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GENESIS, GEOLOGY: SCIENCE, RELIGION.

THE DISCUSSION IN *THE NINETEENTH CENTURY REVIEW*, BY

MR. GLADSTONE, PROFESSORS HUXLEY & MAX MÜLLER, & DR. RÉVILLE.

DISCOURSE BY J. BURNS, O.S.T., CAVENDISH ROOMS, LONDON, JANUARY 10, 1886.

The leading Magazines and Reviews of the day are eagerly indulging in discussions that were settled in the minds of Spiritualists from twenty-five to forty years ago. Previous to that time, R. Carlisle, Robert Taylor, the Author of "Nimrod," Higgins and others, had to suppress their works, publish under the ban of public opinion, or suffer martyrdom for their acts. The freedom of thought has so far advanced that themes are considered enlightened and meritorious to-day, the treatment of which would have been indictable as blasphemy fifty years ago. The apologist for Christianity as well as his opponent would alike have committed themselves, if they had dared to write in the early part of the century as they do now.

A few weeks ago an article by Mr. Gladstone, on "Dawn of Creation and of Worship," which appeared in the November number of *The Nineteenth Century*, was reviewed from this platform, and the written version of that review appeared in the *MEDIUM*, November 27. Since then the area of the subject has become very much extended. In the December number of *The Nineteenth Century*, Professor Huxley contributes an article entitled, "The Interpreters of Genesis and the Interpreters of Nature," being a reply to Mr. Gladstone's statements published in the previous month's. The same number also contains an article on "Solar Myths," by Professor Max Müller, which concludes with an allusion to Mr. Gladstone's article. In the January number of this year, Mr. Gladstone gives a rejoinder to these opponents, under the title of "Proem to Genesis: a Plea for a Fair Trial." The same number closes with a reply by Dr. Réville—"Dawn of Creation": an Answer to Mr. Gladstone,—to whose "Prolegomena to the History of Religions" Mr. Gladstone's November article was a reply. Between these comes "Myths and Mythologists," by Andrew Lang, in which Professor Max Müller's views are severely handled. To present the salient points of these articles, in the December and January issues of *The Nineteenth Century*, is the duty which devolves on me within the brief limits of one hour of time.

The subject naturally falls under distinct headings, which will be found more compendious than to follow the methods

of the disputants, whose papers are largely augmented by padding. Egotistical cleverness is a mighty weapon; for in all cases the writer gains even more attention than his subject. Classical pedantry, superabundance of personal compliments, some of them "writ ironical," and dialectical subterfuges may be passed by as beneath our notice. When these personal elements are eliminated, the subject-matter may be compressed into a compass wondrously small. Possibly the emoluments of magazine contributors are reckoned by *measure* rather than by *weight*.

I.—COSMOGONY.

As to how the globe was first formed, Mr. Huxley has not much to say, allusion only being made to it in the following summary, adverse to the views of Mr. Gladstone:—

Whether the account of the work of the first, second, and third days in Genesis would be confirmed by the demonstration of the truth of the nebular hypothesis; whether it is corroborated by what is known of the nature and probable relative antiquity of the heavenly bodies; whether, if the Hebrew word translated "firmament" in the Authorised Version really means "expanse," the assertion that the waters are partly under this "expanse" and partly above it would be any more confirmed by the ascertained facts of physical geography and meteorology than it was before; whether the creation of the whole vegetable world, and especially of "grass, herb yielding seed after its kind, and tree bearing fruit," before any kind of animal is "affirmed" by the apparently plain teaching of botanical paleontology, that grasses and fruit trees originated long subsequently to animals—all these are questions which, if I mistake not, would be answered decisively in the negative by those who are specially conversant with the sciences involved. And it must be recollected that the issue raised by Mr. Gladstone is not whether, by some effort of ingenuity, the pentateuchal story can be seen to be not disprovable by scientific knowledge, but whether it is supported thereby.—*N. C.*, December, 1885, p. 858.

Mr. Gladstone says that under the guidance of Dr. Whewell he referred to the nebular hypothesis as confirmatory of the first verses of Genesis, and notices that "Mr. Huxley has not either denied the hypothesis, or argued against it." At the same time he gives the following summary of his method of explaining the Mosaic Cosmogony:—

1. The first operation recorded in Genesis appears to be the formation of light. It is detached, apparently, from the waste or formless elemental mass (verses 2-5), which is left relatively dark by its withdrawal.

2. Next we hear of the existence of vapour, and of its condensation into water on the surface of the earth (verses 6-10). Vegetation subsequently begins: but this belongs rather to geology than to cosmogony (verses 11-12).

3. In a new period, the heavenly bodies are declared to be fully formed and visible, dividing the day from the night (verses 14-18).—*N. C.*, January, 1886, p. 10.

These views Mr. Gladstone finds sustained in Phillips's *Manual of Geology* (1885), under the head of "Modern speculations concerning the Origin of the Earth." The formation of the stars, the earth included, is likened to the present state of the sun, on the surface of which hydrogen gas exists abundantly in a burning state. The result of this combustion is vapour, which condensing becomes water, and thus forms oceans and seas, the two conditions of dry land and water being the consequence. A mystery here presents itself as to what or where that vapour would fall on when it had condensed in the form of water. There must have been other substances in the conflagration besides hydrogen, and other residua besides water, or water would have fallen on water, and nothing but water could have been the aggregate result. But we are asked to suppose that local "centres of condensation might throw off rings": explaining the origin of planets in orbits round the sun, as the surviving gaseous bonfire; and the moon and other satellites in orbits round the earth and planets. This primary burning of hydrogen having obeyed the call:—"Let there be light" (Gen., i., 3), it could scarcely be called that form of light which can be denominated "day" succeeded by the "night." The second "day" (Gen., i., 6-8) must have been a day of darkness, like the poor man's "washing day" when the house is enveloped in steam and suds; for it consists of the dividing of waters and the placing of the "firmament" between them. On the "third day" (Gen., i., 9-13), the dry land appears, and the vegetable kingdom is brought to a high state of perfection; and this must have been accomplished in comparative or total darkness. The flare of the burning hydrogen had been put out at the end of the "first day"; the "second day" had been a work of condensation; and now on the "third day," when all was comfortable, cool and solid, yet with no sun, moon, or stars, Mr. Gladstone asks us to believe that the vegetable kingdom came into full vigour, aided by the light from the burning hydrogen, which had been put out two days ago! He speaks of that light being gathered towards the sun; but if the misty state of the intermediate space was such as is described, it would be utterly impossible for much light to penetrate it, or for any form of combustion to take place, as that process would be inimical to the work of condensation, separation and collection of the waters. "The lights in the firmament of heaven" (Gen., i., 14) only appear on the "fourth day," after the vegetable kingdom had been fully developed; there may be older cosmical bodies than the earth (with the exception of the moon), but till the "fourth day" the state of the atmosphere would not render them visible. Mr. Gladstone should modify matters a little, and not insist on the full acceptance of the text. He should call in the evidence of vegetable forms which exist under waters where there is little light, the source of it not being visible; also in shady valleys which never see the sun. There are foggy days when there is a considerable degree of light, and vegetation in a certain state no doubt could make some progress, especially if combined with warmth; and at which times it would be impossible to determine the source of that light had it not been that we were familiar with the aspect of the sun in clear weather previously experienced. Such a condition of the atmosphere certainly would not favour the production of food-plants, though it might be adapted to the gross growth of monster vegetable forms of a low type during the deposition of the coal strata. It may not be a "sublime" way of expressing it, but it is evident that the "second day" was "pouring wet," and the third dreadfully foggy, so that not a glimpse of sun or other luminary was visible on either of them.

Dr. Réville, who had been on a tour in Italy and did not know of Mr. Gladstone's November article till long after it had appeared, makes a chatty and appreciative reply thereto in the *N. C.*, for January. He states that his object was to show that the "Biblical account of Creation contains assertions contradicted by modern science." He does not agree with Mr. Gladstone's definition of the firmament given in November *N. C.*:—

I also regret to tell him that the Hebrew word ordinarily translated in our versions by the word firmament, while it expresses the idea of an expansion, of something that is stretched out, expresses also that of something solid. This is why the firmament supports the waters that

are above it, and separates them according to the Divine will from those which are below it (v. 6, 7). Otherwise the passage would be incomprehensible. This idea of a solid sky is general throughout antiquity, and the sacred text, when it proceeds to the account of the deluge, does not fail to tell us that the sluices or closing parts of the heavens were opened, which brought about the junction of the waters above the heavens with the waters below the earth, which rose from the springs or the great abyss, so that the earth was entirely covered and the second divine work of the creation was for the time annulled.—*N. C.*, January, 1886, p. 169.

Dr. Réville almost ridicules Mr. Gladstone's notion that the Bible implies that the heavenly bodies were created on the "first day" and had other cosmical uses besides merely throwing light on the earth: being only visible to the earth on the "fourth day" and therefore said to be "made" (to appear) on that day. He concludes: "Whether God made or created the stars on the fourth day, after the earth and its vegetation, the difficulty remains absolutely the same." "For it is not a diffused light, concentrating itself gradually round the sun, that could have simultaneously permitted all vegetable species to develop over the surface of the earth."

II.—THE POPULATION OF THE EARTH.

Professor Huxley, having reviewed Mr. Gladstone's November argument as to (1) Water-population; (2) Air-population; (3) Land-population, regards his authorities as being out of date or irrelevant. He says: "The facts which demolish his whole argument are of the commonest notoriety." He then finds it difficult to make out what Mr. Gladstone means by "water-population," as it doubtless includes whales and other highly organized animals, as well as fishes proper; and whales, dugongs, and manatees are of later origin than the "land-population." "For," says he, "I am not aware that any competent judge would hesitate to admit that the organization of these animals shows the most obvious signs of their descent from terrestrial quadrupeds." The "air-population" may also include—in addition to "fowl," by which is understood birds—bats, extinct flying reptiles, and winged insects. But the bat, the bird, the pterodactyle, imply that terrestrial quadrupeds preceded them, of which they are only extreme modifications adapted to fly in the air, with forelegs turned into wings. If flying insects are included, then these imply creeping insects which as a part of the "land-population" existed previous to the air-population. It is therefore incredible in the case either of birds or insects that the "air-population" should have appeared before the "land population"; "and that, if this assertion is to be found in Genesis, it merely demonstrates the scientific worthlessness of the story of which it forms a part." As to "land-population" he is also at a loss to determine whether Mr. Gladstone includes reptiles and crawling insects with the "beasts and creeping things," named in Genesis as being created on the sixth day.

In demonstration of these statements, Mr. Huxley quotes a table of strata with the organic remains to be found in each. Invertebrate water-population first occurs in the Cambrian formation. But in the next, the lower Silurian, flying insects and scorpions are to be found, both of which belong to the air and land-population. Fishes next appear, in the upper Silurian, after which come land-population in the form of *Amphibia* in the Middle Palæozoic rocks. Birds and pterodactyles, air-population, first are met with in the Jurassic epoch, "a prodigious interval of time posterior to the first appearance of truly terrestrial *Amphibia*." The higher animals and man are understood to have come upon the scene more recently: Mr. Huxley therefore argues that instead of the succession of creation being water, air, land, as held by Mr. Gladstone on behalf of Genesis, it is in reality water, land, air. As to man being the last created form, there is no conclusive evidence to be derived from geological research. Morphologically, the horse is the last term in the series to which he belongs, and so is man in respect to his series. The remains of man and the horse are found in the same epoch, and "it is quite possible that further research will show that man not only existed before the horse but before many of the existing forms of animal life; so that if all the species of animals have been separately created, man, in this case, would by no means be the 'consummation' of the land-population." Mr. Huxley thus sums the matter up:—

Undoubtedly, it is in the highest degree probable that animal life appeared first under aquatic conditions; that terrestrial forms appeared later, and flying animals only after land animals; but it is, at the same time, testified by all the evidence we possess, that the great majority, if not the whole, of the primordial species of each division have long since died out and have been replaced by a vast succession of new forms. Hundreds of thousands of animal species, as distinct as those

which now compose our water, land, and air-populations, have come into existence and died out again, throughout the aeons of geological time which separate us from the lower Palaeozoic epoch, when, as I have pointed out, our present evidence of the existence of such distinct populations commences. If the species of animals have all been separately created, then it follows that hundreds of thousands of acts of creative energy have occurred at intervals throughout the whole time recorded by the fossiliferous rocks; and, during the greater part of that time, the "creation" of the members of the water, land, and air-populations must have gone on contemporaneously.—*N. C.*, December, 1885, p. 557.

In reply to all this, Mr. Gladstone in his January article relinquishes his "general phrases—water-population, air-population, land-population," which he had resorted to as the only "tolerable manner" within his ability for the definition of the classes of organism. He substitutes—"1, fishes; 2, birds; 3, mammals; 4, man." He leaves out the invertebrate forms of life standing between plants and fishes—all the oysters, muscles, star-fish, and insects. He omits reptiles and the Amphibia which preceded them: "they merely skulked upon the earth." So insects are also treated with contempt. As all this zoological exposition, "this majestic and touching lesson of the childhood of Adamic man," took place in the "garden of Eden" without doubt; there would, of course, be no forms present except those agreeable to the arrangements of such a blissful abode. The "serpent" then walked erect, and was innocent of spite and venom. Fleas, bugs, scorpions and spiders, with other noxious "invertebrate" pests, would be *non est* in Eden, and man would only make their acquaintance when he was ejected out upon the wide world. The only fishes (as we do not understand that Eden was a pleasant watering place on the coast) would be such as were preserved in the paradisiacal *aquaria*. The carnivora were then entirely harmless, not having "fallen" through the subsequent acquisition of the "knowledge of good and evil," by Adam eating of the "tree of knowledge." Glancing at the scene depicted in Gen., ii., when Adam named the animals and had not a wife to demoralize him, we must imagine "the Lord" taking a walk round the estate, accompanied by his new bailiff, Adam, reviewing the "stock" which he was about to put in his charge, and giving a running comment on the origin of the several groups. All of which the diligent Adam, with a literary terseness and perspicuity, not equalled by the combined labours of all the literary men of the world ever since, promptly jotted down in his pocket-book, and it subsequently became the "Proem to Genesis." Such is Mr. Gladstone's contention, though not given in these words, which we would humbly suggest to him as an improvement on his style the next time he discusses the subject. It has the merit of being in strict conformity with the style and circumstances in the chapters of Genesis, which immediately succeed the "Proem." If it be well to be strictly scriptural in one matter, it must be equally incumbent upon us to be so in others; and not degrade a majestic, sublime, and highly dramatic theme with low and derogatory matters of fact!

As a bit of oriental "folk-lore" these chapters are all that could be desired, but Mr. Gladstone will not have it so. They are evidences of a "divine revelation," even though they should be bad science, so he labours to press the point that it would only be animals of common observation that would be included; that fishes first and man last are solid triumphs, and that the "overlapping" of the "air and land-population" is a matter of no moment. These classes of created things are not like one game of chess succeeding another, or like the "march past" of regiment after regiment of an army on review. The doctrine of distinct divisions is abandoned, and Mr. Gladstone submits a "successive order of time" as follows:—

1. A period of land, anterior to all life (verses 9, 10).
2. A period of vegetable life, anterior to animal life (verses 11, 12).
3. A period of animal life, in the order of fishes (verse 20).
4. Another stage of animal life, in the order of birds.
5. Another in the order of beasts (verses 24, 25).
6. Last of all, man (verses 26, 27).

Here is a chain of six links, attached to a previous chain of three.—*N. C.*, January, 1886, p. 11.

He tests this six-fold series by quoting from Professor Owen's *Palaeontology*, 1861, "a table of the order of the appearance of animal life upon the earth," as follows:—"1, Invertebrates; 2, Fishes; 3, Reptiles; 4, Birds; 5, Mammals; 6, Man." This he admits is omitting "all reference to specifications," so that Mr. Huxley's objections are not in any way removed thereby. The Phillips *Manual*, which has already been alluded to, is thus quoted:—

1. "The Azoic or Archæan time of Dana;" called Pre-Cambrian by other physicists (pp. 3, 5).

2. A commencement of plant life indicated by Dana as anterior to invertebrate animal life; long anterior to the vertebrate forms, which alone are mentioned in Genesis (pp. 4, 5).

3. Three periods of invertebrate life.

4. Age of fishes.

5. Age of reptiles.

6. Age of mammals, much less remote.

7. Age of man, much less remote than mammals.

As to birds, though they have not a distinct and separate age assigned them, the Manual (vol. i. ch. xxv. pp. 511-20) supplies us very clearly with their place in "the succession of animal life." We are here furnished with the following series, after the fishes: 1. Fossil reptiles (p. 512); 2. Ornithosauria (p. 517); they were "flying animals, which combined the characters of reptiles with those of birds;" 3. The first birds of the secondary rocks with "feathers in all respects similar to those of existing birds" (p. 518); 4. Mammals (p. 520).—*N. C.*, January, 1886, p. 12.

Professor Prestwich, in a work now passing through the press, gives the following order of seniority:—1, Plants (cryptogams); 2, Fishes; 3, Birds; 4, Mammals; 5, Man. In a postscript Mr. Gladstone says:—

I learn with satisfaction that in America, where the stores of geological knowledge have been so greatly enlarged, the business of the Reconciler has been taken into the hands of scientists: Dr. Dana, Professor of Geology in Yale College, and Dr. Arnold Guyot, Professor of Geology and Physical Geography in New Jersey College. Both of these authorities, it appears, have adhered through a long career, and now adhere with increased confidence, to the idea of a substantial harmony between science and the Mosaic text. Professor Dana's latest Tract has recently appeared in the *Bibliotheca Sacra* for April, 1885. He thinks the evidence doubtful as to the priority of birds over the low or marsupian mammals [p. 214]; but strong for an abundant early plant life in the Azoic period [p. 213]; and he holds, with Professor Guyot, that the first, or cosmogonical, portion of the Proem not only accords with, but teaches, the nebular hypothesis [p. 220].—*N. C.*, Jan. 1886, p. 176.

Mr. Gladstone also corrects his language by desiring the reader to observe that the word *priority* be substituted in the place of *succession*, as a continuity of series is not to be found in the scientific record. His contention therefore stands, that "five origins, or first appearance of plants, fishes, birds, mammals, and man are given to us in Genesis in the order of succession (priority), in which they are also given by the latest geological authorities." Which is positively a misstatement of the fact, as Mr. Huxley in the article to which Mr. Gladstone replies takes the opposite view of the matter, and there could be no *higher* or *later* "authority." But when any man, be he scientific or non-scientific, becomes a Christian apologist, black is white and white no colour at all, just as it may suit his purpose. Of course there is a "substantial harmony between science and the mosaic text," *substantial* but not *scientific*; the most obvious materials are enumerated, and in that rough classification which a non-inspired, unscientific mind would have given them from common observation. Had that accuracy been within the scope of the writer, a few lines more would have been sufficient to have said all that was necessary. But that would have sacrificed the fanciful "six days" of creation. Mr. Gladstone himself says:—

I suppose it to be admitted on all hands that no perfectly comprehensive and complete correspondence can be established between the terms of the Mosaic text and modern discovery. No one, for instance, could conclude from it that which appears to be generally recognised, that a great reptile-age would be revealed by the mesozoic rocks.—*N. C.*, January, 1886, p. 10.

Mr. Huxley points out that the grasses and fruit-trees, instead of being created before animal life, "originated long subsequent to animals." Mr. Gladstone replies that when Adam had his food pointed out to him (verse 28) only living species were referred to. That may be all well and good, but it will not explain the statement in verse 11 that grass, seed-bearing herbs and fruit-trees were created on the "third day," and before the sun was visible. Mr. Huxley also observes that Mr. Gladstone substitutes "periods of time" for "day," and "originated" for "created"; in allusion to which Mr. Gladstone remarks that it is not necessary to suppose all the members of any class originated in one given period, but that the first specimens occurred then, to be continued, it may be, in subsequent periods. Dr. Réville thinks Mr. Gladstone's distinction between "made" and "created" is unnecessary, as both words are used in respect to man, in verses 27 and 28. But according to the interpretation given in the previous lecture on this subject, both may be used, and yet the essential distinction between "create," to derive from the pre-existing Cause, and to "make," the manipulation of the *Elohim*, be not only well-founded but highly significant. As regards Mr. Gladstone's "periods of time," Dr. Réville says:—

I know well that a lax interpretation has transformed the days of Genesis into periods of immense length, in spite of the mention of

"evening" and "morning" which closes each of the creative acts. Unfortunately, it is impossible to adopt this interpretation. For it is on the supposition that the days of the creation were similar to our own that the famous commandment of the Sabbath is based, and this is the motive assigned for it by the Hebrew legislator: "Thou shalt work six days and do all thy work, but the seventh day is the Sabbath of the Lord thy God. Thou shalt do no work on that day. . . . For in six days the Lord made the heavens, the earth, and the sea, and all that is in them, and rested the seventh day." Now, if the days of the creation should be understood as periods of thousands or millions of years, I beg Mr. Gladstone to explain how they can serve as an argument in support of the command to work for six days of our week and rest the seventh.—*N. C.*, January, 1886, p. 169.

III.—RELIGIOUS CONSIDERATIONS.

In his January article Mr. Gladstone says: "I have urged nothing 'in the name of religion.'" If Mr. Gladstone has deceived himself in this matter, he has not been successful in deceiving any one else. He never moves from the attitude of apologist for the dogmas of his sect. There can, therefore, be no "common object" no "pursuit of Truth," between him and his opponents. The man who, through thick and thin, by the ignoring, selecting and manipulation of facts and statements to suit his purpose, strives to sustain a foregone conclusion, dogmatically inherited, can scarcely be called a truth lover, and all who engage in combat with him are bound to "widen the breach" that the issue raised incurs, or prove traitors to their cause. Mr. Gladstone's plea for agreement as far as possible is extraordinary on the part of one who studiously disregards his own advice.

Professor Huxley closes his article with an expression of opinion which is here quoted entire:—

PROFESSOR HUXLEY'S VIEWS ON RELIGION.

Trusting that I have now said enough to secure the author of a wise and moderate disquisition upon a topic which seems fated to stir unwisdom and fanaticism to their depths, a fuller measure of justice than has hitherto been accorded to him, I retire from my self-appointed championship, with the hope that I shall not hereafter be called upon by Mr. Réville to apologise for damage done to his strong case by imperfect or impulsive advocacy. But perhaps I may be permitted to add a word or two, on my own account, in reference to the great question of the relations between science and religion; since it is one about which I have thought a good deal ever since I have been able to think at all, and about which I have ventured to express my views publicly, more than once, in the course of the last thirty years.

The antagonism between science and religion, about which we hear so much, appears to me to be purely factitious—fabricated, on the one hand, by short-sighted religious people who confound a certain branch of science, theology, with religion; and, on the other, by equally short-sighted scientific people, who forget that science takes for its province only that which is susceptible of clear intellectual comprehension, and that outside the boundaries of that province they must be content with imagination, with hope, and with ignorance.

It seems to me that the moral and intellectual life of the civilised nations of Europe is the product of that interaction, sometimes in the way of antagonism, sometimes in that of profitable interchange, of the Semitic and the Aryan races, which commenced with the dawn of history, when Greek and Phœnician came in contact, and has been continued by Carthaginian and Roman, by Jew and Gentile, down to the present day. Our art (except, perhaps, music) and our science are the contributions of the Aryan; but the essence of our religion is derived from the Semite. In the eighth century B.C., in the heart of a world of idolatrous polytheists, the Hebrew prophets put forth a conception of religion which appears to me to be as wonderful an inspiration of genius as the art of Pheidias or the science of Aristotle.

"And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

If any so-called religion takes away from this great saying of Micah, I think it wantonly mutilates, while, if it adds thereto, I think it obscures, the perfect ideal of religion.

But what extent of knowledge, what acuteness of scientific criticism, can touch this, if any one possessed of knowledge or acuteness could be absurd enough to make the attempt? Will the progress of research prove that justice is worthless, and mercy hateful; will it ever soften the bitter contrast between our actions and our aspirations; or show us the bounds of the universe, and bid us say, Go to, now we comprehend the infinite?

A faculty of wrath lay in those ancient Israelites, and surely the prophet's staff would have made swift acquaintance with the head of the scholar who had asked Micah whether, peradventure, the Lord further required of him an implicit belief in the accuracy of the cosmogony of Genesis!

What we are usually pleased to call religion nowadays is, for the most part Hellenised Judaism; and, not unfrequently, the Hellenic element carries with it a mighty remnant of old-world paganism and a great infusion of the worst and weakest products of Greek scientific speculation; while fragments of Persian and Babylonian, or rather Accadian, mythology burden the Judaic contribution to the common stock.

The antagonism of science is not to religion, but to the heathen survivals and the bad philosophy under which religion herself is often well-nigh crushed. And, for my part, I trust that this antagonism will never cease; but that, to the end of time, true science will continue to fulfil one of her most beneficent functions, that of relieving men from the burden of false science which is imposed upon them in the name of religion.

This is the work that M. Réville and men such as he are doing for us; this is the work which his opponents are endeavouring, consciously or unconsciously, to hinder.—*N. C.*, December, 1885, pp. 859, 860.

To these admirable remarks we may be permitted to add a few comments as to what may be implied in the terms—"imagination, hope and ignorance." What would the terms—digestion, respiration and indigence imply, if we knew nothing of the physiology of these functions, of the organs through which they are expressed, or of the conditions (environment) which they require for their vital uses? We would be in the position of unconscious bades, having needs of which we knew nothing, and unable to provide any supply for our crying wants. So likewise must we exist in a similar state of babyhood in respect to that realm of our being of which we have not at present a "clear, intellectual comprehension," and to which we apply words without any definite meaning. What is "imagination"? Is it simply a word? It must be an action of some part of the organism, a phenomenon of mind, having its legitimate food, its proper functions, its normal or morbid conditions, its healthy, strengthening and mentally-enlarging results. Then, the scientific study of the realm related to "imagination" is as much a rational demand on the part of man's needs, as it is to follow the lead of these "short-sighted scientific people" who are monomaniacs over that province of being of which they can attain "clear, intellectual comprehension." Can the mind not be fed, informed and sustained otherwise than through the avenue of the senses? Is there not a metaphysical, a psychical, a spiritual relationship to the mind as well as a physical? If not, then the exercise of "hope," except in respect to the limited area occupied by "short-sighted scientific people," must be the maddest of madness! "Hope" is an emotion, a mental energy which impels man to overcome that "ignorance" which renders "imagination" a meaningless term. And it is the primary function which calls into operation all the forces of man's eternal being, urging him to a knowledge of *Spiritual Science*, and giving Religion scope for development, as real, and "clear" to the intellect, as the specimens in a museum. And what effect has this on man's health? It healthfully excites the ganglia of organic life, and elevates them in tone from the animal to the mental plane. Sensuous observation and the continuous study of objects sooner ruin health and wreck the nervous system than anything. Mr. Huxley is yet comparatively young, and notwithstanding we read with pain lately in the newspapers that he was afflicted in a serious manner by sleeplessness, no doubt the consequences of scientific and literary labour. This religious culture now suggested is the natural remedy for the disease of insomnia. Go to the Methodist meeting; stir up the emotions with hearty prayer; sing lustily after the method of Mr. Santley,—do any or other of such things in a hearty, and possibly more rational way, and it will look quite as philosophical as the remedies which have been prescribed for the infirmity named, and prove far more effective.

We would, however, like to play the "agnostic" in respect to nearly all that is credited to the "Jews," of whom much is hazarded concerning which there is nothing but assumption based on ecclesiastical traditions, the most treacherous and shifting of all footholds. Possibly this same "Micah" was no Jew at all, but some exotic missionary; some Persian, Indian, or possibly a Druid from Albion or Gaul! The Jews are reputed to have "stoned their prophets," or the prophets who had the ill-luck to wander amongst them, and prophets too who were steadily opposed to Jewish views and practices; so that there is very little that is "Jewish" about said prophets, other than the way in which they came by their death. The quotation is gloriously true: now, here and everywhere, and has been realized, spoken and acted upon by millions as best they could. Being certain on the cardinal point, we can dispense with any speculations as to Micah.

Dr. Réville also gives his religious views, in the conclusion of his reply to Mr. Gladstone:—

REMARKS ON RELIGION BY DR. REVILLE.

I am sincerely grateful to him for not having confounded me with those who despise or detest religion itself. Though much detached from the dogmatic traditions of the Church, I am in truth more and more convinced of the legitimacy of the religious principle in the human mind. I see in it a prophetic indication of the higher destiny of man; and I must add that it is my conviction that religion among civilized men is for ever destined to move in the same direction which the Gospel gave it eighteen hundred years ago. Either man will cease to be religious, or he will find himself compelled to be in a certain measure Christian. I do not recognise myself, therefore, in the eloquent and moving picture which Mr. Gladstone has drawn at the end of his article of the iconoclasts who are exulting in the idea that they have destroyed one or other of the beliefs from which so many generations have drawn their best consolations and hopes. If I have been able like others to greet with enthusiasm the complete liberty of conscience and

intelligence contained in principle in the Gospel, partially restored at the Reformation and completely won in our own day. I have also more than once known what it is to bid melancholy farewell to traditional doctrines which had charmed my childhood and my youth with their grandeur, their poetry, and their mystic beauty. The fruits of the tree of knowledge are sometimes bitter, and Mr. Gladstone is quite right in protesting against the brutality with which the venerable roots of the ancient faith are sometimes treated.

But allow me to tell him that there is one thing of far higher importance than the propriety and the decency which he demands from contemporary criticism. It is that it should be inspired by a genuine and disinterested love of truth. I can well imagine that the defenders of expiring Paganism, or the sincere Roman Catholics who lived during the destructive revolution of Luther, shed many a tear over the kind of fury with which men were sapping the very foundations of systems which seemed to them the most sacred and the most consoling in the world. Yet the Christians of the fourth century, the Protestants of the sixteenth, were in the truth; they were on the path that leads upwards to truth. Let us keep clear of all passion, whether it be conservative or negative. Passion always blinds. But let us have the courage to seek for and to express the truth, as it appears to our minds, in all its simplicity and its purity. Do not let us be alarmed by the torrents swollen with the autumnal rains, nor yet with the frost that congeals the waters and the plants. In due time, the spring will come with its brightness and its flowers. The worst thing that could happen would be that humanity should cease to discuss those great problems which constitute at once its torment, its nobility, and its happiness. This danger is not now to be feared. On the contrary, we may hope that from the angry shock of opposing religious principles and ideas a great synthesis will arise which may satisfy the wants and aspirations of all. We shall probably not see it with the eyes of the flesh, but we may all contribute to its advent by seeking for truth in religion as in all other things, laboriously, faithfully, and courageously. Neither the rage of an irreligious fanaticism, nor the sentimentality of an emasculated romanticism, must guide us in this voyage towards the unknown or the little known. The love of truth is but one of the elements of the love of God, since truth is but one of the aspects of His supreme perfection. If Christ lived and spoke in the midst of us, unless he were untrue to himself, he could speak no other language. Let us search, study, work, each in his sphere, for the good, the just, and the true, in nature, in society, in the soul. I know an illustrious statesman who in our days has been one of the great workers of God in the work of justice on the earth. Perhaps he has been less happy in his excursions into the field of religious science. It is still a great and salutary example which he has given to his contemporaries in turning to this side also his powerful and brilliant intellect. However this may be, just because we believe in God, let us never lose our faith in the final results of sincere search for truth everywhere and always, whether it be in the vast and obscure fields of physical nature, or in the records which enshrine the experiences and the beliefs of our race. This work, carried on by very different intellects, cannot be accomplished without discussions or without errors. But let us never lose courage. "Magna est veritas et prevalebit."—*N. C.*, January, 1886, pp. 173, 174, 175.

In deference to truth we must take exception to Dr. Réville's assumption that the "Gospel" originated and gave religious direction to the world "eighteen hundred years ago"; or that the "Gospel" is in any respect "Christian." Take the Christianity out of the Gospel, and it will be found to be a simple and universal principle which all mankind gladly recognise to the best of their ability. There have been many dispensations of spiritual inspiration amongst mankind, and in ancient times as now in Modern Spiritualism there were esoteric schools of spiritual culture. No one of these has been sectarian; nor is there any "church" founded on them. It is a matter of history that these things were in operation long before the supposed advent of the Christian Jesus; who was indeed pre-Christian, and is not recorded to have known anything either of Christian belief or practice. The principles and proceedings of these closed schools were made public in a garbled and perverted form, mixed with silly mythological fables and local parables of various values; names and localities being added to give historical semblance to the work. The more noble teachings of Neo-Platonists and other rational systems were done away with by systematic falsifying and persecution, that the one assumed source might be the only origin of moral and spiritual truth. Into this line of assumption Dr. Réville falls, either as a dupe or as with open eyes on the side of those who systematically perpetuate that which is false, and the greatest stumbling-block in the way of religious truth. The Christianity of the fourth century is only excusable on the ground that in place of a whole pantheon of gods, it substituted one of the most common specimens, in the form now exhibited in the churches. The enforcement of this idolatry on the Western World, reduced it intellectually to the lowest plane; from which it was resuscitated by that freedom of thought displayed in the writings of the "Pagans." Dr. Réville intimates that Christianity is a passing phenomenon; it no doubt is so, and the man who desires to maintain the purity of his own soul, and deserve the thanks of posterity, will not perpetuate lies to bolster up a system of falsehood, while with the other side of his mouth he pretends to plead for truth.

Turning to Professor Max Müller's article on "Solar

Myths," in the December *N. C.*, we find a glimpse of religious thought similar to that which has repeatedly been given from this platform. It will be observed that it goes directly opposite to Mr. Gladstone's belief in a primitive revelation, on behalf of which he has instituted the present discussion:—

PROFESSOR MAX MÜLLER ON RELIGIOUS IDEAS.

Is it not something to have gained the conviction, in spite of all that has been said and written to the contrary, that there is no race on earth without what seems to many so peculiar an intellectual excrescence, namely, religion? It is quite true that this does not prove in the least either the theory of a primitive revelation or the existence of religious necessities in primitive man, whatever "Primitive Man" may mean. But it encourages, nay, it even compels us to ask, whether there may not have been the same causes at work in order to produce, under the most different circumstances, the same result—a result from one point of view so irrational, so marvellous, so unexpected as religion. Whatever form religions may have assumed, there is one strange feature in all of them, in the lowest and in the highest, in the most modern and the most ancient, a belief in the Infinite—meaning by infinite whatever is not purely finite, and therefore not entirely within the cognisance of the senses. It does not matter whether that belief in the Infinite appears as a belief in gods or ancestors, in odds and ends, in causes, or powers, or tendencies, in a Beyond or in the Unknown and the Unknowable. The highest generalisation of which all these beliefs admit is a belief in the Infinite or the Non-Finite. This fact must form the foundation of the whole science of religion, and may possibly give new life even to the science of thought.—*N. C.*, December, 1885, p. 901.

That "foundation" has been laid in the tenets being built up in Modern Spiritualism, the object being to direct "thought" to the ever-present incentives to religion which exist in and around man: and turn away from those baseless "historical facts" upon which it has been attempted to place religion by priestcraft, with the effect which Professor Max Müller points out—that it has come to be regarded as an "excrescence"—"irrational and unexpected."

(To be concluded in our next issue.)

THE SPIRIT-MESSENGER.

RELIGIOUS PERSECUTION IN WALES IN THE 15TH CENTURY.

WITH A REFERENCE TO THE RHONDA VALLEY CATASTROPHE.

A CONTROL BY "DAVIES AP DAVIES."

Recorded by A. T. T. P., December 28th, 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:—

Who can correctly describe the feelings of those, who although in perfect health are in the presence of immediate death? It is not a feeling of selfishness, that prevails at that moment; the malevolent principles of the soul lie in bondage; in that supreme period of time, awe and reverence take their place. Take for instance, the last utterances of those poor fellows, whose bodies were interred yesterday, and of those who will be interred to-day. Their thoughts were respecting others, and apart from themselves. "God help others," was their prayer, "and have mercy on us!" Take the last words of some of the door lads; their thoughts, their last words were of the mother for whom they toiled. Take the efforts of the loving father, whose last thought was, "Where is my boy?" and struggling through the pestilential vapour his loving arm reached him.

It is amidst such simplicity of life; it is from such isolation from the scheming tendencies of the age, that the pure and unselfish soul is created. Another peculiarity must be mentioned in the fact, that they belong to what your surroundings call "spirit-stirring denominations"; They seem as if nothing could answer the necessities of their souls, than to feel their religion, not as a cold and careless following, but that their hearts might bear their testimony to the utterances of the lips. Such simplicity of worship would have been described as blasphemous and wicked in the ages of the past. The Church then would not give recognition to the services of the Elders or Wardens to those who earned their bread in the bowels of the earth, and for whom the glorious light of day formed but a minor portion of their life's pleasure. Yes: in these Welsh valleys, although the toil is hard and arduous, there is more life-contentment than in the city homes. It is in all the grandeur of Nature's surroundings that God the Creator comes nearer to the hearts of His people; and it is throughout the whole of the counties of Wales, every one of which has had to bear the brunt of the full strength of any spiritual change; they were the first, in fact, to feel the persecuting acts of the Roman Catholic Church, when publicity was given to their absurd and unreasonable claims.

Over four centuries ago, a spiritual wave swept over the mountains and through the valleys of Wales, taking all the other portions of Great Britain in its course; filling the hearts of a hitherto enthralled people with higher spiritual hopes, with higher earthly aims; and so fearful were these simple peasants then of church tyranny, that they congregated in secluded dells or woods, that they might receive the full benefit of direct communication with the Spirit. The Church described their hymns as vile incantations; it described the eating of their humble fare, the journey often being a long one, as the meal of wantonness and profligacy, inaugurated as a bitter mockery of the sacrament of the Lord and Saviour. Yet, I can remember many of these discourses, which were described as being the utterances of fiends and devils. It is well known by the public Eisteddfods which have been held, that the population of Wales delight in harmony; their hills and valleys give back responsive echoes to their hymns of praise.

I can remember about this season of the year, that we had met together for prayer and for mutual help in our addresses to our God. It was in a winter much colder than this present one, and ere the civil authorities, aided by the fanatic laymen of the Roman Catholic Church, commenced their persecutions; words of comfort were being given to us by an aged Patriarch, whose life might well be described as simple and without blame. He was one of those, whom we described as having the assistance of God in his speaking; for his homely speech was changed, and fervid, impassioned utterances took its place. I can remember his words, although I am referring to the middle of the 15th century. His words were these: "There is a black cloud rising in the distance; what it portends I know not; for myself I have no fear. I am not for any length of time here on earth. I am in the position of a withered leaf: I have had my budding spring-time; the full leaf had opened, and in the glorious strength of unfolded manhood I have had my life; the autumnal blasts have passed over me, and life's regenerating sap has failed to flow, and I am a withering leaf, which by-and-by will fall before the first winter shock, and on earth I shall be seen no more in the body. Therefore from the small black cloud that is rising I feel no fear for myself; but within the sound of my voice there are young and tender leaves; some in all the glory of full growth and strength. Get ye back to your homes, with God's blessing and mine, and join in prayer with me, that troubles meet you not in your way."

They came even as prophesied. Some of their most horrible, iniquitous tortures have been handed down as matter of history to the present day: tortures that were so horrible in their nature, that the weakest as well as the strongest succumbed side by side. God help many of them admitting crimes, that were never committed; implicating men, whom the Church feared and hated; not because they were willing to do so, but because of their horrible agony under torture. The tribunals were formed of the most covetous and fanatical amongst men. The floors of their torture-cells ran with the blood of innocent men and innocent women, and these arch-hypocrites, with pretentious complacency, publicly held up their hands, and said: "It was with regretful hearts that they had to repeat the horrible confessions, which it was their duty to listen to." To these judges the Church gave the high and apostolic power, and called on them as servants of the Church to torture and convict, and if guilty to condemn to death.

You cannot realize the cowardly murders, that took place; better by far to enter into eternity through the calamitous yet natural means, which have been the cause of so much sorrowing in the Rhonda Valley, than to be tortured until lying became a necessity; until innocent men were placed willingly by the judges in the list of their intended victims. I can remember bearing the torture myself. There were others being tortured around me, with instruments too hideous to enter into a detailed description of them. There were instruments to torture the feet; to distort the knee-joints; to dislocate the shoulder; to compress the head; tight-lacing to prevent respiration, and the last but not least punishment of all was flagellation. Some of determined will, died ere they would allow a lie to pass their lips, either of admission of their own guilt or accusing another.

It came to my turn, and they said: "You are well known, as one given to midnight revelling. We cannot deny that you work from sunrise to sunset in your forge, but from whence do you derive your well-known strength? Is it from the strength of God, or is it by the power of fiends? Those on whom your curse lights fall before you, as if stricken with

palsy; thy curse parches the land of those against whom it is hurled, like a long continued drouth, and the cattle of thy neighbours feel also thy awful power. Davis ap Davis! thou wast caught, red-handed, in moonlight revelling. Those, who have witnessed against thee, did it in trembling fear of thy power; but in the strength of the living God we have laid our hands on you. Get thee then, Satan, thy master, to aid thee, if thou canst. Beware of further awful blaspheming. Thou hast admitted without torture, that thou hast witnessed the humble speaker made eloquent; thou hast heard words God-given from the mouths of children and maidens, more soul-stirring, more loving in their nature, than any that have been offered by the servants of God, by Holy Mother Church. For this thou hast deserved no intermission of torture, either in this world or throughout eternity, therefore, we have but small hope from thee, except that it is, that we may compel thee to give us the names of those, who shared in thy diabolical desires. We grievously suspect four."

I, like those whom I have described at the beginning of my control, could see death, although in good health, staring me full in the face. I looked round those dark and gloomy sheds, and I saw that their hearts were merciless; I knew that I had nothing to hope for from them; I was but thirty-six years of earth-time, and strong as the strongest amidst our humble homes; having dear earth-ties belonging to me. To say, that I felt no regret at putting aside this earth-life, would not be a truthful assertion; but, thanks to the living and loving God, I had no fear, and I answered them saying: "Tell me not the names of those you grievously suspect; for I know, that they will be the names of the most honest and straightforward of your class; although they do not belong to my class, whoever they may be; else you would not be so anxious to have them named. My spirit is willing to meet with fortitude all that your vile cowardice may inflict on me. Your tribunal is a bitter insult to the Majesty of Justice. You are calm and impassive, and pretend to an indifference, which you do not feel. I tell you that after this life God will ask your spirit: 'What did you do with the body with which I entrusted you in time? Did you use it to my honour? Did hands and feet and head work for my name?' How will you answer? How will you account for the blood of these tortured ones, that flows round your feet? But it is as much use for me to speak to the stone relics of our ancient priests as to speak to you."

"Why?" cried he, from whose lips came unjust condemnation, "it is because we have been blessed by the holy servant of the living God, and because his hands have been placed on our heads, and his blessing has covered us as the blessing of Jesus the Christ covered his followers, even as with a glorious garment, his Spirit that he left amongst them rests on us. The apostles' claims which he gave to them belong to us, and through that Spirit we know that it is Satan who is speaking through thy lips."

A gesture was enough: the memory is forced to the awful test of reciting the bodily anguish of that awful moment; the memory of being turned, twisted, and distorted ere the first minute had passed. I knew that I was, from that moment, should I escape from further torture, a cripple for life; therefore I prayed to God that it might soon be over, and with heart full of anguish, yet with a soul filled with stern determination to let neither cry nor groan escape my lips: when agony had reached its climax: when the galling thought came on me that perhaps I, too,—I who was so strong, so perfectly sure, that should it please God that I should have to bear torture, I, who had pitied yet forgiven others for what I knew to be vain accusations, should I have to surrender to pain and to sully my lips with lying accusations? When I heard a voice distinct and pleasant, calmly compassionating my bodily sufferings, yet with a triumphant ring in its will, saying clearly and distinctly: "Patience! and thou shalt journey with me."

Sometimes in this man, by whose lips I am endeavouring to make myself understood, consciousness fights against the controlling spirit. Have you ever noticed this? Or that it retains its own, so that after control some memory is left, some imprint on the organism, and that when the Sensitive is asked how he felt, when the struggle of self has ceased to act against the control, he would answer with an experience similar to my own. After I heard these words I seemed to have fallen into an easy sleep, but retained a sort of deadened consciousness; a consciousness enabled only to act in part. I heard this fiend, whom the Church had made my judge, say: "It is the devil that is helping him; and they endeavoured to restore consciousness by further torture. But I

was beyond their further malice, beyond even the world of pain, realizing every second clearer and clearer a multitude standing round me; others weeping by the side of those who had suffered, even as they are weeping now, and have been weeping round the spirits of my countrymen, who have passed from time into eternity, and who are sharing the grief with the loved ones at home, and whose cry is: "that as yet they cannot be comforted;" but God by his potent ministry, through his high servants, has put the great healing properties of comfort in their hands. And as "Busiris," the beloved servant of God, stood between the tortured of old, so will he, with others of your dear belongings, stand between those whom God hath said shall be comforted. So will they in the strength of this God-given power comfort also the living.

May God in heaven bless you!

I suppose the control refers to what is called the Lollard persecution in the 15th century, but which was the persecution of the followers of Wickliffe. Whatever may have been the teachings of the great Teacher of Nazareth in respect of humanity, the acts of his followers were of such horrible cruelty, as to shock even a savage. Let the friends of disestablishment publish the Butcher's Bill under the cloak of Christianity. State religion will soon be a thing of the past.

ANOTHER "EXPOSED" MEDIUM.

An Edinburgh paper has reached us containing the report of a spirit-grabbing case, at Strawberry Point, Iowa, the medium being C. E. Wyman, "one of the most noted mediums in the West." We may take it that the genuineness of his mediumship has been thoroughly established, or he could not have become "noted" amongst Spiritualists, who are best able to decide as to true or false mediumship.

There was a large audience, each of whom paid a dollar. Several sceptical young men attended with the determination of exposing the fraud. The seance appears to have been held strictly as a commercial transaction, like any other show, and the medium has been served well right in being put to disgrace and inconvenience. That he was guilty of fraud is another matter; but he was guilty of prostituting his mediumship, sitting in a crowd for the sake of the money he could get, and utterly careless as to the fitness of the sitters, a conspiracy of expositors being readily admitted.

"The clothing of the medium was sewed securely to a chair in the cabinet." A spirit appeared, which was "grabbed" by one of the conspirators, who took a favourable position for effecting his purpose. A struggle between the friends of the medium and his enemies ensued, and when the full light was turned on, the supposed spirit was found "to be the medium in exceedingly airy attire." He is said to be in prison awaiting his trial for obtaining money under false pretences. His clothes remained fast to the chair, as they had been sewed before the sitting commenced.

To us there does not seem to be the slightest evidence of fraud on the part of the medium. It was impossible for him, without doubt, to "slip out" of his clothing thus sewed to the chair, and certainly he could not have slipped back into them, so as to secure the benefit of the so-called "test." The magnetic strength of the combined conspirators, and the struggle that ensued, would no doubt have the effect of drawing the personality of the medium to the materialization, of which it is, indeed, a part. The medium may also be deficient of magnetic strength, and unable to resist the demand made by the influences in the circle.

We have known several so-called "exposures" which have been due to influences over which the mediums had no control; this appears to be one of them. In the case of Mrs. Williams, the relations between the power in the cabinet and the opposing force outside of it were in her favour. There was no organized conspiracy, there was only one "grabber," and the circle was not large, thus allowing the power of the medium to predominate. In the case of Wyman the contrary were the facts.

Allowing the facts to be strictly as stated in the newspaper, several useful lessons may be derived. First, that the promiscuous exhibition of mediumship on a commercial basis is one of the most gigantic evils that Spiritualists have to contend with. This one report respecting Wyman will do far more harm than all his other mediumship has done good. The gain from these attempts are therefore less than *nil*. The law that tends to paralyse that form of seance is a staunch friend of the Cause. Secondly, "tests," or mechanical contrivances which are used to retain the medium in his place, are useless and deceptive; they neither protect medium nor sitters. In this case the medium is indicted as a rogue,

notwithstanding the test to which he submitted as a safeguard to his conduct, and the "sceptics" consider themselves imposed on, though they had their own way in taking steps to render imposition impossible. Thirdly, the grabbing of a spirit affords no conclusive proof of the genuineness of the materialization or the fraud of the medium. Fourthly, the only test or proof of a successful manifestation is the evidence that the materialization is able itself to supply; that is positive evidence, all other being inferential, and more productive of doubt than conviction. If the "spirit" now being discussed had been allowed to identify himself to his son, to whom he came, that would have been the only satisfaction which could possibly be arrived at.

There will very likely be an epidemic of spirit-grabbing now that a few recent cases have ended variously. The only safe, wise, and useful plan is to thoroughly know the fitness and motive of all sitters; and rather hold only one sitting a month and do good, than sit many times and do evil. The ability to sense the character of all sitters, or to obtain spiritual information thereon, should be the first concern of all mediums.

All mediums in this country as well as in America are grossly injured through the widely published reports of this affair with Wyman; however innocent of fraud he may be makes no matter. All Spiritualists have to bear the calumny to which the act has given rise. It is therefore the decided duty of all genuine mediums and true friends of the Cause to refrain from seance-holding unless the laws of mediumship can be strictly maintained in so doing.

OBITUARY.

SAMUEL CHESTERSON.

We have to record the passing into the higher life, at 11 o'clock, a.m. on the 1st inst., at the age of forty-two years, of our friend and co-worker, Mr. Samuel Chesterson, whose remains we consigned to their last resting place in Ardwick Cemetery, on the 6th. Messrs. Schutt and Johnson officiated by the grave side.

Mr. Chesterson became a Spiritualist four years ago, and since that time has been a hard and noble worker for the Cause. Our Society deeply feel the loss of their Financial Secretary, a post filled by him in a praiseworthy manner during the last eighteen months.—*CON. SEC., M. & S. S. S., Temperance Hall, Tipping Street, Manchester.*

CLAIRVOYANT ADVICE AT A DISTANCE.—Unsolicited, I wish, to bear testimony to the genuine work being done by Mr. J. Thomas, Kingsley, by Frodham, whose advertisement is regularly in the MEDIUM. For some months my wife had been ill and under medical treatment, but was making no satisfactory progress. I wrote to Mr. Thomas, stating that she had been ill for some time, but gave him no clue to the nature of her illness. By return he sent a full and minute account of her symptoms, the cause of her illness, and what would enable her to recover her health. She is now well, and has thrown off, in a few weeks' time, a state of chronic ill-health which I had despaired her ever getting rid of. I will be happy to write to anyone, giving them full particulars, who may wish proof of the genuineness of Mr. Thomas's clairvoyance. I take this means to make the case public.—*THOMAS BUSHN, 4, Zion Lane, Attercliffe, Dec. 14, 1885.*

31, MARLYBONE ROAD; Regent Hotel, Jan. 10.—Mr. Mathers gave a deeply interesting lecture entitled "Comparative Mythology." Notwithstanding the weather a good audience assembled. Mr. Iver Macdonnell will lecture on Sunday evening on "Our Moral Nature."—*CON.*

128, HOXTON STREET: Jan. 10.—Mr. McKensie gave a short address on "The Attributes of Spiritualism." Next Sunday a seance conducted by Mr. Webster and others. All friends kindly invited.—*T. PAYNE, Sec., H.P.S.*

WALWORTH: 83, Boyson Road.—Our first tea meeting was held on Wednesday, Jan. 6, when on account of the bad weather we had a fair attendance.—Jan. 10.—Mr. J. Veitch dealt with "Dante, the Italian Poet, from a Spiritualist's point of view." He claimed that the knowledge revealed by Spiritualism, gave a better tone to the mysterious Comedy, of which Dante was the author. Numerous extracts were given, showing the different phases of Spiritualistic philosophy which pervaded the work.—*CON.*

511, KINGSLAND ROAD: Jan. 10.—Mr. Walker having had a sad bereavement in the loss of his mother, was not in so good a condition as he might otherwise have been. Our first meeting was nevertheless a very harmonious one. Mr. Walker's address, under control, was: "What is Spiritualism?" which was well received. Miss May's control next followed, and spoke upon the beauty of spirit communion in the home circle, after which Mr. Walker gave thirteen clairvoyant descriptions, nine being recognised. The meeting was then closed by a benediction from Miss May's control.—*H. M.*

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.

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THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, JANUARY 15, 1886.

NOTES AND COMMENTS.

THE LECTURE.—As the lecturer can speak seven pages of the MEDIUM in the hour, we have been compelled to withhold the latter portion till next week. There is nothing to be learnt from the opinions of these eminent men, but it is interesting to see where they stand. The personal declarations on "religion," indicate a decided tendency to Spiritualism—the "synthesis" which is making more impression on the human mind than all the scientists, Christian apologists and professors combined. They merit our sincere pity: let us shed the Light abroad amongst them with still more unremitting diligence!

THE CONTROL shows how a system of religion built upon falsehood defends itself. At present it only casts parliamentary and priestly verbiage in the eyes of the people to blind them. On spiritual matters, the most ignorant section of society is composed of those who profess to be its teachers; this is true now just as it was in the time of persecution in Wales. The present state of things is upheld by the perpetuation of lying and iniquity. Shall we not therefore have another persecution when the shoe pinches too tightly those who sit in high places? The power that razed to ruins Alexandria and massacred the Egyptian patriots at Tel-el-Kebir would surely not withhold its hand in circumstances of far more vital interest to itself. Let us fill Parliament with non-Christian Free-thinkers, thus keep "supply" in our own power, and save our land from another deluge of blood!

CHRISTIANITY AND DEATH.—There could not be a more fearful indictment brought against the Christian system than the state of terror and doubt in which it places the Soul on its exit from this world. The priesthood and their god wrest the Soul from the hands of the merciful Creator, and dare to usurp sovereign control over it throughout eternity! Spiritualism at once destroys this demon fear, and gives faith and repose in the mercy, wisdom, and goodness of the All-Father. With aged people the battle has to be fought to the last: but as the powers of earth fade away, the triumph of the spirit correspondingly asserts itself. From beside "a mother's death-bed" we join with millions of grateful children of the Almighty, for the light that has been bestowed in this our day.

SPIRITUALISM AND DEATH.—Turn we now to the beautiful and touching communication from the facile pen of Mr. Foster, Preston. Those who may read this have not had our privilege of standing by the bed of that eager candidate for eternity who is the subject of the article. There is something sublimely beautiful in a good, dear old mother awaiting the summons to depart. The new-born babe is regarded as a type of innocence: far rather should it be the soul who is not loaded with the incipient consequences of earth-life, but has passed through, triumphed over, all! It is a blessed boon

for us to expend the heart's best love over the last requirements of the objects of our affection. What an insipid, selfish thing life would be without these spiritually refining trials and angelic ministrations? The passing one, like the convalescent, requires gentle care, sustaining influences. The dying one is the true "convalescent," passing on through weakness to complete restoration, strength, youth and beauty! But they require to be ministered to with loving influences, by lives which are a continual prayer, by mediumistic magnetisms which sooth the sensitive frame, through which the naked spirit as it were, shines forth, and permit the access of spiritual influences to the one who is already more of a spirit than a mortal. Mr. and Mrs. Foster are well worthy of the blessings that accrue from the consciousness of having done their noblest duty. To know such people, and enjoy their sincere friendship and co-operation is a blessing, of which we hope we may long continue to be worthy.

Miss Godfrey commences another of her clairvoyant stories this week. It is of a painful character, but deeply impressive, and very instructive. It contains three chapters. We commend it to the thoughtful attention of our readers.

IMPORTANT LECTURES AT CAVENDISH ROOMS.

51, MORTIMER STREET, PORTLAND PLACE.

Sunday, Jan. 17.—Answers to Questions from the audience, by J. Burns, O.S.T. As this kind of meeting is a novelty in London, it will no doubt be of interest.

Sunday, Jan. 24.—"Religious Principles expressed in Burns's Poems." (In commemoration of the Birthday of Robert Burns, Jan. 25). Speaker: J. Burns, O.S.T.

Sunday, Jan. 31.—Open Meeting; Mr. Hoppercroft and various mediums and speakers.

Sunday, Feb. 8.—"Nine Ethnic Religions, or the World's Ladder of Culture," by S. E. Bengough, M.A.

To commence at seven o'clock. A voluntary collection.

LANTERN LECTURE IN THE PROVINCES.

EXETER: Victoria Hall, Queen Street, Monday, Feb. 8.

SOVERBY BRIDGE: Town Hall, Saturday, Feb. 27.

Mr. W. Eglinton leaves London this week for Moscow and St. Petersburg, after which he will visit Hamburg, Berlin, and Vienna.

Mrs. WALLIS will be pleased to visit towns in the neighbourhood of Leeds, Feb. 2, 3, 4, and 5; and Lancashire friends between Feb. 7 and 14. Apply to her at 50, Langside Road, Crosshill, Glasgow.

A friend informs us that the Bamford Boys, who were well-known mediums some ten years ago, are now successfully engaged in the silk business, near New York, U.S.A. We have not learnt whether their mediumship still remains, or whether they are interested in Spiritualism.

BRADFORD: Milton Rooms, Westgate.—On Sunday, January 24—Mr. J. C. Macdonald will lecture at 2.30, on "The Light of the Coming Age," at 6, on "What the World will become under Divine Rule." On Monday, January 25, at 7.45, subject: "Man: personal, soul and spirit."—JAS. NAYLOR, Sec., 73, Gillington Road.

BIRMINGHAM.—Mrs. Hardinge Britten will occupy our platform next Sunday. In the morning, at Oozells Street Board School, on "Does Death end all?" and in the evening, at the Masonic Hall, New Street, subject: "The Evolution of Spirit."—EAGLE.

A SONG OF MANY VOICES.

God's Temple is the Universe,
His altar, human hearts;
His service ev'ry deed or thought
That cheer or help imparts;
His praise is hymned in each life-throb
Throughout Creation vast,
His pow'r is stamped on Nature's page,
By present and by past.
His love constrains the human soul
To gentle deeds of love,
His mercy soothes the suffering heart
With hope of peace above.
One truth eterne pervades all worlds,
Time-worn or yet untrod:
That, "Whoso duty doth to Man,
He doeth it to God!"

L. W.

Mr. and Mrs. Hagon had a complimentary reception accorded them by a large number of friends at the Spiritual Institution on Monday evening. Mr. J. Hagon opened the meeting with an invocation, addressed to "Allah," in an unknown tongue. A spirit spoke through him in Low Dutch, which was recognised by a gentleman present. Mrs. Hagon was controlled also. A seance will be held by the same medium on Monday evening, at 15, Southampton Row, and all who are acquainted with foreign languages are invited, that possibly they may recognise what is said under control. To commence at eight o'clock. A collection for expenses.

POWER AND IMPORTANCE OF THOUGHT.

The qualities and properties of the Inner Realm of our being, so long obscured by the prevalent habits and customs of our daily lives, also by the wrong interpretation of our education, have never at any moment in the experience of humanity had such attention paid them; and as a result of this study and observation many are awaking as from a night-dream, and the spell of a fairy enchantment, to set their house in order, and adjust those powers and forces to the regulation and guidance of this present life. At one time Spiritualism was sneeringly called by the living mouthpiece of Christendom, "The Religion of Ghosts," as only adapted to the brains of a few half-frenzied, scarcely material creatures. Now, people are waking to the consciousness of a new life, and calling forth energies that have long been buried, and made "occult" through the devices and subtlety of priestly and kingly craft. In this region of spiritual activity sufficient evidence and power is found wherein the brightest hopes and surest aspirations after futurity may rest; and at any moment a system of divinity, a most successful and powerful propaganda, may be launched forth to meet the progressive thought of the age.

As a beacon light across the dark waters, and a guiding star to human life in its wanderings, is the present beautiful and glorious work of Spiritualism: to reveal the nature of the hidden life, whose mysterious movements occasion the confusion and pain that are found in society, because of the unnatural and untruthful system of living; and unmask the falseness in Church and State, so that the right and appropriate claims of existence may come direct home to the mind and heart of the people. One thing is beautifully clear in this spiritual resurrection, and that is the acknowledgment of the *power of thought*, the establishment of this grand prerogative of man's nature, on the throne so ruthlessly overturned centuries ago, is certainly a most hopeful sign.

Thoughts are recognised as *substances*, and can be freighted with the most cheering love and sympathy, or sent on errands of mischief, sorrow, pain, or even death. To know and utilize this power aright is a bounden duty before every Spiritualist, and the weal and woe of our life here centres in this simple fact. "Bless and curse not;" recorded in olden times, stands forth even more distinctly now, with the revelations of the spiritual philosophy as the golden rule of life; and as we strive to follow it out so will life be enriched and the heart contented.

It is a fact that an evil wish has many a time rankled in a human heart like a thorn in the flesh, causing pain, disease, and even the dissolution of the body. A person once told me a story of how he sent an awful wish, bound in all the strength and fury of his will, to another who had simply offended him, and the terrible consequences which followed this act tormented him for years. Almost at the very moment of conceiving this wish, the individual thought of was taken ill with a serious and alarming disease, and in two days the spirit had left the body. I said there might have been some natural cause or incident apart from this to cause this sad event. No! he firmly adhered to the statement, and had lived only afterwards trying to amend the cruel act in blessing others.

This thought realm is the gathered treasure-house of all future work, and, in fact, the very embodiment of our spiritual nature, or such from which we build up the substance of our individuality hereafter. Let these thought-bodies be winged messengers of light, while we do our duty here, and when unclothed of our earthly body may we be clothed upon with those spiritual garments of shining purity.

Again, look to Nature, the outer thought of the inner and celestial universe, all controlled by our Father God; every function speaks kindness and love, and in no sense acts capriciously or unjustly, and resteth not, day or night, ever seeking the reconciliation and advancement of the creature.

A. DUGUID.

LIVERPOOL: Mrs. Groom will speak at Daulby Hall, on Sunday. On Monday evening the Annual Tea and Concert will take place. On Tuesday evening, a tea and concert will be given as a treat to 300 poor children. The expense will be defrayed by a few generous-minded members of our Society.—D. CONSON, Sec.

MANCHESTER: On Saturday, January 23, we shall hold our usual monthly concert, at Tipping Street. The first part of the programme will be devoted to Instrumental and Vocal Music, together with recitations, &c.; and the second, to Mesmeric Demonstrations.—COS. SEC., M. & S. S.

A gentleman of mediumistic power would like to enter a private circle in the neighbourhood of Tottenham. Address, please, X., Post Office, Park Lane, Tottenham.

A REAL BIRTH OF THE SPIRIT:

alias,

A RESURRECTION OF THE SPIRITUAL FROM THE NATURAL BODY.

Death is a continuation of Life.—SWEDENBORG.

It is the will of God and nature, that these mortal bodies be laid aside when the soul is to enter into real life. A man is not completely born until the body be dead.—DR. FRANKLIN.

To the Editor.—Dear Sir,—I read, with a melancholy interest, the beautiful and instructive paper written from your "Mother's death-bed," which appeared in the MEDIUM, January 1st. I, too, would like to write a similar one about my aged mother, who completed her 93rd birthday on the first of last November, but want of time forbids. The "Spiritual Birth" to which I now refer occurred on the 23rd of December, and already—that is, on Sunday night last—we had "proof positive" of the spiritual birth or resurrection from, not of, the material body.

As above intimated, we,—that is, myself, Mrs. Foster and our eldest daughter, Marie,—sat for about an hour before taking supper, and during that time Mrs. Foster was thrice controlled. The first control was by an Italian spirit, who frequently uses her instrument or medium, to sing Italian songs,—though Mrs. Foster knows nothing whatever of the Italian language,—and on this occasion sang a singularly charming melody on the "Spiritual Birth" of my mother. This kept us spell-bound for a quarter of an hour, when the spirit relinquished control, but immediately after another took possession who addressed us as follows:—"I am Madam Titians. Our love for music and for singing follows us everywhere. It does not leave us when we leave your earth, on the contrary, it goes with us as I have just stated, and when we find a soul with the desire, and one who has got the requisite quality of voice, that soul we follow. I do not, however, think I can manipulate the instrument this time, but will gladly make the effort. Before doing so I must say that it is a shame,—it is a great shame, nay, it is a *burning* shame—for a voice like this to be kept in obscurity. It is a shame it has not been utilized many years ago, inasmuch as it would have given joy to thousands and millions as I did. Yes, we again repeat, it is a shame. We do not say this in flattery of the woman, for it is a fact, a positive fact. It is a shame that a voice like this, given as it was to benefit the world, should be kept in the back ground, for if the lady had possessed the same musical culture that I did, she would have outstripped myself." Then tapping my daughter under the chin she said: "Think of that, my child." Before commencing to sing the spirit said: "If the medium had been familiar with the words of the song," (but she is not), "entitled 'The Last Rose of Summer,' which was one of my choicest songs, I would have given it in English, as however, she is not, I will do the best I can." Then followed three verses of the song indicated, the first of which was simply grand, but the second and third were not quite so good, owing to loss of power in the medium.

After this our beautiful "Sister of Mercy" controlled, and spoke as she always did most affectionately of my mother, even while the remnants of mortality confined her to earth, and addressed us as follows:—"My dears,—just one word. We feel so pleased to gather around our medium once again. We feared we could not approach, but the beautiful harmony that prevails has given us another chance. We have listened to the words of your sweet song, but permit us to say, that it is not the words, nor yet what you call the music to which they are set that gives us joy, but the soul's aspirations and earnest desires to benefit mankind, and to make the world a paradise. We have to say another word on the gem," (my mother) "that has left you. We watched with patience and gentleness the departure of the spirit from its 'mortal coil,' and now that we have got the gem amongst us, we shall be better able to burnish and to brighten it than we could while attached to its tenement of clay. We watched for the departure of the spirit with the same longing desire as those who await the birth of a babe in your world. She was gentle as a child, and as good as it was possible for human nature to be, yet she did not experience in the flesh that peace and happiness which she earnestly desired. This woman (Mrs. Foster) however, threw many a bright beam across the beclouded teachings of popular Christianity, which relieved, enlightened and blessed her, and now for the blessings which this woman was instrumental in bestowing, more blessings will be poured upon her, and she sends her blessings now, for all the kindness, attention and filial affection

she so ungrudgingly bestowed. Ours is a mission of love and charity, not to one but to all, and now that we have got another one to teach and to travel with, our happiness will be increased while traversing with her, the great and mighty universe of God." Then addressing myself, the spirit continued: "Be comforted, and mourn not, for all is well; be comforted—be comforted. Bless you all, bless this house; for we do watch over you, we do protect you, and although the misty clouds do sometimes gather, we try to break through them, and enter with our sunbeams to give you joy. Your path is brighter than that of thousands and millions, illuminated as it is by true spiritual teachings. You have also many of the good things of this world that others do not enjoy, therefore be comforted. Live and work on as you have done hitherto, and your reward will be great. Try then to keep in the same path, and we will do our best to guide, impress, and protect you. Oh! be happy, my good people, be happy! Good night, my dears, Good night. It seems a strange word to use, inasmuch as there is no night with us, but the word belongs to your world, not to ours. Farewell."

Having already occupied more of your space than was at first intended, I naturally feel a delicacy in encroaching upon more, but as "I have many things to say" respecting my aged mother, I crave your kind indulgence while I furnish a few.

First, then, you know from your visit to my mother not many months ago, how cheerfully and uncomplainingly she bore her physical incapacity to leave her bed, which she had kept, with occasional exceptions, for a year and a half, yet notwithstanding the length of time she had been confined to it, not the slightest sore or abrasion was anywhere observable upon the "natural body," after the "spiritual" one had emerged. Indeed she never once complained of the slightest physical suffering during the whole of the time she was confined to her bed, thanks to the kindness and assiduous attention on the part of Mrs. Foster. Strange as it may seem, to those in particular who are ignorant of our philosophy, Mrs. Foster was invariably "impressed" to do all that was necessary for the comfort and happiness of her venerable and singularly grateful patient, and having left her on a recent occasion, for the purpose of engaging in her favourite occupation—sewing,—for she was an adept at using a needle, Mrs. Foster was impressed to visit her soon after, and on entering her room, found my mother fast asleep, and lying upon her back with a pin in her mouth, the swallowing of which might certainly have been attended with very serious, if not with fatal, consequences. The desire to sew on the part of my mother was a striking illustration of the "ruling passion" being strong in death; but, alas! the needles threaded at her request remained unused.

On Sunday afternoons or evenings it was my pleasing duty to read to my mother such portions of the MEDIUM as I knew would interest her, and my hebdomadal visitations were invariably looked forward to with more than ordinary pleasure. She soon began to realize the beauty and rationality of the spiritual philosophy, and admitted its superiority to the teachings she had imbibed. Indeed, "the theological edifice" she had been 90 years in building, toppled headlong down, leaving nothing but a wreck behind.

The teachings of Modern Spiritualism, however, in the rapid extension of which she sincerely rejoiced, abundantly supplied a want which had been acutely felt for very many years, but which those of an hereditary faith were inadequate to do. Nay; for some time after she came to dwell with us at "High Bank House," Ashton-on-Ribble, where the "spiritual birth" occurred, and where you saw her last, the inadequacy of the teachings of popular Christianity "to satisfy her soul," and dispel the gloomy forebodings relating to "the future life" was pain fully observable. Yet a more regular attendant upon the ordinances of divine worship, or one whose religion was more strikingly exemplified in her everyday life; it would be difficult to find. You know what was said by Prof. L. N. Fowler, 1865, when he publicly examined my head, and that too, before my acquaintance either with you or Modern Spiritualism, viz.: "This gentleman has got a praying constitution, which he inherited from his mother. His mother has been a praying woman all her life, and will continue to be so as long as she lives." This I need not state was literally true. Her prayers, not only for herself but for others also, were abundant and sincere, but more especially for Mrs. Foster, who had nursed her with such tenderness and regard. When she asked my dear mother if one or other of the clergymen, under whose ministrations she had sat for nearly

forty years, might be sent for to see her, she emphatically replied "No! for they can do me no good compared with the comfort and enlightenment I derive from Pa's readings from the MEDIUM, and the beautiful explanations that he gives of them. No, Ma, those are such sermons as I never heard before, and while I have them I shall need nothing more." Those readings and conversations that we had with my mother proved an oasis in the wilderness, inasmuch as they opened a vista through the regions of immortality, and disclosed to her spiritual sight the beauties of the Summer-land.

The last article she heard on earth was the one you wrote yourself a few weeks ago, viz.: "A Spiritualist's Plan of Salvation," which, with such explanations and additions as I considered necessary, delighted her exceedingly, and filled her soul with joy, and when I informed her that you were its author, her joy was considerably enhanced. A few days after this her physical strength began to diminish, and Mrs. Foster,—upon whom my dear mother never grew weary in invoking blessings for the kindness and attention so unremittently bestowed, saying, "My happiness in heaven will not be complete without you,"—Mrs. Foster, I repeat, was impressed to affirm that my "Mother will be gone before Christmas," which, as the sequel will show, proved to be correct. We lost no time in securing medical aid, but at the age of 93 we need not be surprised that it proved unavailing. She became gradually weaker and weaker, up to the 23rd December, when I saw her at 3.30 a.m., and on inquiring how she felt, she replied in a full, round and unfaltering voice, her eyes assuming an unnatural brightness: "Very much better, my dear." I replied, "I am glad to hear it. Is there nothing you require, Mother?" "No, thank you, my dear, you go to bed and get a little more sleep." Then taking my leave of her, I said, "Good morning, Mother." "Good morning, my dear, and God bless you." I never saw her after this, as she passed quietly away a few minutes before 1 o'clock p.m., without the slightest struggle, facial contortion, or anything differing from one falling into a natural sleep. A few minutes before "the artery ceased to beat," she said in response to an inquiry from the nurse, as to how she felt: "All right," and immediately after which the emancipated spirit joined her disembodied friends, who, as her youngest spirit daughter—Mrs. Eccles—said, "are not dead, but gone before." (See MEDIUM, October 8, 1875.)

I may state in conclusion, that the Memorial Card, though its silver-border indicates a step in the direction of funeral reform, differs from what I sent you on the occasion of sister's departure, the difference being made in deference to my wishes, by my youngest brother Joseph, who made all the necessary arrangements.

It is certainly remarkable that my mother, who for some time lived at Bolton Hall, Wigton, in Cumberland, and slept over the very room occupied by George Moore, the philanthropist, to whom she was, I believe, distantly related, distinctly remembered the "Ghostlyappings inside the wall" immediately over where she slept. This was about 1808, and George's uncle, who inhabited the Hall, returning home one night, pretty full of drink, heard the noises, and determined to stand it no longer. So he got a pick, broke into the wall, and out of a hollow space a skeleton hand fell, which terrified the discoverer so much that he immediately ceased his destructive operations, and had the wall built up. How the skeleton hand got in has never been discovered. (See Dr. Saml. Smiles' Biography of Geo. Moore. London, 1878, pp. 41 and 42, foot-note.) The above phenomenon my mother distinctly remembered, for I questioned her respecting it a few months ago. E. FOSTER.

Preston, Jan. 7, 1886.

JOHN JOSEPH NEWELL.

The youngest child of Mr. and Mrs. Z. Newell, passed to the spiritual state of existence, aged eight months, on Wednesday, January 6. The body was interred on Saturday at Emmanuel Church, Oswaldtwistle. Mr. R. Wolstenholme, of Blackburn, conducted the service. The hymn, "Death is the fading of a cloud," having been sung, Mr. Wolstenholme read a service compiled by himself, for the occasion, in which some beautiful and lofty sentiments were given. About twenty Spiritualists were present. The day was very fine, and the beautiful snow on the ground seemed emblematic of the purity of the young soul, just passed to the "Great Beyond," to "Viola's" land, "The heaven of unbaptised infants." There seems to be one great point of difference between an Orthodox and a Spiritualist's funeral: instead of the long face and sorrowful mien, the fruit of faith, the Spiritualist is contented, happy,—a result of the Gospel of Fact,—and free from those disquieting fears about the "Second Birth," that the orthodox are subject to.—R. HOLGATE.

SKETCHES FROM LIFE.

Or, Leaves from a Clairvoyant's Note Book.

VII.—A LITTLE LOCK OF GOLDEN HAIR.

I.

One morning as I was walking through Regent's Park, on my way to see a patient, I noticed a man walking close to me. He seemed much excited, muttering to himself as he tore into shreds and scattered about a piece of paper which he had been reading. As I drew near to him I heard him say:—

"Dead! so much the better: there will be no clew."

Then seeing me look at him, he scowled at me, and walked rapidly onwards.

As I gazed curiously after him, I heard a voice say in my ear:—
"Pick it up: do not let it be lost. It may interest you."

I looked down at my feet, and perceived a small piece of paper which, upon opening, I found to contain a little ring of golden hair. I looked round for the man: he was nowhere in sight; so I put it in my purse, and for some days forgot all about it.

One day being at a friend's house, I remembered it, and showed the bit of hair to Mrs. J. She was much interested, and later on when I was in the trance, she put it in my hand. I first saw a lovely little child of about nine months old. He was with some kind, loving angels, such as always have the care of very young children. These said they had received him when he died of croup.

"Do you know anything of his parents?" I asked.

"His father is a bad, a very bad man, and his mother drowned herself a few days after her child was buried, and there is no one else."

"May I see the poor thing?" I asked.

"Not yet," they replied. "She was not at all in her right mind when she destroyed herself, and here, when she first awoke, fancied herself once more a young girl, pure and innocent, before the nonsensical idea possessed her mind that some great gentleman would fall in love with her beauty and marry her. And so, when she met with the man you saw tear up the letter, she imagined herself desperately in love with his handsome face and fine speeches, and, without knowing anything of his family or antecedents, married him!"

"Then he was not such a villain, after all," said I, much relieved.

"We think him the worse," they replied; "as he still has a most charming wife, whom he did and still loves after his own selfish fashion."

"Whatever made him marry the other one?" I asked, in amazement.

"It was more her doing than his, we believe, in the beginning," they answered. "When first he saw her, she was out for a day's pleasure with some others. Some trifling accident to one of the party led to his speaking, and their acquaintance for the day. At parting, she expressed a hope they should soon meet again, and so they did, many times, until led on by the girl's unmistakable fancy for him, and his own wild passion, he married her."

"Was he not afraid?" I asked.

"Not much," they replied. "He took her to an unfrequented country place, where, after she had stayed the allotted time, he went down and married her. He then took her to Wales, and after staying with her for some weeks returned home, only visiting her occasionally when the whim seized him. This life soon wearied the foolish Myra. Invective and reproaches almost invariably greeted his return, so his absences grew more frequent and prolonged, until the babe was born. The novelty at first drew him once more to Myra—his wife had no children,—but as Myra regained her strength, she again began to worry him to take her home and introduce her to his friends. At last, after a very fierce quarrel he left the house, determined to see her no more; and after a few days spent in a fierce conflict between his worst and better self, he repented of the fraud he had practised upon her, and enclosed a hundred pounds, at the same time advising her to use it in getting into some way of obtaining a living for herself and child, as she would never see him again; winding up with the cruel assurance that as every word he had told her about himself was false, it would be quite futile trying to trace him in any way."

"Poor girl! at first she was too shocked to realize the extent of her misfortune, and when at last she did so, she applied herself diligently to earn a living for herself and child, determining she would not touch a penny of his money; but in this she failed, for the child fell sick, and the money melted little by little until, when at last the little one died, there was barely enough to lay its poor, wasted form in the grave. Then, selling off everything she possessed, she set off for London, and determined to seek for the wretch who had betrayed her, until she found him, and then expose him."

"Many weeks passed in fruitless wanderings about the parks and other places of public resort, until, her money nearly exhausted, her body worn out, and her mind totally unhinged, she saw him in a carriage sitting by the side of a fine, elegant lady, evidently in bad health."

"Who is that?" she asked of a man leaning on the park railings: "Do you know?"

"I ought," replied the man. "Their coachman is my son. Is he not a fine looking chap?"

"Where did you say they lived?" queried Myra.

"In Burlington Gardens," replied the man, absently, and then walked on.

"Myra felt so weak and ill, she could scarcely stand; so, after resting for a time in the Park, she crawled home to her miserable lodging, where, casting herself on her bed, she lay all night in a state of stupor rather than sleep. The next day she went to the place mentioned by the man, and on inquiring for Mr. ———, was told that he and his lady had left that morning for the Continent."

This was not true, but, Mr. ———, ever on the watch lest Myra might discover him, had seen her many minutes before she recognised him, and had given his porter this answer in case any person answering the description he gave of Myra should inquire either for himself or Mrs. ———.

"Can you give me their address?" asked Myra.

"No," replied the porter; "but if you write to the master here, all letters will be sent on to him."

Myra went home, and wrote the very letter which I saw the man destroy that day in the Park, and after posting it went directly and threw herself into the river!

"She must have been mad," I said.

"Alas! yes," replied the angel, "or nearly so."

"But the man who was the cause of it all; surely he will not escape without some punishment for his base, cruel conduct?"

"No, indeed," replied the angel. "Trouble has even now overtaken him. His wife was the other day thrown from her carriage, and although her life is spared, their child is dead, and there is no possibility of her having any more. This will be to him a frightful blow. He had so great a desire to found a family; besides, as I told you, he is really fond of his wife, and is truly sorry for her sufferings. There is something, too, Myra wrote in that letter that will haunt his mind and trouble him. She wrote:—

"May all your hopes be blighted as mine are; may you never have a child, or, if you do, may it perish untimely, and your wife's beauty, of which you are so proud, be only a perpetual aggravation and torture to you, and may pain and torment be your burden for ever."

"How dreadful!" I said. "But surely his wife's accident has nothing to do with that poor woman's revenge?"

"Certainly not," replied the angel. "But his own guilty conscience makes him think so. His rest is constantly broken by bad dreams, in which he sees Myra all covered with weeds and slime, sometimes cursing him, and at others calling upon him to save her; and then again denouncing him as her murderer, and calling upon God to revenge her wrongs."

Several years passed. I was called upon to diagnose the case of a gentleman, and having done so satisfactorily, I went my way. About a week afterwards, the same gentleman called upon me, and after a few moments conversation, said:—

"Are you to be trusted?"

I replied:—

"I never betray a confidence, if that's what you mean."

"I will believe you if you give me your promise. The friend who recommended you said you were reliable, so if you will give me your word not to repeat it, I will tell you. I must unburden my mind to someone or I shall die. Something you said in your trance the other day made me think you already knew something about it. Did you pick up a little bit of yellow hair in the Park?"

"Yes," I replied. "And you are the man I saw tear up the letter. After you walked away, I picked up the morsel of paper containing a tiny lock of golden hair, I have it now. An angel, with a child in her arms, bade me to keep it."

"An angel!" he said. "Not the poor mother of the child?"

"You have effectually prevented her becoming an angel for many a long day, I am afraid."

"Do you know what has become of her?" he asked, excitedly.

"She drowned herself," I replied.

"Oh! God!" he cried. "I knew it; it has haunted me day and night. The words of that letter haunt me: 'Murderer, my death lies at your door; I curse you, and I will haunt you while you live, and drag you down to live with me in hell after you die.'"

"Poor soul! she was mad with pain and anguish," I said, soothingly; being influenced to do so by the angel.

"But it is true," he cried. "I have never had one quiet night since; my life is one long misery; and now my dear wife, whom I do love most devotedly, is beginning to lose her rest also. Do tell me what I can do. You said in your sleep I must make reparation, but how, if she and the child are both dead? What is to be done?"

My internal sight was here opened, and I saw the spirit of Myra standing by, her eyes blazing, and her whole manner betraying rage and the most vindictive fury, while she poured forth such a torrent of invective as I had never heard before. I quietly refused to repeat it, and told her I would say anything in reason. She seemed to make a violent effort, and then said she would do her best to make him suffer until he told his wife everything; for why should she go on thinking him a model of perfection while we know better?"

"But she could not help it; do not punish her!" pleaded the man.

"I will! because I hate her!" answered the spirit. "Why should she have everything while I have nothing; look at me!" she cried, spreading out her hands.

Truly, she did look a wretched object; her dress, which had once been white, was torn, and soiled with large patches of a dull red upon it like blood-stains, which I knew represented the vindictive nature of her feelings. I described this to the man, and he most earnestly entreated for forgiveness; but she remained obdurate.

"I dare not tell my wife," he said; "her health is delicate, and it might kill her!"

"Why not?" retorted the spirit. "You did not hesitate to murder me, body and soul!"

"I did not mean it; but you tempted me; I was weak, and I—O God!" he cried, passionately, "soften her breast, and spare my poor wife this terrible anguish!"

"I will never let you rest, curse you!" she said, "until you and your wife are both weary of your lives!"

"I am that, already," he replied.

"You shall never rest until you have told all."

"Do not be so vindictive," I said. "It can do no good for you to make another wretched; do try and forgive; remember your own need of mercy!"

"See me!" she cried. "I am ready to live for ever in hell if I can thereby torment him as he deserves, and make her suffer too. His wife, indeed! Was I not also his wife?" she added, bitterly.

"Come," said my guide, "you must go away now," and he bade two spirits keep her away for a time, so they led her off, cursing and swearing frantically.

"It is too horrible!" said the man. "Tell me if I must kill my poor wife. For myself, I have sinned, and I must suffer; but it is hard. Hundreds of men have done the same; why should I be punished more than they?"

"All sin is punished; it punishes itself, either in this world or the next."

"I do not care about the next," he said grimly, "if I could have quiet here. My rest is broken; my food does me no good; my strength is gone, and I feel as if I should be paralysed."

(To be continued.)

PROGRESS OF SPIRITUAL WORK.

GATESHEAD: MRS. HALL'S ANNUAL PARTY.

The members and friends of Mrs. Hall's circle held the annual gathering on New Year's night, at Mrs. Hall's house, when that lady made all very comfortable, the tea under her especial care being much enjoyed.

After tea an entertainment was held, when Mr. Graham was voted to the chair, who, after a few remarks, called on Mr. Miller, one of the oldest and most earnest Spiritualists in the North of England, who related in feeling terms his experience as an investigator of Spiritualism. He said at the age of ten he was visited with phenomena, only explained to him in after years, when by experience and investigation he was able to see things in a new light. In a wonderful and mysterious way his life was twice saved by dreams.

While Mr. Miller was speaking, no less than three controls took their mediums. "Pocka" came to Mrs. Graham, while "Annie" took Mrs. Hall, and a Red Indian girl took a lady belonging to the circle. "Mrs. Blair" controlled Mrs. Hall, and gave a very spirited and instructive address, which was followed by presenting to Mrs. Hall's guide, "Annie," a beautiful picture painted by a spirit guide through the hand of Mr. Downey, which filled "Annie" with delight. Songs and speeches followed which made the meeting an enjoyable one. A vote of thanks to the chairman and all interested in getting up the festival brought a very happy meeting to a close.

As Mrs. Hall is at present very unwell, it is requested that no invitations be sent her for a month at least.

WILLIAM ANDERSON.

27, Eton Street, Askew Road, Gateshead.

JERSEY: Jan. 5.—On Thursday evening, being New Year's Eve, we postponed our circle for a few hours, and held it at midnight. Our medium, S. B., has returned, and was then controlled by one of his guides, also by a spirit, who had clung to him during the latter part of his journey. He said he had been a king on earth, and that he still had authority in the spirit-world, but he appeared incensed by reason of our not showing him sufficient homage, which he considered his due. He gave his name, and promised to come again. A. B. was also controlled by one of her guides, and altogether our first midnight circle was a success.—On Sunday the influence deteriorated after the commencement of the circle, owing to adverse conditions gaining the ascendancy for the time. This was permitted as a lesson to us, that we may learn that all influences tend to good if they are rightly understood and met in a prayerful, kindly spirit. We must banish—eradicate—all feelings of prejudice and narrowness, so sure are we that all things work together for our good.—EXCELSIOR.

OPENSHAW: Mechanics' Hall, Pottery Lane.—Jan. 10th.—In the morning Mr. Carline took questions from the audience, and dealt with them in such a manner that his hearers were spell-bound to hear subjects much more fully illustrated than can be done in the churches. In the evening he took the subject from the audience, "Is it necessary to Believe to get Salvation?" He pointed out that man should not believe what man could not believe; but that he should have facts, and not belief, as taught by the church; thus showing that Spiritualism advanced facts instead of belief. The discourse was listened to by a good audience, and gave entire satisfaction.—CON., SEC.

ROCHDALE: 6, Baillie Street, January 10.—Mr. T. Postlethwaite lectured on "Spiritual Philosophy," to good audiences. He was very successful indeed, and created quite an impression, by his profound and exhaustive argument. He also gave nine spiritual descriptions, which were all recognised. I think he is a very promising medium.—W. SCHOFIELD, Cor. Sec., First Society of Spiritualists.

BACUP: Mechanics' Hall, January 10.—Mrs. Yarwood, in the afternoon, gave a short but telling address from the words: "I bring you glad tidings;" then gave about sixteen clairvoyant descriptions, the conditions not being very good, but about half were acknowledged. In the evening, going under control, she spoke of Jesus as a man, and the greatest moral teacher the world has ever had. The audience gave great attention all the time, and the feeling was very good. She then gave twenty-one descriptions only four not being recognised. We had a good time of it, though the weather was very bad for us.—J. BROWN, Sec., 220, Todmorden Road.

MANCHESTER: Temperance Hall, Tipping Street, Jan. 1st.—Annual Tea party and entertainment.—Jan. 3.—The guides of Mr. Carline spent the morning in answering questions. The discourse given in the evening was upon "Spiritualism, Secularism and Christianity: their parallels and contrasts."—Jan. 10.—A circle was held in the morning, with Mrs. Taylor (late Miss Robinson) as the medium, during which the spirit of our late financial secretary took control for a few seconds, and spoke some words of cheer and comfort to the near and dear ones still left in the material. In the evening her guides discoursed upon "Spiritualism and Spiritism." On each occasion there was a good feast for any who were anxious to obtain a knowledge of the truth.—CON. SEC., M. & S. S. S.

ASHINGTON: Jan. 8.—Mr. Grieves, our President, spoke under control, on "The Providence of God, shown by the feeding of the nations, and peoples of the Earth," making mention of God's ruling the planets; that His mercy and goodness far exceeded what we could contemplate. In the interval, he left the platform, and gave two satisfactory descriptions of spirits, which were acknowledged, and much appreciated by the audience.—Jan. 10.—The guides of Mr. J. G. Grey gave a most eloquent address to a fair audience on "What has Spiritualism done for Mankind?" By facts received, from the unseen, it was shown that the principle of Spiritualism was to enforce man's own responsibility.—JAMES HALL, Sec.

SEGHILL: THE WORK OF THE PAST YEAR.

We have had the following speakers at intervals, during the last year: Miss R. D. Owen, three lectures; Mr. T. P. Barkas, one; Mr. E. W. Wallis, four; Mrs. E. W. Wallis, three; Mr. J. J. Morse, two; Mrs. E. H. Britten, three, (one of them given at Burradon and one at Blyth). We have also distributed about 300 MEMORANDUMS, 100 we bought ourselves, and the others were given by the Newcastle Society. We have thus brought the subject before many hundreds of minds new to the Movement.

One of our converts, Mr. Joseph Turner, removed to Cramlington, some few months ago, and since his removal there he has instituted many circles for investigation, and many new converts to the Movement have been the result. Both at Seghill and Cramlington and other villages men of drunken and gambling habits have been brought into the fold, and they are now new men—men truly born of the spirit; whilst not a few have been drawn in by the force of truth from the religious sects as well.

We gladly hail and welcome our new brother, Mr. W. S. Bell, of Cambois Colliery, into our ranks. The time has arrived when men dare to avow their belief, no matter what situation they may hold, if only such men have sufficient sense to mind their own business when following their employment, and not waste their master's time by advocating their creed at improper times and to improper persons.

Never before in the history of our Movement in Northumberland, has it made such strides in the right direction as it has done within the last year, and never before, therefore, was there such a good outlook for its future welfare. People are now beginning to see that "there must be something in it," as it is standing so long. Foolish people imagined it would be a day or two's talk when it commenced, but now it has stood upwards of thirteen years, with us, and bids for a longer lease of life still. Of late years we have had little or no opposition from any quarter. At first both "Reverend Divines" and Secularist Lecturers attacked the Movement here, but for many years past we have not heard of them at all with the exception of the mild attack by Rev. T. B. Hastings, last year, in his lecture "On Dreams." I may here say that we did all we could to induce Mr. Hastings to come out in public debate against us, but we failed to draw him on to the platform, where both sides could be heard. The conjuring fraternity have also failed to put down the subject. A few months ago, a conjurer hired a hall at Dudley Colliery—a village two miles off Seghill—to "expose" Spiritualism, and to his mortification he had to give the few people present their money back, as there were not a sufficient number present to compensate him for his trouble. Let me say to all our friends: treat all such rascals with the like contempt as our friends did at Dudley. These men go on the supposition that we are conjurers and tricksters, and deceive our friends thereby, which supposition we know is a base falsehood. However, they also have had their day at opposition and have signally failed.

We have buckled on the harness again for another year's work at Seghill. The following officers were elected on Sunday, Jan. 10: President, Mr. T. Willis; Treasurer, Mr. H. Johnson; Sec., Geo. Forster; Librarian, Mr. T. Willis; Auditor, Mr. W. Whalley.

We counsel all our friends at other villages to organize, even if it be on a very small scale. We know that there will be disputes by the way amongst us on business matters, but always remember that the fittest will survive. Remember the true old adage: "United we stand, divided we fall." Let me hereby inform our friends that we expect that Mr. J. S. Schutt will speak at Seghill on Saturday evening, Feb. 13. Wishing all our friends in the neighbourhood—and elsewhere as well—a happy and prosperous New Year for our Cause, I remain yours truly, GEO. FORSTER, Sec., S.S., 39, Blake Town, Seghill, Northumberland.

HETTON-LE-HOLE: Miners' Old Hall, Jan. 10.—Mr. Westgarth failed to come, so we spent a pleasant evening amongst ourselves. The chairman gave a short address on "Mediumship," then Mr. Gordon spoke on "The Powers of the Saints in the Past," and compared them with our mediums of to-day. We concluded with a reading given by the writer. The audience seemed to be delighted in the extreme.—J. H. THOMPSON, Sec.

SOWERBY BRIDGE: Jan. 10.—Mrs. Butterfield spoke in the afternoon on "Mediums and Mediumship," and in the evening, "There is no death." The addresses were excellent. The audiences were good, considering the state of the roads, which were covered with frost and snow, making them dangerous.—CON.

COVENTRY: Edgwick, Foleshill, Jan. 10.—A good meeting was held, and according to the usual custom, several short trance addresses were given through the mediumship of Mrs. Smith. In the first it was endeavoured to point out the object and aim of spirit communion, it being stated that such communion was mutually beneficial to those who delivered the messages, and to the recipients. A foreigner, an Indian doctor, who often controls, spoke in his native language, and although what he had to say was unintelligible, he yet exerted a beneficial influence on the medium, whose health at best is but delicate. At the developing circle on the previous Wednesday evening, an unusually low-conditioned spirit controlled one of the mediums. His ignorance, beyond his knowing that he had left a family behind, that he had lived in Lancashire, and had done a good deal of hard work in his day, was surprising. He could not inform the company anything of his spiritual surroundings, and even stated that he could not see the sitters to whom he was talking. He thought he had been brought to the meeting by some one else. The work is progressing slowly.—CON.

LIVERPOOL: Daulby Hall, Jan. 10.—Mr. E. W. Wallis's subject in the morning was "Survival of the fittest in Religion," in which he showed that truth would prevail, and error would become annihilated. The lecture on the "Realm of the Real," in the evening, was a masterpiece of philosophy, exact science, metaphysics, theology, and the science of spirit, embracing some of the most subtle reasoning from Plato to Herbert Spencer. The total collections amounted to £8 11s. It being Hospital Sunday, that sum was handed over to the Hospital Fund.—On Monday night Mr. Wallis and his guides entertained a fair audience with singing, reciting, a short lecture on "The Science of Spirit," clairvoyance, character delineation, and Psychometry, all of which gave the utmost satisfaction.—D. CORSON, Sec.

BIRMINGHAM ASSOCIATION OF SPIRITUALISTS.

The Annual Tea-party and Entertainment took place on Tuesday December 29, in the rooms of the Oozells Street Board Schools, which were artistically decorated with evergreens and suitable mottoes, by the members and friends of the Committee. Quite a transformation was effected in the large room, which usually presents such a stiff and sombre appearance. A biting wind and heavy snow without probably lessened the numbers in attendance, but within it made us feel all the cosier, and the polished tea-urns, laden with fragrant tea, united their appetising odours, and drew attention to the well filled tables.

After tea, and a suitable interval for conversation—during which the friends got introduced to each other, and settled themselves down to be happy—at 7 o'clock, our president, J. P. Turner, Esq., took the chair, and with a few suitable remarks introduced the following miscellaneous entertainment, Mrs. Baldwin presiding at the piano, and judging by the frequent applause it was rendered to the entire satisfaction of the audience:—

By Miss Hanson, only twelve years old, a pianoforte piece, and a song. Mr. Grey, a reading. Mr. and Mrs. Baldwin, a duet, with the piano and English concertina. Mr. Smythe, a reading. Mrs. Baldwin, a song. Mr. Turner, a reading. Miss Andrews, a pianoforte piece. Miss Sansom, two songs. Mr. Walter Groom, a reading. Mr. and Mrs. Baldwin, a vocal duet.

We then sang a hymn, and converted the meeting into a spiritual seance; and after an invocation by Mrs. Groom under control, she delineated and described the various spirits, present with persons in the audience, of which eighteen were recognised. The seance occupied about three quarters of an hour, and was a unique and very interesting part of the programme.

At this point an interval of twenty minutes was given for conversation and refreshments, during which the chair was vacated, and the seats in the large room were removed, leaving ample space at one end for dancing, and at the other for games, the company dividing themselves naturally, each engaging in that which was agreeable to them.

In a side room, the phrenological examination of two youths and two gentlemen, by Mr. Baldwin, formed a most interesting part of the evening's entertainment, and in addition to the accurate delineations of their widely differing characters, he gave them such advice and instructions as to their best occupations, diets, and general mode of living, &c., which if followed out, must certainly prove of material benefit.

At eleven o'clock the company separated, leaving the impression—which was general among those interested—that one of the best and pleasantest entertainments ever held by Birmingham Spiritualists had come to a termination without a jar or mishap.—EAGLE.

HALIFAX: 1, Winding Road, Jan. 10.—Half-yearly meeting; balance sheet showed a small amount in hand. The accounts were passed satisfactorily, and a committee of twelve males and fifteen females was appointed as managers during next half year, with Mr. Culpan, President; the writer, Vice-President and Treasurer; and Mr. C. Appleby, Secretary. Our members increase monthly, and all things are working harmoniously together. It is my opinion that why Spiritualism has not progressed faster is having so many little insignificant places in one town, instead of all joining and working in one common brotherhood, and getting a respectable place to meet in, so that people of means will go and help.—Mr. Hopcroft spoke in the afternoon on "Spiritual Conditions." In the evening he spoke on "Spiritual Gifts"—1 Cor. xii., read by the writer. The discourse was an intellectual and spiritual treat; and both were listened to with great attention, although the room was uncomfortably crammed in the evening. After each discourse he gave twenty descriptions of spiritual surroundings, in such a manner as to prove communion between the two worlds.—Jan. 11.—Mr. Hopcroft answered questions very satisfactorily for one hour: then followed descriptions, and many were recognised. The way they were given is new in Yorkshire. He will be with us again next Sunday, and on Monday evening.—S. J.

MIDDLESBOROUGH: Old Linthorpe, Jan. 10.—A meeting, convened privately, was held this evening at the residence of Mr. Johnson. There were nine persons present. The discourse given through the mediumship of Mrs. Middleton was highly commendable. The subject meditated upon was "How shall we escape if we neglect so great Salvation?" She dwelt earnestly upon the truth that we are surrounded by a "cloud of witnesses," who record all our actions, privately and publicly, even more, our very thoughts and the innermost desires of the soul being manifest unto them. She advised those assembled to strive to overcome evil, and to have tabulated, not merely in the annals of time but registered in actions that it would take eternity with all its majesty to unfold, good deeds, kind and loving thoughts and holy aspirations. This lady is worthy of notice, and commands the sympathy of all whom she comes in contact with, by her retiring bearing and honesty of purpose. The writer wishes her every success in this glorious work, and hopes that she will become a useful member of society, for such is greatly needed in the universal vineyard. "The harvest truly is plentiful but the labourers few." The friends in this section are desirous of extending their operations, and in view of such beg to state that they purpose holding a meeting every Sunday evening, at 6.30. All earnest and sincere inquirers and friends of truth will be gladly welcomed. Thanks are also due to those friends who suggested this movement, and to Mr. and Mrs. Johnson for so willingly opening their house for this purpose. Next Sunday, January 17, the writer will give a reading; and doubtless a medium will be present to aid in making the gathering a spiritual success.—BRITTES.

BURNLEY: St. James's Hall, Jan. 10.—Mrs. Groom's guides lectured on "Spiritual Gifts" and "Spiritualism, its benefits to the age." At the close of each lecture impromptu poems were given which specially delighted some of the audience. The delineations of spirit-friends were remarkable: out of forty-one cases, thirty-eight were recognised.—We have Mr. Swindlehurst on Sunday next, followed by Mrs. Yarwood. The Cause is threatened with determined opposition, but it is to be hoped that the power for truth and right will ultimately prevail.—J. BRUNTON, Sec., 12, Trinity Terrace.

ROCHDALE: Marble Works, Jan. 10.—We had a good day,—two large gatherings, presided over by Mr. Holt. Mr. W. H. Taylor, trance and clairvoyant medium, of Oldham, was the speaker. He described twenty-two spirits, nineteen of which were owned.—Cor.—[The lady who sent the anonymous report respecting Mrs. Yarwood last week, is a true friend who did not want her name to appear. There is no need that names be published, but we must have them nevertheless, as in all cases our honour may be trusted in such matters.—Ed. M.]

NEWCASTLE: Weir's Court, Jan. 10.—Our ever-obliging and able brother, Mr. J. A. Rowe, discoursed on "The Glory of the Spiritual and Material Universe, as revealed by Poet, Seer, Sage and Scientist," and a rare treat the audience had which was a very good one considering the severity of the weather; but as I understand the discourse, or a summary of it, may be looked for in the MEDIUM, I will forbear to do it injustice by anticipating it in a garbled report. Suffice it to say, that choice gems of poetry and prose were taken from amongst others—Milton, J. P. Richter, Longfellow, Channing, and Huxley, and they lost none of their effect in the setting. The wish has been expressed that Mr. Rowe may see his way to give us a repetition of the same, or a similar address, in the Northumberland Hall, before long, as he is well able,—being a poet himself of no mean powers—to give such an address effectually.—Geo. Wilson, Cor. Sec.

WEST HARTLEPOOL: Druids' Hall, Tower Street, Wednesday, Jan. 6.—General meeting for election of Officers, reading and passing of Balance Sheet. Balance Sheet showed a great increase from the previous half-year, which was very satisfactory. The election of Officers resulted as follows: President, Mr. D. W. Ashman; Vice-President, Mr. D. Fowler; Corresponding Secretary, Mr. B. Booth; Financial Secretary, Mr. J. Davis; Treasurer, Mr. A. Comb; Committee, Messrs. F. Westrop, W. Gibson, J. Thayne, Bell and Jackson. Association take this opportunity of thanking all Co-workers for their assistance in the past. We welcome all that work for the uplifting of humanity, and for the spreading of the truths of Spiritualism. All future communications to be addressed to Mr. B. Booth, care of Mrs. Taylor, 2, Exeter Street.—D. W. ASHMAN, President, W.H.A.S.—Jan. 10.—A circle in the afternoon was addressed by Mr. Livingstone's guides, who gave some good advice to investigators. In the evening, Mr. Livingstone's guides gave a discourse of great interest to the whole congregation, the subject, which the audience chose, was "A description of the experiences of the guides in Spirit-life." The guides, who did great justice to the subject, were sorry they could not take us into spirit-life to prove what they had to say to us.—B. Booth.

BLACKBURN: New Water Street, Jan. 10.—Lyceum at 9.30; Conductor, Mr. John Pemberton; present, 46 males, 39 females, 11 officers, total, 96. Half the session was devoted to calisthenics, and the rest to reciting. At the usual services Mr. John Pemberton was speaker, on each occasion there was a good audience.—W. M.

SPENNYMOOR: Central Hall, Jan. 10.—There not being many present in the afternoon, owing to the weather, Mr. Walker entertained us by giving his experience of manifestations witnessed by himself. In the evening the subject was "The Involution of Spirit, and the Evolution of Matter." Sciences of the past and present generation were dealt with in a manner that made our spiritual state more lucid. The plane of action now occupied by us was dealt with in a similar manner. Mr. Pickford gave an invocation.—W. H. COOPER, Sec.

MIDDLESBOROUGH: Granville Rooms, Newport Road, Jan. 10.—Mr. Ashman, of West Hartlepool, in the morning spoke on "The Divinity of Jesus," in answer to a question from one in the audience. In the evening the room was crowded, and his guides took for their subject: "Spiritualism arrested, examined, and acquitted," and the novel and master-manner in which the matter was handled, was greatly appreciated.—R. H. KNEESHAW, President.

HUDDERSFIELD: Assembly Rooms, Brook Street, Jan. 10.—Mr. Johnson answered questions in the afternoon, which he did in a very able manner, and gave general satisfaction. In the evening he answered one question, and then spoke on "The Antiquity of Man," chosen by the audience, to a large and intelligent congregation.—J. W. HEMINGWAY, Chapel Street, Mold Green.

LEICESTER: Silver Street, Jan. 10.—There was a fair attendance, but snow falling on Sunday prevented a great many people being present. A very good discourse was delivered by the guide of Mr. Bent from 2 Cor. vi., 16: "For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God and they shall be my people."—C. P., Sec.

DEVONPORT: 98, Fore Street.—On Wednesday, the 6th inst., a very successful Tea and Entertainment was held. About fifty-four persons sat down to a capital tea, which had been provided by Mr. Bosworthick, after which an interesting programme consisting of songs, part songs and recitations was given. Representatives of the Societies in the neighbouring towns were present, and altogether a very enjoyable evening was spent, the party not dispersing till 12.30. On Sunday last, in the morning the controls of Miss Bond discoursed on "Why should persons become Spiritualists?" proving that, Spiritualists walk by proof and not by faith alone, the religion of Spiritualism is the most advanced and only reliable religion for mankind to adopt; and that while other religions referred to occurrences probable to take place as far on as the change called death, Spiritualism taught man how to live and labour to carry out the purpose for which God has placed him in material form, that he may wear the crown of peace in the eternal realm of Spirit. In the evening they discoursed on "Death," stating that many ideas had crept into the minds of persons concerning that change, and many of them feared it, instead of anticipating it, as they should, to be a glorious change and one to be desired.—COR.

PEGSWOOD COLLIERY.—Our first social tea-party was held at Mrs. Holland's on New Year's Day, when we passed a very enjoyable afternoon and evening. Fourteen of us sat down to the good things provided by Mrs. Holland, our hostess doing all in her power to make us feel thoroughly at home.—JOHN BOWES.

ROCHDALE: 4, Ballie Street, Jan. 7.—Mr. J. Hopcroft, of London, after a short address to a large and appreciative audience, gave a series of clairvoyant descriptions of spirits present with various persons in the meeting. Out of a total of thirty-one delineations, twenty-nine were recognised as relatives or intimate friends of those addressed. Such wonderful power as is exhibited by Mr. Hopcroft in his clairvoyance, must necessarily carry conviction to the hearts of many visitors, and it is to be hoped that these preliminary evidences may lead to a vastly increased number of investigators after Spiritual Truth.—COR.

THE SPIRITUALISTS' DIRECTORY.

MEETINGS, SUNDAY, JANUARY 17th, 1886.

LONDON.

CATHERINE ROOMS, 51, Mortimer Street, W., at 7, J. Barnes, Answers to Questions from the Audience.
 HOLKON.—128, Holkon Street, at 7, Seance: Mr. Webster and others.
 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, Mr. Walker.
 MARLBOROUGH.—Regent's Hotel, 31, Marylebone Road, at 7, Mr. Iver Macdonnell, "Our Moral Nature."
 OLD FORD.—44, Driffield 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.—83, Boyson Road, at 7, Mr. J. G. Robson, Trance Address. Mr. Raper, Healing. Wednesday, at 8.15, Open Circle, Mr. J. G. Robson, Medium.

WEEK NIGHTS.

SPIRITUAL INSTITUTION.—Tuesday, Seance at 8 o'clock. Mr. Towns, Medium.
 CLEKENWELL.—81, St. John's Street Road, Wednesday at 8, Mr. Webster.
 HOLKON.—At Mr. Coffin's, 13, Kingsgate Street. Tuesday, 8.30. Mr. Webster.
 HOLKON.—Perseverance Coffee House, Holkon Street. Thursday at 8, Mr. H. Armitage, Healing; Friday, at 8, Mr. Webster.
 NOTTING HILL.—53, Faraday Road, Ludbrook Grove Road. Thursday, at 7.30.

PROVINCES.

ASHINGTON COLLIERY.—At 2 and 5 p.m.: No Information.
 BACUP.—Mechanics' Hall, at 2.30 & 6.30: Mr. W. M. Brown.
 BARROW-IN-FURNESS.—60, Cavendish Street, at 6.30: Mr. Proctor, Mr. Condon.
 BAYLEY CARR.—Town Street, 6.30 p.m.: Mr. J. Armitage.
 BELPER.—Lecture Room, Brookside, at 10.30 and 6.30.
 BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Mr. Holdsworth.
 BIRMINGHAM.—Ozels Street Schools, at 11 & 6.30: Mrs. E. H. Britten (see notice).
 BISHOP AUCKLAND.—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. A. D. Wilson.
 BOWLING.—Spiritual Tabernacle, Harker Street, at 2.30 & 6, Mrs. Craven.
 BRADFORD.—Spiritual Church, Walton Street, Hall Lane, Wakefield Road, at 2.30 and 6, Mr. Plant.
 BRADFORD.—Owlford Rooms, Otley Road, at 2.30 & 6, Mrs. Bailey.
 BRADFORD.—Local Meeting Rooms, 443, Little Horton Lane, at 2.30 & 6, Mr. Hopwood.
 MILTON ROADS, Westgate, at 2.30 and 6: Mr. and Mrs. Hopworth.
 UPPER ADDISON STREET, Hall Lane, Lyceum at 9.45; at 2.30 & 6.30, No Information.
 BEANLEY.—St. James' Hall, at 2.30 and 6.30, Mr. J. Swindhurst. Thursday, at 7.30, Members' developing circle.
 CARDIFF.—At Mrs. Cooper's, 50, Crookherbtown, at 6.30.
 DERBY.—At Mr. John Allen's, 25, York Street, at 6 p.m.: Circle.
 DEVONPORT.—94, Fore Street, at 11, Miss Bond, Answers to Questions; at 6.30, Miss Bond, Discourse.
 EXETER.—The Mint, at 10.45 at 6.30.
 FELLING.—Park Road, at 6, No Information.
 FOLKESBURY.—Edgwick, at 6.30.
 GLASGOW.—2, Carlton Place, Lyceum at 10.15; Members at 11.15; at 6.30, Mrs. Wallis, "Moral Reform."
 HALIFAX.—1, Winding Road, at 2.30 and 6, Mr. Hopcroft. Monday, at 7, Mr. Hopcroft.
 HANLEY.—Mrs. Dutton's, 41, Mollart Street, at 6.30: Wednesday, at 7.30 p.m.
 HAYDON.—Milton's Old Hall, at 5.30: Mr. J. Stevenson.
 HEYWOOD.—Aryle Buildings, at 2.30 & 6.15: No Information.
 HEDDERSFIELD.—Assembly Rooms, Brook Street, at 2.30 and 6, Mrs. Taylor.
 JESSBY.—68, New Street, at 3 and 6.30: Local.
 KIRKBY.—Lyceum, East Parade, 2.30 and 6.30: Miss Wilson and Mrs. Wade.
 LANCASTER.—Athensium, St. Leonard's Gate, at 2.30 & 6.30, No Information.
 LEEDS.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2.30 and 6.30: Mr. Yarwood.
 ORIEL HALL, Cookridge Street, at 10.30, 2.30 & 6, Mr. J. B. Tetlow. Tuesday, at 8, Music and Clairvoyance.
 LIVERPOOL.—Silver Street Lecture Hall, at 11 & 6.30: Local.
 LIVERPOOL.—Danby Hall, Danby Street, London Road, at 11, and 6.30, Mrs. Groom. Lyceum at 2 p.m. Sec., Mr. Corson, 14, Danby Street.
 LOWESTOFT.—Daybreak Villa, Prince's Street, Beccles Road, at 2.30 and 6.30, Local.
 MACLEODFIELD.—Free Church, Paradise Street, 2.30 & 6.30: Rev. A. Rushon.
 PENOE STREET, at 2.30 & 6.30: No Information.
 MANCHESTER.—Temperance Hall, Tipping Street, Ardwick, 10.30 & 6.30, Mr. Johnson.
 MIDDLESBOROUGH.—Granville Rooms, Newport Road, at 10.30 & 6.30, Mr. Fearbey.
 MORLEY.—Morley's Old Lintorp, at 6.30, Mr. Britten.
 MORLEY.—Mission Room, Church Street, at 2.30 and 6: Mrs. Gregg.
 NEWCASTLE-ON-TYNE.—Weir's Court, at 6.30, Captain R. O. Harms, Healer.
 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, Mr. Bowmer.
 ORENSHAW.—Mechanics' Institute, Pottery Lane, at 10.30 and 6, No Information.
 OSWALDSTWISTLE.—At 9, Fern Terrace, at 6.30: No Information.
 PARKGATE.—Bear Tree Street (near bottom), at 6.30: No Information.
 PENDELTON.—Town Hall, at 2.30 and 6.30, No Information.
 LIBERTY CLUB, 47, Albion Street, Public Circle, Wednesday, 7.30. All are invited.
 PLYMOUTH.—Notre Dame Street, at 11 and 6.30, Mr. James; at 3.30, Members' Circle.
 ROCHDALE.—Regent Hall, Regent Street, at 2.30 and 6 p.m., No Information.
 MARBLE WORKS, 2.30 & 6, Mr. J. T. Standish. Wednesday, Healing; Thursday, developing.
 6, Bailie Street, 2.30 and 6 p.m., Mr. Taft. Wednesday, Circle at 7.30.
 SALTASH.—Keston Villa, at 11 a.m. & 6 p.m., prompt. Wednesday, 7. Mr. W. Bart.
 SHEFFIELD.—Cocoa House, 175, Pond Street, at 6.30: No Information.
 SOUTHSEA.—41, Middle Street, at 6.30 p.m. Friends cordially invited.
 SOUTH SHIELDS.—19, Cambridge Street, at 11 and 6.30, No Information.
 SOWERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at 6.30: Miss Sumner.
 SPENNYMOOR.—Central Hall, at 2.30 and 6: Mr. Kneeshaw.
 SUNDERSLAND.—34, Wellington Street, Southwick, at 6.30, Local Mediums.
 TUNSTALL.—13, Rathbone Place, at 6.30.
 WALBALL.—Exchange Rooms, High Street, at 6.30.
 WEST HARTLEPOOL.—Drocks' Hall, Tower Street, at 2.30 and 6.30, No Information.
 Wednesday at 7.30 o'clock.
 WEST FELTON.—Co-operative Hall, at 2 & 5.30, Mr. W. Pickford.
 WIRREY.—Hardy Street, at 2.30 & 6, Mrs. Ingham.

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 MRS. GROOM, 200, St. Vincent Street, Ladywood, Birmingham.
 MR. JOHN ILLINGWORTH, Bingley, Cor. Sec., Yorkshire District Committee.
 SAMUEL PLACE, Trance Speaker, 149, Charter Street, Manchester.
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 MR. JOHN WALSH, Trance Speaker and Clairvoyant, 8, Broomfield Place, Witton, Blackburn.
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