaven to be a big public meeting. Mr. Wall took objection to these views, and held that faith was the root of action, and determined future happiness or misery. Mr. Derry argued that except from a pantheistic standpoint it could not be maintained that man was necessarily immortal, and he contended that the true scriptural argument is entirely in favour of conditional immortality. Mr. Shipley brought the discussion back from immortality to Spiritualism. If spirits really were about, he wished to know the laws with which he must comply to catch a glimpse of the spirits. Mr. Stanton in reply said the previous speaker had not seen a ghost because he did not wish to see one. Spirits had a nobler purpose than to gratify mere curiosity. Once all men were Spiritualists, but now there was a tendency to materialism which was unfavourable to spiritual appearances. If any one wished to see a spirit, he, the speaker, was one though hiding behind Nature's fleshly covering. The bodily mechanism was but a medium through which the Deity became manifest, and this divine spirit of man would retain a conscious identity through other stages of being than this, till the time came for re-absorption in the Deity. The Rev. J. Woolerton wished to know why "mediums" were needed to enable the spirits to communicate with men. Mr. Stanton replied that it was because some men were not sensitive to spirit influence and others were. He then gave instances of strange ghostly appearances, and Mr. Woolerton also gave an example. Messrs. Bell and Collins also spoke, the latter holding that death would be such a radical transformation that no spirit would be able to return to communication with this world. The Rev. G. H. Bennett, who professed to be a "medium," gave his experiences. He acknowledged that the appearances spoken of by Spiritualists were produced, but denied that Spiritualists gave the true explanation. He drew different inferences from the same phenomena. He regarded the strange results attained as being produced either by mysterious physical forces or by the devil. He thought the influence of Spiritualism was very bad. Mr. Derry argued that it was physically impossible that there should be communication between disembodied spirits and living beings whose life was entirely a matter of physical organization. The moth might as readily re-enter the chrysalis state, or the fly return to the water as a tad-pole as the emancipated spirit resume our physical conditions. The manifestations through "mediums" were readily explained. The "medium" while in a state of mesmeric trance came under control of one or other of the company, and reflected the mental activity of the person who was influencing him. Mediums only told the thoughts of those who were present. True, a spirit was communicating through the medium, but that spirit was not a visitor from the shades; it was only the spirit of one of the company present at the time. The meeting separated shortly before ten o'clock.

According to Bourn Christianity, the only active forces of the universe are "physical forces" and the devil, which is virtually materialism, and a denial of God. How anxious Christians are, especially the "revs.," to make man "believe a lie" in respect to the manifestation of the spirit! The compliment might be returned, and it could be shown that dogmas are materialistic, devoid of "spirit," and that the whole system that depends thereon may be the work of the devil! Why not? If Mr. Bennett be a "medium," he must know that what he says is not true of Spiritualism; and the same of Mr. Derry, whose "explanation" is quite contrary to the facts. If men and tad-poles were identical, there would be greater force in his logic; as it is, it only exhibits his own folly.

ROCHDALE.—We regret that our correspondents so frequently frustrate the object of their writing by being a week too late. It is no use now to state that Mr. Hopcroft was expected to speak in Baillie Street Hall, on January 7. Mr. E. W. Wallis is expected about January 12 or 14.

## PROGRESS OF SPIRITUAL WORK.

## PROCEEDINGS AT DAULBY HALL, LIVERPOOL.

On Sunday last Mrs. Britten delivered the fourth of a course of Religious Science Lectures, in the morning at 11. "The Perihelion, or the effect of the planets on our earth during 1886." The subject was a vast one, and eloquently delivered, spiritually, morally, intellectually, and physically, showing conclusively that the earth was but one member of a family of worlds, and was easily affected by every other member. Any comments of mine would only add injustice to the lecture.

Mrs. Britten stated that seven years ago, a San Francisco daily paper reported one of her lectures to the following effect. The next ten years would be noticeable for the absence of great poets, painters, writers, and thinkers, and that the rural populations would flock into the towns, and over-production in manufactured articles would take place. Three years have to expire yet, after that rural villages would spring up, and for many years we would have great men, poets, &c. This is worthy of note, coming from the source it does.

In the evening, Mrs. Britten's subject was "The Red Republic of France, from a spiritual standpoint," during the delivery of which Mrs. Britten was frequently applauded, notwithstanding applauding a lecturer is strictly prohibited.

LYCEUM.—On New Year's night, the children and friends of the Lyceum held the first, and evidently not the last, of periodical social meetings. The entertainment partook of magic lantern, songs, recitations, speeches, cake and fruit. The children opened the entertainment by a march. Mr. J. Lamont made a very instructive speech, showing the duties of parents and teachers, and the gain the children would derive from attending the Lyceum. Mr. Landham, the conductor, presided, Mr. H. Crighton, the musical director, carried out the programme with credit to himself and the Lyceum. After three-and-a-half hours of social and harmonious enjoyment, the proceedings were brought to a close, nearly all expressing a desire to have another gathering before long.

Next Sunday Mr. Wallis, of Glasgow, will lecture morning and evening. On Monday night, January 18, we are having our Annual Tea and Concert. We will be glad of the assistance of members and friends on the above evening.

14, Daulby Street.

D. CORSON, Sec.

## BLACKBURN: ANNUAL TEA MEETING.

The Annual Tea Meeting in connection with the Blackburn Society was held on New Year's Day, in the New Hall, Water Street, when about 500 persons partook of an excellent and substantial tea. The hall had been chastely decorated for the occasion; ropes of holly and evergreens were suspended across the room, while numerous mottoes, banners, &c., adorned the walls, and hung on the platform was the beautiful double-poled banner of the Society, containing the words: "THE BLACKBURN SPIRITUALISTS' LYCEUM."

A numerous array of ladies gracefully dispensed the tea, and these were ably assisted by a large number of back-waiters, all of whom were kept busily engaged for about two hours. Ample justice having been done to the good things provided for the sustenance of the inner man, the tables were cleared and a miscellaneous entertainment was successfully gone through.

Mr. Robert Wolstenholme presided, and opened the meeting with a few humorous and appropriate remarks. The musical portion of the programme was efficiently rendered by a large choir under the leadership of Mr. A. H. Holt, whilst Mr. F. Sharples accompanied on the piano. Miss Barcroft pathetically recited "Found dead," while Mr. Geo. Grime received an encore for his recital in the Lancashire dialect of "Joa un Ailse." Mr. Ineson elicited loud applause for his "One-legged goose," and Mr. Vincent Berry powerfully gave "Woman's Curiosity," and "Advice to Young Men." Mr. Cottam fairly convulsed the audience by his clever manner in the recital of two pieces in the Lancashire dialect. A dialogue entitled "A Spring of Holly," by Messrs. Farmery, Bullen, and others was much appreciated.

A couple of anthems by the choir were well received, as was also Mr. John Pemberton, who sang with much taste "Erin on the Rhine." Miss Maggie Pemberton was deservedly recognised in her "Sweet Violets," and Mr. Meats, who appeared in minstrel array, sang "Mary's gone with a Coon," with such success that the audience demanded a recall, which being complied with Mr. Meats gave "Go and tell Maria." Mr. John Higham also created much amusement by a couple of songs: "Roving Joe," and "Heaw to ged Rich." Mrs. Yarwood also contributed a song, the effect of which was lost owing to a severe cold.

Mr. Hopcroft, of London, congratulated the Society on the success of the meeting, remarking that although he had never visited the Blackburn Society before, yet he had never been in a meeting where the harmony had been so marked and the influence so congenial, and he thought that they in London would do well to take a lesson from their Blackburn friends. Mr. Hopcroft gave a few clairvoyant descriptions.

The meeting was in every way a success, being one of the largest in the town.

January 3.—Lyceum at 9.30; conductor, Mr. Ward; present, fifty-three males, forty females, seven officers, total 100.

At the usual services of the Society, Mr. Walter Hillam, of Bradford, was the speaker. In the afternoon Mr. Wolstenholme presided, whilst Mr. Hillam's controls eloquently discoursed on "The Bible: What is it?" Unfortunately Mr. Hillam was suffering from an attack of quinsy which rendered his voice almost inaudible at the far end of the hall. In the evening Mr. Wolstenholme again occupied the chair, the controls discoursing on "Belief in God: whence came it?"—W. M.

PLYMOUTH: North Street, December 27.—The guides of Mr. James discoursed on "He also did foreknow, He also did predestinate; and God is love." The guide showed the paradox between the two.—Jan. 3.—"Nature Revealed," was the subject taken by Mr. Leeder's controls, in which they demonstrated the glorious results of God's power, as the Creator of all nature, and the Giver of all that is beautiful, imploring all to progress the spiritual nature within, and prepare themselves for the grand life beyond the grave. The guides gave a short poem on "The Spirit of Man."—J. W. C., Sec.

BACUR: Mechanics' Institute, Jan. 3.—The heavy rain no doubt thinned our audiences, which were select, and hungering after knowledge, and the guides of Mrs. Butterfield supplied a feast that will long be remembered. The subject in the afternoon was taken from the hymn sung, "Nearer, my God, to thee." Various conceptions of God entertained by man in different ages of the world were set forth, the God of Moses being deemed far behind the requirements of the present day. In the evening, the discourse was on the "Unseen State." Notwithstanding the great amount of preaching which prevails, very little was known of man as a spiritual being, the teachings offered being for the most part false and misleading. The world is just beginning to break through the veil of priestcraft, and wake to a true comprehension of what it is, and what it is destined to become. Thus the New Year opened with us, and we hope it will not be far advanced before we receive another visit from Mrs. Butterfield.—J. Brown, Sec., 220, Todmorden Road.

LEICESTER: Silver Street, Jan. 3.—The guides of Mr. Bent chose for their subject, "Behold now is the accepted time, now is the day of salvation" (2 Cor., vi., 2), and delivered a very able and interesting address to a very good audience, many strangers being present. The lecture was delivered with such force that I believe a great impression was made upon the people. The controls said, now was the accepted time for all people, especially Spiritualists who were convinced of a future existence, to look forward and begin this new year afresh, and be determined not to leave those things undone which we ought to have done; nor to do those things which we ought not to have done.—Our tea on Monday, Dec. 28, was successful; about 50 sat down, and it was enjoyed by all. After tea games took place, and several ladies and gentlemen amused the company with songs, recitations, and readings; at a late hour our enjoyable evening was brought to a close. A vote of thanks was proposed by Mr. Bent, and seconded by Mr. Sainsbury to the ladies, who had taken an active part in preparing tea.—C.P.

WARDLE (Rochdale): Co-operative Hall, Dec. 27.—Much interest attended the announcement made by Mr. John Harwood, Dearnley, that Mr. John Hopcroft would present Spiritualism to the inhabitants publicly on the above date. In the afternoon, following an address on the features of Spiritualism, Mr. Hopcroft was successful in clairvoyant descriptions, about ten being given and recognised. One was to a lady, a stranger to the medium and Spiritualism. Two attending spirits were described and recognised by the lady. A girl left at home was then clearly delineated, and the lady acknowledged that she had a daughter answering the description given. It was then said that the girl was a medium, and suggestions were offered for her development.—In the evening the hall was again crowded, Mr. Peter Lee in the chair. After an impressive discourse, Mr. Hopcroft proceeded to give descriptions of spirits. He had only delineated a few when a preacher put several questions to which Mr. Hopcroft made suitable replies, the questioner continued disputatious, and as Mr. Hopcroft could not prolong his stay, Mr. Hugh Ashworth, Rochdale, interposed with a spirited speech, challenging the questioner to discuss any phase of the subject with him, or, in allusion to his desire to have communications from or some of his deceased relatives described, he offered to visit him and assist in forming a family circle if a few would join for that purpose. After the meeting was formally closed, the questioner was invited to proceed with his question there and then. Mr. Ashworth made reply, and the discussion proceeded in a such a manner, that the meeting turned completely against the opponent, with loud expressions of disapproval. The good seed scattered by Mr. Hopcroft has paved the way for the introduction of Spiritualism in this populous neighbourhood. It is hoped that Mr. Harwood's efforts will be seconded by Mr. Ashworth and other local workers, and that a permanent work will be the result.—Con.

WEST HARTLEPOOL: Druids' Hall, Tower Street, Jan. 3.—A circle in the afternoon, addressed by Messrs. Eales, Wardell, and others. There was good harmony, and the time was well employed, several strangers were present. Mr. Eales addressed a very sympathetic audience in the evening. The guides pointed out that the manifestations of the past were in operation to-day. Pentecost was yet a possibility. It was written, "Greater things than these shall ye do." Oneness of spirit would give birth to such extraordinary phenomena that all bigotry and scepticism would be shaken and fall to the ground. Spiritualism met the requirements of the case, supplying man's mental needs, soothing the wounded soul, applying balm to the bereaved, comfort to the afflicted, ease to the suffering, and hope to the dying.—D. W. ASHMAN, 15, Cumberland Street, Stranton.

OPENSNAW: Mechanics' Institute, Pottery Lane, Jan. 3.—Mr. C. Taberner's guides spoke on "Love and Facts, versus Fear and Uncertainty." The Church's great lever was eternal torment, Spiritualism supplanted this with Love, wherewith to lead men to well-doing and a true conception of God. Evening, Mr. Blackwell, our President, gave an address on "The Way, the Truth, and the Life." Life is given that we may educate ourselves, and out of the fulness of our hearts assist our fellow-men, and endeavour to leave the world better for our having lived therein. Both lectures gave evident satisfaction to inquiring audiences.—Con.

CROMFORD.—On Dec. 31 we had a very successful gathering. Mr. Fitton's controls gave psychometrical readings of all present, very accurate as regards past events and character, and suitable advice and warnings were also given. It is having the desired effect, and I now hear of anxious inquirers who would liked to have been present. We expect Mr. Wallis on the 19th inst.—WILLIAM WALKER, High Peak.

DEVONPORT: 98, Fore Street, Jan. 3.—"The experience of a Minister since passing into Spirit Life," was given through Miss Bond in the morning. The description he gave of the place in which he found himself, and of his progress was indeed interesting, after which several clairvoyant descriptions were given, accompanied by their names. In the evening the controls of Miss Bond discoursed on "The Recording Angel," showing that man, instead of looking without for a record of his life must look within, and by the unfoldment of his spiritual being fit himself for the change that comes to all when they would throw off the material body, and rise into a higher and purer state of being.—Hox. Sec., D.F.S.S.



## SPIRITUAL WORK IN NEWCASTLE-ON-TYNE.

Sunday, Dec. 27, at the Northumberland Hall, Mrs. Britten addressed good audiences. In the morning, at 10.30, a "Christmas Oration," tracing the Messianic idea to an astronomical basis, in all religious systems, Christianity included; and it must be admitted the Speaker made out a good case. In the evening the subject was based upon the words contained in a chapter of Revelation, which was impressively read by Mr. Kersey at the opening of the service: "Behold I make all things new." The subject was pursued in the same manner as in the morning; the sun being the great power by which all things are revived and made new, so God within the soul gave life and newness of being.

On Wednesday evening, Dec. 30, discussion was invited to the subject, "The Immortality of the Soul alone Demonstrated by Spiritualism," but, as heretofore, without provoking any of our opponents to discussion. An attentive audience assembled to hear the affirmative, and, as is usual with the gifted lady, great power and clearness of statement were shown, overbearing all opposition. The friends were glad to see Mrs. Britten so full of power after her serious illness, and hopes for her continued health and strength were expressed on all hands, as the feeling is unanimous that such an able, willing, and self-sacrificing worker could ill be spared in the North.

A happy, social evening was spent on New Year's Eve, being the fourth of the season, commencing in September. A very full and varied programme was admirably gone through. The talented family of Mr. E. Sawyer were the chief contributors to the enjoyment of the evening, by performances on the violin and piano, to whom the thanks of the members are due for their great kindness during the whole social season. Refreshments were served at a suitable interval, and at eleven o'clock dancing became the order, which was kept up joyously till an early hour of the New Year.

On Sunday evening a conference of members and friends was held in place of the ordinary service. The President, Mr. T. Thompson, opened with a forcible and seasonable address, both retrospective and prospective, giving wise counsel for future efforts, which I am sorry I cannot place on record for perusal by our brethren throughout the country. Messrs. Robinson, Harris, Hunter, Grey, Murray, and Wilson followed, all evincing an earnest desire to spread a knowledge of the Truth, which had so much cheered and ennobled their own lives; and, judging by the zeal and enthusiasm manifested by all, a good and prosperous time for the Spiritual movement in Newcastle may be anticipated.

As has been before intimated, the Society are about to enter upon what may be truly termed a much larger and more public sphere of action, and it is hoped that numbers of Spiritualists who have been lately somewhat in retirement will come forward and help on the good cause, and give to the spiritually-famishing people, both in and out of the churches, an opportunity of realizing the important Truths, and partaking of the fruits of the Spirit, and thus make an impression in this ancient town. Up, then, friends, and sustain the efforts of the Executive in the work they contemplate: the angels will do their part, but, remember, co-operation is needed from our side.—G. WILSON, Cor. Sec., N.S.E.S.

WEST FELTON: Co-operative Hall, Dec. 25.—The harmonious efforts of our lady friends enabled 70 people to enjoy a comfortable tea, followed by an entertainment equally successful. The choir sang at intervals from the "Harp," Nos. 328, 73, 50, 219, and "Lyre," 51. Songs by Miss Taylor, Miss Last, Mr. Tinkler, and Mr. Alderson. Readings or recitations by Miss Simpson, Mr. Gransbury, Miss Agnes Taylor, Miss Lumsden, Miss Pickford, Miss Stewart, Miss Barton, and Mr. Heel. Harmonium solo by Mr. Heel, "Gloria," Mozart.—Condensed from report by T. WEDDLE, 7 Grange Villa.

BURSLAM.—Dec. 27; Mr. W. M. Brown spoke in the afternoon on "If a man die, shall he live again?" in the evening on "Spiritualism, a fact, mystery and science," in a highly satisfactory manner, to fair audiences.—Jan. 3.—Mr. J. N. Bowmer, of Salford, spoke in the afternoon on "How shall we attain salvation?" in the evening, "Spiritualism, its relationship to this world." On both occasions there was the greatest attention paid to the controls; at the close questions were invited, and answered in a very satisfactory manner.—W. Walker.

LANCASTER.—A report of the Spiritualists' First Annual Tea Party and Concert is given in the *Lancaster Observer*. About 70 sat down to tea. There was a large audience afterwards, when an entertainment of a high-class type was presented.—Jan. 3.—Mr. Swindlehurst gave two addresses, which he delivered in his usual eloquent style. He is well liked with us, and Societies would do well to secure his services.—Cos.

HALIFAX: 1, Winding Road, Jan. 3.—Good audiences both afternoon and evening. Mrs. Green spoke on each occasion with thrilling effect. She has some very high controls, possessed of much spiritual knowledge, which is delivered in an easy, effective manner. Mrs. Crossley spoke well, and gave a number of clairvoyant descriptions in a very clear manner. She is very useful as a clairvoyant, and spends most of her time in visiting the sick, and is the means of much good.—Jan. 4.—Mrs. Crossley spoke on "Covetousness," and Mrs. Green gave an address on "The Redemption of Christ," in a beautiful, instructive and feeling manner. Mrs. Crossley concluded with a descriptions of spirit surroundings, which were all recognised.—S. J.

GLASGOW: 2, Carlton Place, Jan. 3.—The Annual Meeting of the Association was held at the close of the morning service, when the Treasurer's Report for the year 1885 was read, which showed that the income of the Society had been over £150, while the expenditure was £149, thus showing a balance in hand. Several useful suggestions were made as to the best methods of carrying on the work successfully in the future, which will be at once adopted. The election of Office Bearers resulted in the re-appointment of nearly all those who had held office during the past year. Mr. Jas. Robertson, President; Mr. J. W. Griffin, Vice-President; Mr. Andrew Drummond, Honorary Secretary; and Mr. Gavin Findlay, Treasurer. We had a good attendance at the evening meeting despite the boisterous weather. Mr. Wallis was in good condition, while the questions submitted were of such a nature as to bring out a large fund of useful information.—J. R.

## MRS. E. H. BRITTEN AT NORTH SHIELDS.

On Tuesday, December 29th, in the Hall, 6, Camden Street, Mrs. E. H. Britten offered a public debate upon "Theology, the failure of the ages"; to which clergymen, ministers, and others were invited. But although the hall was crowded (many unable to obtain access) no clergyman or minister was present. After drawing the line of demarcation between Theology and Religion, Christian Theology was ably proven to be a failure. In order to effect this the text books were brought forward and considered; the Gospel "teachings" of Christ were almost absolutely different from the modern Christian. Several of the State Church creeds and articles were read, their fallacies and inconsistencies shown.

The subject being introduced, discussion was invited, and the good lady sat patiently (and anxiously, I presume) for a response, but none came, and profound silence reigned. It was an important moment, eager eyes scanned the seeming horizon of intellect in vain, for the saviour of popular faiths. The silence was broken by the speaker, who in repeating the invite, stated that there were many souls yet to be saved, and perhaps a deal depended upon the results of the meeting, besides were she to become converted by a discussion, a nobler work may be done by her. There being still no response, written questions were asked for, obtained, and ably answered.

One was: "Regarding their authenticity, what do you make of the Gospels quoted?" After showing equivocal origins, compilations and revisions, Mrs. Britten stated that Truth, whether within or without the Bible, was the word of God, and the Truth therein contained was acceptable; the contrary, though in the Bible, was not God's word. Another was: "What do you make of the text, Without the shedding of blood there is no remission?" Whether it be of God or man it is monstrous. What do you make of "Thou shalt not kill?" The Bible contains numerous contradictory and inconsistent passages; it is not ours to endeavour to harmonize them, whenever we come to such unreasonable statements we look beyond the book into nature, and there behold the veritable Word. Another: "If Christian theology is *boah*, how has it wielded such an influence in the past?" By the sword. The enlightenment and civilization of to-day does not owe its being to Christian Theology, which has ever been adverse to improvements (here she instanced several cases of invention and discovery being denounced by the Church). "Peace on earth, good will towards men," was the mission of Christ, the contrary, the results of his theological followers.

She concluded with a poem—"The people's advent 's coming." A hearty vote of thanks was accorded the speaker, who intimated that not until March could she be with us again.

Jan. 3.—The guides of Mrs. W. Westgarth gave an address upon "Who are the true followers of Christ?" in which was shown, that Spiritualists came nearer the mark than any other class, though positively there were no true followers of him.—Cor.

HETTON-LE-HOLE: Miners' Old Hall, Jan. 3.—We spent a very pleasant evening amongst ourselves. The chairman made a few touching remarks on his experiences in Spiritualism. Mr. Cooper read one of Dr. Dod's lectures. Mr. W. Gordon gave a short address on the Trinity, comparing the three gods with the mineral, vegetable and spiritual kingdoms. The speakers were listened to with marked attention, and there was great applause at the close.—J. H. THOMPSON, Sec.

HUDDESFIELD: Assembly Rooms, Brook Street, Jan. 2.—We had a very nice gathering, over ninety sitting down to an excellent tea. The entertainment kindly given by the Sowerby Bridge Choir was really grand. I am sure our hearty thanks are due to them for the excellent manner in which they rendered us their assistance.—Jan. 3.—Mr. Hepworth, under control, devoted the afternoon to questions. Evening subject: "The soul in search of God," which was dealt with in an able manner to a very intelligent audience.—J. H. HEMINGWAY, Chapel Street, Mold Green.

HOLBORN: Mr. Coffin's, 13, Kingsgate Street, December 29.—The room was very well filled, sexes being about equal. "Wilson" was the first control to take possession of Mr. Webster, and gave some good advice to the sitters, and told them that as the New Year was coming on us, he wished that each one would spread the truth of Spiritualism far and wide, more than had been done during the past year; and he also gave some marvellous information in reference to business matters. The control of Mr. Potter took possession, and made a few remarks and magnetized a lady sitter, after which the other control of Mr. Webster, "Zoud," came and described the spirit surroundings very satisfactorily to the sitters, making it a very pleasant evening.—E. G. COFFIN.

SPENNYMOOR: Central Hall, January 3.—Mr. Ashman answered questions relative to Spiritualism in the afternoon; they were all answered in a pleasing and satisfactory manner. That gentleman's guide discoursed upon the "Higher Aspects of Spiritualism," and showed the qualities which every one ought to try and possess. Higher aspects of Spiritualism are to be gained by working in the light of God. The impression of that discourse will not soon be forgotten, it is beneficial to earth-bound spirits and humanity, to partake of spiritual food that was expounded at our evening services. Mr. Lamb offered all invocations. Mr. Pickford presided.—W. H. COOPER, Sec.—[We regret that the paragraph respecting Mr. J. Scott's successful clairvoyance of the previous Sunday got mislaid. The remarks of Mr. Cooper were appreciative of Mr. Scott's efforts on that occasion.—Ed. M.]

EXETER: The Mint.—On New Year's Eve, we held our usual monthly meeting for social intercourse. The time passed quickly and pleasantly with conversation, singing and readings. As the New Year was being introduced by Father Time, each one bowed in silent prayer to the Great Father, for a bright and spiritual New Year; and at 12.30 a most successful meeting was brought to a close. Great praise is due to Mrs. Page for the able manner in which she catered for all at this table. On Sunday, Mr. Hamlyn gave a trance address on "Dogma versus Deeds," to a large audience.—R. SHERHERD, Hon. Sec.

MIDDLESBOROUGH: Granville Rooms, Newport Road, Jan. 3.—Mr. John Scott spoke morning and evening, on the latter occasion the place being crowded, when the subject was "Human happiness: physical and spiritual." At the close Mr. Scott successfully exercised his clairvoyant powers.—R. H. KNEESHAW, 95, Earnest Street.

## MR. AND MRS. HAGON'S MEDIUMSHIP.

It has been decided by a few friends of Mr. and Mrs. Hagon, to present them with a little testimonial, and also to introduce the valuable spiritual gifts which they possess to a greater number of the friends of the Cause; that they may be able to remove from Upper Holloway to a more central position, and that the thousands who are eager to gain knowledge of Spiritual Truths may have the opportunity of availing themselves of the facilities afforded by these excellent mediums.

The steps to be taken in furtherance of these desirable objects, are first, a contribution from friends to provide for the removal to a more central position; and second, to meet Mr. and Mrs. Hagon at a complimentary sitting, at 15 Southampton Row, on Monday evening, January 11, to introduce them personally to those interested in mediumship. The tickets are now ready, price 1s. each.

Mr. Joseph Hagon speaks under influence various languages, and he being an uneducated man, no better evidence could be afforded of spirit control. It is the duty of Spiritualists to investigate the claims of such valuable mediumship, and bring it to the front.

Mrs. George Hagon is an excellent medium for the diagnosis of disease; she is also a clairvoyant and a powerful healer. Many sufferers would be glad to know of Mrs. Hagon's gifts. I add a testimonial from a lady who was a stranger before taking treatment, and therefore unbiased:—

It is with much pleasure I give my experience of the healing power of Animal Magnetism. Some years since I had a fall, injuring my spinal nerve, causing my head to ache very bad. For three years I was under the care of a very good doctor; he failed to do me any real good, for it was becoming worse and more frequently causing me to be very much discouraged, and to sit up in bed hours at a time. Mrs. Hagon's treatment for five weeks has entirely cured me, and from the first week I have not felt the least pain in my head, which is seven weeks since. I cannot express my thankfulness for what Mrs. Hagon has done for me. My address, Cotham Lawn, Bristol.

July 7th, 1885.

E. PALMER.

The following testimony covers a much longer period:—

Having the pleasure of knowing Mrs. George Hagon and Mr. Joseph Hagon intimately for some time past, and having had much experience with mediums both here and in America, knowing them to be deserving the help and support of all true Spiritualists, being honest and true mediums, above fraud or deception, I gladly bear my testimony on their behalf. As clairvoyants for diagnosing diseases, and for business purposes, they are second to none. Their healing gifts also are of the most powerful nature. In all cases that have come under my special notice, perfect cures have been the result, and from my own experiences in this particular way all I can say is that their treatment is a treat not to be forgotten. I have heard Dr. Mack say that he had never met with such powerful magnetic healing as they possess, and at the same time he added that he could not understand how it is they are so much in the background and unknown. The fact is, like many true mediums, they are of a retiring nature, devoid of presumption and bounce, the necessary qualities for worldly success. I hope all sincere friends will come forward and render the true workers for the Spirit-world that help which at this time they stand in need of, and which they so much deserve.

NEPTUNE.

A gentleman known to the Editor of the MEDIUM, whose name will be given to any one requesting it, writes as follows:—

Having had hundreds of private sittings with some of the best English and American mediums, it gives me pleasure to testify that Mrs. Hagon is, as a trance medium, one of the very best that I have met. I have had some scores of private sittings with her in the trance state, and as a Spiritualist, understanding the general limits of communications to be expected from mediumship, my experience with her has been most satisfactory.

I have had occasion also to avail myself of Mrs. Hagon's services as a healing medium in the trance state, particularly in a severe case of eczema, one of the most obstinate of skin diseases, and her success was most gratifying.

It may be well to say, that as a life-long abstainer from all strong drink, and a Spiritualist of twenty years' standing, all mediums find me a good subject both for healing and for getting communications. Dec. 29th, 1885.

I hope the steps the friends of these truly excellent mediums are now taking will place them in a position of greater usefulness to humanity, and comfort to themselves. Contributions are earnestly solicited from all friends, also the purchase of tickets for the seance at Spiritual Institution, on Monday, Jan. 11, at 8 p.m., price 1s. each.

Tickets may be obtained of Mrs. Hagon, 2, Calverley Grove, Upper Holloway, or of

J. J. NORMAN,  
94, Bartholomew Close, E.C.

TUNSTALL: 18, Rathbone Place, Jan. 3.—We had a very impressive discourse through the mediumship of Mr. James Potts, who has only sat twelve months, on "The Seance in the Upper Chamber at Jerusalem." In our little circle men have been convinced that Spiritualism is a great truth.—W. POKKINGTON.

## PROFIT AND LOSS IN VACCINATION.

To the Editor.—Sir,—Medical men may possibly think it a hard indictment, but it is nevertheless true that the history of public vaccination is the history of public jobbery. And the mode in which it has been carried out is shown with masterly skill by Mr. William White in his *Story of a Great Delusion*. As early as 1868 the House of Commons voted £3,000 a year for a National Vaccine Establishment, assigning the administration of the money to the Royal College of Physicians. Thirteen hundred and fifty pounds was divided amongst these gentlemen and their principal colleagues in salaries, four hundred was muddled away in office expenses, and but little over one thousand devoted to vaccination proper. This continued for a number of years until it was exposed by the late Mr. Joseph Hume. It may not be easy to ascertain the total amount of emoluments derived by the profession from public and private vaccination. A medical witness, however, stated before the Select Committee of the House of Commons in 1870, that a small-pox epidemic would probably be worth a million sterling to the doctors in fees received for vaccination. The ascertained cost, however, of public vaccination in England and Wales since 1840, is £2,500,000, paid out of the poor rates, with the object of forcing vaccination upon a people, more than three-fourths of whom (as the recent census shows), honestly believe it to be a mischievous imposture. In addition to their fees, public vaccinators have received since 1868, under the name of bonuses, about £200,000 of public money. The defence of vaccination by the medical profession, is the defence, therefore, of an important vested class interest, and is no more surprising than the defence of the Irish State Church by the bench of bishops. The American shareholders fought to the death for fifty years to preserve their human chattels against the anti-slavery reformers, and were supported by the press, pulpit, the judiciary, and both houses of Congress. More recently, when Mr. Chamberlain brought in his Bill before the last Parliament to remedy the serious loss of life due to the cupidity of unprincipled shipowners, his efforts were frustrated by the entire shipping interest—good, bad, and indifferent. Enormous profits had been made by the over-insurance of rotten ships, and when these profits are assailed the enemy must be resisted. The Vaccination Acts put into the hands of the medical profession £125,000 yearly, and probably twice that sum for yearly vaccination—and for the attempt to cure the forty diseases which 242 English medical practitioners admit is the outcome of the system. Mr. Leake, M.P. for South East Lancashire, has told his constituents that the re-vaccination of his family a short time ago cost him between £50 and £70, and I lately met a poor woman at Ulverstone, in Lancashire, whose child had undergone twelve years of suffering from vaccination; she said in a tone of sorrow, "Many and many a pound have I paid the doctors, which I could ill afford." But cases could be multiplied *ad infinitum*. It is well known that every reform had to be urged in opposition to some class interest or other, and what is now needed is that our efforts should be devoted to promoting the interests of the people. This is what anti-vaccinators are trying amidst much misrepresentation to carry out, by insisting upon direct and unambiguous answers from Parliamentary candidates during the present crisis.

WILLIAM TESS.

National Liberal Club, London, 1885.

FACT: Jan. 3.—Mr. E. Schneiderei lectured in the afternoon on "Heads, chins, mouths, noses, &c., and what they indicated." In the evening he spoke on "Spiritualism," "Origin of Sin," &c. At the close of the lectures, he gave phrenological delineations of character from photos, handwriting, and from the voice. He also gave diagnosis of disease by holding the hand, and I must say he was very successful in each case. We had a very pleasant day, and I wish there had been more persons present to have heard him.—E. C.

31, MARLBOROUGH ROAD: Regent's Hotel, Jan. 3.—Mr. Hocker gave an interesting lecture on "Modern Spiritualism," to an appreciative audience. Next Sunday Mr. Mathers will lecture on "Comparative Mythology." This gentleman is a Cabalist and a Mystic, and his discourse will be most instructive to all students of the Occult. Our new quarter has commenced. Those wishing to join the Marylebone Association of Inquirers into Spiritualism, terms 2s. 6d. in advance, may send to my address, or speak to me at next meeting.—A. F. TINDALL, A. Mus., T.C.D., 30, Wyndham Street, W.

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## THE SPIRITUALISTS' DIRECTORY.

MEETINGS, SUNDAY, JANUARY 10th, 1886.  
LONDON.

CAVENDISH ROOMS, 51, Mortimer Street, W., at 7, J. Burns, "Review of Mr. Gladstone and Professor Huxley on Genesis."  
HOXTON.—122, Hoxton Street, at 7, Mr. McKensie.  
KILBURN.—Mr. J. Wright's, 26, Claremont Road, West Kilburn, at 7, Seance, Mr. Matthews, medium. Wednesday, developing circle at 8.30.  
511, KINGSLAND ROAD, Coffee Rooms, at 7, Opening Meeting.  
MAYTLEBONE.—Regent's Hotel, 31, Marylebone Road, at 7, Mr. Mathers, "Comparative Mythology."  
OLD FORD.—44, Duffield Road, Roman Road, Seance at 7, Mr. Savage, Medium.  
UPPER HOLLOWAY.—Mrs. Hagon, 2, Calverley Grove, at 7, trance and clairvoyance; also Thursday at 8; Tuesday, at 8, Developing Circle.  
WALWORTH.—53, Boyson Road, at 7, Mr. J. Veitch, "The Spiritualism of Dante, the Italian Poet." Mr. Raper, Healing. Wednesday, at 8.15, Open Circle, Mr. J. G. Robson, Medium.

## WEEK NIGHTS.

SPIRITUAL INSTITUTION.—Tuesday, Seance at 9 o'clock. Mr. Towns, Medium.  
CLARENCEWELL.—61, 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.—53, Faraday Road, Ladbrooke Grove Road. Thursday, at 7.30.

## PROVINCES.

ASHINGTON COLLEGE.—At 2 and 5 p.m.: No Information.  
BACUP.—Mechanics' Hall, at 2.30 & 6.30: Mrs. Yarwood.  
BARROW-IN-FURNESS.—40, Cavendish Street, at 6.30: Mr. Proctor, Mr. Condon.  
BATLEY CARR.—Town Street, 6.30 p.m.: Mrs. Ingham.  
BELPER.—Lecture Room, Brookside, at 10.30 and 6.30:  
BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Mr. Armitage.  
BIRMINGHAM.—Ozelets Street Schools, at 6.30: No Information.  
BISPOF AUCLAND.—Temperance Hall, Gurney Villa, at 9, Circle; at 2.30 & 6, No Information.  
BLACKBURN.—New Water Street: at 9.30, Lyceum; at 2.30 & 6.30: Mr. J. Pemberton.  
BOWLING.—Spiritual Tabernacle, Barker Street, at 2.30 & 6, Mr. Hopwood.  
BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, at 2.30 and 6, Local.  
Odfellows' Rooms, Otley Road, at 2.30 & 6, Mrs. Gregg.  
Local Meeting Rooms, 448, Little Horton Lane, at 2.30 & 6, Mr. Morrell and Local.  
Milton Rooms, Westgate, at 2.30 and 6: Mr. T. Postlethwaite.  
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. No Information. Thursday, at 7.30, Members' developing circle.  
CARDIFF.—At Mrs. Cooper's, 50, Crookherbtown, at 6.30.  
DERBY.—At Mr. John Allen's, 26, York Street, at 6 p.m.: Circle.  
DETONPORT.—28, Fore Street, at 11, Miss Bond. "Why should persons become Spiritualists?" Clairvoyance; at 6.30, Miss Bond, Discourse.  
EXETER.—The Mint, at 10.45 at 6.30.  
FELLING.—Park Road, at 6: No Information.  
FOLKESBURY.—2, Eggarwick, at 6.30.  
GLASGOW.—2, Carlton Place, Lyceum at 10.15; Members at 11.15; at 6.30, Mrs. Wallis, "Physical Reform."  
HALIFAX.—1, Winding Road, at 2.30 and 6, Mr. Hoperoff. Monday, at 7, Mr. Hoperoff.  
HARLEY.—Mrs. Dutton's, 41, Mollart Street, at 6.30; Wednesday, at 7.30 p.m.  
HETTON.—Miners' Hall, at 6.30: Mr. W. Westgarth.  
HETWOOD.—Argyle Buildings, at 2.30 & 6.15: Mr. J. T. Standish.  
Huddersfield.—Assembly Rooms, Brook Street, at 2.30 and 6, Mr. Johnson.  
JERSEY.—68, New Street, at 3 and 6.30: Local.  
KEIGHLEY.—Lyceum, East Parade, 2.30 and 6.30: Mrs. E. H. Britten.  
LANCASTER.—Athenium, 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. Murgatroyd.  
Oriel Hall, Cookridge Hall, at 10.30, 2.30, & 6, Mr. J. S. Schutt. Tuesday, at 8, Mr. J. S. Schutt.  
LEICESTER.—Silver Street Lecture Hall, at 11 & 6.30: Local.  
LIVERPOOL.—Daisy Hall, Daisy Street, London Road, at 11, and 6.30, Mr. E. W. Wallis. 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.  
MAGGERSFIELD.—Free Church, Paradise Street, 2.30 & 6.30: Mrs. Burgess.  
Fence Street, at 2.30 & 6.30: No Information.  
MANCHESTER.—Temperance Hall, Tipping Street, Ardwick, 10.30 & 6.30, Mrs. Taylor.  
MIDDLESBOROUGH.—Granville Rooms, Newport Road, at 10.30 & 6.30, Mr. Ashman.  
MOLEY.—Mission Room, Church Street, at 2.30 and 6: Mr. Woolston. Monday, Mr. Schutt.  
NEWCASTLE-ON-TYNE.—Northumberland Hall, at 10.30 & 6.30, No Information.  
NORTH SHIELDS.—6, Camden Street, at 11, Local; at 6.15, No Information.  
NOTTINGHAM.—Morley House, Shakespeare Street, 10.45 and 6.30: Mrs. Barnes.  
OLDHAM.—176, Union Street, at 2.30 & 6, Miss Sumner.  
OPENSHAW.—Mechanics' Institute, Pottery Lane, at 10.30 and 6, Mr. Carline.  
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, Mr. J. Lamont.  
PLYMOUTH.—Notte Street, at 11 and 6.30, Mr. James; at 3.30, Members' Circle.  
Wednesday, Jan. 13, Mr. R. S. Clark.  
ROCHDALE.—Regent Hall, Regent Street, at 2.30 and 6 p.m., Mrs. Wade.  
Marble Works, 2.30 & 6, Circle.  
6, Bailey Street, 2.30 and 6 p.m., Mrs. Bailey. Wednesday, Circle at 7.30.  
SALTASH.—Kunstion Villa, at 11 a.m. & 6 p.m., prompt. Wednesdays, T. Mr. W. Bart.  
SHEFFIELD.—Cocoa House, 176, 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: Mrs. Butterfield.  
SPENYMOOR.—Central Hall, at 2.30 and 6: Mr. Walker, Hetton.  
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.—Druids' Hall, Tower Street, at 2.30 and 6.30, Mr. J. Livingstone.  
Wednesday at 7.30 o'clock.  
WEST FELTON.—Co-operative Hall, at 2 & 5.30, Mr. W. Pickford.  
WISSEY.—Hardy Street, at 2.30 & 6, Mr. Hepworth.

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, 206, St. Vincent Street, Ladywood, Birmingham.  
MR. JOHN ILLINGWORTH, Bingley, Cor. Sec., Yorkshire District Committee.  
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THOMAS POSTLETHWAITE, Trance and Clairvoyant Medium, 5, Waterhouse Street, Rochdale.  
MR. J. SWINDLEHURST, Spiritual Teacher, 25, Hammond Street, Preston.  
MR. J. B. TETLOW, 7, Barclayde Street, Rochdale; full till Jan. 1886.  
MR. A. D. WILSON, 3, Battinson Road, Halifax.—Jan. 5, Bailey Street, Rochdale 17, Blackburn; 31, Huddersfield.  
MR. H. ARMITAGE, Trance Speaker, 66, St. James St., St. John's Road, Hoxton.  
MR. JOHN WALSH, Trance Speaker, 15, Witton Parade, Witton, Blackburn.  
MR. J. T. STANDISH, Trance & Clairvoyant, 62, Malton St., Coppice, Oldham.  
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MR. E. W. WALLIS'S APPOINTMENTS.—January 10 & 11, Liverpool; 13, 63, Chapel Street, Salford; 15, 16, 17, 18, Walsall; 19, Crompton; 20, 26, 27, 28, Parkgate; 23, 24, 25, Belper.  
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