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The Origin, Antiquity, and Evolution of Man, as a Physical, Psychical, and Spiritual Being.

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Strange it is, that at this period in the history of the Human Race, we know so little concerning ourselves; and what is more strange, the tendency of modern thought, as led by the *savans* of the day, is to depreciate the little knowledge we do possess; and, ignoring the accumulated acquirements in this direction, of the ages of the past, or relegating them to the domain of superstition, it seems as if their efforts were directed to make man *less* than what he actually is: and unless another class of minds rise up and successfully oppose this tendency, the result will be that the mass who follow such leaders will be landed in the fœtid quagmire of *Know-nothingism!* in regard to what is of paramount importance to be known, concerning our present and future—if any? says the questioning Scientist. Even still more strange is the attitude of the Mass, who join with Church and State, Science and Philosophy, as generally understood, in rejecting the only available evidence that goes to establish and demonstrate the fact, that Man is something vastly more than a reasoning animal, born to suffer or enjoy for a while, and then die and nothing more about him.

But I am here for the purpose of lifting the veil of the past and future, and to show that forces are now active in this world of ours, that will neither be ignored nor stamped out by the self-sufficiency of learned ignorance, nor yet by the very natural nervous apprehensions and fears of specific castes of men who have vested interests to uphold. *To know* is the birthright of a man, and the acquisition of the knowledge of Truth, in all and every department accessible to human research and intelligence, will alone elevate mankind to that altitude of thought, and thence of life, which must sooner or later be attained.

It is pitiable to think that no amount of labour or expenditure of money, nor stint of personal suffering and life, is considered too great a price to pay for, say, the discovery of the haunts of migratory birds; or the source of some great stream of water; and yet the learned Societies, who institute these and similar proceedings, scoff at the idea of exploring into other than mere physical or geographical regions, and into which the mental powers of man undoubtedly fit him so to do.

But there are Explorers busy at work in this direction, and the result of their explorations and discoveries are presented to a generally unappreciative and apathetic public. Compare this indifference with the impatience that follows the announcement of the publication of discoveries by such explorers as

Livingstone, Stanley, Burton, Speke, Grant, Baker, and others, and surely the thoughtful mind cannot be other than amazed at the supineness and even hostility displayed towards those who dare to venture beyond the limits prescribed by the fashionable Science and Theology of the day. But another factor comes on the scene, which has to be reckoned with, and that is the Spirit of Democracy, which is rushing onwards with an irresistible force, and will not be stayed. The enfranchisement of *mind* will follow in due time the enfranchisement of the *person*, and men will cease to be hoodwinked by sacerdotal or other castes, who dare to determine the limits beyond which investigation is not to venture. The day for "Believe this or that or be damned" is passed; and assumption will not much longer do duty for demonstration, and any system of thought, churchianic or otherwise, that cannot meet the requirements of honest criticism, must yield its ground to systems resting upon facts to demonstrate their truth. What bearing the facts of which I have hinted, rather than specified, have upon my subject will appear as I lead you on in the direction I am pointing: and I hope to prove to you that man does possess powers, latent they may be in the mass, by the exercise of which he may learn to know something more concerning his own being than is usually taught in the Halls of Science or Temples of Theology.

Here I protest against the dogmatic claims of Science, so called, to determine the limits of human investigation: for "science" is nothing more nor less than the tabulation of facts; and I maintain there are facts that cannot, by their very nature, be subject to the methods usually adopted by scientific experimentalists: but they are facts nevertheless, and, as such, are subject to scientific research. If the Soul of man be a fact, and who can deny it, then the activities of the Soul must necessarily be subject to scientific analysis and research, if conducted upon methods suitable for dealing with the same.

This science, to which I refer, has for its objects of investigation Mental, Psychological and Spiritual facts, and is vastly more important than that branch which alone busies itself with external phenomena, or with the physical man and his surroundings; and although I would not wish to depreciate the value of external science, yet the *true* Scientist will recognise this as subordinate to the science of the internal man and universe.

What dissecting knife has touched the anatomical form of the psychical structural *form* within the human organism?

and who has discovered the nature of the *substance* of which the Soul is undoubtedly composed? What microscope or telescope has penetrated the depths or heights of that Infinitude, in which time and space find no place? Incomprehensible as such a reference is to the mere physicist, who can see no farther nor deeper than the phenomenal appearances by which he is surrounded, yet it is my aim to lay before you that which may lead you to think that there may, and must, be some evidence of the actuality of states of being beyond the ken of our physical optics: and, if so, my object is attained. With this prelude I now proceed to my subject, the first part of which relates to

THE ORIGIN OF MAN.

Upon a theme so profound, I can do no more than present a few thoughts, as condensed as possible. Apart from the speculations of Science and the notions of Theology, there are but two ways of approaching this question, and these are from an external and internal standpoint. I will not detain you by dilating upon ideas formed by accepting as literal truth the narrative of the Creation of man as contained in the Scriptures of our and other religions. The fact that such writings are generally credited as sacred, should lead the mind to try to discover their true meaning, which, when discovered, will end the at present interminable conflict between Science and Theology. Suffice it to say, that, to my view, Biblical narratives are not historical, but ethical, based upon Solar and Planetary motions, which refer to other subjects that do not appear on the surface: or, in plainer words, they are *symbolical*, and have relation to that which I am endeavouring to elucidate. So that you will understand, I shall treat the question at issue from a scientific, and not from a biblical standpoint.

Most of you will doubtless be aware that the greatest champion who has come forth on the naturalistic or, permit me to say, the materialistic side, and speculated upon the origin of man, is the late Charles Darwin. The sum of his speculations and investigations is briefly this, *viz.*, that man has been developed by slow degrees from the brutes; who, by chance or fortuitous conditions, have propagated finer and better specimens of their order; and who, by the law of "survival of the fittest," have gradually succeeded in establishing themselves as the dominant representatives of their species. Coming nearest to human beings, it is asserted that their original progenitors were, if not apes of some kind, an order of animal now lost, that constituted the "missing link" between the past or present monkey and man. Such, in brief, is the latest and best manifesto of Science, as put forth by one whom so many delight to honour.

This speculative theory lacks an element, the absence of which is fatal to its probability, and that is, it is destitute of proof. We cannot accept a variation of species caused by artificial means, as a demonstration of another and distinct order of animal life from prior existing orders; and until proof can be adduced,—and all nature, so far as known, seems to be against it,—we may safely hold to the perpetuation of kind, and not of hybrids. Then, to this naturalistic theory of the ape producing the "missing link," and the missing link species producing man, we can at least apply the Scotch verdict of "Not proven."

Having detected the weakness, if not downright fallacy, of the naturalistic theory, the question comes: Can anything be known regarding human origin? Let us settle first the meaning of the term "origin." It is derived from the Latin word *origo*, to become visible: that from which anything primarily proceeds: first existence, &c. Now, here we have a clue, by following which we may possibly find a solution. Existence applies to the external forms visible to the bodily eye; but there can be no external without an internal, and to this we apply the term *substance*, which is not, of necessity, material, nor yet is it cognizable by our five bodily senses. The all-important point here is to conceive of the human principle, as distinguished from the animal, *subsisting* in some form or other prior to its becoming externalized in the being we know as Man: and such I opine is the actual fact.

To the Life-principle itself there is, according to our philosophy, neither beginning nor ending; but as the Life-principle becomes differentiated by assuming such an infinite variety of manifested forms by which it expresses itself; to every kind of such forms, organic or otherwise, there is both a beginning and an ending to the external forms, illustrated by what we know as birth and death. It is very clear that the human race must have had a beginning; and this beginning is surely not destined for ever to be the will-o'-the-wisp of

human speculation. We may dismiss, as scientifically untenable, the literal rendering of the Biblical account of the creation of the first man from the "dust of the ground," and the withdrawal of one of his ribs for the purpose of making a woman out of it. The mystic meaning that I attach to the record will absolve me from any charge of irreverence; but there may be found just a substratum of truth in the narrative that perchance will harmonise with fact, and to this I shall presently refer.

It hardly appears reasonable to suppose that a living human body is first made, and then supplied with life by a special act of God; for Science has discovered that the life-germ, or atom, is the architect of the temple, or body, in which it resides for the time that the body lasts. The real Origin of Man is not to be traced from animals, but in an interior state of being: and the connecting link between the prior and posterior conditions of subsistence and existence will be spoken of when I come to treat of the evolution of man as a physical being. I will now touch upon the question of the

ANTIQUITY OF MAN.

It is within the present century of our era that public attention to this interesting subject has been roused by the discoveries of scientific explorers, who have found evidences of human handiwork in places which point to an antiquity that, as yet, is indecipherable as to actual data, and we must wait the attainment of clearer light ere we can apply chronological dates to geological eras. To speak of chronological ages, where some data is known, is easy, but to express the duration of geological eras is utterly beyond our present mode of calculation. For years and centuries, we must substitute ages, the length of which to present Science is quite unknown. Who, for instance, can determine with anything like certitude the length of time required for the formation of the present earth's surface, upon which we live and move and have our being? If this be so, we may well be astounded to find evidences of human labour in strata lower and lower, and which were formed long, long anterior to the present, and relatively recent formations. The gravels of Abbeville, in France, and the many caves of Britain and the continents of Europe and America, have yielded up secrets relating to human history, to which no data can be applied as regards time. It may be millions, or for ought we know to the contrary, tens of millions of years since the cave men and their predecessors inhabited this earth. One fact, amidst all these discoveries, comes out clear, and that is, the workmanship is ruder, so to speak, the further back we go, and here comes in the consideration of

THE EVOLUTION OF MAN.

We have already seen that this term, as used by the naturalistic Scientist, means the development of more perfect from less perfect forms, beginning with the simple cell and ending in man himself. The fatal objection to this theory lies in the fact that the species of animal spoken of as the "missing link" is wanting; as so far as is known there are neither living specimens nor yet fossilized ones. The monkey tribe with its apes, chimpanzees, gorillas, &c., are plentiful enough, and human beings are also plentiful enough, none of whom appear to exhibit any change in their structural form from their own ancestors. Then how can we account for this "missing link" just at the point where it is most wanted?

Surely either Mother Nature or the Scientist is at fault, and for my part I decline to lay the fault, or omission, on Nature; but prefer to ascribe it to the Scientist, who is reduced to the extremity of inventing the "missing link" to make his theory passable. I am an Evolutionist, but not on the principles adopted by the naturalistic Scientists, which, until facts are forthcoming to support their theory or speculation, must be rejected as untenable when confronted with Nature's known method of action. Much has been made of the mortification which human pride must suffer in thinking of our apish ancestry; but I say it will be quite time to partake of this humble pie, and suffer from its indigestion, when it has been demonstrated that human beings are the products of such worthy couples.

Another side question comes in here, as to whether the Human Race has descended from one original pair. There appears nothing in Nature to support such a supposition, and Science seems to be pointing to the thought, if not fact, that Racial differences are due to the original variations of ancestry. The ancient monuments of Egypt, dating back three to four thousand years, depict the negro with the same

characteristics that distinguish him from others at the present time. *Apròpos* to this subject is the fact of the discovery of a desiccated wasp, which was found in the swathing cloth used in the embalming of the body of Thothmes III., an Egyptian king, who died about 1550 B.C. This wasp is identical with the same insect that infests Egypt to-day, so that in these two instances, at least, we have proof that there has been no change in structural form, or even in the characteristics that manifest the differentiation or varieties of species.

Now let me speak of another set of facts, which although ignored by the Scientists, are nevertheless "facts," and as such are scientific. I need hardly say that all facts are subject to the action of some law, known or unknown, that causes or produces them; and as it is impossible to think of the operation of laws without some intelligent Power at the back, to put them into operation, we must of necessity admit that this Power is not less than human; otherwise we are driven to the alternative of conceiving Law to be nothing more than a blind force subject to accidents, which, if it were so, would make the fable of Phœton a reality, for essaying to drive the chariot of the Sun, he would have set the world on fire had it not have been for the timely interference of Jupiter, his father.

Theology attributes the working of natural law to a *Being*, to whom it applies the term God! But such a *Being* is unknown to Science; and it would take me out of my course to dwell upon the theological speculation, founded, as theologians think, on Revelation. But scientific discoveries are Revelations, inasmuch as they reveal, or make known, what was not known prior to such discoveries.

If I am asked to speak of this Intelligent Power that guides and controls all Laws in all universes, I reply: There is One Life and One Substance; the Central or Great Supreme Fountain from which all living forms originate, being unknown and unconceivable, by mortals at all events. This One Life is manifested in an infinite variety of forms on this planet, from the simple monad right up to man, who is the highest expression of Life. What the forms of Life may be on the other planets, and in the myriad solar systems in Infinite Space, is of course only conjectural; but it is rational to think that globes—such as ours—are made for the purpose of being inhabited by intelligent beings, it may be, some lower and some higher in the scale than the Race inhabiting this tiny planet. While living in mortal bodies, we only know of Life by the forms which manifest its presence. The same with that form of Substance which we term "matter." We only know of this by its manifestation, in forms varying from ethereal to gross, and dense, and solid. But we find one law affecting all and every form of life and substance, and that is change; and this applies to the living human form equally with the granite foundation of the globe itself.

The suggestion I have made, leads us at once into another realm of thought and investigation, in which scientific instruments, such as used in dealing with external natural phenomena, are of no avail. I am bold enough to declare that there are realms, worlds, and universes, not cognizable to human optics, inhabited by intelligent beings, who possess every human attribute in various degrees of perfection; and if you will follow my lead for a short while, peradventure we may find something like a scientific solution of the Creative Problem; and this brings me to the second part of my subject; in which I shall speak of

THE EVOLUTION OF MAN AS A PHYSICAL BEING.

Here I claim to speak as an actual witness, whose researches in this domain of Science have extended over a period of many years, and however strange, and apparently incredible, the facts may appear to such as are ignorant of them, yet I know that my testimony is true, and no amount of non-evidence can invalidate honest and true testimony. What I mean by a human physical being, is the constituent part of the organism that we call *body*; but does not touch the internal parts we think of as Soul and Spirit. Of this then I now speak.

I have positively witnessed the making of bodies, that were human to all intents and purposes. The law of propulsion, wielded and utilized by intelligent but invisible Beings, is distinctly observable. The *modus operandi* is somewhat as follows. A man, or woman, as the case may be, known to scientists of the calibre I refer to, as "psychic sensitives," are utilized for this purpose. While the sensitive is in a deep trance—biblically rendered, a "deep sleep"—a white stream of vapour is seen to issue, generally from the

right side under the ribs; and gradually this vaporous substance thickens and forms into streaks, lines, curves, &c. Then a head is formed, with face, mouth, eyes and, sometimes as I have seen, adorned with a crown set with what appeared to be sparkling jewels. Then comes the robe that envelops the body, generally pure white, but I have seen this robe of various colours. In short, in the space, say of about two to three minutes, from the time I first saw the white vapour issuing from the side of the sensitive, there stood before us the exact resemblance of a man, woman, or child, as the case might be. These were not shadowy, but actual, solid and tangible forms, for I have felt the dress, and grasped their hands: and what is more, in some cases, but not in all, I have actually conversed with them. The theory of hallucination, deception, tricks, &c., is out of court, for this, and a great many other phenomena, took place in the presence of many witnesses, whose testimony agrees. The process of de-forming, or de-materializing, as it is termed, is generally as gradual as the reverse, until the whole of the white vapour is absorbed again, or drawn back into the body of the sensitive.

Now, if you can accept this as true, we have in this class of phenomena positive evidence of the action of some invisible power; for assuredly it is not in the power of the unconscious sensitive, nor yet of the wide-awake people who witness these marvels to produce them; and we have only to go back in thought to a long, long past beginning, before man, as we know him, inhabited the earth, and credit the same Power with projecting a human life germ-principle from the plane of internal nature to that of external nature, and rendering it permanently solid, and the problem is solved, so far as the forming of the body of man is concerned. This suggestion, for it is nothing more, does no violence to the biblical account when properly understood and bereft of its mystic clothing; and in it we have a higher and nobler ancestry than that offered by the naturalistic theory.

I will speak now of

MAN AS A PSYCHICAL BEING.

The dictionary meaning of the word *Psychology* is "The systematic or scientific knowledge of the powers and functions of the human Soul, so far as they are known by consciousness." This definition will answer my purpose, as it admits that man is possessed of internal powers loosely called "Soul": and I go to the length of stating that it is this internal something called Soul, which is a part of the real man, and which occupies the intermediate between the central life-principle and the outer physical body. It is in short that which constitutes one of the parts that is immortal and imperishable, and one of the factors that is instrumental in developing the individuality, and makes him or her different from every other man or woman. The Soul itself is scarcely to be called substantial, *i.e.*, in the sense of being material, but it must be taken to mean all the powers expressed by such terms as mind, memory, volition, intellect, will, &c. But the Soul has an envelope corresponding to the body—which is known to occult scientists as the "astral body"; or more vulgarly speaking the "double"; and it is this astral body which plays such an important part in psychic phenomena. The withdrawal of this astral body, constituting the manifest clothing of the Soul, is not unfrequently visible to a class of sensitives who are known as clairvoyants, and it is not until the last spark of vitality is withdrawn, which builds up the new astral form, that the work of decomposition of the corpse commences.

To demonstrate that what we term "Soul" is the active operator in the making of the body, we fall back on the discoveries of such scientists as Haeckel and others, who have seen that the first appearance of the earth-man or woman is a speck so small that the microscope only can detect it. Within this protoplasmic speck lies the power to gradually attract to itself living atoms of matter, with which it manipulates and develops a perfect miniature form of the future man or woman. That this power resides in the original speck is incontestable, for the results are too patent to be ignored. Thus we have arrived at the conclusion that the psychic principle, called Soul, is the active although invisible agent in developing the organic structural external form of the man.

This scientific fact disposes of the irrational theory, that Matter is the originator of Mind, and proves that the real life-principle, or that which is the true *Ego*, and makes the difference between *I* and *you*, is a real something, although it is never visible or cognizable to the outer senses, from the

cradle to the grave, or from the conception and birth of the material body to its death. The question, as to what this Soul was before it came into earthly conditions; and further, what becomes of it after its withdrawal from the body at death, is hardly within the scope of my present Lecture, and I content myself with having shown you that the intangible, and uncome-at-able *soul* is a veritable fact that is scientifically demonstrable: for bodily hands can no more touch the Soul, than they can grasp the air, or seize hold of light. From all that I have advanced, it is quite evident that if any thing is to be known regarding this subtle but powerful and intelligent *somechat*, it must be by other methods than those which are applicable to what comes under the action of our bodily senses. Without a doubt light, even upon this momentous subject, is now in the world, and if the scientific leaders of thought will persist in rejecting that light, then we must look elsewhere for knowledge concerning the most important part of the wondrous being, Man. I now conclude with the

EVOLUTION OF MAN AS A SPIRITUAL BEING.

In my definition of the term "spiritual," I refer to a still more internal principle than the psychic Soul. It is part of Life itself, as intimately associated with the One Universal Life, as a drop of water is with the great ocean, or as a blood particle is with the current that courses through the arterial system of the human body. Whatever it may or may not be in itself is beyond the power of mortals to define; but, once the spirit-atom starts upon a career of its own, its individuality, or characteristic, is never lost nor annihilated. To illustrate this, I must again fall back upon facts, the value of which is determined by other means than mere ocular demonstration, as in the case of materialized psychic forms. We have here again to depend upon a class of persons who are sensitive to a certain action. This is called the Law of Control, and the *modus operandi* is as follows:—

While in the trance condition, that is, oblivious to all outer conditions, the organs of speech of the sensitive are controlled and used by invisible beings, who assure the listener that they were once inhabitants of this Earth as we are now; and although now inhabiting another sphere of existence, yet, under certain conditions, and subject to certain laws, they are able to come and relate, in many instances, their past history; their experiences while dying, and their present status and position as disembodied conscious beings, with a history all their own. They can and do make their presence known in many other ways, such as writing messages, to those they know and love, on the surface of locked slates, paper, &c., and none who have had experience of these facts doubt their authenticity. So abundant is this testimony, that I may safely say their name is legion. That they have not a material body, in our sense of the word, is clear; for we know where that is stowed away; and yet they think, and speak, and act with the same certitude of being themselves, as I now am certain of being myself while addressing you.

In face of such facts, what is the worth of scientific agnosticism, or wilful know-nothing-ism? The question once propounded by one of old, I now repeat, "Why should it be thought a thing incredible with you that God should raise the dead?" On evidence quite sufficient for the thoughtful, and even scientific, mind it is now demonstrated that death is only a change, or transference, from one state of conscious being to another, and proves that man and woman are immortal beings.

I have now traced man to his glorious origin, vastly more noble than the brute that perishes, and have endeavoured to show that he has been evolved into his present conditions, not by successive leaps depending on the chapter of accidents disguised under such euphonious expressions as "natural selection," "survival of the fittest," &c., but by a succession of new and more perfect forms of vegetable and animal life; each series as it ran its course providing conditions for the introduction of more complex forms; and when the vegetable and animal series, or orders, were completed, culminating in the most perfect animal known to us, then, and not till then, the advent of a form combining the human with the animal principle of life took place, and MAN appeared on the scene as the Crown of the whole. According to my view, the Omnipotent Power operated through an order of Spiritual Beings, spoken of in the biblical record as the *Elohim* (I wou'd here remind you that the word translated, God, as if it referred to one Being, is plural in the original); and that the human principle forming the base of the future man was an emanation of their life, theirs in turn being the expression of an emanation of a still more interior Order of Spiritual

Intelligences, and so on, right up to the Grand Supreme Central Fountain, from whence all Life-forms originate. This hypothesis supplies a chain, so to speak, of continuous Life-forms from the Centre to the Circumference; and at the point where the naturalistic theory is defective by the absence of the "missing link," mine makes man himself—not the missing, but the continuous and connecting-link, which connects in one unbroken series the infinite variety of living forms in worlds inhabited by orders of beings as real to them as ours is to us, but infinitely more beautiful, with the dense, solid globes of which ours is but a small representative, inhabited by varieties of living animal and vegetable forms, perishable as to their specific individuality, but crowned with a form of life, *i.e.*, Man, who, although he parts with his physical body at death, yet continues his, or her, own specific individuality forever!

In presenting these thoughts, as the result of many years research, and which may be startling to many, I do not credit myself with the power to produce a full conviction in the minds of those who hear me, but failing this, I may, at least, hope that they will ensure thoughtful consideration, and to this extent may help to divert your steps from the path which leads to the dreary and dismal swamp of Agnosticism, and to which undoubtedly the tendency of modern Science, so called, is leading.

All the evidence we possess concerning primeval man goes to prove that the most ancient Race, while perfect as regards the physical structure, yet commenced at the very lowest point, at which the human principle was made manifest, and from that beginning, the Race has evolved and developed this human principle up to its present state; but, let me add, the present is not the culmination of its power or perfection. With all the intelligence and powers possessed by the most advanced portions of the Race, we are a long way off the state and period, when the wisdom and love powers, still latent in the spiritual part of our forms, shall evolve into activity. The past history of the Race, and even its present state, incontestably prove that the human principle has not subjected the animal principle in the structural form. We have subjected the animal kingdom external to ourselves, but the animal kingdom within ourselves yet awaits the conquering power of Spirit, which will and must be developed in due time.

THE SOUL AS SEEN IN VISION.

THE SOUL OF NATURE spreads over the Earth much like snow; and when the Sun shines on it, it fills it with life and beauty: all the beauty of flowers and fruits is there.

Now comes the Secret of Life: all the human family receive the emanation of the Soul. Just under the heart I have seen mine many times, like the fire under the Phoenix bird. To me that Bird is the Spirit; the fire, the Soul, drawn together when free from the body.

The seat of the Spirit is in the organ of Individuality; and as we draw our breath, two valves in the heart open, and this real fire gives warmth to the blood, and sends it back over the body to do its work. But the fire of the Soul ascends through the lungs to the Spirit, where it regulates the nervous system.

I have come to the conclusion that we are a conscious reflection of our Father God and Mother Nature working through us.

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[It may be said in objection to these views, that the warmth of the body is maintained by the combustion of carbon in the lungs; but if the whole body were burned daily, it is questionable if the heat evolved from the body could be kept up. There is evidently some source of heat and "force" in the system, other than that recognised by science at present. Clairvoyant observation is the true form of investigation into the real state of the case. Seers should go in for such studies, and leave fortune-telling to the gipsies.—Ed. M.]

THE ORIGIN OF MAN.

ACCORDING TO SCIENCE.

Some years ago we gave insertion to the following clever "chapter," but it will be new to many now, and it may not appear out of place at the present time. It has been sent to us by Mr. B. Cox, Oldham, cut from the *Chemist and Druggist* of a few years back. We retain the introductory paragraph of that Journal:—

The satire in the following chapter of "Genesis according to Science"

is so exquisite that we regret we cannot credit the quotation to its original source. It is extracted by some of the English medicals from one of American origin, but the name is not given. It runs thus:—

1. Primarily the Unknowable moved upon cosmos and evolved protoplasm.
2. And protoplasm was inorganic and undifferentiated, containing all things in potential energy; and a spirit of evolution moved upon the fluid mass.
3. And the Unknowable said, Let atoms attract; and their contact begat light, heat, and electricity.
4. And the Unconditioned differentiated the atoms, each after its kind; and their combinations begat rock, air, and water.
5. And there went out a spirit of evolution from the Unconditioned, and, working in protoplasm by accretion and absorption, produced the organic cell.
6. And cell, by nutrition, evolved primordial germ, and germ developed protogene, and protogene begat coozoon, and coozoon begat monad, and monad begat animalcule.
7. And animalcule begat ephemera; than began creeping things to multiply on the face of the earth.
8. And earthly atom in vegetable protoplasm begat the molecule, and thence came all grass, and every herb in the earth.
9. And animalcule in the water evolved fins, tails, claws, and scales; and in the air wings and beaks; and on the land they sprouted such organs as were necessary, as played upon by the environment.
10. And by accretion and absorption came the radiata and mollusca, and mollusca begat articulate, and articulate begat vertebrate.
11. Now these are the generations of the higher vertebrate, in the cosmic period that the Unknowable evolved the bipedal mammalia.
12. And every man of the earth, while he was yet a monkey, and the horse, while he was a hipparion, and the hipparion before he was an orodon.
13. Out of the ascidian came the amphibian and begat the pentadactyle, and the pentadactyle by inheritance and selection produced the hylotele, from which are the simiadae in all their tribes.
14. And out of the simiadae the lemur prevailed above his fellows and produced the platyrhine monkey.
15. And the platyrhine begat the catarrhine, and the catarrhine monkey begat the anthropoid ape, and the ape begat the longimanous ourang, and the ourang begat the chimpanzee, and the chimpanzee evolved the what-is-it.
16. And the what-is-it went into the land of Nod and took him a wife of the longimanous gibbons.
17. And in the process of the cosmic period were born unto them and their children the anthropomorphic primordial types.
18. The homunculus, the prognathus, the troglodyte, the autochthon, the terragen—these are the generations of primeval man.
19. And primeval man was naked and not ashamed, but lived in quadrumanous innocence, and struggled mightily to harmonise with the environment.
20. And by inheritance and natural selection did he progress from the stable and homogeneous to the complex and heterogenous; for the weakest died, and the strongest grew and multiplied.
21. And man grew a thumb, for that he had need of it, and developed capacities for prey.
22. For, behold, the swiftest men caught the most animals and the swiftest animals got away from the most men; wherefore the slow animals were eaten, and the slow men starved to death.
23. And as types were differentiated, the weaker types continually disappeared.
24. And the earth was filled with violence; for man strove with man, and tribe with tribe, whereby they killed off the weak and foolish, and secured the survival of the fittest.

This is a "satire" that cuts both ways. As an epitome of the orders of animated being, it is vastly more correct and comprehensive than the Genesis account. But while Science tabulates the effects of Creation, it does not assign the Cause. Some "Scientific" men may attempt to do so, but they do not succeed, except in giving vent to an egotistic dogma. The partizan of Genesis is just as culpable as the partizan of "Science": the unbiassed mind can arrive at conclusions superior to any of them. When will men learn to think for themselves, and not be dragged along by leading strings in the hands of Science, while they are at the same time mutely muzzled by the clerical faction.

THE SPIRIT-MESSENGER.

THE FUTURE LIFE, HOPE, EXPIATION.

A CONTROL BY "LORD BYRON."

Recorded by A. T. T. P., February 3rd, 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:—

I do not myself care from what source that authority is derived, which declares that it is sinful to endeavour to obtain a perfect knowledge of those things, which await all men in the future; neither do I consider, that any scholarly thinker is strictly within the lines of his duty, when he authoritatively disputes man's right to investigate.

There are vast amounts of truth respecting future life to be found; such an opinion would have been dangerous before thought obtained freedom. For a comparatively ignorant man, like the Sensitive, to have dared to assert,

that there is something more awaiting the patient investigator in respect of future life than that which is contained within the general orthodox terms: for him to have done this, would have been to court all the disagreeable consequences, which follow the obstructing of recognised authority. But when recognised authority is closely analysed, it may be asked: "Can it be weighed in the balance successfully with present knowledge?" I answer, after a laborious study of the old and new authorities of man's future life, that there is no comparison to be drawn. Take Flavius Josephus on the one side, and your writings on the other. Let us consider the men and the times in both cases; we will admit that Flavius Josephus stood amongst the foremost of his people; a deep thinker; a man to whom writing was a pleasure; one deeply imbued with the past traditions of his people; but living centuries in the past, and therefore his earth-work must be judged in the position which he occupied under God's progressive laws; there is no doubt, that in respect to the religion of his people no one member of the favoured tribe of Levi could surpass him, and as a consequence his opinion on them must be the subject of our deepest attention. The greatest boast; the highest claim of the modern believer of Jewish antiquarian law is this, namely, that the people of Flavius Josephus, the Jewish historian, exist as a scattered population to-day; that amongst the manifold commingling of races they stand out apart, yet intact in respect to religious observances from any or all of the other races of humanity; and because of this they claim that this fact is an unequivocal testimony of the truth of the Rabbinical teaching. The example of modern days chooses as a foundation stone this Jewish historian, not only verifying, as they assert, the wonderful prophecies of the early Fathers or Patriarchs, but sealing with the most accurate testimony, the most wonderful of all prophecies, namely, the destruction, the annihilation thorough and complete, of Jerusalem itself; thus adding an additional value, if such were possible, to the writings of the Evangelists and the Apostles.

There is one who rules this nation by the power of his mighty mind, who is well known to have a strong Hellenic bias; one who is well versed in the prophecies of antiquity; one who can grasp important manuscripts through his ability of individually reading them in the original; this Legislator, with his sons as ministers, with his strong orthodox bias, is now clothed with that power which may be either calamitous in its nature, or in its use for the benefit of the country which is honoured in having him as one of its children, and which is to be used for the benefit of this Empire in stopping spoliation from a power already as helpless as many of the former States over which it ruled.

For my own part, I consider that no religious views should be used as a leverage to form unjust decisions, unwise and impolitic resolves; neither would I allow my lips to frame one word against any particular religious view, excepting that religion which comes under the claim of infallibility. In earth-life such a claim would have been an incentive for me to have closely examined it. I say, and if possible I would be deemed inoffensive in making the assertion, that the orthodox believer, who is willing to pass from time with a very small knowledge indeed acquired on earth of that life, which awaits him hereafter; I would say of such, that their lives in time have been passed in a willingness to remain ignorant, and that for such willingness there is an awaiting responsibility.

Were I to be asked: "How, and from whence, I have arrived at this deduction?" I should answer: Orthodox views are no excuse for neglected duties, and it is a duty with every soul in time, to investigate all that God hath been pleased to reveal of future life. In none of Nature's Laws can be heard this fiat: "Thus far shalt thou go, and no farther"; neither does there exist any Divine Law of heaven, which sets a bound to human intellect in time. Respecting the Better Land in the future, I think there is a beautiful word used by the whole of the German race in respect to their earthly country; they call it their "Fatherland": so is the future sphere of humanity the Land of the Father, the Fatherland, and it is to the influence of this word, that much of the German patriotism can be traced. Dear as the Englishman loves his native home, more dear is the love of England's German neighbour for the Land of their Birth.

I solemnly aver, that were this investigation carried on in an unbiassed spirit, there would not be that intense longing for a continuance of earth-life amongst those, who through

extreme senility are weary in moving, in sitting, or standing; weary in walking; weary in talking; weary in fact of all those acts, that formed the pleasures of the past in the human bodily formation. As understood in time, there is to be an everlasting rest. Your readers will notice, that bodily suffering is but earth's memories; but that mental remorse is the retribution of misdoing.

There is no doubt, but that the most exaggerated thought may run riot in the soul of a man, unless he believes in the power which gave him birth. My earth belief was anything but the idea of rest, either for soul or body, and I say, that were all exertion taken out of my life now, immortality would become intolerably tedious. But God gives an added glory to rest. Is there rest in the most honourable stations in time? Have the foremost Legislators of this Empire been allowed to rest? On the contrary, I say, the oldest of them, now approaching his four-score years, is called on to make sudden journeys to and fro; is called on to make efforts beyond that bodily strength which is the outcome of advanced years. Where then is the incentive for action? It is in that fulness of joy, which comes after duties well-performed; in that glory which belongs to patriotism, and whose reward is for everlasting; therefore the rendering of the word "rest" belongs to the amazing and overwhelming world of mental action; to man's mental attributes rather than to the pains and penalties of life in the body.

Sometimes the pleasure of the future is wilfully deferred: I deferred mine; I am finding it out now. I drank freely of the waters of time, the living waters; the obedience to God but seldom crossed my mind, certainly it never influenced my actions. I was misanthropic during many years of my life: bearing wicked and slanderous imputations with passive indifference; a recipient, if I would but have acknowledged it, of the certainty of life for me, as for all men, beyond the grave; daring even to mock at those revealed future truths, mocking their revelation, courting the after spiritual mocking, and believing that in my future life there was a retribution for such mockery: a punishment asked for, and which I obtained. Yet if I was disappointed with the commencement of my future life, as I wandered alone, my own thoughts forming my own spiritual world, yet I never once remembered uttering earth's complainings.

I have controlled in your presence many times. The soldier is paid for his services, the lawyer expects his fee, and the labourer his wage, and if the wages of my life's action and thoughts were darkness and sorrow, then was darkness and sorrow my rightful inheritance. Mine is even now a proud soul, yet do I know that my light springs from the higher hopes of my soul. I am learning to rejoice in hope. I tell you, dear Recorder, that in Hope there is a higher religion, than in any that has its foundation in the antiquity of humanity itself. Where there is Hope there is law for a sensible exercise of that hope. I have braved the ills and trials of an unbending spirit: I have felt, as Milton's creation of Lucifer, alone, yet proudly defiant; yet hope has helped me into that light, which follows after obedience. It is hope that gives to Spirit vitality and vigour. I now see sights which I never expected to see. They may be the faintest glimmering rays of spiritual glory: not nearly so bright as to be in any way unbearable, but still it is an advancement which bids my soul still to hope for an increase.

My experience is this, that higher visions of spiritual possibilities belong alone to the hopeful, and are impossible to all others; and I argue that the reason of this is as follows: That it is an impossibility according to God's law, to prove Divine perfection to that soul, who has not reached to the intellectual apprehension of it. I believe that every Spiritual advance which I have made, has been through the soul's apprehension, and I would like to say a few words to those who will read this Control of mine. To the Orthodox I say: Beware of selfish unwillingness to investigate! He who would be blessed with a knowledge of the Soul's future must search for that knowledge diligently; and he, who is performing every earthly task well, I do not mean by acts subservient to conciliate society's fias, but he who is earnest in the performance of duties on earth, is best prepared to realize the rewards awaiting him in the future. He who can boast of a record of unselfish humanitarianism has a soul nearest to spiritual life.

Let none interrupt your happiest labour, carried on without argument, and supported by no reputed authority, however high may be its claim. In the years of vigour and activity you were devoted absolutely to the duties which would have their reward in the comforting the soul in time. That series

of duties has closed, the reward expected and belonging to time has been offered, has been earned, has been accepted in these Controls. Many of your last words to futurity will be read over and over again. The deliberate and emphatic testimony which you have offered again and again will be read and re-read, and your greatest consolation will be when that day will have to come to pass, when you shall stand face to face with eternity, you will say: "Thank God! Even to the last I have given faithful testimony, I have helped many over the fatigues of death's journey, I have lived long enough to cease to care so deeply for those things which I must leave behind, I have by degrees passed through all things of earthly interest, I have got beyond them, and strengthened with spiritual hope am ready to grapple with eternity; with the eternal wisdom of God ever governing." Still whilst God gives you both strength and will, there remains no excuse for weariness.

He who finds a delight in saying that all the hopes in the world are accomplished, whilst the power of will and strength remains, is not the recipient of that healthy Hope which brings the soul into stronger and closer communion with its Creator. I pray God to avert from any my first spiritual experience, and that you should be amongst the faithful departed rather than be found standing spiritually alone. I thank God for the stronger vitality of my spiritual nature now, and my abandonment of that which you rightfully deemed unfit to give any prominence to in your published volume: namely, my stubborn belief in my different reincarnations. These are sometimes fallacies which grow with fungus-like celerity, making it nearly an impossible task to obtain immediate freedom from them. It was so with me. I had courted these fallacies, I had asked for them in the very spirit of mockery; until the communications which I received came with such an appearance of probability that I listened to them, and became a victim to the delusion, which I had wilfully chosen.

You now are impressed with who I am.

I said I was quite aware that the spirit controlling was that of Lord Byron. He proceeded:—

You cannot realize the minutiae of my former life: every little possible incident was brought to bear on me by one, who in accordance with God's unalterable law, I had elected as my punishing judge. I had mocked at truth, my punishment has been in a lie. You would ask the meaning and purpose of my coming. I can remember my coming before, and the beautiful prayer wrung from you by your feeling of my bitter yet uncomplaining humour. For that prayer I thank you; its words are still remembered in its entirety, at this instant of time. Other words of advice, of commiseration are remembered equally as gratefully as your uttered prayer. May God hold you in His keeping, and preserve you for the continuance of your work! George Noel Gordon Byron bids you Good day.

I asked the control whether he had yet met his daughter, Ada, in his spirit-life. He said:

She has sought me out and found me: she is with me now.

I had a short conversation about some of his former controls a few years back. His style of talk was very different now from then. I can well remember the first control of this proud spirit, and his defiant manner when he prayed for annihilation as a boon. The last I heard of "Lord Byron" was when he was present with "Emanuel Swedenborg," but did not control; and "Swedenborg" gave him very good advice. On one occasion I prayed for him to the best of my poor ability: this prayer he seems to remember now. The seen and the unseen, or, in other words, the living and the so-called dead, are nearer than either Orthodoxy or Science will admit; and so it will be found in the very near future.

I have no doubt many of your readers will remember the control by "Ada," the daughter of Lord Byron, which was published in the MEDIUM, December 22, 1882.

OUR REPRESENTATIVE IN EXETER.

Like other old cities, the capital of Devonshire has many narrow lanes and alleys. One of these is called The Mint, a clean, paved passage passing through the site of an ancient monastic building, a portion of which the Spiritualists now occupy as a place of meeting. There is a crypt underneath the next house, on which the ivy clings to the time-worn walls. Strange it is that these religious men of the olden time are found to be "earth-bound," destitute of spiritual light even now, notwithstanding their assumed piety, which appears to have been a mask to hide much that was of an opposite character. Let us hope our footprints on the sands of time may prove to be of another kind.

Neat, clean and well-appointed is the place of meeting on the ground floor. There are chairs for upwards of sixty sitters, a library, an American organ, and the walls are

decorated with framed illustrations of spiritual phenomena, mottoes, &c. There are evidences of taste and loving care to be seen everywhere. Upstairs are a couple of rooms for seances, and the attic is at present unoccupied.

The Sunday morning meeting was well attended. A very fine influence prevailed, an analogue of soft, sunny Devonshire. There was a powerful emotional impetus at work, which opened up the recesses of feeling and caused a torrent of love to pour forth. It was truly a "Spiritual" morning. Mr. Page conducts the meetings with great taste, and a reverential dignity which is full of solicitude for the welfare and comfort of all. Mr. Hamlyn was controlled to offer prayer, and Mr. Parr gave an address. There is much mediumistic power, but more of the unspoken, latent kind, than the noisy and phenomenal. There will be wonderful developments there in course of time. At present the Divine Child is in embryo, and it is wise to keep a close communion till the process of refinement and development arrives at a more mature state. There are excellent elements in the meeting; and all should seek to be eager in useful work. That will come in time, when the basis has been sufficiently laid.

In the evening the place was well filled, when our Representative spoke on "How to become a Spiritualist." Mr. Page conducted, and Mr. Hamlyn gave an invocation.

On Monday evening the Victoria Hall was well filled to hear the Lantern Lecture. Mr. Page again presided, and Mr. Hamlyn managed the lantern extremely well. The friends sang the hymns, accompanied by an American organ, but the audience did not join in: the public mind "fights shy" of Spiritualism just yet. The greater portion of the audience were highly respectable thoughtful people: but Exeter is famous for a "rough" element, which loses few occasions of showing its ill-manners. It was reported that it pelted the late Bishop, because he had presided at a Temperance meeting! Wonder not then that it displayed some slight manifestations of noisy buffoonery at a presentation of spiritual phenomena. It did not interrupt the lecture the least, the only disadvantage being borne by the few who lowered themselves by their misconduct.

The visit was very successful, and we thank the Exeter friends for their great kindness towards our Representative. They did all they possibly could to make the Monday evening lecture a success, and they were not disappointed. We heard our old friend Mr. Ware spoken of in a kindly manner, and we had the pleasure of meeting Mr. Armitage, of Tavistock, and Mr. H. Bielfeld, of Exmouth. Mr. Bielfeld's London friends will be glad to hear that he looks better and younger than when he left London. As he designed the pictorial heading for the MEDIUM, all our readers will feel grateful for the kindly care which sustains one of the oldest Spiritualists now in the Movement.

Since the foregoing was in type, the subjoined letter came to hand:—

Dear Mr. Burns—Having been an earnest investigator of Spiritualism for the last thirty-five years, and seeing it advertised that you would give a lecture on the 8th of February, at the Victoria Hall, Exeter, on the above subject with illustrations, and being much interested in the propagation of its truth, from which I have derived much satisfaction, I could not resist the opportunity of attending with friends, which amply repaid us for our visit, as it vividly brought to my recollection scenes and facts I had so often witnessed. I have been personally acquainted with almost all the mediums whose portraits were represented, viz., Mr. Hime, Davenport Brothers, Mrs. Guppy, Miss F. Cook now Mrs. Corner, Mrs. Hardinge Britten, Mr. Slater, Mr. Williams, and others, also Mr. Hudson, the photographer, from whom I have obtained most excellent spirit photographs. If space permitted, I could give my testimony to the truth of all your statements on the above valuable subject, of which I have had the most convincing ocular demonstration. I am, however, not surprised that many who were present at your lecture could not realize your statements, nevertheless they are undeniably correct. With best wishes for your continued health and future success in your arduous labours, I remain, yours very sincerely,
HENRY BIELFELD.

3, Brunswick Square, Exmouth, Devon, Feb. 9, 1886.

PROFESSOR KERSHAW AT HALIFAX.

Professor Kershaw, the well-known and able Mesmerist, has been giving a course of entertainments in the Mechanics' Hall, Halifax. He has had full houses, for his entertainments are really of a high-class character. The Professor seems to be literally besieged by patients, most of whom are in a fair way for being cured of their varied ailments.

Saturday evening, Feb. 5, was the closing night of the present series of entertainments, when the hall was packed, even the orchestra behind the platform had to be utilised. Mr. A. D. Wilson was invited to make a few remarks previous to the entertainment. In acceding to the invitation the above-named individual congratulated Professor Kershaw on his success in his good work, speaking highly of the entertainments. He contended however that the healing phase of the phenomena constituted

the highest feature of Professor Kershaw's work—a feature in which the gentleman had become renowned, for not a few of his patients whom he had cured of epilepsy and other ailments, had good cause to remember him with feelings of heartfelt gratitude. Mr. Wilson asked—that those who recognised Mr. Kershaw's humane work as a healing Mesmerist, and who would join with him in tendering their thanks and good wishes towards him, would hold up both hands. Instantly there was a perfect sea of hands held up, a grand sight to look upon.

Mr. Kershaw after appropriately acknowledging the good feeling thus shown towards him, then made way for another very pleasing piece of business.

A gentleman (name not ascertained) in company with, and on behalf of, Mrs. Blakeley, of Batley, presented the Professor with a testimonial: a beautifully-illuminated address in rich gilt frame, as a token of her gratitude for the radical cure in her case of fits. For eighteen years the lady had been tormented with fits of a severe and dangerous kind. She went under Professor Kershaw's magnetic treatment and was perfectly cured, for she had not had a fit for four years. The recipient of the gift made a neat and sympathetic speech, thanking the donor, and expressing determination to continue in his work for suffering humanity.

This pleasing episode produced a profound impression on the audience, and then followed a capital entertainment. God speed this able Mesmerist in his good work!—Cor.

GLASGOW: BURNS ANNIVERSARY.

The Annual Soiree of the Glasgow Association of Spiritualists, commemorative of the birth of Robert Burns, was held on Friday evening, the 5th inst. The Hall, which was crowded to its utmost capacity, was decorated with festoons, selections from the Poet works, several portraits of the Bard, and pictures illustrative of scenes in his poems. Nothing could surpass the warm enthusiasm which prevailed through the entire assemblage, each vying with his neighbour in warmth of hearty greeting.

Mr. James Robertson occupied the chair, supported by Mr. E. W. Wallis, Mr. David Duguid, Mr. Griffin, Mr. Fisher, and in some opening remarks referred to the growth of Burns's fame, which accumulated with each year. He spoke of him more particularly as a religious reformer, as the one man who had done more to kindle the hearts of mankind towards goodness and purity than could be traced to all the pulpits of his time or since, that, to use the words of Carlyle, "He came to us from the Infinite, unknown, and with tidings to us, for his utterances were a kind of revelation."

Mr. Jno. Griffin, vice-president, afterwards gave expression to some hearty and eloquent thoughts, full of reverence for his subject. Songs and readings were freely contributed by Misses Corstorphine, Kiddie, Ramsay, and Kilgour, Mr. E. W. Wallis, Colin Calder, Jno. Robertson, and Mr. Corstorphine, much to the gratification of the meeting.

A most brilliant contribution was made by the guides of Mr. Wallis, who in most masterly style dwelt on what the world owed to Burns. The guides of Mr. David Anderson also spoke with power on Burns as a prophet.

Much of the success of the gathering was due to the magnetic enthusiasm of the worthy secretary, Mr. Andrew Drummond, a gentleman with the keenest appreciation of Burns's life and work. Mr. Drummond contributed a paper on Burns's Independence, and also read "Tam O' Shanter." The pains taken by Mr. Drummond to make the gathering a success will always be favourably remembered.

Towards the close of the meeting the Chairman referred to the more special work of the Association, and urged upon all to whom Spiritualism had been a bright message to help in its more active propagation. Dancing took place at the close; music being generously supplied by Mr. E. T. de Banzie, of the Theatre Royal, whose kindly feeling was duly acknowledged before the meeting broke up.

Yesterday, Sunday morning, Mr. Wallis spoke on man as a physical being, giving some useful hints as to what we should eat and drink, as also how we should clothe and house ourselves. In the evening the subject was: "Was man made to mourn?" A very vigorous address.

We have now the pleasure to announce that the Committee have secured a very commodious building in West Campbell Street, which is centrally situated, for the purpose of carrying on their meetings. Erected and for many years used as a church, it will suit our purpose admirably, being seated for over 700. We anticipate with the facilities which will now be at our disposal that the work will prosper as it has not previously done.
J. R.

NEW DELAVAL, Feb. 8.—We have had the pleasure of another seance with Mrs. Hall, of Gateshead. Seven full-developed and four small forms appeared. As soon as the meeting was opened in the usual way, the medium retired to the cabinet, and almost immediately the form of a spirit was seen in the opening of the cabinet. After retiring it came forth again, and taking hold of the sitter next the cabinet, it led him across the room, brought him part way back, then came behind him, and placed one of its hands in that of the second sitter, and placed its other hand, which held a tambourine, on his head. It then retired to the cabinet, and communicated that she was "Sister," a Spanish lady. Very soon another form came out, a short way from the cabinet, and signalled to a lady in the circle, who went forward and recognised it to be her sister. The next form that appeared calls himself "Zoey," who on coming out of the cabinet signalled to two of the sitters, and led them across the room to another party. The medium was here unconsciously going through a test, as "Zoey" had communicated to the circle during the previous week, that he would do this. When the seance was about to be closed, the curtains were partly drawn both at the side and front, and there sat the medium, covered with a white material, which to the surprise and delight of those that could see into the cabinet, dematerialized, or, as it appeared to our eyes, went through the floor.—A. R.

WALWORTH: 83, Boyson Road, Wednesday, Feb. 3.—Open circle; very good results. New inquirers.—Sunday, Feb. 7.—Mr. J. Veitch spoke on "The Teachings of Spiritualism," dealing principally with the position it took on the question of man's immortality. He asserted that man was by nature immortal, and did not obtain everlasting existence by giving credence to a certain form of belief.—Cor.

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Legacies on behalf of the Cause should be left in the name of "James Burns."

THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, FEBRUARY 12, 1886.

NOTES AND COMMENTS.

MR. OXLEY'S LECTURE follows up the subject touched on in the Pendleton Lecture; and it will be observed by the student that differences occur in the treatment accorded by the two speakers. This is what must be expected and healthfully promoted, in an obscure scientific subject, the true bearings of which are yet somewhat in the distance. All thinkers and investigators should take an independent course in these matters, and endeavour to contribute their share to the sum total of elucidation. There can be no dogmatism in matters of fact; but differences are to be welcomed, for thereby clearer views may be attained. We hope to see Mr. Oxley at Cavendish Rooms, some Sunday when convenient to him.

If "Christ" never uttered a dogma nor devised a creed, are we justified in dogmatically and creedally erecting him into an authority? It would be absurd if we attempted to do so. We do not "love one another," nor express religious and moral sentiments because they are inculcated on us authoritatively as dogmas, but because to do so is a part of our being, and when true to ourselves we cannot help doing so. "Christ" is a semi-mythical, semi-metaphysical word that had better be dropped; because it would be exceedingly hard to find any "authority" for the use of it outside of the "orthodox Christianity," which we are so fond of denouncing. "Daniel" did not dissent from the worship of the graven image, and at the same time use it as a symbol of his faith.

Mr. W. Eglinton writes: "I have delayed answering your letter until I was better able to do so. I am happy to say I am much better, although gaining strength slowly." Mr. Eglinton's serious indisposition has evoked such widespread sympathy; that this report of improvement will be received with satisfaction.

TO FRIENDS IN ROCHDALE.

On Monday I intend calling at Rochdale, to meet as many friends as possible in reference to the Lantern Lecture at the Temperance Hall on March 1st. I regret that I cannot appoint a place of meeting in the evening, but I shall see the leading friends during the afternoon, and inform them of arrangements, so that others may be able to discover the place of meeting, possibly at the Temperance Hotel. I desire to come in contact with all friends in the district who will circulate handbills or sell tickets.—J. BURNS.

A MUSICAL MEDIUM.—A lady has for many years had the gift of playing most exquisite impromptu pieces on the pianoforte. She was induced to give us a short sitting the other day, and we had the pleasure of listening to a singularly beautiful performance, the harmonies being extraordinary. We find that this lady is a remarkable normal medium, and has all the intuition and delicacy of sensibility of a high-class medium. Though she has been in private life hitherto, we have hopes that a few friends now and again may have an opportunity of hearing her beautiful performances.

LONDON: ANNIVERSARY ENTERTAINMENT.

We have great pleasure in announcing that St. George's Hall, Langham Place, has been secured for Monday, April 12, for Mr. Burns's Lantern Lecture. There will also be an excellent musical entertainment, and tickets at 2s. 6d., 1s., and 6d., so that all can attend. We hope to see the grandest gathering of London Spiritualists, that has taken place for a long time.

TO SECRETARIES IN NORTHUMBERLAND AND DURHAM.

Dear friends,—Having accepted the office of Corresponding Secretary to the Newcastle Spiritual Evidence Society, in reply to the numerous invitations which reach me, to visit Societies in the district, I regret to say that I am compelled to decline leaving Town, at least for some months to come. Considering the increased responsibilities undertaken by our society here, the personal supervision of each officer is indispensable to our success. Wishing you each and all a happy and prosperous year, I am, yours faithfully,

W. H. ROBINSON.

TO ALL MY FRIENDS IN ENGLAND.

Having received several letters from readers of MEDIUM, relative to my forthcoming Work, I beg to inform the English public, through the columns of this journal, that a large and handsome volume is now in the hands of the publishers, containing thirty lectures and thirty poems, all delivered through my mediumship in Boston, U. S. A., since my departure from England last autumn. I intend offering the work at 5s. per copy to all who send the money at once to Mr. Burns, through whom alone the work can be obtained in England, and who is the only person authorized to receive subscriptions for the same. When the book is out it will be 7s. 6d. per copy. All parties subscribing in advance, will therefore save 2s. 6d. Immediately on publication, a package will be shipped to London, so that English subscribers will receive their copies in less than a fortnight after they are issued in America.

Feb. 1st, 1886.

W. J. COLVILLE.

FOR TYPE.—From "Luos," 2s. 6d.; a Reader, 10s.

Prof. Buchanan is now located at 6, James Street, Boston, Mass. U.S.A. Mr. T. Payne, Hoxton, does not send us any postal address, and a letter addressed to 128, Hoxton Street, was returned as "not known."

A few earnest inquirers wanted to form seances on Sunday and Tuesday evenings. Write or call, "Lexicon," 3, Queen Anne Terrace, Lillie Road, Fulham, S.W.

ROCHDALE: Mr. R. Harper speaks again on Sunday evening. Mr. J. C. Macdonald is at the Marble Works, afternoon and evening, and on Monday at 7.30. Regent's Hall announcements have not arrived.

PENDLETON.—Mrs. Groom will speak under control of "John Wesley," at Town Hall on Sunday (afternoon and evening) on "Our Immortal Homes."

MR. J. S. SCUTT ON TYNESIDE.—On Sunday Mr. Scutt will speak in Northumberland Hall, Newcastle; at 11, "A True Salvation"; at 6.30, "Over the River, and what awaits us." On Tuesday and Wednesday evenings at 8, he speaks at 6, Camden Street, North Shields.

BURNLEY SPIRITUALISTS' SOCIETY.—Wanted.—First-class Mediums to send in their open dates, stating their terms with the view of making engagements. The Burnley Society is a large Society, and is urgently in want of High-class Platform Workers.—J. BRUNTON, Sec., 79, St. James Street, Burnley.

LIVERPOOL: Dauby Hall, Feb. 7.—Mrs. Britten delivered the fourth of a course of science lectures on "The Sun from a Scientific and spiritual standpoint." Mr. John Lamont provided.—On Thursday evening, Feb. 18, a tea and concert will be given to 300 poor old people. A few generous members of the society are defraying the cost.

MEDICAL CLAIRVOYANCE.—On Thursday evening a very harmonious company, mostly ladies, attended Miss Godfrey's sittings, when she gave very satisfactory examinations of five friends, prescribing and giving advice in a most appropriate manner. Every statement made was accepted as true. The strain upon the nervous system is rather severe, and fewer cases may be found sufficient in future. It is intended to continue these sittings weekly.

SELF-HELP ASSOCIATION.—It is proposed that the New Rooms shall be opened on Sunday, Feb. 21, when a Social Tea will be provided, and it is hoped that those friends interested in the continuance of the work of Mr. Dale, will be present to assist in the further development of the principles he ever endeavoured to advocate. Tickets for the Tea will be 1s. each, and must be obtained before Thursday, Feb. 18. The Rooms are situated at 24, Harcourt Street, Marylebone Road, two minutes walk from Edgware Road Station.

MIDDLESBOROUGH: Granville Rooms, Newport, Feb. 7.—Mrs. Yarrow in the morning gave a short address, and then described the surroundings of nine persons, eight of whom were recognised. In the evening she spoke from 1 Corinthians, xii., concerning spiritual gifts, to a very large audience; after which she gave the surroundings of a large number of people, a great many of which were recognised. She will be with us next Sunday and Wednesday.—J. HOROBIN, Sec., 4, Black St.

ROCHDALE: 6, Baillie Street, Feb. 7.—Mrs. Harper presided, and Mr. R. Harper lectured on the "Covenant of Salvation." It was a highly intellectual discourse.—D. SCHOFIELD, Cor. Sec., 20, Baillie Street.

SPECIAL NUMBERS OF "MEDIUM."

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 in 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.

A NORTHUMBERLAND MINERS' NUMBER.

We have already in hand a narrative of the rise, progress and present position of Spiritualism amongst Northumberland Miners, written by one of themselves. Every pains will be taken to render this a useful and representative issue. Steps will be taken to make it widely known in Northumberland; and we hope our friends amongst miners elsewhere will see that it is well introduced to that intelligent body of men. Meanwhile we would be glad to hear from correspondents in every mining district, as to the best means of giving this issue a wide diffusion. It will appear on March 13.

LANTERN LECTURES IN THE PROVINCES.

BLACKBURN.—Saturday, Feb. 13, at 7.30, Lantern Lecture at New Water Street Hall. Admission, 1s., 6d., 3d.

ACCRINGTON.—Star Hall, Pleck Land, will be opened on Sunday, Feb. 14, by Lantern Lectures, at 2.30 and 6.30. Admission, 1s., 6d., 4d. An excellent Musical Service.

SOWERBY 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: Temperance Hall. On Monday, March 1, the Lantern Lecture will be given in this hall.

IMPORTANT LECTURES AT CAVENDISH ROOMS.

51, MORTIMER STREET, PORTLAND PLACE.

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

Sunday, Feb. 21.—Mr. Hoperoff: Address, Clairvoyance. To commence at seven o'clock. A voluntary collection.

DERBY.—Mr. J. Allen, 25, York Street, will be glad to have a call from any Medium or true Spiritualist who may visit Derby. He is labouring hard to promote a knowledge of Spiritual Truths at his home circle. See Directory.

A Medium whose name appears in the weekly Directory writes:—"I owe you many thanks for advertising my mediumship in your paper. I have since found my sphere of usefulness much enlarged through it. I have been visited by several Spiritualists, and non-believers too, from a distance, to whom I have had the satisfaction of giving proofs that were convincing." We are glad to know that anything we can do is of use.

MISS META SCOTT (of the Royal Academy of Music, and violin pupil of Herr Pollitzer) is open to accept engagements for piano or violin, at oratorios or miscellaneous concerts. She will also be pleased to take a few pupils. For terms, address, 94, Lancaster Road, Notting Hill.

THE TREATMENT OF REFRACTORY GHOSTS.

The many inquiries we have received as to the Haunted House advertised last week, leads us to make a few remarks as to the spirit and under what conditions ghosts of the refractory order should be approached. We have read several accounts in which it was stated that a party, accompanied by a powerful physical medium, have held a dark seance in a haunted abode, and with such results that they will not require to be told *not to do it again*. As well might an aristocrat, loaded with gold chains and jewels, shut both eyes and walk into the mob of window-breakers and shop-wreckers as adopt such a course as that. This dark circle with a powerful physical medium, places the position wholly in the hands of the dangerous class of ghost, and the end of that transaction leaves matters in a worse state than they were at the beginning.

Do not take a physical medium with you at all; unless that medium be at the same time spiritually developed, and be under the influence of spiritual aspirations, and in company with spiritually-minded, positive people, who, while not antagonistic to mediumship, give strength to the sphere of thought, and furnish a kind of psychological battery to keep in its place the attacking spirit. Take with you a clairvoyant and trance medium, an harmonious circle, all enlightened on the true nature of the case; and hold your sitting in the *light*. Begin with the harmonious expression of all your highest soul-states in singing; then let the inspired medium give more definite expression in a suitable prayer. The new condition would then be established, the one in "outer darkness" would come to the light (spiritual light) like a moth to the flame of a candle. Then the guides would describe, or the clairvoyant would see, or the lost one would control.

Turn up the MEDIUM for the summer months of last year, and it will be seen how Mr. Spriggs and Mr. Smart treated many earth-bound spirits. We would be glad to see this haunted house properly dealt with. We could organize a party to visit it and hold a sitting. The thing must be done in true spiritual fashion, or it would be "unscientific" in method and disastrous in results. The friends making the attempt should first send a representative down to get a report on conditions, and hold some preliminary sittings at home for instruction and psychical organization, before making an attempt in the haunted house itself.

MRS. WALLIS AT BLACKBURN.

On Sunday last we were favoured with a visit from Mrs. Wallis, of Glasgow. In the afternoon Mr. John Pemberton occupied the chair, whilst the guides of Mrs. Wallis discoursed on "Dogmatic Theology." The address was listened to with rapt attention by a large and intelligent audience.

Commencing with the Orthodox representation of the garden of Eden, it was shown that such a doctrine was dogmatic in its character, and unworthy of the acceptance of intelligent men and women. It was argued that the story of the temptation and fall of Adam was not to be taken in its literal sense, but was figurative of the condition of an infant, who, fondling in its mother's arms was the perfect emblem of happiness and purity, and as such represented the true position of our first parents. But by gradual growth and development the child became capable of receiving impressions, and by experience recognised the fact that it was not destined to remain for ever in this state of innocence and felicity. So "Adam," partaking of the tree of knowledge, recognised by the operation of this knowledge that he was not forever to remain in the condition in which he first found himself. What would have been the condition of humanity to-day supposing Adam had not partaken of the tree of knowledge? True! we should have been "happy," but we should not have known it. True! we should have been surrounded by all the luxuries of life, but we should have been ignorant of their history and origin, and the purposes for which they were intended. So, then, to say that God punished Adam for supplying himself with that which was essential to his progress, and to the progress of future ages, was altogether unreasonable, and in its tendency, dogmatic.

The Orthodox plan of salvation, too, was another instance of the dogmatic character of the theological church. We were told that by accepting a certain form of belief, even though that belief was delayed till the eleventh hour, we should be transplanted into the highest conditions of eternal happiness. A person may lead a life of debauchery and sin, may be most heartlessly cruel to his wife and children, and even take the life of his own brother, and yet if at the last hour he could only say those magical words: "I believe," he

would forever enjoy the company of saints in glory. On the other hand, a man who may be morally good, morally wise, morally true, whose presence is ever welcomed among little children, and who, like the gentle rays of the noonday sun, sheds light and love wherever he may go, this man with all his nobleness of heart and soul, because he could not repeat the words, "I believe," would be forever consigned to eternal perdition. What consolation, it was asked, had the pious mother for her only son who was leading a reckless and careless life. The consolation given her by the theological church was that, whilst she was enjoying the company of angels in heaven, she would have the satisfaction of knowing that all that was near and dear to her was torturing in flames below. Nice consolation that! Sweet consolation to know that all she ever loved and prized in the world, was perishing in flames seven times hotter than the hottest furnace, and she powerless to help! Such a doctrine was utterly revolting to the human mind, and demonstrated the necessity of a large influx of spiritual light which should drive such dogmatic theories forever into oblivion.

We were again told to believe that man was innately and totally depraved. It was also said that we were the children of an Infinite God. How the children of an All-wise, All-good, and All-loving Parent could be innately and totally depraved appeared in the eyes of common-sense to be an assertion of the most ridiculous and absurd kind, and again demonstrated the dogmatic character of theology. Had it been said that we were the children of the devil there would have been some ground for supposing that we were innately depraved, but being offsprings of an Infinite Father, who was the true source of all light and life, proved in itself that we were innately good.

In the evening there was again a large attendance, the discourse being on "Is Spiritualism a Religion?" What, it was asked, was religion? If we were to put this question to all the different sects that constituted the religious world we should receive from each a different answer, and all purporting to be the only sure way of obtaining salvation. Religion was defined to be "the conception of God within the soul; theology the expression of it." The control then showed how, in all ages of the world, men had worshipped God according to the idea or conception they had of Him. In the barbaric ages, when the lightnings flashed and the thunders roared, men fell down and worshipped a God of wrath, and when the sun shone, and all was bright and beautiful, they worshipped a God of love; and so down to the present day men have ever worshipped a Deity according to their conceptions. This development in religious worship would ever continue to grow and expand until at last all mankind would adore their Maker in one glorious temple of love. Then would the "Millennium" be near, which poets have so long sung and prophets so often predicted; and when that glorious consummation was brought about, it would be found that Spiritualism had been the precursor of it, the John the Baptist preparing the way for the building of the Spiritual Temple.

On the night following, Monday, Mrs. Wallis again lectured to a good audience, on "Some Needed Reforms," Mr. Winnett presiding. The controls eloquently pointed out the urgent need of reform in many matters which were at present detrimental to the interests of humanity. The unequal distribution of wealth, dishonesty, intemperance, gluttony, restoration of land, and religious inequality were dealt with in such a manner as to frequently draw from the audience expressions of assent, and to leave little room for criticism. At the close of the lecture questions bearing on the subject were invited, but it was difficult to find one which had not been already answered in the address. However, one gentleman asked the opinion of the controls with regard to the tobacco question, eliciting the answer, that if God had intended that man should smoke He would have provided him with a chimney on his head, and if He had intended that man should walk backwards, He would have turned his legs the other way (a gentle hint for the Salvation Army). Ten clairvoyant descriptions followed, nine of which were recognised.

These visits of Mr. and Mrs. Wallis to Blackburn are always looked forward to with profound interest and pleasure, and on this occasion Mrs. Wallis has supplied us with a spiritual feast which will not soon be forgotten, and which we trust will stimulate all true Spiritualists to still further exertions in spreading the truths to which they give their loyal adherence. Mrs. Wallis will leave Blackburn with the earnest prayer that she may be long spared as an instrument in the hands of the angel world.—W. M.

TO ITALIAN AND FRENCH SPIRITUALISTS.

To the Editor.—Dear Sir,—I see that you have been holding a seance for Languages, at the Spiritual Institution. I think this is a step in the right direction. I also wish to inform the Readers of the MEDIUM, that I should be very glad to hold seances for the same purpose, providing I could come in contact with a few Spiritualists who are well versed in the Italian and French Languages. It is now about six months since I received the Gift of Tongues, and during that time, I have frequently been controlled for the purpose of speaking and singing in the Unknown Tongues. I have spoken French and German on several occasions, and on other occasions I have been compelled to speak Greek. I have held conversations with foreigners for the purpose of testing my mediumship, or my ability to converse with them in unknown tongues, and one Italian gentleman told me that I spoke the Italian language quite as well as the Italians, and that I would have passed for an Italian instead of an Englishman, had I only been a little darker in my complexion. The most wonderful thing about my mediumship is, that whenever I speak to a Foreigner, I am always controlled for the purpose of speaking to him in his own language, whatever it may be; and yet strange to say, I never yet learnt over a dozen words of any foreign language while in my normal condition, but the words are given unto me, as I may say, in the self-same hour when it is required. It is given to me inspirationally. But as I do not understand the Italian language nor the French language, I should like to hold a conversation with some of the Italian and French Spiritualists, who are residing in England, providing they would be kind enough to send me their name and address, and more especially those Italian Spiritualists who are residing within twenty or thirty miles of Darlington or Bishop Auckland. I speak and sing in the Italian language most of all. This is why I should like to receive the name and address of those Spiritualists who understand that language, so that I might hold a conversation with them. Trusting that such Spiritualists will favour me with their address,—I remain, yours most respectfully,
JOHN THOMPSON, Practical Physiognomist,
11, Albert Street, Shildon, Durham.

OBITUARY.—FLORENCE SHELL.

Passed on to the higher life, Florence, the beloved and darling child of John Shell, of Tyne Docks, South Shields. The funeral service was solemnized by Mrs. E. H. Britten, who, in the midst of a circle of the family and friends, gave to the parents loving and sympathetic words of consolation at the loss of their darling, who was the joy and sunshine of their home.

The service was commenced by reading suitable portions of Scripture, after which a hymn was sung: "There are angels hovering round," which was truly realized, and suitably blended with the harmony of the meeting. The guides of Mrs. Britten then gave a comforting address, and depicted in a very vivid manner the nature and mission of death; not that horrid monster, which has been so much dreaded, destroying the good, the lovely, and the beautiful, but an angel of light, who has visited the garden of earth on a mission of mercy, and plucked from its verdant plain one of its choicest buds, and transplanted it in the Eden of God's love, where it will better bloom a fair and lovely flower, and become a guardian angel to guide and protect the dear one she has left behind in this vale of tears, and to help them to prepare for that grand and glorious home to which we are all going sooner or later.

"She is not lost but gone before."

After the address, Mrs. Britten closed with a very affecting and impressive prayer, which seemed to give much comfort to all present. The little fragile form was then committed to the dust from whence it came, and was adorned with beautiful flowers as emblems of her pure and innocent childhood; while we were asked not to think of her as buried in the grave but as having gone to a fairer and brighter clime, and were told that we were now to think of her by her spirit name "Little Sunbeam."
J. ROBERTSON.

Mrs. EMMA DAVEY, Parkgate, departed this life, Jan. 30, aged thirty-six, the beloved wife of Mr. Edward Davey. It was the first Spiritualistic funeral we have had, and was conducted by our medium, Mr. G. Featherstone, in a grand manner, before hundreds of spectators, and amidst the remarks of the orthodox; but that did not alter the noble truth that God our heavenly Father was with us, making His presence known and felt by all those that fully trust Him. The members met at the house of the bereaved, and the gathering demonstrated the progress of the Cause. We sang three verses of hymn 60, "Spiritual Lyre," before we left the door. The procession then led on to the cemetery in the following order: first, two young females, each carrying a wreath composed of lilies, maiden hair and other ferns. Then came the medium and undertaker, each wearing on the left breast a spray of lilies of the valley, maiden hair and other ferns. The coffin followed borne by eight bearers wearing flowers as already described. The members of the Society brought up the rear. It being a fine sunny day, crowds went to the cemetery. Having arrived at the chapel, we sang the remainder of the hymn, and the medium's guides took control and spoke well. They asked the people to put sect and denomination on one side, and think only in sympathy with the solemn occasion that had brought them together. At the grave, the 117th hymn was sung, and the service concluded in a most fitting manner. The police kept good order, and allowed our proceedings to go on uninterrupted.—J. M., Assistant Sec.

Mrs. DONNISON, Liverpool.—With mingled feelings of joy and sorrow we record the passing away of a veteran Spiritualist, Mrs. Donnison, of Liverpool, the beloved sister of Messrs. Adshhead, of Belper. She was in her 70th year, and to the last she derived peace and comfort from the knowledge of Spiritualism, having also realized the presence of angel friends at her bedside. Mr. W. P. Adshhead attended the meetings at Daulby Hall, Liverpool, on Sunday. He was cordially welcomed from the platform, and allusion was made by the President, Mr. Lamont, to Mr. Adshhead's noble work in building a hall for the Belper Spiritualists, and to many good works by which he evinces an active love of the Cause. The words from the platform were received with as hearty an applause as was expressed of old in connection with another great leader in the memorable words: "He loveth our nation and hath built us a synagogue." The interment took place on Monday afternoon, at Anfield

Cemetery; many Spiritualistic friends attended, notwithstanding the inclemency of the weather. Mr. Lamont conducted the service, and interpreted in a most spiritual and impressive manner the words of the "resurrection chapter." He spoke of the reality of the spirit-world to Spiritualists, and of the certainty that the departed friend had put away all mourning and earthly cares with her earthly tabernacle, and having entered upon an inheritance undefiled and incorruptible, she would rise higher in a world that is not far from any one of us, namely, the world of thought and spirit life. Mrs. Donnison was a constant reader of the MEDIUM, and even a few days before passing away she derived comfort from its pages.—C. H. M. JONES, Feb. 8th.

PLYMOUTH: SPIRITUALIST FUNERAL.—On Wednesday last a very interesting and impressive service was performed at the Plymouth Cemetery, at the interment of the body of Mr. J. Truscott, of Stonehouse. The body was rested outside the house, when the friends, together with about thirty or forty persons (Spiritualists) and a large number of spectators that gathered around, joined in singing a hymn, after which the guides, or controls, of Miss Bond, of Stoke, made an invocation in very eloquent language. The party then proceeded to the cemetery, where the service, similar to that generally used at the funerals of Spiritualists, was impressively read by Mr. W. H. Tozer. The coffin was lowered into the grave, and a quantity of white flowers, which are worn or carried on these occasions, was thrown on it. Miss Bond then passed into a trance state, and her controls delivered a stirring address in such language as is seldom heard, explaining the true purpose of life, and exhorting those around to prepare for that change which must sooner or later cause them to pass into the Spiritual realm.—*Devonport Independent.*

FUNERAL OF A SPIRITUALIST AT ROCHEDALE.—On the 2nd inst., the remains of Valentine Reeves, a youth, 17 years of age, and who had passed on to the higher life a few days previously, were interred at Rochdale Cemetery. He had for sometime been connected with the Spiritualists at the Regent Hall, and was a firm believer in the spiritual philosophy. Many of the members of this society were present at the funeral, and Mrs. Yarwood, who had been speaking in the town the previous Sunday, spoke at the grave-side. The controlling intelligence remarked that on such an occasion they should not speak of death, it being impossible, inasmuch as death had not been spoken of the indwelling soul of man. On this occasion it was their duty to rejoice because the spirit of their friend had been relieved from the body, and the resurrected spirit was present, and that fact should be a joy to all who could realize the glorious fact of the immortal life beyond. The youthful spirit now bloomed in fairer realms, where he had been taken as an angel of the new dispensation. He would be taught in the school of the higher life, where his education begun on earth would be completed, and where in the company of diviner beings he would ripen and unfold his spiritual nature. The newly-born spirit was jubilant and happy in its heaven in the spiritual sphere, where it knew nought of sorrow. It was wrong of people to imagine the spirit was in the grave; it should be considered that it was now preparing for work of a spiritual character to humanity, and that it had a grand and noble mission to perform. Such a thought as this should cause feelings of gladness to fill the souls of those who had been associated with the spirit in the form, and who should rejoice and it would experience no more of the pain and sorrows of earth-life.—A large number of people visited the cemetery, expecting to see something unusual, no doubt, and some we believe went away with different ideas on this question of death than those they brought with them. Mrs. Yarwood having her residence in this district, and being somewhat popular, it had no doubt much to do in bringing together such a large and respectable company.—W. N.

BATLEY CARR: Feb. 13.—Attendance only moderate. The inspirers of Miss Wilson, of Keighley, dilated for twenty minutes on "Let your light so shine before men, that they may see your good works, and glorify your Father, who is in heaven." At the conclusion of their remarks, they requested the audience to sing, "Nearer, my God, to Thee," during which they took her into the audience. Singing over, they commenced to give clairvoyant descriptions of spirit forms. The first was that of a man, of spare form, broad shoulders, dark hair and eyes, an intellectual cast of head. Recognised as a grandfather. The second was an elderly woman, of modern stature, but stout, wore a cap, and dark dress with white spots in, also apron, and a large handkerchief across the shoulders, crossed on the breast, and the ends tied behind. Recognised as a grandmother. The third was that of a man, tall in stature, but not stout, had dark hair and eyes, and was passionately fond of books, and had a great desire for knowledge. Recognised. The fourth was the form of an aged woman, who had worn a dark gown, which was very plain, a large apron, which was gathered at the top, also a dark-coloured cap, with the ends hanging down free, also a large handkerchief across the shoulders, crossed and fastened on the breast, but had the ends free. Did not appear to have lived in the district, but in a country place among green fields; her house was only one storey high, and had a garden in front. Recognised. The fifth was the form of a man, had broad shoulders, brown hair and eyes, wore a dark-coloured suit. Recognised as a brother. The sixth was the form of an elderly woman, little stature, very stout, but very sharp features, had on a dark dress and white apron, seemed to be particular about her attire. Had a baby with her. No one recognising it, the control went on to describe the house she lived in, as being four storeys high, and a rivulet appeared to run a little distance behind. Not recognised. The seventh and last was the form of a man, very tall, but very, very thin, had dark hair, and an eye that could read one through at a glance. Recognised. The controlling intelligence addressed each party in very pathetic and touching language, dwelling upon the great blessing it was to humanity to have thus demonstrated to them the fact that their friends were not dead, but only gone to the spirit-world a little before us to prepare for us a happy home. They also gave messages from the spirit forms, which showed them to be in a large measure acquainted with the joys and sorrows, hopes and fears, trials and difficulties they had to battle with, and words of love, sympathy and consolation were

given accordingly. The "Spirit serenade" was then sung, during which the medium was led back to the platform, when a young woman assumed control, and related some very striking incidents, both as to earth-life and spirit-life, which were highly interesting. The meeting was brought to a close by singing the appropriate hymn,
"How cheering the thought that the angels of God,
Do bow their bright wings to the world they once trod."

ALFRED KITSON.

BATLEY CARR: Feb. 7.—Morning: present, four officers, twenty-five members, and one visitor. Our programme consisted of one musical reading, three silver chain recitations, committing a verse to memory, two recitations by members, two golden-chain recitations, marching, and three series of calisthenics. We formed into three groups: group one, led by Miss E. Atkins, had a scriptural lesson; group two, led by Mr. Machell, have the physiological lessons: "Why do we eat?" and "Why do we breathe?" group three, led by the writer, had the physiological lesson: "The circulating power, and how improved." Lesson over, Lyceum duly closed.—Afternoon; Lyceum duly opened, present four officers, thirty members, and six visitors. Our programme consisted of one musical reading, two silver-chain recitations, two select readings, two recitations, reading of rules, two golden-chain recitations, marching, and two series of calisthenics. We formed into four groups: group one, led by Mr. Langton, had a scriptural lesson; group two, led by Mr. Machell, had a physiological lesson; group three, Mr. Hepton gave some of his experience as a Catholic. Group four, led by the writer, had a lesson on "Digestion." Lessons over, Lyceum was duly closed.—ALFRED KITSON.

SOVERBY BRIDGE: Progressive Lyceum, Feb. 7.—Mrs. Green addressed a large and attentive audience on "Death," setting forth the Spiritualists' views on the subject in a very lucid, logical, and forcible manner. She demonstrated the utter absurdity of the idea that heaven was simply a fixed place, and submitted in its stead the more rational views, that heaven was a state, or condition, and that, inasmuch as it was possible for two men, in the extremes of happiness and dejection, to walk side by side, on this side of the grave, so was it possible for the two conditions of heaven and hell to float side by side on the other. After exhorting all to lead good and useful lives, as the surest way of obtaining a real heaven hereafter, the control finished off with a really excellent impromptu poem on "Death." Later on another control took hold, and spoke for a few minutes on "Spiritualism: what is it?" which was equally as good as the first, the language throughout being exceptionally fine and the sentences very tersely yet clearly put together.—H. G. HEY.

DEVONPORT: 95, Fore Street, Feb. 7.—At 11 a.m., the controls of Mr. Tozer gave a short but interesting discourse on "Truth," after which several clairvoyant descriptions were given by the guides of Miss Bond, several of which were recognised. At 6.30 the controls of Miss Bond discoursed on "The Purpose of Life, the use of Death, and the consequences resulting from the use or abuse of the talents man is endowed with," being a special service in consequence of the passing away of our brother, J. Truscott, of Stonehouse, whose body was interred on Wednesday, the 3rd inst. The hall was filled, many persons having to leave in consequence of their being no room. The controls stated that the purpose of life was to develop and unfold the soul principle, to give expansion and freedom through the various avenues in the material body for the expression of the God likeness, and when it has become too advanced to retain control of the material body, the use of death is to set it free, that it may still further progress and unfold its perceptions, and become more like unto its God.—Hox. Sec.

HOLBOURN: 13, Kingsgate Street, Feb. 2.—A very comfortable circle, remarkable for the harmony which pervaded it. "Wilson," one of Mr. Webster's controls, came and gave us some information in his usual practical manner, and at the same time proving to those present that he must have been very largely endowed with common sense when in the material. He then took the medium to a gentleman, and asked him if he had not some pictures in his pocket; two photographs were handed to him in an envelope, which he described to be a lady and gentleman who had been ill, and also gave some further information respecting them. At the close of the meeting, the gentleman stated that all the spirit friend had told him was perfectly correct, the two photographs being portraits of patients of his which he had attended in his capacity of healing medium. The control then went to each person, and gave them instruction concerning their material welfare which was thankfully received. The meeting then closed.—E. G. C.

JERSEY: Feb. 7.—Viewed from both the phenomenal and the spiritual standpoints, our record of the past week is highly encouraging, and we now feel that the dark cloud which temporarily rested upon us has only made the succeeding sunshine the more appreciable. We have been favoured with some indisputable proofs—it any were needed—of the presence amongst us of our spirit friends, by means of distinct rappings, the removal of heavy articles, etc. The influence at our circles has been most elevating, and could not but be beneficial to the sitters generally. At our week-night circle S. B. was controlled by one of his guides, and by two other spirits, one of whom was brought to us for assistance. He said he had injured two persons while on the earth plane, and that these persons had now discovered him, and were threatening him with retribution. He listened attentively to our advice, and promised to come again. At another circle Mr. H.'s guide delivered an invocation, and Mr. W. was controlled by a Frenchman whose memory is evidently burdened with some serious crime, the nature of which he has not as yet divulged.—On Sunday we had four controls through S. B., one of whom was the earth-bound spirit already referred to. He gave us some particulars of his earth-life, and said that he had been a great drunkard and a gambler. By the help of the Higher Powers we have succeeded in imparting to him a ray of light, possessing which he cannot remain dormant, but must climb the steep hill of progress. At the other circle adverse conditions prevented any very marked results, but Mr. H. was controlled by his guide to write an invocation.—MILTON IN PARVO.

SUNDERLAND: 34, Wellington Street, Southwick, Feb. 7.—Our Shie ds friend having disappointed us, and our medium on account of trouble not being able to take his place, we left the meeting open, and had a very good night. On Sunday we hope to have Mr. MacKellar and two friends with us.—J. W.

MRS. E. GREGG AT LEICESTER.

On Sunday, Feb. 7, a glorious outburst of Spiritualism was experienced by a crowded audience; many receiving remarkable manifestations and tests through the mediumship of Mr. E. Gregg, of Leeds. In the morning the guides chose for their subject: "Shall we meet each other there?"

In the evening the subject was "Spiritualism: what effect has it had upon the human family." After each address clairvoyant delineations of spiritual surroundings, medical diagnosis, and spirit messages were given, which proved satisfactory to the sympathetic audience, many being acknowledged to be perfectly correct. Words would utterly fail to express the satisfaction of all present.

The members and friends congratulated Mrs. E. Gregg upon her excellent mediumship; and one and all will look forward to the time when we shall have the great pleasure of being favoured with another visit from this lady; and we believe a great impression has been made upon the people of the town of Leicester. We wish Mrs. Gregg God speed in the noble cause of this grand work of Spiritualism. C. P., Sec.

NOTTINGHAM: Morley Hall, Shakespeare Street, Feb. 7.—The controls of Mrs. Barnes delivered two able discourses. The 37th Psalm afforded subject for remarks in the morning. The words, "I have not seen the seed of the righteous begging bread," received special notice. The speaker said that such was contrary to experience. The one that uttered those words may have been like many in the present day, who, surrounded with wealth and living only for this world, did not seek for the acquaintance of those who had to "beg their bread," and therefore were not likely to see it. As a matter of fact, in this life many have to suffer for the wrongs of others, but there is a law of compensation which all will realize in the next life. Touching on the orthodox idea of eternal punishment, the control said, "Those whom the Church call infidels laugh to scorn the notion of hell and torture, and look upon the source of all that is, as something greater and grander, even though they call it Nature, and regard eternal punishment as an insult to its ascribed author." The address in the evening on the subject of Belshazzar's feast was a treat. Here was an occurrence accepted by Christians which was a complete answer to many objections to Modern Spiritualism. Objections are often taken to dark seances, and to the nature of some of the manifestations which occur, and sometimes to the character of those who receive the communications. But here is a case: the place is not a cathedral, or chapel; the company is not that of the good and pure, but in the midst of a scene of revelry, in the presence of those not the purest in morals, while they are using the very vessels deemed sacred by nature of the use they were put to: under these conditions there takes place the materialization of a man's hand. Yet to-day people talk of such things being of "the devil!" The object of the whole book seemed to be to teach the fact of the return of the spirit. People look incredulous on the accounts of the appearances of spirits in our circles, and yet they listen to accounts of angels appearing wrestling with men, and even partaking of food, and feel no astonishment. Those who know nothing about the body they inhabit, who call in a physician who has studied the subject all his life and cannot often tell the cause of a pain in a big toe, these sit in judgment on Spiritualism as though they knew all about it. If they wanted knowledge let them look around, for there was no such preacher and teacher as Nature herself. The lesson to be learnt in Belshazzar's experience was that the spirits of our friends can watch over us and even warn us and advise us, no matter to what class we belong, and the life begun here will continue hereafter.—J. W. B.

PARKEATE: Bear Tree Road.—On Sunday, Feb. 7, Mr. Postlethwaite's guides spoke on subjects chosen by the audience, both in the afternoon and evening. "Is Spiritualism in accordance with the teachings of Jesus?" was the subject of the afternoon's discourse. This gave great satisfaction to all. In the evening the guides discoursed to a crowded audience on "Is Spiritualism of the devil, and why did God make man to be cut down?" Mr. Postlethwaite bids fair to become a great light to Spiritualism.—GEORGE FEATHERSTONE, Sec.

HIDDERSFIELD: Assembly Rooms, Brook Street, Feb. 7.—Mr. Swindlehurst discoursed in the afternoon on "Death, what is it?" and in the evening on "Sacrifice"; both subjects being dealt with in a masterly manner, and after each discourse a poem was given. A hope was expressed that he would pay us another visit, which he promised to do.—At the beginning of the year, we made arrangements with Mrs. Crossley, healing medium, of Halifax, to attend on Tuesday nights, for the purpose of forming developing circles, and giving us such instructions as we stood very much in need of, in furtherance of developing mediums to assist us in the Cause. I must say that her visits have proved successful. The meetings being open to enquirers, it gives all a chance of having their surroundings delineated in turn. It feels to me to be doing as much towards convincing outsiders as anything we could possibly do. We are very thankful to Mrs. Crossley and her spirit guides for the pleasant manner in which they conduct the meetings.—JAMES WM. HEMINGWAY, Sec., Chapel Street, Mold Green.

ORENSHAW: Mechanics' Institute, Pottery Lane, Feb. 7.—Mr. H. Boardman spoke on "Life" in the morning, the guides dwelling on the necessity of man living a life of reality and of truth. "Emancipation" was the subject in the evening. In religious matters the mind of man was enslaved by the Church, which ought rather to be the champion of freedom; but the mind of man had to be trodden down so that the false assumptions upon which the Church system is based might not be discovered. Freedom, to the mind of man, meant the downfall of church systems, so the dogmas were enforced without cessation, and a fear was made to operate on man till he dared not question the truth of the doctrines thrust upon him. An emancipator was needed—the light and power of the spirit-world—which went to the base of things, and let the light of truth shine into the dark recesses of error and superstition. Very attentive audiences were well satisfied.—CON. SEC.

FELLING: Park Road, Feb. 7.—Mr. Tetlow's guide spoke on two subjects chosen by the audience: "If man were made perfect, why does he mourn?" "Which is the best means to develop the moral, physical, and spiritual capabilities in man?" At the close of the lecture a number of questions were asked in reference to the subjects, which raised a discussion that was edifying, and an intellectual benefit to all present.—JOS. SIMMONS, Sec., Drummond's Row, Crow Hall Lane.

MRS. BRITTEN AT SOUTH SHIELDS.

On Wednesday, February 3rd, we were favoured by a visit from Mrs. E. H. Britten, who delivered a lecture to a very large and attentive audience upon "Theology: the failure of the Ages." At the outset the lecturer gave a more definite definition of the subject, by stating that it was Orthodox Christianity that was the failure, which she proceeded to prove in a forcible and philosophical manner. Referring to the books put forth by the Church, they claimed to contain the highest forms of Religion, and these when contrasted with the teachings of Christ, as set forth in the Gospels, were found to differ in a most remarkable degree. As to the thirty-nine articles, they were a shameful perversion of the religion of Christ, and were proved to be contradictory and inconsistent when compared with his teachings as recorded in the New Testament. She also pointed out the fact that Christ never made a creed nor enunciated a dogma, but that his command was "Love one another," and that this command contained all religion. Speaking of what the Church had done for the people, she referred them to the tortures of the Inquisition, the rack and the thumbscrew; how Science and Art had suffered through the power of the early Church, by thrusting into prison all who dared to invent or construct any new machine or instrument for the benefit of humanity, and this they called "Religion."

It was announced that a debate upon the same subject would be afterwards held, to which clergymen and ministers were specially invited, but we were not honoured in this respect by their presence.

We were first entertained by a gentleman of the Methodist denomination, who, at the outset, stated that he was a "Daniel in the den of lions." He was thoroughly convinced that Spiritualism was the work of the devil, and he pitied us in our delusion. Although he was asked repeatedly by the chairman to keep to the subject, he replied that he was coming to it, but the poor man never seemed to get any nearer. Other speakers submitted texts and questions which were ably answered. The chair was occupied by Mr. H. A. Kersey, of Newcastle.

J. ROBERTSON, Secretary.

511, KINGSLAND ROAD: Near Dalston Junction, Feb. 7.—Two subjects were handed up for the discourse: "Spiritualism and Morality," and "The New Birth." Mr. Walker's control incorporated both subjects into the address. He dwelt on the necessity of cultivating our spiritual nature while still in the flesh; and that it is only by love and self-sacrifice that we can become beautiful in spirit life. At the close of the address a number of clairvoyant descriptions were given, but few were recognised. Miss May's control next followed, giving a short address on "The use and power of Prayer." In referring to the clairvoyance, she said the sceptic frequently prevents his spirit friends from being recognised, through the prejudices he has against Spiritualism.—Mr. Walker will give a seance for clairvoyance at the above address, on the 16th, at eight. All friends are cordially invited to attend.—COR.

HOXTON STREET: 128, Feb. 7.—After a short address by Mr. Hopcroft on "The Meaning of Clairvoyance," Miss Williams gave a nice recitation called "Little Dan, the Stowaway." Mr. Hopcroft's controls then gave about forty-six clairvoyant descriptions, about forty of which were recognised by friends present. The proceeds of the evening were forwarded to the Spiritual Institution.—T. PAYNE, Sec., H.P.S.

HETTON-LE-HOLE: Mimers' Old Hall, Feb. 7.—We had a very good meeting with Mr. Grey, who spoke on "Man: Know Thyself." In a thoughtful discourse, he pointed out in a clear and forcible manner the advantages of self-knowledge and self-examination. A good audience listened with great attention, and warmly applauded the speaker.—J. H. THOMPSON, Sec., near the Church.

PLYMOUTH: Notte Street, Feb. 7.—At 6.30 Mr. Leeder gave a grand inspirational discourse on the manifestations of the intellect, both spiritual and physical. Intellect was manifested by man in divers ways: some are born in a low state of life but have progressed themselves to a higher position on this plane by the development of that gift God has given them, whilst others develop the intellect for spiritual ideas, which gave them a knowledge of the golden age that dawns in front of them; also more of the God-like principles, that they receiving it may give unto others the truth of the Almighty and loving Spirit, who is the Ruler of this and other universes. Another guide then controlled and gave a short poem on "What is Truth?" which was greatly appreciated by all.—JOHN W. CHAPMAN, Sec., 8, Nelson Street.

WEST HARTLEPOOL: Druids' Hall, Tower Street, Feb. 7.—Speaker, Mr. Stevenson. Afternoon: questions were answered in a pithy and logical manner. Evening: an address upon "Spiritualism as a Religion," which was delivered in a practical style to a fair audience. He exhibited Spiritualism, not the recognition of the phenomena manifested in seances, not as a belief in its philosophy, not as invariable in all spirits that manifested publicly or privately, but it is the practically unfolding of your inner life, in harmony with the knowledge you possess, in uniformity with your observations and reflections conceived by your inquiry into the things mentioned above, and testing its potency and durability by the truth you perceive in the knowledge you possess, collected during your inquiry into the great problem of the 19th century.—B. BOOTH, Sec., W.H.S.A., 2, Exeter Street.

BISHOP AUCKLAND: Temperance Hall, Gurney Villa, Sunday Feb. 7.—At 2.30, we had great pleasure in listening to the guides of Mr. G. H. Lamb who delivered a very interesting lecture, subject, "Onward." The guides took their subject from hymn, 75 "S. L.," which was sung by the audience.—6 p.m.—Mr. Lamb was again introduced by the chairman when his guides took for their subject "The connecting link between Mind and Matter," which was treated from a Scientific standpoint, and was well handled and attentively listened to by a good audience.—GEO. WILLIAMS, 661, Tottenham.

PENDLETON: TOWN HALL, Sunday, Feb. 7.—Mr. Schutt gave two discourses: afternoon subject, "The mountain shall bring forth peace and the valleys shall replenish the earth." Evening subject, "The great pyramid of Egypt and its lessons to man." Both subjects were splendidly dealt with.—Feb. 14.—"John Wesley" will give, "Our immortal homes not made with hands," through Mrs. Groom.—Feb. 21, Mrs. E. H. Britten, afternoon subject, "The invisible world and its revelations." In the evening six subjects to be chosen by the audience. All are cordially invited.—C.

PSYCHOLOGICAL HALL, GROVE HOUSE LANE, LEEDS.

On Sunday, our vice-president, Mr. Knaggs, conducted the two services. In the afternoon the guides of Miss Tetley gave an eloquent discourse. She is a very promising medium, and being her first appearance amongst us, she surprised the audience. The hall was full in the evening. The control had been a Catholic priest, who told us some wonderful things. If he had to go over the ground again, he would lead a far different life. The advice was to attain to higher aspirations, and come to the front and show to the world a god-like principle. Harmony is the great social principle: try to be at peace with all.

On Monday evening, Mr. Gregg gave a grand lecture, for the benefit of the Debt Fund, on "The Starry Heavens," which was illustrated. It was very interesting, ancient interpretations being given.—J. L.

MIDDLEBOROUGH: Old Linthorpe, Feb. 7.—A very harmonious meeting was addressed by the guides of one of our local mediums. Mr. J. Scott, clairvoyant, next week.—Cor.

BACON: Feb. 7.—Mr. Greenall gave two addresses, and afterwards described spirits: in the afternoon twelve, and in the evening about forty, mostly recognised. His daughter, quite a child, charmed all with her exhibition of clairvoyance, which was simply perfection. She gave eight descriptions, all of which were recognised without hesitation. Our room was crowded, many being unable to get admittance. We hope to secure a larger room shortly, as the Cause is progressing rapidly.—ADRIEL HUNST, 15, Bold Street.

COVENTRY: Edgwick, Foleshill, Feb. 7.—The controls of Mrs. Smith delivered several short addresses, the first of which was devoted to a contradiction of points in Orthodox Theology, and to an exposition of the true facts of Spiritual Existence. A foreigner also controlled who, it was afterwards explained, was a Red Indian squaw. The usual developing circle was held on Wednesday evening.—Con.

RAWNSTALL: Feb. 7.—Mr. Newell spoke on a subject voted by the audience; "Demonstrate to us intelligence outside of matter," in a clever and argumentative style. The audience in the evening chose, "The kingdom of heaven is within you." New ideas were advanced as to what composed that kingdom, who was its Ruler, and how to become able to rule. We had a grand day.—JOHN BARNES, 19, Rosevale Cottages, Cloughfold.

NEWCASTLE: Northumberland Hall, High Friar Street, Feb. 7.—Mr. Ald. Barkas spoke on "Spiritualism: what are its facts, and what are its teachings?" Considering the inclemency of the night, a goodly audience greeted the worthy lecturer, who pointed out that the revelations of scientific phenomena were opposed in many particulars to the conclusions of natural science. There were reporters present from the various newspapers in the city.—W. H. BOBINSON, Hon. Sec.

SPENNYMOOR: Central Hall, Feb. 7.—Our co-workers, Messrs. Eales and Hills, in an efficient manner elucidated the truths of Spiritualism in the afternoon circle and evening service. We had placed before us, the ever-occurring words: "What is Spiritualism?" Spiritualism, with all its objects to benefit humanity, is by the bigots thought very little about, and they themselves will tell you that they have been supplying immortal food through Jesus's blood for the last 1800 years. When will they, out of their millions, alleviate the starving poor?—C. W. COOPER, Sec.

MANCHESTER: Temperance Hall, Tipping Street, Feb. 7.—Mrs. Taylor's guides left it open to the audience in the morning, for them to decide as to the nature of the exercises; when it was decided that the guides should give clairvoyant descriptions of the surroundings as far as time would allow. This was very successfully accomplished in several instances. One lady was told that there were four spirits with her, all of which she knew; one of these only lately having passed to the higher life.—In the evening the subject was "The difference between the Lord God and the God of the Christians." The guides did their work in a satisfactory manner; several questions were put and answered.—The meeting closed with a poem.—Cor.

MORS ET VITA.
A RHAPSODY.

She lay upon the couch of death—
A maid, whose life was in its bud;
Ah! death's absinthiated flood
Had overwhelmed her soul, and breath—
The warm, love-laden breath of life's spring-tide
Prepared to fly;
Corruption's sable chariot soon would ride
Over that form where life in all its pride
Once flaunted high,
The pennon fair of love, and hope, and youth,
And soon would die
Each meretricious hope, each seeming truth.
Alas! 'twas more than cruel then
That she, who had not found the rock,
Philosophy, should bear the shock
That would have shook the strength of men.
I gazed upon her lovely face
Where death had placed its hectic flush,
I saw the agony's wild rush
Contort its subtle angel-grace.
A fierce rebellion seized my brain,—
"It there's a God whose love is large,
With mankind as His special charge,
Can He not stay my sister's pain?"
The lustrous breaking of the brighter Day
Chased the deep shades of carping doubt away.
The struggle (it was scarce a struggle) came—
The bursting of a flow'et from its shroud,
The breaking of a ray from out a cloud,
The grand uprising of a prisoned flame.
She smiled but whispered not a word to me,
(Ecstatic joy knows not the tongues of earth),
I looked—and looked—and looked again to see:
The soul had gone to its immortal birth!

FRED. J. COX.

LITERARY NOTICES.

KILLED BY VACCINATION: A few facts of recent occurrence for the consideration of Legislators, and others, who uphold the useless, cruel and inhuman Law of Compulsory Vaccination, under cover of which, as has been stated in the House of Commons, children are slaughtered by wholesale. Compiled by William Young, 77, Atlantic Road, Brixton, London: 1885.

This little book fittingly bears on its cover a broad black border, the symbol of woe. As a specimen of its contents we quote one page:—
A CLERGYMAN'S EXPERIENCE.—The Rev. Howard B. Finch, Ryde, writes, December 4th, 1885:—"I take the liberty of sending you a few particulars of cases which have occurred here lately of great suffering and death caused by Vaccination.

"1.—A beautiful healthy babe was taken by its reluctant mother to be vaccinated. She begged the doctor to make only one mark, but the reply was that he was obliged to make four. The child died in a few weeks in dreadful agony, its body inflamed all over, so painful to the touch, and its screams so fearful that its mother had to nurse it on a pillow.

"2.—A similar case to the above, where the child barely escaped with its life, but its sufferings were such that the father declares he would be imprisoned rather than allow another child to be vaccinated.

"3.—Another child, never well after the operation, died soon in Convulsions.

"4.—Another, vaccinated from the calf, is now covered with eczema, and its life in danger.

"The above mentioned cases are only a few of hundreds I have known in my experience, having had to baptize infants suffering from a foul disease imparted by Vaccination; but perfectly healthy before, according to the parents' statements."

A WISE RESOLVE.—The Rev. W. R. Bird, of Leeds, writes, November 23rd, 1885:—"I have seen so many painful cases of suffering caused by Vaccination, in the course of my ministry, that no power on earth would compel my consent to my own children being submitted to such awful risks."

Hall's Journal of Health (New York), a monthly publication which has just entered upon its thirty-third year, has just passed into the hands of a publishing company, under new editorial supervision. "It is the design of the publisher to give its patrons the benefit of well-attested cures by whatever means or system of treatment." As a health journal it has for many years been much quoted from by periodicals in various parts of the world, so that its name has become a "household word."

SPIRITUAL BANTER.—"A writing medium" sends us a colloquy between "Burns" and "Scott," written through his hand. The former says: "You will find all the world is not a stage, if on leaving a steam boat you step into the water instead of on to the pier." The latter responds: "All the people of the world are not such fools as to step into the water: It is only a party like Burns, three sheets in the wind, that makes such a mistake." R. B. replies: "Some people are so thick and heavy of the head that all the wind and wine in the world could not move them." Sir Walter rejoins: "All the wind and wine in the world are not too much for a sot to carry." B. retorts: "My opponent has forgotten to put a c in sot." Scott gives in: "I now will give my muse a rest, since I've come of second-best." R. B. closes: "They mounted their ethereal steeds, Went off at a canter, Leaving their words, not deeds, To tell the spiritual banter." Our humble opinion is that the spirits of these great poets were not present at all, and did not give the "banter" quoted above. The Irishman, through Mr. Hagon on Monday evening, spoke of spirits giving certain names, because they were adherents, or belonged to certain classes or sets of mind. There is too much of a tendency on the part of mortals and immortals to make a buffoon of Burns. His vices and comical eccentricities are aped to the best of idiotic ability, while the true Burns is ignored or explained away.

THE NEW YEAR.

Oh! There's an echo to that midnight chime,
Which strikes a birthday on the clock of Time!
Good-bye, Old Year! Your record is on high;
A scene of change unlook'd for, draweth nigh.
How varied are the feelings of the heart!
Some are so glad, or sad with piercing dart;
Twelve months of hope, and loss,—to some of gain;
Of brilliant sunshine, or of dismal pain:
Many will find that sorrow is their doom,
And struggle bravely through the desert gloom.

The snow descends in beauty, pure and white,
But darkens joy to some, and veils their light:
And all is known to Him who looketh down,
With smiling face or with forbidding frown;
And nought shall visit Queen, or Prince, or Poet,
No bosom heave, no sigh escape, no tear;
But by the Mighty Will of the Supreme,
Whose love to man is the grand angel-theme.
"Arise, and shine," ye flowers that droop and bend,
He can refresh, and strengthen to the end!

Lift up your heads, ye children of the King!
New songs He'll teach you to His praise to sing,
His power cannot die! His presence lives,
And to the vale and mountain blessing gives.
So day by day we'll lean upon His arm,
For that alone can shield us from all harm.
Come on, New Year! the Gate of Hope unfold,
For "the Good Shepherd" will His sheep enfold.

JULIA BARRETT.

THE SPIRITUALISTS' DIRECTORY.

MEETINGS, SUNDAY, FEBRUARY 14th, 1886.

LONDON.

CAVENDISH ROOMS, 51, Mortimer Street, W., at 7. Mr. J. Veitch, "Immortality."
 HOXTON.—128, HOXTON Street, at 7. Seance: Mr. McKenzie, Address on Spiritualism.
 411, KINGSLAND ROAD, (Near Dalston Junction) at 7. Mr. Walker, Address. Tuesday
 at 8, Clairvoyance.
 WILLYERSON.—Regent's Hotel, 31, Marylebone Road, at 7. Mr. F. W. Read,
 "Morality."
 OLD FORD.—44, Driffield Road, Roman Road, Seance at 7. Mr. Savage, Mellem.
 ADDINGTON.—5, Russell Road, St. Peter's Park, at 7. Mrs. Treadwell. Wednes-
 day, 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. Mr. J. G. Robson, Trance Address and
 Clairvoyance; Mr. Raper, Healing. Wednesday, 8.15, Open Circle. Mr. Robson.

WEEK NIGHTS.

SPIRITUAL INSTITUTION, 15, Southampton Row, at 8 o'clock:—
 Monday, Mr. J. Hagon, Medium for foreign languages.
 Tuesday, Mr. Towns, Medium for Clairvoyance.
 Thursday, Mr. Godfrey, Clairvoyant diagnosis and Advice.
 CLERKENWELL.—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, Ladbrooke Grove Road. Thursday, at 7.30.

PROVINCES.

ASHINGTON COLLEGE.—At 2 and 5 p.m.: No Information.
 BACUP.—Spiritualists' Room, at 2.30 & 4.30: No Information.
 BARROW-IN-FURNESS.—50, Cavendish Street, at 6.30: Mr. Proctor, Mr. Condon,
 BATELEY GARR.—Town Street, 6.30 p.m.: Mr. Hepworth.
 BELFRA.—Lecture Room, Brookside, at 10.30 and 6.30.
 BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Mr. Holdsworth.
 BIRMINGHAM.—Ozels Street, Schools, at 11 & 6.30: No Information.
 BISHOP ACKLAND.—Temperance Hall, Gurney Villa, at 9, Circle: at 2.30 & 6.
 BLACKBURN.—New Water Street: at 9.30, Lyceum: at 2.30 & 6.30: Mrs. Gregg, of
 Leeds; also Monday, at 7.30, admission 3d. & 2d.
 BOWLING.—Spiritual Tabernacle, Harker Street, at 2.30 & 6, Mrs. Gott.
 BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, at 2.30
 and 6, Mrs. Wade.
 Oddfellows' Rooms, Otley Road, at 8, Mr. Hepworth.
 Local Meeting Rooms, 448, Little Horton Lane, at 2.30 & 6, Miss Wilson.
 Milton Rooms, Westgate, at 2.30 and 6: Mr. J. Arncliffe.
 Upper Addison Street, Hall Lane, Lyceum at 9.45; at 2.30 & 6.30, A Lady
 Friend.
 BORNLEY.—St. James' Hall, at 2.30 and 6.30. No Information. Thursday,
 at 7.30, Members' developing circle.
 CLAREMONT.—At Mrs. Cooper's, 50, Crockherbtown, at 6.30.
 DERBY.—At Mr. John Allen's, 25, York Street, at 6 p.m.: Circle.
 DEVONPORT.—38, Fore Street, at 11. Mr. Tozer, "Faith, Hope and Charity"; at 3,
 Members' Circle; at 6.30, Miss Bond, Discourse.
 EXETER.—The Mint, at 10.45 at 6.30, Local.
 FELLING.—Park Road: at 6, Mr. Jos. Stevenson.
 FOLKESHILL.—Edgwick, at 6.30, Local.
 GLASGOW.—2, Carlton Place, Lyceum at 10.15; Members at 11.15; at 6.30,
 Mr. E. W. Wallis, "The Trinity: a Mystery or an Absurdity!"
 HALIFAX.—1, Winding Road, at 2.30 and 6, Mrs. Butler. Monday, at 7.
 HALEY.—Mrs. Dutton's, 41, Mollart Street, at 6.30: Wednesday, at 7.30 p.m.
 HAYDON.—Miners' Old Hall, at 5.30: Mr. W. Westgarth.
 HEYWOOD.—Argyle Buildings, at 6.30 & 6.15: No Information.
 HEDDERFIELD.—Assembly Rooms, Brook Street, at 2.30 and 6, Mrs. Bailey.
 JERSEY.—68, New Street, at 3 and 6.30: Local.
 KIRCHLEY.—Lyceum, East Parade, at 2.30 and 6.30: Mesdames Ingham & Sunderland.
 LANCASTER.—Athenium, St. Leonard's Gate, at 2.30 & 6.30. No Information.
 LEEDS.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at
 2.30 and 6.30: Miss Sumner.
 Oriel Hall, Cookridge Street, at 10.30, 2.30, & 6, Mr. R. Lambert Fearbey.
 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, Mrs.
 Butterfield. Lyceum at 2 p.m. Sec. Mr. Corson, 14, Daulby Street.
 LOWESFORD.—Daybreak Villa, Prince's Street, Beccles Road, at 2.30 and 6.30, Local.
 MACLESFIELD.—Free Church, Paradise Street, at 2.30: Wednesday, at 7.30 p.m.
 Fence Street, at 2.30 & 6.30: No Information.
 MANCHESTER.—Temperance Hall, Tipping Street, Ardwick, 10.30 & 6.30, Mr.
 J. B. Tellow.
 MIDDLESBROUGH.—Granville Rooms, Newport Road, at 10.30 & 6.30, Mrs. Yarwood.
 Mr. Johnson's, Old Linthorpe, at 6.30, Mr. La Scott's.
 MORLEY.—Mission Room, Church Street, at 2.30 and 6: Mr. T. Murgatroyd.
 NEWCASTLE-ON-TYNE.—Northumberland Hall, High Friar Street, at 11 and 6.30,
 Mr. J. S. Schutt.
 NORTH SHIELDS.—Camden Street, at 6.15, Mr. J. A. Rowe. Monday & Tuesday,
 at 8, Mr. J. S. Schutt.
 NOTTINGHAM.—Morley House, Shakespeare Street, 10.45 and 6.30: Mrs. Barnes.
 OLDBAM.—178, Union Street, at 2.30 & 6, Mr. Greenall.
 OPENSHAW.—Mechanics' Institute, Pottery Lane, at 10.30 and 6, Mr. Carline.
 OSWALDSTRAW.—At 19, Fern Terrace, at 6.30: No Information.
 PARKGATE.—Pear Tree Street (near bottom), at 6.30: No Information.
 PEGWOOD.—Mr. W. Holland's, 67, Cavendish Place, at 6.30.
 PENLETON.—Town Hall, at 2.30 and 6.30, Mrs. Groom.
 Liberal Club, 48, Albion Street, Public Circle, Wednesday, 7.30. All are invited.
 PLYMOUTH.—Notre Dame, at 11 and 3, Circles: at 6.30, Mr. James; Mr. Troeman.
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 Circle at 7.30.
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 SHEFFIELD.—Cocoa House, 175, Pond Street, at 2.30 & 6.30.
 SOUTHSEA.—41, Middle Street, at 6.30 p.m. Friends cordially invited.
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 SOWERBY BRIDGE.—Progressive Lyceum, Hollis Lane, at 6.30: Mrs. E. H. Britten.
 SPENNYMOOR.—Central Hall, at 2.30 and 6: No Information.
 SUNDERLAND.—34, Wellington Street, Southwick, at 6.30, Mr. McKellar.
 TUNSTALL.—13, Rathone Street, at 6.30.
 WALBALL.—Exchange Rooms, High Street, at 6.30.
 WEST HARTLEPOOL.—Druid's Hall, Tower Street, at 2.30 and 6.30, No Information.
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