



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

SPIRITUALISM.

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OF THE SOUL.

If you desire to know anything from them concerning the soul, there is far less of certainty among them. For Crates the Theban affirmed, that there was no soul, but that the body was moved by nature. Those who grant that there is a soul, supposed it to be the most thin and subtle of all bodies, infused into this thick and earthy body. Others there be that affirm it to be of a fiery nature; of which number were Hipparchus and Leucippus, with whom the Stoics for the most part agree, who define the soul to be a hot spirit, together with Democritus, who calls it a movable and fierce spirit, mixed and infused into atoms. Others said it was the air, as Anaximenes and Anaxagoras, Diogenes the Cynic, and Critias; with whom Varro concurs, where he says, that the soul is air received into the mouth, heated in the lungs, tempered in the heart, and diffused over the whole body. Others will have it of a watery substance, as Hippias. Others of an earthy substance, as Heliodorus and Pronopides; to whose opinion Anaximander and Thales willingly agree, both fellow-citizens with Thales. Others will have it to be a spirit composed partly of fire and partly of air, as Boetes and Epicurus. Others, composed of earth and water, as Zenophanes. Others of earth and fire, as Parmenides. Others affirmed the soul to be the blood, as Empedocles and Circias. Some would have it be a thin spirit diffused through the body, as Hippocrates the Physician. Others, flesh exercised by the senses, as Asclepiades. But many others have been of opinion that the soul is not that little body, but a certain quality or complexion thereof infused through all the particles of the same; as Zeno the Cithic, and Dicearchus, defining the soul to be the complexion of the four elements: Cleanthes also, Antipater, and Possidonius affirming the same to be a certain heat or complexion of heat, drew Calenus the Pergamenian into the same opinion. Others there are that uphold that the soul is not that quality or complexion, but something residing in some part of the body, as the heart or brain, as it were in its proper point or centre, and from thence governing the whole body. Amongst the number of these, are Chrysippus, Archelaus, and Heraclitus Ponticus, who thought the soul to be light. There are others who have thought more freely, believing the soul to be a certain unfixed point, tied to no part of the body, but separated from any determinated situation, being totally present in every part of the body; which whether it were begot by complexion, or created by God, yet was first hatched and formed in the bosom of matter! Of this opinion were Zenophanes, Colophonius, Aristoxenus, and Asclepiades the Physician, who hold the soul to be the exercise of the senses; and Cretolaus the Peripatetic, who called it the *fifth essence*; as also Thales, who held: That the soul is an

unquiet nature moving itself; and Zenocrates would have it to be a number moving itself; whom the Egyptians follow, asserting the soul to be a certain force or virtue passing through all bodies. The Chaldeans were of opinion: That it was a force or virtue without a determinate form, but receiving all forms that are external. So that they altogether agree: That the soul is a certain virtue fit to cause motion; or that it is else a sublime harmony of all the corporeal parts, depending however upon the nature of the body. The footsteps of these men are followed by that *demoniac* Aristotle, who by a new-invented name of his own, calls the soul *Entelechia*; that is to say, the perfection of a corporal organ, potentially having life, from which the same body receives the principles of understanding, perceiving and moving. And this is the most received, though most impertinent definition of a soul, found out by that great philosopher; which doth not however declare or make manifest the nature or original but only the affections of the soul. There are others that soar somewhat higher than these men: who affirm the soul to be a certain divine substance whole and individual, diffused through the whole and every part of the body, produced in such manner from the Incorporeal Author, as that it depends upon the force of the agent, not on the generative faculty of the matter. Of this opinion were Zoroastes, Hermes Tresmegistus, Pythagoras, Euminus, Hammonius, Plutarch, Porphyrius, Timæus, Locrus, and Divine Plato himself, who defined the soul to be an essence moving itself, endued with understanding. Eunomius the Bishop, consenting partly to Plato, partly to Aristotle, affirms the soul to be an incorporeal substance made in the body; upon which definition he laid the foundation of all his opinions. Cicero, Seneca, and Lactantius affirm, that it is impossible to define what the soul should be. Thus it is apparent what a great contention there is among them touching the essence of the soul.

Nor are the contentions and variances less, or less numerous, than their disputes, when they come to make inquiry which is the seat of the soul. For Hippocrates and Hierophilus place it in the fibres or ventricles of the brain; Democritus, in the whole region of the temples; Eratostratus, in the epicranial membrane; Strabo, within the space between the eyebrow. Epicurus gives it room in the whole breast; Diogenes, in the arterial ventricle of the heart; the Stoics, with Chrysippus, in the whole heart, and spirits that surround the heart. Empedocles seats it in the blood; to which opinion Moses seems to give way, while he forbids his people to eat the blood of anything, because the soul of every animal is seated therein. Plato and Aristotle, and the more noble sects of philosophers, place the soul in the whole body. Galen is of opinion, that every part of the body has its particular soul: for so he makes it appear in his book of the Usefulness of the Parts: "There are many particles of animals, some greater, some lesser; others altogether indivisible into the species of the creatures, yet necessarily every one of those wants a soul. For the body is the organ thereof; and there-

fore the particles of the body are very much different one from another, because the souls are different. I cannot here pass by a sentence of Beda the Divine, who writing upon Mark: "The principle seat of the soul," saith he, "is not, as Plato thinks, in the brain; but to follow the doctrine of Christ, in the heart."

Now as concerning the *continuation of the soul*, Democritus and Epicurus were of opinion, that it died with the body. Plato and Pythagoras held it to be altogether immortal; but that being out of the body, it retires to some nature or being like itself. The Stoics, taking the middle way between both these, assert that the soul shall leave the body; but that if it be not purified and dignified with the excellent virtues to be possessed in this life, that then it shall presently die; but that if it be endued with heroic virtues, then that it may attain the heavenly seats, and be associated with those sympathizing natures that stay there in expectancy of being joined unto it. Aristotle taught: That some parts of the soul which remain in corporeal seats are inseparable from the same, and therefore die with them; but that the Understanding, which wants no corporeal organ, is separate from the corruptible parts. But he is so far from delivering anything of farther perspicuity, that his interpreters do wholly abandon the discourse thereof. Alexander the Aphrodisian saith: That most certainly he held the soul to be mortal. And of the same opinion among us is Gregory Nazianzene. Against these, Pleton and Thomas Aquinas, in defence of Aristotle, most stiffly stand up, affirming that he was in the right opinion concerning the immortality of the soul. Moreover, Averroes, that most exquisite commentator upon Aristotle, believes that every man has a peculiar soul, but mortal; but that the mind or understanding is eternal, having neither beginning nor end; of which there was but one kind, that all men use in this life. Themistius saith: That Aristotle held one only active understanding; but that the understanding capable of subjects was manifold, and that both were immortal. Thus through the strange dissensions and garboils of these philosophers it comes to pass, that there are so many absurd contests among our Christian Divines about the original of the soul: among whom there are some that believe that the souls of all men were created at the beginning, and remaining there as in a store-house till they come to be used; of which opinion above all the rest is the learned Origen. St. Austin also believes: That the soul of our first parent had its original from heaven, being something elder than the body; and perceiving the body to be a fit habitation, of its own accord did covet the same; however, he does not affirm it for any certain or positive maxim.

Others believe the soul to be propagated *extraduce*, from parent to parent; and that the soul is begot by the soul, as the body is begot by the body; of which opinion was Apollinarius Bishop of Laodicea, Tertullian, Cyril and Luciferanus; against whose heresy St. Jerome fiercely combats. Others are of opinion, that souls are created daily by God: which opinion Thomas Aquinas follows, defending himself with that Peripatetic argument, that seeing that the soul is the form of the body, the same ought not to be created apart, but in the body: to which opinion the universal judgment of our modern divines adheres.

I omit the degrees, assentions, and dissensions of souls, which the Origenists have brought into play, as being neither strengthened by Scripture, nor consentaneous to the *Thesis* of Christianity: so little of certainty there is, either among philosophers or among divines, concerning the original, or indeed the very meaning and definition of the word *soul*. For Epicurus and Aristotle believe it mortal; Plato's circle brings it to the same station again, in so many years. Some there are that, as Plato says, contract it within the verges of human bodies; others diffuse it into the bodies of animals; some restore it to heaven from whence they had it, others send it on pilgrimage about the world: some that compel it to infernal hell, others deny any: some say that every soul is created by itself, others say they were all created together. So far, Thomas. There was Averroes, who undertaking to broach something more remarkable, first held the *unity* of the understanding. The Manichean heretics were of opinion: That there was but one soul of the Universe, dispersed as well into inanimate as animate bodies; but that those things which are without life, less participate thereof: that animate things have a greater share, and celestial things the greatest of all; and at length they conclude that singular souls are but part of the Universal Soul. Plato also holds but one Universal Soul of the world, but other souls for particular creatures; as if the world subsisted only by its own soul,

but particular creatures were animated by particular souls. Others there are that will have but one sort of souls. Others make a two-fold soul: that is to say, rational and irrational. Others say there are many, as many as there be species of living creatures. Galen the Physician affirms: That there are various and distinct souls in diverse creatures, according to the variety of the species; and, moreover, he appoints many souls in one body. There are others that place two souls in a man: one sensitive, from generation; the other intellectual, from creation. Among these we find Occam the Divine. Plotinas will have the soul to be one thing, and the understanding to be another; with whom Apollinarius consents. Some there are that do not distinguish between the soul and the understanding; but they say that it is the most principal part of the substance of the soul. Aristotle believes the intellect to be present only potentially in the soul, and that actually it works from without: neither that it conduces to the essence or nature of man, but only to the perfection of knowledge and contemplation. Therefore he affirms: That few men, and only those philosophers, are endued with actual understanding.

And indeed there is a great dispute among divines, whether according to the opinion of Plato, the souls of men after they are departed from the body do retain any memory of things done while the body was alive, or whether they altogether want the knowledge thereof; which the Tomists, together with their mighty Aristotle, firmly assert. And the Carthusians confirm it, from the testimony of a certain Parisian divine returning from Hell, who being asked, what knowledge he had left him, returned answer: That he understood nothing but pain; and then citing the words of Solomon: There is no understanding, no knowledge, no wealth in hell; he seemed to them to make it out that after death there was no knowledge of anything: which notwithstanding is not only manifestly against the opinion of the Platonics, but repugnant to the authority and truth of the Scripture itself also, which teaches: "That the wicked shall see and know that he is God"; and that they shall give an account, not only of all their deeds, but of all their idle words and thoughts. Moreover, there are some that have adventured to write and report many things concerning the apparitions of separated souls, and those oftentimes repugnant both to the doctrine of the Gospel and the sacred text. For whereas the apostle teaches us: "That we ought not to believe the angels from heaven, if they should preach otherwise than what is delivered"; yet the Gospel is so much out of date with them, that they will rather believe one come from the dead than the Prophets, Moses, Apostles or Evangelists. Of this opinion was the Rich Man in the Gospel, who believed that his brothers and kindred living would give credit to any one that was not from the dead. To whom so vainly conjecturing Abraham made answer: "If they will not believe Moses and the Prophets, neither will they believe any one that should be sent from the dead." However, I do not absolutely deny some holy apparitions, admonitions, and revelations of the dead; but yet I admonish ye to be very wary, knowing how easy it is for Satan to transform himself into an angel of light. Therefore they are not absolutely to be believed, but to be entertained as things which are apocryphal, and without the rule of the Scripture. There are many fabulous stories to this purpose, written by one Tundal, in his *Consolation of Souls*, and also by some others, of which your cunning priests and friars make use to terrify the vulgar sort and get money. A certain French notary hath also lately put forth a relation of a spirit walking at Lyons: a person of no credit and less learning. But the most approved authors that write of these things are Cassianus, and James of Paradise, a Carthusian. But there is nothing in them of solid truth or secret wisdom, tending to the increase of charity, or edifying of the soul; only they thereby persuade people to alms, pilgrimages, prayers, fastings, and such other practical works of piety; which the Scripture nevertheless with far greater reason and authority enjoins. But of these apparitions we have discoursed at large, in a Dialogue which we have written of *Man*, as also in our *Occult Philosophy*.

But now let us return to the Philosophers. All the Heathen, who affirm the soul to be immortal, by common consent also uphold the transmigration of the soul; and, farther, that rational souls do sometimes transmigrate into plants and creatures void of reason. Of this opinion of transmigration, Pythagoras is said to be the first author; of which, thus Ovid:—

Souls never die, but in immortal state,
From dead to living bodies transmigrate.
I now myself can call to mind, how I,
When long since Troy the strength of Greece did try,
Was then Euphorbus, that my life sold dear,
To crown the conquest of Atride's spear,
Which then my left hand bore: I knew the shield,
Which late in Juno's Temple I beheld.

Much more has been written concerning this Pythagorical transmigration, by Timon, Xenophanes, Cratinus, Aristophan, Hermippus, Lucianus, and Diogenes Laertius. But Iamblicus, who has many other abettors, asserts, that the soul does not transmigrate out of man into brutes, nor return from creatures irrational into men; but that there are trans-migrations of souls, that is, of the souls of beasts into beasts, and of the souls of men into men, he does not deny. There are also philosophers, of which number Euripides is one, a great follower of Anaxagoras, together with Archelaus the Naturalist, and after them Avicen, who report the first men to have sprung out of the earth like herbs: in that not less ridiculous than the Poets, who feign certain men to have sprung from the teeth of a serpent sown in the earth. Some there are who deny that the soul is generated, and others who deny that it has any motion.

—*The Vanity of Arts and Sciences*, by Henry Cornelius Agrippa, Knight, Doctor of Laws, Judge of the Prerogative Court, and Councillor to Charles V., Emperor of Germany. London, 1694.

AN OPEN LETTER TO MGR. CAPEL.

[From the *Truth Seeker*, New York, October 17, 1885.]

Reverend and Dear Sir,—I understand from high Catholic authority, that the advisability of having the mortal remains of some martyr deposited under the main altar of the great cathedral in New York has of late been the subject of serious consideration. My informant also states that a certain high ecclesiastic advocated secrecy as to the movement, claiming that the American people were not prepared for this blessing.

Although I have not the pleasure of your personal acquaintance, I take the liberty of addressing you this letter, and as I am not aware of your present whereabouts, I also increase that liberty to the extent of asking Mr. Macdonald to publish it in *The Truth Seeker*, feeling that it will thereby be brought more quickly to your notice, as I have no doubt that you peruse its columns.

If there be anything, sir, that we Yankees love, it is a genuine article, and being a practical, matter-of-fact set, we are inclined to investigate anything which we do not readily understand, or which bears the slightest semblance of fraud.

The success of your undertaking will most certainly be the dearest wish of all true Americans, and as you are a foreigner, I hope you will not take it amiss if I give you a few kindly suggestions. If a misstep be made in the start, all may go wrong, and the good people of New York would most certainly feel terribly annoyed.

It is a common, and possibly true, saying, that history repeats itself, and I hope, reverend sir, that you will not feel annoyed at my requesting you to keep that saying constantly before your mind and the minds of your reverend co-labourers.

In the Barbarine Library there is an account of a negotiation between some Spaniards and Pope Urban VIII. in regard to the bones of St. Viar.

This saint was much revered in Spain, and a magnificent cathedral had been reared in which to deposit his bones. The whole country was alive with the many miracles, cures, etc., performed either through his intercession or by touching his relics. People had even gone so far as to testify, under oath, that these relics had restored life. Of course, you know as well as I the great excitement which pervaded the entire Spanish Peninsula when the Archbishop of Toledo announced that a "special embassy of holy men" had been deputed to wait on the "holy father" and plead for "special indulgences for all votaries worshipping at this shrine."

The Holy See called for the proofs of these miraculous cures, and they came in such great quantities from all parts of the country, that when the "holy men" who had charge of the tombstone of the saint arrived in Rome, "the infallible one" declared that the proofs were so convincing that he could not gainsay the prayers of the faithful, and by special bull the Spaniards were granted even more than they asked.

A solemn high pontifical mass was celebrated, and the broken tombstone of the saint, which contained his name, S. VIAR, cut in antique letters, was duly exhibited for the inspection and reverence of the faithful.

But, unfortunate to relate, after the deputation had returned to Spain the balance of the tombstone was found, and on being joined together formed the legend, "*Praefectus Viarum*"—or Overseer of the Highways—evidently showing that it belonged to an official during the occupancy of Spain by the Romans.

You may remember, reverend sir, reading of the consternation which seized the Holy College on receipt of the news of this very unlucky find. The most eminent theologians claimed that the devil, envious of the honour paid to genuine relics, had broken the stone in that curious manner, and contrived, in some mysterious way, to palm it off on the faithful. The Holy College gave its assent to these views, and the gentleman "who never errs in matters of faith" endorsed them also.

History fails to record any account of the authenticity of the miracles having been disputed, but as they did not come from the right side of the house, the worship of St. Viar gradually grew into disuse, and thus, by not being careful in the start, Spain lost a saint.

In a Catholic paper of August last, I find the following, which goes to prove the goodness of heart of the "holy father," and should be proof positive that he is never unmindful of the needs of his children:—

The annual festivities in honour of St. James were on the point of terminating on Sunday, July 27th, at Santiago, in Spain, when a telegram was received from Rome by the archbishop, announcing that the Sacred Congregation had declared the bones found about four years ago under the high altar of Santiago Cathedral to be truly those of the apostle, Spain's patron saint, ineffectually sought for hitherto since they were concealed, from fear of Moorish raids, in the foundations of the cathedral in the year 1100, by Gelmirez, the first archbishop. New and magnificent festivities are being prepared at Santiago to commemorate the event.

Let us hope, reverend sir, that there may be no unlucky find in this case, at least, and that St. James, by his prayers and intercessions, may be able to mitigate the evils of the cholera which is now devastating that unhappy land. And what a pity it is that the "Sacred Congregation" did not discover these bones before! Possibly they might have prevented that earthquake from demolishing the Cathedral del Pilar, which was ruined only the other day, while high mass was being celebrated and the Holy Host in the very act of elevation.

Mayhap the devil, most envious of the honour of God, and aware that these holy bones were shortly to be deposited in this shrine, took time by the forelock and brought about this catastrophe, thereby not only destroying the temple of God itself, but even desecrating the very body and blood of his only son, our Lord and saviour Jesus Christ.

While here, a theological question arises. If the bones of St. James could have stopped this hellish work of destruction, why could not the body and blood of our saviour have performed the same work? I know you will pardon my asking the question. I knew all along that it was a mystery, but it blurted out as a natural outcome of the situation. Yet I cannot help thinking that for one slight fault I may be condemned to pass an eternity in company with this same devil, while *he*, having committed such a crime against the very godhead itself, has, for his punishment, the privilege of torturing men and women who considered that three-make-one, or one-makes-three, to be a mathematical impossibility. I might go on indefinitely, reverend sir, but I am afraid lest our good brother Macdonald may imagine I am taking up too much space, so I will not encroach further on either his space or your time. But this subject is of such vast importance to New Yorkers, most of whom, I have no doubt, are impressed with the absolute necessity of having a miniature cemetery on almost every corner in their city, that I feel to do all in my power to help you start aright.

The late lamentable fiasco in Lachine, Canada, is most certainly to be deplored. No doubt the "Holy Congregation" has determined that a legion of devils took possession of those miserable Lombard Jews, and caused them to substitute the bones of felons for those of our blessed martyrs.

Therefore let us start aright; let us try to avoid this S. VIAR and Lachine business. As I observed before, we Yankees are a peculiar people. We want the genuine article, and will pay liberally for it.

I do not know if it be permissible for me to offer a

suggestion, but, if so, I should be pleased to nominate a candidate.

In my choice, I will keep in mind the absolute necessity for martyrdom, and name only him who, in my judgment, should enjoy that distinction, and feel that the chosen one, in view of the honour, would be willing to emulate the conduct of Quintus Curtius who sacrificed himself for his country's good—for, surely, that which a pagan would do for his country I am certain my candidate would do for his church.

Therefore, I most respectfully nominate *you* for the position.

The Truth Seeker, consistent with its name, will second the nomination, and all its readers will heartily indorse, and, if permitted, vote the ticket.

Many respectable, nay, most of the intelligent portion of your co-religionists, who have read your lectures, will fall into line, and we will have a fair show for success.

If the "holy father" should object, simply tell him you are "in the hands of your friends."—Respectfully yours,

McARTHUR.

THE SPIRIT-MESSENGER.

SPIRITUALISM: ITS TEACHINGS AND ITS TEACHERS.

A CONTROL BY "THE EMPEROR JULIAN."

Recorded by A. T. T. P., January 6th, 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:—

"From whence your Teachings? Who are your Teachers, that we should give heed to them?"

How easy and simple is our answer: "We come in the special name of God! We are enlisted under His banner alone. We belong to no sect. We have no special partiality for any nation: the whole of the human species belongs to our administration: caste offers no distinction: colour presents no bar sinister: creed is no impassable barrier—we come in the name of God to those who are in ignorance of His works as demonstrated through nature." So much then for the first answer to the first portion of the question: "From whence are we?"

In answer to the question: "Who are the Teachers?" I myself claim as a mere unit the right of belonging to a vast and ever-increasing band of workers—workers whose special service is to put before all men, the learned and the unlearned, the highly placed and the lowest soul in the working portion of humanity, all—whatever their earthly station, high or low, whatever their intellectual position, either the highest or the meanest—that they have received through God's mercy everlasting life. The proof of this is in the sensitive organization, which no social condition can destroy. Our task is a simple one: the explanation respecting our work has been prescribed to all of the teachers in a perfectly lucid manner, which is, to appeal from the works of God to the sensitive organization of humanity.

Clear as the explanation has been, the difficulty of our work has not been hidden from us. First, we must become judges of these sensitive organizations in men, as careful as the swordsman in the choice of the Toledo blade, and having obtained the position of discrimination between the various degrees of human sensitiveness, we are then, before we can make ourselves known, before we can manifest the whole of our Father in heaven, compelled to choose the most tender of human organisms to carry out that plan, which belongs to God alone. This, although a primal difficulty to be surmounted, is but a minor task to those that await us afterwards. Take it for granted that these tender human organizations are found (because of their similarity to the reed which is shaken by every wind) to be swayed to and fro by every breeze of doctrine and opinion.

There remains another division of sensitiveness, which has not only to be found and judgment passed upon it, but the best also has to be discovered, in order to get within the outer covering of its worldly egotism; for all men in various degrees may be classed as egotists. The predominant feeling of self, that puts its mark and seal to individuality, is a gift from God; so that this universal egotism which exists is as natural to humanity as day and night in the works of God. This feeling of self unites man in embodying some system of thought respecting the after-condition of the soul. The highest amongst human organisms are not those, who through

pride of self, assume a knowledge of spiritual conditions of soul unknown even to the highest angels; from this section of humanity there are numerous gradations reaching downward, it is the sole capability, even of those whom we use as our instruments. It is with these we have to deal: it is to those we have to appeal; to those who claim that they are the descendants of progenitors from whose lives and thoughts they have made important progressive strides, and who say that as their fathers were bound in the bonds of faith, and had themselves progressed from the generations, which preceded them, so through their children continuing in the bonds of yielding faith to reason, they hoped to continue that progression, and hand it as an example to the children who shall again succeed them.

The second portion of the question with which this control commences, asks: "Who are the Teachers?" The answer is again: Simple men, simple men like unto themselves; men not confined alone to the preceding generation, but men belonging to all times of the past: men who in their days in time worshipped that, which either appealed to their wonder, aroused their fear, or excited their admiration; men, who bent their knees to gods and goddesses fashioned by rude carvings in wood, or fashioned under the more able skill of the most enlightened sculptor; men who have returned to earth, not to teach but to learn from progressive humanity. Some of whom have come to you, Sir, sending the pictured forms of their hideous gods and they still hold in reverence imaginary monsters created out of the soul's fears.

Men of later times have come; men who have a *man* for their god, and whose altar is a crucifix; others come, their emblem a crescent moon, and the object of their worship again a human being. Again have come unwilling slaves to the ignorance of the past, who knelt in time to mystic altars; they have come not as teachers, teaching directly, but also as learners. It is in accordance with the will of God, that whilst learning their lesson, they are teaching the great lesson, that human sympathy is not bounded, but can and does reach into the region where spiritual ignorance prevails; where humanity beyond time are still suppliants for real knowledge. Then there is the band of Teachers who belong to what is denominated the NEW SPIRITUAL DISPENSATION: they are servants of God in the actual position of *teachers*, chosen from those of different generations. Some were on earth during humanity's highest progressive condition; others, who like myself lived in a whirlpool of soul-hopes: some pulling the will one way, others pulling it another, until wearied and dispirited by the doctrinal teaching of men, and the prevailing callousness surrounding me, I cried to God for real knowledge, and received it in my time even on earth, and although this gift from God drew on my head the charge of "apostasy," by men, yet hath God in His mercy remembered me now, and has assured me that this real knowledge is to be universally bestowed.

One, who has but very lately passed from time, created a character in one of his stories, by name Gradgrind; a man who believed only in facts, and in that accuracy which belongs alone to mathematical knowledge; and in training those dearest to him he shut out from their lives the tender susceptibilities springing from the imagination of the soul. Such is the position of some of the most prominent thinkers who are still in time. They may be termed, "the slaves of practical knowledge"; through skill and industry they have arrived at the highest summit of the scientific knowledge of the age; but, like the character of the novelist, they have altogether forgotten the tender sensitiveness and susceptibility of their souls. They are not beyond the range of those to whom we are to make our appeal.

With the help of God much has been done; our mediatory influence has indented its character on the hearts of nature's teachers, so that teachers aspiring only to the great claims of humanity are enlisted under the shadow of no doctrine, claiming no adherence to any sect. Our text, emblazoned in the heavens, imprinted in the hearts of man, is: "Away for ever with all idolatry, whether its adoption be sanctioned by intellect or through the curse of ignorance." God's religion, and the service, which he claims, is not mystical. He who serves Him best in time, is himself happy on earth, and a promoter of happiness in others; as human progress is and must remain an admitted fact, and to argue that religion or religious thought should remain unchangeable, is in direct disobedience to the law of progress itself.

It is true we were warned, that our mission would be attended with difficulties, and that those who received real

knowledge of the hereafter would have to suffer, even as I suffered on earth. I was charged with apostasy, and those others, who believed as I myself believed, were charged with infidelity and blasphemy.

Whenever it hath pleased our common Father to cause one of these spiritual waves to sweep over the dry land of this earth, it has not been tumultuous in its action; no angel trumpet proclaimed its coming or its going; it has passed over the land, and over humanity dwelling thereon, silently performing its work. Yet those, who are ready, who think for themselves, knowing their duty to God and the work He would have them do in time, do not fail in perceiving the unerring signs of the coming and the going of these spiritual changes. Those, who are not prepared; those who know, and yet plead ignorance, like the orthodox of to-day, are filled with vague and general apprehensions, and become fitful harbingers respecting the future.

What is their cry now? Urgent need for reformation; a something of superficial change to stay the strong revulsion that has set in; a preparedness even to the abandonment of opinions and doctrines, to sustain which their fathers would have died. That huge promontory of the Christian Church, their assumed eternity, is no longer attractive to tens of thousands of men: and why is that? It is, because it gives no answer back again to the spiritual wants of the soul; giving but exclusive authority to the necessities of an intermediate between the soul and its Creator.

"What is to take its place?" cry the orthodox, who have so angrily asked the question, with which I opened my control, and which I have attempted to answer in detail. I say, there is a new attractive spiritual influence now being felt throughout all nations; it is irresistible in its progressive power, fascinating even to those on the very border of investigation; and so very satisfying to those, who have come fully within its influence, and it differs from all forms of Christian faith, and why and how? It is, because it severs itself from that faith by asserting, that between the soul and the soul's Creator there exists none, who can mediate or plead for remission of transgressions.

Take the Established Church of this Island, in the days and the time when Martin Luther threw down his gauntlet, and when afterwards this Church as established was the headquarters of those, who protested against the idle and wicked pretensions of the Church, whose Head wore the triple crown. But I ask: Was the weighty corruption and duplicity of the Church flung away forever? Was idolatry destroyed? or was a system of imbecile mimicry maintained, a system which has made her mission unnecessary? I distinctly charge the whole of the then secession from the ancient Roman Catholic faith from those sacraments and those doctrines, which belonged to Rome, and its religious teachings, as a mimicry on a sliding scale; for if this be not so, why the charge of infidelity and blasphemy against those who are the recipients, under the mercy of God, of real knowledge? What can be more sacrilegious than the charge, "That it is a sin to exalt reason above mystic inspiration?"

Take the tens of thousands of discourses, that have come from those of humanity, who are beyond time, and which have been given to their brothers who are still in the body. Scan them closely; go patiently through line after line, and you will prove that amongst these many thousands of utterances, that these controlling Teachers have never dared to place their utterances beyond the reason of their hearers. No! we do not claim that by teachings shall ye be judged; but we reverse this, and say: "Judge ye through your reason of our teachings." This soul-destroying monopoly of infallibility, this dangerous benumbing power over reason, is nearly ended. Thank God! More is now heard of discontent and disappointed aspirants to clerical authority; there is a bond of unity, that will unite all sections of Christian faith; but this bond is one, that is now being brought to the light through our teachings. It has been in the Church a recognised bond of unity, that much as they agreed to disagree in points of doctrine, they were all united in their demands of the unconditional surrender of human reason.

"Martin Luther," in one of his recorded controls, at which I was present, made use of what might be conceived a witticism: "That he, who records, was reforming the Reformation itself; that he was destroying the unanimity that has prevailed through three centuries of time through ignorance, and that he was replacing it with the unanimity which belongs alone to a real spiritual knowledge; founded on human reason, supported by physical verity, and in harmony with intellectual souls."

By this time, dear Recorder, you have conceived who it is, who has been speaking to you. The New Year has dawned: filled with increased soul-aspiration; filled to the brim with higher hopes and better aims for the conduct of souls in time as its preparation for that which is to all eternity. May God bless you! May God in heaven bless you for your future labour.

The Emperor Julian wishes you Good night!—FINIS.

SPIRITUALISM v. RELIGIOUS HALLUCINATION.

We have received from correspondents two cuttings from newspapers, in each case headed "Religious Hallucination." We are asked for our opinion of the facts, and what relation they bear to Spiritualism. The first is cut from a provincial paper, purporting to be an extract from a communication to *The Times* :—

The Rev. F. Barrow Matthews, rector of San Salvador, in the Bahamas, sends to *The Times* an account of an extraordinary outbreak of religious hallucination in that island. He says about January last a report was out that a young girl had seen visions and was under some influence not belonging to this world. Her excitement soon communicated itself to others, and in the course of a few weeks some twenty young girls were affected. They then organized religious meetings, and a good deal of excitement was caused. I went once to see what took place at these meetings. About fifty people sat round in a room singing, clapping hands, and stamping the feet, keeping time to a kind of monotonous chant. The girls who saw visions were standing in the centre, sometimes walking up and down. They had a vacant kind of stare. Gradually the singing quickened, until at last it became fast and furious. Then the girls would dance, shout, and bark like dogs. After twenty minutes of this they would fall down with a shriek. Their struggles, cries, and foaming at the mouth were dreadful to see, and in many cases it took four or five men to hold them still. After the fit was over they would lie exhausted for about one hour; then, when they came to, they gave very detailed accounts of the visions they had seen. A great deal of these visions was, of course, nonsense; but one thing was remarkable—they spoke of people doing things many miles from the place. Upon inquiry it was found in some cases that what they had seen corresponded exactly with the events. One most remarkable feature in this outbreak was that it was not confined to one spot. Almost simultaneously in every settlement on the island (the island is forty-five miles long and twelve broad in places) similar outbreaks occurred. Girls living at distances of five or ten miles from the scene of the "shouting meeting," as they were called, would be seized. Being seized with a kind of frenzy, they would run, as if by inspiration, to the spot where the rest were assembled, no matter how far the distance. Most of those attacked with the fits were people who belonged to a Baptist Society. Consequently their visions were not of the Madonna, but of the distinctive predestination doctrines of their sect. Very glowing accounts were given of the various punishments and tortures reserved for the wicked in hell, and they were most liberal in dispensing these punishments among their friends. Up and down the island about 400 or 500 people were seized, and it was at first thought it was a kind of epidemic of hysteria. In a few cases girls of a highly respectable character were seized, and although they did not see visions, yet for weeks they would have fits daily, and such was their superhuman strength, that I have seen a young girl of sixteen struggle out of the grasp of four strong men. The outbreak lasted from January to July, and at one time it was feared that it would lead to serious consequences; for all the people who gave credence to the visions neglected work and abandoned themselves to holding meetings day and night for singing, shouting, barking, and listening to accounts of the visions seen.

It will be seen that the term "hallucination" is a word without meaning to the writer, as he makes it do duty in respect to matters that are incongruous. The word means "a belief in things that have no existence." But the girl who in the first place had the "visions, and was under some influence not belonging to this world," was not the subject of "hallucination," for it cannot be proved that the "visions" were not of real states of existence, even though not of "this world," nor is there any evidence that the "influence" was fictitious. Indeed, on the contrary, it is given in further evidence that these girls became cognizant of facts on the earth plane, of which they could have had no knowledge in the usual way, proving that these girls were simply clairvoyant mediums, in some cases operated on telepathically by the exercise of circles at a distance.

Spiritualistically, important deductions may be made from the facts. First, there appears to prevail in that community gross ignorance of psychological and spiritual facts, and we may opine that the intellectual life in respect to religious matters generally is of a very low type. The "control" would therefore fail in expressing itself intellectually, and with well-directed volition, because of the want of the proper condition in the mental state of the community in which the phenomena occurred.

Secondly, a further expression of this law is afforded by the fact that the spiritual states were described in the theological verbiage of the district. All mankind necessarily perceive things through their own peculiar mental surroundings, so that all clairvoyance or revelations that extend beyond

the practical experiences of earth-life, are tinctured by the notions which constitute the acquirements of undeveloped minds. A naturally spiritual and enlightened mind is not so much under this law. What is actually presented to these undeveloped seers is misinterpreted by their narrow view of the subject to which the scenes have allusion.

Thirdly, the circles were not conducted in such a manner as to evolve reliable phenomena, or save the strength of the mediums. The intense physical excitement—the base of the brain being chiefly in undue action—and an entire lack of mental motive, readily accounts for the intense, involuntary action of limb, voice and animal characteristic. It was the animal plane of their nature that was psychically excited, and the results were in strict accordance with the conditions.

These conditions and the results are well worth the attention of Spiritualists. Spirits that manifest physically often desire rapid, lively music; at the same time, the sitters must not "lose their head," or the manifestations would result in chaos, and the mediums would suffer. In physical and materialization seances, spirits are often subject to the mental conditions of certain of the sitters, and are greatly modified in character thereby. Lord Tennyson sings of those who would commune with the dead, requiring to be "pure in heart, and sound in head, with divine affection bold."

The *Lancet* is credited with the following:—

What is known as "religious hallucination" is really either the special development of a general morbid state—in other words, ordinary insanity putting on a particular type probably determined by the environment—or it is a variety of hysterical excitement. There is in the weak and unstable minds of women a natural tendency to ecstatic engrossment with the subject of religion. This is fully accounted for by the fact that religious beliefs are the only remaining forms of mental excitation about the unknown and mysterious. The belief in fairies and witches and ghosts of all kinds has already died out in the minds of educated folk. No note need now be taken of the lingering trace of these old phantasies which we find in the spiritism of the few who still cleave to the love of mystery. When the feminine mind, or the masculine mind of feminine grade, is perturbed, it naturally busies itself with the affairs of some other world. There is nothing in the least degree remarkable from a physiological point of view in this notorious fact. Nor is there anything strange in this particular form of excitement, and others like it, being found to spread from one individual to another—in short, becoming epidemic. Just as stringed instruments are attuned to each other when long played in concert, and sensitive flames respond to vibrations propelled through the atmosphere, brains of like or "sympathetic" physical structure and organic habit are mutually responsive. The special features of any local or social development of the perturbation called "religious hallucination," are doubtless determined by the type of the class affected, and this, as we know, is determined by the conditions of heredity, life, growth, and education. There is nothing whatever wonderful in these phenomena. They are simple facts in the light of physiological science, and can be fully and clearly understood in this light only; the remedy for such visitations is further enlightenment. The time is probably not far distant when disturbances and phantasies of this sort will be wholly and everywhere things of the past.

It would be difficult to find a more nonsensical jumble of absurdities than is crowded in this paragraph. First as to the cause of the phenomena; no one ever heard of musical instruments or sensitive flames being mutually responsive, when there was not some adequate exciting cause to set up the vibration; but in the case of human beings we find phenomena induced without thought or act on the part of the human beings, as in this very case in the Bahamas and the introduction of spiritual phenomena in the Fox family. We must therefore admit that for these singular results there is an adequate cause outside of the motives or personality of those affected.

"Religious beliefs" are "forms of mental excitation about the unknown and mysterious." That unknown and mysterious is therefore the perturbing cause; for if there were no realm of mental relationship yet unexplored it would be impossible for the mind to regard it as a mystery. The remedy then is "further enlightenment," but not such platitudes as the *Lancet* supplies. "Educated folk," that is, persons having some knowledge of the "unknown and mysterious" of the *Lancet*, and therefore no longer "unknown and mysterious," are the true benefactors of society in this matter of "hallucinations," which, despite the existence of many medical men and medical journals, do not seem to be on the decrease in those communities most directly under medical sway. But the *Lancet* seems to regard the "unknown and mysterious" as "old phantasies," and therefore neither "unknown" nor "mysterious!"

This little involvement and "hallucination" on the part of our medical contemporary, is accompanied with a singular perversion of facts and "hysterical" knowledge on the subject. It is the very opposite of true that "ghosts" and

"spiritism" are declining in the estimation of "educated folk;" only it is gratifying to the prejudices of the *Lancet* to be able to have a fling at men whose shoe-strings it is not worthy to unloose. The "feminine mind," which is perturbed with the affairs of "some other world," does not manifest weakness or disease on that account, but strength; because the greater the range of subject a mind is capable of embracing the more striking are the evidences of its capacity, health and strength. It is by this tendency to gravitate towards the "unknown and mysterious" that man's knowledge has been augmented and genius displayed. Even the pet hobbies of the *Lancet*, which it clings to with the blind desperation of hysterical mania, were once scorned by its immediate predecessors as beneath the contempt of "educated folk," and savouring of the "unknown and mysterious."

Of all people in the world, the medical profession should not make attacks on any form of "hallucination" or psychical tyranny. There is no thralldom so terrible as that of doctorcraft, especially on the "feminine mind or the masculine mind of feminine grade." The "old women" of both sexes are the particular patrons of the *Lancet's* set, and it indicates a lamentable want of manly heart and business gratitude to sneer at those who are its best customers. From the spiritual quackery of the rev. rector and the bigotry and merciless nostrums of the bleeding and poisoning fraternity,* it is the great object of anthropological science to deliver mankind. No wonder that neither trades like Spiritualism; when the knowledge we strive to diffuse becomes general, their occupation will be gone. They are the prime source of "hallucination," because their theories are based upon "realities" which "have no existence in fact!"

OBITUARY.

THE FUNERAL OF A CHILD.

On January 9, the funeral service over the remains of the infant of Mr. and Mrs. Newell, Oswaldtwistle, was conducted by Mr. R. Wolstenholme, Blackburn. He received only a few hours' notice, and had no opportunity to compose an address, but compiled the following from the works of Dr. Wolfe, Rev. J. P. Hopps, Col. Ingersoll, Mr. Hudson Tuttle, Dr. Peebles, Mr. Morse, and Mrs. Kingman. The hymn, "Death is the fading of a cloud," was sung. Mr. Wolstenholme's Funeral Service has been so much appreciated that we have been asked to publish it:—

It is customary to invest death with a frightful sense of dread or terror. Here, in the presence of Death's latest victim, whose mortal remains our eyes now rest upon, can we truthfully say that no such feeling darkens our souls. As Spiritualists, we know that the day of physical death is in reality a birthday to a higher life. We ought to have no fear of that which is natural, and it is as natural to die as to be born; and the one event is no more a mark of the displeasure of the Almighty than the other. Properly considered, death is really the complement of life, a second birth, through whose divine agency the spirit passes from the rudimental and earthly plane of life, to one more beautiful and refined. We celebrate such an event by our presence here to-day. The occasion should not be a sad one, and if we understood it correctly it would not be. Were it not for the sundering of social ties, the rude separation of love's strong ligaments, the occasion would be one of felicitation and gratitude rather than of grief and despair.

From the wondrous Tree of Life the buds and blossoms fall, as well as ripened fruit, and in the common bed of earth, patriarchs and babes sleep side by side. We cannot tell which is the most fortunate, this child, dying in its mother's arms before its lips had learned to form a word, or he who journeys all the length of life's uneven road, painfully taking

* A correspondent calls our attention to the fact that three deaths have resulted from the use of chloroform by medical men in Newcastle in the space of one month. Mr. W. H. Robinson has written a letter to the *Daily Chronicle* of that city, urging the employment of animal magnetism as an anæsthetic, alluding to cases reported "in the *Zoist* and other psychological journals of that time. A few of the more prominent recorded were the late distinguished Dr. Gregory, J. C. Colquhoun, Rev. Messrs. Townsend and Sandby, Miss Martineau, Drs. Esdaile, Braid, Haddock, Scoresby, Elliotson, Mayo, and Ashburner, and a host of other names well known in the literature of the period." If any system, psychological or other, perpetrated the wholesale murders so abundant under the hands of the "faculty," there would be such a row as never was. And no wonder that such a fatal system should be the most ignorant and bigoted in respect to those sciences which explain human nature, and would put an end to so much premature death and unnecessary suffering.

the last few steps with staff and crutch. Every cradle asks us "Whence?" and every coffin, "Whither?" No man standing where the horizon of a life has touched a grave has any right to prophecy a future filled with pain and tears.

Why, then, do we honour these ashes? Because it was in this temple his spirit dwelt. Here the spirit gave out the only expression of itself with which we were familiar. To lay this casket aside with becoming respect is the tender dictate of affection, and the only means we have left of expressing our feelings and our love. As we look upon his little face we are reminded of all his childish graces, and the pleasant smiles that adorned it in life. But the light has gone out of his eyes, the colour has faded from the cheeks, and the accents of love have died for ever from these motionless lips. Still he survives the shock of physical dissolution. Love never dies: the spirit is immortal.

We have met this afternoon to consign to Mother Earth all that is mortal of this Little Child. In doing so we know that by the wonderful chemistry of the grave all the elements composing this body will be reduced to their primal state. During this wonderful process the gases will be liberated and will ascend and float on the viewless air, and will be taken up by the respiration of flowers, grasses, or the leaf-lungs of the forest-trees. In this way, and in the beautiful laboratory of nature, will this little body go through a process of resurrection.

In consigning this child to the grave we would do so reverently and affectionately, with the full knowledge that all we love is not buried here. We firmly believe that there is a natural and a spiritual body: the natural body we bury to-day for ever from our sight, the spiritual we believe will exist for ever. Among the lowest grades of human beings may be found traces of the belief in an existence beyond the grave, and it is a remarkable fact that the more civilized, refined, and wise men may become, the more firmly do they hold by this Faith, associating it with everything that makes life holy, beautiful, and noble.

In the strength of this belief some of the best and wisest people that have ever lived have faced danger, borne sorrow, risked their lives, and cherished in their inmost hearts the purest affections and the sublimest hopes. Can we, then, imagine that a confidence so deep, so living, so sacred is all a delusion, and that the assurance which grows with our goodness, and becomes most sacred as life becomes most noble, is only a baseless dream?

It is this faith in Immortality which gives the completest and noblest explanation of life. This Faith saves us from thinking that so much goodness the world has seen, so much precious character, ripe wisdom, and valuable experience have been secured only to be destroyed when most complete. It gives us the splendid incentive to action, found in the assurance that we shall reap what we sow, that nothing is in vain, and that all life's hard-learned lessons will go on with us into the New Life beyond the grave. In a word, a belief in Immortality honours God and comforts man: it explains the past and blesses the present, it brightens the future, and instead of mighty roads of life that end only in the grave, we see a world of light to which we are all hastening.

From this standpoint we can take a broad survey of our relationship to the future. We are not creatures of a moment; our existence is not like that of a cloud sweeping across the sky to be dissolved away. But ours is the companionship of worlds and stars. Friends, relatives, neighbours have preceded you, whom you will meet in the Great Hereafter. Sages and philosophers, the great and good of the ages past, await you there, where you shall mature in the light of angelic wisdom.

You, who stand with breaking hearts around this little grave, need have no fear, for this large and noble Faith is yours: that DEATH IS AN ARCHWAY CROWNED WITH HIDDEN FLOWERS! We know that through the common wants of life, the needs and duties of each passing hour, their grief will lessen day by day, until at last this little grave will be to them a place of rest and peace, almost of joy.

In committing this Little One to the tomb, and while we recite the words: "Ashes to ashes, dust to dust," we have no fear. We are all children of the same Father, and the same fate awaits us all.

INVOCATION.

O Thou mighty Soul of Light! whose glory shines down the pathway of Life, and inspires alike the humblest and the greatest of Thy creatures, grant, we pray Thee, Mighty One! that speaketh to all the peoples of the earth in the

flaming suns of Summer and in the cold winds of Winter, that bringeth the message of brighter promise to the world when children are born, and that speaketh of solemn mysteries unto human kind when life closes, and humanity passeth across the channel of death: grant, O Thou Mighty One! that Thy loving presence may be near these Thy children. May they feel that by the transition of this child they have one link less binding them to earth, and one link more in that Land where sorrow and parting are unknown. May the Mystic Veil that divides the two worlds be rent asunder, and let the great heart of humanity beating on either side unite in one grand song of praise to Thee, the everlasting Father. May they feel that life is ever upward and onward, and that Thy will and purpose is that all humanity, toiling along the path of life, shall help each other, cultivating the virtues of a spiritual life, and by a strong and generous effort try to raise the world to a higher and nobler position. When this shall be accomplished, then shall love and unity attend on the peoples of the world, and men shall in deed, in spirit, and in truth, worship Thee, our Father and our God!

ADOLPHE JACQUES DIDIER.

We have received intimation of the decease of Mr. Didier, at his house in Paris, on January 24, in his fifty-eighth year. His little work on "Clairvoyance," published at this office, gives a general indication of his remarkable powers. He and his brother Alexis did much to popularize clairvoyance during the early manhood of a generation now passing away. He constituted a link between the mesmeric clairvoyant and the modern medium. He was chiefly associated with the investigations of the upper classes. After spending the best years of his life in London, latterly as a mesmeric healer and clairvoyant, he returned to Paris only a few years ago to end his days. He retained a warm regard for his English home, and often expressed the desire to make a professional visit to the scene of his early triumphs.

C. H. FOSTER, MEDIUM.

Not a few of the remaining older friends of Spiritualism remember the visit to this country of this extraordinary medium, who has recently passed away from earth-life. *The Beacon Light* in alluding to the estimate of his powers by the New York press, quotes an article which appeared in the *World*—"A Clergyman's strange reminiscences" of that medium, signed by Charles F. McCarthy, formerly pastor of the Church of the Redeemer, in Albany. This brave and intelligent clergyman bears testimony to Foster's mediumship, and to his own conversion to Spiritualism thereby. He says, towards the close of his article: "All these manifestations are being superseded by still higher and more wondrous phenomena in manifestations which, for want of a better term, are called materializations, of the truth of which I, and all the grown members of my family, have had unquestionable evidence, having separately and together, under very distinct and extraordinary tests, spoken face to face and eye to eye with our beloved departed ones, whom we now know to be in near and living communion with us. This great and irrefragable fact is the light and joy of our home, and a continual incentive to a life founded on righteousness and truth."

LITERARY NOTICES.

HYGIENIC MEDICINE: the only rational way of treating Disease. By T. R. Allinson, L.R.C.P., &c., Physician and Surgeon. Cloth, price 1s. London: F. Pitman.

A very great amount of most valuable information is crowded into these ninety pages. The author is well known amongst dietetic reformers, and his system is based on a non-flesh diet, abstinence from alcohol, and condiments generally. He is much opposed to drugs, unless it be to kill parasites. He argues that the body was intended to be healthy, and if we try to discover whereon health depends, and supply the proper conditions, we cannot be otherwise than healthy. On the conditions of health he is voluminous and clear. It is one of the most valuable books on this rising system, which is gradually taking the place of drugging. He shows that medical men are generally ignorant of the laws of health and nature's mode of cure, therefore, this little work will be as useful to practitioners as to patients. It is singularly free from fanatical adherence to remedial hobbies, which has in some cases given an air of quackery to works of the kind. It contains matters which ought to form the basis of the education of all, not only as intellectual lessons, but in the form of practical habits. Our readers would do well to procure, read and circulate it. As a text book for the higher groups in our Lyceums it would be valuable; it ought also to be put on the list of works suitable for prizes to Lyceum members, or the young generally.

FLOWERS OF POESY. By Fred. J. Cox. Cloth, 2s. 6d.

Mr. Cox is inspired by a progressive spirit, as his poetical contributions in these columns bear testimony. Evidences of a similar character pervade this volume, especially in some of the smaller contributions. The larger poems are of an historical character, evincing a particular acquaintance with classical facts, and marked ability in rendering these in lofty verse. For the work of a lad of sixteen years, such poems are phenomenal. The faults apparent are such as may be expected under the circumstances. There is just too much effort made to perch on the highest peaks of classical altitude in the matter of poetical expression. But withal there is a broad feeling of sympathy with human soul-needs on every page, which balances the more intellectual ambition, and gives promise of an all-round poet as the years carry him forward in the journey of life. The book has met with much success, and further works may be expected from the same pen.

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THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, JANUARY 29, 1886.

NOTES AND COMMENTS.

HENRY CORNELIUS AGRIPPA seems to have been a kind of Right Hon. W. E. Gladstone of his day; see the note at the end of his article. He was a man of great intellectual development, and his work on "Occult Philosophy" is rare and much sought after. The volume from which the article on our first page was taken was written in his old age, when he professed to despise philosophy, and had relapsed into bigotted Christianity. The opening line reads somewhat abruptly, alluding to the "philosophers," of whom he had been speaking in a previous article. The book is one exhibiting vast learning, and it deals with almost every form of out-of-the-way subject in a most fascinating manner. He evidently was well acquainted with Spiritualism. The book is very rare, and we only had the use of it for a few hours. Some of the views of the ancients on the Soul have been advanced through mediums and Spiritualistic writers, while others are held by the materialists of to-day. The same controversy then raged as does now between the sects of mythologists represented by Andrew Lang and Max Müller. "The etymologists will derive my name from the gout," sarcastically wrote Agrippa. He regretted to "see so many men, puff up with human knowledge and learning, not only condemn and despise the oracles of the Sacred Scripture, but also to prosecute and deride it with the same contempt. Others we see, though to themselves they seem to be more holy, who endeavour to confirm and approve the laws of Christ, yet attribute more authority to the maxims of philosophers." Evidently he would not have approved of bolstering up Genesis by Geology. "For how great a boldness is it, what an arrogant presumption, to prefer the schools of philosophers before the Church of Christ." After having had his fling, he apparently desired to be considered a great saint. He had made himself highly popular in other respects, and was a staunch opponent of the Papacy.

THE BURNS LECTURE.—Next week we hope to give a report of the Lecture delivered at Cavendish Rooms, on Sunday evening, by Mr. J. Burns, on the "Religious teachings in the poems of Robert Burns," given in commemoration of the Birthday of the Poet. Last year's lecture excited wide interest, and the present effort will be of equal merit. It is proposed to publish a "Burns Annual," containing reports of proceedings at these interesting anniversaries throughout the world. Orders for extra copies should be received not later than Wednesday.

INSTITUTION SEANCES.—An interesting series of weekly seances is announced in the Directory and noticed in reports. On Monday evening Mr. Hagon speaks in languages, few of which have been recognised, Swedish and Low Dutch are understood to be two of them. Friends who understand languages are invited to attend. Miss Godfrey's clairvoyant seance on Thursdays is highly useful to those who suffer from hidden ailments.

THE SPECIAL "EGLINTON NUMBER."

MARCH 5, 1886.

To render this one of the best publications for extensive circulation, no expense or pains are being spared to make it a complete record of slate-writing mediumship, and other forms of spirit manifestation. A series of original reports of recent sittings is being compiled, and fac-similes of direct writing in the handwriting of the manifesting spirits when in earth-life, will be introduced. Next week we hope to give the particulars.

In addition to these special illustrations, a portrait of Mr. Eglinton will grace the front page: followed by a sketch of his mediumship, of such a character as to give a vivid representation of the status of Spiritualism in the higher ranks of society.

This special testimony on behalf of the truth and importance of spirit manifestation and communion, we hope will be circulated by every Spiritualist to the full extent of his or her ability. We have already opened a list of subscribers. Private individuals can be most useful in this work, each one having a separate packet, which may be combined in one order to save carriage.

There will be no advance in price: 1 copy, post free, 2d.; 8 copies, post free, for 1s.; 24 copies and upwards, per rail carriage extra, 1d. each. By clubbing for parcels they may thus be had at two-thirds of the usual price.

IMPORTANT LECTURES AT CAVENDISH ROOMS.

51, MORTIMER STREET, PORTLAND PLACE.

Sunday, Jan. 31.—Open Meeting; Mr. Hoperoft 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. On Sunday, Feb. 7, Mr. Burns will attend the usual meetings at the Mint.

SOVERBY BRIDGE: Town Hall, Feb. 27, at 7.30.

On Sunday, Feb. 28, three services will take place in the Town Hall. At 10.30, the Children's Lyceum will hold a public session, at which Mr. Burns will deliver an address. At 2.30, Mr. Burns will answer questions on the Lantern Lecture of the preceding evening. At 6.30 he will deliver a discourse on "The Religious principles of Spiritualism." The Lyceum choir will sing at the services. Collections.

ROCHDALE.—Arrangements are in progress for the lecture on Monday, March 1, but a hall has not been fixed on as yet. There is an unanimous desire on the part of all the friends for a visit.

NUMBERS OF THE "MEDIUM" WANTED.

We would be glad of copies of the first issue of the year, and last week's Number, Jan. 22. Copies of the Christmas Number are also welcome. We are prepared to give value for these copies.

The Registered Letter safely to hand, with very gratifying results in the directions indicated. Just in time. Many thanks.

T. L. ANTWERP.—We regret to say that we have no means of gratifying your desire to hear from Emile Lefevre, or we would be glad to be of service in the matter. If you were in London, we could introduce you to a medium who would most likely prove successful.

KINGSLAND.—On Sunday evening Mr. J. Burns will pay a friendly visit to the friends at 511, Kingsland Road (near Kingsland gate), and address the weekly meeting. To commence at 7 o'clock. On Sunday last several orthodox visitors attended, who handed up as a subject, "Spiritualism, its connection with Christianity." Mr. Walker's control endeavoured to show that all religions had their origin in Spiritual dispensations, and that Spiritualism is the result of another such dispensation. After viewing Spiritualism and its teachings he contrasted them with Christianity. He showed that many of the doctrines held by the Church are in direct opposition to reason and justice. The subject provoked some opposition from several visitors; they, holding that the teachings of Christianity contained all that man needed spiritually. After the address Miss Williams favoured us with a recitation. Mr. Walker next followed with clairvoyant descriptions, eight of which were recognised.—H. M.

THE SPIRITUALIST DIRECTORY.

We have received a large amount of information, and must now proceed to publication forthwith.

CIRCLES, SOCIETIES, AND CONGREGATIONS invited to favour us with the following particulars:—

- 1.—An official statement of Office-bearers, place of meeting, times of meeting, &c.
For this official advertisement a charge of 2s. 6d. is made.
- 2.—How many sitters will your Hall accommodate?
- 3.—What is your average attendance?
- 4.—What form of public work do you find most advantageous?
- 5.—What is the state of public feeling towards the work?
- 6.—What steps do you take for the development of Mediums and Spiritual Workers?
- 7.—What attention is paid to Literature, and other accessories?
- 8.—Do you engage in Open-air Work, and with what result?
- 9.—What is your experience in respect to Anniversaries, Entertainments and Festivals?
- 10.—Can you offer any suggestions on the best modes of carrying on the work, and on the question of finance? General statements as to membership, and experience in the Work invited.

THE CHILDREN'S LYCEUM:—

- 1.—How do you conduct your Lyceum?
- 2.—Can you give any suggestions for the improvement of Lyceum Work?

PUBLIC SPIRITUALISTS generally:—

- 1.—All Spiritualists who desire to be publicly recognised as workers in the Cause, and who will receive invitations to co-operate in the work, and correspond for the benefit of the Cause, are invited to give their names and addresses.

The fee for each insertion is 1s.

- 2.—How many Mediums are there in your district.
- 3.—How many Spiritualists do you think there is in your district? (Define limits of district). These questions may be answered by any one.

SPEAKERS, MEDIUMS, and those who have any services to announce may insert advertisements at the rate of 6d. per line.

GENERAL ADVERTISEMENTS will be classified under each place, and also in a separate list according to the nature of the business, thus giving great publicity. Rate, 6d. per line. Larger spaces by contract.

AGENTS wanted in every district to collect advertisements and other rateable particulars, to whom a liberal commission will be paid.

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

MARRIAGE.—January 16, Archibald Campbell, of South Africa, to Amy Florence Fisher ["Lucrètia"], of Clifton, Bristol.

MACCLESFIELD.—Mrs. Groom will pay her next visit to Paradise Street Free Church, on Sunday, Feb. 7.

NORTH SHIELDS: On Sunday, Mrs. Gregg, of Leeds, will deliver addresses and exercise clairvoyance at 6, Camden Street, at 11 a.m. and 6.15 p.m.

NORTH BOW: 22, Cordova Road, Grove Road.—On Sunday, Jan. 31, an open meeting at 7 o'clock, when all friends are most cordially invited.—J. J. VANGO.

LEEDS.—On Thursday evening, Feb. 4, Mrs. E. H. Britten will give an oration at Psychological Hall, Grove House Lane, on "The Wonder Workers and Occultists of India." To commence at 8 o'clock, doors open at 7.30.

Mr. Towns goes to Leeds on Monday. He will give sittings daily and in the evening, till the following Saturday, at Oriel Hall. Mr. Duncan, 75, Cookridge Street, issues tickets to sitters. Letters for Mr. Towns may be addressed care of Mr. R. Scott, 88, Briggate. There will be no seance at the Spiritual Institution on Tuesday evening. Mr. Hardy, Sheffield, writes: "Mr. Towns will be with us at 2.30 and 6.30 on Sunday. The meetings have been very successful so far. Strange things have been accomplished already."

NEWCASTLE.—On Sunday, Jan. 31st, in the Northumberland Hall, High Friar's Street, Mrs. Britten will deliver two addresses: morning at 11, subject: "In what church shall we worship?" in the evening, at 6.30, "The Planetary Perihelion and its influence upon the earth." On Tuesday evening, Feb. 2nd, at 7.30, an illustrated lecture by Mrs. Britten will be delivered in the Northumberland Hall, tickets—1s. front seats, 6d. second seats. This is looked forward to as a great treat in store. Bring your friends to see a representation of our FACTS. On Thursday evening, Feb. 4th, a social evening will be held in the Weir's Court Hall, at 7.30. Tickets, 6d. each.—Geo. WILSON, Sec.

BEYOND THE KEN.

When this is in print I hope and trust "Beyond the Ken" will be ready for delivery. The delay has been tiresome, but it cannot be helped, there is no one to blame either, it being occasioned by the anxiousness of the photographers to score a success with a very bad sitter. I have told the truth, now I am relieved!

Everybody will share with me joy on hearing that the hitherto half-starved children of that locality of Styria are being served with a good hot dinner every day, in a hall by the village school-house. The Countess Aelma is always there herself to superintend, and writes me a glowing account of the happiness it affords her. I can well picture her among a clamorous multitude of little brown bairns, come down from their mountain-huts at the call of their beloved *Frau Grafin*—all pressing round eagerly to "Kuss die Hand." At noon I am often there in spirit, and should not wonder if my *Doppelgänger* should be seen by somebody who retains a vivid memory of the brave *Fraulein*, who seemed to descend upon them like a visitant from the Moon. I don't think they will forget me, and I am sure I shan't forget them. If you would know and love them, too, read "Beyond the Ken."

CAROLINE CORNER.

FELLING: Park Road, Jan. 24.—Mr. J. Wilson gave a very interesting address to an appreciative audience on "The decline, fall and ruin of nations."—JOSEPH SIMMONS, Sec., Felling Spiritual Society, Drummond's Row, Crow Hall Lane, Felling-on-Tyne.

CLAIRVOYANT DIAGNOSIS SITTING.—Miss Godfrey has commenced a series of weekly sittings at the Spiritual Institution. On Thursday evening, she minutely described the physical condition of three sitters. It was like turning over the leaves of a book. Useful remedies were suggested, and indications of surroundings were also added, both on the spiritual and the earth plane. Sympathetic sitters who desire to be benefitted will be cordially received, on Thursday evenings, at 15 Southampton Row, at 8 o'clock.

Mrs. HAGON visited a friend in ill-health on Tuesday last at our request, and made a most successful clairvoyant diagnosis, going into the condition of the system in a most striking manner, and even alluding to relatives who have left earth life. After a most searching examination, she commenced to magnetise the patient, and with such beneficial results that next day somewhat laborious duties were undertaken with unaccustomed vigour and ease. Such valuable abilities should not be disregarded while so many suffer from ill-health. Those desiring to consult Mrs. Hagon, will find her advertisement in the Directory.

THE SEANCE FOR LANGUAGES on Monday evening, at the Spiritual Institution, was attended by Mr. J. Hagon. The Hebrew control was again recognised by the lady who was present on the previous week. A gentleman skilled in Arabic and other Oriental languages failed to enter into conversation with the controls, though he knew a few words. We were told one was a Soudanese Arab, who lived a long time ago, and whose dialect might differ from the modernly-written language. Sitters who know languages will be made welcome on Monday evenings, that the medium may be more fully developed, and give opportunity for the investigation of this interesting phase of mediumship.

Mrs. KATE FOX-JENCKEN, *The New York Beacon Light* reports, is holding select circles at 41, East 59th Street. It is further added:—"During Mrs. Jencken's residence in Europe she was invited to go to St. Petersburg, and two years ago she made the trip. After being tested by the scientists of Russia who were appointed by the Government, she appeared before the Czar and the royal family, and afterwards among the prince, high officials and foreign nobility who were residents of the Russian capital. The seances were all conducted in the Russian and French languages of which the medium had no knowledge."

When true religion finds a firm foundation among men, away goes atonement, except by those who do the sinning; away goes salvation armies, for salvation is insured by birth-right, when purified from wrongdoing; out goes Hell fire, for it never had an existence outside of conscience. Some people could explain that part practically. Fabled Heaven, with its psalms and psalm singing, goes the same road—only a tradition of the past, left to tell of man's ignorance of spirit law; away go priests and cloisters, nuns and nunneries, monks and monkish rites. Men in the future will be the same on religious fancies, and live out the true religion of the Brotherhood of man and Fatherhood of God.—JOHN TAYLOR, Mount Pleasant, California.

FROM A RELIGIOUS POINT OF VIEW, WHAT IS LUKE GRIFFIN? is the title of a brisk epistle in the *Peterborough Express*. Mr. Griffin says:—"I am not an Atheist—I am not a Secularist—if I am anything I am a Spiritualist; that is, from six-and-thirty years' study of these matters I have come to the conclusion that there is a reasonable hope, and nothing more, that after what we term death we shall have a conscious existence. Further, that our condition in this future state will not depend one iota upon what we have believed or disbelieved whilst upon earth, but will be determined by character. Every one who has the brains to grasp the subject, and who is free from prejudice, and who has no pecuniary interest in teaching differently, must come to the conclusion that a person's belief respecting the future is a matter of pure accident, dependent upon the country in which he is born, and his capacity to determine between truth and error, right and wrong, good and evil. To hold a man responsible for his belief is, to me, as rational as to hold him responsible for the colour of his skin or for his nationality. Holding these views, every sect or party which improves the man, makes him nearer perfection morally, intellectually, and physically is, in my estimation, preparing him for a happier sphere hereafter."

HOCHDALE: Marble Works.—Mr. Standish on Sunday week gave some wonderful clairvoyant readings, causing those to weep whose friends were described. On Sunday last we had a good day with our local mediums; it was quite a success. Our chairman, Mr. Holt, is a wonderfully ready speaker, full of information on interesting and instructive points. All meetings, Sundays and week nights, are opened and closed with singing and prayer. We find it has a good effect on the people. The chairman conducts these opening and closing exercises. Mrs. Yarwood will be with us next Sunday, at 2.30 and 6. The healing circle on Tuesday nights is an occasional means of benefit to sufferers. The developing class on Thursdays, at 7.45, is doing well.—Cor.

PROGRESS OF SPIRITUAL WORK.

TWO LECTURES BY J. B. TETLOW, ORIEL HALL, LEEDS.
AFTERNOON AND EVENING, JANUARY 17, 1886.

(The leading thoughts reported in longhand.)

"THE TEN COMMANDMENTS: whence came they?"—You may say—"The answer is very simple: they came from God." We, who control, may possibly object to that answer. All things that come from man, are not to be regarded as emanations from the Divine. In nature, we have a clear manifestation of God himself. All books may be said to emanate from the Divine, as far as they are facts. What is true in one age is not true in another. To-day there are so many thousand people in Leeds: that would not have been true fifty years ago. To-day there is snow on the ground: that would not have been true six months ago. It was wise for you, at one time, to live on a given diet, at another time it would be wise to live on medicine. What is true one day, may not be true another. You may be in health to-day, but not to-morrow.

The moral law says, that man shall do to others as he would have them do to him. Man is not alone: he is like a bridge between two eternities: the animal kingdom is below him, spirits are above him. He is ever receiving thoughts from both the animal and spiritual. His brightest thoughts have come from above. All the Bibles of the world, are the result of this influx of power. Thus we see the origin of Bibles.

The first language that would arrest the human mind would be pantomime, the language of the eye, the language of sign. Communities were formed: he found that it was not well to be robbed, hence the law—"Thou shalt not steal." All religions begin with their own God, who must be worshipped, hence—"Thou shalt worship the Lord thy God." As there was never a circle, but there was a larger, so there was never a great man, but there was a greater.

Max Müller says—"The Bible is not the oldest book in the world. You will find these commandments scattered about in the Hindoo Scriptures." Moses was learned in the knowledge of the Egyptians, he focussed the knowledge he had gathered from the Egyptian Scriptures. The human heart cries out for love and peace: adultery is destructive of both, hence humanity cries out against this terrible evil, and the command comes—"Thou shalt not commit adultery." We are commanded to rest on the seventh day. Nature shows that change is necessary, hence the protest against this continuity of action. The French destroyed the seventh day and established the tenth.

"Thou shalt not steal." "Thou shalt not covet thy neighbour's goods." "Thou shalt do no murder," &c., &c. Why not? Because they are revolting to the human soul, hence became law. What the Poet sings the Legislator puts into law.

Moses was a medium; he might have received these laws as stated. The fire burned on the mount. He was clairaudient, heard the spirit-voice; the spirit guide led him up into the Mount. You may have two causes: experiences show their necessity, then the spirit impressed them upon him. He has thus brought together the results of ages; focalized the experience of the nations.

The picture painted on the canvass, by the skilful artist, has been impressed upon the minds of multitudes long before. The poet pours out truths that have long been throbbing in the heart of men.

"METHODS OF RELIGIOUS CULTURE IN THE SOUL."—We would prefer using the word "spirit" instead of "soul." The question of Religion is misunderstood. There never was, there never will be, more than one Religion. Many misunderstand the word: forms are mistaken for the spirit of religion. There is a lack of unfoldment. The light flowing from the sun is not the sun. If you believe a creed, you are told that you are "saved." Salvation is secured not by creed, but by deed. No more is cold coal a fire, than morality is religion. Religion is the outward expression of the inward conviction. Religion is the glowing warmth of spiritual activity. What utility is to architecture, so is morality to religion; what beauty is to architecture, so is spiritual warmth to religion. It gives beauty, grace, loveliness, life to religion. It is not a creed, it is not ritual, it is not form, it is not ceremony, but it is the flame of Love lighting up the heart. When Love fills the human frame, it quickens you into activity; it is then you say: "I love this because it is true." Spiritual growth can be attained, so can spiritual degeneracy.

In a world of chaos there is no order. In the world of spirit, there is the conception of order. Life must beget life. Unless there be the impress of life upon dead matter, there is no life; so there must be an inflow of life from a spiritual source. Men are receiving an influx of spiritual power from God Himself. You know that you have a motive in your utterances. Man has within him the essence of religion. The moral grandeur of yourself to-day, is the platform for the next generation. We see helpless childhood, glowing manhood, physical decay, then death. So with nations. Where are Rome, Venice, &c., &c. So long as they conformed to the law they progressed, but neglecting this, they decayed. So a noble Father may have a degenerate son, a devoted mother, a degenerate daughter. You see the means and the methods you may degenerate by. The farmer takes ground, drags up weeds, ploughs, digs, manures, cultivates, improves it: so with man. Selfishness destroys all true nobility. Conform to truth, love, purity. The man may not make a large fortune who clings to truth, but he makes a noble platform for somebody else. Put out the spirit of vanity, gaiety of soul,—lightness of soul, not balanced by prudence. Seeking to be equal to your neighbour, for the benefit of others, is not vanity; but if your efforts be merely to outshine him, it is vanity. These hinder spiritual growth. Unify yourself to conform yourself to a spirit of self-sacrifice. Portions of the Bible are very helpful to spiritual growth, especially the Psalms: there is egotism, but there is the essence of humility. The biographies in the Bible tend the same way. Instance Daniel, surrounded by roaring lions. Joseph in his sore temptation and his triumph,—these have a stimulative power on to virtue and religious principle. The highest typical figure is Jesus's narrative of spiritual culture; his self-abnegation, his devotedness to others; the reading of this inspires and brings out the noblest faculties of the soul, and makes us better than we were before.

The most important thing is prayer. Prayer is objected to by science. Science is material, it is in the mud yet: when it lifts its brow towards Heaven we will listen to it. If you pray for spiritual benefit, if you pray in the hour of need, it will not be in vain. Prayer is answered by the influx of the power of God. When alone in his room, on his knees, he enters into the higher conditions of life, there's a warmth and glow giving him new life and strength. When he is praying for a benevolent object, say for Orphan Children, he lays his case before the angel world and God; they sympathize with him, and help is sent. Man prays for health, not simply for his own gratification, but that he may be useful; do some noble work for the benefit of others. You are pouring out your soul in holy aspiration: egotism is gone, you are carried along on the pure stream, which is absorbing you in an Infinite Personality.

A benevolent spirit carried into active life, is a source of spiritual progress. If you want your family to be at-one-ment with the spirit of love, then nurture it at home: let love, charity, kindness and gentleness be manifested in your own home.

Spiritualism, or Religion, is not a form of belief, not the reception of any particular creed: it is the Divine Law, written by the Eternal Spirit on the heart.

LEEDS: Oriel Hall, Jan. 24.—Mr. J. Armitage, of Batley Carr, occupied the platform. His guides having asked for questions, the following were among those handed up. Other questions were equally well answered:—

1. *This year: what will it be?* Turmoil, difficulty and distraction; adversity and distrust, individually, collectively and nationally. We have no beautiful forecasts. All the various nations will suffer. Cannon will be heard to rattle. From our outlook, we see neither happiness nor prosperity. You will have to wait for 1887.

2. *How is it that the controls give different statements as to the birth and parentage of Jesus?* Two minds here do not think alike. So long as you send such over to our side, they will differ in opinion when they return. The four Gospels differ: they are not precisely alike as to the writing over the cross. The ideas you possessed here will remain, until the spirit has been developed. Three-fourths of the New Testament were written by Paul, viz., the Acts, Romans, Corinthians, Galatians, &c., &c. In the Apocryphal Gospels, which have been rejected, there are ridiculous stories respecting Jesus, and mud sparrows made to fly; also respecting his conduct in the shop of a dyer of purple and fine linen. He said: "Of myself, I can do nothing." "My Father is greater than I." "Why callest thou me good? There is none good, but God." Whether Jesus was Myth, Man or God, take his command: "A new commandment I give unto you that ye love one another." Carry out this.

3. *The Resurrection: The great trumpet, and the sea giving up her dead.* There is no subject so contradictory. Moses and Elias appeared with Christ on the Mount, but there had been no resurrection day. Protestants consign departed ones to heaven or to hell, but the Roman Catholics have a half-way house. Come to the bed-side of your dear ones, and as they approach the confines of the other world, their eyes are opened, and you will hear them say: "See! there's my Father, or my mother, my sister or my child," as the case may be; they see them although there has been no resurrection day. Bodies are buried in the sea, these are eaten by fishes, these again are eaten by human beings. There is no need for the resurrection of the earthly body, for there can be no matter in heaven, or you would be exposed to tie, toothache, and sciatica there as well as on earth. You will carry away with you nothing material. You will carry your knowledge, your wisdom, your memory. As to the trumpet, who shall blow it? It will have to be a big one to be heard in England, America and India. It is the Christ-life and principle, not the Christ stories and mythology that you must prize. You read of the river of life: it mirrors all your past actions. Your judgment day is when you pass from this world to the next. It is then when you have joy or sorrow, it is then your conscience speaks. The judgment day to you is when you are transplanted from this world to the next.

4. *"In the latter days some shall depart from the faith, giving heed to seducing spirits and doctrines of devils."* What faith? Faith in the blood? In the cross? In the atonement? The only faith that Jesus taught was: "Cease to do evil, learn to do well; Love one another." Bishops, in their lawn sleeves, demand an acceptance of the thirty-nine articles and the creeds. They tell you that the Father is God, the Son is God, the Holy Ghost is God, and yet there is but one God. The Father is Almighty, the Son is Almighty, the Holy Ghost is Almighty, and yet there is but one Almighty. Is this in accordance with what Jesus taught? "Seducing spirits!" Yes, you send liars to the other side, and when they come back they are not angels. If you send a devil, he will not come back an angel. "Try the spirits whether they be of God." The spirits of your mother, your father, your children, will they seduce you? Will they lead you astray?

5. *If any man preach any other Gospel let him be accursed.* What had he preached? This may be put into a nut-shell: that new commandment "Love one another." No matter who teaches another doctrine, he is wrong. Do right, and never mind the consequences. With love in your heart and soul do right. It is not think right, speak right, but act right! It is not the faith but the actions of life that are all important.—R. SCOTT.

JERSEY: Jan. 19.—On Sunday night, S. B. was controlled by his guide, also by the same spirit who had been drawn to us last week. She told us that she had materialized in London since she had been with us, but not with such perfect success as she would have wished. Our circle is as yet the only one on the earth-plane with which she is in affinity. She is not so with the one which she attended while on this side. The light they seek is not the same that she sought.—Again the faith of certain amongst us is being sorely tried. We all have to learn the grand lesson, of doing as we would be done by, and of extracting the beam from our own eye before endeavouring to remove the mote from our neighbour's eye. We cannot be true Spiritualists until we have trod the road of self-denial—a thorny road, 'tis true, but no cross, no crown! We have prayed for help—and have received it—

help to be true to our name; higher and higher still—let those who will follow. We know that frequently it is as in the case of Abraham offering up his son Isaac, the consummation of the sacrifice is not required of us, providing we have virtually done so in our hearts, which is all that is really needed. Oh! for the glorious time when there shall be no more crosses to carry, no more sacrifices demanded of us, but we shall all be merged in the fulness of Light and bliss!—Jan. 25.—At one of our week-night circles, the medium, S. B., was taken for a short time into spirit-world. At the other circle, our young medium was controlled by his father, who gave remarkable proofs of his identity, and succeeded in convincing his widow, the mother of the medium, who was one of the sitters, of the fact and the reality of spirit-communion. Mr. H., saw clairvoyantly and described the brother of a gentleman present who had been killed on the battle-field.—On Sunday, S. B. was controlled by his guide, who is the husband of one of the sitters. Afterwards that young lady recently passed over again controlled. She gave us her earth-name, also the name of a friend whom she had left behind; in order that we may be able to identify her should any one write to us concerning her, if this comes under the notice of any of her friends. The details she gave of herself were published a fortnight since. S. B. was also controlled by what appeared to be the spirit of a Mahomedan, most devotional. One lady was taken into the Summer-land, where she was delighted by meeting and conversing with one of her children, who passed over some years since. He is under the guardianship of his grandmother, whom the lady also saw.—We have been pained by hearing a few discordant notes of late, but thanks to the kind co-operation of the higher powers, with our own efforts, they seem to be blended in harmony again.—EXCELSIOR.

BIRMINGHAM:—Our platform was occupied by our old friend and pioneer worker, Mrs. Groom. Her control spoke for three quarters of an hour on "Our Immortal Homes." The address was apt, most interesting, and appealed to the religious nature of the listeners. The naturalness of the spirits' home was described, the materials of which it is built, the purposes it is intended to subserve, the influence of the earth-life and experiences upon the beauty and artistic adornment of that spirit-home, and the eternal value of pure purposes, and a life of rectitude and moral uprightness for the building up of beautiful, harmonious, and happy homes in the skies, was dwelt upon and enforced. The address was listened to throughout with rapt attention by a numerous and appreciative audience. At the conclusion of the address twenty-six spirits were described, fourteen of which were recognised. In several instances the recognitions of identity were prompt and decisive, and together with the messages conveyed must have been highly gratifying to the recipients. Great credit is due to Mrs. Groom for her untiring and unselfish efforts on behalf of Spiritualism. In reviewing her mediumship for the past ten years, and noting its growth from stage to stage, until now she can see immortals as plainly as mortals, and hear them almost as distinctly; it seems to the writer that heaven bestows its gifts and blessings most freely upon those who are prepared to most freely and ungrudgingly exercise them for the benefit of humanity.—EAGLE.

CHROMFORD:—The subject or rather subjects selected for Mr. E. W. Wallis, on the 19th inst., were "Spiritualism, the true Religion of God, and not of the Devil," and "Why has Man enshrouded God in so much Mystery?" The subjects blended nicely, and were the means of bringing out a thorough review of ancient religions and customs, and such an interpretation of the prophecies, miracles, and Bible writings were brought out, that I thought those who had come expecting to be able to ask serious questions were really not going to find one that had not been answered to the full before they had been put. But for more satisfaction the friends started the question ball, and it smoothly rolled along to the fullest satisfaction of all present. Our small room was filled, and some who had never previously heard a spirit address expressed astonishment at the mental grasp exhibited. It was a pleasant night, and both strangers and friends hope we shall soon have another. It is a good idea for Mr. Wallis to carry the books and pamphlets with him, and I was glad to see inquirers purchase. May the good seed grow and be found after many days.—W. WALKER, High Peak.

WEST HARTLEPOOL: Druids' Hall, Tower Street, Jan. 24.—The afternoon meeting was devoted to questions, which were answered very ably by Mr. Ashman's guides. In the evening his guides gave a grand discourse on "The Religion of Spiritualism," to a fair audience, considering the inclement weather. His guides showed how close we were allied to the orthodox teachings, and yet Spiritualists were pooh-poohed by the Christians.—B. BOOTH, Sec., 2, Exeter Street.

BRADFORD: 448, Little Horton Lane, Jan. 24.—Mrs. Sunderland, of Keighley, was our speaker, her subject being, "The foxes have holes, the birds have nests, but the Son of Man has not where to lay his head," which was commenced in the afternoon and continued in the evening. The audience was very attentive on both occasions, and seemed highly pleased. Much sound instruction and excellent advice were given.—It is with sorrow we record the bereavement sustained by Mr. John Wood, whose beloved wife, one of our members, passed on to the higher life on Jan. 23, leaving him with a family of six children, some of whom are very young. Much sympathy is felt for Mr. Wood.—COR.

BARROW-IN-FURNESS: Victoria Buildings, Cavendish Street.—The *News* gives an appreciative report of a course of lectures by Mr. J. C. Macdonald, which opened the series of meetings for the year. The report thus concludes:—"The series closed on Thursday night with an impromptu speech upon a subject chosen by the audience. The interest felt in this series of meetings was most marked by the regular attendance of the same people upon the whole course, and many expressed their surprise and gratification at the close manner in which Mr. Macdonald at the termination of each lecture read the characters of people at sight. The Spiritualists are to be congratulated upon the success attending this course of meetings."

COVENTRY: Edgwick, Foleshill, Jan. 24.—Mrs. Smith, the regular medium, was absent, but a profitable evening was spent listening to the controls given through another of our local mediums, Miss Lucy Carpenter, who is blind. The first address, lofty in tone, was upon the "Mystery of God's love." All the controlling friends delivered themselves partially in poetry, and although the inclement weather kept down the attendance, an enjoyable evening was spent.—COR.

SPECIAL MEETINGS AT WALSALL.

We have been having good times here, a stirring up of the dry bones from the lethargy and deadness that sometimes come over societies; and make the car of progress jar as it moves onward. We need a little oiling when such a state of things exists, so that the rust may disappear; by work and friction, producing the bright signs of labour, interest, and progress.

Our old co-worker, Mr. Wallis, of Glasgow, has been visiting us, and conducting several special services; the first one a seance to members and friends, when a crowded audience met to greet him. The first part consisted of psychometric experiments; three persons were favoured with a history of their past and present life, the conditions of health and disease, of mental and spiritual influences by which they were surrounded. At the conclusion each person testified to the truth of the statements made. A number of questions were then submitted, and dealt with by the guides with their usual ability.

On Sunday morning we had an excellent address, subject: "The moral and religious value of Spiritualism." In the evening many old faces put in an appearance, together with friends and members, which produced a very lively time; so crowded was the hall that many could not find seats.

"The coming race and its religion," was the subject chosen, and the method, tact and genius that characterised the utterances brought forth from the audience the highest appreciation. The past, present, and future humanity, with their customs, habits, creeds and religion, were dissected, leaving the worn-out ideas of the past and present; and then painted the future race and their religion upon the canvas of our memory, when men would be free to inhale the divine light from the spirit-world as freely as they inhale air; when the moral and spiritual faculties of our nature would be sufficiently unfolded to make it possible to join the two worlds into one brotherhood and sisterhood; when the eye of the soul could penetrate the secret wrongs of the wicked, crafty and deceitful; then when the future race shall have arisen to such a condition, people would be made to be honest in their trade and business; then would the greatest delight of humanity be to do good that good may come; then would religion be the highest duty to develop the noblest faculties of their nature; then all conventional, traditional, and man-made religion would die, and be survived by a natural unfolding of the spiritual powers of our manhood and womanhood.

A crowded audience again assembled on Monday evening, when nine subjects were chosen by the audience, and answered by the guides with great satisfaction. We have all been pleased with the visit from Mr. Wallis, and wish him success in his labour of love.

On Sunday last, Mr. Symthe, of Birmingham, gave us a most interesting descriptive lecture on "Spirit Mediumship." He simplified and classified the phases of mediumship, so that brick by brick, thought by thought, led up to the completion of the full-grown medium, who could hold daily converse with the so-called dead. We are pleased with the progress Mr. Symthe is making in platform work, and hope he will meet with the encouragement he so richly deserves.—COR.

NOTTINGHAM: Morley Hall, Shakespeare Street, Jan. 24.—Mrs. Barnes controls (by request) took for the subject of their remarks, "The Rich Man and Lazarus." Viewed from the spiritual standpoint, the parable was a complete picture. It showed that the fortune of wealth entailed responsibility on its possessor, and to help the suffering poor was a duty, which, if unfulfilled, would cause remorse in the next life. The "great gulf" was looked upon by many as a proof of the impossibility for spirits to visit this earth again. But it was explained that the condition of the rich man's brethren, which was likely to be similar to his own, would form a complete barrier to angel visits. Much light was thrown on the parable. In the evening the control gave his experience on entering spirit-life, which proved interesting and instructive. Meeting as usual next Sunday.—J. W. B.

PENDLETON: Town Hall, Jan. 24.—Mr. A. D. Wilson gave two very interesting discourses: afternoon's subject, "If a man die shall he live again?" In the evening Mr. Wilson again addressed a nice audience, subject, "Out of the mouth of babes and sucklings thou hast ordained praise." The Annual Tea Meeting was held on December 28th. There was a fair gathering. Messrs. Henry and Hugh Bowmer kindly gave provisions, and after defraying all necessary expenses, Mr. Hugh Bowmer handed over £5 2s. 3d. to the Society's Building Fund. A vote of thanks was cordially given for their generosity.—C.

SOUTHWICK: 34, Wellington Street, Jan. 24.—We had a good company to listen to an address from Capt. R. O. Harms, subject: "Moral and Spiritual Healing." The discourse was a masterly one, and gave every satisfaction to the company present. The wish has been expressed to hear Mr. Harms again. He has kindly promised to give us another address shortly. On Sunday next we shall have an address from Mr. R. Fenwick, Trance medium.—J. HALL.

OLDHAM: 176, Union Street, Jan. 24.—Mr. Carline paid us his first visit. He answered questions in the afternoon, first on bodily conditions and ailments, and afterwards on spiritual subjects, which he did in an excellent manner, every one being satisfied. The audience selected subjects in the evening: "The Conversion of Saul," and "Christ, person or principle." These were dilated on for nearly an hour and a half, and in such a manner as won the sympathies of the audience. The hope is entertained that Mr. Carline will visit us again before long.—J. MURRAY, Pres. and Sec., 7, Eden Street.

NEWCASTLE: Weir's Court, Jan. 24.—Mrs. Gregg occupied the platform, also on Monday evening; short addresses followed by clairvoyant descriptions of spirit surroundings being the order of service. Good audiences, considering the severe weather, were attracted, and the meetings were very successful.—GEO. WILSON, Sec.

SPENNYMOOR: Central Hall, Jan. 24.—We were disappointed with the non-appearance of Mrs. Middleton. Mr. G. H. Lamb kindly consented to occupy that lady's place. He gave us his own account, "Why am I a Spiritualist?" He stated the truths he had received, which truths will always stand the frowns of unsympathetic persons. In the evening, subject was "Satan finds some mischief still for idle hands to do." It was a subject that suited an outside influence, which was not beneficial to the progress of any cause. Hoping the day is not far distant when such persons will relinquish their mode of procedure.—W. H. COOPER, Sec.

DEVONPORT: 98, Fore Street, Jan. 24.—In the morning the controls of Mr. Burt spoke of the progress of the Cause in Devonport, and exhorted all to continue to work in the future as in the past, and good results would follow; and then he discoursed on Revelation, xvi., 13, the true meaning of which they stated had been misunderstood, the "beast" being all that is vulgar or degrading. The false prophets would be found amongst those who represent God as a being of wrath and vengeance, and who would have persons believe that the blood of Jesus will cleanse them from their sins, which idea of an atonement was to them ridiculous, or who taught that unless their ideas were carried out they would be placed in a lake of fire and brimstone, the "dragon" representing the source from whence all evil emanated.—In the evening the controls of Miss Bond discoursed on the unpardonable sin, "Blasphemy against the Holy Ghost," stating that we must not look to those who preach such a doctrine for example, for they forget that all inspiration and revelation must not be discerned by the material sight, but by the glorious vision of the Spirit, and that those who are committing that sin are those who deny or neglect the gifts of the Spirit, and who are opposed to the Universal Religion which will bring to thousands of persons who deny the existence of a Supreme Being a thorough knowledge of Him and His laws, and bring palpable proof that man survives physical change. Beyond this there is no reason for it to be considered unpardonable, which would annihilate the grand doctrine of progression, the truth of which everyone must sooner or later experience.—HON. SEC.

MANCHESTER: Temperance Hall, Tipping Street, Jan. 24.—In the morning Mrs. Butterfield spoke on "Was Wanted" in a very satisfactory manner, concluding by answering questions to the satisfaction of the questioners. The evening subject was the "Day Dawn of Liberty," which the guides treated in a wonderful manner. It had been looked for centuries ago, but we were told that we must wait a little longer, and that there was a good time coming yet.—On the 23rd, the monthly concert was attended by a large company. The programme commenced with a pianoforte solo by a lady who is always ready to come forward and do what she can to help on the Cause. Our old friend Mr. Thompson gave a song which was received with much applause. Mrs. Butterfield gave a recitation, and read Lizzie Doten's poem, "Do Good." Mr. Lightbown played a pianoforte solo. Miss Goodall followed with a song. Professor Worsley introduced his concertina in a very pleasant manner, playing a great variety of music including national airs, imitating the singing of various birds, and the ringing of bells. After other ladies and gentlemen had done their best to please all, Mr. H. Ross gave his mesmeric entertainment, which kept all in roars of laughter from beginning to end. Mr. Lightbown's pianoforte solo brought to a close one of the best evenings we have ever spent together. Those of our friends who were absent missed a treat.—CON.

RAWFENSTALL: Jan. 24.—Mr. Z. Newell discoursed in the afternoon on "Is the Bible inspired of God." The control showed it was not. A discussion with a local preacher followed, who got the worst of it, and confessed at last he could find nothing to oppose. The audience in the evening chose "What is Spiritualism?" upon which an excellent discourse was given. Then followed a lively discussion on the orthodox faith. It was asked, "What has Spiritualism done?" The control said it proved immortality and the existence of a spiritual universe, which Christianity failed to do. Several other questions were answered to the satisfaction of the audience. We have Mr. Tetlow on Feb. 28.—JOHN BARNES, 19, Rosevale Cottages, Cloughfold.

PLYMOUTH: Nottle Street, Jan. 24.—The guides of Mr. James discoursed on "The Glory of God," which was chosen by the chairman, clearly demonstrating the Almighty power of God in all its workings; showing the creation of man as His greatest accomplishment on this plane, and implored all to lead a life of spirituality that would fit them to inherit a sphere in the realms above, where they will realize more of God's Almighty power and glory as a reward for their trust in Him. Mrs. Trueman then gave several clairvoyant descriptions, with names and other facts, which were readily recognised. After the service our Annual Meeting was held, when the Treasurer read the balance sheet, which proved in favour of the Society. The following officers were then unanimously elected: President, Mr. Stentiford; Vice-Presidents, Messrs. Best, Thomas, and Gess; Treasurer, Mr. Jutson; Secretary, Mr. Chapman; Librarian, Mr. James; Auditors, Messrs. Bridgman and James. A vote of thanks was proposed and carried unanimously to the Mediums, Mesdames Trueman and Chapman, Messrs. James and Leeder, for the services rendered by them to the Society for the past year, which had been given gratuitously, and with an earnest desire to spread the Cause of Spiritualism in Plymouth.—J. W. CHAPMAN, Sec., 8, Nelson Street.

LEICESTER: Silver Street, Jan. 24.—Mr. Sainsbury's guides again addressed a very good audience. They chose for their subject: "The Dispensations of Moses, of Christ, and The Spiritual Dispensation." The discourse lasted 50 minutes. They would rather have lectured on one part each night, making three nights, as they had not time to go into the subject fully.—On Sunday, Feb. 7, also Tuesday following, Mrs. Gregg, of Leeds, will be with us. We have not had the pleasure of Mrs. Gregg's company before. We hope to see a good company of friends present, as we have seen a very good account of this lady in the *MEDIUM*, especially with reference to the gift of clairvoyance; to describe the surroundings of the sitters.—C. P.

HERTON-LE-HOLE: Miners' Old Hall, Jan. 24.—Mr. W. C. Robson's subject was: "Why has Theology failed, and what is the Remedy?" In all my experience I never heard such a lecture. Mr. Robson is a great writer and a deep thinker. We hail his presence amongst us with delight, and he seems quite at home in our midst. The lecture took an hour-and-a-half in delivery, and was received with great enthusiasm.—J. H. THOMPSON, Sec.

HUDDESFIELD: Assembly Rooms, Brook Street, Jan. 24.—Circumstances prevented last week's report appearing, which spoke highly of the excellent services of Mrs. Taylor on her first visit.—In the afternoon Mrs. Green spoke on the "Spirit of Man," and in the evening on "Spiritual Gifts." Both discourses were delivered in an effective and pleasant manner to very nice audiences. The influence was good; no words of mine could do it justice. After each discourse a few clairvoyant descriptions were given, most of which were recognised. It was a most enjoyable day.—J. W. HENNINGWAY, Chapel Street, Moldgreen.

ROCHDALE: 6, Baillie Street, Jan. 24.—Mr. J. B. Tetlow discoursed on "The Ten Commandments," and I must say he really excelled himself. He kept the audience fairly entranced.—D. SCHOFIELD.

BLACKBURN: New Water Street, Jan. 24.—Mrs. Craven, of Leeds, was the speaker. Although the weather was very inclement there were moderate audiences at both services, which were efficiently presided over by Miss Eastwood, who in opening the evening's proceedings earnestly appealed to all Spiritualists to come forward with their combined support. The discourse, which was suggested by the remarks of Miss Eastwood, was on "Go ye out into all the world, and preach the gospel to every creature," and "Ye are the salt of the earth."—W. M.

PADDINGTON: 5, Rundell Road, St. Peter's Park, Jan. 20.—The dispositions of many persons were spiritually delineated by Mrs. Treadwell's Indian guide "Sophia." Great satisfaction was expressed by all present. Meetings are held every Sunday evening at 7 o'clock, and Wednesday evening at 8 o'clock. In future the charge of admission will be 6d. each person.

WALWORTH: 93, Boyson Road, Jan. 20.—A very successful circle was held with Mr. J. G. Robson.—Jan. 24.—An interesting open meeting took place, when several gave their experience of Spiritualism, which proved of a varied and instructive character.—CON.

128, HORTON STREET, N., Jan. 24.—Mr. Armitage gave a very good address on "Heaven and Hell, from a spiritual standpoint." A few questions were afterwards answered in a satisfactory manner. Considering the weather, there was a good attendance. Mr. C. P. B. Alsop has kindly consented to address us on Sunday next, and on the following Sunday, the meeting will be in sympathy with the Spiritual Institution.—T. PAYNE, Sec., H. P. S.

MR. E. W. WALLIS AT NOTTINGHAM.—On the 21st inst., Mr. Wallis called on his way to Stamford and Belper, and spent an evening with the friends. About forty partook of tea, which was provided by Mr. Ashworth, at the Hyson Green Café, and where a room for the meeting was kindly lent. After tea, Mr. Wallis sang with good effect the solo and chorus, "When the mists have rolled away," and gave in an able manner a very suitable recitation. His control taking for their subject the words, "When I was a child I spake as a child and thought as a child," reviewed the relative positions of the advanced Spiritualist, and the orthodox believer. It was shewn that when pressed to the issue, on all the most vital points, the champion of orthodoxy had to admit the force of modern objections to his creed, and indeed claimed for it an interpretation so broad that it was to-day no longer to be recognised as the belief of a few years ago. Questions were invited, and the answers given conveyed an amount of useful information. "Lightheart" then controlled, and gave some impromptu poetry, incorporating four words given by the audience, and wound up a very agreeable meeting.—J. W. B.

MR. J. FITTON.—We feel that there is nothing like being straightforward in public matters, and hence we make a few remarks relative to Mr. J. Fitton, of Oldham. His Littleborough affair was a cause of pain to many, for no true soul glories in disaster and misfortune, even if accompanied by positive wrong-doing. It is the wrong *done* and not the *doer* of it that merits condemnation. So when Mr. Fitton was reported as giving dark seances at Sheffield we felt compelled to allude to past experiences, especially as these seances did not give universal satisfaction. He did not like the course we took, and resented it strongly in a letter which we allowed to fall as a dead shot. When we visited Pendleton in September, Mr. Fitton—whom we did not recognise, having only seen him some years ago for a few minutes—introduced himself, and apologised for the letter he had written. He gave us to understand that he had seen the evil arising from these dark seances, and that he had taken another course, which he found far more congenial. He seemed animated by an excellent spirit, at which we rejoiced greatly. Since then his psychometric work has been reported from various places: but we felt, without setting Mr. Fitton right with the public by the foregoing statements, that it would not be proper for us to report his work as if nothing had happened. We hold him no ill-will, and never did. We think such experiences as his might be made very instructive to the Cause, if candidly set forth. He is a small, sensitive man, easily alienated by surrounding influences, and might be impelled to that which he would shrink from coolly doing. This susceptibility makes him all the more of a psychometrist. Mr. Hardy says: "This is a very pleasing form of mediumship to bring before strangers. He has given hundreds of readings in Sheffield." Having turned into another course, and expressed himself as entertaining views similar to our own, we welcome Mr. Fitton back into the band of Workers, and hope he may be made useful to many. He had genuine powers even in materialization, but commercial mediumship floored him. Now we hope he will help to cast a higher light on the question, and elevate mediumship both by precept and example.

An Introduction to Astrology, by Wm. Lilly: with numerous emendations adapted to the improved state of the Science in the present day: A Grammar of Astrology. By Zadkiel. 5s.

Fascination, or the Philosophy of Charming, illustrating The Principles of Life in connection with Spirit and Matter. By John B. Newman, M.D. Cloth, 4s.

CASES OF HEALING.

HEALING POWER AND SPIRIT PRESENCE.

To the Editor.—Dear Sir,—Allow me to record the very valuable services of Mrs. Kate Berry to Mr. Slater during his late most dangerous illness of seven weeks. Some friends of his insisted upon his having in addition to the attendance of our much-valued medical man that of the lady medium referred to. I have had personal experience of nearly all phases of public mediumship in London, and while I seek not to undervalue any one, I am bound to say Mrs. Berry is really deserving of the very best encouragement, not only as regards her great spiritual gift, but for her deep integrity as a woman, and her faith in those who hold her as their instrument.

Referring to my husband's illness I am fain to mention one striking circumstance out of many, during those anxious days and nights when we tended him; often expecting we were soothing him on to the borders of the next stage. The evening I especially allude to was the winding up as we thought of twelve hours of close watching for the end. The nurse, her sister, and myself were present. The sufferer had not spoken audibly for several hours, his eyes seemed gradually to lose all lustre, the lips became close set. I called our son from his sleep, and we four stood round. All at once in a strong determined voice, with face as pallid as death, Mr. Slater's control said: "Fear not! though the life forces appear almost spent, there is enough of vitality left for this brother to complete the ardent desire of his work with honour and success." The voice ceased. Coma set in once more, but from that hour the slow wearisome stage of convalescence commenced. From first to last we, as a household, owe very much to the great sympathy which is showered down so kindly from so many quarters, lending to us each and all that sustaining power from the spirit-world, which lightens so much the heavy burdens of earth.—Sincerely yours,

A. S. SLATER.

Angela House, 10, Upper Highlever Road, North Kensington,
W., Jan. 23, 1886.

MAGNETIC HEALING AND ALLOPATHY COMPARED.

Alluding to Mrs. Cherrell's case described by her in the MEDIUM, January 8th, Mr. G. E. Arnsby, 76, Driffield Road, writes:—"It has been my misfortune to be pitched out of the cart six times within the last six or seven years, the last twice occurring in February, 1883 and August 13, 1885, both of which times I was thrown right over the horse's head on to the curbstone, and very seriously hurt about the head, arms, legs, and side. My right arm was powerless, hung by my side, my left but little better, and legs almost as bad, one leg having caught the hook on the saddle, had torn a piece of flesh from the side of the shin-bone, the size of a walnut. The muscles of my arms and legs were dreadfully contused. On both these occasions I resolved to put myself under the care of Mr. Hawkins and his guides, for which I have every reason for being grateful; for even with the first treatment a very perceptible ease from pain was realized, and every succeeding treatment from the medium resulted in increased vitality being restored to the hitherto helpless limbs, so that in a few days I could raise my hand to my mouth, after which the recovery was rapid.

"As a proof of the superiority of the system of healing, as adopted by Mr. Hawkins and others over the old method of allopathic treatment, I may add that the first time, six years ago, I was thrown out I fell on the horse not much hurt; but my son-in-law, who was with me, was very seriously hurt, in fact, was just in similar condition to myself last August. He was totally disabled, could not dress or feed himself, and was laid up for nearly five months, all the time under the doctor, and at one time we feared he would not regain the use of his limbs at all. Under these circumstances I conceive there is great encouragement for those needing help in this direction, to put themselves under the care of reliable mediums, such as it has been my happiness, and others, to realize in the person and work of Mr. Hawkins."

A ROBERT BURNS ANNIVERSARY.

An entertainment was held at Dysart, on the evening of Monday, 26th inst., in memory of the birth of Robert Burns, and a most enjoyable night was passed under Mr. Jas. Anderson's hospitable roof. The party numbered twenty-five, and after partaking of an excellent tea from a table well spread with good things, the business of the evening was entered into with much enthusiasm. A glee party, consisting of Mrs. Anderson, Mr. Jas. Anderson, Mr. William Duguid, and Mr. W. Anderson opened with the beautiful anthem, "The bountiful Giver," and during the course of the evening, the same party discoursed to us in fine style: "There was a lad was born in Kyle," "Ye Banks and Braes," "Duncan Grey," and "Auld Lang Syne." Mr. Bell sang with exquisite taste "Highland Mary." Mr. William Anderson, a young lad, gave us in a cheerful form that curious song, "The Carles o' Dysart." Mr. A. Bell sang, "Scots wha hae," followed by the company, which gave us all a feeling of the inspiration of the Poet who wrote these heroic lines. Mrs. Anderson gave us in artistic form, "My Nannie's Awa." Miss M. Stevenson sang in a sweet, pathetic style "My Nannie O." Mr. Jas. Stevenson sang "A man's a man for a' that." Misses M. and E. Stevenson gave us a beautiful duet, "The Gipsy Maid." Mr. Jas. Malcolm sang a humorous medley in which he introduced most of the popular Scottish songs. Mr. McLaggan recited Burns's "Address to a Haggis," while that noted article was introduced to the company, and each one was served with a slice from the savoury dish.

Mr. Anderson and Mr. Duguid spoke on the merits of Burns, and the power and influence which his verse has over the minds of the people, and how his fame is rising into popularity as the years pass along, a test of true merit. A pleasing episode of the evening was the rendering of some sweet and popular airs on the violin and violoncello by Mr. W. Duguid and Mr. J. Anderson. With this varied amount of work done, the night had sped swiftly away, and near the bewitching hour of midnight, the company separated, highly pleased and delighted with the feast of reason and flow of soul, and no less with the good things the tables afforded, along with the good wishes of those who purveyed the

feast; and before we reached our home it was the "wee short hour ayont the twal."

We consider the Spiritualists in this quarter honoured the memory of Burns on this occasion in a sober, intellectual and enjoyable form, worthy of their good name.—A. D.

One of our Californian readers, Mr. J. Taylor, frequently writes verses in the *Merced Argus*. "Over the Sea" is a reminiscence of childhood's days in Scotland. He thus concludes: "Though dwelling midst sunshine and rich golden sand, a love still lingers for our dear native Land."

PROPHECY AND SPIRITUALISM.

THE EXPECTED RAPTURE OF THE CHURCH. By G. Warrand Houghton, 350 pp., 6s. London: Elliot Stock.

The author of this work must be a very thrifty man, as he sends a four-page prospectus to the reviewer instead of his book; but he would have been more prudent still if he had delayed publication for another year, then he would have been sure, as "the coming of the Lord in the air will take place in 1896." This is not, it would appear, to take any immediate beneficial effect, for Russia and England are to go to war, in which the former will be worsted. The cities of the east will then be rebuilt "with enormous speed. That alarming modern revival of sorcery called Spiritualism, now established as a fact by numbers of credible scientific witnesses, many of whom are men of note, and by millions of intelligent followers of its demonstrations and doctrines, will then assume colossal proportions, and the Man of Sin will be welcomed as an angel of light—the herald of the peaceful commercial epoch to follow the present distress in trading circles, only revealed, however, after the removal of the Church and God's truth from the hands of the Gentiles, who have abused the grace of God. He will then rebuild Babylon," which will become "the capital of the revived Roman Empire." "The enemy of mankind will receive divine honours," terrible wars will ensue till all will be cleared away "in the great day of wrath." Then will come in the millennium with Israel as the chief nation.

The Christian reviewers of this book conduct their remarks in an amusing manner. They point out what a reproach the interpreters of prophecy have been in the past, but that this writer is a man of quite another sort. So they all have been in turn: and Mr. Houghton has only to survive a few years to find himself made the butt of remark in favour of a newer interpreter.

No doubt there is much in prophecy, and much that is now taking place is in realization of forecasts that have been made in the past. But Biblical prophecy has been polluted like all else that has had the misfortune to pass through Christian handling. God is thereby shrunk into the proportions of the head of an egotistical sect, and that which is for universal good is made a sectarian triumph operating through a tribe. Spiritualism is significantly placed, but misunderstood. For "Israel" let us say "Faithists," the true "Spiritualists," those who receive and live by the Divine Light. Spiritualism as a movement, while it indicates the operation of the Divine Power, is not an undiluted expression of it by any means. "Babylon" is the Christian Church, particularly as expressed in the Papacy. When the tug of war comes, all Christians will take sides with the Romish centre, and many sartorial and pharisaical Spiritualists will follow in the same direction. The Coming Power is not "Christ," nor will it be recognised by any who worship that image. A new Spiritual regime has already dawned; a New Religion is in operation. It can take no effect till the present political orders have been supplanted by others based on Spiritual principles. This transition, already in operation through the new electorate, will be a most trying, painful, and bloody one. The Christians will do all they can to restrain the Reformers, many of whom will go to great excesses, and often it will seem as if the New Light were to be snuffed out. But it will be the ruling power, in reality, though externally deemed nowhere, and at last Christianity, and the man-worshipping trinitarian religions, will vanish, and truth and right will breathe once more over all the earth.

CONSOLATION.

Dear love! take comfort! banish from your breast
The bitter past, and all its pangs. For you
Shall know—when nestling near the fervent heart
Of some devoted and unselfish soul—
You share his hope of hopes! his highest aims!
A sunny life shall lead through blissful paths
Calmly to earthly concord, till the call
Of angel voices bid you fearless rise,
To find God's priceless and supernal peace,
Where sorrow never comes, nor shadows fall;
So linked with joy to brighter, happier days,
In consolation of immortal bliss,
Your life shall pass in pleasure and repose. H. F. K.

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THE SPIRITUALISTS' DIRECTORY.

MEETINGS, SUNDAY, JANUARY 31st, 1886
LONDON.

CAVENDISH ROOMS, 51, Mortimer Street, W., at 7, Mr. J. Hopcroft, Address and Clairvoyant delineations of Spirits.
HOXTON.—128, Hoxton Street, at 7, Seance: Mr. C. P. B. Alsop.
511, KINGSLAND ROAD, (Near the Gate) Coffee Rooms, at 7, Mr. J. Burns.
MAYTLEBONE.—Regent's Hotel, 31, Marylebone Road, at 7, Mr. Montgomery, "Why I am a Spiritualist."
OLD FORD.—44, Driffield Road, Roman Road, Seance at 7, Mr. Savage, Medium.
PADDINGTON.—5, Russell Road, St. Peter's Park, at 7, Mrs. Treadwell. Wednesday, at 8.
UPPER HOLLOWAY.—Mrs. Hagon, 2, Calverley Grove, at 7, trance and clairvoyance; also Thursday at 8; Tuesday, at 8, Developing Circle.
WALWORTH.—83, Boyson Road, at 7, Miss Keever, Trance Address; Mr. Raper, Healing. Wednesday, at 8.15, Open Circle, Mr. Robson, Medium.

WEEK NIGHTS.

SPIRITUAL INSTITUTION, 15, Southampton Row, at 8 o'clock.—Monday, Mr. J. Hagon, Medium for foreign languages; Tuesday, No Seance, Mr. Towns, absent; Thursday, Miss Godfrey, Clairvoyant diagnosis and Advice.
CLERKENWELL.—51, 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. Arncliffe, 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: No Information.
BARROW-IN-FURNESS.—80, Cavendish Street, at 6.30: Mr. Proctor, Mr. Condon.
BATLEY CARR.—Town Street, 6.30 p.m.: Miss Beetham.
BELFRA.—Lecture Room, Brookside, at 10.30 & 6.30: Mrs. Butterfield.
BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Local.
BIRMINGHAM.—Ozella Street Schools, at 11 & 6.30: Mr. A. Baldwin, "Twenty years of Spiritualism."
BISHOP AUCKLAND.—Temperance Hall, Gurney Villa, at 9, Circle; at 2.30 & 6.30: Mrs. Hagon.
BLACKBURN.—New Water Street, at 9.30, Lyceum, at 2.30 & 6.30: Mrs. Butterfield.
BOWLING.—Spiritual Tabernacle, Harker Street, at 2.30 & 6.30: Mrs. Hingworth.
BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, at 2.30 and 6, Mrs. Crossley.
Oddyfellow's Rooms, Otley Road, at 2.30 & 6, Mr. Arncliffe.
Local Meeting Rooms, 448, Little Horton Lane, at 2.30 & 6, Mrs. Gott.
Milton Rooms, Westgate, at 2.30 and 6: Mr. Holdsworth.
Upper Addison Street, Hall Lane, Lyceum at 9.45; at 2.30 & 6.30, No Information.
BRANLEY.—St. James' Hall, at 2.30 and 6.30, No Information. Thursday, at 7.30, Members' developing circle.
CARDIFF.—At Mrs. Cooper's, 50, Crookherbtown, at 6.30.
DERBY.—At Mr. John Allen's, 25, York Street, at 6 p.m.: Circle.
DEVONPORT.—98, Fore Street, at 11, Mr. Tozer, Discourse, Miss Bond, Clairvoyance; at 3, Members' Circle; at 6.30, Miss Bond, Discourse.
EKEBY.—The Mint, at 10.45 & 6.30.
FELLING.—Park Road, at 6, Mr. Haydock.
FOLESHILL.—Edgwick, at 6.30.
GLASGOW.—2, Carlton Place, Lyceum at 10.15; Members at 11.15; at 6.30, Mr. E. W. Wallis, "The Fall."
HALIFAX.—1, Winding Road, at 2.30 and 6, Miss Sumner. Monday, at 7.
HARLEY.—Mrs. Dutton's, 41, Mollart Street, at 6.30; Wednesday, at 7.30 p.m.
HEXTON.—Miners' Old Hall, at 5.30: Mr. W. Pickford.
HEYWOOD.—Argyle Buildings, at 2.30 & 6.15: No Information.
Huddersfield.—Assembly Rooms, Brook Street, at 2.30 and 6, Mr. A. D. Wilson.
JAREBY.—68, New Street, at 3 and 6.30: Local.
KEIGHLEY.—Lyceum, East Parade, 2.30 and 6.30: Mr. and Mrs. Hepworth.
LANCASTER.—Athensum, 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: Miss Wilson.
Oriel Hall, Cookridge Street, at 10.30, 2.30 & 6, Mrs. Wallis. Tuesday, at 8.
LEICESTER.—Silver Street Lecture Hall, at 11 & 6.30: Local.
LIVERPOOL.—Daulby Hall, Daulby Street, London Road, at 11, and 6.30, Mr. J. W. Mahony. Lyceum at 2 p.m. Sec., Mr. Corson, 14, Daulby Street.
LOWESTOFT.—Daybreak Villa, Prince's Street, Becoles Road, at 2.30 and 6.30, Local.
MACLESFIELD.—Free Church, Paradise Street, 2.30 & 6.30: Mrs. Burgess.
Fence Street, at 2.30 & 6.30: Mr. S. Place.
MANCHESTER.—Temperance Hall, Tipping Street, Ardwick, 10.30 & 6.30, Mrs. Green.
MIDDLEBOROUGH.—Granville Rooms, Newport Road, at 10.30 & 6.30, No Information.
Mr. Johnson's, Old Lintop, at 6.30, No Information.
MORLEY.—Mission Room, Church Street, at 2.30 and 6: Local.
NEWCASTLE-ON-TYNE.—Northumberland Hall, Mrs. Britten. (See Notice.)
NORTH SHIELDS.—6, Camden Street, at 11, Local; at 6.15, Mrs. Gregg.
NOTTINGHAM.—Morley House, Shakespeare Street, 10.45 and 6.30: Mrs. Barnes.
OLDHAM.—178, Union Street, at 2.30 & 6, Mr. J. B. Tetlow.
OPENSHAW.—Mechanics' Institute, Pottery Lane, at 10.30 and 6, No Information.
OSWALDWINSTLE.—At 9, Fern Terrace, at 6.30: No Information.
PARKGATE.—Bear Tree Street (near bottom), at 6.30: No Information.
PENDLETON.—Town Hall, at 2.30 and 6.30, Mrs. Groom.
Liberal Club, 47, Albion Street, at 11 and 6.30: Local.
PLYMOUTH.—Notre Dame, at 11 and 6.30: Circle; at 6.30, Mrs. Chapman, Address.
ROCKDALE.—Regent Hall, Regent Street, at 2.30 and 6 p.m., Mrs. Gott.
Marble Works, 2.30 & 6, Mrs. Yarwood. Wednesday, Healing; Thursday, developing.
6, Ballis Street, 2.30 and 6 p.m., Mr. J. S. Schutt. Also on Tuesday, Feb. 2, Wednesday, Circle at 7.
SALTASH.—Knutson Villa, at 11 a.m. & 6 p.m., prompt. Wednesdays, 7. Mr. W. Bart.
SHEFFIELD.—Cocoa House, 175, Pond Street, at 2.30 & 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, Mr. Jos. Wilkinson, at 6.30, Mr. J. Ladbroke.
SOWERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at 6.30: Local.
SPRENTMOOR.—Central Hall, at 2.30 and 6: No Information.
SUNDERLAND.—34, Wellington Street, Southwick, at 6.30, Mr. R. Fenwick.
TUNSTALL.—13, Rathbone Street, at 6.30.
WALSALL.—Exchange Rooms, High Street, at 6.30.
WEST HARTLEPOOL.—Druid's Hall, Tower Street, at 2.30 and 6.30, Mr. R. L. Fearbey. Wednesday at 7.30 o'clock.
WEST FELTON.—Co-operative Hall, at 2 & 6.30, No Information.
WIBERT.—Hardy Street, at 2.30 & 6, Mrs. Craven.

MR. W. M. BROWN (late Wesleyan Local Preacher), Trance Speaker, 1, Back Downing Street, Ardwick, Manchester.
THOMAS GREENALL, Trance and Clairvoyant Medium, 198, 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 Aug. 1886.
MR. A. D. WILSON, 3, Ratcliffe Road, Halifax.—Jan. 31, Huddersfield.
MR. R. H. ARMITAGE, Inspirational and Trance Speaker, and Magnetic Healer, 66, St. James Street, St. John's Road, Hoxton, London, N.
MR. JOHN WALSH, Trance Speaker and Clairvoyant, 8, Broomfield Place, Winton, Blackburn.
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LEEDS: Oriel Hall, Cookridge Street, Sundays at 2.30 & 6.30.—Speakers for February: 7, Mr. & Mrs. Hepworth; 14, Mr. R. Lambert Fearbey; 21, Mrs. Butterfield; 28, Mr. Wm. Johnson. Tuesday at 8: 2, Mrs. Wallis; 9 & 16, Clairvoyant Service; 23, Mrs. Butterfield.
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OLDHAM: 178, Union Street, Sunday at 2.30 & 6 p.m.—Speakers for February: 7, Mr. Johnson; 14, Mr. Greenall; 21, Local Mediums; 28, Mr. J. S. Schutt.
Huddersfield: Assembly Rooms, Brook Street, Sunday at 2.30 & 6.—Speakers for February: 7, Mr. Swindlehurst; 14, Mrs. Bailey; 21, Mr. J. C. Macdonald; 28, Mrs. Gregg.—J. W. HEMMINGWAY, Sec., Chapel Street, Mold, Gae.
SOWERBY BRIDGE: Spiritualist's Lyceum, Hollins Lane, Sunday at 6.30.—Speakers for February: 7, Mrs. Green; 14, Mrs. E. H. Britton; 21, Local; Saturday, 27, Lantern Lecture in Town Hall, by Mr. J. Barnes; 28, Town Hall, Lyceum at 10.30, Mr. J. Burns at 2.30 and 6.30.—A. STUTCLIFFE, Sec., 18, Sowerby Street.

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

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