



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

SPIRITUALISM.

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What and Where is Revelation?

A REPLY TO THE RT. HON. W. E. GLADSTONE, M.P.

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

(Concluded from last week.)

IV.—REVELATION.

Professor Huxley professes to be "most anxious to be understood" as offering no opinion as to whether Mr. Gladstone has interpreted Genesis rightly. He leaves all that "for the decision of Hebrew exegetes," not "dealing with a question of speculation, but with a question of fact," namely, that Mr. Gladstone's "interpretation is wholly irreconcilable with the conclusions at present accepted by the interpreters of nature." As regards the meaning of the Hebrew, the Professor says: "I have great faith in the elasticity of that tongue in the hands of biblical exegetes." While thus both of the disputants profess to be eager in the investigation of a pure "question of fact," both are equally engrossed in the larger "question of speculation," as to whether the Genesis statement gives evidence of a "divine revelation." Mr. Gladstone does not fail to take the Professor to task for his inconsistency in this matter; yet it can scarcely be called an inconsistency, but a logical conclusion, for if the "question of fact" be successfully refuted, the "question of speculation" necessarily falls to the ground, unless we must arrive at the extraordinary conclusion, that falsehood is better evidence of a "divine revelation" than truth! The religious question, based on a consideration of revealed truth of a higher order than man can gather by the senses, is the real issue in contention. We have seen that man, in modern times, has arrived, by the use of his senses, at the facts on which Mr. Gladstone bases his plea for "revelation." Therefore, the "facts," being capable of discovery by the senses, are no true basis for "revelation" at all, and all arguments for revelation based thereon are false and incapable, and leave the question of revelation still untouched.

Mr. Gladstone makes it painfully apparent that he feels the weakness of his position on this the main point. In accents of despair, he says, in his January article: "Provided only a man arrives at the conclusion that the great Proem to Genesis lends no support to the argument for Revelation, it does not much matter how he gets there" (p. 2). A more petulant, stupid and fanatical sentence could not be put on

record. Whether Mr. Huxley believes in Revelation or not he is in duty bound to point out wherein Mr. Gladstone's testimony and arguments fail in reaching the conclusion which he sets forth. The agnostic, denying revelation, may therefore, be a truer friend to that department of thought than the sophistical Christian pharisee, who labours to place it on a sandy and insufficient foundation.

The next glaring inconsistency that Mr. Gladstone falls into, is to twit Professor Huxley with not endeavouring to understand "what is the conception which his opponent forms of the weighty word Revelation" (p. 5). Then Mr. Gladstone rejects the inference that he ought to be held "responsible for scientific precision"; but surely he ought to be held responsible for the definition of the terms he uses; and having charged his opponent with misconstruing his view of Revelation, he ought to be in a position to make clear what he means by that "weighty" term. Here is Mr. Gladstone's extraordinary statement, on p. 15:—

So far as I am aware, there is no definition, properly so called, of revelation either contained in Scripture or established by the general and permanent consent of Christians. In a word polemically used, of indeterminate or variable sense, Professor Huxley has no title to impute to his opponent, without inquiry, anything more than it must of necessity convey.

The merest tyro in debate would take the opposite view on this point. "Revelation" is Mr. Gladstone's term, and the subject of his discourse, and if he used it without any determinate or certain sense, then he made both himself and his opponent equally ridiculous, and placed himself outside of the pale of rational and respectable debate. With such a process of thought displayed on the part of "the Leader of the House," what an "Augean stable" there is to muck out in the matter of the reform of "Parliamentary procedure"! But from the "heavy artillery" worked by his opponent from "the parallels" he establishes, Mr. Gladstone takes shelter behind the earth-works, gabions and sandbags (to carry out the military figure) and, let us say, *windbags* of Christianity; for we are overwhelmed with astonishment at the statement, on such high authority, that "there is no definition, properly so-called, of revelation either contained in Scripture or established by the general and permanent consent

THE SPIRITUALISTS' DIRECTORY.

MEETINGS, SUNDAY, JANUARY 17th, 1886.

LONDON.

CAVENDISH ROOMS, 51, Mortimer Street, W., at 7, J. Burns, Answers to Questions from the Audience.
 HOXTON.—128, Hoxton 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.
 MARYLEBONE.—Regent's Hotel, 31, Marylebone Road, at 7, Mr. Iver Macdonnell, "Our Moral Nature."
 OLD FORD.—44, Driffeld 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.
 CLERKENWELL.—81, St. John's Street Road, Wednesday at 8, Mr. Webster.
 HOLBORN.—At Mr. Coffin's, 13, Kingsgate Street. Tuesday, 8.30. Mr. Webster.
 HOXTON.—Perseverance Coffee House, 69, Hoxton Street. Thursday at 8, Mr. H. Armitage, Healing; Friday, at 8, Mr. Webster.
 NOTTING HILL.—63, Faraday Road, Ladbroke Grove Road. Thursday, at 7.30.

PROVINCES.

ASHINGTON COLLIERY.—At 2 and 5 p.m.: No Information.
 BAUF.—Mechanics' Hall, at 2.30 & 6.30: Mr. W. M. Brown.
 BARROW-IN-FURNESS.—80, Cavendish Street, at 6.30: Mr. Proctor, Mr. Condon.
 BATLEY 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.—Oozells Street Schools, at 11 & 6.30: Mrs. E. H. Britten (see notice).
 BISHOP AUCLAND.—Temperance Hall, Gurney Villa, at 9, Circle; at 2.30 & 6, No Information.
 BLACKBURN.—New Water Street: at 9.30, Lyceum; at 2.30 & 6.30: Mr. A. D. Wilson.
 BOWLING.—Spiritual Tabernacle, Harker Street, at 2.30 & 6, Mrs. Craven.
 BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, at 2.30 and 6, Mr. Plant.
 Oddfellows' Rooms, Otley Road, at 2.30 & 6, Mrs. Bailey.
 Local Meeting Rooms, 448, Little Horton Lane, at 2.30 & 6, Mr. Hopwood.
 Milton Rooms, Westgate, at 2.30 and 6: Mr. and Mrs. Hepworth.
 Upper Addison Street, Hall Lane, Lyceum at 9.45; at 2.30 & 6.30, No Information.
 BURNLEY.—St. James' Hall, at 2.30 and 6.30, Mr. J. Swindlehurst. Thursday, at 7.30, Members' developing circle.
 CARDIFF.—At Mrs. Cooper's, 50, Crockherbtown, at 6.30.
 DERBY.—At Mr. John Allen's, 25, York Street, at 6 p.m.: Circle.
 DEVONPORT.—98, 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.
 FOLKESTON.—Edgewick, 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. Hoperoff. Monday, at 7, Mr. Hoperoff.
 HANLEY.—Mrs. Dutton's, 41, Mollart Street, at 6.30; Wednesday, at 7.30 p.m.
 HATTON.—Miners' Old Hall, at 6.30: Mr. J. Stevenson.
 HAYWOOD.—Argyle Buildings, at 2.30 & 6.15: No Information.
 HUDDERSFIELD.—Assembly Rooms, Brook Street, at 2.30 and 6, Mrs. Taylor.
 JERSEY.—68, New Street, at 3 and 6.30: Local.
 KIRKBY.—Lyceum, East Parade, 2.30 and 5.30: Miss Wilson and Mrs. Wade.
 LANCASTER.—Athenium, St. Leonard's Gate, at 2.30 & 6.30, No Information.
 LEEDS.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2.30 and 6.30: Mrs. 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.—Daulby Hall, Daulby Street, London Road, at 11, and 6.30, Mrs. Groom. Lyceum at 2 p.m. Sec., Mr. Corson, 14, Daulby Street.
 LOWESTOFT.—Daybreak Villa, Prince's Street, Beccles Road, at 2.30 and 6.30, Local.
 MACOLESFIELD.—Free Church, Paradise Street, 2.30 & 6.30: Rev. A. Rushton.
 Fence 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.
 Mr. Johnson's, Old Linthorpe, 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.—8, Camden Street, at 11, Local; at 6.15, No Information.
 NOTTINGHAM.—Morley House, Shakespeare Street, 10.45 and 6.30: Mrs. Barnes.
 OLDS.—175, Union Street, at 2.30 & 6, Mr. Bowmer.
 OPENSHAW.—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.
 PENIDOLTON.—Town Hall, at 2.30 and 6.30, No Information.
 Liberal Club, 47, Albion Street, Public Circle, Wednesday, 7.30. All are invited.
 PLYMOUTH.—Notte Street, at 11 and 6.30, Mr. James; at 3.30, Members' Circle.
 ROCHDALE.—Regent Hall, Regent Street, at 2.30 and 6 p.m., No Information.
 Marble Works, 2.30 & 6, Mr. J. T. Standish. Wednesday, Healing; Thursday, developing.
 6, Baillie Street, 2.30 and 6 p.m., Mr. Taft. Wednesday, Circle at 7.30.
 SALTASH.—Knuston Villa, at 11 a.m. & 6 p.m., prompt Wednesdays, 7. Mr. W. Bart.
 SHEFFIELD.—Cocoa House, 175, Pond Street, at 6.30: No Information.
 SOUTHERN.—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.
 SUNDERLAND.—34, Wellington Street, Southwick, at 6.30, Local Mediums.
 TUNSTALL.—13, Rathbone Place, at 6.30.
 WALSALL.—Exchange Rooms, High Street, at 6.30.
 WEST HARTLEPOOL.—Druids' Hall, Tower Street, at 2.30 and 6.30, No Information.
 Wednesday at 7.30 o'clock.
 WEST FALTON.—Co-operative Hall, at 2 & 5.30, Mr. W. Pickford.
 WISBEY.—Hardy Street, at 2.30 & 6, Mrs. Ingham.

MR. W. M. BROWN (late Wesleyan Local Preacher), Trance Speaker, 1, Back Downing Street, Ardwick, Manchester.
 THOMAS GREENALL, Trance and Clairvoyant Medium, 186, Padiham Road, Burnley.—Wednesday at 8, Private Circle.
 MRS. GROOM, 200, St. Vincent Street, Ladywood, Birmingham.
 MR. JOHN ILLINGWORTH, Bingley, Cor. Sec., Yorkshire District Committee.
 SAMUEL PLACE, Trance Speaker, 149, Charter Street, Manchester.
 THOMAS POSTLETHWAITE, Trance and Clairvoyant Medium, 5, Waterhouse Street, Rochdale.
 MR. J. SWINDLEHURST, Spiritual Teacher, 25, Hammond Street, Preston.
 MR. J. B. TETLOW, 7, Barclay Street, Rochdale; full till Jan. 1886.
 MR. A. D. WILSON, 3, Battinson Road, Halifax.—Jan. 17, Blackburn; 31, Huddersfield.
 MR. H. ARMITAGE, Trance Speaker, 56, Gt. James St., St. John's Road, Hoxton.
 MR. JOHN WALSH, Trance Speaker and Clairvoyant, 8, Broomfield Place, Wotton, Blackburn.
 MR. J. T. STANDISH, Trance & Clairvoyant, 52, Malton St., Coppice, Oldham.
 MISS JONES, Clairvoyant, Trance, Healer, Psychometrist, 2, Benson St., Liverpool.
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 MR. W. PROCTOR, Trance and Inspirational Medium, 23, Butt's Beck, Dalton-in-Furness. Open for Sunday or week-day services.

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of Christians." If so, then the Christian claim to Revelation is false, and Mr. Gladstone is apologising for a system of self-confessed imposture. The possession of a thing indicates the basic necessity in the ability to define it: if Christians were the recipients and possessors of Revelation, they would *know* that they had it, and be able to tell *what* they had, and define its attributes in a recognisable form. We have already seen that Mr. Gladstone does not know what Revelation is, because he predicated it upon matters of a kind which do not require any such "weighty" word to express them.

We have seen that Mr. Gladstone has no subject-matter to talk about; now let us see how he proceeds to talk about it. The recipients of this indefinable nothing ("revelation" as understood by Mr. Gladstone) were the "Adamic race"; quite a "revelation" in itself, for by implication we are to assume that there have been other "races" of mankind, either before or after the "Adamic," or both. This is the lucid way in which Mr. Gladstone introduces his protege, (p.8):—

Proceeding, on what I hold to be open ground, to state my own idea of the true key to the meaning of the Mosaic record, I suggest that it was intended to give moral, and not scientific, instruction to those for whom it was written. That for the Adamic race, recent on the earth, and young in faculties, the traditions here incorporated, which were probably far older than the Book, had a natural and a highly moral purpose in conveying to their minds a lively sense of the wise and loving care with which the Almighty Father, who demanded much at their hands, had beforehand given them much, in the provident adaptation of the world to be their dwelling-place, and of the created orders for their use and rule. It appears to me that, given the very nature of the Scriptures, this is clearly the rational point of view.

The structure of these sentences is so involved that it is difficult to do Mr. Gladstone's meaning full justice, "without inquiry" as to what he really does mean. It would appear that this Proem had been "written" by some other class of mankind as a sort of "school primer" for the "first standard," as a "majestic and touching lesson of the childhood of Adamic man." The other meaning derivable from them is, that the infant "Adamic man" took down the "lesson" in cosmogony and geology orally—a vast improvement on present Board School practice,—and then it became a "tradition," handed down from generation to generation of "Adamic" school boys, and ultimately was put into black and white as we at present find it in Genesis, i. 1. Than this supposition, there could be nothing more wild and irrational, or more effectively calculated to undermine the claims of Divine Revelation, and cover such a "weighty" subject with ridicule and uncertainty. "Adamic man" must have been created with intellectual and literary faculties far transcending the greatest intellects of this or any other age, though "young in faculties," to have received so correctly and perpetuated so reliably a system of cosmogony and geology, of which he had previously no conception, in such a manner and with such completeness, that it was for ever after to be regarded in its thus received and transmitted state, as a "Divine Revelation." The most fanciful fairy tale for nursery use could not be more free from common sense restraints.

This suggestion of an "Adamic race," taken in connection with Mr. Gladstone's admission that there is a kind of "underground railway" between Homer's poems and the Hebrew writings, together with the well-recognised fact that in Egypt, India, America and elsewhere, there are evidences of civilized human society long anterior to the supposed Adamic era—not speaking of human remains in geological strata—all tend to show that Mr. Gladstone in a kind of negative way admits of a people on the earth older than the "Adamic race." To think sensibly on such a suggestion, some idea must be formed as to what a "race" implies, and how a new "race" of mankind come upon the earth. By this kind of investigation it would be discovered whether the new "race" necessarily emanated in a state of "childhood," and whether it was needful that they should be dependent on a fresh, and to them, special "divine revelation" for their information, on cosmogony and geology more particularly. It would perhaps be pardonable to suppose meanwhile that the previous and existing "races" were possessed of *some* knowledge, and that the knowledge in circulation became the natural and inevitable possession of the new "race." How that "knowledge" comes into man's possession Mr. Gladstone has shown us in the fact that modern geologists have, without divine aid (as Mr. Gladstone would define it), arrived at much closer approximations to truth than his "divine revelation" itself!

As to a new "race," we might point Mr. Gladstone to the

fact that *one* is being at present developed on the earth. The process has been going on for some time, but its delineations and attributes will become more strikingly manifest in the future. And this "new race" is receiving a Divine Revelation; a form of knowledge adapted to its career as a higher expression of the essential characteristics of the human species. This self-same "revelation" has, however, been given many times before, but each time adapted to the advanced state of the recipients, in accordance with the laws of evolution.

It might be well to call attention to the distinction between Revelation and Discovery. The latter word is used to express the acquirements of knowledge by human experience through the exercise of the senses, in the aggregate called Science, and "useful knowledge." Revelation is the reception of knowledge from the spiritual side of man's being, and it is called "divine" because by it the mind becomes "enlightened," and able to estimate the true value of and properly apply the information which he has derived from his physical discoveries. The two forms of metaphysical evolution do not exactly go hand in hand, but alternate with one another; and this recurrence of these forms of mental growth are strictly dependent on organic changes and development in certain directions. At one time it is the intellectual and perceptive faculties that prompt to material progress; at another time the intellectual and inspirational faculties take the lead, and on the material basis previously acquired, a spiritual superstructure is erected on the science so highly developed. We are now having "Spiritualism," through the exercise of a department of the human mind, which ordinary science utterly neglects.

This is the anthropological method of studying mental development, especially in connection with revelation and the origin of religious ideas. Mr. Andrew Lang takes the same course in his article on "Myths and Mythologists" (*N. C.*, Jan. 1886). He points out (p. 61), definitions of a "Savage," and characterises his "religion" as consisting of a belief in ghosts, and magic exercised through prayer; and accompanying this he is "probably, in certain moods, conscious of a far higher moral faith." The "higher moral faith" is a result of the development indicated by the ghost philosophy, which is not a mere "belief" of the savage, but an actual experience. It has been proved that horses, dogs, and other animals can see "ghosts," invisible beings, at the same time that mankind in the highest state of moral development have also seen these supersensuous phenomena. But the "aura" or "magnetic sphere" of objects, growing and living things can also be seen; and the savage not understanding the meaning of his experiences, attaches attributes to objects, which being untenable, discredit the experiences which led to them. Clairvoyance is a widely-diffused faculty of savage life, as it is of children, and those who do not strain the intellect. But it is not by any means a purely "savage" characteristic: history shows that the greatest moral teachers have been endowed with it, while the experiences of to-day certify that it is only minds of the highest type that possess the faculty in its more reliable and religiously-useful form. These minds are not likely to be intellectualists in relation to physical objects in the "scientific" sense, but they are very subtle intellectualists in respect to matters of another kind; the consideration of the one class of subjects to some extent unfitting the mind for attaining proficiency in the other.

It is by this method, as cited by Mr. Lang in savage life, repeated on higher planes of mental development, that all "revelation" has been given to mankind. The external or phenomenal experience has been accompanied by the interior illumination, or "higher moral faith." It is therefore not tenable that "God" actually and personally taught the "childhood" of man that which "transcended in kind even more than in degree, all known exercise of human faculties" (*N. C.*, Jan., p. 17), for it is altogether by "human faculties," of the psychical sort that the revelation is brought about, in the first place. The more interior inspiration which bestows on man high moral truths, and an insight into spiritual things, never occurs in the "childhood" indicated: nor does Genesis bear out such a supposition; hence Mr. Gladstone falls back upon the subsequent spiritual history of mankind as narrated in the Bible, for illustrations of "more than human power" in the evolution of religious attributes.

This opens out the whole question of Biblical history; as to the "profound providential purpose, little or variously visible to us, which presided, from Genesis to the Apocalypse, over the formation of the marvellous compound, which we

term the Holy Scriptures" (*N. C.*, Jan., p. 17). The Apocrypha is alluded to in the same paragraph, implying that Mr. Gladstone is aware of what is recorded in one of its books, as to how Ezra produced the Bible as we have it. The "Jews" had returned from captivity, and gathered up much that was common amongst the people with whom they dwelt. Mr. Gladstone ventures to quote the opinion of Bishop Browne that, as the Zoroastrian writings contain matter similar to the "Proem," Zoroaster learnt it from the Hebrews, and possibly came in contact with the prophet Daniel; a "remarkable romance" (*N. C.*, Jan., p. 7.) having lately been written in which this supposition is worked out. If Mr. Gladstone be writing a "romance," let him at once say so, and there will be an end of discussion, but as it is said, the language used in the Zoroastrian writings was obsolete since before the dawn of history, it is far more likely that this Genesis, i., was cribbed from the Persians. Without a personal knowledge of these matters it would be unwise to accept any ground claimed by Mr. Gladstone or any other Christian apologist. Every straw is eagerly clutched at that tends to sustain a tottering assumption, and prove a passing obstacle to radical inquiry.

Accepting the general tradition that the writings of the so-called Jews were lost at the time of the captivity, after which they were restored on various theories, we have several methods presented: of a compilation; of an inspiration through the prepared mind of some prophet already well versed in that kind of lore; or of a combination of the two. It is the general teaching that holy men spoke or wrote as they were inspired, and this process gave shape to the component parts of the Bible; on which theory the books cannot be regarded as historical at all, any more than Bunyan's Dream. Some of the "fathers" connected with getting up the New Testament scheme distinctly profess that their "facts" were derived from inspiration and not from actual occurrences. Let us take Paul as the leader of the nascent sect, and we have it stated (Acts, ix.) that a spirit appeared to him on the way to Damascus, said to be Jesus, but afterwards called "Christ," and which spirit professed to be identical with the crucified Jesus, who was supposed to have ascended to the Father. Now the question arises: was this spirit, which came in such a questionable shape, the recently crucified Jesus; and if so, why did he return as a god when he died as a man? There is no element of identity established that would satisfy a Spiritualist. What is the character, it may further be asked, of the spiritual influence that did this kind of work at various times: that aided in the manufacture of the Bible in its present form; that laid hold of the blood-thirsty Paul, and made him a tool for the inauguration of a religion of blood, and human martyrdom and torture from that day to this; that inspired the "fathers" to manufacture facts to suit the aim in view, *viz.*, to impose upon humanity a new religion, which took liberties with the name of the Almighty, which all genuine religious thinkers have been forced to repudiate. Some spirit was acting in the name of God; but was that spirit God; or an angel usurping divine power and authority?

Spiritualists well know that "revelations" are of daily occurrence, and that they all come from human spirits. In saying this we do not deny Divine inspiration, but in supposing such a case we would expect the Work to be worthy of the Hand that performed it. That there are indeed Divine Revelations, which from time to time supply man with all that he requires in the evolution of spiritual states, we most reverently and gratefully acknowledge. These glorious streaks of Divine illumination do not flow down ecclesiastical channels, but inevitably have to receive their chief opposition from thence. And yet no "religion," however false its assumed historical basis, or one-sidedly mendacious its form of defence, is without Divine Light! The Almighty One is in all things, even in false religions. Unless traces of the Gospel of Truth were incorporated in all the Bibles, and the systems founded on them, they never could have existed. But the "revelation" is *not in the book, but in the reader!* Mr. Gladstone desires to say this, but evidently fears it would be a misunderstood expression. Revelation cannot be committed to paper. The "revelation" is not in the statement, but in what the reader sees in the statement. And so Mr. Gladstone is quite right when he says, "that there may be those who find evidences of the communication of Divine knowledge in the Proem to Genesis as they read it in their Bibles" (*N. C.*, Jan., p. 15). Quite so! And if these evidences be such as not "to be conceived of as if it were a lawyer's parchment" (*N. C.*,

Jan., p. 15), why bring forward such things as proofs of Divine Revelation? What is the "Divine knowledge" that these pious readers find in Genesis, i.? It is not the false cosmogony and geology, but the interior conviction that *an intelligent principle and unseen influences* underly all material things, and that *man partakes of like qualities*, and is therefore of a kind with the Creative Power, and shall have a destiny in common therewith. This conviction has come to millions of minds through Modern Spiritualism, and in other ages of the world similar results have flowed from like causes: and this process of spiritual enlightenment we regard as Divine Revelation. It is a gross disparagement of the Divine Being to predicate His ability to reveal himself in the manner which Mr. Gladstone and many others do, and at the same time ignore the glorious truth that the Divine Being is continually revealing Himself to all His children, and unless they are open to that revelation, they will not find any in the incoherent literature to which Mr. Gladstone calls attention.

Passing to the second chapter of Genesis and onwards, we find the other story of the creation, in various forms, all over the world, even amongst the aborigines. Much of the Mosaic system is Egyptian, and is in operation to this day in Abyssinia. The slightest examination of the Bible shows that the Christians who "wonderingly embrace" (*N. C.*, Jan. 17) it are much mistaken, which would be a small matter did it not lead to wholesale falsifying throughout the entire realm of religious thought. Such a course is degrading to the truth-loving moral nature of man, blinding to his spirit, dishonouring to God, and destructive to religion, by placing it on a basis that is assailable, and successfully so, from every quarter.

To crown his absurdities Mr. Gladstone considers it irrational to espouse Religion and affect contempt for Theology. This is his fling at Professor Huxley. He says it "seems to me just as rational as if a person were to say, 'Admire the trees, and the plants, the flowers, the sun, moon or stars, but despise Botany, and despise Astronomy'" (*N. C.*, Jan., p. 19). But there is no parallel between those glorious, sublime and beautiful objects from the Creator's power, and the "gods" that are the subject of Mr. Gladstone's so-called "science" of theology. An astronomy of artificial stars, and a botany of flowers, the fanciful manipulation of man, would not be particularly instructive, and the "student" thereof would be considered a promising candidate for a lunatic asylum. Mr. Gladstone's inferences are alike false: that the Gospel originated as Christians suppose, and that the Christian theology was a necessary accompaniment thereof. When Mr. Gladstone talks in this way, he confesses his ignorance of the facts, or deliberately misleads his readers. The Gospel is the old Spiritual Truth, and the Christian theology is a phase of worn out, vulgar *mythology*, picked up amongst the very common people in the sea-ports of Greece. If Mr. Gladstone will reconsider his proposition, and submit his "theology" to the category of *Mythology*, then he will place himself in a position for rational consideration.

All great religious teachers have fought against "theology," and generally got the worst of the warfare. Anthropology is the basis on which to build. "Know thyself." The Science of Man as a spiritual being leads up to the conception of a Supreme Spirit, and to the further conception of Infinite Spirit. The noblest of all the philosophies had reference to this imperishable constitution of man. But the Christian system was inaugurated in the interests of "gods," and man was left out of the reckoning. As theology grew, man's knowledge of himself declined, till gross darkness, cruelty and superstition enveloped mankind. Now that Anthropology is in the ascendant "theology" retires into the shades.

In unctuous phrase Dr. Réville (*N. C.*, Jan., p. 174) says: "Let us keep clear of all passion. Passion always blinds." He and his party of half-and-half Christians have everything to lose and nothing to gain by "passion," which being interpreted means any form of earnestness that dares to speak the truth, whether it please or offend modern sophists and pharisees. The costermonger who endeavours to find a market for putrid fish or decayed vegetables, no doubt feels sore at the "passion" that consigns him to the tribunal of justice. How much more boldly should be frustrated the far more nefarious acts of those "mongers," who poison the very bread of spiritual life, and bid us feed on decayed and dusty "leaves," while we might be feasting on the latest blessing from heaven, direct from the hand of a loving Father!

THE SOUL: CLAIRVOYANCE, PSYCHOMETRY.

MR. E. W. WALLIS AT ROCHDALE.

On Tuesday, the 12th inst., Mr. Wallis spoke at the Regent Hall on "Thought-reading, Clairvoyance, and Psychometry; proofs of the existence of the Soul," with experiments. Mr. Butterworth presided, and although the evening was very inclement, there was a moderately fair audience.

The science of the soul, or psychology, said the guides, was one of the most fascinating studies that could engage the thought of any individual. Not only was it fascinating, but it was one requiring the most careful and painstaking investigation. The contributions of the ages of the various forms of psychology preserved were at present practically unknown or known quantities, as far as the scientific world was concerned. Philosophers were only now just beginning to tap the springs of ancient wisdom in regard to psychological states and the spiritual experiences of past ages. They claimed, as evidence, that man was possessed of a spiritual body and a natural organism; that there were in the experiences of most individuals, times and seasons when they got into touch with something more subtle, and different from that to be met with in ordinary everyday life; that through what was by some called the faculty of imagination, by others, intuition, man had received information and sensed his relationship to things and conditions other than the ordinary five senses could inform him of.

Unfortunately, much of the so-called thought-reading presented to the public was muscle-reading. It was said that in this way spiritual phenomena were exposed, but this could not be, as the thought-reader required another person to come into positive relationship to him. Without this the thought-reader would be unable to proceed. Actual thought-reading was the result of telepathy, where clear thought-transference took place. The phenomena of trance mediumship was analogous to thought-reading in so far as mediums were influenced, impelled, or compelled to give utterance to words, sentiments, or ideas, utterly foreign to their own normal thoughts, and to make statements as to matters of fact of which, in the normal state, they were ignorant, or entirely unconscious, of. In investigating Spiritualism this was often met with, and sometimes the speaker uttered that which he was ignorant of, and which all present were ignorant of at the time, but which, after being fully investigated, proved to be quite correct, therefore inferentially, they had arrived at the conclusion that the intelligence came from what it purported to be, a disembodied spirit. In connection with their investigations into the realm of thought scientists arrived at conclusions differently, and this was quite rational, and as the result, it was often found that two persons or students of science would start from entirely different premises, working their way along, but arriving at the same conclusions, and presenting their thoughts to the public alike. When this happened one or the other would be charged with plagiarism, still the two men would have arrived at their conclusions honestly, and perfectly independently. This pointed to oneness of thought, to oneness of principle.

With regard to clairvoyance, it was sometimes claimed that it was imagination, that it was all fudge, all fancy, but many persons, wise in their own conceit, called that fudge which often proved to be of the greatest blessing to mankind. Very well, then, it had been these imaginative men who had given to the world the discoveries made in the realm of science, men of intellect, men of genius, statesmen. Every one who had left the impress of his individuality upon the thought of the age in which he lived, whether he happened to be called Moses, David, Jesus, Luther, Melancthon, or Howard, any one of these in their day and generation came under the term of visionaries, imaginative fanatics, or fools; consequently, such terms as "imagination," "fancy," or "fudge" did not affect the earnest seeker after truth. He knew what he knew; he knew his own experiences, and could testify to facts that had come under his ken. Clairvoyance, as a sense held by man, was established. All those who had examined it, and those who had not, might cry fudge if they liked. It had been termed a sixth sense, had been denominated by some to be perception, but they (the controls) preferred the term clairvoyance, to that of perception, as it meant exactly what occurred. It was clear-seeing.

Clairvoyance might be classified under two heads, natural and induced. There were persons who, by virtue of their constitution, and the condition of their organism, could perceive what others could not perceive. There were other

persons that were colour-blind, whilst there were at the same time others who were so acute in their perception, that colours presented to them would wear far more brilliant hues than they would when presented to the majority of people. Clairvoyants claimed to see long distances, to see appearances, to have witnessed apparitions at the moment of death or immediately afterwards, and by this means had intimations of the passing on; also to have frequent warnings in various ways of illness and danger to friends, relatives, or others not at all related to them. The testimony on this head was very extensive. Clairvoyance could also be induced under the mesmeric sleep, so that it was not enough to pooh pooh or cry fudge in the face of the abundant testimony that was forthcoming from those who had witnessed phenomena of this kind. There was another phase of it also presented, that which was to be met with from spiritual platforms.

Spiritualism had made many people acquainted with what was professedly, and what they (the controls) claimed to be actual spirit control. Persons who had never been clairvoyant in their lives before, by this influence had induced in them, without any mesmeriser, or control by any positive thought-reader, something they could not understand; yet these people under this influence were thrown into the trance condition, more or less complete, and in this conscious or unconscious state the individual gave descriptions of persons seen, and had enabled persons to discover, or to trace and ultimately discover, lost articles, lost persons; and other peculiar features were sometimes made manifest.

There might have been, and doubtless were, many individuals who as to any of these stages of clairvoyance claimed to be clairvoyants, but who were not. Some people professed to have such gifts, and in a high state of development, but who had them only in a crude form: but admitting this, there was left a residuum of facts and experiences to those who had investigated which they could present to the inquirer, and could thus give positive proof or testimony that no theory of imposition or fraud of any description could possibly account for. If it was admitted that this was possible, and that it occurred, and that it formed the key which explained the visions and oracles and dreams, the Urim and Thummim, the divining cup, black and white magic, the fascination of the evil eye of olden time, and what was related in connection with witchcraft, then there was here not only evidence of a modern form of belief in clairvoyance, but that the idea of it, and the practice of it, yea, and even the evidence of it was ancient; and further than this, there was a philosophy with respect to the matter which was by no means modern, and which dated back to times antedating the Christian era.

In the ancient circles, the adepts, to wreak vengeance on an enemy, would make an image of the individual and would place in it, in some vital part, some would-be arrow; at the same time willing that such enemy should be injured or die from affection of a certain organ, and there was testimony that individuals succeeded in procuring the death of their foes or enemies in this manner. Whilst they (the controls) admitted that they believed in the possibility of such occurrences, they were not, however, prepared to say from experience that they knew this was true, and that in admitting so much they would ask the audience to remember that this had no relation to Spiritualism pure and simple. It was the science of psychology, and showed that men were possessed of such powers, and that they could use them for the good or ill of their fellows. Every day people had proof or examples of psychology, in cases where individuals could be psychologised by others, and that on the other hand, there were those who were positive, and could not be so psychologised. There were cases constantly occurring in which persons were being duped, through being swayed by the more positive individuals of a community. Spiritualism had its aim, had its object, and that was to enlighten the people with regard to these important elements of soul-power in man, and as a science and a philosophy it would teach those possessed of spiritual gifts to use their powers for the good of others, for the uplifting of those who are down, and for the benefit of mankind in general.

In descriptions given from the platform as to the presence in a room of deceased persons, there was sometimes associated with clairvoyance the faculty or power of clair-audience, viz, that the speaker on the platform could hear the names of spirits given by spirits standing near to individuals in the audience. It might be asked if the speaker was not able to come into relation with minds in the audience, and take

from people's brains, and gather from their recollections of the persons or spirits described, and the mediums give back to them the reflex of the minds of the people in the audience. Anyone presenting that theory had gone far on the road towards recognising that man was possessed of a spirit and spiritual powers, and that the spirit could enter into relationship with them, thus sensing them accurately. If so much could be admitted it seemed not difficult to admit that an individual lived beyond the change called death, and it was as equally probable that the speaker on the platform got the information from the source claimed, as that the medium came at it by a method of picking people's brains, or searching the chambers of another's memory.

It might be asked by some how such a gift was exercised, and how was its existence accounted for? They must remember that man was a spirit, possessed of a spiritual or soul-body, and a natural organism, and consequently the spiritual body, the counterpart of the natural body, was possessed of spiritual senses, and the faculty of clairvoyance was the faculty of seeing with the eye of the spiritual organism and clairaudience was the power and ability to hear the sounds impinging upon the spiritual ear, in the finer vibrations of a more subtle atmosphere, hence their transmission. Added to this there was the faculty of psychometry, or measuring by the subtle sense of touch. There was clear-seeing, clear-hearing, and also clear touch, or the ability of the soul-man, the conscious individual, being able, through the spiritual body, to come into relation with, and be affected by, or to touch the soul conditions of his neighbours. Through the organism man possessed he was able to breathe the spirit atmosphere. As an intelligent individual, man required a realm of thought, and with regard to this subject they (the controls) held that the real was ever unseen—the vast realm of causes, or causation. It was here that one could come in contact with the actual substance of the universe. Thought was a substance, and this atmosphere of thought was potent and transcendantly above aught of an earthly conception, and the spirit man coming into contact with this atmosphere became thereby inspired with this realm of ideas and principles,—he got into touch, as it were, with God, the absolute.

It was for this purpose that man, in ancient times, retired to fastnesses, to the rocks and caves of the earth, in order to prepare for the development of occult psychological powers, and they thus became able to control the physical body, and became the receptacles of those experiences, influences, &c., that they were enabled to give expression to actual principles which would live, and which were burning lights on the highway of human progress, and which had thrown rays of wisdom across the pathway of thousands who had come after them. Therefore, any individual who was anxious to enter into relationship with the realm of the real,—to settle who he is, how he is, and why he is,—should endeavour to exercise spiritual gifts, such, for instance, as the discerning of the spirits of those with whom he came in contact. Every individual was surrounded by his or her own sphere or aural emanations, mental and moral. Every thought, every purpose put into action, was registered and formed of the constitution of the spiritual body, and in accordance with the quality of such aural emanations individuals were drawn to a person, or repelled. When individual minds were on the same plane, mentally and spiritually, when the spheres blended, so to speak, then it was that such individuals were in a condition of harmony. On the other hand, where an individual was repelled by another, it was simply because there was something antagonistic to the condition of the person so repelled; it meant that they did not occupy the same moral plane, the same spiritual status, and consequently harmony was thereby lacking. Here, then, in the investigation of the science of the spirit, from thought-reading, clairvoyance, clairaudience and psychometry, and with the experiences of mesmerism and the phenomena of Spiritualism, a debatable land was being entered, a realm which by fuller investigation would enable investigators to realize as the realm from whence all truth and wisdom, power, and inspiration had ever come, and from which it would ever come in the future. It was a realm of thought, it was a real realm, and they as individuals possessed spiritual powers, and could come into relation thereto, and thereby fully recognise that there was a soul-side to this, the natural world.

At the close of the lecture a few psychometrical experiments were given, which were very satisfactory, and a few questions were also answered.

Rochdale.

W. NETTALL.

THE SPIRIT-MESSENGER.

LINGERING DEATH IN THE ARCTIC REGIONS.

A CONTROL BY "SIR JOHN FRANKLIN."

Recorded by A. T. T. P., January 13th, 1886.

[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:—

Life forms with some but a long chapter of accidents, and when futurity's call is made, there comes the one great hope, that spiritual proof will be given of another life; of one more calm, more peaceful. This is so with men who have journeyed from civilization to the most distant points of the compass to the farthest corners of this world, where their future shall be in bright contrast to the earth, which they are leaving; where all is ineffably glorious, light and splendid in contrast with those well-remembered portions of the earth to which belonged all the aspects of primal, anti-diluvian creation.

None can realize the feeling of one, who in command of an expedition looks on his fellow-sufferers with the awful remembrance, that they are men whose present and whose future is in his hands, knowing that the world which is his will soon cease to be for all of them, and the world which is to come he of necessity makes his chief theme of encouragement to those around him. But, dear Recorder, in such moments of fearful trial, when men in rude health know that death is inevitable, and approaching them with unerring steps, it is then that God's mercy reaches His hopeless children, and it pleases Him to clear away the vagueness and uncertainty which hides from man's gaze the world to come.

It was so with us; we knew amidst that world of ice and snow, through all those cold and pitiless days, that that, which was solid and material belonging to us, was doomed to return to the earth that gave it birth. These conditions were brought about by a deeper contemplation of the possibility of a life of higher thoughts respecting the care of the Creator towards His children; or be it arising from other causes, there exists a higher strain of soul sentiment; higher and purer dealing, one with each other. Extreme suffering on earth, according to my experiences, is accompanied by the delight which follows actual future knowledge of that which belongs to a clear and unfaltering conception of the soul's immortality.

Those, who were with me, had listened to learned dissertations; had listened also to the most problematical hypotheses respecting that future, which awaits all men after the annihilation of the material or substantial, both of which belong to earth, and return again to earth. I may describe our last days of consciousness, as days of infinite satisfaction respecting future matters. Through these dire sufferings God made known mercifully the intrinsic condition of our spiritual nature, and in visions and in communications gave to us a knowledge of those pure spiritual spheres, of which your surroundings form a portion of the inhabitants, the greater happiness of which is hard to describe, although made so possible to us.

We had been taught, that an offended God had once drowned offending humanity; we had been taught, that proof was in that prediction, that the future purification of man should be preceded by another destruction of the earth through a deluge of fire, and that then should come the day of general resurrection, when humanity should stand before its Judge and listen to His Fiat; but a power was with us, authenticated by what we had to receive as absolute proof of its truth.

One of your many guides and loving spiritual friends most beautifully described the lowest depths of human misery, as being the pangs of hunger. It was from this that myself, aggravated by the fear of opposing natives, greedily eager for our nearly worthless belongings, experienced a starvation increasing day by day, and weakness was daily added to weakness; yet this power so mercifully given obtained an easy victory for the soul over the body's suffering.

We were startled with the abruptness of a teaching entirely dissimilar to that which we with the world at large had nearly universally accepted. He to whom this power was first given to conquer his earthly pains, with a smile of indescribable peace on his face, said to us as we were kneeling by his side: "I have been told, that your conscious soul will immediately pass into glory, and that which is awaiting me awaits you also, namely, a state of spiritual consciousness succeeding the last drawn breath on earth. Do not look on me. Do not look on me, as if the near approach of death

had made me incoherent, for there are more surrounding you than I can count. The spirit who is speaking has told me this." Then followed the look which accompanied the racked and attentive listeners, and again he spoke: "And thy immortal suffering soul shall progressively develop; it shall have eternity, that it may realize its inherent power; it shall awaken from its spiritual lethargy; the narrow world of present attachment shall bind it for a little space to suffering, but suffering shall be lulled into repose, and peace when all shall have joined you."

You, dear Recorder, know, and have known over and over again, what this message, which came to us, was; but I want you and your readers to imagine the infinite importance of this message to us in our dire and desperate condition. It would have been the purest affectation on our part, had we admitted and given a superior value to the old or to the New Testament utterances over this knowledge which had been given to one of our fellow-sufferers; given not alone to cheer him through the trials of death, but to prepare us for the same trial, which awaited us. Here was a clear view of life; free from the body to be denied only by two probabilities: either, that much suffering had made his mind wander, or that an ecstatic feeling had possessed him, which conjured up apparitions, and made him imagine that which in his soul he wanted to have proved. Again he spoke to us, not in those weak tones which are premonitory symptoms of quietly approaching transition.

He said: "Strangers and pilgrims of earth have passed away through all succeeding times; but none can so truly be considered as pilgrims as ourselves in these distant regions, where no footstep of our country-men has ever reached. Do you think passing away from suffering into happiness myself, and knowing that you all will follow me, that God would permit shadowy delusions to deceive you? What to me or to you is the mystery of the past in comparison with that which is unfolded to you in the present? Blest as I am, and as you also are through the knowledge, which it is given me to impart to an undeserving instrument, to whom God hath given the high endowment of soul-vision, which has enabled me to pierce through all the eventualities of earth life, and through those who are surrounding me, made me become a recipient of that knowledge, which belongs to the epochs of eternity yet to come; therefore I command your attention to that, which has been revealed to me concerning the soul's future destiny. Try to put in the back-ground your awful sufferings; try to subdue the promptings which arise from those sufferings, placing in the fore-ground that which is given to you freely; that which is withheld from others in happier conditions, although they are making throughout life the most momentous enquiries, namely, 'What am I, and from whence do I come?' and where is my home, when all my sufferings are ended, and the end of mine is the nearest? Accept this, which has just been told to me by one bending over my form in an attitude of loving perfection: 'Do not let sorrow weary you, nor let your sufferings overcome you; for earth life with all its trials and temptations and vicissitudes is but the infancy and the pupillage of the soul; after all when earth life is ended, the soul is the veriest child of immortality.'

I ask you, dear Recorder, to consider how much these words comforted us; they gave us back again to our memory whilst amongst those ice hummocks and vast fields of ice surrounding us, all of that hopeless knowledge, which remained unchangeable week after week; gave back to our memories the pleasant hills and lovely valleys of our homes. These spiritual revelations helped us to overcome bodily anguish; these pictures of a beautiful future had the effect of our readily accepting them, and in accepting them we received the reward of comfort. We looked at his face as the spirit was taking its leave of the body; if ever peace sat enthroned on a human countenance it was enthroned there. I gave public acceptance to those whom I knew were with me, soon to follow after him who had gone. I said:—

"You stand, fellow-men, nearly in that condition which is described as between time and eternity. Look with me on this calm face. Think of those words, which the immortal part, which animated this form, uttered so convincingly, so fearlessly. You had known him as being so patient and forbearing under arduous tasks and trials. You have known him as one who would not with rashness tread on forbidden ground. No one has ever heard one word of levity to pass his lips respecting the secrets of our God in respect to that which He in His wisdom has hidden from man concerning the future of his soul. You have known him as one who has walked this lower world of suffering and anguish, and

has passed from us, faithfully giving up earth-life as a benefactor to his fellow-men, and as a patriot to his country. You have seen him without this spiritual knowledge, and human infirmities had made him with us distressed, impatient, and complaining. We have seen his wan form getting thinner, strong evidence of increasing weakness, but the change that we have seen was not wholly for his benefit but for ours also; for him, that he might pass away through the deep and dark avenue of the grave, which immediately leads to the Land which God hath promised from the beginning; and for ours, that the lofty and soul-elevating truth might be accepted by us; that high and spiritual soul anticipations might take the place of the gnawing sorrow and anguish which is ours, and which has been ours for many a weary day. Dreadful as is the spectacle of misery which we present, it might be made more dreadful still by a sin against ourselves, which eternity itself could not wipe out, therefore his teaching of the heavenly inheritance, which is ours through the same journey which he has taken, is not given of God for the intimidation of our souls, but that He might assure us that His love is infinitely greater than the love of those whom we still love on earth, who will make a mournful and unsuccessful search. Given to us that we may prepare our way; that we may briefly sum up the few duties that remain to us, and fulfil them; because God has told us through him who has left us, and who I firmly believe spoke in the strength of His spirit, with all the authority of holy apostolic truth, that our days and our hours in the body are numbered; that God's eternal decree had reached us, and that a new economy of life was awaiting us after this present dispensation. Systems of doctrine fail us now, and we bow down to the substantial contributions towards our comforts in our miserable circumstances, which God hath vouchsafed to us. Confident in the important truth of immortal consciousness let us live our last trying hours on earth, as men in loving forbearance one with each other, that after generations, when they come on our remains, may not be convulsed with horror at our surrendering to the outraged passions of the body. This spiritual utterance, given through him who has gone, is a God-given intervention, in order that we may overcome the indescribable horror attending hunger; that after-generations may say, That under the greatest human infliction they passed from time to eternity in loving communion one with each other."

The conditions, dear Recorder, which now prevail, and this being my first control through this Sensitive, prevent me from doing what I greatly desired to do, that is, to enter into the events of our expedition; events, which have been left unpublished through obvious reasons, which I will explain; yet events which I consider important, and which you, as the means of an intermediate between your surroundings and your readers, will enable me to be satisfied by your making them public.

May God hold you in His keeping, and may your life be prolonged, so that you may continue giving peace where peace before was ever unknown; that peace which was so beneficial to ourselves, and which, speaking from experience, I know will prove so beneficial to thousands who are yet to come within its high and soul-inspiring conditions.

Sir John Franklin bids you, Good Morning!

When the Sensitive returned to his normal state, he said: "How cold I am, I feel as if the marrow of my bones was frozen; surely you have let the fire go out whilst I have been under control!" This control was given at an early morning sitting, thinking that if I had another seance in the evening, I ought to afford "Sir John Franklin" an opportunity of saying what he had to say. I told the Sensitive to come again in the evening.

This he did, and the very first words he said, were: "I have been awfully cold all day; I cannot make it out." He soon went under control, but not under that of "Sir John Franklin," but under that of a French athlete, named "Emile," who passed away about twenty-five years ago. The Sensitive under control stripped to shirt and trousers, tucked up his shirt sleeves to the shoulders, and began posturing, lifting up a chair held at arm's length by one of its legs, and doing other feats performed by athletes. After this he came to me, and began manipulating my hands and arm joints, making me strip to my naked arms; he then traced his finger down the muscles of the arm to the tips of the thumbs and fingers. He then told me to sit in the arm-chair and unbutton my clothes: he shampooed me from head to foot. When he had finished, and I had dressed myself, I felt most wonderfully refreshed, for I had been in rather a dilapidated condition for some days previous, owing to having caught a chill on my right lung on the 9th.

After "Emile" left control, "Dr. William Harvey" controlled, and told me all about "Emile," and his wonderful power of cure, as one of the strongest and most healthy in spirit-life. He told me that my surroundings would only allow him to come in cases of danger, and that when I was in danger he would be brought, and I must submit. That I have some healing power working for my bodily comfort is

beyond all doubt. Not only on this present occasion but on several others, I have been relieved from acute pain by the laying on of the hands of a Sensitive in trance, and great as is the healing power of a healthy man in the body over an ailing one, I believe that a healthy spirit operating through a healthy Sensitive has a far greater power.

BIRMINGHAM ASSOCIATION OF SPIRITUALISTS.

On Thursday evening, Jan. 14, Mr. Wallis kindly gave us a call on his way to Walsall, and lectured to a small but appreciative audience in the Oozells Street Board School, on "Problems of the future Life." It seemed to be the general opinion of those who had listened to him before, that he surpassed himself both in the sterling value of the discourse, and the eloquence with which it was delivered. The lecture was characterised by scientific accuracy, intellectual acumen, and eloquent persuasiveness. In the matter of scientific accuracy, and precision of statement it seems to the writer he excels most trance speakers. A few questions were put at the close and answered by the control in the same clear and effective manner as was characteristic of the discourse. A very pleasing feature of the evening was the singing of two most appropriate and touching songs by Mr. Wallis.

On Sunday, Jan. 17, Mrs. Hardinge Britten spoke for us twice: In the morning at Oozells Street, to a larger audience than is usual with us on Sunday mornings, composed mostly of earnest Spiritualists, on "Spiritualism Retrospectively and Prospectively considered." She described Spiritualism in a dual aspect: first, as a science, composed of signs and signals, or facts and phenomena; second, as a message containing a philosophy and a religion. She counselled perseverance in the investigation of the facts and phenomena, in well-arranged circles, pointed out how impossible it is for spirits to work the spiritual telegraph unless the earthly telegraphist is ready equipped and waiting for the message. But while she advocated the necessity of a continuous investigation and scientific collection of the phenomenal wonders of Spiritualism, she strongly recommended Spiritualists to study its philosophy, and drew attention to the error Spiritualists have committed in the past of neglecting to inculcate the religious character of Spiritualism, she claimed that Spiritualism was wide and all-satisfying to the human soul. It came at a time when all other systems of religion were on their trial, and many of them found to be wanting as efficient guides to the human mind in reference to the all-absorbing question of immortality. At the present time when all is transition, change, and confusion in the religious world, concerning the problem of a future life, Spiritualism came to fill the gap in the human heart as it struggles and fights amid the conflict of tongues for a place of safety; for some security as to its future, when it can rest from its timid flutterings, and be at peace in the calm assurance of a real knowledge of a future life. This was the great purpose which Spiritualism had come to fulfil in the near future: it was a message of glad tidings to a doubting and sorrowing humanity. She pointed out that the facts and phenomena of Spiritualism cannot justly be divorced from the message of philosophy and religion which it conveys, though it had been frequently so divorced in the past, to the detriment and hindrance of the progress of true Spiritualism. She claimed that the religious aspect of Spiritualism should ever run parallel with its scientific aspect; and deplored the tacking on to it of any fancy systems such as Occultism, Theosophy, and Christianity; pointed out that Spiritualism was opposed to the pivotal doctrine of Christianity, *viz.*, the atonement. That Spiritualism from centre to circumference, from the highest archangel to the nearest spirit, taught the doctrine of individual responsibility, and every spirit voice repeated that there is not, nor can there be any vicarious atonement for sin, but each soul through the ages must step by step work out its own salvation, and ascend the ladder of progress by virtue of its own endeavours.

At the close, questions were put and answered on the nature and motions of the spiritual suns, planets and zones; the limits of human responsibility specially in reference to born criminals, and what is the probable outcome of modern socialism, nihilism, &c.

Human responsibility was limited to individual consciousness. The sense of right and wrong in the criminal as well as the philosopher was a measure of their responsibility. The lecture was a valuable talk to the Spiritualists present, as to their objects, duties and opportunities, and was replete with sound wisdom conveyed in poetical phraseology.

In the evening we met in the Masonic Hall, one of the prettiest Halls in Birmingham, capable of holding 600. It was not full but a very fair audience was present to listen to Mrs. Britten on "The Spiritual Evolution of Man." In referring to the late Professor Darwin as the author of the doctrine of Evolution, she recognised the great work he had done for humanity, in constructing the only system capable of explaining the origins of all the phenomena of physical life; but pointed out that he did not apply it to the problems of the future life: that he acknowledged himself that it was dumb and deaf in reference to the soul and immortality; that he had found all but the vital spark. The speaker during her oration traced the birth and growth of worlds, by evolution; rapidly glanced at the several geological stages, and showed how each stage was a step higher, and each step in the evolution was a preparation for life upon the planet. She traced the growth of life from the molluscs to the articulates, vertebrates, reptiles, and paused to show how each and every class of living beings contributed their quota of intelligence and spirit, preparatory to the final development—Man: how the vast activities of the planet in generating life seemed to rest just previous to the advent of man, when gigantic trees and vast forests grew in rich profusion, forming traps as it were for catching the light, heat and other properties of the sunbeams; how CO₂ or carbonic acid gas was stored in these forests in inconceivable volumes during the coal period, and all for the special use of man. In all this there was intelligence in nature's methods, that she was thrifty and saved her energies till the time when man, her final object and crowning purpose, should stand erect, and with his brains and spiritual capacities should, with the key of intelligence, unlock the store-houses of nature, filled to repletion with treasures and forces preserved for him, and intended solely to contribute to his progress and full unfoldment. She stayed by the way to call attention to the fragments of intelligence, exhibited in the building beaver, the architectural swallow and martin, the engineering mole, the mathematical bee, and the geometrical ant. While she argued with Chas. Darwin, that all the

lower forms are a prophecy of the higher, she contended that design and intelligence were written on every page of Nature's Book, and that Spirit was behind it all; that the world of causes was a realm of intelligence or Spirit, that in man all forms of intelligence were combined, and that in his mighty power to construct machinery, and overcome the forces of nature, and subdue all forms of life to himself, he was a prophecy of what he would yet become, as he grew and progressed in his God-like powers, until he returned to the realm of causes where all this visible creation had its origin, and where all its motions and changes were initiated; that by the law of evolution he would still continue to unfold and increase in power until he become as a god, having power to subdue all things beneath him.

The oration was a splendid presentment of the philosophy and teachings of Spiritualism, in reference to the objects and purposes of human life and the destiny of the soul. The chair both morning and evening was occupied by our President, J. P. Turner, Esq., and in the evening he introduced the lecturer with a short address on "The genius and true intent of Spiritualism," most appropriate to the occasion. The thanks of the Committee are here tendered to the friends who came on to the platform and helped us with the singing. As everyone performed their duties in the best way possible, the arrangements ran smoothly and much good must result.—EAGLE.

THE SPIRIT-VOICE ANNOUNCING DEATH.

How often do the unseen loved ones come near to warn or cheer us in our pilgrimage here?

A friend of mine, who is not a Spiritualist, was sitting one afternoon at her sewing, when, just at her ear, a voice distinctly said: "Could you part with Joey?" (her only son, a lovely child of six years old). She looked round, but saw no one.

Again the voice came: "Could you part with Joey?"

Much startled, she said, with a gasp: "Yes! if he is not to grow up a good man, and a blessing to us."

An hour after, her boy came home from school, full of childish beauty and health; and getting on his mama's knee he said: "Mama! Joey would like his rabbits to die."

"Why, my darling?"

"Because," said the child, "They would be in heaven when Joey goes."

"Oh! don't talk of that, my darling, all the sunshine would go out of the house if Joey went away."

The next day the child said: "Mama! Joey feels *uncomfortable*."

His mama took him on her lap, feeling in her secret heart—What can it mean? The Doctor was sent for, but he did not think it more than a slight childish ailment. But the child gradually got worse, and passed to the home of little children.

Who can doubt that this was a messenger from that Home, sent to prepare the dear mother? Would that our clairaudient ears were more opened to the voices on the other side of the Beautiful River!

M. E. P.

THE WORK OF A "FRIVOLOUS" SPIRIT.—Walworth: 83, Boyson Road, Jan. 12.—At a private developing circle held here on Tuesdays, Mr. Hards was controlled by an Irishman giving the name of "Tim." The medium has previously been controlled by this spirit, whom we have looked upon as being frivolous. I quote the undermentioned to show that though appearing to be of no use to a circle, these spirits really have a work to do. After "Tim" had indulged in a few trifling remarks, we asked him to give his first experiences of the spirit-world, which he gave in the following manner, only in Irish brogue, which I shall not try to imitate:—"I was lying on my birth-mat for we had no bed, and after a time I found myself going round the room, and for days after trying to drink out of the whisky-bottle, which I couldn't. Then I talked to my mother. She took no notice, but kept saying she wished those rats would go away. Just as if I was a rat. At last I determined to go away. So I tried to open the door, but it wouldn't open. I made a rush at it intending to knock it down, but found that I went right through it. Then I wandered about for some time, when I saw someone who looked just like a ghost. I started to run, but found that the ghost was as much afraid of me as I was of it. At last we talked it over, and 'Peter' and I have been together ever since. That good 'John King' soon found us out, and raised us to the first zone, where we are now. We help 'John King' to control his mediums and develop them, and also collect the magnetism from the various sitters in the room during a materialization." After this Mr. Hards was controlled by other spirit-friends, one of whom, "John King," is a great help to the circle. We are progressing favourably, as we hope other developing circles are.—T. W. W. [By "Birth-mat" he means that the "birth of the spirit" took place on a "mat," as he had no bed.—Ed. M.]

GEORGE MUIR.—"Edwin Drood" was finished in America, and published in a large and handsome volume. We have seen it, but never had time to peruse it. The title being an English copyright, we suppose places an obstacle in the way of the book being sold in this country.

H. O.—Your remarks on the Birth of a Spiritual Era, that was spoken of at Quebec Hall, on Dec. 25, 1881, and which was reported in the MEDIUM, has been overlooked. We found that we could not print your remarks without explanations from the report alluded to, and want of time prevented the task being accomplished. Dr. Dale's work always had our most cordial sympathy.

E. SCHOFIELD.—Spiritualism is a much larger subject than a belief in the truthfulness of messages received through the table. Most beginners attach far too much importance to the information thus received. This blind eagerness opens the door for all sorts of deceptions; as any one would find if he treated ordinary humanity in the same way. Resolutely refuse to believe any statement which cannot be proved. Let it be understood that you will only believe a statement after its correctness has been corroborated by other means; then the influences that respond to the too credulous will see they need not come. But we object to these kind of questions altogether, unless our own degree of spiritual development enables us to receive the truth and nothing but the truth. The evil really lies all in ourselves, who are spiritually blind and inexperienced. Let us therefore hold our sittings with a fervent desire to be benefitted spiritually, to be made more like the angels, to live the life of the spirit, and such an aspiration will bring us goodness and truth.

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THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, JANUARY 22, 1886.

NOTES AND COMMENTS.

TO CORRESPONDENTS.—On Wednesday we received such a mass of matter as would have occupied our staff two days to put in type, and there was only one day to do it in. As a consequence we had to condense and cut out. Our small type for reports was all used up, so that we had to fall back on the very small type, which renders the labour far more costly. We must insist on receiving all reports on *Tuesday*, or they must be omitted altogether, as last week's reports are not at all novelties. The hour of publication is often delayed, and serious loss incurred, to oblige correspondents. This we cannot do any longer.

MRS. BRITTEN'S lecture at Birmingham is of a comprehensive and profound nature. She shows that a Spiritualist may be intellectual and religious at the same time. Unfortunately, some think that being religious means relapsing into the cant of the prevailing sects. Against this tendency Mrs. Britten carefully guards; and her influence in this matter will act as a guiding power to many others. The movement in Birmingham seems to be making solid progress.

Though we publish a lecture in which Mr. Gladstone's views are handled in the freest manner, yet it is without malice or personal feeling. Mr. Gladstone has done a great work in taking the initiative in this discussion, which has set light to a fire that may ultimately drive away the shades of error from many minds, and lead to the elimination of Christian dogma from religious thought. If such be the case, Mr. Gladstone will for ages stand in the grateful remembrance of a spiritually-enfranchised people.

We are ready to attach considerable importance to Mr. Gladstone's suggestion, that the guiding influence accompanying Spiritual Writings is of much more importance than the mere matter-of-fact conveyed. This thought applies particularly to the control this week. The facts stated, taken by themselves, are of no spiritual import; but the spiritual truth to which the scene gives expression is most elevating and sustaining to the sorely tried spirit. But as an indication of identity, we would allude to the word "hummock," as applied to the desolate icy waste. Several literary people, under whose notice the word has come this week, never heard of it. It is a word applied to arctic conditions, and no doubt unknown to the Sensitive through whom it was given. The Recorder is an "old salt," but has never been an arctic explorer. If this word was unknown to him, if would be striking evidence of another mind thus introducing it. Such matters continually occur in these controls.

THE GIFT OF TONGUES.—On Monday evening a large gathering met Mr. J. Hagon at the Spiritual Institution, when he was controlled by a number of spirits to speak and sing in various languages, some of which were partially interpreted and recognised. A full recognition was effected in one case; a lady present stating that the solemn intonation

of a long series of sentences was a part of the Synagogue Service in the Hebrew language. This was a remarkable fact, and it is probable that all the languages are genuine. The series will be continued on Monday evening at eight o'clock. Those who are acquainted with languages are cordially invited to attend, and aid in the investigation of this deeply interesting matter.

We are glad to hear that Gerald Massey intends giving a course of lectures in St. George's Hall on Sunday afternoons, from the end of March to the end of May, on themes, Spiritualistic, Theosophical, Evolutionary and Revolutionary.

Portions of the first chapter of Mr. Eglinton's new book were read and commented on by Mr. Burns at Cavendish Rooms on Sunday evening. The introduction of this newest work in the Cause elicited much interest.

THE SPECIAL "EGLINTON NUMBER."

In a few weeks we will publish another Special Number, containing a portrait of Mr. W. Eglinton, and sketch of his life and work as a medium, and a number of original reports of sittings with him recently held. It will be a most valuable issue for extensive circulation, and we hope the Movement will take all possible advantage of it. We are already receiving orders; and as it is sure to be highly appreciated, friends would do well to make arrangements for its wide diffusion, and order plentiful supplies in advance.

MR. EGLINTON'S HEALTH.—The information conveyed to us by Mr. Charles Manning, will be read with deep regret and genuine sympathy, that on account of the state of Mr. Eglinton's health, he must postpone his departure for Russia. It is hoped that this notice will inform friends, so as to save much laborious correspondence which Mr. Eglinton's serious illness prevents him undertaking. Absolute rest and careful treatment alone can effect a cure; and possibly it may be found that an entire change of "conditions" out of the "sphere of investigation" would prove beneficial. The work which Mr. Eglinton has done is of such a stupendous and valuable character, that sentiments of gratitude will not only protect him from intrusion, but minister to whatever he may stand in need of.

IMPORTANT LECTURES AT CAVENDISH ROOMS.

51, MORTIMER STREET, PORTLAND PLACE.

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. Hopcroft and various mediums and speakers.

Sunday, Feb. 7.—"Nine Ethnic Religions, or the World's Ladder of Culture," by S. E. Bengough, M.A.

Sunday, Feb. 14.—"Immortality," by Mr. J. Veitch.

Sunday, Feb. 21.—Open Meeting: Various Speakers, Questions, &c.

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

LANTERN LECTURES IN THE PROVINCES.

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

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

There are probably hundreds of thousands of Mothers who surrender their Children to the Vaccinator's Lancet, with an agony of apprehension.—*Manchester Examiner and Times*, July 2nd, 1883.

CAVENDISH ROOMS: 51, Mortimer Street, Langham Place, W., Jan. 17.—Mr. Burns answered questions from the audience, which were few but of considerable importance, requiring lengthy remarks to cover them. It is the first time the speaker has answered questions, but the results were more interesting than a lecture. Miss Young kindly came on the platform and made some fitting remarks on the best means of rendering the spiritual work of the congregation successful.

NEWCASTLE: Weir's Court, Jan. 17.—Capt. R. O. Harms, of Sunderland: subject, "Moral and Spiritual Healing." A large audience was attracted, two or three of the medical profession being present. A very able paper was read by Mr. Harms, after which he invited the afflicted to come on the platform, and he would endeavour to relieve them, two or three responding. Mr. W. H. Robinson, occupied the chair in a felicitous manner, making a few appropriate remarks on the subject of magnetism, as also did Messrs. Kersey, Haydock and Wilson. At the close of the meeting a very largely-attended after meeting was held, for the development of medical powers. These after-meetings have so far been a great success, and promise to be productive of great good.—GEORGE WILSON, Cor., Sec.

HEALING.—For the benefit of sufferers I should like to testify to the healing powers of Mr. R. H. Armitage and his spirit-guides, "Dr. Rees" and the "Zulu Magnetiser," in the case of bronchitis and gastritis.—J. A. KENDRICK, care of Mr. Smith 436, Euston Road, London. N.W.

GREETING TO T. W. STEAD.

Right to the other side o' the world a yell
Rang round, so brutal, we could hardly tell
Whether it rose from England or from hell.

"Great God!" they cried, "What has this blabber done?
Blazoned the sin of Modern Babylon
To all beneath the never-setting sun!"

Why, 'tis the law of Let-Alone that we,
Who are rich, should buy the poor, and trade be free;
We pay, and pluck the fruits of poverty.

How shocking! he would strip us shirt and smock,
And show us naked in the public dock!"
'Twas shocking to the knaves who need the shock!

The gorge of London rose; but not to thwart
The monsters who had made us sick at heart;
Rose against him who took the Children's part!

Time-honoured Institutions were at stake;
The Brothels so long sacred to the rake;
The Vested Interests began to quake.

The Cynics proffered him Don Quixote's crown,
The libertines their pity, fools their frown;
Press-gang AND Judges kicked him when he was down!

But 'twas the voice of Truth we know, they know,
The rowdy rich who rusht to strike him low,
Or shut his mouth with one back-handed blow.

The curs and cowards of the Cockney Press
May call it a great failure; nevertheless
'Tis the foreshadow of as great success!

The Labourers wake at last from their long sleep;
The waters rise around us that shall sweep
This foulness with their Deluge to the deep.

STEAD struck his blow and failed and fell, they say.
Such was *their* failure who have paved a way
With their dead bodies for our feet to-day.

Look you! this man is of another mould
Than you who sell your little souls for gold,
Or, where you have none, are in body sold!

And some are chosen, born and bound, to be
Torch-bearers; they who set the sufferers free
Must show us sights men do not want to see.

In devious ways Detectives have to work
And tramp the mire and hide in midnight mirk,
If they would catch the lawless where they lurk!

Tho' not in the Salvation Army's van,
Nor of the shut-eyed faith, some of us can
Respect a worker, recognise a man.

And so we greet him at the Prison-porch,
With bosoms beating music for his march,
And hearts up-lifted like a Triumph-Arch.

Honour to him, we cry, who sought to save
The Girls dragged down our gutters to the grave!
For him our plaudits ring and welcomes wave.

GERALD MASSEY.

MRS. ASHMAN now resides at 69, Fernhead Road, Harrow Road, W., where she has opened a Toy and Fancy Bazaar. She will be glad of a call from any old friends.

Mr. Towns goes to Sheffield to-morrow (Jan. 23), for a week, so that there will be no sitting on Tuesday evening at 15, Southampton Row. All communications for Mr. Towns should be addressed, care of Mr. Hardy, 175, Pond Street, Sheffield.

BURNLEY Spiritualists have resolved at an early date to give a free breakfast to the destitute children of the town.

MARYLEBONE: Regent's Hotel, 31, Marylebone Road.—Mr. Hocker will give Experiences of Spiritualism on Sunday, and Mr. Montgomery will read a paper written inspirationally by Mr. Tindall, entitled "Why I am a Spiritualist." Both occasions will be instructive to inquirers.

511, KINGSLAND ROAD, Jan. 17.—We had a much larger attendance than on the previous Sunday; and the work promises to go on very well. Mr. Walker, under control, spoke upon, "Spirit-life: its nature, laws, and occupation." The subject was chosen by the audience, and seemed greatly appreciated. Miss May's control next followed with a short address, in which some good advice was given to intending investigators. After the address, Mr. Walker was taken into the audience to give clairvoyant descriptions, nine of which were recognised. An amount of useful information was also given to different individuals concerning their material and spiritual welfare. Miss May's control then closed our meeting with a benediction.—H. M.

'TWIXT TWO WORLDS.

WILLIAM EGLINTON'S LIFE AND WORK.

In every respect, it may be with justice said, that this is the most important Work on the Phenomena of Spiritualism which has yet appeared in any country. The same facts without doubt have been treated previously, but here they are combined in a narrative form of intense personal interest, and covering the many-phased subject in such a way that all varieties of spiritual phenomena, and all kinds of ways in which they have occurred, may be said to be represented. In the experience of one medium we have the whole of phenomenal Spiritualism; and while the subject is presented in such a form as to meet the requirements of the sceptical investigator, yet no ground is taken from the possession of the well-instructed and experienced Spiritualist. No trimming to suit the views of cliques and parties is apparent, the simple fact of spirit manifestation being pressed home—not by argument, but by instances which cannot be explained away.

In appearance the book stands at the apex of the vast pile of handsome volumes to which our Movement has already given rise. It is a large quarto, measuring 9 by 11½ inches, and the materials and workmanship are the best that could be obtained, rendering it the cheapest work on the subject. It places the most stupendous facts of Spiritualism in the first rank of literature, as a production of the printing press. Antique initials and ornaments, plate paper and careful manipulation render every page a Work of Art. Then it teams with illustrations, representing conditions, methods of sitting and phenomenal results. Of course direct writings and drawings—psychographical phenomena—take a prominent place, but not the leading part. Diagrams of rooms and sittings are carefully given, so that the reader may participate in the manifestations as fully as it is possible under the circumstances of personal absence. But the phenomenal reality is wonderfully heightened by the exquisite chromolithographs of Mr. Keulemans, representing spirit lights, the appearance of materialized hands on the luminous slate, and the various stages of materialization, from the incipient development of lights and the white cloudy mist to the full form built up in view, the medium also being shown in the midst of the sitters. Though it is utterly impossible to record in a permanent form, phenomena constantly changing like the flame of burning coals, yet all teachers of spiritual truth will feel grateful to Mr. Keulemans for the great care he has exercised in such a satisfactory manner.

The array of important people's names introduced throughout the work is not its least striking feature. Mr. Eglinton has travelled in many lands and met with personages in high positions in this and other countries. These are all brought to the front, so that the "Cloud of Witnesses," while it does not by any means obscure the Spiritual Light, at the same time gives a pleasing variety to the scene.

In this brief notice we do not desire it to be understood that we exhaust the interest of this wonderful and handsome volume. On the occasion of giving the Eglinton Special Number in a few weeks, we will have an opportunity of returning to the subject again. But nothing less than actual possession will meet the requirements of all interested in this Cause. Even in cases where circles and groups of Spiritualists cannot secure a copy individually, they will club together and possess themselves of one in common. This book can be made of immense use as a spiritual teacher, and no doubt it will soon be out of print and unprocurable; as no anticipated supply could possibly meet the demand which its appearance is sure to create. Subscribers may be congratulated on their forethought in taking such steps as enable them to call one of these majestic volumes their own.

TELEPATHIC SMELLING.—A correspondent asks:—Could it be possible for him to smell the perfume of his favourite pudding, at the exact time his friends were conversing of him and his relish for that particular dish, at a distance of about 100 miles from the place where he then was? He says there was nothing in his surroundings that could have deceived him. We publish the incident that confirmatory cases may be adduced, if they should be in the possession of our readers.

PHILOSOPHY OF PROGRESS.—After the fact, that "man lives on immortally after death, and conditionally communicates with those he has left," is known, it is not so much the "reading of books and papers" that man's progress requires, as the "reading of himself." Man, "by communing within himself" and the "light" within himself, may obtain more important information for his own "good" or "progress" than could be derived from any "verbal or written expression" of scientific and learned men.—W. JACKSON, Halifax.

SKETCHES FROM LIFE.

Or, Leaves from a Clairvoyant's Note Book.

VII.—A LITTLE LOCK OF GOLDEN HAIR.

(Concluded from last week.)

II.

About three months now passed, during which I saw the man several times, his health gradually declining until he could no longer walk without assistance. He was at last helped to my house, when he said:—

"I have come to ask a favour of you. Will you tell my poor wife how I have sinned, and how I have suffered, and beg her to forgive me before I die, if, as I fear, I become paralysed, and unable to speak. I have instructed my servant to fetch you at once, if I am taken."

I promised, and after some further conversation, he left, the vindictive spirit still tormenting him both in mind and body.

A few weeks after, I was sent for to a lady, suffering very much in her spine and from internal neuralgia.

"My husband says he knows you," she said, "and I should like to try if you can do me any good. All the doctors have failed, so I shall not expect too much."

I mesmerised her for an hour, giving her considerable relief.

"Before you go, you must go in and see my husband. He is very ill, poor fellow, it is anxiety about him, I think, that has brought this upon me."

What was my surprise, on being taken into the library, to see the man I knew as Mr. ———.

"You are surprised," he said, "but my wife suffers so dreadfully that I have resolved to confess everything as soon as she is a little better, and you must help me."

"We must get her over the attack first," I replied. "I am glad you have made up your mind to tell her. That wretched spirit has nearly driven me crazy to make me tell your wife."

"It shall be done," he said, "as soon as she is well enough."

In about three weeks, my patient, having recovered from the attack, and feeling well in every respect, said she was better than she had been for a long time, in consequence, I thought, of the healing spirits keeping the vindictive Myra at a distance. During this time we had had many talks about the spirit-world, and the life there, for Mrs. ——— was a remarkably intelligent woman, and not the least bigoted. She had read several of Swedenborg's works, and so was prepared for what I had to tell about the condition of spirit after their being disincumbered of the body.

"You must know of many strange things," she said.

"I do," I replied.

"Tell me some of them," she said.

So it came to pass, that every day I told her some of the many strange histories with which I had become acquainted. At last, having obtained her husband's consent, I related his ill-doing, with its terrible consequences.

"How dreadful!" she remarked; "I do not know which to pity most, the unfortunate girl, or that base, bad man, doubly false: first, to his poor wife, then to the girl. Does his wife know it?"

"No; that is his greatest grief," I replied. "For the girl's spirit is so malicious, she insists the wife should be told; while the husband, who, strange as it may seem, really is very fond of her, and dreads her knowing, lest she should turn from him with contempt and loathing."

"She would hate the sin, but pity and forgive the sinner, at least I should if it were possible for my Charles to be so dreadful."

Some weeks passed, during which Mr. ——— grew rapidly worse and worse. He was confined to his bed, his speech was affected, and the doctors admitted his days were numbered.

One day, as I sat by the bed-side, he called out quite loudly:—

"Tell her all!" pointing to his wife, who, with tears streaming from her eyes, leaned over him, holding him up in her arms while she whispered:—

"Dear Charles, there is nothing to tell. I have known it ever since you remember, I repeated what Miss G. told me about the poor girl who drowned herself. There was a look in your face that told me you were the man."

"Yet you have been more kind and gentle than ever," he gasped.

"Was I to condemn you?" she murmured. "If you have sinned, you have suffered. I have prayed God to forgive you, and shall always pray for you and the poor girl you have wronged. And, dear Charles, if you go first, wait over there till I come, and we will begin the new life together."

"That could never be," he stammered. "You are an angel, while I—I am a devil, and shall have to live in hell!"

"Then I will live there also," said his wife, kissing him, as he fell into a quiet sleep on her breast, the first he had known for many months.

The doctor who was present, when he awoke, said the sleep had saved him; and so it had for the time, but the sources of life were undermined. Mesmerism patched him up a little, and his wife's devotion and loving care did much to help; still, at the end of a few months, he passed across the river, at peace with God and man.

At Mrs. ———'s request, I watched the spirit's awakening. He seemed to do this with much difficulty, like a person arousing from the effects of some deadly narcotic.

"How dark it is! Where am I? Is this the grave? Yes! it is so cold. Wife! wife! I am dead! Do not leave me here! I am smothered!"

"Speak to him," said one of the angels, to me. "He will know your voice."

I did so, when he said:—

"Then, I did not die; I am so glad."

"You are what the world calls dead," I replied.

"But this thick darkness! Your voice sounds from a great distance: is this the 'outer darkness' spoken of in the Scriptures?"

"No, no," I replied. "It is only the state of your own mind, which makes it seem dark to you. It is really quite light, and you are surrounded by friends. But your wife thought you might feel strange, and sent me to see how you were."

"Dear one!" he replied. "She is ever good. I am very glad, and now you will stay with me."

"For a time," I replied. "But those angels will stay as long as you will let them."

"What angels? I see nothing but dark masses, and they make me the more afraid."

"Do not fear us," said one of the angels, several of whom stood near. "Oh! please take them away," he cried, clutching my hand convulsively. "It terrifies me more to hear their voices coming out of the darkness, than to see the most hideous objects. Tell me what they look like, if you can see them," he asked of me.

"They are good and kind men and women, and look just as such people look on the earth, only dressed a little differently," I replied.

"I shall not be so much afraid of them, if that is so."

"I would not tell you a falsehood, I assure you; but you seem weary. Lie back and sleep," I added, at a look from one of the angels; and holding my hand, he leant back upon the bosom of one of the angels, and slept soundly.

On the third night I set out again to seek Mr. ———. I found him still troubled by the strangeness of his surroundings. He greeted me kindly, and was much pleased by the kind messages his wife sent him.

"I am praying God to quickly remove all this fog, because they," he added—pointing to the angels—tell me I shall be able to see her then. It is a little clearer, do you not think?"

"A great deal," I replied. "I am sure you can see me quite well now."

"Better than I can see those people. They have been so kind, they give me water and bread and some milk; but it turned sour when it touched my lips, and they said it was on account of my state. They said milk corresponded to innocence and purity, and as I had indulged my own selfish desires at the expense of others, I could not now appropriate it, although I want it so much. The very water tastes thick and rank, and the bread is stale and mouldy. Does everyone suffer like this who acts as I have done?"

"They all do; each in his separate degree," remarked an angel. "For verily 'their deeds do follow them.'"

"And the poor girl I wronged so cruelly; will she have to suffer for the crimes I led her to commit?"

"Only in so far as she knew she was doing wrong. For taking her own life she was not responsible; she was quite beside herself with grief and anguish, caused by the death of her child, and by your cruel revelation of your perfidy to her."

"O God! forgive me! I dare hardly hope it. I dare not!" he cried. "It is just that I should suffer cold, darkness, hunger and thirst, and all, and more than all, for an eternity! But, O God! forgive that unfortunate girl for all she ever did, and keep my dear wife from grieving about me. 'Why,' he added, vehemently, 'do not people know what they are doing to themselves and others?'"

"You knew quite well, all you did was wrong; yet you were not deterred," said the angel.

"I thought if I repented, and I was sorry and prayed for forgiveness, my wife would forgive me, and the parson said, it was 'all right,' I was 'forgiven.' Is hunger, cold, darkness, thirst, wretchedness and misery 'all right'?"

"Do not excite yourself," said the angel, "all will come right. If you pray for help and guidance, and try to use the opportunities given you to cleanse and purify yourself."

"I will try," said the poor creature, "God helping me."

"That is right," said the angel. "Look to God at all times and realize he is ever near to help and rescue you, even from yourself, and you will be quite safe."

Some little while after this, Mrs. ——— called upon me to tell of a strange dream she had had.

"I saw Charles," she said, "sitting upon a ledge of rock overhanging a stormy, raging sea. I am sure he is in some trouble or danger. Pray, go to sleep and find out what it is!"

She was so urgent I could not refuse. I did not care for the office, as it always made her unhappy to hear of the queer state in which I often found him, although I always made the best of things when repeating them to her.

I was rather startled to find him seated on a rock, just as she had described, the waves dashing all round him, threatening at every moment to wash him off into the raging waters beneath.

When he saw me he leaped to his feet, and seizing my hand, said, wildly:—

"Why have you come? Did God send you to save me. She is down there under the rocks; for hours she has been crying and urging me to come to her. She has gone for a boat, thinking I am afraid of the water; but it is not that; it is not of her, but myself, that I am afraid. She looked so like what she did when I first saw her, that for a moment I nearly forgot all that had happened; but luckily she mentioned our child,—that recalled me to my better self, and I refused to go down to her; so she has gone after a boat. Come away; let us make haste before she returns."

"But before we had time to move, Myra climbed the rock, saying:—

"It is quite safe; come along."

When she saw me, she started violently, and said:—

"You came from her; but you shall not take him to her. She is an angel, I know, and can do without him. He is a devil, like me, so we shall suit each other admirably."

"No!" he replied, firmly, "I will never speak to you again. I have done enough wrong while in the world; I will not repeat it here."

This so enraged Myra, that she flew at him, and scratched, bit and tore at him like a wild beast, until he was covered with blood, asking him if he would come with her, and at every refusal trying to force him backwards into the sea.

My screams for help were answered by some spirits appearing upon the scene, who quickly secured Myra, and led her away.

"Is this the first time you have seen her?" I asked him.

"No," he replied, with a shudder. "I have seen her many times. At first she only expressed sorrow, because I looked so ill and wretched, then from one thing to another until she began to speak ill of my sainted wife. This roused me, and I told her never to come near me

again. She threatened to drown herself, and came to this place, and jumped off this rock."

I looked over and perceived her standing up to her middle in the water.

"She has stood there for hours, it seemed days," he continued, "urging me to come with her, until I happened to say I was afraid, intending to add—that she was not becoming repentant. She understood that I was afraid of the water, and went off for a boat; but do not tell my wife, it will make her so miserable."

"On the contrary, it will make her glad to know you have resisted temptation."

I nearly gave way several times," he said, dejectedly. "It was only the remembrance of her goodness that saved me."

Two of the angels now returned, and after informing us they had taken Myra to a place of safety, where she would be cared for in future, they offered to take Charles home with them and instruct him in many things of which he was profoundly ignorant.

III.

About four years now passed, during which I had much conversation with Mrs. ———, who through me held frequent interviews with her husband. His repentance having been sincere, he made rapid progress, so that when Mrs. ——— passed away, he was able to be with the angels appointed to loosen the bonds which held her to the body.

I witnessed her falling asleep, and also her first awakening into spirit-life. She fell asleep with her head upon her husband's shoulder, though of that she was unconscious; but on awakening she recognised him at once, and nestling herself quietly back (for she had half-risen), said:—

"It is all true; then I am content."

Thus she remained for some hours, during which I conversed quietly with the angels, a little apart from the reunited husband and wife.

"How wonderfully Mr. ——— has improved in the past few months," I said.

"Yes," they replied. "That is the advantage of repentance beginning while people are still in the flesh. They can do more in a few months than can be accomplished in very many years, if the rejection of evil is deferred until the sinner has passed out of the world."

"Then you really think Mr. ——— was truly sorry for the way he had behaved?"

"Undoubtedly," they replied. "His remorse began when you told him Myra had drowned herself, and when she called him her murderer; from that moment he had no peace. First her obsession spoilt his otherwise good constitution, then the stings of an awakened conscience, the agonies of remorse when his wife behaved so sweetly and nobly. 'She meant it all in love,' he has often said to us; 'but to me it was truly the heaping of coals of fire upon my head.'"

"What will they do now?" I asked.

"They will most probably stay quietly together for some time, talking over things and realizing the new conditions around them. Then I think Mrs. ——— will interest herself in Myra's state, and that of others who are in a similar condition. Her heart has all along been so grieved for the poor soul."

"Is not Myra at all improving?"

"She is," they replied. "But ah! so very slowly. We are hoping much," they added, cheerfully, "from the good wife's kind loving words. We think Myra's heart will be touched when she sees good Mrs. ——— leave the society of the husband she loves, to give comfort and loving care to the woman who, however unwittingly, led her husband into sin."

And so it happened. Myra improved rapidly after Mrs. ——— took her in hand, until she was fitted to be with her child, where she stays contented and happy, doing whatever work the angels find for her.

Mr. ——— and wife are also busily employed, influencing as far as they can persons still upon the earth, to curb their passions and put from them at once all unholy thoughts and desires, before they, growing too strong to be resisted, plunge themselves and others into untold misery and woe.

VIOLE.

THE END.

PROGRESS OF SPIRITUAL WORK.

JERSEY: Jan. 11.—At one of our week-night circles, S. B. was controlled by one of his guides, and afterwards by that earth-bound spirit whose fetters we are assisting to unloose, and we are happy to state with a good degree of success. He controlled again on Sunday, and expressed a wish to be helped, and also gave a promise that he would try and help himself to rise by doing as we advised him—forgetting his own selfish desires and propensities, and looking around to seek whom amongst those lower than himself he could help. He appeared happier, and the intense desire for sleep and to return amongst his associates, is gradually evaporating like mist before the morning sun.—On Sunday the same medium was also controlled by the spirit of a lady, who told us she had quite recently passed over. She was a Spiritualist, and she gave us the name by which she was known in the circle she used to attend. She resided in London, and this was the first time she controlled. She was intensely pleased at having been guided to us, and at having succeeded in controlling. She had lived on this plane only twenty-four years, and was unmarried. She is going to influence the friends she has left behind, so as to make them feel her presence. The cause of her passing over was diphtheria. She told us she was fully conscious of the change, and that she had found kind friends and a beautiful home awaiting her, to which she was led by her guides who are still the same as she had on this side. She told us we need not fear to endure any amount of physical pain, when our time has come for our entrance into spirit, for the reward afterwards—the reality of happiness—is beyond all description. All those loving earth-freed ones speak to us in the same tone, which is such an encouragement to bear patiently with all the petty trials and difficulties of this "preparatory school," and enabling us to say with Paul, in spirit and in truth, that we realize that the light affliction which is but for a moment worketh for us a far more exceeding and eternal weight of glory. At the other circle the medium, Mr. H., was controlled

led by his guide, who stated that owing to adverse influences on his side of life, he frequently found great difficulty in reaching his medium. We endeavour to take all things as gifts from a loving hand, and appropriate them, as intended for our benefit.—EXCELSIOR.

KEIGHLEY: Temperance Hall, Jan. 10.—Mrs. Emma H. Britten, delivered two inspirational addresses to crowded congregations. In the afternoon her subject was, "Who are the Infidels?" The discourse on this subject was a masterly review of the religious history of the nations of the world from the remotest ages to the present day. An appeal was made to the facts of history in support of the contention that each new phase of religious thought was met with the cry of infidelity. Spiritualism was claimed as the true religion because affording a test of the doctrines of immortality and continued conscious existence. In the evening Mrs. Britten spoke on the subject, "Who are the World's Saviours," and in the course of an eloquent address she severely handled the pretensions of the various forms of the orthodox faith, concluding with a claim that Spiritualism had a mission of salvation which could be proved.—On Monday evening Mrs. Britten again spoke at the Temperance Hall, her subject being, "What new thing has Spiritualism taught and what good has it done?" She claimed that Spiritualism had opened up a new chapter in acoustics in the explanation of spirit-rapping, a new chapter in optics, in the phenomena of clairvoyance, and new power in physics to account for the movements of ponderable bodies as displayed in spiritualistic circles, and a new chapter in chemistry to account for the formation of "materialized spirits." As to the good it has done, she claimed that it had proved immortality and the existence of a spiritual universe. Questions were invited, and answers to the same were given by Mrs. Britten at the close.—Keighley News.

ROCHDALE: 6, Baillie Street, Jan. 17.—Mr. Taft was very successful. Interspersed with his clairvoyance we had the experience of several members as to the beneficial results which had accrued to them individually since their advent to Spiritualism.—D. SCHOFFELD, Sec., R.F.S.S., 20, Baillie Street.

LEICESTER: Silver Street, Jan. 17.—A very good audience had the pleasure of listening to Mr. Bent read a passage from the Koran also part of the Talmud, which proved very interesting and instructive; after which one of the audience chose for Mr. Sainsbury's guides, a subject to lecture from 1 Cor., xv., 6. "After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present; but some are fallen asleep." There is great credit due to Mr. Sainsbury and his guides for the very able manner they dealt with the subject, which proved very satisfactory. He is well known here as a very fair trance speaker; also he has given some very remarkable tests in private circles which have made a great impression.—C. P.

BLACKBURN: Jan. 17.—Mr. A. D. Wilson was advertised as speaker, but that gentleman, unfortunately, missed the train at Halifax, which delayed his arrival in Blackburn until four o'clock. An able substitute was, however, found in Mr. Jno. Walsh, whose guides eloquently discoursed on "The Mission and Temptation of Jesus." Mr. Hugh Smith ably presided.—In the evening, Mr. John Pemberton occupied the chair; whilst the guides of Mr. Wilson gave an effective address to a small, but appreciative audience, on "Heretics in the light of Spiritualism." Owing, no doubt, to the very inclement state of the weather the attendance at each service was very diminished.—W. M.

OPENSHAW: Mechanics' Institute, Pottery Lane, Jan. 17.—The guides of Mr. H. Boardman took for their discourse, "As ye sow, so also shall ye reap," pointing out the necessity of man sowing good seed that it might bring forth good fruit. The seed sown by the Church had fallen upon barren soil; that was the cause why the Church had not progressed as Spiritualism is progressing at the present day. Spiritualism teaches man to sow seeds of truth, and sow it in good soil; that he shall ever tend to its advancement, that the world may be bettered thereby. In the evening the subject was "Reform." Spiritualism was the Reformation of the world. The Church only gave in to reform when they could not stand longer in their position without they advanced slowly with reform. Both lectures were listened to by an attentive audience, and gave entire satisfaction.—CON. SEC.

HETTON-LE-HOLE: Miners' Old Hall, Jan. 17.—Mr. Stevenson took for his subject, "Spiritualism and Mediumship." He dwelt at considerable length on its uses and abuses. It behoves people to be very careful in the their development. Mr. Stevenson is a good lecturer and a very sensible man. We had a large audience, who showed the interest they took in the lecture by their attention to it.—J. H. THOMSON, Sec.

LEEDS: Psychological Hall, Grove House Lane, Jan. 17.—Mr. Knaggs the Vice-President, in the chair. Mrs. Yarwood opened with a beautiful invocation, followed by a very telling address to a sympathetic audience. She then gave nine clairvoyant descriptions, every one of which was acknowledged. The hall was comfortably full.—In the evening Mr. Lingford was chairman, and Mrs. Yarwood gave us the reasons why she became a Spiritualist; the audience were most attentive. She then gave over twenty clairvoyant descriptions, all but one being recognised. The hall was filled to overflowing, many people being unable to obtain an entrance.—On Monday evening Mrs. Yarwood kindly gave her services free for the benefit of the Debt Fund, giving us some valuable advice. Mrs. Craven opened with the invocation; after which Mrs. Yarwood, for thirty-five minutes, gave us about twenty-one clairvoyant descriptions. Though the weather was bad, we had a good time of it. A hearty vote of thanks was unanimously carried to Mrs. Yarwood.—J. L., Sec.

NEWCASTLE.—On Sunday, Jan. 24, Mrs. Gregg, of Leeds, will occupy the platform, Weir's Court: Morning at 10.30, short address, followed by clairvoyant descriptions; evening at 6.30, ditto. On Monday evening following, at 7.30, delineations of character and spirit surroundings. On Wednesday evening, Jan. 27, at 8 o'clock, the Members' Annual Meeting will be held, and a full attendance of members is urgently requested, as very important business is down for consideration.—SEC.

TUNSTALL: 13, Rathbone Street, Jan. 17.—I am pleased to say that we are still making headway at this meeting house. We had a very good meeting on Sunday last, full to overflowing, and people that could not get in. Mr. James Potts, our medium, went under control of one of his guides, and gave a very impressive discourse upon "Immortality and Life Hereafter."—J. POCKLINGTON.

LEEDS: ORIEL HALL.

The services are being continued here, but not with the numerical success as was expected to follow the crowded opening. Every visitor from distant Spiritual Societies expresses gratification and hearty good wishes. The Cause has such a noble lodgment, that it will give an impetus to the Gospel of Spiritual Realities. The Individual who, acting under spirit advice, has taken the burden so far upon himself, and is *pro tem*, directing the work, is being much cheered, by observing that certain intelligent non-Spiritualists have become earnest investigators. "Truth only asks a hearing;" this given, honest and courageous minds will become convinced of the Truth of Spiritualism, and eventually add strength to the army of Spiritual Reformers, and become important agents in shedding abroad spiritual light and joy. So far, financially, the Oriel Hall has not been a success, indeed it is a heavy burden on the initiator. Spiritually however it is a success. The speakers, who have given their generous aid, have been Mrs. Groom, Mrs. Gregg, Mrs. Hepworth, Messrs. J. Hepworth, J. S. Schutt, Walter Hillam, J. Hopcroft, J. C. Macdonald. On each and every occasion the good seed was lovingly sown. Many others of the better mediums are booked, filling nearly all the Sundays in the present year. In accordance with the original circular, the Lessee will in March abdicate the management in favour of a new Directorate. The present harmonious and earnest spiritual aspiration which characterizes the members at the Leeds Spiritual Science Society, bids fair to make Oriel Hall the future central point, of propagandist work.

The Lessee would like to take advantage of this report, and disabuse the groundless suspicions entertained, that he seeks to establish himself as the Spiritualistic Pope of Leeds. He is pained that certain friends should misinterpret his actions, but at the same time, he sympathises with them, in their honest resentment of a supposed assumption. Nothing is farther from his wishes. He will, after March, gladly subside into an outer door-keeper of the House of the Lord.

On Sunday the platform was occupied by Mr. J. B. Tetlow, of Rochdale, whose guides in the afternoon discoursed on a subject given by an investigator, viz.: "The Ten Commandments, whence come they?" In the evening the discourse was on "Spiritual Culture."

On Tuesday, Wednesday and Thursday (19th, 20th and 21st inst.), Mrs. Yarwood gave public clairvoyant services to large audiences. On each occasion her remarkable powers charmed and delighted the Spiritualists, and astounded and silenced the non-Spiritualists.—*Con.*

EXETER: The Mint, Jan. 17.—Mr. Parr gave an inspirational address, founding his remarks on the words clairaudiently heard by John on the Island of Patmos: "These are they which came out of great tribulation." These were words of encouragement to John who had known and felt the bitter persecutions of the age. The clairvoyant, Stephen, who had gone before, had known and felt the same, and had gone on before out of this tribulation, and when he was passing on he had not far to look for those whom we have been taught to believe are in some far-off place sitting in idle selfishness, singing eternal hallelujahs. But thanks to the great spiritual wave of knowledge that is now being spread, we know they are still near to help those who are still in great tribulation in this world of care, and having trod the path before know the best way their brothers still in the flesh must go; the most noble mission in God's universe, inspiring us to follow their example, and try to cultivate the kingdom of heaven on earth, and by this means have a fore-taste of the eternal joys to come.—*R. SHEPHERD, Hon. Sec.*

HALIFAX: 1, Winding Road, Jan. 17.—In the afternoon, Mr. Hopcroft, of London, after an invocation, spoke about twenty minutes in a beautiful and touching manner, then gave ten descriptions, nine being recognised. Our room was full, and the service had great effect. In the evening twenty-nine descriptions were given, and about twenty acknowledged. Room crowded: over 300 people.—Jan. 18.—Mr. Hopcroft spoke on "Does man possess a free will of his own individually, or is he subject to influences?" The discourse was interesting and instructive. Afterwards he gave twenty descriptions, eighteen of which were owned. The meeting was greatly enjoyed, and on Mr. Hopcroft's departure he received a general invitation to revisit Halifax soon. He has been with us two Sundays and two Mondays, and has held thirteen seances and given over 700 descriptions, over 500 having been recognised. So there is no doubt Mr. Hopcroft and his guides have made many Spiritualists, and we think his visit will have done a great amount of good. If other societies would engage him they would not regret it.—*S. J.*

BURNLEY: St. James's Hall, Jan. 17.—Through an inadvertency we had two mediums. Mr. Swindlehurst lectured in the afternoon on "Spiritualism and its critics." In the evening Mrs. Butterfield began where Mr. Swindlehurst left off, and was very severe on the critics, indeed too much so for beginners. We will have Mrs. Yarwood next Sunday.—*J. BRUNTON, Sec., 12, Trinity Terrace.*

MARLBOROUGH ASSOCIATION OF SPIRITUALISTS.—We are glad to see old friends still at the great work in their own way. Weekly meetings are now carried on in a large, elegantly-furnished parlour in the Hotel in Marlborough Road, beside Baker Street Station, on Sunday evenings at 7 o'clock, when addresses and general conversation for a couple of hours make an agreeable evening. Last Sunday evening Mr. Iver Macdonnell sustained the responsibilities by a lecture on "Our Moral Nature," which he treated in his own peculiar manner to the satisfaction of those present. Mrs. Hallock, Mr. Wilson, and Mr. Hocker made remarks, constituting a very comfortable evening.—*Con.*

MANCHESTER: Temperance Hall, Tipping Street, Jan. 17.—Speaker: our old friend, Mr. Johnson, of Hyde. In the morning we had a circle, and the control signified his willingness to answer questions relative to the Border-land. A multiplicity of questions were asked, and very satisfactorily answered. The answers describing the state in which the idiots, the atheists and the suicides found themselves when they entered into the Border-life, a life into which all pass when they leave this state. In the evening we had a floral service in commemoration of the passing to the higher life of our esteemed friend, Mr. Chesterson; the room being, in spite of the inclement weather, nearly full. The guides of Mr. Johnson took for their subject: "We know that when this earthly house of our tabernacle is dissolved, we have a building not made with

hands, eternal in the heavens;" and "Behold I show you a mystery; we shall not all sleep, but we shall be changed as in the twinkling of an eye." A very impressive and eloquent discourse was given and listened to with delight, every one seeming to enjoy it. Then Mr. Johnson gave in his normal state a brief sketch of our friend, Mr. Chesterson; paying a high tribute to his memory, as also did some of our past presidents, viz. Messrs. Crutchley, Thompson and Ross. In the passing away of our friend, the society has lost one of its best workers, which was acknowledged by the large concourse who met to follow his earthly remains to their last resting place, over 100 being present giving expression to their sympathy with the bereaved family. I myself have lost one of my nearest and dearest friends. In him I found a true and faithful adviser. His greatest delight was in spreading the truths of our glorious Cause, and in endeavouring to smooth all differences and misunderstandings that now and then take place between friends. He strove with all his influence to benefit and uplift humanity, and we, as a society will sadly miss him, but we are cheered by the fact that we shall often have him with us, and that we shall still, though we see him not, feel his influence.—*W. LAWTON.*

DEVONPORT: 98, Fore Street, Jan. 17.—A very interesting morning was spent, when the controls of Miss Bond devoted the time to answering questions. The subjects handed in were: "What proof has Science that there is a communication between the Spiritual World and the Physical?" "Do Spiritualists believe in the doctrine of Christ; if so, why deny the resurrection of the physical body?" "Do you believe in Conversion?" "Please to explain Three Persons in One" "Is Jesus Christ the Son of God?" "How was Manna prepared for food?" "Did Christ himself appear to his disciples that went to Emmaus, or did two angels?" "Why did God choose Abraham for his servant and friend?" Each and all were answered in a very satisfactory manner. At the circle in the afternoon the conditions were very harmonious; short addresses were given by the controls of Mr. Tozer and Mr. Bond, a description of the controlling intelligence was given by Mr. P. Cole. In the evening Miss Bond's guides addressed the meeting in a very powerful and impressive manner on the subject, "Truth," which was listened to by an intelligent audience.—*Con.*

PLYMOUTH: Nott Street, Jan. 17.—The guides of Mr. Leader gave a very able address on "The Holy City," to a fair audience.—*J. Jesse, Sec., pro tem.*

PENDLETON: Town Hall, Jan. 17.—Mr. Newell devoted the afternoon to answering questions. Several were sent up and were answered very ably. In the evening Mr. Newell's guide chose "Spirit, what is it, and whence came it?" which was beautifully illustrated; after which several questions were answered.—*C.*

OLDHAM: 186, Union Street, Jan. 17.—Mr. Bowmer in the afternoon answered a number of intricate questions in an excellent manner. In the evening his guides spoke on "What is Hell, and where is it?" which was dilated upon for nearly an hour to the satisfaction of the audience. After which Mr. W. H. Taylor gave several clairvoyant descriptions, which were nearly all recognised.—*JAMES MURRAY, Sec., O.S.S., 7, Eden Street.*

SPRINGWOOD: Central Hall, January 17.—In the afternoon "The Aspects of Spiritualism" were analysed by Mr. Knoeshaw's guides, and proved that there was analogy in all its aspects pertaining to truth. In the evening the subject was "The plan of Spiritualism." They took the modern part of this grand truth, and laid it before the audience in such a manner that it seemed to be very impressive. Between 40 and 50 sat at our developing circle after the evening services are concluded. The impression in the town seems to be in favour of Spiritualism.—*W. H. COOPER, Sec.*

CONVENTRY: ENOCH, Foleshill, Jan. 17.—The Sunday evening meeting was held as usual, but unfortunately there was no medium present. The time was spent very profitably, however, addresses being delivered by two gentlemen upon appropriate themes, and two selections were read from the writings of the Rev. John Fage Hopps, of Leicester. The usual Wednesday night developing meeting was held, at which there was a fair attendance.—*Con.*

WEST HARTLEPOOL: Druids' Hall, Tower Street, January 17.—The afternoon meeting was addressed by Mrs. Middleton's guides, from the text, "How shall we escape if we neglect so great salvation, seeing we are surrounded by a cloud of witnesses?" The guides pointed out that our thoughts and actions were known to them. In the evening she gave an address upon "Spiritualism; Is it of God or of man?" The speaker showed great sympathy during her discourse, which was reciprocated by the audience, several of whom were brought to tears by the good, homely way she related how the loss of her dear child converted her to Spiritualism.—*B. BOOTH, W.H.A.S. Sec., 2, Exeter Street.*

BACUP: Mechanics' Hall, Jan. 17.—Mr. William Brown's guides spoke in the afternoon on "If a man die shall he live again?" A great number of Scripture passages bearing on the question were cited, then he gave what Spiritualism says. In the evening they spoke on "Spiritualism, what does it teach?" This discourse was a grand one, showing how near apparently we run with the orthodox teachers of to-day, and yet totally opposed to them. Mr. Brown seems to have a remarkable experience. I think if he gave it at different places he would do a great amount of good.—*J. BROWN, Sec., 220, Todmorden Road.*

ASHINGTON COLLEGE: Jan. 17.—Sunday school in the morning, as usual, when there was a good number of children present. Mr. John Robinson presented to the children, for their services at our last anniversary, some handsome prizes, consisting of the poetical works of Burns, Moore, Lowell, and others. In the evening we had a very large audience, when Mr. W. M. Murray made his first public appearance as a medium. The guides discoursed on the words spoken of Jesus, "Who waxed strong in spirit, filled with wisdom," quoting evidence basing the fact of the same occurrences in our midst to-day.—*JAMES HALL, Sec.*

BATLEY CARR: Jan. 17.—Morning, present, 4 officers, 30 members, and 2 visitors. Our programme consisted of singing, 1 musical reading, 4 silver-chain, and 3 golden-chain recitations, marching, and calisthenics, after which we formed into three groups. Group one, led by Mr. Machell, had a physiological lesson; group two, led by Mr. Armilidge, had a lesson out of St. Paul's epistle to the Hebrews; group three, had a lesson on temperaments as affecting mentality; after which the Lyceum was duly closed.—Afternoon: present, 4 officers, 32 members, 2 visitors. Our programme consisted of reading of rules, 1 musical reading, 2 silver-chain, and 2 golden-chain recitations, 4 recitations by members, 1 select reading, committing a verse to memory, marching, and calisthenics. The time being exhausted, the Lyceum was duly closed.—*ALFRED KITSON.*

MIDDLEBOROUGH: Granville Rooms, Newport Road, Jan. 17.—Mr. Fearbey in the morning delivered a highly instructive address on "Procession of unknown Powers; Life, Pain, Thought, Love, Death." In the evening, notwithstanding the unfavourable condition of the weather, our hall was uncomfortably full, which is a clear indication that there is a spirit of inquiry amongst the people. "Transfiguration of Religion" was the subject dealt with, opening out with an earnest appeal to his hearers, not to be led away by preconceived ideas of religion, but listen carefully and attentively to what he had to say, then place it at the bar of reason and judge for themselves. Tracing the different religions to their various sources, then coming back to the Mosiac dispensation, taking his audience down the stream of time, showing how the old must be superseded by the new, the present day forms and ceremonies are insufficient to meet the requirements of the age. The New Dispensation having truly come in the form of Modern Spiritualism, when men are in doubts of the immortality of the soul, and the ecclesiastical fraternity are living like princes, on the ignorance and superstition of the masses, while those who are struggling for the propagation of truth, and the elevation of suffering humanity can scarcely get an existence. Altogether his lecture was a masterly piece of eloquence. Societies in the district would do well to secure the services of this talented gentleman.—*G.*

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How to Regain Health and Live a Hundred Years, by One who did it. Translated from the Italian of Lewis Cornado. Second edition, 1882. Cloth, 1s.

MR. J. W. MAHONY IN AMERICA.

To the Editor. Dear Sir,—As I am about drawing my American tour to a close, a few lines on my experience among the Spiritualists of this country may be of interest.

Spiritualism in America is a vitally religious, scientific and business movement. By business, I mean that thousands of persons (mediums, speakers and others) obtain a livelihood in connection with spiritual work. I very much doubt whether the Cause could exist at all in such a dollar-hunting nation as this, without an ordinary business basis. Societies earn their expenses or they soon cease to live. To do this the management engage the best known and most attractive speakers and mediums, and pay them in some instances £5 a Sunday. Mr. J. C. Wright obtains that sum all the year round at Philadelphia. Large halls are hired, and good singers paid to attend and sing solos.

Many societies disburse from £12 to £20 per week for expenses. Entertainments, including dancing, are given once a month to help to raise an income; in a word, they do much the same as the sects in obtaining funds.

When I think of the difficulty you have in getting your current expenses for such a work as you guide and sustain, I feel a sense of shame that it should be so, when the fairly well-to-do and wealthy spiritualists might so easily change all that. If those that have won't give, how can those poor friends who are daily facing the spectre of poverty sustain the Cause? The workers of our Cause in England must be paid, or the movement cannot grow. Take the paid workers from any movement and where would public work be? It seems to me that the friends in England can copy with advantage the practice of American spiritualists, and offer a fairly good price for public work. It would be, in my opinion, much better to close up part of the public meetings and work privately, and circulate the literature of the movement than give what is frequently given from our platforms. This may seem unsympathetic and harsh to many workers, but daily experience and common-sense point to its truth. The average American spiritualist is an advanced thinker, and an able citizen, and, as a rule, a competent defender of the facts which underlie his philosophy.

The newness of the country is of very great advantage to the Cause here. The higher civilization has ample room and verge for its seed-sowings and early harvestings. The Summer Spiritual Camp Movement is the finest possible aid to the Cause in America. Health, pleasure, and knowledge are speedily obtained at the various camp grounds, many of which are exceedingly beautiful and attractive. A few camps are at splendid watering places, situated by lakes or beautiful bays, notably, Onset Bay Grove Camp. I had the pleasure of staying there for two months, and gave nine lectures and two dramatic recitals during my sojourn. At this camp a large number of summer residences have been erected by well-to-do Spiritualists and others, and 60,000 dollars have been expended by the Association in laying out streets and beautifying the grounds. As a commercial speculation, it has put money in the pockets of individuals, though the Association itself is not worked for financial gain. The best speakers and test mediums, and a first-class brass band are engaged for the season. Mr. Joseph Styles, a test medium, gave about 200 names of spirits in one hour and forty minutes, from the platform, and with one or two exceptions all were recognised by members of an audience numbering 1,000 persons. English inquirers into spiritual facts would soon have their incredulity broken down if they were present but one day at the Onset Bay Camp. There are nearly 100 mediums on the grounds, and one hears a record of every variety of manifestation from different visitors to the camp, who take a pleasure in diffusing a knowledge of their novel experiences.

A new phase of manifestation has been given at the Camp this year, through the mediumship of Dr. J. F. MacAllister, late of Glasgow city, but now of 921, F. Street, N.W., Washington, D.C. It consists of etherization of spirit likenesses on pocket-handkerchiefs, or canvas, in the light. After magnetizing the handkerchief, spirit pictures appear, and have been recognised by comparing photographs with the figures on the cloth. Fifty persons saw a life-sized head on the window-blind at the Eagle Hall, 616, Washington Street, Boston, at one of the Boston seances; I saw it, too, and I was standing 15 feet from the window where the phenomena occurred.

Soon after reaching this country, friend F. O. Matthews gave me a reception in Brooklyn, N.Y., and he kindly entertained me at his house for a few days. He is doing great things in Brooklyn and other cities, and among the many American mediums he stands deservedly high, as a test medium.

I have not met Walter Howell, but I heard a good account of him from friends, both at Philadelphia and Brooklyn, in which cities he has laboured for entire seasons. He is running meetings on his own account, at Chicago, Ill., and he has written me promising to give me a reception if I pass through Chicago.

Mr. W. J. Colville who is the permanent lecturer for the Berkeley Hall congregation, kindly gave me a reception in Boston, and has, moreover, introduced me to various societies near this city, at which I have since lectured. Mr. Colville's services are very successful indeed, the large hall in which they are held is invariably filled. The friends supply fresh-cut flowers for the rostrum, which is always beautifully decorated by these floral tributes. Friend Colville requested me to officiate at his hall one Sunday, and I did so, on Nov. 29th.

Friend Morse and I met at Onset, and I heard his first lecture in this country on this his second visit. He returned the compliment by being present at my lecture on Shakespeare the following Saturday. He was looking well, and expected to do good work in the country. Friend Wright has had extraordinary success in this country as a trance speaker; and the first Association in Philadelphia have never done so well as during Mr. Wright's engagement. During the first part of the hot weather, between the close of the regular season and the camp meetings, friend Wright invited me to stay at his farm in Newfield, New Jersey, and I owe him many thanks for the pleasant time I spent there. Although the Spiritualists are very numerous in America, the various Sectariums are also very powerful in numbers and wealth, and they bring to their aid in the public services and meetings, the attractive adjuncts of advertising, music, singing, and somewhat sensational preaching.

The Spiritual Lyceums are very ably managed, and well attended in the various parts of the Union. The children recite and sing solos

very creditably indeed, and the exercises are most interesting even adults, a goodly number of the latter always being present.

The Boston Spiritual Temple is a large, solidly-built square building rather unimposing in external appearance, but interiorly well adapted for Spiritual services. Many Spiritualists, however, feel dissatisfied as to its working basis.

There are many things which I would like to mention, but must close and retain them for a lecture when I return. Mr. Colby of the *Banner*, and Colonel Bundy of the *Religio*, have treated me with kindness and respect, and frequently given me notices in their respective papers.

The discussion on the genuineness of materialization goes on here much the same as at home, but I have found every Spiritualist believing in the reality of this class of phenomena, even though they doubt some mediums. The American law permits mediums to exercise their mediumship for money. Pretending mediums, however, stand a poor chance in competition with the many genuine ones.

I speak at Haverhill, Mass., on the 10th, and recite at Langham Hall, Boston, on the 13th.

I trust that your health is good, and your work prosperous; and now permit me to wish you and your leaders a happy New Year.

I can begin vigorous work in England the first week in February, and would be glad if secretaries would arrange with me for lectures in that month. Address at first, to Mr. T. Hands, 189, Great Russell Street, Birmingham.—Yours in the Cause,
J. W. MAHONY.
Boston, America, January 3rd, 1886.

Mr. Mahony being a recipient of the "business" proceeds of Spiritualism, necessarily has a word to say on behalf of the worship of the Almighty Dollar. If Mr. Mahony comes amongst us as an apostle of that cult, we would remind him that the most serious ills that have befallen the Movement here have arisen from following American methods and notions. If the poor and ignorant can provide a free and unpaid advocacy, surely the better circumstanced and highly talented can do so also. Are we to regard fitness to minister as an incentive to priestcraft and spiritual prostitution? Mr. Mahony alludes to our poverty-stricken pathway: we regard it as the glory of the Movement, through which it has been demonstrated that a work saddled with a legacy of debt and other disadvantages, can do what all the wealth and verbal wind-bags could not effect. We can conscientiously say that it has not only been all done for nothing, but at a very great sacrifice. To Mr. Mahony we would say: Go and do likewise; or remain where you are; seeing that the dollars are so abounding.

As to the camp meetings, no doubt they are jolly affairs, or rather "Fairs," to those who have money to spend or anything to sell. In this country, instead of going to a camp meeting to meet the spirits, the spirits come to us, and not only give us their names (which might be made to fit quite a number of people), but all about themselves and their place of former abode are fully described. Like Rip Van Winkle, Mr. Mahony will wake up when he knows the hidden and also apparent resources of Spiritualism in this country.—ED. M.

ANTI-VACCINATION IN THE NEW PARLIAMENT.

To the Editor.—Sir,—In reply to numerous inquiries as to the prospects of abolishing Compulsory Vaccination in the New Parliament, I shall be glad if you will kindly publish the following.

Briefly stated, there are forty-seven members, Liberal, Conservative, and Nationalist, in the New Parliament pledged to the entire repeal of Compulsory Vaccination; five others who agree to a conscience exemption clause, which will give relief in another form, and about 200 who favour the repeal of cumulative penalties, the appointment of a Royal Commission of Inquiry, or a bill making either the State or the doctor responsible to parents for injury or death arising from official vaccination. Of the large number of candidates interviewed by deputations, or questioned at election meetings, it was quite the exception to find one who expressed himself satisfied with the law as it stands, and not unfrequently cases of permanent injury by vaccination were quoted as a justification for offering to support one of these amendments. One successful candidate in a Northern borough stated that during his canvass he had been more pressed by the electors on vaccination than upon all other questions put together. In not a few instances candidates expressed their surprise at the disclosures in the reports laid before them from the Registrar General's return showing the large small-pox mortality, particularly in children under five years of age, as well as the serious augmentation of inoculable diseases since the introduction of the Vaccination Acts in 1853.

It will not be contested by those who have noted the course of events that the agitation, both in England and Scotland, is increasing day by day, and there is every reason to believe that it will continue to increase until the existing legislation, founded upon the hasty deductions of a pre-scientific age, is repealed.—Yours faithfully, WILLIAM TEBB.

Albert Road, Regent's Park, London, December, 1885.

Esoteric Anthropology (The Mysteries of Man). A Comprehensive and Confidential Treatise on the Structure, Functions, &c., of Men and Women. By T. L. NICHOLS, M.D. 6s.

Heads and Faces: How to Study Them. A complete Manual of Phrenology and Physiognomy for the People. By Prof. Nelson Sizer, and Dr. H. S. Drayton. The cheapest work ever published on the subject. Price, in paper 2s., in cloth 4s. Illustrated profusely.

THE SPIRITUALISTS' DIRECTORY.

MEETINGS, SUNDAY, JANUARY 24th, 1886.

LONDON.

CAVENDISH ROOMS, 51, Mortimer Street, W., at 7, J. Burns, "Religious Lessons from the Poems of Robert Burns."
 HOXTON.—128, Hoxton Street, at 7, Seance: Mr. Webster and others.
 511, KINGSLAND ROAD, Coffee Rooms, at 7, Mr. Walker.
 MARYLEBONE.—Regent's Hotel, 31, Marylebone Road, at 7, Mr. Hocker, "Experiences."
 OLD FORD.—44, Driffild 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, Open Meeting, conducted by Mr. J. Veitch. Mr. Raper, Healing. Wednesday, at 8.15, Open Circle, Mr. Robson, Medium.

WEEK NIGHTS.

SPIRITUAL INSTITUTION.—Tuesday, No Seance, Mr. Towns, absent.
 CLERKENWELL.—81, St. John's Street Road, Wednesday at 8, Mr. Webster.
 HOLBORN.—At Mr. Coffin's, 13, Kingsgate Street. Tuesday, 8.30. Mr. Webster.
 HOXTON.—Perseverance Coffee House, 69, Hoxton Street. Thursday at 8, Mr. H. Armitage, Healing; Friday, at 8, Mr. Webster.
 NOTTING HILL.—53, Faraday Road, Ladbroke 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. Johnson.
 BARROW-IN-FURNESS.—80, Cavendish Street, at 6.30: Mr. Proctor, Mr. Condon.
 BATLEY CARR.—Town Street, at 6.30 p.m.: Mr. Hepworth.
 BELPER.—Lecture Room, Brookside, at 10.30 and 6.30.
 BRINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Mr. Hopwood.
 BIRMINGHAM.—Oozells Street Schools, at 11 & 6.30: Mrs. Groom.
 BISHOP AUCLAND.—Temperance Hall, Gurney Villa, at 9, Circle; at 2.30 & 6, No Information.
 BLACKBURN.—New Water Street: at 9.30, Lyceum: at 2.30 & 6.30: Mrs. Craven.
 BOWLING.—Spiritual Tabernacle, Harker Street, at 2.30 & 6, Mr. Murgatroyd.
 BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, at 2.30 and 6, Mrs. Ingham.
 Oddfellows' Rooms, Otley Road, at 2.30 & 6, Local.
 Local Meeting Rooms, 448, Little Horton Lane, at 2.30 & 6, Mrs. Sunderland.
 Milton Rooms, Westgate, at 2.30 and 6: Mr. J. C. Macdonald.
 Upper Addison Street, Hall Lane, Lyceum at 9.45; at 2.30 & 6.30, No Information.
 BURNLEY.—St. James' Hall, at 2.30 and 6.30, Mr. J. Swindlehurst. Thursday, at 7.30, Members' developing circle.
 CARDIFF.—At Mrs. Cooper's, 50, Crookherbtown, at 6.30.
 DREBY.—At Mr. John Allen's, 25, York Street, at 6 p.m.: Circle.
 DAYTONPORT.—98, Fore Street, at 11, Miss Bond, "Where are the Spheres?" at 6.30, Miss Bond, Discourse.
 EXETER.—The Mint, at 10.45 at 6.30.
 FELLING.—Park Road: at 6, No Information.
 FOLKESTON.—Edgwick, at 6.30.
 GLASGOW.—2, Carlton Place, Lyceum at 10.15; Members at 11.15; at 6.30, Mrs. Wallis, "Spiritual Reform."
 HALIFAX.—1, Winding Road, at 2.30 and 6, Mr. Hoperoff. Monday, at 7, Mrs. E. H. Britten.
 HANLEY.—Mrs. Dutton's, 41, Mollart Street, at 6.30; Wednesday, at 7.30 p.m.
 HATTON.—Miners' Old Hall, at 6.30: Mr. W. C. Robson.
 HAYWOOD.—Argyle Buildings, at 2.30 & 6.15: No Information.
 Huddersfield.—Assembly Rooms, Brook Street, at 2.30 and 6, Mrs. Green.
 JERSEY.—68, New Street, at 3 and 6.30: Local.
 KEIGHLEY.—Lyceum, East Parade, 2.30 and 6.30: Miss Musgrave.
 LANCASTER.—Athenium, St. Leonard's Gate, at 2.30 & 6.30, No Information.
 LEEDS.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2.30 and 6.30: Local.
 Oriel Hall, Cookridge Street, at 10.30, 2.30, & 6, Mr. J. Armitage. Tuesday, at 8, Mrs. Bailey.
 LIVERPOOL.—Silver Street Lecture Hall, at 11 & 6.30: Local.
 LIVERPOOL.—Daulby Hall, Daulby Street, London Road, at 11, and 6.30, Mr. J. Lamont. Lyceum at 2 p.m. Sec. Mr. Corson, 14, Daulby Street.
 LOWESTOFT.—Daybreak Villa, Prince's Street, Beccles Road, at 2.30 and 6.30, Local.
 MAOLESFIELD.—Free Church, Paradise Street, 2.30 & 6.30: Mrs. Rogers.
 Fence Street, at 2.30 & 6.30: No Information.
 MANCHESTER.—Temperance Hall, Tipping Street, Ardwick, 10.30 & 6.30, Mrs. Butterfield.
 MIDDLESBOROUGH.—Granville Rooms, Newport Road, at 10.30 & 6.30, No Information.
 Mr. Johnson's, Old Linthorpe, at 6.30, No Information.
 MORLEY.—Mission Room, Church Street, at 2.30 and 6: Mr. Schutt.
 NEWCASTLE-ON-TYNE.—Weir's Court, at 6.30, Mrs. Gregg. (See Notice.)
 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.—178, Union Street, at 2.30 & 6, Mr. Carline.
 OPENSHAW.—Mechanics' Institute, Pottery Lane, at 10.30 and 6, Mr. Shaw.
 OSWALDSTWISTLE.—At 9, Fern Terrace, at 6.30: No Information.
 PARKGATE.—Bear Tree Street (near bottom), at 6.30: No Information.
 PENDLETON.—Town Hall, at 2.30 and 6.30, Mr. A. D. Wilson.
 Liberal Club, 47, Albion Street, Public Circle, Wednesday, 7.30. All are invited.
 PLYMOUTH.—Notte Street, at 11 and 6.30, Mr. James; at 3.30, Members' Circle.
 ROCHDALE.—Regent Hall, Regent Street, at 2.30 and 6 p.m., No Information.
 Marble Works, 2.30 & 6, No Information. Wednesday, Healing; Thursday, developing.
 6, Baillie Street, 2.30 and 6 p.m., Mr. J. B. Tetlow. Wednesday, Circle at 7.30.
 SALTASH.—Knuston Villa, at 11 a.m. & 6 p.m., prompt. Wednesday, 7. Mr. W. Burt.
 SHEFFIELD.—Cocoa House, 175, Pond Street, at 6.30: Mr. Towns. (See Notice.)
 SOUTHSEA.—41, Middle Street, at 6.30 p.m. Friends cordially invited.
 SOUTH SHIELDS.—19, Cambridge Street, at 11 and 6.30, No Information.
 SOWERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at 6.30: Local.
 SPENNYMOOR.—Central Hall, at 2.30 and 6: Mrs. Middleton.
 SUNDERLAND.—34, Wellington Street, Southwick, at 6.30, Captain R. O. Harms.
 TUNSTALL.—13, Rathbone Street, at 6.30.
 WALSALL.—Exchange Rooms, High Street, at 6.30.
 WEST HARTLEPOOL.—Druids' 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. J. G. Grey.
 WISSEY.—Hardy Street, at 2.30 & 6, Miss Sumner.

MR. W. M. BROWN (late Wesleyan Local Preacher), Trance Speaker, 1, Back Downing Street, Ardwick, Manchester.
 THOMAS GREENALL, Trance and Clairvoyant Medium, 196, Padham Road, Burnley.—Wednesday at 8, Private Circle.
 MRS. GROOM, 209, St. Vincent Street, Ladywood, Birmingham.
 MR. JOHN ILLINGWORTH, Bingley, Cor. Sec., Yorkshire District Committee.
 SAMUEL PLACE, Trance Speaker, 149, Charter Street, Manchester.
 THOMAS POSTLETHWAITE, Trance and Clairvoyant Medium, 5, Waterhouse Street, Rochdale.
 MR. J. SWINDLEHURST, Spiritual Teacher, 25, Hammond Street, Preston.
 MR. J. B. TETLOW, 7, Barclay Street, Rochdale; full till Aug. 1886.
 MR. A. D. WILSON, 3, Battinson Road, Halifax.—Jan. 31, Huddersfield.
 MR. R. H. ARMITAGE, Inspirational and Trance Speaker, 66, St. James Street, St. John's Road, Hoxton, London, N.
 MR. JOHN WALSH, Trance Speaker and Clairvoyant, 8, Broomfield Place, Wilton, Blackburn.
 MR. J. T. STANDISH, Trance & Clairvoyant, 52, Milton St., Coppice, Oldham.
 MISS JONES, Clairvoyant, Trance, Healer, Psychometrist, 2, Benson St., Liverpool.
 MR. CECIL HUSK has removed to 29, South Grove, Rye Lane, Peckham, three minutes walk from Peckham Rye Station.
 MR. W. PROCTOR, Trance and Inspirational Medium, 23, Butt's Beck, Dalton-in-Furness. Open for Sunday or we k-day services.

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

MONTHLY LIST.

YORKSHIRE DISTRICT SPIRITUALISTS' COMMITTEE.

PLAN OF SPEAKERS FOR FEBRUARY, 1886.

Corresponding Secretary: Mr. J. ILLINGWORTH, 173, Main St., Bingley, Yorks.
 BATLEY CARR: Town Street, 6 p.m.—Feb. 7, Miss Wilson; 14, Mrs. Hepworth; 21, Miss Tetley; 29, Mr. Armitage.
 Sec.: Mr. Armitage, Stonefield House, Hangingheaton.
 BINGLEY: Intelligence Hall, 2.30 and 6 p.m.—Feb. 7, Mrs. Riley; 14, Mr. Holdsworth; 21, Miss Wilson & Miss Cowling; 28, Mrs. Butler.
 Sec.: Mr. Fred Wood, 11, Alma Terrace, Morton, near Bingley.
 BOWLING: Spiritual Tabernacle, Harker Street, 2.30 and 6 p.m.—Feb. 7, Mr. Morrell; 14, Mrs. Gott; 21, Mr. T. Murgatroyd; 28, Mr. H. Briggs.
 Sec.: Mr. Smith, 82, Peel Street, Tyresal, near Bradford.
 BRADFORD: Spiritualist's Church, Walton St., Hall Lane, Wakefield Rd., 2.30 and 6.—Feb. 7, Mr. T. Holdsworth; 14, Mrs. Wade; 21, Mr. Plant; 28, Mr. Peel.
 Sec.: Mr. W. Ambler, 155, Bowling Old Lane, Bradford.
 OTLEY ROAD: Spiritual Lyceum, Oddfellows' Rooms, Otley Rd., Bradford, 2.30 & 6.—Feb. 7, Mr. Hopwood; 14, Mr. Hepworth; 21, Local; 28, Mr. Morrell.
 Sec.: Mr. J. Whitehead, 8, Wright Street, Otley Road, Bradford.
 LITTLE HORTON LANE, No. 448: Jackson's Meeting Room, at 2.30 & 6.—Feb. 7, Miss Sumner; 14, Miss Wilson; 21, Mrs. Butler; 28, Mrs. Gott.
 Sec.: Mr. James Parker, 681, Little Horton Lane, Bradford.
 HALIFAX: Spiritualist Institution, 1, Winding Road, 2.30 and 6 p.m., and Monday evenings at 7.30.—Feb. 7, Mesdames Ingham & Sunderland; 14, Mrs. Butler; 21, Mr. J. B. Tetlow; 28, Mrs. Craven.
 Sec.: Mr. C. Appleyard, 28, Concrete Street, Leemount, Halifax.
 KEIGHLEY: Spiritualist Lyceum, East Parade, 2.30 and 6.30.—Feb. 7, Mr. Armitage; 14, Mesdames Ingham & Sunderland; 21, Mr. Hopwood & Mrs. Craven; 28, Miss Sumner & Mrs. Wade.
 Sec.: Mr. Thos. Holdsworth, 3, Orleans Street, New Town, Keighley.
 LEEDS: Psychological Hall, Grove House Lane, Brunswick Terrace, 2.30 & 6.30.—Feb. 7, Miss Tetley; 14, Miss Sumner; 21, Mr. Holdsworth; 28, Mr. Hopwood.
 Secs.: Messrs. Dyson and Liversedge, 28, Fenton Street, Leeds.
 MORLEY: Spiritual Mission Room, Church Street, 6 p.m.—Feb. 7, Mrs. Craven; 14, Mr. T. Murgatroyd; 15, Mr. J. Schutt; 21, Mr. Peel; 28, Mrs. Ingham.
 Sec.: Mr. B. H. Bradbury, Exley Buildings, Britannia Road, Bruntcliffe, via Leeds.
 SOWERBY BRIDGE:—Withdrawn from the Yorkshire District Committee.
 Sec.: Mr. Arthur Sutcliffe, 18, Sowerby Street, Sowerby Bridge.
 WISSEY: Hardy Street, 2.30 & 6.—Feb. 7, Mr. H. Briggs; 14, Mr. A. Workman; 21, Mr. Morrell; 28, Local.
 Sec.: Mr. George Saville, Smiddle's Lane, Great Horton, Bradford.

MRS. HARDINGE-BRITTEN'S APPOINTMENTS.—Mrs. Hardinge-Britten will lecture at Liverpool the first Sunday of each month, and at Newcastle and surrounding districts the last Sunday and following days of each month for the present; at Halifax, Sowerby Bridge, and Pendleton Town Hall the other Sundays of January and February; at Nottingham and Blackburn in March; Keighley and Pendleton in April; Burnley and Pendleton in May. A few week evenings in neighbouring vicinities can be given.—Address, the Lindens, Humphrey Street, Cheetham Hill, Manchester.

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

MR. J. J. MORSE, INSPIRATIONAL TRANCE SPEAKER, now on a Spiritual Mission to America, Australia, and New Zealand. All letters to be addressed care of COLBY and RICH, Busworth Street, Boston, Mass., U.S.A.

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

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

MR. E. W. WALLIS'S APPOINTMENTS.—January 26, 27, 28, Parkgate; 29, 24, 25, Belper.

MRS. WALLIS'S APPOINTMENTS.—Jan. 31 & Feb. 1, Leeds, Oriel Hall; Feb. 7, Blackburn; 14, Burnley.
 Mr. and Mrs. W. are "at home" for private consultation on Wednesdays, by appointment. Public Reception Seance for members and friends, on Fridays, from 7.30 till 10 p.m., at 50, Langside Road, Crosshill.

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

MR. W. EGLINTON (who is now in Russia) requests that all communications be addressed to him personally, at 6, Nottingham Place, W.

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

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

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

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⊙ ASTROLOGY. ⊙

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