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SPIRITUALISM.

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HARD BATTLES FOR LIFE AND USEFULNESS.

AN AUTOBIOGRAPHIC RECORD, BY THE REV. J. INCHES HILLOCKS.*

It is only those who have struggled in the thick of the fight that can estimate truly the hardness of the battle. Some twenty-five years ago, the writer and Mr. Hillocks, each with his tender family, occupied one abode: two immigrant Scotchmen with undeveloped destinies. To be honest; to do one's duty, and care more for the interests of others than self; to keep home together, and to make an individual position in a great wilderness of humanity like London, is indeed a "hard battle." The subject of the following remarks has won the medal, and no one could have had a start in life less provided for, apparently, by bodily condition and social circumstances. But the smile of Providence is sometimes most graciously shed on the least likely recipients, and those who seem to be unable to take care of themselves are sometimes made the instruments of achieving great good to others. The spiritual victory is not always to the physically strong, nor the race for the highest prize to the fleet of foot.

The volume before us is a handsome and weighty illustrated work, which in the state we first saw it was a deeply interesting sixpenny pamphlet, in the publication of which we were employed. A previous edition had appeared in Scotland. The work originated thus: a prize had been offered for the best lives of working men written by themselves. Before he had gained the necessary information as to conditions, Mr. Hillocks had only ten days, and that in the evenings, to complete his work. It gained the first prize, and he had the liberty to publish it to his own advantage; but how was he to do so?

Living in Edinburgh in the firm grip of poverty, a lady visitor saw the work, and took it to London. It was shown to Charles Dickens, who predicted for it a large sale and much usefulness. George Gilfillan also commended it, and that in addition to the opinion of the adjudicators, Professor Nicol and Dr. Peter Bayne, secured Mr. Hillocks such orders from the booksellers in advance, as enabled him to publish his "Life Story: a First Prize Autobiography." A copy was sent to the Queen, who, after careful inquiry, found matters "perfectly satisfactory." Her Majesty's kind letter and what was enclosed gave relief and satisfaction to the humble author, and at once made him famous throughout the realm of literature. It was on account of the interest thus aroused that he came to London.

That little book has gone through various editions, each one larger than its predecessor, till it has become expanded into the volume now under notice. The charming features of the "genuine" story of a working man, the son of a weaver, are still retained in all their integrity. His father went to sea when a lad—from a desire to help his widowed mother—and was "pressed" into the Navy. After long service

he returned to Auld Caledonia a physical wreck. He became a hand-loom weaver in Dundee. Three weeks after his son was born, of whom we write, the mother died. The nurse so shamefully neglected the babe, that at the end of



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two years, it was thought he would never be reared. It stunted his growth, and was the cause of numerous diseases which followed. He scarcely smiled, and did not speak till he was three years of age. An incident caused him to laugh heartily, and speech followed next day. The emaciation had induced a psychological state of passivity, on which possibly the continuance of life depended.

When still young, and small for his years, he commenced work to "wind pirns" (fill bobbins) for his father's loom. Having worked some time, he was sent to school, and in three months was ready for the "Bible and Collection," the highest reading books at that time. But the family were unable to pay the school-fee and purchase new books. At home he read the cheap children's story books, and such literature as fell in his way. He read aloud in the workshop and the family, especially on Sunday evenings, when others would gather in, and a kind of O.S.T. school was held, the exercises consisting of reading and conversation.

A touching portion of the narrative tells of that Sunday on which, with the enormous sum of one halfpenny in his pocket, the weekly allowance from his father, he was led away by some boys, and thrice saved from a violent death. An engraving is given of the last escape, when he nearly fell into the sea over a high precipice, a bush catching his foot, and holding him till he was released by a passing soldier. This was the lesson derived from disobedience, Sabbath-breaking and being seduced by evil companions. It was a stern and memorable introduction to the ways of the world.

Spontaneously the child began to make silent inquiries as to the truth or falsehood of any statement. This we regard as a phase of normal mediumship, the spiritual nature impressed by unseen and loving guardians. The excellent pastor frequently visited the family, charmed by the eloquence of the old tar as he told of the sublime terrors of the deep; and the preacher's oratory would frequently bear traces of the conversation on the following Sunday. Even the humblest little know, if they love the beautiful and sublime, how much their influence is upon the multitude, through others who may be their mouthpiece. The child intuitively loved God—the Unseen—and had aspirations for spiritual work. In the severe struggle of life, he was placed at the loom, and became himself a weaver, the apparatus having to be adapted to his diminutive proportions. Soon he could earn as much as those who were of more strength and stature, and became happier because of more use. He saved money for a suit of clothes, attended Sunday School, in the same room where he had studied for the three months previously, the kindly school-mistress recognising him, which made him glad, as he was then as before very timid, his mind filled with fear and hope, but which became strengthened and elevated by sincere religious convictions.

Spiritual support was needed, for the father's health failed, and frequently all that the family received was through the earnings of this mere child, who would sometimes work for twenty-four hours to finish a web, his only nutriment being pease-meal stirred with boiling water, called brose. With an incessant desire to rise, everything seemed to hold him down. The invalid father groaning with pain, the children crying for bread, no wonder that the "wee laddie" missed his mother. He sought a quiet nook and penned four verses, of which we quote the first and the last:—

Cauld, cauld is the day, the frost nips my wee face;
I'm heartless an' sad, how wae fu' my case:
On my bare wee leggies the bitin' winds blaw—
Oh, hoo is a' this!—My Mammy's awa'.
Yet onward I'll push to get lear like the lave,
I'll ever be active, determined, and brave;
Though hard be my fate, it safer may blaw,
For God will prove kind, though Mammy's awa'.

He determined to learn as well as to work, and fastened a book to the breast-beam for convenient reference as he plied the shuttle from 6 in the morning till 10 at night. They now lived in a village near Dundee, in a mud cabin with a clay floor, which became his "study," and a new and improved house now stands on the spot, called "Hillock's College."

Overwork, overstudy, short commons and a damp, low place of abode brought on illness with much mental distraction on spiritual questions. In such a case the higher aspects of our subject would have been of much use. A feeling of despair took possession of the mind. It was really reaction, after too severe tension. After months of prostration, health gradually returned with augmented spiritual light. Reading in a religious, poetical and historical direction aroused enthusiasm, and gave rest to intellectual endeavour. This was what we

would call a "stage of development," and Mr. Hillocks observes: "It is remarkable, as I have often felt, how impressive one is when he has been on the border of the spirit land." His medical attendant proved a friend, taught him the a b c of medical botany and chemistry. His father allowed him sixpence a week, with which he was enabled to join an evening class; and afterwards he was allowed all he could earn, after paying his father for his board. He worked all day and overtime, and studied in the early morning.

Scarcity of work brought many to want, and the condition of the "Unemployed" became a serious question. The boy's mind had listened to so much of his father's Chartist views—much like the Radical-Liberal politics of now-a-days—that he was as much of a politician as a theologian. He got drawn into the agitation, and became a Chartist orator and a newspaper correspondent. Innocent of evil intentions, he joined the "hungry mob" in a projected attack on Forfar, narrowly escaping the police, and, out of work, became a tramp. He saw much of human suffering and heroism. Times improved, he returned home and commenced to study, but his books and instruments had been sold for bread. He became assistant teacher, himself studying the while. He soon was a tutor of others, and in due course opened a school of his own. His success was remarkable in controlling the violent by the law of kindness. As an extra prize, he opened special classes for anatomy and botany: a pioneer in "science classes." An unexpected examination was made by a clerical deputation, one of whom was Principal Tulloch, lately deceased. The verdict of the examiners was highly satisfactory; his pupils increased. Serious cases of misconduct were tried by the scholars, and it had an excellent moral effect, and leaned on the side of mercy. He was often asked out to the homes of pupils, but would not accept intoxicating "refreshments," and thus was a teetotaler without knowing anything of that movement. Three years' overwork in an overcrowded school broke down health, so that a school was accepted in the country. He became associated with a chemist and druggist, and in his leisure hours learned that calling. He went to Edinburgh to study, and brought out his "New Writer" which soon passed through three editions.

On returning to Dundee, Mr. Hillocks acknowledges the benefits he derived from debates at the Literary Institute and Mutual Improvement Society. His school had to be repeatedly enlarged, but his health again broke down. He opened shop as a druggist; was successful, and married "Aunt Maggie." Business losses through the instability of others, and various changes from school to shop brought Mr. Hillocks to the position of public lecturer, where their was much applause for gratis lectures, but few paid engagements. Life in one of the slums of Edinburgh with an empty pocket is a distressing picture. Then came the publication of "Life Story," followed by mission work, an attack in the newspapers on the landlords of the slums, and that popularity which caused Mr. Hillocks to move to London with the view of being engaged in the ministry, but the expected place was occupied by another.

It was then we made his acquaintance, and that of his excellent wife and little family. He was engaged at Mr. Tweedie's publishing office, but a delicate constitution and trouble kept him frequently at home. We remember taking him a "bundle of books" on one occasion to review. There he was to be seen sitting in bed, the children, mere babes, playing around him and scattering his papers, but without ruffling his temper. The quiet "Na! na!" and effort to find some other source of amusement was all that occurred, under what many others would have deemed severe provocation in the circumstances.

Mr. Hillocks tells us that the Queen's gift, and that of Mr. Gladstone who read "Life Story" "with deep interest," enabled himself and family to reach London. This was really the commencement of Mr. Hillocks' career. He laboured willingly in temperance and mission work. His experience had been with the poor and poverty, and his labour was for them and with them.

But having had so many successful starts in life, how did he sink into such privations? Ill-health occasionally upset his work, but it must be remembered that in the life of some, the disaster attending present plans is necessary to open the way to future purposes. Mr. Gladstone in his letter to the author said:—"Doubtless you have told the truth, nothing but the truth, but not the whole truth. Hence you have laid yourself open to the charge of being imprudent. On one page we find you on the height of usefulness, and on the

next, perhaps, you are down, socially at least. Citing instances, he asked, "Why is this?" This is the explanation publicly given by Mr. Hillocks, page 131:—

In my reply I gave a full explanation, names and details; but asked that my letter be regarded as private, because those who, intentionally or unintentionally, had injured me might, in turn, be injured, and their usefulness lessened, to the extent of the influence of the little book. Like the Queen he was pleased to make inquiry, and like Her Majesty, he afterwards kindly expressed his impression, and asked me to accept the value of the cheque he enclosed as a mark of his "appreciation of extraordinary self-denial."

In the course of his mission work, the gaunt parson, in gown and bands, speaking in the open air, is amusing. The mob would not listen, and Mr. Hillocks was introduced as a "Little Scotchman." Without feeling that he had a word to say, he mounted the chair which served as a rostrum, with a prayer for help. A deep pity for the wretched crowd recalled an anecdote, which rivetted the attention of the audience, and what we would call an "inspirational" address of forty minutes followed. The success of this meeting ended in a call for Mr. Hillocks to continue the work in the same place as an Evangelist, an outside preacher and worker in the poorest homes, whereby he became a pioneer in the now fashionable occupation of "slumming." He strove to know the people, their virtues and their failings, their difficulties and dangers. The pictures of moral degradation were illumined by cases of rescue. That of a repentant girl who died in Brompton Hospital furnishes a remarkable instance of spirit-seeing just before dissolution. During her illness the twenty-third Psalm had affected her much, and Mr. Hillocks wrote her out a copy. On the last afternoon that he visited her, a sister yet "living in sin" was weeping by the side of the bed to which the dying one had turned her face, when she exclaimed: "I am lost, I do not see Jesus. Take her away." The sister was beckoned to leave the bedside, when the passing one uttered her last words: "Now, now, all is well again, I see Jesus." This "seeing Jesus" was really clairvoyance, the ability to see spiritual beings, interpreted by the dying girl as "Jesus." The presence of the sister destroyed the "conditions," so that the vision could not be seen till she was removed. The fine sympathetic temperament of Mr. Hillocks would afford the condition necessary for the beholding of this comforting vision. Such cases are very frequent in the experience of Spiritualists, though they do not give the matter the same theological interpretation. It is a blessed experience, by whatever term it is recognised.

St. Pancras was the next scene of action. This was going from bad to worse: from all parts of London, and of the country at large, and from all ranks of society he found a closely-packed together mass of degraded humanity. He would often speak sixteen times a week to large audiences, plead for culprits at the police courts, visit the sick in hospitals, and help the poor at the workhouses. "Power from on high accompanied the Word spoken." On the spur of the moment, the speaker would silence opposition by an extemporaneous address on the subject mooted by an objector. The "professed Romanist" was worse than the Atheist, for he would resort to physical force; which opposition met with providential frustration, thoughts being poured into the mind suitable to the occasion. Open-air speaking was largely engaged in, but in the face of opposition which could not now be imagined. The audiences gradually became protectors, and Mr. Hillocks regards this branch of work as one of "the most necessary and valuable."

The visits to the haunts of dissipation, and the account of how many Londoners of the lower orders enjoy themselves, are given by Mr. Hillocks almost exhaustively; and yet it is evident that he only touches on the borders of a vast experience. Another phase of low life was the investigation of the Poor Law system, and the way in which Workhouses are managed. The results were utterly unsatisfactory. Collisions with "Mr. Bumble" were frequent, and required strength of character to face. While that official gentleman was at the play, the destitute would be standing in the dripping rain with the hope of getting into the Casual Ward. Mr. and Mrs. Hillocks once late at night, rang Mr. Bumble up, and under threat of an exposure in the papers got the poor creatures admitted. But this was not the worst. In the "Infant Nursery" one day he found a child "laid out" as dead, and its coffin being prepared, while it was still alive. It will be remembered how Mr. Hillocks' report of the matter made the London and Provincial Press ring at the time.

Overwork again brought on ill-health, and a call from Darlington was accepted, where he spent two years. On his return to London the comic papers announced that it was not his intention to take up his residence in St. Pancras. On Nov. 26, 1870, he was on his way to the country to preach,

when he was almost killed in the Harrow railway collision. His youngest daughter, a mere child, accompanied him to Dalston Junction, and on her return home was almost distracted. She urged her mother to take a cab, drive to Euston Station, and prevent her father from going forward. The mother tried to soothe the child, but half an hour after he left Dalston, a "strange something" entered the minds of mother and daughters, they trembled, but could not tell why, and the feeling lasted all that night. All Sunday they were troubled, and in the evening a railway porter, who had knocked at other doors, called at theirs, when it was discovered that Mr. Hillocks was lying at Harrow, "not dead yet."

This clear instance of telepathy is sustained by Mr. Hillocks' peculiar experiences in the smash-up, which he relates in a graphic manner. During the second or so which elapsed between the catastrophe and the close of consciousness, his son, recently deceased, appeared to him, not in grave attire, but dressed as he used to be. "He seemed to be overshadowed by a sweet melancholy, such as was natural to him when feeling for others, as he often did when here below. Yet his manly face was lighted up with his usual soft, gentle smile. 'George,' I said, but I remember no more." Unconsciousness and delirium long contended for the mastery. The mind was at first a blank. Mr. Gladstone wrote to the Directors, and the Company granted compensation. It was two years before he could get about, and then he spent a year in America. On his return his friends thought he would be most comfortable in a quiet pastorate in the country, but he felt that London required such work as he had been doing in the past. The matter was deeply pondered in the presence of the spirit-world, and the "Christian Union for Christian Work" was commenced in Nov. 1872, in their own dining room.

"With me," says Mr. Hillocks, "the month of November has been an eventful one. In November I opened my first public school; in November 'Aunt Maggie' became Mrs. Hillocks; in November we saw our first child and only son; in November we received the Queen's letter; in November I was overthrown in the Harrow railway collision; and in November this special work was begun." The methods and experiences used in past years in London were employed. No fanatical excitement found a place. There was Doctrine and Duty combined. Though on the Christian basis Mr. Hillocks uses but little theology. His basis is really the nature and needs of man, and his terms are expressive of spiritual states and powers rather than theological distinctions. As we have seen, he lives near the spirit world, and has the winning power of developing the spiritual nature in others, and enabling it to overcome the prevarications of outer life. Of this his book gives many encouraging instances. His is not a revival quackery, but a well-systematized work for the requirements of spiritually dark humanity. He has a "Health Department" for the application of sanitary laws and the promotion of temperance. He engages the intellect in conversations on various subjects, and he surrounds his disciples in the prayerful, soulful atmosphere of love and deep concern for their welfare, which affords that "condition" which alone can lead to true spiritual development.

At midnight, one New Year's time, he started up and said, "I must go." He went as he was suddenly impressed, and after travelling miles found a drunkard and Atheist, who had been led into a better state, relapsed and suffering from *delirium tremens*. This impressibility will be well understood by our readers, and the success of Mr. Hillocks' efforts in such cases shows how well he is adapted for the work.

There is so much to be said on many practical points, that we must conclude with a short allusion to the last portion of the book, entitled "Roots and Remedies of London Misery," dedicated to the Rt. Hon. R. N. Fowler, M.P., Lord Mayor of London. Mr. Hillocks, as an authority on the state of the London poor and how to remedy it, was invited to the Mansion House Conference, attended by other distinguished philanthropists. The ideas then advanced are here given in an amplified form. As a remedy, he recommends that the improvement of the spiritual state go hand in hand with the improvement of external conditions and habits: "The whole man for the loving God." It is a gospel of love that is recommended, to cheer on the despairing soul to struggle for advancement. He does not lecture the poor, the sinful, but is "the friend of sinners," a sympathiser with poverty. He has gone through it all; he knows it like a book, and he delights in doing that for others in which he has stood so

much in need himself. This does not imply that Mr. Hillocks has ever been subjected to the moral degradation of a sinful life; such an assumption would be grossly untrue; but he being without these faults, has been reduced to the sufferings of those who have them, that he may the more keenly enter into their needs, and feel the unquenchable desire to supply them.

This hasty sketch misrepresents rather than does justice to this remarkable career. We earnestly recommend our readers to *get the book and read it for themselves*. It is a marvel of cheapness, and much more engrossing than most novels, for "truth is ever stranger than fiction." We would like to see this kind of work associated with Spiritualism. But our Cause is doing much of it quietly, and often to those who are in the unseen state.

Though short in stature, Mr. Hillocks is well made, and is large in soul. He is of fine temperament, and his head is of a high type. The spiritual organs occupy a leading place, and the perceptive are very well developed. It is a mind capable of taking a scientific and practical view of the conditions of life, and at the same time give equal attention to that which is spiritual and transcendental. It is evident that Mr. Hillocks is quite mediumistic, and we would remark that all spiritual teachers and philanthropic workers should be of suitable tone, and endowed with spiritual gifts. When the principles of Spiritualism come to be applied in this form of work we may expect much more success, in the generality of cases, from well-directed effort.

THE SPIRIT-MESSENGER.

THE CHURCH AND MODERN THOUGHT.

A CONTROL BY "DEAN STANLEY."

Recorded by A. T. T. P., February 21st, 1886.

[A working man, in the unconscious trance, dictates these communications to a retired professional gentleman, who takes them down verbatim.]

The Sensitive, in trance, said:—

I leave out in this control all reference to the great problem of modern times: the position of this empire politically with regard to its home relations; whatever policy may be chosen; whether the grandest opportunities are put on one side, if the position of firmness be rejected, and that decision, which is demanded by patriotism and by a nearly united empirical demand. As well as in the political world, so in the religious world there is the wave of disturbance felt, throughout the whole of the past management of State religions, and the claimed unity of laymen and clergymen are assisting each other in the attempt to reform. Changes, which were pointed out by your surroundings, long before the Church thought them worthy of the slightest consideration, are now mooted; among them; the distressful poverty of many clergymen on the one part, and the lives passed in indolent grandeur of many of the clergy on the other.

It is a miserable sort of condition when God's ministers owe to charitable institutions the very blankets that protect them from the winter's cold. I mean those who are doing arduous parochial work, whilst he, who claims the living, is passing his life away from what he conceives to be turmoil and trouble, and saving himself from the burthen of this slavery through the engagement of one, who should be considered a fellow-worker, but whom he looks on as a clerical hack. The alarm that has been caused by threatened reform, is felt by those persons within whose gift are the choicest livings, and who think that their advowsons are not such a tangible property to-day as in times past. These are some of the outward signs of prevailing uneasiness.

There are deeper inner signs, the existing causes of which they are jealous that the outside laymen should not know anything; causes which they themselves never think of and never argue on. I am referring to the modern open advocacy of the new authority of religious thought; namely, that of reason, which, they recognise privately, is fast gaining ground, and that the depth, the length, and the breadth of theological mystery is being gradually shelved. Practical Christianity—as manifested in good works and fair dealing, and a general recognition of the duties of life during time,—is coming to the front; and it is this progressive light of reason which they feel has judged them, and found them wanting.

They ask why this should be so? They ask why should it be deemed needful to call in the existence of laymen in their endeavours to resuscitate a falling Cause? How beauti-

fully your beloved guide answered this question, when he said: "Your book of revelations can be likened unto a night-lamp, shedding a fitful, feeble light into futurity; some feeble rays penetrate beyond the grave, showing a something beyond; but so waning is its power that it fails to reveal clearly the circumstances which follow men beyond time."

Your surroundings from the most simple amongst them to the very highest, have never acknowledged the Bible to be enigmatical; on the contrary, that which reason accepts of that they acknowledge its divine authority, its immortal foundation; but that which reason cannot accept, they boldly reject, and advise all who are within hearing of their counsel to reject them also; but it is because of the strained decisions of the Church's councils, which command an entire belief, and that no man shall add to or take from, unless he be accursed, and it is because of this that they stand separated from the sympathy, the love, and the trust of the people, who in their desire for freedom have gone to the other extreme; ceasing honestly to pray, having reached the condition of realizing that even prayer was hopeless. None of your surroundings have ever raised their voice against that of prayer. Prayer is sanctioned by reason. No impartial reasoner can deny this truth. There can be no possible warrant for such denial.

The convocation say, "that this authority of reason is simply heathen opinion clothed in modern garments so the better to fit in with modern requirement." Yet there is a feeling of uneasy conviction with them, like that in the early days of Christianity, when all were expecting something; so is it in these modern days. They acknowledge it by an almost universal preparation for a threatened reformation of social relationship between man and man, and the establishment of better and higher principles of life.

Your guides say that this something has come; that it is struggling surely step by step; hence the similarity of now and then. The proof of immortality, or what is known as Spiritualism, was and still continues to be in certain conditions bitterly opposed. Christianity's first believers, just like the Modern Spiritualists in all nations, were bitterly spoken against, and politically and religiously opposed. Is it not the experience of to-day? Is it not that the conflict between the progress of religious thought as against the old and tyrannous demands of the past, has begun? But instead of sweeping it out of life every effort has but increased its popularity, and now hundreds of thousands realize the teachings of immortal man: absolutely knowing of immortality.

"A cunningly-devised arrangement of alleged facts": a popular and well-known divine so classified spiritual manifestations. I want to point to this clerical oppositionist one remarkable fact. If his view be the true and correct one, what a sad lacking in invention these modern Spiritualists show, more especially in those manifestations which are known as spiritual; for years one spirit, the same voice, the same form has been appearing and disappearing literally to thousands. It were folly in the most unreasonable degree to deny that through Spiritualism many people's hearths and homes have been generally benefitted. He who charged it with being "an enemy to the State" has travelled as far as falsehood in his charge. It does not follow that because a system of belief denies the authority of any religious system that it must be an enemy of the State. The same charges which were made in the second century by Celsus against the Christians would hold good in every particular against them to-day. For he then charged the Christians with leading inconsistent lives (in the opening of my control I briefly alluded to the inconsistency existing to-day), and that having inquired with patient earnestness, he, Celsus, did not consider that any special claim supported by truth has been made out respecting the divinity of their founder. Again I meet the charge made against the more modern teaching of the Emperor Julian of the past: I deny that he ever was or is now the foe to the Spiritualism found within the pages of the Bible; but he maintained and still maintains his right to make a mockery of baseless assertion, and to neglect and reject all passages in which his reason cannot acquiesce.

Misery, terror and poverty bear out the startling similitude between now and then; and now are to be seen all the foremost prognosticatory signs of immediate change. Spiritualism is not rationalism; it simply makes human reason the arbiter between the will and God; it dignifies the body by accepting it as the temple of God. The standard, and the test of how life should be passed during time, is taught unhesitatingly, and in accordance with that Mosaic principle,

which commands that man should do unto each other as they would have done unto themselves. Spiritualism is not responsible for the vast army of men, who to-day realize that death is an eternal sleep; the church, the ancient church, founded on error, strengthened by tyranny, aided by cruel acts, has made infidels; but not Spiritualism. Take this sentence of the modern teaching of Thomas Paine, where he says: "A nation's greatness has but one foundation, that being its religious life; unless that is mentally and morally founded, then is its greatness imperilled, and it is near to its fall." I ask, Does the result of centuries of teaching of Christianity prove that it is both mentally and morally founded? A religion to be satisfying mentally, can only be founded in accordance with reasonable judgment.

Much as been said, *pro* and *con*, respecting these teaching spiritually. May the same charitable decision govern the Church's judgment, as that which has been exercised by the Spiritualist on the Christian system. For myself I would not remove one stone from the Christian edifice that would hasten its decay, if I were not convinced that it has been weighed in the scale of public judgment, and found wanting. Its past achievements stand out ingloriously plain and clear; the doctrinarian fanatics of the past have left brand marks for modern miads to avoid; for liberal and progressive religious belief to take warning from and by. It is, and always has been, a final argument, that as it is a power in life, so it is a power in death. Any guide, that points a man's soul Godward during the final trials of earth, is a power of aid and help. But power is of degrees; a believing Spiritualist knows that there is no death; he knows, and that is another form of power far beyond that of belief. Laws condemn some, and give privileges to others, the Spiritualists neither desires to frame laws, nor impossible conditions. Spiritualism is merely fighting for itself in its own way; making lasting, and deep heart-felt impressions; spreading the spirit of love, the spirit of resignation; breaking gradually down the bonds of caste, bringing gradually nations closer together, creating international conferences, and making laws recognising the right lawfully and morally of absolute and perfect freedom of thought; proclaiming, on the house-top, man's liberty and right of conscience.

It has been asserted, "that the march of Christian faith has been one long unbroken series of triumphs; that at its introduction the era of humanity was introduced; that it was the parent of scientific research, and psychological truths." I do not think, that there is much need for me to deny the truth of these statements. The long series of triumphs are, in the opinion of thousands, an unbroken march of piled up oppressions; of hard, uncompromising, compassionless persecution. Hard names cannot alter the fact, that Spiritualists are rapidly increasing. One well-known divine was pleased to call this modern form of thought, "*altruistic secularism*," saying, "that this section of men dare to hold to the belief of the non-authoritativeness of revelation, and leave man the only alternative, the love of race, or humanitarianism in the broadest sense." I like fairness in dealing with an actual opponent, and whenever you find a lecturer turn to ranting, put him down as most surely belonging to the second rate. It may sound very well amidst an admiring coterie to use such words as these: "Give no heed to these vain and mad theorists; beware lest unbelief in your Saviour enter the heart by means of these poisoned arrows, and that in the end you will be found without aid, dying and crying for light; to be answered mockingly: 'You chose the modern road; the world of dark forgetfulness of ancient truths, and the soul now enters into the region where it is unknown.'"

I say, that it would be idle for me to deal with language like this, or to talk practically with such men. Some in solemn council are willing to look modern truth fairly in the face; to look into the existing poverty; the abounding unbelief; the terrible sorrow and suffering, and then ask: First of their God, and then of themselves: "When, where and how shall the remedy be found?" Then shall hurrying, spiritual advisers come, not claiming that science is the only truth; not insisting that reason is the only guide; but acknowledging the existence and loving care of man's creator. Are such as these who cannot be Christian enthusiasts or doctrinarian fanatics, to be rejected? Surely if they use a prevailing modern claim in religious thought, the reason leading up to that claim is worthy of honest investigation; and I say again, that those who have patiently worked and laboured where poverty and sin and carelessness of soul

prevailed, that such are worthy to take the lead in these modern changes of thought.

My testimony of actual Modern Spiritualism is sufficiently proved by my present power. There are thousands in every land, whose testimony to modern spiritual thought is founded on actual personal experiences, and it is not the way of getting over the difficulty by giving these believers in immortality a new baptism, and instead of acknowledging them as Spiritualists, marking them down as "*altruistical secularists*." This will not change their belief, or destroy their knowledge, or mar their future work. An advancing movement has been made; the need of reform has been acknowledged. Let it be admitted in no niggardly spirit, that by their broad and liberal action the Church may be acknowledged by the people to be making a self-sacrificing body for the recovery of that love which was formerly theirs. I would be in amity with all; even with those, who seem so far apart, that conjunction seems like a dream. Yet I remember always, that with God all things are possible.

Good morning! and may God be with you. Dean Stanley bids you, Good day.

In the worthy Dean's reference to Celsus the reader must not confound Celsus, the Latin Physician, with Celsus, the Epicurean philosopher, who wrote the "*Logos Alethes*," the first polemic against Christianity. This work was written about A.D. 150. The work itself has been destroyed, most likely by the early Christian fanatics, who destroyed, wherever they could find them, any works bearing on the philosophy of the day, or in any way disputing the extravagant claims of the early Christians.

What is known of the writings of Celsus, is derived from the works of Origen, who flourished a little later than Celsus, and who wrote a work "*Contra Celsum*." Judging from the quotation by Origen, Celsus seemed to have made a very good case against the pretensions of early Christianity. Had early Christianity followed the teachings of the Nazarene, and not made itself into a power, and one of the most persecuting powers recorded in history, Christianity would have been almost universal; for it taught the unity of the Godhead and the duty of man to man. This, Spiritualism teaches, unalloyed and unadulterated. May Spiritualism spread through every corner of the habitable globe; but if it is to do permanent good, it must never become a power. Spiritualism teaches man that he alone is his own redeemer; that he requires no intermediate between himself and his Maker; that expiation must be made for all sins, but that God does not allow the soul to punish itself longer than the sin deserves to be punished.

THE CHILDREN'S LYCEUM.

A VISIT TO SOWERBY BRIDGE.

On Saturday evening, Feb. 27, we had the pleasure of witnessing a splendid display of photographic pictures, in the Town Hall, Sowerby Bridge, by Mr. J. Burns, London. The entertainment commenced by the audience singing a hymn, thrown on the screen for that purpose. After the gas lights had been sufficiently reduced, a number of pictures were thrown on the screen, and ably described by Mr. Burns. The first was the portrait of the Swedish Seer, then A. J. Davis, this was followed by the house at Rochester, in which Mr. Fox resided when the famous rappings were first rendered intelligible by the ready wit of Miss Kate. The exhibition was divided into several sections, at which periods the Lyceum Choir added greatly to the interest by singing a number of glees, duets and songs, several of the performers receiving encores. As the portraits of mediums were shown, they were all received with applause, manifesting at once the deep esteem in which they are individually held.

Mr. Burns having referred during the lecture to the ability of Mr. Hopcroft to handle live coal without being burnt, and that gentleman being present, it was asked by one of the audience if it could be done there? The challenge was accepted. A gas jet was lighted, and Mr. Hopcroft held his hand in it for some time, allowing the blaze to play around it, and then submitting each finger separately; and requested one of the audience to examine his hand. This was done by Mr. Wolstenholme, who testified that there were no signs of it being burned. He then tried the experiment, but he failed entirely, to the great amusement of the audience. Mr. Hopcroft again submitted his hand, to the satisfaction of all who could see him, then, for the benefit of those who could not see on account of the screen, he went and experimented with a gas jet on the other side of the platform with equal success. The Spiritualists of Sowerby Bridge in particular, and Spiritualists in general, owe a debt of gratitude to Mr. Hopcroft for thus publicly demonstrating the power of the spirit over fire. Had the challenge been refused, in all probability the friends at Sowerby Bridge would have had an unpleasant time of it for months to come. Another hymn

thrown on the screen, and sung by the audience, brought a highly instructive and entertaining programme to a close.

On the Sunday morning following, the Lyceum held a public session in the Town Hall, Mr. Burns and Mr. Hopercroft being among the visitors. The Lyceum was opened with singing, after which the marching and calisthenics were gone through to the delight of all. The method of arranging the members for calisthenics is somewhat different from that of Batley Carr, and requires more room, and is more difficult of management. The calisthenics, too, are peculiar to themselves. Should all the Yorkshire Lyceums be brought together on Whit Monday, which I hope they will, it would be impossible for them all to execute the calisthenics together. For this reason alone, I would humbly suggest that the series printed in the MEDIUM be practised, so that on these auspicious occasions no Lyceum may be isolated. I would also humbly suggest that musical readings, silver and golden-chain recitations, select readings, recitations, and solos be introduced into the general programme, and the young members be encouraged to contribute to these weekly. This would greatly enhance the interest and value of the Lyceum. Undoubtedly Sowerby Bridge bears the palm for their efficient choir, and if the suggestions be acted on, I see no reason why they should not stand A1 in the entire management of the Lyceum. But I am degressing.

Mr. Burns was now called upon to address the Lyceum, and in responding to the invitation, he took a retrospective view of the Lyceum cause at Sowerby Bridge, and said he could remember the time when it was held in a little room before the Lyceum in Hollings Lane was built. Many that were children then were now parents, exercising a marked influence on the events that were taking place around them to-day, while their children in turn were being educated and trained in the principles of Spiritualism, and taught to understand themselves, and grow up intelligent, honourable citizens, and thus bring about a more healthy and moral condition in the world. They were working for themselves, for each member had the benefits of the system, even though he introduced it to no others. But they were also working for the future, for generations unborn. By parents and children mingling together, the salutary influence of the family became extended, and congenial partners were met with to form the basis of new families. The fruits of the past were abundantly seen in the present culture, health and moral condition of those who had so well done their duty. The Lyceum system would yet become general, and humanity would rise to a higher perception of the duties of life. The Lyceum introduced conditions for a higher form of spirit manifestation. They had not developed many mediums among them, but avoiding the barbarous modes of mediumship that too frequently prevailed, they by the culture introduced would establish a condition out of which would grow the mediumship of the future, and through these superior channels, higher truths and principles for the guidance of humanity would be given forth.

[Mr. Burns on rising said, as he would be heard in the after part of the day, it would be more interesting on that occasion to hear Mr. Kitson, Conductor of the Batley Carr Lyceum, and who had almost single-handed worked so consistently and so well in this cause. Also Mr. J. Hopercroft, of London, was present, and the meeting would be delighted to hear him. At our request, Mr. Kitson has sent on a note of his remarks as follows:—]

Respected Conductor, officers, members and friends,—To say that it gives me pleasure to meet with you this morning does but poorly convey my feelings. I remember visiting the Lyceum for the first time when you did not meet in such a spacious hall as this, but in a little cottage, up in Hollin's Lane, and what I saw and heard on that occasion made a lasting impression on me. The teachings and mode of procedure were so different, were so much better calculated to awaken the inherent powers in the child's nature, that they filled me with pleasure. Remembering my own childhood, and the dark and dismal teachings I received, and their effect on me; for as a child I was what is termed precocious, and the teachings of an angry God, and all the rest of it, sank deep into my consciousness, and filled my young life with fear and dread. Love an angry God I could not. Dread Him, I could not help, for He was represented as a terrible Being who would punish His children eternally. And remembering these teachings, and contrasting them with those you were teaching the children, filled me with pleasure, and I became an interested student of the Progressive Lyceum. Meeting with you again this morning revives that memorable

visit, and the feelings that surge through me after these years is such that my opening remark,—that I do feel it a great pleasure to be with you,—does but inadequately express my feelings. Mr. Burns has just told you that I have carried on the Lyceum almost single-handed for a number of years. But I am happy to inform you that I no longer have to labour under this great burden: for with the beginning of this year I had the proffer of other help, and now we are a little band of four officers, working in harmony and sympathy one with each other. And further, I may inform you that none of them have been absent from their post since they took office. I, in coming amongst you this morning, am the first to be absent. There is something cheering about our work. While I have been labouring at Batley Carr, the seed has been sown and taken root, and is already bearing fruit in the shape of our Conductor. I hope that the Lyceum Cause will continue to prosper, and receive more attention from the platform than it has done hitherto. I trust that the spiritual advocates will ere long perceive that it is not wisdom to continue always at the work of lopping off the branches of the deadly upas tree of Total Depravity, and allow their children to inhale the poisonous fumes, but that they will turn their attention to the instruction and training of the young, who will ere long be called on to take their place in the spiritual work. In conclusion, I hope and trust that you will continue to carry on the good work, and that the teachings will in due time become incorporated into the Sunday Schools, as the teachings of Spiritualism have been partly incorporated into the teachings of Christianity. Rest assured that the Lyceum Movement is destined to become a great power in the land.

Mr. Hopercroft, on being called on, said, that it was indeed with great pleasure he had for the first time witnessed how the Lyceum was conducted. He, previous to becoming acquainted with Spiritualism, had been a Sunday School teacher, but what he had witnessed that morning was far superior to the instructions of the ordinary Sunday School. He perceived that all were happy in the freedom they enjoyed, and the proceedings of the morning were of such a nature that the most harmonious condition prevailed. He perceived, clairvoyantly, that they were surrounded with a beautiful influence of a golden colour, which betokened the harmony that reigned in their midst. He also perceived that many of those young members were highly mediumistic. If they were to sit and observe proper conditions they would develop into useful mediums. From what he had seen, he wished that they would have Lyceums started in London, so that there, the young might be taught the truths of Spiritualism, and to understand themselves better than they did. He hoped they would go on in this excellent work, and continue to exert themselves on behalf of the rising generation.

Mr. Lee was next invited to address the Lyceum, but owing to cold, it was with difficulty he could make himself heard. He spoke on the good done by the Lyceum, and the necessity of them, he also concurred in the remarks of the various speakers, and thanked them for their kind and encouraging words. The Lyceum was duly closed.

In the afternoon, Mr. Burns answered a number of questions bearing on the Lantern Lecture. The audience was truly sympathetic and appreciative. The choir rendered great help by singing a selection out of Mozart's Twelfth Mass. The audience, too, sang at intervals. The answers to the various questions were a discourse in themselves, and many previously inexplicable things were rendered easy of comprehension by the able lecturer.

Mr. A. D. Wilson presided in an able manner. Our train leaving at 5.30 prevented us being present at the evening service. We hope the hall was crowded, as it richly deserved to be.

ALFRED KITSON.

55, Taylor Street, Batley, Yorks.

[In the evening the audience was similar to that of the afternoon. Mr. Burns's lecture was on "The Religious Principles of Spiritualism," in which some fresh ideas were suggested. The speaker suffered from exhaustion, causing a somewhat severe strain on the sympathies which were freely given. The choir again sang in a beautiful manner. The whole series of meetings passed off satisfactorily. The desire to know was evident, and of opposition there was none. Much and varied information was disseminated. The influences were of excellent quality. It is a pleasure to go into such a community.]

BATLEY CARR: March 7.—Morning: present four officers, twenty-four members, and six visitors. Our programme was good: it consisted of a musical reading, "The Voyage of Life," following with silver-chain

recitations, 60, 117 and 154, "S. H." Then we committed to memory the first verse of hymn 142, "S. H."; then followed a recitation, "Spring morning," by a member, also a select reading, "Purity," by a member. After this came the golden-chain recitations, "The Religion of Health," and "Charity"; marching, and the first three series of calisthenics. Afterwards we formed into three groups. Group one, led by Mr. Fred. Langton, had a scriptural lesson. Group two, led by Mr. John Machell, had "The Circulation of the Blood." Group three, led by the writer, had a conversational lesson on "The Functions of the Vital Organs." Lessons over, Lyceum duly closed.—Afternoon: Lyceum duly opened. Present, three officers, twenty-seven members, and thirteen visitors. Our programme was again excellent, both in order and execution, our visitors manifesting great interest. It consisted of musical reading, "Angel Messengers," then followed silver-chain recitations, 117, 340 and 352, "S. H." Then, for the benefit of those not present in the morning, the verse committed to memory was rehearsed. The golden-chain recitations, "The Ladder of Light," and "Esteem Thyself," were next gone through in an excellent manner. Then followed marching, and the first two series of calisthenics, in which a number of visitors joined. Afterwards we formed into four groups. Group one, led by Miss Armitage, had a scriptural lesson. Group two, led by Mr. Fred. Langton, had "Why is it better to eat only when we are hungry?" Group three, led by Mr. J. Machell, had "Walking, &c., as indicating Character." Group four, led by the writer, had "The Functions and Anatomy of the Human Heart," which proved highly interesting and instructive to our visitors. Lessons over, Lyceum was duly closed by singing hymn 181, "S. H." and prayer.—TEA AND ENTERTAINMENT, March 6.—Upwards of a hundred sat down to an excellent tea, given in aid of the Children's Progressive Lyceum. After tea an excellent and varied entertainment was given, consisting of numerous songs, recitations, violin solos, an anthem led by Mr. Fox, and a dialogue entitled "Paul Pry; or Mind your own business." At 9 p.m. the programme was brought to a close, and after the children had retired the room was cleared, when the friends enjoyed themselves in various games until nearly 11 o'clock. The proceeds realized are a little over three pounds. The best thanks of the officers are given to all who have contributed toward such a worthy object.—ALFRED KITSON.

MIDDLEBOROUGH LYCEUM: March 7.—Present, 52 members, 8 officers, 4 visitors. After opening prayer, part of our time was engaged in hearing recitations from several of our members, as on Wednesday next the Lyceum intends giving a public entertainment, at which Mrs. Yarwood has kindly consented to preside. During our session Mr. Stevenson, of Gateshead, paid us a visit. He expressed himself very much pleased with the Lyceum movement, and pointed out how much more beneficial its teachings were to the young than the usual orthodox manner of instruction. His address was very much appreciated by all. After singing and closing prayer, a very happy session was brought to a close.—A. V.

"A MAN IN A FIX AND WHY?"

To the Editor.—Dear Sir,—Your issue of Feb. 26, I see, contains a reply from Mr. Forster to mine of previous week. Allow me to say that I am not used to writing letters to the public press, never having done it before; in fact, I do not care for newspaper controversy at all, unless carried on by some of vastly superior powers than I possess. Allow me to say, also, that I have no desire, and I hope Mr. F. does not think so, of appearing antagonistic to him or to Spiritualism. Had it not been for one or two misleading statements in his first letter I would not have written at all, and had it not been for one or two inaccuracies in his last letter I would not have sent this.

In paragraph No. 1, Mr. Forster records a conversation which he says took place between us, when "I asked him to get me to a seance." I am not aware of having asked Mr. Forster to get me to a seance in my life. I remember the conversation which he records, the time of it and the place where it took place. The person whom I asked to get me to their seances was not Mr. Forster but Mr. Nicholson. He (Mr. N.) told me he would present my request to the other members of the circle. Afterwards he told me he had done so, and their answer was, they would advise me to go to Newcastle for a time or two before I commenced with them. I then told Mr. N. I was not willing to do that, for when I wanted to climb a tree I liked to begin at the bottom and not at the top. Now, Sir, that is the only time that I ever made a request to go to their meetings at Seghill, because after that I had no need to do so.

As regards being taken to many a seance at Newcastle to the best mediums there and at Seghill, I was twice at Newcastle, and certainly what I saw there had not much power to convince any mind. The first time we were wholly disappointed, as the medium never came, consequently the meeting dispersed. The second time only one form appeared and that only for a very short time, and it was a good distance from me.

Relative to the Spiritualists going down the Row, and I being afraid to go with them because the eyes of Mrs. Grundy were too powerful for me," it is true that four of us did arrange to go to Newcastle on a certain Good Friday morning, and that I followed them down the row, but the reason Mr. Forster assigns is false to the very backbone. If he wishes to have the true reason I can give him it.

In paragraph No. 4, Mr. Forster is on about "Peters at the present day as well as formerly." Must I infer from that, that somebody has asked me if Spiritualism be true and I have denied it? Such a thing has never happened. It was no secret at the time when I was attending their meetings at Seghill. The members of the Society with which I was connected were perfectly well aware of it. And not only at Seghill but at many a place more that I could name, where the report had reached: not within the radius of one or two miles but several. Will Mr. Forster say that I acted Peter-like and denied it? He cannot. Will Mr. Forster say that I ever denied my belief, to either friend or foe, that spirits can communicate with those on earth? I say, again, he cannot. Neither have I, nor will I, deny that I have been, and am yet, a trance speaker to some extent. What Mr. Forster wants to know is, I think, why is it then you have not joined our Society here? We will come to that point soon.

As regards his challenge, Mr. Forster would know when he wrote it

that it would not be accepted. I have no desire for popularity. I have never taken any public part yet but what I've been pushed into. At the same time I am quite willing to meet Mr. Forster either in his own house or in mine, and have a friendly chat with him, but not in the light of a discussion accepted through a public challenge.

There are three things upon which he challenges me:—

1st. "That the Spiritualists afforded me facilities to investigate Spiritualism." I say, again, that the Spiritualists, as a society, would not grant my request. At the first sitting I had there were only two of us, viz., Mr. Nicholson and myself. Gradually we rose up to a circle of seven or eight, but the others were all fresh beginners.

2nd. "That I investigated Spiritualism and became a trance speaker, &c." That I have already answered.

3rd. "That whilst entranced I uttered teachings contradictory to the orthodox plan of salvation." The question is: Did I believe those teachings that I uttered whilst under control? The very fact of me being under control proved it was not my mind that was acting. That to me was one of the strongest, if not the strongest, proof of spirit communication. That, also, was one of the reasons why I did not join their society here. Let Mr. F. ask himself the question: Did his opinions and mine, on many important subjects, harmonize? Or did he imagine for one moment that because I had become a trance speaker, to some extent, that afterwards I would cease to think and exercise my own judgment? I hope not. There are more reasons why I have not joined them. A gentleman who once lived here and was one of their most prominent members told me quite recently, that if he had still lived here he would not have been a Spiritualist. Mr. F. can doubtless guess the man and the reason.

Sir, I thank you kindly for inserting my last, again asking for your kindness to insert this, as it will probably be my last.—I am, yours very truly,
R. DAVIDSON.

Seghill, March 1st, 1886.

TYPE FUND.—Mr. J. Trego Gill, £1; Dr. Fisher, 2s. 6d.

Mr. William Gray, Alva, sends us his best wishes through his grandson of the same name, who writes for a book and Eglinton Numbers: three generations of Spiritualists. Mr. Gray will be remembered as a correspondent of William Howitt nearly twenty years ago, or perhaps more.

SOUTH LONDON.—A meeting will be held at 83, Boyson Road, Walworth, on Monday, March 15, for the purpose of forming a committee so as to extend the Spiritualistic Cause in South London. The time of meeting is 8.30 p.m., when it is hoped all Spiritualists in South London will make it convenient to attend, so as to form a society, and obtain a central suitable hall for the purpose of carrying on the work on a larger scale than heretofore. The annual Report of the Walworth Society will be presented at the meeting.—CON.

CARRIE WILD, writing from Kolpino, near St. Petersburg, desires to know how to proceed in "this religion," seeing that her party consists of three ladies only, none of whom are "mediums." Make it a matter of religion, and there will be no difficulty. It is a mistake to assume that all mediums are for phenomena. To meet the increasing demand for information on this point, Mr. Burns will deliver a lecture at Cavendish Rooms on Sunday, March 21. Some of the suggestions advanced may appear in the MEDIUM. Spiritualism is for all mankind, whether "mediums" or non-mediums. All are mediums of some sort—all are in relation to the spirit-world. We recommend our friends to hold meetings for reading, singing, prayer, and spiritual conversation—in short, hold a religious service amongst themselves. They will soon be amply satisfied.

CURE OF OVARIAN TUMOURS.—To the Editor.—Dear Sir,—Having read with pleasure the account of Mr. Wakefield's mediumship in your most valuable paper, I consider it my duty to the Cause of Spiritualism to substantiate the most extraordinary power exercised by his controls. After suffering for eleven years from ovarian tumours and chronic debility, and during that time I had been mostly under medical treatment, but having received no benefit I was induced to place myself under the guides of Mr. Wakefield, and in the course of a couple of weeks the tumours were entirely removed and my general health restored: in fact, I consider myself a living miracle. Words cannot express the heart-felt gratitude I owe for this manifestation of spirit power, and I sincerely hope Mr. Wakefield may long have the power to exercise this valuable phase of mediumship. But my own case is only one out of many others I know of. By making this known through your valuable paper, I shall esteem it a favour and will willingly answer any inquiries.—Trusting the Cause of Spiritualism through your efforts and that of your valuable paper will still continue to flourish, believe me, yours in truth, JANE THORP, Blundell Terrace, Leeds, March 1st.

MR. HOPCROFT AT ACCRINGTON.—On Tuesday, March 2, Mr. Hopcroft called at Mr. Burrell's, 107, Avenue Parade, about 11 o'clock in the morning, when on his way home for London. Mr. Burrell being satisfied with his genuine mediumship the week before, desired him to stay until the following morning and give another seance in the afternoon to a few friends. Mr. Hopcroft agreeing to do so, a meeting was arranged for the afternoon, when I and Mrs. Rawson attended. Mr. Hopcroft, when under control, turning to me said, "You have written a letter for my medium, but you mislaid the address he gave, so you did not post it." I said: "Can you tell me what matter the letter contains?" I had scarcely asked the question before the contents of the letter were given almost word for word. Again I asked: "Can you tell me where I have placed the letter, for I have entirely forgotten where it is?" "You will find it on the right-hand side of your overcoat, inside pocket. Go and fetch it, then you will be convinced I have told you the truth." I did so, and found the letter as stated. I produced the letter so that all could see that what the control stated was quite correct. The control said: "I see some one beside you; it is your Father," and at once gave his name and his description; also the names and the descriptions of my two brothers, who had passed away from earth life many years ago. Neither Mr. Hopcroft nor any other earthly being but myself knew that I had written the above-mentioned letter. Therefore I conclude that spirits do see, and can communicate to us while on the earth plane.—HENRY RAWSON, Accrington House.

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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, MARCH 12, 1886.

NOTES AND COMMENTS.

THE PORTRAIT AND BIOGRAPHICAL SKETCH of this week will be followed by another in our next issue, having only a few points in common. Both gentlemen from the smallest beginnings, in their several ways, have made their mark in the world. Both are endowed with genius, and both have to do with spiritual existence. There the life-lines begin to diverge; man's spiritual relations are universal as the Infinite, and in all there is harmony, and a deep purpose leading to one definite end.

THE EGLINTON NUMBER has received golden opinions from all. The only regret is that ten times as many were not ordered and put into circulation. We printed a goodly surplus, but it is all gone, so that the number is out of print. We warned our readers to place confidence in our announcement and order in advance; and now some are sorry that they did not take the hint. We have orders for hundreds of copies which we cannot supply, and feel like suggesting a reprint of the necessary eight pages. If orders for 2,000 copies were received we would set to work.

THE MINERS' NUMBER is not adapted for Northumberland alone, nor for miners only. We desire to meet with active co-workers in the mining centres especially, where it cannot fail to exercise a great influence; but it should be circulated freely as well amongst the educated and governing classes, that they may see the influence exercised by Spiritualism amongst the people. The date of publication has been postponed till March 26th.

MEDICAL ATTACK ON MESMERISM.—We print this week an article to which we would call the attention of those interested in Mesmerism. We wish to show medical men, that those who live in glass houses should not throw stones; and that if mesmerism practice became general, the bulk of medical abuses would disappear. We do not undervalue medical skill because of the anomalies that yet cling to its application; and we desire the medical men to take the same enlarged view of Mesmerism. We would be glad to hear from experienced Mesmerists on the question raised by the attack of the Doctors.

DR. SLADE did some of his most excellent and lasting work in Germany, and we are glad to observe that he is again at work in the Capital of that Empire. With Mr. Eglinton also on the Continent, Spiritual Science ought to prosper. The chief thing to be observed is to keep unfit sitters from the presence of such mediums. The "swine" that "turned and rent" Dr. Slade when in London, surely have taught Spiritualists a salutary lesson.

REPORTS, at the last moment: Miss C. H. Jones's clairvoyant and psychometric success at Baillie Street, Rochdale; Mr. Hepworth's satisfactory answers to questions at Huddersfield, and Mrs. Crossley on Monday evening; Miss Wilson's excellent address and clairvoyance at Halifax, also tea and entertainment on Tuesday, must pass with this slight allusion,

as our small type is all up, and the hour of going to press has arrived. Obituaries also stand over.

"No INFORMATION."—We do not like to see this phrase occur so frequently in the Directory. It does not reflect favourably on the assiduity of Secretaries. Can't we have a post card enabling us to say something more definite? such as "Local," "Usual Service," "Open Meeting," or something that shows a lively interest in the work. Information for the Almanac Directory comes in daily, but much more is required yet.

GERALD MASSEY'S PORTRAIT NEXT WEEK.

In view of the course of lectures by Gerald Massey, to commence at St. George's Hall, on March 28, we have arranged to give next week a portrait of the Poet, Lecturer and Evolutionist, from a beautiful photograph taken in New Zealand. An article will also be given on Mr. Massey's career and work. Notwithstanding these special attractions, there will be no advance in price, and orders at the usual rate will be received up till Wednesday.

The article on Mr. Massey's career and work is already in hand. It is one that should have the widest possible circulation. Those who were disappointed in getting a supply of the Eglinton Number, should give early orders for the Massey Number.

REV. STANTON MOSES, M.A., ON GERALD MASSEY'S LECTURES.

No Spiritualist who recollects the course of four lectures delivered by Mr. Gerald Massey at St. George's Hall in 1872 will fail to welcome the announcement that he is meditating another course, to begin on March 28th, and to end on May 30th. Three o'clock on a Sunday afternoon is a time when many busy people can attend with more convenience than they could at any hour on a week-day, and I hope that there will be a large attendance of Spiritualists. Since Mr. Gerald Massey was a well-known and central figure in Spiritualism, and that was before the time when his mind was temporarily diverted into other channels, there has arisen a generation of Spiritualists to whom he is less known than he is to myself and my contemporaries. If I might venture to advise this "generation that knows not Joseph," I would suggest to them that this is an excellent opportunity to make his acquaintance. Mr. Gerald Massey has just returned from a prolonged tour in the United States and the Colonies, during which he has advocated the truths of Spiritualism, as indeed he has always consistently set them forth, with an ability and zeal which leave us Spiritualists much indebted to him. Mr. Gerald Massey's subjects cover a wide area, and a list of them with other particulars will be found in another column.

[The above, communicated from a contemporary, may be supplemented with the announcement that tickets for the course are now ready, 10s. 6d. each, and we ask our London readers kindly to assist in the placing of them. These tickets are for sale at this office, and we hope they will be all taken up before the date of the first lecture.]

MRS. HARDINGE BRITTEN'S LECTURES.

Being at present entirely unable to attend to the numerous applications made to me for lectures, I take this means of apprising my friends that in consequence of the severe and dangerous illness of my dear husband, Dr. Britten, I am entirely confined to his sick room, and may possibly be unable to leave him for several weeks. Whilst I am hopeful, from the promises of spirit friends, that my beloved companion's life will be spared to me, I also know that his restoration to health is entirely depending on my presence and incessant care. For the present then I have felt compelled to cancel all my engagements, but will make due announcements when I can quit my immediate post of duty, and return to the spiritual platform.

EMMA HARDINGE BRITTEN.

The Lindens, Humphrey Street, Cheetham Hill, Manchester, March 10, 1886.

Mr. C. Spring's annual tea party will take place at the residence of Mr. J. Wright, 26, Claremont Road, West Kilburn, on Tuesday evening, March 16. Tea will commence at 6.30, and will continue to 7.30, so that late comers may be accommodated. Mr. J. Burns will take the chair at 8 o'clock, when the public meeting will commence. The proceedings are expected to be of an interesting nature. All Spiritualists in the neighbourhood are invited. The tickets 1s. each should be procured in advance, of Mr. J. Hopcroft, 3, St. Luke's Terrace, Canterbury Road, Kilburn; Mrs. Hawkins, 61, Bolsover Street, W.; Mr. Saunders, Claremont House, 53, Faraday Road, Notting Hill.

38th ANNIVERSARY OF SPIRITUALISM.

A DEMONSTRATION AT ST. GEORGE'S HALL.

On April 12, Mr. Burns will give his celebrated Lantern Lecture on "The Facts and Phenomena of Spiritualism," in St. George's Hall, Langham Place. Direct Writings, Drawings, Materialization and Spirit Photographs will be thrown on the screen by the oxy-hydrogen light, so as to be seen in all parts of the hall. Mr. Eglinton's manifestations will occupy a prominent position. As good a knowledge of the manifestations may be obtained as by attending many seances. It is many years since Spiritualists used this fashionable Hall. Much enthusiasm is being manifested to fill it on April 12. Distinguished vocalists will sing during the evening. That all classes may unite in this Anniversary Demonstration the tickets are fixed as follows: Stalls, numbered and reserved, 2s. 6d.; Balcony, 1s.; other parts, 6d. All friends are invited to take part in making this celebration a success.

ANNIVERSARY DISCOURSE AT CAVENDISH ROOMS.

On Sunday evening, March 28, Mr. S. E. Bengough, M.A., will deliver a discourse on "Spiritualism as an essential element of Education," suggested by Sir John Lubbock's "Hundred best Books." As this will be a highly intellectual discourse, going to the root of the matter, we give early notice of it, that a full audience may be present.

ANNIVERSARY CELEBRATION AT BRADFORD.

On Saturday, March 27, Mr. Burns will hold a reception in the Temperance Hall, when an entertainment will be given, assisted by members of Sowerby Bridge and Batley Carr Lyceums, and other friends. On Sunday, March 28, at 2 o'clock, a conference on the Lyceum question will take place. On Monday evening, March 29, the Lantern Lecture will be given.

LANTERN LECTURE IN NORTHUMBERLAND.

Under the auspices of the Northumberland Miners, who are adherents of our Cause, Mr. J. Burns will give his Lantern and other Lectures as follows:—

SATURDAY, APRIL 17, Co-operative Hall, Seaton Terrace, at 7.30. Chair by Mr. J. A. Rowe. Vocal and instrumental music by Mr. John Forster and Mr. Geo. Adams. Admission, front seats 1s., back seats 6d.

SUNDAY, APRIL 18, Boys' School-room, Seghill, at 11 a.m., "Answers to Questions" on the Lantern Lecture. At 6 p.m., "The Religious Principles of Spiritualism."

MONDAY, APRIL 19, Ashington Lecture Hall, Lantern Lecture at 7.30 p.m.

These halls are so advantageously situated, that all in the Northumberland district may conveniently attend the lectures.

IMPORTANT LECTURES AT CAVENDISH ROOMS.

51, MORTIMER STREET, PORTLAND PLACE.

Sunday, March 14.—Mr. J. Burns, Address; Mr. J. G. Robson, Trance Medium, Answers to Questions.

Sunday, March 21.—Mr. J. Burns: "How to investigate Spiritualism and become a Medium." A Discourse for Inquirers.

Sunday, March 28.—Mr. S. E. Bengough, M.A., "Spiritualism as an Essential Element of Education," suggested by Sir John Lubbock's "Hundred best Books." An Anniversary Discourse.

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

Mrs. Groom is the speaker at Pendleton Town Hall, on Sunday afternoon and evening.

Mr. E. W. Wallis will be at North Shields on the 14th and 15th; South Shields on the 16th, 17th, and 18th; Seghill on the 20th, and Newcastle on the 21st March.

SEGHILL: Boys' School, March 20.—Mr. E. W. Wallis will speak on a subject chosen by non-Spiritualists in the audience. Doors open at 6.30, to commence at 7. Admission 3d.—G. FORSTER, Sec.

NOTTINGHAM.—In consequence of a serious illness having befallen Mr. Britten, Mrs. Britten will not be able to visit Nottingham, as advertised last week. Mr. and Mrs. B. have the deepest sympathy of the friends at Nottingham.—W. YATES, Sec.

A communication sent to Mr. Smith, Secretary, Bowling Spiritual Tabernacle, has been returned: "Gone, no address." This makes it awkward for speakers who may require to write. We will be glad to announce the new address.

DR. HENRY SLADE IN BERLIN.

To the Editor.—Dear Sir,—Kindly permit a German, warm-hearted Spiritualist to address a few lines to you for your valued Journal, which I am reading since January last, being solely prompted by the love of truth and the desire of expressing my sentiments with regard to a medium who, owing to what I had read in Professor Zoellner's Scientific Treatises, had, long before this privilege of his acquaintance, been the object of much sympathy and admiration to me.

I do not intend saying one single word beyond what is dictated to me by my own personal experience and observation; but for the strictest truth of what I do say, I beg you to accept my most solemn assurance.

Now to the point. On Monday, 22nd of February, I accompanied Dr. Slade into his seance-room (in the "Hotel zum Kronprinzen"), and there we seated ourselves at a simple deal table, about a meter and a half square, thus:—

The medium, sitting at (a) of this diagram, took pains to direct my attention to the fact of the slates being quite blank, and that he had his position quite aside from the table; and, indeed, his entire person, especially the lower extremities of the same, were continually present to my view. The medium now took hold of a simple ordinary slate which remains in my possession, and having exhibited it with both its blank sides to my sight, he cast a small fragment of slate pencil upon it, and held it beneath the table, his left hand resting on both of mine. Presently writing was distinctly heard to be going on, which, three raps being given to indicate that the communication was finished, read as follows:—

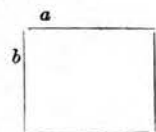
"Let the world cavil,—truth will stand the test."

Under quite the same circumstances and precautions, the slate was again held under the table, when the medium directed my attention to the fact that he felt such a powerful exertion upon the slate, as hardly to be able to master it; and, indeed, I clearly saw it vehemently pushed up and down, until, at once, it was pulled from the medium's hand, and almost the same moment seen to rise above the plate of the table at (c), and just as quickly to return into his hand. Dr. Slade, stretching the lower portion of his body as straight as possible in the direction of that point, just reached about two-thirds of the table, so that supposing his entire body had not been continually facing me, supposing anybody could perform a similar feat by means of his lower extremities: *the medium could certainly not have reached that point.* I do not mean to theorize here, I just give the simple facts; but I ask: what other power than that of the invisible can have manifested here?

But further: Dr. Slade now took two blank slates,—I satisfied myself that they were so,—and again throwing a bit of pencil upon one of them, covered it with the other, and held both closely together, obliquely to my left ear, so as to form an angle of about 45° with my head, the slates resting on my shoulder. Owing to this oblique direction, the morsel of pencil must evidently have been lying on the lower part of the frame; yet the writing went on in a vigorously-audible manner, so that I thought I could even plainly distinguish the strokes, when being drawn. The three raps of exceeding nicety following again, the one slate was covered all over with a communication of a *highly ethical nature.* Here I must again ask: what power was it that so masterly handled the fragment of pencil *inside the two slates?* I say the very same which purported to do it,—the spirit!

On the same day, seeing Count H. v. D. coming out of the seance-room, I was so free as to ask him if he felt satisfied with his seance. "Very much so," he replied; "among other things, we asked to be given the first letter of a three-lettered name, and it was given us."

I must not leave unmentioned that at my seance, as also at a subsequent one (26th February), I have been repeatedly and pretty lustily clapped upon my *right* knee by what I felt to be the palm of a hand. I give "right" in italics, because it was not the knee on the medium's side, but the one on the other side. At this latter seance it was, too, that I was called upon, by slate-writing, to look for my pocket-handkerchief "at the other end of the room"; and, indeed, there, under a bedstead, it was found knotted up in a manner as equally to evince strength and ingenuity. The handkerchief had been displaced from my hand coat-pocket without my perceiving it. This fact, as well as the throwing of a stick from another table, and also the flinging of a piece of board



from off the slate right over my head and the table, whilst the medium all the while held the slate *beneath* the table, forming the chain with his left hand,—may not a little deserve the kind reader's attention.

February 27th.—Between 5 and 6 p.m., I again sat with Dr. Slade, this time, as also on the previous day, together with a young student, Mr. Dessoir, of Koethener Str. 27. We chiefly had physical manifestations, but which were of a powerful nature. Already at the outset, two slates were smashed by the invisibles with a shocking crack; and the remarkable feature about this occurrence was that the slate-fragments were pressed together on both sides of that part of the slate which was still left in the frame, reminding of the layers of ice as pushed together by the force of rolling glaciers. Then a small "card-table," being only touched with the tip of the medium's forefinger on the top of the plate, was raised and placed upon the seance-table, remaining suspended with its leg; whereupon a large, heavy chair, being alike touched on the top of the back, was thrown entirely upon the seance-table with great vehemence; and, lastly, this table itself (as I said, about 1½ meters square) was raised above our heads, quite upset, and thus, with its legs upside, came down with a tremendous noise. Taking up my pocket-handkerchief which, this time, I had intentionally placed behind my chair, it was again knotted, but in a manner different from that of the previous day. We then broke up, all of us, the medium, not excepted, being not a little terrified.

In the numerous-attended meeting of our Spiritualistic Society "Psyche," which succeeded my seance at 8 o'clock p.m., one of the controls named "Owasso," entranced the medium, and demanded to be queried on various subjects; and numerous questions were read and answered in such a manner as to give full satisfaction in every direction.

These few instances, of a vast number seen by other sitters, with many of whom I have spoken, may suffice to show the enormous mediumistic power of Dr. Slade, as also the genuineness of the manifestations. As to the latter point, I should reproach myself for mentioning it, were it not for the fact that—alas!—such self-denying, faithful labourers for the cause of truth still find individuals (there are Lankesters in every country) miserable enough to question the integrity of their character—from motives inconceivable to me! I have myself repeatedly witnessed Dr. Slade's refusing every pay, whenever he thought the manifestations had not afforded that satisfaction which he is so anxious of, but which, as is known to every experienced Spiritualist, chiefly depends upon the necessary mental and magnetic conditions. When will at last dawn the day which will bring with it a more appropriate appreciation of a medium like dear Dr. Slade, who devotes his entire life, his entire mental and physical strength, to the benefit of mankind,—to give them that unspeakable treasure of a palpable, undoubting conviction of immortality!

Dr. Slade, in particular, appears to me, as it were, a truly priestly personage, aiming at nothing but being at all times found in the service of truth,—having no will of his own, but always yielding, with perfect simplicity, with implicit obedience, to the powerful influence of his guides, having no concern for his own welfare! This is particularly true with regard to Dr. Slade's trance-state. I have been favoured with a few days' personal intercourse with him at the hotel, and I improved that time for a close observation of his mediumship and character. Sometimes one, two, or even three of his controls would successively entrance him, speak and act through him in a manner very sublime, highly pointed, logical, and ethical; and when I expressed my apprehension that this continued trance was detrimental to his physical and mental condition, he would quiet me by saying, it, on the contrary, did him good—that he was always at his guides' disposal—and that he would only let them work, refraining from all will of his own.

Verily, the day will come, when a radiant crown of brightness will be placed upon the head of every such faithful worker!—I am, Sir, yours truly,

A. HULSCH, Prof. of Languages.

Berlin, S.O., Skaltitz Str., 138, II., March 5, 1886.

"THE DANGERS OF MESMERISM."

Such is the red-flag heading of a communication which appeared in the *Manchester Examiner*, of Feb. 23. At last the doctors have had to recognise mesmerism:—

"Sir,—Will you kindly insert the enclosed statement, drawn up at the request of the Committee of the Manchester and Salford Sanitary Association, in an early issue, and oblige, yours respectfully, A. RANSOME,

M.A., M.D., F.R.S., Chairman: A. EMBRY-JONES, M.D., T. C. ABBOTT, Hon. Secs., February 22nd, 1886.

"Exhibitions of the phenomena of mesmerism have become very frequent of late, and many people have been trying experiments in private with reference to the same matter. It appears to the Committee of the Sanitary Association very important that public attention should be called to the dangers arising out of such tampering with the highly organised and sensitive nervous system of many people. It is possible that in some cases trickery may be made subservient in some of the exhibitions in question, but without entering into the difficult and still obscure physiology of the mesmeric state it will be sufficient to point out that in this condition, when really attained, the will of the subject is for the time in abeyance, and his actions, and even his sensations and ideas, are entirely under the control of the person operating. By frequent repetition of the operation the submission to this influence becomes more facile, and its action is intensified. Moreover, there appears to be a liking for the mesmerised state, so that the subjects present themselves willingly for experiment, and it becomes quite easy for persons in no way connected with the first operator to throw these persons into such a condition that they are entirely under their power, in which they cannot resist any indignity, and can be made to commit any act, however outrageous, at the command of almost any persons who may choose to assert imperiously such power. It will readily be seen how dangerous is such a condition, not only to the subjects themselves, but also to the public at large. Women especially, for their own sakes, should be warned never to permit themselves to be placed in danger of submitting their will to this paralysing influence, seeing that they may become the slaves, not only of the first operator, but of other less scrupulous persons. Men also should remember that they may become unconscious instruments of designing persons, and that they may be made to perpetrate even crimes whilst in a state of partial consciousness."

Mesmerism is indeed very popular in Lancashire, owing to the efforts of several public demonstrators, but it is not nearly so much in vogue as it was forty years ago. As a mode of psychological experiment the spirit circle has supplanted it. Notwithstanding all this popularity, we do not hear that any scandals have come to light respecting the immoral assaults made on females in the mesmeric state. As a fact it may be stated, that when the full-developed spiritual state has been arrived at on the part of the subjects, anything approaching immorality is impossible, as the higher being then acts, and those who have been known to be vicious in various ways in the normal state, have been quite holy in this mesmeric condition. Drunkards and other vicious persons have been cured by being impressed in the mesmeric state to the contrary.

Would that it were so in regard to medical practice! We read a few weeks ago of a case in which a young woman sued a dentist for his conduct while she was under the influence of a gas which produces insensibility to pain, and as a result of which she bore him a child. As to personal influence, the doctor-ridden portion of the community, especially females, are far more under the dominion of the "medical man" than are the few and isolated mesmeric subjects under the will of mesmerists. The constantly occurring, disgusting examinations and other "indignities" performed by medical men are innumerable, and in the subjects of them "there appears to be developed a liking" for them. A vast deal of the most profitable part of the "medical man's" special work is of such a character that it would not bear repetition in black and white, and yet the sanctity of homes and persons is ruthlessly invaded as a mere matter of business. What Cornelius Agrippa has to say is to the point, but it is too graphic for repetition.

Mesmeric practice would put an end to all this nameless and indecent jobery. We have seen ladies treated and cured by the mesmerist for internal tumours that the doctors could do nothing to remedy, and yet the operator simply stroked the outside of the patient's dress, and in instances his own body, by sympathy communicating the remedial influence to the patient. This is a vast stride in advance on medical practice, as there is no examination at all, the diagnosis being arrived at by clairvoyance, sympathetic sensation or impression. Cures are effected without painful operations, that are the acme of cruelty, and more frequently are executions than remedies. Even if the mesmeric healer does not cure, he soothes the pain, and makes life tolerable while it lasts.

Then let us take a glance at the fearful results of the drugging system. Through medical prescriptions, thousands are annually made drunkards, and thereby sink to the lowest moral state. Thousands more become the dazed victims of narcotics of various kinds, and life becomes to them a living death. Drugs come to be "liked" quite as much as mesmerism, but with a very opposite result.

Than this onslaught on mesmerism, there could not be a more untruthful proceeding. Even granting that mesmerism is capable of malpractice (and in arraigning it, let facts be brought to bear and not abuse) it is an unmitigated misrepresentation of the truth to bring to the front those supposed abuses, and allow them to stand as representative of the system. If the mesmerist has such a power for possible evil, then he has the power for actual good. It is the theory of medicine; that it is necessary to administer poison to cure a sufferer. Well, then, on that sound allopathic theory, the more abominable mesmerism can be shown to be, it has the more medical value!

We deny the unsustained imputation that mesmeric subjects become the victims of immorality. Such a statement is a most scandalous personal attack on every mesmerist and mesmeric subject, and many of our readers will resent it with righteous indignation. On the other hand it is patent to all, that Manchester swarms with the immoral of both sexes, not one of whom is either mesmerist or mesmeric subject. On the contrary it could be shown that mesmerism has the power to strengthen and fortify those sensitives, who are in danger of falling into immoral courses under the "imperious" will of villains posing as mesmerists. The advances of such would be so obnoxious that the mesmeric subject would reject the influence with disgust. This medical manifesto, like the most that emanates from the drugging trade, is characterised by an appalling ignorance of human nature, and consequently of the whole subject under discussion. If the doctors knew human nature they would give up being "doctors" and become mesmerists, and, then, even if they were as black as they in imagination paint others, they would be harmless compared with what they are now.

If we want to know how mesmerism can be turned to evil account, we have only to read the above medical manifesto! For the honour of humanity be it stated, that such infamous suggestions have not been met with from any other quarter.

The assumption of the drugging trade is, that every mesmerist is a scoundrel, eager to use his power for the most objectionable purposes. How would the doctors like to be treated in a similar manner? and a perusal of the medical journals would give ample materials for an attack. But those who had passed thousands through their hands, as we have done, gain an insight into medical practice which could not be attained in any other way. The truth is, that no one can heal mesmerically unless under a benevolent motive, and the fact that mesmeric cures are so abundant, illustrates the moral state of the men and women who practice the *true art of healing*.

Whatever is wrong in the methods of some public mesmerists,—and for which no one is responsible but themselves,—cannot be overcome by misrepresentation. Honest men will at all times own *the Truth, the whole truth, and nothing but the truth*. If the medical trade elect to do otherwise, then they intimate their desire to stand before an intelligent and discriminating public, as *self-condemned*.

PROGRESS OF SPIRITUAL WORK.

NOTTINGHAM: Morley House, Shakespeare Street, Feb. 28.—Mrs. Barnes's controls spoke morning and evening. Both discourses were vigorous attacks on orthodox teachings. An invitation was given to defend Spiritualism as being the fulfilling of the words mentioned in 1 Tim., iv., relating to the "seducing spirits," and the teachings that would follow. It was warmly contended that this had been fulfilled in the days of our forefathers, when priestcraft had the moulding of men's minds. Spiritualism did not "forbid priests" to marry, nor say, "you must not eat this or that," or "do this on one day," but another day it must not be done. Priestcraft had with its blighting influence developed a race of cramped, feeble-minded chickens. Spiritualism was destined to cut the ground from beneath the feet of the priest. Its teachings were so grand and broad, that the narrow creeds of the past could not live in its presence. The man whose name is found with no creed, but lives according to his highest teaching, was the happiest man. Glimpses at the bedside of such men afforded better teaching than the whole of the Bible. The above remarks were by "Tom o' Jacks lad," one of John Wesley's followers.—Evening, 2 Kings, ii. The controls said, speaking of Elisha, "Can you be surprised at anything that a man of that character would say? The man who cursed little children in the name of Him who said 'Suffer little children to come unto me.' The fable of Elijah ascending bodily to heaven, and the 'wonderful performance by bears' was one of the pills made by the parsons of old, and the people swallowed it. To offer such ridiculous stories to men of reason was an insult. To tell us that men prophesied lies at the prompting of Deity was blasphemous. There were then as now those susceptible to the influence of the spirit; but all were not the pure and holy. We must 'try the spirits,' and 'hold fast that which is good.' Some orthodox say it is only the evil ones that return, but according to their own creed they are either quiet for the present or are fast in a place where they can't get leave. The controls thought the time could be better spent than in studying such tales as the one read. The object of all should be to lead lives of goodness and usefulness, and endeavour to reform society by beginning at home.—J. W. B.

LEEDS: Oriel Hall, Feb. 28.—Mr. Johnson's guides discoursed in the afternoon on "The Border Land," in a very able manner. At the conclusion several questions were answered satisfactorily. In the evening our esteemed president, Mr. R. Scott, in announcing the subject for discourse, stated that during the week he had received a letter from a gentleman, who was a total stranger, quoting a number of texts from the Old Testament condemning witchcraft, divining, familiar spirits, &c., and asking what was the difference between Modern Spiritualism and the Spiritualism condemned in the passages quoted. Consequently he had written to the gentleman, whom he hoped was present, stating that the controls would take Bible condemnation of witchcraft, &c., as their subject, and in fulfilment of that promise he had asked Mr. Johnston's controls to take the subject named. The controlling spirits showed that in all ages those who had accepted the Bible as being entirely of Divine origin were ever ready to put it forward as an objection to every modern advancement, though these people in their endeavours to condemn Spiritualism were, unknown to themselves, giving Spiritualism its strongest confirmation. Those who condemned witches, familiar spirits, &c., would find it very difficult to avoid including in their condemnation the prophets and writers of the Old and New Testaments. In concluding a most powerful and convincing address, they showed that the condemnation named in the texts quoted did not refer to pure and enlightened intelligences, but to a lower order of spiritual influences, which surrounded those persons who prostituted their spiritual natures and gifts from mercenary motives. When the medium sat down, a gentleman rose in the midst of the hall and asked permission to say a few words, announcing that he was the person who had written the letter, and that he thought the speaker had treated the subject in a masterly manner, and that the question had been answered to his entire satisfaction.—Sec.

HEYWOOD: Argyle Buildings, March 7.—In the afternoon a public circle was held, when Mr. T. Postlethwaite's controls described spirit friends all round, which gave great satisfaction. In the evening the audience selected "True Spiritualism: what is it?" "Blasphemy: what is it?" upon which the controls discoursed, closing with the description of spirit friends. Mr. Postlethwaite is becoming a great light in the Spiritual Cause.—GEORGE PELL, Sec.

LEICESTER: Silver Street, March 7.—A very good and sympathetic audience had the pleasure of listening to a very excellent address through the mediumship of Mr. Sainsbury, from Ecclesiastes, iii., 14: "Whatsoever God doeth, it shall be for ever." The control compared this with Spiritualism; and said if it was possible for the spirit to return to earth in the bygone ages, it is just as possible at the present time. The guides of Mr. Sainsbury invited to our after-meeting anyone suffering with a pain, as a strong healing power was present. Four came up, and they acknowledged a great relief.—C. P.

EXETER: the Mint.—On Wednesday, Feb. 24, we held our second anniversary, commencing with a tea at 6 o'clock. Mrs. Page, Mrs. Dyke and Miss Soul, assisted by other ladies, ably presided at the tables. After tea a public meeting was held, Mr. Rossiter, of Torquay, filling the chair in his usual affable manner, sending forth such an influence of kindly feeling as to be felt by everyone. The annual statement of the Treasurer showed that the total receipts of the Society were £38 4s. 1d., and the expenditure £34 12s. 4d., leaving a balance in the Treasurer's hands of £3 11s. 9d. The Secretary read the minutes of various things of interest which had occurred during the past twelve months.—Mr. Jones proposed and Mr. W. Shepherd seconded a vote of thanks to Mr. Page, for his services as President during the time the Society had been in existence. Thanks were also conveyed to the other labourers in the Cause, who were all asked to continue their services. Mr. Davis proposed a vote of thanks to Mrs. Smith for her kindness in giving her time and ability at the organ at all times when required; this was seconded by Mr. Hancock, and carried with acclamation. After this a very enjoyable evening was spent in songs and readings by members and friends of the Society.—On Sunday Mr. Fred. Parr gave us an inspirational discourse from the words, "Hand in hand with angels." This is as old as man himself, ever leading on, and many on waking in spirit-life found their heads cradled on the bosom of loved ones gone before. They come not with sordid gold or its tinsel grandeur, but with help to make us real men and women. They open the prison doors of darkness, and invite us to come into the sunlight of freedom, invigorating all for the life eternal before us, of the joys that all can participate in, proving it to be as real as the fact that the night planets revolve in space around and above us. Telling Spiritualists their duty to do their utmost to keep in the straight path, and by this means to be able to truly walk hand in hand; and when the time comes we shall be able to look back from our home on the other side, and be thankful that we have laboured on in the path of justice and truth, and thereby place ourselves near the Divine Source of all love, life, and peace.—R. SHEPHERD, Hon. Sec.

JERSEY: March 2.—On Sunday afternoon we held our quarterly meeting for the election of officers and the transaction of other business. The Secretary's report showed that very gratifying progress had been made during the past quarter, and the members were unanimous in their expressions of gratitude at having been made the instruments for the achievement of so much good. We are not permitted to engage to any great extent in public work, and we are therefore the better able to concentrate our efforts to the assistance of those who have "crossed the border" destitute of all spiritual light. This we feel to be our present mission, than which none could be nobler or more beneficial to ourselves.—On Sunday evening our two circles combined, and a highly successful gathering was the result. Mr. W.'s French guide was quite demonstrative in his expression of gratitude for the assistance he has received through the instrumentality of the circle, and we had the additional pleasure of hearing of the continued progress of two others—through our young medium—who have been similarly assisted. Mr. H. was controlled by a very interesting spirit child, and by the spirit of a circus clown, who had scarcely realized his freedom from the physical body. A great work lies before us; but, clad in the armour of truth and love, we know that no difficulty can be insuperable, and also that the more rugged the path—the sterner the conflict—the brighter will be the crown.—MULUM IN PARVO.

NEWCASTLE-ON-TYNE: Northumberland Hall, March 7.—Mrs. Yarwood spoke in the morning on "Hindrances to Spiritual unfoldment." The speaker dwelt on the injury inflicted on the Cause by mediums who endeavoured to build up a reputation by unkind criticism of other workers, which resulted in inharmonies generally throughout the Cause.—At 6.30 the subject was "Mediumship, its diversities." She dwelt on the various methods of development, and urged a *love of truth*, as the predominating motive. Mrs. Yarwood on each occasion delineated the spiritual conditions of a number of individuals, which gave great satisfaction. Large audiences attended on each occasion, the hall being crowded at night.—At 3 p.m., Ald. Barkas lectured on the "Sun and Moon," to a large and intelligent audience, and much interest was excited.—W. H. ROBINSON, Hon. Sec.

COVENTRY: Edgwick, Foleshill, March 7.—An enjoyable meeting was held. Four short controls were given through Mrs. Smith, on subjects relative to the future life. A rough-spoken control, who said that when on earth he was a native of Leicestershire, told in a characteristic manner the story of his life—that of an unprosperous outcast. He explained that on crossing the "big water" for Australia, to try his luck at the gold diggings, he fell sick and "died" on board. There was a touch of grim humour in the way in which he told how he stood by while his body was sewn in a sheet and lowered in the sea to await the "last trump," and he chuckled with evident satisfaction at the idea of having deceived them, and said he stayed on board till the end of the journey.—COR.

MIDDLESBOROUGH: Granville Rooms, Newport Road, March 7.—Fearing that the inclement weather would prevent Mr. Stevenson's travelling from Gateshead, it was with much satisfaction that we welcomed him. It was decided to open the meeting to the public in the morning, when several questions were sent up, and answered in a satisfactory and creditable manner. In the evening the discourse was on "Religion according to Spiritualism," which was listened to with much attention.—Mr. Stevenson contemplates retiring from the field of labour for a time that he may take needed rest. We hope before long he will come to the front again, as we shall be glad to have him amongst us soon, such workers being greatly needed for the advancement of spiritual truths.—J. HOBBS, Sec.

PARGATE: Bear Tree Road, March 7.—Mr. G. Featherstone's controls desired subjects from the audience, when "Prayer," and "I give unto thee the keys of the Kingdom of Heaven," were sent up, and both were discoursed upon very successfully. Mr. Turner transpired under control and gave three very good clairvoyant descriptions which were recognised. It is with pleasure we announce that, all being well, Mrs. Britten will be with us on March 24 and 25, and give us lectures on "The Ministry of Angels," and "What do we know of the life hereafter?" We trust all our friends will rally round.—J. M.

BLACKBURN: New Water Street.—On Saturday evening the service of song, "Joseph," was efficiently rendered before a moderately large and appreciative audience. There was shown, by the aid of a powerful oxy-hydrogen lime-light apparatus, pictures illustrative of the life of Joseph, and also a large number of beautifully-coloured photographic views of Egypt, which, being well shown on the screen by the skilful manipulation of Mr. Wolstenholme, were much admired. The musical portion of the proceedings were under the leadership of Mr. A. H. Holt, to whom great credit is due for the energetic and untiring efforts displayed in bringing these meetings to a successful issue.—On Sunday there were large audiences at each service, both of which were ably conducted by Mr. Hugh Smith. The controls of Mr. Jno. Walsh offered up the invocations, after which clairvoyant descriptions were given by Mr. Greenall and his little daughter, aged nine years. The delineations of the little girl were particularly successful, not only the descriptions being strictly accurate, but in almost every case the full name of the spirit being obtained, a feature which caused the recognitions to be more prompt and numerous, thereby giving great satisfaction.—On Monday, under the auspices of the Children's Lyceum, a successful and miscellaneous entertainment was held under the presidency of Mr. E. Winnett. There was a good audience present, who seemed to highly appreciate the recitations, songs, etc., which were given by the children and a few friends. A slight charge for admission was made, the proceeds being devoted to a fund for the purchasing of books, banners, &c.—I am glad to inform you that we are encountering much opposition just now. The other Sunday one of the most highly gifted men in Blackburn, the Rev. Dr. Grosart, D.D., LL.D., delivered a discourse against Spiritualism. The church was crowded, and I could see a fair sprinkling of Spiritualists present. The Dr. was very shy; he gave his hearers to distinctly understand that on no account would he be drawn into controversy on the question, and to Spiritualism he had not a word to say, his only desire was to save his own flock from being drawn into the greatest snare and delusion which had ever cursed the country. Spirit-communion, he said, was an established fact, but those spirits who communicated belonged to the powers of darkness. He gives a second discourse on Sunday evening next. The Rev. Ashcroft gave last evening, the first of two lectures in a schoolroom at Audley to a crowded audience. At the conclusion of the lecture questions were invited and freely responded to, rather too freely for Ashcroft and his friends, who soon began to show signs of displeasure, and attempted to close the meeting rather abruptly. I thought the questioners were treated in a rather discourteous manner, especially one gentleman, who professed to belong to the Wesleyans. He said in reply to some remarks of the lecturers, that it was not fair to condemn the whole of Spiritualism simply because a few frauds had been discovered. No one would condemn the whole of the orthodox church because a few clerical impostors had been found therein. At this I thought the people were about to tear the man to pieces, but I smiled, and thought the sword of truth was cutting pretty deeply. At the close the lecturer in a very pompous manner challenged any representative Spiritualist to a six night's discussion. He made much use of the name of Mr. Burns, thinking that he, as the head of the Spiritual Institution, should accept the challenges. Ashcroft forgot to say that Mr. Burns had met him repeatedly, and each time Ashcroft had avoided debate. He had also evaded other challenges.—W. M.

BIRMINGHAM: Oozells Street Schools.—On Feb. 14 and 21, Mr. Baldwin lectured to respectable and appreciative audiences. On the first date his subject was, "Twenty years of Spiritualism." The subject proved so interesting, that, by request, he followed it on the next Sunday with "The philosophy and religion of Spiritualism." In the two lectures the subject of Spiritualism was viewed in a four-fold aspect: as a Science, an Art, a Philosophy, and a Religion. It was shown that the facts and phenomena of Spiritualism constitute it a science; that the methods of inducing phenomena and the conditions of mediumship are in their acquisition an art; that the truths and principles conveyed in the spirit messages and reasonings during the history of Modern Spiritualism have given us a philosophy most complete and all-satisfying; and out of this has been evolved by spirits and men a religion which is rational, practical and capable of satisfying the devotional instincts of the human soul.—On Feb. 28, Mr. Smythe lectured on the various kinds of mediumship. The writer was not present, but heard that the lecture was of a most interesting character.—March 7.—We had a reading by Mr. Grey: Dr. Faustus, from A.T.T.P.'s Book of Controls, and short addresses by Miss Allen, Mr. Groom, and the chairman, Mr. Baldwin. The discussion waxed warm and interesting on the subject of "Christian Spiritualism," which was raised in the first address. [We omit notes of speeches for want of type.] To the credit of the speakers, the discussion was carried on and concluded in a calm and good-humoured manner, entirely free from personalities, and without animus or any imputation of low motives, which so frequently creeps into theological disputes. In the interest of and for the convenience of the members, the executive have taken a new departure, and secured excellent rooms over the Coffee-house, Broad Street Corner, in which to hold seances and meetings during the week. Hitherto these have had to be held at the houses of different members of the Committee, not often very central, and too inconvenient for the wants of a growing Society. The rooms taken are central and well adapted for our purpose; and in this way it is hoped that the members may associate and hold together during the summer months, when the Sunday evening services are discontinued.—EAGLE.

MIDDLESBROUGH: Old Linthorp, March 7.—We had a delightful meeting, through the assistance of a medium present. We realized fully at the termination that it was "good to be there," the great Spirit of Truth having been manifested to each sitters' capacity of reception. Next Sunday we are looking forward to a visit from Mr. John Scott, of Hutton, and on the following Monday evening we purpose having a "Social Tea," and afterwards a meeting of an intellectual character.—BAYTON.

SOUTHSEA: 41, Middle Street.—We have had some fine meetings since I sent the last report. The controls of Mr. J. Horstead have been very good. On Feb. 28, the control was "John King," who spoke upon "The Universality of Religion as taught by the Spirits of the Unseen." On March 7, the control was "Sir Thomas Barrett," who gave "The Decadence of Christianity and the rapid Progress of Spiritualism."—W. H. TERRY, Recorder.

BATLEY CARR: March 7.—The spirit-inspirers of Mrs. Butler addressed us on "I and my Father are One." In the first place it was necessary to enquire: What is this I? We read that God made man out of the dust of the earth; but he was motionless; and then God breathed into Adam the breath of Life, and he became a living soul. We know that man cannot live without breathing; but does the breath constitute the soul? Is there nothing besides this. Ah! yes: there is a portion of man which death cannot destroy. Each and all feel that there is a something that will continue to live when the body has mingled with the various gases, and helped to build up some other form of life. But whence came this, and whither is it going? Man is a portion of Deity. He is an immortal being even while on earth. Then if man is a part of Deity, the next enquiry is: What is Deity? What is God? God is not a great venerable being, set on a great white throne, as is popularly taught, but is the ever-present life, manifesting in the little blade of grass, the tiny flower, the little feathered songsters, in the cloud and sunshine, and in the stars above and the earth beneath. He is all-good, all-wise, and all-powerful. Then I and my Father are one because I derived my life from Him; I am a part of Him. And as you are one in spirit, so we beseech you to be one in purpose. Strive to labour to do your duty while here, to your fellow man, to yourself, and to your God. Do not live all for yourself. Do not live a selfish life, but labour to bless and comfort those around you, and try to leave the world happier and better than you found it, then you will be one in purpose as well as spirit with your Father.—K. A.

HUTTON-LE-HOLE: Miners' Old Hall, March 7.—In the absence of Mr. Grey, Mr. Walker, who is always willing to oblige in time of need, spoke on a subject selected by the audience, "I and my Father are one." Christ was not God personally, but only God in man. It was an eloquent address, and received by an attentive audience. The gentleman who gave the subject was allowed to put a question at the close, when he stated that he believed Christ was God, on account of the miracles he did. Mr. Walker replied that the questioner was not acquainted with Spiritualism, or he would not thus talk of "Miracles," which were a secondary matter with us. At the close Mr. Walker sat down amidst much appreciation.—J. H. THOMPSON, Sec.

PLYMOUTH: Notte Street, March 7.—At afternoon circle the influence was very good. Three of our young mediums controlled, and gave short addresses, which were greatly appreciated. In the evening the guides of Mr. James spoke on "Spiritualism," which they said had existed in all ages, but through the despotic ruling of the pioneers of religious sects, the truth of God's miraculous manifestations had been kept from the masses. Now the ships of the spiritual world were making their course through the dark channel, steered by the ministering angels of God, bringing their rich cargoes from the Land of Light and Holiness, for the benefit of God's children on the physical plane. Mrs. Trueman gave several spirit delineations, with names, the larger part being recognised.—J. W. CHAPMAN, Sec., 8, Nelson Street.

OPENSHAW: Mechanics' Institute, Pottery Lane, March 7.—Mrs. Howard's control gave an excellent discourse in the morning. It was both instructive and satisfactory to the inquiring minds, affording the much desired information that would enable the people to recognise the truth of Spiritualism. Mr. H. Boardman's controls took "Misunderstanding" for their subject in the evening. There was great misunderstanding in the doctrines of the Church, which failed to supply the needs of the advanced minds of this enlightened age. Both lectures were very instructive, and gave entire satisfaction.—CON.

HASLINGDEN: March 7.—Another good day in the Cause of Truth. Mr. W. M. Brown, Liverpool, spoke in the afternoon on "How and by whom did the Trinity originate?" In the evening, "Spiritualism a fact, a mystery, and a science." This last subject was dealt with in a very nice manner, and everybody seemed to enjoy the service. It was a nice day on the whole, and more like a religious service, as we have dispensed with discussion on Sundays. It created disturbances which are not very pleasant to those who have been accustomed to the Chapel mode of worship. We have decided to take up discussion on a week night should there be any requirement.—D. NEWELL, 51, Rothwell's Hope Buildings, Carrs.

BACUP: Mechanics' Hall, March 7.—Mr. Swindlehurst gave two discourses to moderate audiences. His subject in the afternoon was: "If a man die shall he live again?" He affirmed that the doctrine of the soul was cosmopolitan, and taught by the ancient Greek poets. Theologians believed in the existence of the spirit, but Spiritualism proved it. "Kings, crowned and uncrowned" was the subject in the evening. In the Dark Ages monarchs claimed control over the person, and priests the mind. The uncrowned kings were men who sacrificed health, wealth and liberty, for liberty of conscience, the right to think and speak for themselves on matters both sacred and secular. Various prominent names were introduced in illustration, and Spiritualists were urged to make themselves worthy followers of such examples.—A. HURST, Sec., 25, Bold Street.

DEVONPORT: 98, Fore Street, March 7.—Mr. Tozer gave an interesting address, proving that death does not terminate man's existence, and clearly setting forth the absurdity of a physical resurrection; showing that when that change arrived they would find their consciousness had not been annihilated, but apart from the physical organism they would realize they still existed, as intelligent beings, and in themselves and surroundings experience they were reaping what they had sown. The control concluded by urging all, as sons and daughters of one universal Father, to endeavour by their life and actions to unfold and beautify their spiritual being, and so fit themselves for that change. At the afternoon circle some writing was given by the guides of Mr. Cole. In the evening the guides of Miss Bond discoursed for some time on the "The problems of human existence," showing how man, in his ignorance and want of knowledge on spiritual matters, has clung to the ideal, to those things which will pass away, instead of the real verities and principles; desiring all in the future to look beyond the exterior things of matter, and there they would find entombed the living word of Truth, the real life, which would exist for ever, and which alone could solve the problems which man desired to satisfy the longing of his soul.—HON. SEC.

LANCASTER: Athenaeum, St. Leonard's Gate, March 7.—This was Miss Sumner's first visit, but she has left behind her a name that will long be remembered. She gave descriptions of departed friends, to good audiences on both occasions, the majority of them being recognised.—FERGUSON.

SPIRITUAL WORK IN LONDON.

CAVENDISH ROOMS: 51, Mortimer Street, Langham Place.—The weather has been very unfavourable for the meetings these last few weeks, yet the high standard of the ministrations has been kept up. On Sunday week Miss Keeves ably sustained the series, by giving an address in her accustomed earnest and lucid manner. Mr. Jennison conducted the service. On Sunday Mr. Burns gave a short address, after which Mr. Hopper described twenty-five spirits, eighteen being recognised. There was a very good attendance, a great portion of the audience being strangers, which is an excellent sign of the usefulness of the meetings. Old friends of the Cause came from great distances; we were very pleased to see Mr. Thomas Slater present. He has just recovered from a severe illness.

SELF-HELP ASSOCIATION: 24, Harcourt Street, Marylebone Road.—In pursuance of the object for which the Thursday evening conferences are held, an interesting and instructive two hours was passed by the controls of Mrs. Prichard, speaking and acting in accordance with the spiritual conditions of the sitters, and giving instructions calculated to bring the whole into working harmony, that each may assist the other, both spiritually and physically, which is the specified purpose of the meeting and in keeping with the title as above. The materials of the Exhibition for demonstrating that humanity makes its own misery are getting into shape, and we hope soon to be in a position to state time of opening.—Con.

511, KINGSLAND ROAD: near Dalston Junction, March 7.—An instructive address was given through Mr. Walker on "Mediumship." The control, in the course of the lecture, explained the various phases of mediumship and how spirits control the organism of a sensitive. He dwelt upon the importance of conditions, showing how the members of a circle or an audience frequently impede the work of a spirit. People may come with the best feelings to a medium, yet through the state of their mind they may have an adverse influence upon the control. The best condition for circles and meetings is to come with an unbiased mind and a love for truth. At the close a poem, "The Songs of Angels," was given. Miss May gave a short address, illustrating what a great blessing Spiritualism is to us, and how important it is to know how best to cultivate our spiritual gifts.—H. M.

HOLBORN: 13, Kingsgate Street, March 2.—Mr. Gibson's control gave us a very excellent address on "Whoso sheddeth man's blood, by man shall his blood be shed." In a speech of great power he remarked that the people were in the lowest depths of poverty and misery; and if those who are in authority were not very careful we would have history repeating itself, and have a repetition of those terrible acts that have occurred in France so many times. Those persons who point so scornfully at a nation trying to free itself should not forget that if the crimes are great, the sufferings of those who committed them, very often were greater; for it is but natural for man to retaliate when treated unjustly. He warned the ecclesiastical party to set their house in order, for a mighty wave of truth was sweeping over the land; and if they did not reform themselves they would be cast away, for they had built on the quicksands of error and not the rock of truth. If such a crisis should occur in this country, he hoped that we should have two such noble-minded patriots as Garibaldi and Mazzini. "Wilson" and "Zou" (controls of Mr. Webster) were much appreciated, after their absence at our last meeting, and in their usual straightforward style gave delineations, and other information to all present. A French spirit through Mr. Gibson terminated the meeting. Friends will please note that in future we shall meet on Wednesday instead of Tuesday evening.—A. S. G.

MARYLEBONE.—The Marylebone Association, at the Regent Hotel, will commence their new quarter on March 25, under a slightly new title, namely, "The London Occult Lodge, and Association for Spiritual Inquiry," they being now determined to inquire not only into Spiritualism but the Occult in all its branches. The deeper we go into these matters the more we feel that if a Spiritual Science is to be built up, we must investigate all departments of the Occult. We believe that even in this land there is much Occult Truth hidden which by patient search may be utilized. We ask all in sympathy with us to help us by joining our Society; all particulars I shall be happy to give (address as below). We wish to work in harmony with all. Next Sunday Mr. Montgomery will read portions of "Isis Unveiled," and afterwards lecture on the same. We think that occasionally it would be advisable to read and discuss some well-known work. On the following Sunday I shall read a paper on "Bible Occultism, and Jesus of Nazareth as an Occult Teacher."—A. F. TINDALL, A. Mus. T.C.L. Treasurer, 30, Wyndham Street, Bryanston Square.—[As Mr. Tindall in the foregoing notice has taken the liberty to limit Spiritualism, it becomes our duty to say that the position he assumes is purely imaginary and baseless. By "Spiritualism" we mean all that can be known of the nature, surroundings, culture, and destiny of man as an immortal being. Where are the "branches" of "occult truth" outside of that? The attempt to show that "Spiritualism" is one thing, and "Theosophy," the "Occult," and other fanciful terms, are another, has ended in much humbug and imposture. And what is the cause of it all? Denominationalism! It is to get some member-drawers trademark that will bring in quarterly subscriptions. Let speculators ride their hobbies as they please, but it seems hard that after all they should have to come to grind a very blunt axe on the Spiritualists' grindstone.—Ed. M.]

69, HOXTON STREET, E.—On Friday, March 5, the Society here held its quarterly tea, at which a good number were present. At the meeting which followed, the guides of Mr. Arthur Savage opened with a very effective invocation, and the chair was taken by Mr. C. P. B. Alsop, who gave a most interesting account of his experiences in Spiritualism. The speaker also dealt with the subject generally, and touched in a very clear way upon one or two points which very much need the attention of those engaged in the investigation of spiritual phenomena. "Paddy Miles," through the mediumship of Mr. J. Hagon, kept all present in a happy frame of mind, not forgetting, however, to teach a truth where possible. On Friday, March 21, at 8 p.m., Mr. C. P. B. Alsop will deliver a lecture here, entitled, "The Christ sphere and principle," to which all are cordially invited. A collection will be made at the doors to defray expenses.—Con.

WILKINSON: 53, Boyson Road, March 3.—An open circle was held with Mr. J. G. Robson as medium, when very good results were obtained.—March 8, Mr. James Paine visited us, and gave clairvoyant descriptions. This is the first time he has appeared before a large number of people, and given descriptions of spirit friends. It was satisfactory to the highest degree. Twenty-one descriptions were given: nineteen were instantly recognised. We hope to have him with us again ere long.—Con.

A NORTHUMBERLAND MINERS' NUMBER OF THE MEDIUM.

That the Cause in Northumberland may enjoy advantages which have been conferred on other districts the Editor of the MEDIUM will devote a large proportion of his space on March 26, to special matter on

THE RISE AND PROGRESS OF SPIRITUALISM AMONGST NORTHUMBERLAND MINERS.

A series of articles, by Geo. Forster, of Seghill, Miner, has met with the Editor's approbation. They will give an account of the Origin of the Cause; the Men it has Influenced—their character, capacity, and methods of research; Opposition encountered and how overcome; the Secularist and the Christian converted; Healers and Trance Mediums; the Cry of Insanity silenced, &c., &c.

In addition to a very full and interesting account of local matters, there will be an article on the Religious and Philosophical Aspects of the Question; with some account of the Personal Career of the Writer, including his Portrait.

It is hoped that every friend of the Cause in Northumberland will do his utmost to give this Special Number a wide circulation in the district; and also endeavour to make it known in other mining centres.

Price 1½d. per copy—2d. post free; 8 copies post free 1s.; 24 copies and upwards 1d. each, per rail, carriage extra.

SPIRITUAL INSTITUTION.—Mr. Overton, Australia, £1; collected by Mr. Zeb. Williams, Merthyr: Mr. D. Evans, 1s.; Messrs. Samuel Brothers, 1s.; Mr. Z. Williams, 1s.; Manchester, £1. With best thanks.

Wanted immediately in a private family (Spiritualist) a clean, active, trustworthy woman as plain cook and to do a little housework, also a young person of good appearance as housemaid and parlourmaid combined. Must be active and willing; very good home. Both servants must be Spiritualists. State wages.—Apply, G. H., 4, Almorah Crescent, Jersey.

MANCHESTER SPIRITUALISTS.—A Rossendale correspondent asks:—"In a debate on 'Spiritualism,' it was asserted that the Spiritualists of Manchester sat, at the time of the Harpurhey murder, to discover the murderer but failed. Is the statement correct: and why did they fail?" As we cannot answer the question we give it publicly. Answers should send to this office on Friday if possible.

LEEDS SPIRIT PHOTOGRAPHS.—Mr. E. E. Pearce has sent us copies of the three pictures he described two weeks ago, and points out that what appeared to be in the negative a female form, is the right side of a surplice worn by the figure behind Mr. Dalen. Over Mr. Pearce's head the rudiments of a face are visible. The other figure is quite recognisable. It appears in two of the pictures in connection with Mr. Dalen, the third had only a garment spread over the sitter.

NORTHUMBERLAND.—A long and instructive letter appears in *Blyth Weekly News* of Saturday, in reply to the criticism which that paper lately contained on Mr. Schutt's lecture at Seghill. The letter is by Mr. George Forster, miner, and secretary of the Seghill Spiritual Society. Dr. A. R. Wallace's testimony on behalf of spirit photography is quoted, and at the close it is truly stated that many Spiritualists are members of the Psychical Research Society.

NORTHAMPTON: Morley Hall, Shakespeare Street, March 7.—We had short addresses, morning and evening, through one of our local mediums. The chairman (Mr. Wallace) read one of the able lectures of Mr. Morse's guides. The simplicity of the teaching—which is the distinctive feature of Spiritualism—was remarkable, as compared with the inelegances of creeds. "Do unto others as you would they should do to you" embraces the sum and substance of our duty.—J. W. B.

SUNDERLAND: 34, Wellington Street, Southwick, March 7.—We had two very interesting meetings with Mrs. Yeats, of Shields. The afternoon meeting was held at Mr. Hartley's, 47, Victor Street, Monkwearmouth. She gave a large number of clairvoyant descriptions of departed spirit friends, all recognised with but few exceptions. In the evening she gave a short address on "Progression," concluding with several good descriptions, which were recognised, and gave full satisfaction.—R. F. T.

OLDHAM: 176, Union Street, March 7.—In the afternoon Mr. Johnson's controls answered some eight questions sent up by the audience in an excellent manner, giving great satisfaction to all. Three subjects were handed up in the evening, "Dreams and Visions," "Man's Spiritual Possibilities," and "Money," which were dealt with in Mr. Johnson's usual style, calling forth murmurs of applause.—J. MURRAY, President, O.S.S., 7, Eden Street.

PENDLETON: Town Hall, March 7.—Mrs. Barnes gave two beautiful addresses. The afternoon subject was "Bible Spiritualism," which was suitably illustrated. The subject in the evening was, "Does God keep a book of record of all our actions, or does our conscience act as our judge?" This was a very fine discourse, and all were highly gratified.—C.

MANCHESTER: Temperance Hall, Tipping Street, March 7.—Mr. J. B. Tetlow's guides gave a short address first, and then answered a few questions that were put to them, closing by describing the surroundings of some present. In the evening the guides took up "Spiritualism, Constructive and Destructive," and gave a satisfactory discourse to all present.—Sunday next Mrs. Gregg, of Leeds; and on Monday at 7.30, Temperance Hall, Pin-Mill Brow.—T. PUGH, Cor. Sec.

SPENNYMOOR: Central Hall, March 7.—In the afternoon Mr. Kneeshaw's subject was: "Is not Atheism the primary force of progress, backed up by the principles of Spiritualism?" No person could really be an Atheist, according to the general meaning attached to it, otherwise he must deny the existence of his own being. But if it meant the acceptance of truth, and the reforming of evils, then he would gladly subscribe his name to it. Although every reformer had been stigmatised with the misnomer of Atheism, yet he counted such men as Zoroaster, Galileo, and Paine, the refiners of theology, and had it not been for the courage of their vital energy to lay bare the mysteries of nature, the world with all its beauties would have remained a sealed book.—At night the subject was, "How has England become a great Power? Will she decline as the nations of antiquity have done?" It has been said the secret of England's greatness is attributed to the Bible, but what would become of England were the blood and muscle, the energy and bravery taken from her? Could she stand by complacently without taking an active part in liberty and commercial enterprise, and if she did so would she prosper by relying on the Bible? No. Rome once a mistress of the world had dwindled into dwarfdom; Greece, once the fountain of intellectual beauty, had lost her hold in civilization; Carthage, a military power, had become obsolete; why? Simply because the voice of the people was not heeded, and the minority became despotic, and monopolised the land. Man had become free and great in proportion to the justice done to him, and had been happy and prosperous when allowed to enjoy the land as his undeniable birthright. The lectures were listened to attentively, the Hall being well filled at night.—Con.

THE SPIRITUALISTS' DIRECTORY.

MEETINGS, SUNDAY, MARCH 14th, 1886.

LONDON.

CAVENISH ROOMS, 51, Mortimer Street, W., at 7, Mr. J. Burns & Mr. J. G. Robson.
 HOXTON.—128, Hoxton Street, at 7, Seance: Mr. Arncliffe, Address and Circle.
 511, KINGSLAND ROAD (Near Dalston Junction) at 7, Mr. Walker, Clairvoyance.
 MARLBORNE.—Regent's Hotel, 31, Marylebone Road, at 7, Mr. Montgomery,
 "Isis Unveiled," a reading and discourse.
 PADDINGTON.—5, Russell Road, St. Peter's Park, at 7, Mrs. Treadwell. Wednesday, at 8.
 SELF-HELP ASSOCIATION.—24, Harcourt Street, Marylebone Road, at 11, Mr.
 Dale, Biblical Teachings. Tuesday, at 8, Mrs. Prichard, Spiritual Seer.
 UPPER HOLLOWAY.—Mrs. Hagon, 2, Calverley Grove, at 7, trance and clairvoyance;
 also Thursday at 8; Tuesday, at 8, Developing Circle.
 WALWORTH.—33, Boyson Road, at 7, Mr. J. Hopcroft, Trance Address and Clair-
 voyance; 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, Miss Godfrey, Clairvoyant diagnosis and Advice.
 ISLINGTON.—19, Prebend Street, Essex Road, Friday at 8, Mr. Webster.
 HOLBORN.—At Mr. Coffin's, 13, Kingsgate Street. Wednesday, 8.30. Mr. Webster.
 HOXTON.—Purvenance Coffee House, 69, Hoxton Street. Friday at 8, Mr. H.
 Arncliffe, Trance and Healing.

PROVINCES.

ASHINGTON COLLIERY.—At 2 and 5 p.m.: No Information.
 BACUP.—Mechanics' Hall, at 2.30 & 5.30: Mr. T. Postlewhite.
 BARROW-IN-FURNESS.—30, Cavendish Street, at 6.30: Mr. Proctor, Mr. Condon.
 BATH.—Town Street, 6.30 p.m.: Mr. J. Arncliffe.
 BELPER.—Lecture Room, Brookside, at 10.30 and 6.30:
 BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Local.
 BIRMINGHAM.—Ossella Street, at 11 & 6.30: No Information.
 BISHOP AUCKLAND.—Temperance Hall, Gurney Villa, at 9, Circle; at 2.30 & 6.
 BLACKBURN.—New Water Street, at 9.30, Lyceum; at 2.30 & 6.30: Mr. Swindieburn.
 BOWLING.—Spiritual Tabernacle, Harker Street, at 2.30 & 6, Mr. Crowther.
 BRADFORD.—Spiritual Church, Walton Street, Hall Lane, Wakefield Road, at 2.30
 and 6, Mr. W. Hillam.
 ODDFELLOWS' Rooms, Otley Road, at 2.30 & 6, Mrs. Wade.
 Local Meeting Rooms, 448, Little Horton Lane, at 2.30 & 6, Miss Musgrave.
 MILTON ROOMS, Westgate, at 2.30 and 6: Mrs. Yarwood.
 UPPER ADDISON STREET, Hall Lane, Lyceum at 9.45; at 2.30 & 6.30, No Infor-
 mation.
 BURNLEY.—St. James' Hall, at 2.30 and 6.30, No Information. Thursday, at
 7.30, Members' developing circle.
 CARMARTHEN.—At Mrs. Cooper's, 50, Crookherbtown, at 6.30.
 CRAWFORD.—At Mr. J. Tiplady's, 57, South Terrace, at 6.30, Local.
 DERRY.—At Mr. John Allen's, 25, York Street, at 6 p.m.: Circle.
 DEVONPORT.—98, Fore Street, at 11, Mr. Tozer; at 3, Members' Circle; at 6.30,
 Miss Bond, Discourse.
 EXETER.—The Mint, at 10.45 at 6.30, Local.
 FALLEN.—Park Road, at 6, No Information.
 FOLESHILL.—Edgwick, at 6.30, Local.
 GLASGOW.—2, Carlton Place, Lyceum at 10.15; Members at 11.30; at 6.30,
 Mrs. E. W. Wallis, "Why are we Spiritualists?"
 HALIFAX.—1, Winding Road, at 2.30 and 6, Mr. Hepworth. Monday, at 7.30.
 HANLEY.—Mrs. Dutton's, 41, Millar Street, at 6.30; Wednesday, at 7.30 p.m.
 HASTON.—Miners' Old Hall, at 6.30: Mr. Westgarth.
 HEDDERSFELD.—Argyle Buildings, at 2.30 & 6.15: Mr. J. T. Standish.
 HIGHTWOOD.—Assembly Rooms, Brook Street, at 2.30 and 6, Mr. Johnson.
 JERSEY.—28, New Street, and 4, Almorah Crescent, at 7. Wednesday, 7.30, Circles.
 KIRKBY.—Lyceum, East Parade, 2.30 and 6.30: Mr. W. M. Brown.
 KIRKSTON.—Lyceum, St. Leonard's Gate, at 2.30 & 6, No Information.
 LANCASTER.—Athens, St. Leonard's Gate, at 2.30 & 6, No Information.
 LEEDS.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at
 2.30 and 6.30: Mrs. Gott.
 Old Hall, Cookridge Street, at 10.30, 2.30, & 6, Mr. J. S. Schutt. Tuesday,
 at 8, Mr. J. S. Schutt.
 LEICESTER.—Silver Street Lecture Hall, at 11 & 6.30: Local.
 LIVERPOOL.—Daulby Hall, Daulby Street, London Road, at 11 and 6.30, Mrs.
 Green. Lyceum at 2 p.m. Sec. Mr. Orson, 14, Daulby Street.
 LOWESTOFT.—Daulby Hall, Prince's Street, Liverpool Road, at 10.30 & 6.30, Local.
 MAGGERSFIELD.—Free Church, Paradise Street, Hecce Road, at 2.30 and 6.30, Local.
 FENCE STREET, at 2.30 & 6.30: No Information.
 MANCHESTER.—Temperance Hall, Tipping Street, Ardwick, 10.30 & 6.30, Mrs.
 Gregg. Monday at 7.30, Temperance Hall, Fimhill Brow.
 MIDDLEBOROUGH.—Frasdale Rooms, Newport Road, at 10.30 & 6.30, No Information.
 Mr. Johnson's, Old Linthorpe, at 6.30, Mr. John Scott.
 MORLEY.—Mission Room, Church Street, at 2.30 and 6: Mr. Hopwood.
 NEWCASTLE-ON-TYNE.—Northumberland Hall, High Friar Street, at 10.30 and 6.30,
 Mr. J. S. Farmer; at 2.30, Alderman Barkas.
 NORTH SHIELDS.—6, Camden Street, at 11 & 6.15, Mr. E. W. Wallis. Also Monday
 at 7.30.
 NOTTINGHAM.—Morley House, Shakespeare Street, 10.45 and 6.30: No Information.
 OLDHAM.—176, Union Street, at 2.30 & 6, Mrs. Bailey. Tuesday evening, Circle.
 OPENSHAW.—Mechanics' Institute, Pottery Lane, at 10.30 and 6, Mr. Tetlow.
 OSWALDSTRAW.—At 9, Fern Terrace, at 6.30: No Information.
 PARKGATE.—Bear Tree Road, (near bottom), at 6.30: No Information.
 PEGWOOD.—Mr. W. Holland's 67, Cavendish Place, at 6.30, Circle.
 PENZANCE.—Town Hall, at 2.30 and 6.30, Mrs. Groom.
 LIBERTY CLOTH, 48, Albion Street, Public Circle, Wednesday, 7.30. All are invited.
 PLYMOUTH.—Notre Street, at 11 and 3, Circle; at 6.30, Mrs. Chapman, Address.
 RAWENTHALL.—At 2.30 & 6. March 28, Mr. B. Plant.
 ROCHDALE.—Regent Hall, Regent Street, at 2.30 and 6, No Information.
 Marble Works, 2.30, Circle, Mr. Standish; at 6, Mr. W. Clarke.
 Tuesday, Healing; Thursday, developing.
 6, Baille Street, at 2.30 & 6 p.m., Mr. A. D. Wilson. Wednesday, Circle,
 at 7.30.
 SALTASH.—Kington Villa, at 11 a.m. & 6 p.m., prompt. Wednesdays, 7. Mr. W. Burt.
 SHEFFIELD.—Cocoa House, 178, Pond Street, at 2.30 & 6.30:
 SOUTHERN.—41, Middle Street, at 6.30 p.m. Friends cordially invited.
 SOUTH SHIELDS.—19, Cambridge Street, at 11 and 6.30, No Information.
 SOWERBY BRIDGE.—Spiritualists' Lyceum, Hollins Lane, at 6.30, Mrs. Butterfield.
 SPENNYMOOR.—Central Hall, at 2.30 and 6: Mr. Ashman.
 STURDELAND.—34, Wellington Street, Southwick, at 6.30: Mr. McKellar.
 TUNSFALL.—13, Rathbone Street, at 6.30.
 WALSALL.—Exchange Rooms, High Street, at 6.30.
 WEST HARTLEPOOL.—Druks' Hall, Tower Street, at 2.30 and 6.30, Local.
 Wednesday at 7.30 o'clock.
 WEST FELTON.—Co-operative Hall, at 2 & 5.30, No Information.
 WIRBEY.—Hardy Street, at 2.30 & 6, Mr. Bator.
 WIRBECH.—13, Walsoken Road, at 6.30, Local Mediums.

MR. W. M. BROWN (late Wesleyan Local Preacher), Trance Speaker, 1, Back,
 Downing Street, Ardwick, Manchester.
 THOMAS GREENALL, Trance and Clairvoyant Medium, 195, Padham Road,
 Burnley.—Wednesday at 8, Private Circle.
 MRS. GRUOM, 200, St. Vincent Street, Ladywood, Birmingham.
 MR. JOHN ILLINGWORTH, Bingley, Cor. Sec., Yorkshire District Committee.
 SAMUEL PLACE, Trance Speaker, 149, Charter Street, Manchester.
 T. POSTLEWHITE, Trance and Clairvoyant, 5, Waterhouse Street, Rochdale.
 MR. J. SWINDLEHURST, Spiritual Teacher, 25, Hammond Street, Preston.
 MR. J. B. TETLOW, 7, Barclay Street, Rochdale; full till Aug. 1886.
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 MR. H. H. ARMIT, Trance and Clairvoyant, and Trance Speaker, and Magnetic Healer,
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 MR. JOHN WALSH, Trance Speaker and Clairvoyant, 8, Broomfield Place,
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MR. J. T. STANDISH, Trance & Clairvoyant, 7, Hornby Street, Coppice, Oldham.
 MISS JONES, Clairvoyant, Trance, Healer, Psychometrist, 2, Benson St., Liverpool.
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 those dates, to save expenses.

MR. E. W. WALLIS'S APPOINTMENTS.—March 14 and 15, North Shields;
 16, 17, and 18, South Shields; 20, Seghill; 21, Newcastle-on-Tyne; 28, Glasgow.
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