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SPIRITUALISM.

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THE SEVEN SOULS OF MAN; AND ESOTERIC MISINTERPRETATION OF THE PRIMITIVE PHYSIOLOGY.

A LECTURE DELIVERED AT ST. GEORGE'S HALL, LONDON, APRIL 25, 1886,

By GERALD MASSEY.

The Lecturer began by observing that whilst the men of modern times appear to have been losing their Soul altogether, or not to have yet found out that they have really got one, the Ancient Egyptians, Hindus, Britons, and other races, reckoned that they had seven souls, or that the one soul as permanent entity was a sum-total of the seven. The doctrine is very ancient, but it has been stated anew by the author of "Esoteric Buddhism," as if it were a recent revelation derived from India as the fountain-head of Ancient Wisdom. Mr. Sinnett claims to have been used by the Mahatmas as mouthpiece for the direct voice to utter the oracles of Esoteric Buddhism: the oral wisdom has hitherto remained unwritten, which he has been appointed and empowered to make known to the Western World for the first time in print.

But from my standpoint, said Mr. Massey, this system of esoteric interpretation,—with its Seven Souls of man projected into shadow-land, its seven continental cataclysms which occur periodically, its seven races of beings that go round the planetarium (with our earth left out of the reckoning) as if it were the treadmill of eternity,—is neither a revelation of new truth nor a corroboration of the old; neither fish, flesh, nor fowl. I hold it to be a colossal misrepresentation reared upon the shallowest smattering of ancient lore, but not by Mr. Sinnett. More than two years since I offered some reasons, printed in *Light*, for thinking that this pretended revelation of Oriental Wisdom is no more verifiable at home in India than it is abroad; that what is true in it is not new, and what is new is not true; and that the direct voice is neither Hindu nor Buddhist. I thought then, and feel quite sure now, that the author of "Esoteric Buddhism" has been grossly deceived, and made the medium of a most impudent imposition. Vast as was the audacity of "Koot Hoomi," it fails to cover the deceit. In quoting from "Isis Unveiled," Mr. Sinnett has remarked that no one can read a particular chapter of that book without perceiving that the Esoteric doctrine, fully given out by him, was perfectly familiar to the writer, though he alone has been privileged to put it into plain and unmistakable language. Can it be possible that Mr. Sinnett has no misgiving even now?

The lecture was given in reply to the pretensions of modern Esoteric Buddhism, and contained a large mass of facts, to show the physical basis and natural genesis of later metaphysical doctrines. The Seven Souls of man were not transcendental conceptions of the Hindu mind; they belong to the primitive physiology of the human soul, founded on facts and verifiable in nature. The only way of exposing the pretensions of false teachings, and of destroying the superstitions, old or new, that prey upon or paralyse the mind of man, is by explaining them from the root. For example, the lecturer showed that the fifth soul, in the series of seven, was the soul of pubescence. No child had that soul, therefore at this stage of thought it was held that children who died in the pre-pubescent stage of life had no souls, and needed to be saved by baptismal grace, or they would otherwise be lost, or have to go without a permanent soul. Children that died unbaptised in Russia used not to be registered at all, and were not reckoned in the data for the laws of mortality. It followed on the same grounds that woman did not possess a soul. Some of the Christian Fathers maintained that woman had no inherent soul. The Khonds of India, who had not got beyond the general ancestral soul of the tribe, represented by the male principle, held that woman was not a producer of soul, and they killed off their female children because these shared in the soul of the tribe without contributing to the stock. The doctrine survives to-day among the Mormons, whose wives are wedded to the male in order that they, who are by nature soulless, may have a chance of being raised at the last day, by the saving power of the husband. The more wives wedded, the more souls saved. Many other curious illustrations were given of the survival of the past in the present.

The lecturer said, in conclusion: It has been my literary lot to explore the past of human thought and its modes of expression somewhat profoundly. After long study the obscurity lessened by slow degrees. I began to see how the primary "Types" of thought were originated of necessity and for use; how they became the signs of expression in language and my-

thology; and how theology, by its perversions and misrepresentations, had instituted a reign of error throughout the whole domain of religion. But I am not one of those who go back to rehabilitate the past, or resuscitate the religion of Osiris, Hermes, Buddha, any more than that assigned to Jesus by 300 sects of Christians. My desire is to gain all the knowledge the past can give, and supplement it with all that is known in the present, but with face set steadfastly toward the dawn of a still more luminous day, of a larger knowledge and of loftier outlook in the future. If we turn back to the past for our revelation and authoritative teaching, we are exalting the child as father to the man. The past is a region to explore and learn of it all we can. It is impossible to understand the present without a knowledge of the past. Without a comprehension of the laws of evolution and development in the past, and of survival in the present, we can have no opinion ourselves that is of the least value to others. And then we want to get out of it and away from it by growth, individual and national, as fast and as far as ever we are able. They are blind guides who seek to set up the past as superior to the present, because they may have a little more than ordinary knowledge of some particular phase of it. There are no other facts or faculties in nature for the Hindu adepts than there are for us; although they may have brooded for ages on ages over those of a super-normal kind. The faculties with which the adepts can—as Mr. Sinnett says—read the mysteries of other worlds and of other states of existence, and trace the currents of life on our globe, are identical with those of our clairvoyants and mediums, however much more developed and disciplined they may be in the narrower grooves of ancient knowledge. Much of the wisdom of the past depends on its being held secret and esoteric—on being kept dark, as we say. It is like the corals that live whilst they are covered over and concealed in the waters, but die on reaching day. It is also a delusion to suppose that there is anything in the experience or wisdom of the past, the ascertained results of which can only be communicated from beneath the cloak and mask of mystery, by a teacher who personates the unknown with rites and ceremonies belonging to the pantomime and paraphernalia of the ancient medicine men. They are the cultivators of the mystery in which they seek to shroud themselves, and live the other life as already dead men in this; whereas we are seeking to explore and pluck out the heart of the mystery. Explanation is the soul of science. They will tell you we can't have their knowledge without living their life. But we cannot all retire into a solitude to live the existence of ecstatic dreamers. Personally, I don't want the knowledge for myself. I don't want heaven for myself. These treasures I am in search of I want for others. I want to utilize tongue and pen, and printer's type. I want to publish the mysteries. And if there are secrets of the purer and profounder life, we can't afford them to be kept secret; they need to be made universally known. I do not want to find out that I am a god in my inner consciousness. I do not seek the eternal soul of Self. I want the ignorant to know, the benighted to become enlightened, the undeveloped to grow, the abject and degraded to be raised and become humanized, and would have all means to that end proclaimed world-wide, not patented for the individual few and kept strictly private from the many. That is only a survival of priestcraft under whatsoever name. I cannot join in the new masquerade and simulation of ancient mysteries, got up in our time by Theosophists, Hermeneutists, and Occultists of various orders, however profound their pretensions. The very essence of all such mysteries as are manufactured from the refuse leavings of the past is pretence, imposition and imposture. The only interest I take in the ancient mysteries is in ascertaining how they originated, in knowing what they meant, on purpose to publish the knowledge as soon and as widely as possible. Public experimental research, the printing press and a free-thought platform have abolished the need of mystery. It is no longer necessary for science to take the veil as she was forced to do for security in times past. Neither was the ancient Gnosis kept concealed on account of its profundity, but rather on account of its primitive simplicity. That significance, which the esoteric interpreters try to read into it, was not in the nature of it originally, as may be learned by all who care to study the physical genesis. There is a regular manufacture of the Old Masters carried on by impostors in Rome. The modern manufacture of Ancient Mysteries is just as great an imposition, and equally sure to be found out. Don't suppose I am saying this, or waging war, on behalf of the mysteries called Christian, for I look upon them as the greatest im-

position of all. Rome was the manufactory of Old Masters 1,800 years ago. I am opposed to all mystery, all kinds of false belief. The battle of Truth and Error is not to be darkly fought now-a-days behind the mask of mystery. Darkness gives all its advantage to Error; daylight alone is in favour of Truth. Nature is full of mystery; and we are here to make out the Mysteries of Nature, not to cultivate and keep veiled the mysteries made by man in the day of need. We want to have done with the mask of mystery, and all the devious devilries of its double-facedness, so that we may look fully and squarely into the face of Nature for ourselves, whether in the past, present, or future. Mystery has been called the Mother of Abominations, but the Abominations themselves are the dogmas and doctrines that have been falsely founded on the Ancient Mysteries, by ignorant literalization and esoteric misinterpretation.

THE SPIRIT-MESSENGER.

MR. GLADSTONE AND THE IRISH PROBLEM.

A CONTROL BY "WM. FORSTER," PASSED OVER, APRIL 5TH.

Recorded by A. T. T. P., April 14th, 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:—

How holy is that peace inaugurated by the Almighty, and how great must be its importance to those legislators, who have used the word so frequently of late. A mighty political crisis needs a calmness born from patriotism.

He who introduces this, the greatest political decision of the century, enters keenly into its details, and argues thus: Shall we as men enter on this truce of God, or shall we further dally or procrastinate that which is inevitable? This is the tenor of his outspoken words; this is the assertion which he makes. What he asks his fellow legislators and the countrymen to believe is: First, that his decision has been made irrespective of the wide opposition, which it needed no prophet to foretell, and secondly he asserts that, if there be any merit in the Bill, with what there is of merit, and with all its demerits, it occupies the position of being the only one plan, whereby we as rulers may enter on the truce of God with a nation reconciled and happy.

But, although I stated to you that his opening speech would stand unprecedented in the annals of oratory, yet this modern Demosthenes is not infallible; his knowledge, like that of all other men, is only partial. That it is a question emanating from his heart, is what I fully believe, and give him my most sincere belief thereto; but he is asking for us to believe (that is, the country and his fellow rulers) that he has presented the only solution. Yet the scientific world realizes his fallibility, when he thunders forth his opinions on the world's creation and the future of man. He has in that opinion allowed God's revelation to determine his reason; whereas it is the teaching of the whole of your surroundings, that it must be the reason of man to determine God's revelations.

It may be asked, "What do I mean by God's revelation?" It is disclosing that which was formerly unknown; it is the discovering and unveiling the mysteries attending man's future. Every country assumes a possession of this revelation, of these illuminations or divine instructors. In a great and wide-spread essay he gave us his views of the creation's history, as told in the first chapter of Genesis, or the beginnings of our natural revelations; but the responsibility of a right opinion belongs to no particular man, nor to any particular section of humanity.

That man has never lived, however intellectually great, who could assume to think for another; at the best, the position of the greatest is but that of an instructor, and it becomes intellectual tyranny when a man arrogates the position of thinking for another in such dictatorial terms, as admit of scarcely any denial. God is a liberal giver, and I admit that the Almighty has liberally endowed with intellectual gifts that great Leader; and his leading experiences are admitted as revealed mysteries in the art of legislation, but all instruction and all revelation should bear the light of reason.

It has been urged, that revelation is better understood through faith than through reason; and so are many individual opinions far better understood by faith than through reasoning on them. If this national peace, this truce of God this unity of nations, instead of the desperate separats,

views which have existed so long, can only be obtained by the opinion of this one great chief: Let your surroundings exercise their reason on his decision.

He may answer, "I expect helping colleagues and wise men, who shall judge of what I have said ere they grant me what I have asked; take nothing on trust; judge its reasonableness or its unreasonableness, and I will be content; but remember reason is only a humanitarian gift, and only capable of arriving at just conclusions in mundane matters." If this be so, he took on himself an impossible task in endeavouring to elucidate the era of the earth's creation. In all the judgments of life, either in the body, or in us the heirs of immortality, reason is absolute, and should be our companion through all the eras of eternity. If there is any teacher either from our side, or still belonging to earth, who takes on himself a higher position than that of instructor, then that man's words should be carefully weighed by reason, in order that they may be carefully judged.

The friends of Loyal Ulster meet in their thousands, as they have met before, and as they will meet again, and are asking for justice; asking for that continued protection which loyalty should always command. Our great national Leader, in this separation of national interests, allows other feelings or passions to overcome or to govern, for a time, his reason; the impulse of the heart is an unworthy aid to cool calm reason; I may also add, that ambition is human reason's greatest foe. He may declare, and justly, "that besides his remedy for a pressing grievance, there is none other"; but that does not make his one remedy more perfect, because he has formed a plan, has given power to his reasoning, and his wishes have come in the shape of a perfect revelation to the country at large.

I myself come of a family, and a sect, whose title is Peace, and whose men and whose women bow reverently before their God. Rapine, murder, and assassination are as harrowing to others as to this great leader; anarchy and disorder are as deeply regretted by them as by him, and the real question of remedy has been left alone, and allowed to go unnoticed, and other causes raked up to fill their place. The great separating power that divides the nation, is not the question of a representative body in Dublin. It is not the question as to who holds the land; the great force which divides the people, is that of revelation or religion; it is the orthodox teaching of the Roman Catholic Church that fills hearts with hatred of the more loyal and more contented Protestant section of that country.

Dark and dismal as the picture has been drawn, of what will follow the rejection of his proposed remedial course, I say, apart from this gloomy outlook, of what will follow, and most unhesitatingly state, that dismemberment of the Empire is not the needed remedy, neither can he claim the position of a rational being, who holds up his one opinion as alone being worthy of following.

Already has education sapped at the root of the priestly power. The solemn Friday fast and early and late masses are the exception among the lower orders, who have, by cheap education, placed themselves in the position of reading the literature of the day. To teach the people to read and to write, is to teach them to think, and when the people of a nation think, the first power, which is menaced, is that of the priest; therefore, the first opposing cry to cheap education was, that it would make men sceptical, and fill their lives with a teeming mass of confusion; but I ask: Has it proved so in any country? He, the Almighty, aided by man's reason, advances man from one good to a higher good. He, who has done so much, can still do more, and the partly educated man, instead of being driven further from his God by a more enlightened power of thinking, gets nearer to his Maker, and this has been plainly proved since the passing of the Education Act; hence, the dark and subtle policy, formulated and supported by the clergy themselves, taking first the form of the Land League, afterwards the extended National League, working always towards one end, and now unexpectedly aided by the great Liberal leader, namely, a Roman Catholic power in the representatives assembled in the Irish House of Parliament.

Well may loyal Ulster be disturbed through all its districts; well may proud defiance fall from their lips; well have they earned the right to entreat that English protection may still be with them, and that they be not handed over, bound hand and foot to that power, which hitherto they have so successfully defied.

God Himself never wholly reveals His nature to man;

but this great Leader, this chief ruler of this Empire, has shown himself in this his latest advocacy as being possessed of another nature than that which even his own constituency gave him credit for. He had hitherto stood revealed to his fellow countrymen as a man, who although guilty of many legislative blunders, had at the same time fairly succeeded in giving testimony to his legislative capabilities; but this other side, this other nature, is shown when he poses himself as a man, whose opinion must not be judged, as being something beyond the grasp of the reason of his fellow men. But the people of England, Scotland, and Wales will never forgive their representatives, if they servilely forget past pledges, and for party purposes or inclinations support that which is not necessary; which is a note of weakness, which all the world will afterwards deride; on which all Europeans will jest, and the Mahomedan world will then plainly realize the hitherto profound mystery, of how it was possible for England to govern India's toiling millions. It will set them thinking, and doubting that prestige of their conquerors which has failed in putting down rebellious opposition at their very door.

Now what is the assertion of those who support him? It amounts to this: "I cannot answer for life and property, unless satisfaction be given to this suffering nation"; this is a note on which all his supporters dwell nearly lovingly; but this is mere hypothesis. Surely if one side is heard, so should the other; that other side raises its voice in the metropolis to-night, where peers and peeresses, princes of the Royal blood, legislators of tried earnestness and brilliant reputation will raise their voices to prove that the opinion of one man, great as he may be in power; great as he is in the mastery of words, in the depth of thought; still that the opinions of his fellow countrymen have a right to be heard. I myself consider that they should be heard; that the greatest endeavour should be made to prove to Ireland, that these intricate ties and links, which bind England and Ireland together, can never again be broken; that a full measure of justice must and shall be given; but that there can be no separation with after peace and safety. These are great questions, that need answering, and the greatest and mightiest of mankind have fallen before them in the days that are past; for if a man hazards an answer through mere impulse, then he risks his fall, and so with this modern ruler, this great man amongst the earth's greatest; he risks a fall.

The problem of peace will be easily solved without cutting away from us what may be rightfully esteemed one of this country's limbs. Bad enough, even if the most amiable relationship afterwards were sure to be observed; but as the leader of Ulster's political thought justly remarked (Major Sanderson): "When you have got all that the Bill would give you, then would commence your agitating determination to free yourself from the grasp of guarantee until your boast was indeed verified, and Ireland would become one of the independent nations of the world, a harbour for malcontents from any nation, who had a rancorous feeling against England."

Dear Recorder, I would rather have dwelt on that mystic and mysterious force, which brings me here to you; I should have, perhaps, been doing better in instructing your readers, that this life is not the all-in-all of man; I might, knowing my immortality; knowing my relationship to God, have told them according to my reasonable knowledge; but my anxiety to give a true and simple statement of opinion, explaining that that opinion has been the result of life-long thought and observation, and this anxiety has put other themes out of my head, and I have endeavoured to speak, governed by rational conviction.

Surely if this great work belonged to the man, and to his opinions, when it shall have pleased God to place him in the position of higher light and knowledge, where then will be the hope of this Empire? for with some political thinkers, if you take away this Leader, you have no one then to fill his place. It is strange, however, that for every one who has passed onward, surrendering great political power and influence, there has always been some one ready to fill the place; and why is it? It is because patriotism exists not as a special gift of God to one man; but it exists in all men more or less, and is the governing principle of self-sacrifice for the sake of country.

He stands to-day in the midst of a fierce conflict, and he is prepared to fight it out. The leaders of the opposing forces were once his trusted colleagues; but the conflict has been of his own raising. His aim is to wrest from an united Empire one of its dependencies, whose loss would be simply

irreparable, nay, positively dangerous; he has raised up a host of unbelievers in himself; he has taken a position unique amongst modern politicians, and such is the respect he pays to his own opinion, that he will not admit of any possible middle course, all that has been done has as he asserts signally failed in producing that which has been described as the "Truce of God"; viz., the destruction of national animosities, the cementing of a new bond of love, through mutual interests, and this, he says, is a final remedy; he says, I tell you, I a tactician in legislation tell you, "that there is no middle course." Yet how surprised he will be when he finds that there are thousands who recognise and have a well defined knowledge of the middle course, which is neither by federation, nor by colonial example, nor by ransoming the homes of the poor of Ireland from the rights of proprietors in the shape of evictions; there is a middle course which will draw no millions from the already heavily-taxed people of this country; a course that will certainly be more effective and less dangerous than any of the minor plans proposed, or than any of the major plans for which although efficacy is claimed for them, aim at the disintegration of the Empire itself.

I say, God forbid that it should ever be the opinion of the Legislators of this country that there can be no middle course. Make education perfectly compulsory, and let that education be free throughout every province of Ireland, for God knows how necessary education is in that country, where the only knowledge deemed requisite is that of the repetition of a few prayers in a language whose meaning is unknown by those who petition God in their use. The meeting of to-night has my closest sympathy, and I trust that peace and harmony may reign side by side with fixed and firm resolution.

This seance took place between 7 and 8 of the evening on which the meeting in the Opera House took place.

PLAIN LETTERS ON MESMERISM.

By A PRACTICAL MESMERIST.

II.

Last week I gave an example of some of the dark sides of Mesmerism, and I promised to relate the only three serious cases that have come under my direct personal observation; and as space is limited, I will state them without entering fully into details, and then pass on to the many brighter sides of this interesting subject.

In 1868, a young man came to me with his mouth open, and he had not been able to close it for twelve days and nights. He had been put into that state by a travelling mesmerist, and the impression that he could not close his mouth had not been carefully removed at the time,—hence the trouble. I commenced by bringing myself thoroughly *en rapport* with the patient, then by making gentle passes from the back of the head down the jaws, over the shoulders, down the arms, and off the fingers, taking great care to remove the old impression from him, and in from fifteen to twenty minutes he was completely restored to his normal condition, and has never felt any inconvenience since.

Another case happened to a young lady while at a party. In order to amuse themselves and friends, they began playing at mesmerising, by making passes over each other, when suddenly one of them fell to the floor insensible. At first they thought she was cleverly acting a part, but when the rest of the company discovered that all their efforts failed to rouse her, they became alarmed; sent for a physician, who administered medicines, but without any result, other than to further deaden the stupor. Other doctors were sent for, but without any effect than to keep her in a state of stupor for ten days. They then applied to me, and in less than an hour she was perfectly restored to her normal state, nor has she ever suffered from the effects or influences since. I instructed her to resist all influences. Note: if the subject had been left to sleep, in the absence of better treatment, and not been drugged or cross-mesmerised by others interfering with her condition, she would in all probability have waked up in a few hours, and at the very extreme in not more than from ten to twenty-four hours, and none the worse for her long and profound slumber.

Such cases as these are very rare, and can easily be restored with care, but the great mischief is done by the operator losing his presence of mind, becoming alarmed, all the symptoms of which he communicates to the subject.

Another case was that of a boy, who died while in the mesmeric sleep at Hammersmith, but it was proved on the

Coroner's inquest that his heart was very much diseased, and the mesmerist was honourably acquitted. I have ever made it a point to carefully examine the heart, and on no account to put a person to sleep if that organ is affected. The heart may be, and is, often strengthened by mesmeric passes, but in no instance is the person so suffering to be put to sleep.

The Monuments of Egypt furnish undoubted proofs that the science of Mesmerism, Animal Magnetism, Vital Magnetism, Human Electricity, Psychology, Odic Force, etc., etc., was known in ancient times. All those names are the attempts of superficial observers to give a name of their own to the same thing, many of them with the intention of misleading the world into the belief that they have made some new discovery. But the whole are covered or embraced in Electro-biology, Somnambulism, or some of the different states produced by this force, and which are all distinctly marked by the phenomena obtained. This force was also known and much practised by the ancient Greeks, Persians, Romans, and all other historic and pre-historic nations, but the knowledge was sacredly preserved amongst the priests, and practised in their temples. It is well known to have been handed down from time immemorial to the priests and fakirs in India of the present day. But for interested motives it has been made to appear mysterious and supernatural, and even the professors of the present day know little definitely of its capabilities, compared to what was known by the ancients.

It appears to have been practised in the time of Elisha for curative purposes (see 2 Kings, v., 11): "But Naaman was wroth, and went away and said: Behold, I surely thought he would come out to me, and stand and call upon the name of the Lord his God, and strike* his hand over the place, and recover the leper." This, I think, clearly points to mesmeric passes; and more, that Elisha was inspired by a higher intelligence, or had his own way of doing his work, without reference to set forms and ceremonies, or regard to the interference of others, whose preconceived ideas would undoubtedly have frustrated his efforts, and retarded, if not altogether prevented, a cure.

Here let me warn my fellow workers of the danger of allowing themselves to be fettered by any combinations, going under the name of hospital, infirmary, or dispensary, etc.; combinations that would cripple our best efforts, and place the hard-working healer in a false and subordinate position. These combinations have for their object the establishment of institutions under the direct supervision of a legally-qualified physician, board, secretary, etc., subject to certain rules and regulations, which to me mean nothing more nor less than subversion of the freedom of the worker; a direct interference with his will, and a wet blanket thrown over his spiritual aspirations; to give prestige to those only who would be the most subordinate to the secular authorities, who in time would exercise priestly powers, of which I, for one, have a horror. Those who have a knowledge of the working of the old Mesmeric Infirmary, will at once see why failure is certain. The science of Mesmerism is of such a spiritual nature, that any material interference with its application will utterly destroy its good effects, but if left untrammelled, it is like all the gifts of a benevolent Providence. It has very many more bright sides than shadows, most of which can be controlled by the intelligence of man, and by its unfettered application the most shattered constitutions can be restored to health and vigour.

Wonderful and astounding as these assertions may appear, the effects are every day being realized in practical results. These healing phenomena can be, are being, produced every day by a band of men and women, under the ban of the medical profession, who (with a few honourable exceptions) arrogate to themselves the monopoly of knowledge, and try to foment superstitious ignorance to the prejudice of true healing. But notwithstanding this, these proud pioneers of a noble cause are hourly demonstrating to the world all I have stated, and much more, which can be accomplished by this influence if well understood and properly imparted. It has not only the property of restoring an equilibrium of the vital forces, but of infusing a new life-power. It is not confined in its range; but all pains that flesh is heir to are rapidly dispersed and health restored. I do not mean to affirm that systems worn out by age and medical blundering, or the abuse of nature's laws, can be remedied; but, this much I do say, that thousands of cases, in which the fashionable practice of the orthodox physician has miserably failed, have been restored by this power, without leaving behind any of those results, the

* Heb.—Move his hand up and down.

victims of which we see crawling about in our midst daily, burdens to themselves and friends.

It is the great panacea by which the most startling cures the world has ever witnessed have been accomplished. The virtue that went out from Jesus into that poor sick woman and gave her life, is different only in degree, not in kind. It is the power by which the disciples of Jesus went about performing the second command of the great teacher, "Heal the sick." To preach the Gospel and heal the sick are injunctions so similar, that we cannot properly do one without the other, and when the masses realize the force of those commands, and feel that they are both preachers and healers, as well as those specially set apart to perform those functions, we shall have life studded with noble purposes, and an incentive to every virtue. Life will thus be worth living.

Souls in sympathy are by this power attracted to each other, and although many grades lie between them, yet the influence of the higher will lift heavenward the lower, and the higher will draw from a more elevated source than himself. Thus by this power all may lift up their fellow mortals, and be lifted up themselves, by drawing from others, whether mortal, spirit or divine. Let us thus draw until we are made whole, healthy, happy, saved. To save a man, as I understand it, is to make him healthy, hopeful, better in life, and lead out his spiritual aspirations; for disease, instead of being natural or God-sent, as is often blasphemously asserted from our pulpits and other interested sources, is horribly unnatural, and the result of sin, ignorance and wilful neglect of those laws founded for the regulation of health, happiness and domestic felicity. It is this disobedience,—notwithstanding the exhortations of the self-styled ministers of God to humility, and to contentment under affliction and poverty; poverty, which is really the mainspring of crime and sin,—which is the leading cause of disease of both body and soul. Who, then, shall be responsible? The actual perpetrator alone, or those who have the power but lack the benevolent will to imbue those a grade lower with the vital energy necessary to lift them superior to their sunken condition, but rather thrust them deeper into the slough of despond? There is not a man in the whole human family who has not felt the happy, healthy, energising influence emanating from some nobler man, with purer mind and happier imagination than himself. The virtue that passes from a good man, be he prince or peasant, is the veritable mantle that fell from Elijah to Elisha; the same that passed from Peter to the cripple at the gate. It is the healing power that Paul sent in handkerchiefs and aprons, and is as subservient to the human will to-day as in those far back ages. Should any one doubt the ability of this power to perform all that I have ascribed to it, let them try for themselves. Nothing is easier. It is accessible to all, more or less, in common with all spiritual gifts. Seek the best gifts, in good faith, with the honest, honourable intention to try all things, prove all things, and to hold fast that which is good.

D. YOUNGER.

23, Ledbury Road, Bayswater, W., April 26, 1886.

(To be continued.)

THE LANTERN LECTURE IN THE NORTH.

A MOST SUCCESSFUL TOUR.

The interest excited by the Miners' Number was extended by a discussion in the *Blyth News*, in which Mr. Geo. Forster contended successfully against the attack of Mr. J. G. Henderson, who, we are informed, is a young man studying for some phase of the ministry. The public attention was finally centred in the Lantern Lecture, the meetings for which were well arranged by Mr. Geo. Forster and his friends, who are Spiritualists in the mining community. In the issue previous to Mr. Burns's visit, the *Blyth News* had a long leading article, quoting eminent names from the *Eglington Number*. We reproduce a few extracts:—

However galling it may be to our established orthodoxy, it is no use concealing the fact further that, shall we say, another religious sect is here amongst us in Northumberland in the shape of the Spiritualists. What is still more singular, the adherents of this new order are not poets, or seers, or dreamers, but the hard, shrewd-headed, strong-nerved, cool-brained miners of Northumberland, or at least that portion of it which lies within a few miles of Blyth. It is useless to ask the nature of their philosophy. Without their manifestations revelation is to them nothing more than a Samson shorn of his locks. They hold that the faith of the churches now is a dead letter, a formalism more than a thing believed, a sapless materialistic stump compared with the living tree of the early Greek and Roman churches. Like all other sects the Spiritualists appear to have commenced as a germ at first, about the year 1873, and since then it has grown until it has reached a tolerably

large size. In the course of these years, ridicule—that weapon so potent to the weak—has been practised upon them from all quarters, without, however, retarding their progress to any material extent. When their phenomena are pooh-poohed they only reply that the same petrified class of persons pooh-poohed in Christ's time, and were only the more enraged by the accumulated evidence. Their literature teems with the marvellous, and their phenomena they claim are coeval with man himself. There is no part of human history or human literature which does not abound in the plainest demonstrations of this influence. This structure and superstructure the Spiritualists deem impregnable; outsiders laugh it all to the bitterest scorn, and consider its believers deluded, or attribute it to some force in nature but dimly understood. It is apparent that no amount of argument is going to settle the matter either one way or another. A long article has just appeared in a London Spiritualistic paper by Mr. George Forster, of Seghill, on "The rise and progress of Spiritualism among the Northumberland Miners during the last thirteen years." The movement commenced in 1873 when Mr. J. J. Morse, a trance speaker, lectured at Seghill. There was then, says the writer, opened out a new philosophy of God, man, sin, suffering, duty, destiny, and so on, which has carried it forward to the present time. Seghill and Ashington have been the two places that have continually kept the lamp burning. At the present time Blyth has, or recently had, its clairvoyant, who professes to see "spirits" and cure diseases through them. In almost all the colliery villages there are societies, and the number of adherents must be something considerable.

A good general view of the series of lectures is thus presented by the *Morpeth Herald* of April 24:—

ILLUSTRATED LECTURES ON SPIRITUALISM.

A series of events of such an unusual character has transpired in the district during the early part of this week, that a short record of the same may not be out of place, particularly as many of our readers participated therein. We refer to the tour of Mr. J. Burns, of the Spiritual Institution, London, editor of the *MEDIUM*, the old established organ of Spiritualism, whose opening meeting took place in the New Co-operative Hall, Seaton Terrace, Seaton Delaval, on Saturday evening. The spacious hall was well filled by a very appreciative and attentive audience, who seemed to take much interest in the pictures of spiritual phenomena presented to them through the agency of a powerful oxy-hydrogen lantern.

On Sunday morning Mr. Burns answered a series of written questions on this illustrated lecture, in the Boys' School, Seghill. The answers covered a wide field of thought, and explained many of the seeming mysteries of man's nature. In the evening, Mr. Burns gave an eloquent discourse on the "Religious Principles of Spiritualism," the school being densely crowded, and many had to turn away, unable to gain admission. These "principles" do not appear to differ essentially from what is contained in the Gospels, though the speaker took exception to some of the doctrines of Paul, though upholding him on the question of "spiritual gifts." Mr. Burns contended that there is only one "religion," which has been reiterated from the heavens to mankind from time to time, and that Spiritualism is a re-statement of it in a form adapted to the requirements of the present age. His views were received with much enthusiasm.

On Monday evening, the "Lantern Lecture" was given in the fine new Co-operative Hall, at Ashington Colliery, which was well filled by the most eminent and thoughtful inhabitants of that modern and progressive village, where the Spiritualists exist in considerable strength, having carried on Sunday meetings for some years. Mr. Grievs presided in a pleasing manner, delivering an address that betokened deep thought and a full knowledge of the subject. Mr. Burns's lecture was again well received.

On Tuesday evening, the illustrated lecture was given in the Central Hall, Blyth. The audience was on this occasion comparatively small. As on the previous occasions, the proceedings were varied by the very fine singing of Mr. John Forster, of Morpeth, accompanied most ably on the harmonium by Mr. Adams, of Shiremoor. These gentlemen attended all of Mr. Burns's meetings, their services contributing much to the success, and affording a pleasing relief to the minds of the audience from the more arduous topics of the evening. Mr. Burns commenced his lecture with explanatory observations, necessitated by the fact that the matters he had to submit were of such an extraordinary character that he threw himself altogether on the kind indulgence of his hearers. Spiritual manifestations are, he said, of such a wonderful character that no one should accept them on mere hearsay. The statements he would make would not be given on his own authority, but persons of distinction in various walks of life would be called as witnesses, and by making inquiry it would be proved that all his statements could be substantiated. But Spiritualists urged all to investigate the matter for themselves, by forming circles in their own homes. They would thus gain a knowledge of human nature unattainable by any other means, and realize a comfort and spiritual blessedness which it had ever been the loftiest aspiration of man to enjoy. The lecture was on the "Facts and Phenomena of Spiritualism," but the subject as a whole extended much farther. These "facts" stood in the same relation to Spiritualism proper as the body of man to his spirit. He warned his hearers against the hasty conclusion that Spiritualism consisted simply of "signs and wonders." There were two classes of facts—those perceived by exceptional individuals called "seers" or clairvoyants, and another form of manifestation which appealed to the ordinary senses of all mankind.

The report which extends to over a column thus concludes:—

Our report is necessarily the merest allusion to a series of about 100 views, Mr. Burns speaking volubly for two hours. He is an interesting speaker, and no doubt is thoroughly well posted up in his subject. The audience sat patiently till after ten o'clock, the meeting having lasted over two-and-a-half hours. The Spiritualistic fraternity, who number amongst their ranks eminent local names, who have not yet come to the front, are jubilant over the success of this lecturing tour, which has been most successfully carried out under the auspices of the miners of Northumberland, who are Spiritualists.

The *Blyth News* gave long reports, and the following editorial note:—

The Spiritualists had a rare night of it on Tuesday evening, and although the Blyth audience was not very well versed in their doings, the trot out of the supernatural array was rather relished. The scientists were thoroughly non-plussed as to how solid bodies could pass through solid bodies, how real lilies could grow up through tables underneath which the sitters were thoroughly satisfied there were none when they sat down, how an apparition could be photographed without either sitter or photographer seeing it, and how many other things of a similar startling character were done. The thousand and one tales of the Arabian Nights sink into insignificance beside it all. After all, the performance of the spirits is more artistic than useful, more freak than a *bona fide* desire to be useful; they have never removed a mountain, drained a morass, or trapped a sewer, and it may be questioned if ever they have removed a mole-hill yet!

The spirits seem to have done even less than these things, if they have not "removed" the editor's diminutive prejudices. If they have done everything else, the omission of such matters may be overlooked.

On Wednesday evening, our Representative was the guest of Mr. J. A. Rowe, North Shields, and had the pleasure of meeting a large audience for a friendly chat in the hall of the society. It is an excellent meeting place, but very deficient in ventilation. This "inspirational" topic formed the theme of the lecturer's remarks.

On Thursday evening, the Lantern Lecture was given in the Society's hall, at South Shields. The audience was moderate, as the affair would have stood more working up. There was an excellent influence and sustaining atmosphere. Mr. J. Robertson presided at the harmonium. It was a pleasure to meet with Mrs. Yeeles, a lady of considerable local influence, and a remarkable medium for personal communications. Mr. Yeeles and the talented family are one with her in spiritual work. Her control described a number of spirits which our Representative readily recognised. This is rather a rare experience for him when abroad.

On Good Friday morning a cross-country journey took the party to Hetton-le-Hole. It was a scene of cheerful activity. The friends have sent in the following report:—

HETTON-LE-HOLE.—On Good Friday, April 23, we held our fifth Annual Tea and Entertainment, in the Miners' New Hall, on which occasion we had Mr. J. Burns amongst us, and he took part in the Entertainment with his magnificent Lantern Lecture, and to which due attention was given by a very large audience. It received much praise, more especially by those who had witnessed such or similar manifestations as some of those shown; they might have fancied at once that they were right in the very midst of them again, as each phase of mediumship, with its different phenomena attached to it, was so beautifully described. An impression may have been left deeply embedded within the minds of many of those present. Much credit is due to Mr. Burns, for the very handsome manner he has in illustrating his beautifully got up lecture.

The following was the Programme:—Harmoniumist, Mr. W. Gordon; violin, Mr. Shepherd; opening hymn, "Dead yet undivided," 62 "Lyre"; song, "Ye better bide a wee," by Miss E. Dixon; song, "When you and I were young, Maggie," Mr. J. Pringle; song, "Only a sweet little letter," Miss J. Walker; song, "He isn't a marrying man," Mr. J. Cunningham; song, "Strangers yet," Miss E. Dixon; song, "Sweet May of the Valley," Miss E. Cunningham; part 1, Lantern Lecture, "Power of Spirits over Matter"; Hymn, 39 "Lyre"; song, "Still I love thee," Mr. T. Cunningham and Mr. J. Pringle; song, "Sweet Violets," Master and Miss E. Dixon; part 2, Lantern Lecture, "Spirit Writings and Drawings"; Hymn, 70 "Lyre"; song, "The good-bye at the door," Mr. T. Cunningham; song, "Love at Home," Miss J. Walker, and Miss E. Cunningham; part 3, Lantern Lecture, "Spirit Photographs by Hudson"; song, "Write me a letter from Home," Mr. J. Cooper; part 4, Lantern Lecture, "Spirit Photographs," by various Mediums; duet, "Gipsy Countess," Mr. J. Cooper and Miss E. Dixon; hymn, "Sweet golden age."

On Sunday night in the Old Miners' Hall, Mr. Wardell, of West Hartlepool, lectured to a very attentive audience; subject, "A new commandment I give unto you: Love one another," which was enjoyed by all.—JOHN PRINGLE, 3, Downs Square, Hetton Downs.

It gave us particular pleasure to again visit Hetton-le-Hole, and meet Mr. Clennell and his family, who were about the only adherents of the Cause on the occasion of our former visit eight years ago, on which occasion we lectured at Houghton-le-Spring. The Cause has made great strides of late, and we regret that we could not obtain a personal knowledge of all the able and devoted men who are constantly doing what lies in their power in the district.

Bishop Auckland was reached on Saturday. After many years absence it was pleasant to revisit this scene of former labours, and to meet the tried friends of the past. The Conference in the Temperance Hall on Sunday afternoon was largely attended. Mr. Lamb, of Spennymoor, was called to the chair. The speeches by Mr. Hills, Mr. Pickford, Mr. Crounce, and Mr. Wright, were mostly of an experimental character. Mr. Bell objected to some supposed phase of spiritual doctrine, and was answered by Mr. Lamb. Our Representative was called on to address the meeting, which

he did on the work of the Spiritualist and how best to accomplish it. Mr. Lobley referred to the early investigators, and how they had been scattered, carrying the Cause to the uttermost ends of the earth. He concluded an enthusiastic speech by regretting that no scheme of practical work had been suggested.

Mr. Stothard made a motion that a camp meeting should be held in six weeks time, and that speakers for the day be appointed. Mr. Eales seconded the motion, remarking that it was well for them to come together to know each other; by telling the people their principles it would give a satisfaction that was at present a want. He deprecated phenomena hunters who dragged down the Cause to the dust. It was an individual question all the way through.

The motion was carried and arrangements made to put it into operation.

Mr. Burns's Lecture in the evening was well attended by an intelligent audience. The ventilation was again bad, and was made the subject of remark. The more our experience becomes extended the greater seems the importance of this matter. It causes a terrible destruction of mind force in the many speakers who are constantly at work on platforms. To lie awake all night after giving a lecture is a poor requital. The cause—bad ventilation!

On Monday evening the Lantern Lecture was well attended, and by intelligent and influential residents. The success of this meeting on a holiday reflects great credit on the friends who got up the meeting. They live at a colliery some distance from the town, announced in our Directory as Gurney Villa.

This was the last of eleven lectures delivered in nine days, six of them being Lantern Lectures. The last was the hardest trial of all, and once home it would have been impossible to give another lecture without rest. The Lantern was managed by Mr. J. Doney, of Cramlington, who rendered every assistance in his power; but the lantern arrangement involves incessant labour in packing and unpacking, erecting and taking down; and when travelling daily, seeing friends, &c., are taken into account, there is scarcely time to write a letter. Many unpleasant and unlooked for episodes happen, as it is a matter of experiment with nearly all who take part. Overwhelming kindness of the friends everywhere is ample solace. All the meetings were in the hands of pitmen, except at the Shields, and a more noble and devoted class of co-workers could not be desired. The tour just about balances its expenses, so that there is only the time expended, but it could not have been better employed.

MR. J. BURNS IN NORTHUMBERLAND.

To the Editor.—Sir,—The long looked-for great event has come off, with much satisfaction to all concerned. We commenced our campaign at Seaton Terrace, on Saturday, April 17, Mr. J. A. Rowe, of North Shields, in the chair. He gave a very nice address, and showed, scientifically, how the invisible could be photographed. Mr. W. Armstrong, of Newcastle-on-Tyne, graced the platform with his presence, and also Mr. Appleby, of Shields. Mr. J. Forster, tenor voice, accompanied by Mr. Geo. Adams on the harmonium, and Mr. A. Gillins on the flute, sang several songs at intervals, and were much appreciated. Mr. J. Doney managed the lantern well. Mr. Burns gave a short description of each picture shown on the screen. All passed off without interruption of any sort whatever. Between two and three hundred persons were present.

On Sunday, April 18, about one hundred persons assembled in the Boy's Schoolroom, Seghill, at 10.30 a.m., when Mr. Burns answered a great number of questions on the Lantern Lecture, which was given at Seaton Terrace the previous night, and also gave a short exposition on "The Spiritual Gifts" mentioned by Paul.

On the Sunday evening the schoolroom was crowded to the door, and many had to go away, as there was no more room inside. About three hundred were comfortably seated. We opened by our president, Mr. T. Willis, giving out a hymn. Then Mr. Doney offered up prayer, and Mr. J. Forster sang a sweet solo, accompanied by Mr. Geo. Adams on the harmonium. Then came the greatest feat of all. Hitherto nothing of an unusual kind had occurred, but as Mr. Burns proceeded, quite an inspiration fell upon him; every one hung upon his lips for one full hour. His points came home to each heart as self-evident principles. The people said: "We can understand that kind of Religion; but as for those other reverend preachers, we are always in a mist when they have finished,

as we must believe this or that before we can get to heaven. Now we know that goodness and holiness are the only passports to heaven here or hereafter, whether we be called Christian, heathen, Spiritualist, or by any other name." His address might be justly termed "The principles of natural religion." A literary gentleman had walked eight miles to hear him, and he pronounced his discourse a masterpiece of argument and oratory. We can readily understand people saying: "We never have witnessed this sort of thing in Mr. Burns's case." Neither had we, until Sunday night last. He did not seem the same man that visited us eleven years ago as a speaker. He can leave his cumbersome lantern apparatus behind him the next time he visits Northumberland, as his efforts as a teacher of spiritual truths have been far better appreciated than his phenomenal pictures. The dawning of a spiritual religious life is now to the front here; and let us keep it there.

On Monday, April 19th, his greatest success with the Lantern Lecture was achieved at Ashington. The chief men of influence and intellect of that place were in the front seats. Mr. W. Grieves, as chairman, made a very good speech. Mr. Burns gave an introductory address, followed by his pictures on the screen. Mr. A. Wilson led a splendid string band, which accompanied Mr. J. Forster in his songs at intervals. Between 400 and 500 attended.

On Tuesday, April 20th, we finished our tour in the Central Hall, Blyth. This was the least successful so far as numbers were concerned. We had about 150 present, including some of the leading men of the town. The *Blyth News* of April 17th, had a leading article on "Northumbrian Spiritualism," which was very fair and to the point. Mr. Geo. Adams drove a distance of twelve miles to be present at Blyth. Mr. J. Forster was at all the four places visited by Mr. Burns; Mr. Adams at three. They both gave their able services free, which Mr. Burns will long remember with a grateful heart. Mr. W. S. Bell, of Cambos Colliery, rendered valuable services in fitting up a screen at Blyth, and in other ways showed his generosity. In money matters we found Mr. Burns to be anything but a money-grubber. Some 200 were let into his lectures at 3d. each, as times are so bad here with many of us. We were only sorry to learn that a man who is so capable of rendering such valuable service to our Cause is so much hampered for want of means to do more work in many directions.

I have entertained preachers and lecturers of all kinds during the last twenty years, and I must say now that Mr. Burns has done me an honour by residing under my humble roof, as his influence was so good and pure, and his visit will be remembered for good in time and in eternity.—I am, yours truly,
Geo. Forster, S.S.S.

39, Blake Town, Seghill, April 25, 1886.

SPIRITUALISM AND RELIGION.

ROCHEDALE: 28, Blackwater Street, April 25.—Mr. Johnson, of Hyde. In the afternoon he dealt with "The true law of Progress." It was contended that searching after knowledge, trying to know more, was proof that the progressive element is embedded in man's nature, and that his aspirations for something higher than aught he had yet attained, showed there must be something in his nature compatible with the idea of immortality and eternal progress.

In the evening the guides spoke on "The origin of religious systems." At the outset it was stated that their origin was the outcome of circumstances concerning individuals at the time of their formation of religious ideas. Religion was one broad, grand growth of humanity, from the first unconscious recognition of the great Over-Soul in nature, down to the present time. In dealing with such a subject they would have to go back to the times when man lived only under the influence of that which could be seen, ere he had received the internal illumination which fitted him for a conception of a spiritual world; to a period when man was on a plane of animal life. From the varied phenomena in nature the early peoples of the world derived their awe for the sublime and mysterious, and their love for the beautiful, and thus came to recognise a something they considered supernatural underlying all with which they came in contact. Man built religious conceptions on that which he considered a necessity. Greece and Rome, India and Egypt, yea, and even go back to the old Scandinavia and enter the Druidical remains of our own country, an examination would show that religious systems were built up from impressions derived from surroundings and interpretations of the book of nature. Some might ask, why did religious systems change? But this was easily accounted for by the development and unfolding of the race. Mahomedanism was a religion which was, in its inner life, as pure as any other religion; it was also linked to the far-back past, and carried one back in mind to the Bible, and illustrated much contained therein, and gave to humanity some idea of how another religious system was built up and how they are formed. But the day of the greatness of the Mahomedan religion has gone, it was falling. Alluding to the Brahmin and Buddhist religions, it was contended here was a religion of strictly moral law, and in connection with which there was the demonstration of the soul's immortality. But

this religion established caste, and the transmigration and re-incarnation of spirit. Religious systems could be built up entirely void of religious principles, and it was in this way that the Roman Church, the great Mother Church, was built up. The Protestant Church, too, was the outcome of certain conditions. It rebelled against the Church of Rome, but if looked at as altered in its new garments it would be found to be but the repetition of the old superstructure of Rome. As to religion, every man had his own, had his own church; do what one would, it could not be altered; believe what one liked, it would not alter it, for humanity were the temples of the living God. Man must have a religion of his own, one that would be an inherent principle in his life, and would operate in spite of all church systems. Humanity had been lost in these systems, like a sheep without a shepherd. Some might ask, Is not Spiritualism a religious idea, a religious superstructure? It could not be called a religion because it was not man-made, at least not from the side of the mundane. If man could have prevented it he would not have allowed it to come, because it undermined all his religious superstructure: had Spiritualism been of men it would have been killed long ago, but it had come to man by the aid of the spirit-world. If the world had not spoken, had not used its influence, humanity would not be in the position in which it was to-day. Spiritualism had always, more or less, manifested itself in all religious systems. It was not a religion similar in type to many others, nor did it claim to build up a certain superstructure, but they (the guides) claimed for it that it was the natural outcome of the circumstances of the past and those of the present. It stood to-day as the result of conditions. Whilst denying Spiritualism was a religion, in one sense, yet its superstructure was such that its foundation rested deep in the inner soul of the universe. All religious systems of the past had been failures, and, it was asked, would not Spiritualism be so likewise? It could not be. Religion must be of the life, the soul moved from the spirit: man must have a religion of his own, which strikes at the magnetic life around him, revealing the very centre soul of Deity; he required no saviour, the power was inherent within him which should enable him to save himself.—W. N.

BLACKBURN: ANNUAL PICNIC.

The choir, with a few friends, had their annual picnic on Good Friday. Proceeding by train, the party first alighted at Wilpshire, where a substantial breakfast was partaken of, after which a pleasant walk of some three or four miles brought us to the ancient and historic village of Ribchester.

After a few moments' rest we crossed the river, leaving Ribchester on our left, and proceeded towards Dutton, which was reached about 3 o'clock. There the inner man was again refreshed, after which a stroll of about a mile saw us at Dinckley Ferry, one of the most beautiful and enchanting spots in this part of the country.

The scenery around here is all that one could wish for; and for those to whom rest after months of toil is a necessity, the change is at once thorough and soothing, while the lover of solitude, with time at his disposal, may here hold converse with nature in some of her loveliest haunts.

Here the party rested for some considerable time, the hours being pleasantly whiled away with singing, etc. While here one of our mediums was controlled by an earth-bound spirit, who had been attracted from the river by the sounds of music. Although having been passed on some time, the spirit was unable to recognise the fact. He said that while bathing in the river, he had been seized with cramp, and people said he was drowned. What puzzled him most was to see a number of men drag his body from the river, and all the time he should be watching them. Mr. Holt, however, took the control in hand, and in kind words endeavoured to point out to him his true position, and how by patient endeavours, he might raise himself to a higher and nobler position. Light seeming to break in upon the control, he eventually promised to do all in his power to sever his earthly conditions, and by the help of brighter and better spirits than himself to improve his own conditions, and to be of some use to those around him.

After a pleasant and interesting outing the party arrived home about eleven o'clock.

W. RUSSELL MOORE.

The services on Sunday were conducted by Mr. Jno. Higham, whilst the guides of Mr. W. M. Brown spoke on "The Resurrection" and "Life and labour in the spirit-world." Both addresses were listened to with rapt attention by good audiences.—W. R. M.

THE ARISTOCRACY OF THE SPIRIT-WORLD.

On this lower plane, aristocracy is determined especially by antiquity of lineage, without consideration for the personal worth or unworthiness of the said aristocrats. In Spirit-life it is not so: aristocracy there is measured by the amount of spiritual knowledge, of the science of truth and light which we possess, and it is an immutable law that we individually cannot possess a larger quantity than that which we have been the means of dispensing freely and unreservedly to others. He who has the most bountifully imparted of his share of the truth to the world at large, scattering it broadcast with an unwavering hand, from purely unselfish motives, he will be one among the spirit aristocrats. "Freely ye have received, freely give," without an after-thought or doubt as to our store being replenished. That is the wealth—that is the aristocracy which seeks and thirsts after truth, which, when found, can no more be kept hidden than we can help breathing the air which surrounds us. As will be seen, it is plainly within the power of all to be numbered among the aristocracy of Spirit, which is, rightly understood, the purest form of democracy. The democratic spirit has commenced to pervade this mundane sphere, but its fundamental principles have not as yet been fully grasped, though they are slowly but surely rising to the surface.

Earthly position, material wealth, and that "little knowledge which is a dangerous thing," in that it is apt to make its possessor self-conceited—these things, far from being aids to the development of spiritual truth in the human heart, are always hindrances and stumbling blocks, unless made secondary to the teaching of Spirit.

Jersey, April 26, 1886

EXCELSIOR.

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THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, APRIL 30, 1886.

NOTES AND COMMENTS.

Gerald Massey's noble utterances will be read with enthusiasm. It is almost unthinkable that the London Spiritualists, the "educated" class, should have fallen so abjectly into the clutches of one pretentious impostor after another. And yet the Spiritualists are busy manufacturing "adepts," whose saucily-assumed pedantry is to act as a substitute for the enlightening influence of the spirit-world. With a semblance of modesty "old masters" are manufactured in Rome, and "bosh" butter in Holland, but "Spiritualists" seem to be so shortsighted as to permit themselves to be coolly gulled by persons who fledge their impostures right under their noses. We have met with not a few blushing simpletons who have parted with certain coins to be placed in possession of "Occult" secrets, but as they were pledged to silence, the extent of the rascality can only be imagined. The "adept" dodge is also to be kept dark, under the Imperatorship of the conclave of cardinals. Do not let us waste our breath in preaching against the superstitions of sects and systems, but see that we have the most mischievous schemes hatching within the doors of our own Movement.

The very inadequate reports of Mr. Massey's lectures, which appear in the MEDIUM, are evoking hearty enthusiasm throughout the country. Mr. Massey's portrait is always shown at the Lantern Lecture, and invariably with applause. It is a great pity his lectures cannot be steadily given in all the great centres of population in this country. A grand effort made by a special committee in each place would result in success and do great good.

The Control is very fine this week. The hit at the Catholic Church as the real bane in Ireland goes beyond the ken or honesty of politicians. It is really a religious war, and that ultimate struggle is before mankind both in Europe and America. The Jesuits are smooth and harmless while they are a minority, but give them the power, then farewell to spiritual light and social liberty. The allusion to education is certainly characteristic, but whether or not, the Control is full of profound thought. Statesmanship is too frequently a rotten structure of base expediences. The time will come when men must take sides from principle; but there will be much botching, bribing and cajoling first.

We have received a series of letters from the *Rotherham Advertiser*; three signed W. Baitey, and two signed E. W. Wallis. Mr. Wallis says in his first letter: "The tone of all Mr. Baitey's letters has been an imputation of dishonesty, and a thinly-veiled insinuation (calminating in the accusation) of deceit and sham." And yet Mr. Wallis seems anxious to enter into public debate with a man of whom he has expressed so publicly this opinion! Such tactics seem to us the very height of madness. Not being satisfied with the "misrepresentations" and calumnies of W. Baitey, Mr.

Wallis is anxious to give him an opportunity to do more of such dirty work. Even taking the platform along side of him, that he may receive the charge straight in the face! The less our advocates have to do with unprincipled persons, the fewer lies will they be able to tell about them. Don't you see?

Mr. Younger's Letters on Mesmerism give promise of much usefulness. Scientifically, many psychological laws can be discovered through Mesmerism, the knowledge of which is of prime importance in the management of mediums; and philanthropically, the healing power is an argument that cannot be confuted. By cultivating the desire to do good, good influences become related to the circle.

As Mr. Forster observes, the Lantern Lecture is a cumbersome affair. How much more convenient it is to carry all your apparatus in your head, and have no further trouble than to speak. But we have always striven to present an all-round Spiritualism, based upon Religion, but illustrated by Facts and Phenomena. And we must not forget that the Lantern just paid the expenses, allowing of much work being done without running any committees into debt. The crushing taxation which the speculation in speakers has inflicted on the Movement has been one of its most obdurate hindrances. But in this case, our friends worked, the lecturer worked, and nobody is richer or poorer, while the Cause has been everywhere benefitted. Let every lecturer earn his own expenses, and there will be fewer of them and better work done.

ASHCROFT.—Mr. John Ainsworth writes a long letter recalling his challenge to Ashcroft, at Bury, many years ago, when his "lecture" against Spiritualism first came out, and which challenge Ashcroft declined. Mr. E. W. Wallis desires us to publish a letter in which he calls Ashcroft names that we do not care to print, and winds up by expressing the desire to meet him on a platform "on equal terms" to debate the subject. Now, unless Mr. Wallis can reduce himself to the moral state which he ascribes to his antagonist, these "equal terms" cannot possibly exist. Mr. Schutt has also been put forward as a champion, and the Burnley report informs us that he and Mr. Wallis attended Ashcroft's lecture, Mr. Schutt loudly accepting the "challenge," when Ashcroft turned down the gas on him and went on with his exhibition. All this sort of going on exceeds our comprehension. It is a rule with all men who desire to honour themselves and their subject, to choose an antagonist "worthy of their steel." But our Spiritualists first load a man with ignominious epithets and then desire to be his "equal." All this kind of braggadocio is demoralizing to the Cause, and in thus distracting the forces Ashcroft and his spiritual surroundings are effecting their purpose in a manner that must afford them much gratification. As we have no desire to help Ashcroft in his mission, we will be glad to confine our space as closely as possible to Spiritualism.

Dr. T. L. Nichols sends a letter to the Press complaining bitterly of Mr. Justice Wills for condemning his book, "Esoteric Anthropology," at the hearing of the "Pimlico Mystery" case. We do not think that the class of people who do wrong in generative matters are the readers of such works, which have a decidedly moral and enlightening tendency. There is one consolation, that if a certain class of the public get the idea that there is anything "naughty" in the book, they will not fail to get hold of it at the earliest opportunity. Let us hope that the perusal of it will do them good.

Mr. E. W. Wallis's reply to the Sermons against Spiritualism by Rev. Dr. Grosart, of Blackburn, has been "published by the Psychological Society, Public Hall, Blackburn." We presume that address will enable orders for copies to meet with a response. The price is one penny, and it is a well-printed 16 page tract by Mr. Ianson. As to the matter, it is more argumentative than illustrative, though in the latter part many of the phenomena of modern times are compared with Bible instances. It is as full as it can be, and we hope the Blackburn friends will saturate the town with it. It may also be circulated with advantage in other places. Another communication has come under our notice, in which we are requested to inform all Secretaries to send to Mr. W. R. Moore, 89, Hancock Street, Blackburn, who will in return forward a specimen copy of the lecture.

It would appear that it was William Davenport who died in Australia; Ira is still in the body and resides near Buffalo. The celebrated Brothers were so much alike to a casual observer that it would be hard for such a one to remember "which was which." It does not alter the fact that the deceased Brother now manifests.

Mr. Fearbey desires us to mention that he intends residing at 8, Manchester Street, Morpeth, during the summer, and wishes those who desire his services to address him there, as he has not time to write to all the societies for whom he lectures.

TO THE SPIRITUALISTS IN YORKSHIRE.

Mr. James Burns is expected to visit Morley, to give his Lantern Lecture, on Saturday, 8th May, and to speak twice on Sunday, the 9th, in the Co-operative Hall.

The Committee of the Morley Spiritual Society extend a hearty invitation to all friends of the Cause. Excellent music will be rendered by the Halifax and Sowerby Bridge quartette. This will probably be Mr. Burns's last visit to Yorkshire this season. The large hall is very lofty and comfortable, and convenient trains will run as follows: from Morley, per G. N. Railway, for Bradford, Keighley, Halifax, and intermediate stations, at 10.18 p.m.; for all stations to Huddersfield, at 11.2 and 11.28 p.m. per L. N. W. Railway; for Leeds, at 10.15 and 11.6 p.m. Parties of 10, 15, or 20 might get tickets at reduced rates by applying at their respective stations a few days in advance. As Morley is quite central, and trains so convenient, it is hoped Spiritualists will come in hundreds. Suitable trains will also run to most places on the Sunday. Tea will be provided in the minor hall for friends, at 6d. each, between the services on Sunday.

B. H. BRADBURY.

We most sincerely thank our friends in the North for the cordial manner in which they received our Representative during his recent tour. *Works* are much more valued by us than *words*, however honied. Such workers are seldom met with. The personal labour involved in getting up the meetings must have been immense. The kindness of musical assistants calls for special remark. Mr. John Forster, District Superintendent for the Pearl Insurance Office, did much by his charming singing, and he was well sustained by Mr. Adams on the harmonium. If we had such workers everywhere the Cause would become irresistible. A musical party and a good speaker form a fine combination. In Newcastle, it was a pleasure to meet Mr. W. H. Robinson and other good friends in the Book-market. It is impossible to note all that was found worthy of comment. All the meetings passed off without a single hitch, though the nature of the arrangements was new to most of all who took part in them. The cordiality of friends, old and new, we shall not readily forget.

GERALD MASSEY'S SUNDAY AFTERNOON LECTURES,

ST. GEORGE'S HALL, LANGHAM PLACE.

SUBJECT: (Sunday, May 2nd)—

"The Egyptian Original, and the Persian line of descent for the Legends of Creation literalized in the Hebrew Book of Genesis—being a reply to Mr. Gladstone and Prof. Huxley."

"Last Sunday there was a goodly assemblage at St. George's Hall, in the afternoon, to hear Gerald Massey discourse the words of wisdom. . . . The lecture was characterised by deep thought and genuine eloquence, and was warmly applauded by an evidently sympathetic audience. At its conclusion the lecturer, following the footsteps of Sydney Smith, received a few chosen friends in what he termed his vestry."—*Court and Society*.

Doors open at 3 o'clock; Lecture at 3.30.

Hall, 1s.; Gallery, 6d.

THE LANTERN LECTURE AT MORLEY.

On Saturday evening, May 8, Mr. Burns will give the Lantern Lecture in the Co-operative Hall. Between the parts excellent music will be rendered by a party of singers from Sowerby Bridge and Halifax. Admission: 1s. and 6d.

On Sunday, May 9, Mr. Burns will speak twice in the same hall: at 2.30 he will answer questions on the Lantern Lecture, and in the evening at 6, give a discourse on some phase of Spiritualism.

Tea will be provided in the Minor Hall, adjoining the Co-operative Hall, on Sunday, at 6d. each.

The monthly meeting of the Yorkshire District Committee will take place in the Mission Room at 10.30.

THE LANTERN LECTURE AT GATESHEAD.

At the special desire of many kind friends, Mr. Burns will give the Lantern Lecture in Temperance Hall, High Street, Gateshead, on Friday evening, May 14, at 8 o'clock. The doors will be open at 7.30. The friends in the district have tickets on sale. Front seats, 1s.; second seats, 6d.

THE LANTERN LECTURE AT MIDDLESBOROUGH.

CLEVELAND HALL: Newport Road.—On Sunday, May 16th, Mr. Burns will visit Middlesborough. There will be a conference of friends at 10.30. The Lyceum session will be attended, and Mr. Burns will deliver a lecture at 6.30 in the evening. On Monday evening, the Lantern Lecture will be given, when the Lyceum members will introduce some part singing between the parts of the lecture. Doors open at 7 o'clock; to commence at 7.30. Admission—Front seats 1s.; Second seats, 6d.

LILLIA.—A SKETCH.

"The love that bindeth together is as a chain outstretched across the universe, nor time, nor distance shall prevail against the inventions thereof."—OAHSEK, Sethantes, xxi., 6.

The 24th of June is a grand day for the flower sellers of Leipzig. It is the fête of roses, the day upon which every one goes to God's Acre, and bears with him as many flowers as he can purchase, or carry, to offer as a tribute of affectionate remembrance to the silent ones resting in the many and various beds there provided for them. Some of the graves are most beautifully laid out as small gardens, with seats where the guests may rest and meditate in seclusion. Even in the more humble quarter there are few signs of neglect, and on this day of St. John it is considered right for all who possibly can, to go and see the tasteful and lovely arrangement of flowers, brought from far away to give a new beauty where all is beautiful; and give a festive appearance where Nature spreads a feast. For in the Cemetery of St. John, where I found myself one Midsummer-day, there was everything to gratify the most delicate nature.

Roses were filling the air with their delicious perfume. On all sides were bouquets and wreaths of every flower in season, and the garden was the beloved home of a multitude of singing birds, whose voices greeted us from every tree and shrub. The eye rested with pleasure upon the soft, carefully-kept turf, or wandered in various directions to find ever fresh beauty in colour and light; and the senses of scent and hearing were charmed into a happy forgetfulness of all beyond, or outside of this sweet haven of peace and rest.

There were few graves where visitors were not: some arranging the fresh wreaths, some gardening, some standing with tearful eyes looking into the far away, as though seeking the loved one *there*, beyond the dim mortality! But we were strangers in this quiet nook, no *known* loved one had left the mortal robe here, for us to bring our offering of love, and join the multitude in a loving duty. Nevertheless I held in my hand a bunch of corn-flowers which I had purchased at the gate, in remembrance of one whose favourite flowers they were, and I had a feeling in my heart that I should find a place where to lay them. So when my friend left me, to wander alone, while she went to inspect the Mortuary and other buildings, I began to look about for the mound which should be to me a shrine. I had some difficulty in finding it, —there seemed no forgotten one that day—even on the poorest grave lay some flower, however humble. But at last as I was turning away from the less-frequented quarter, and near a large alley, I felt that I had found my sought-for 'though unknown friend. It was but a simple mound of turf, at the head of which stood a small cross, with this inscription:

"LILLIA. May, 1872.

Leaning upon her beloved.—Sol. Song, viii., 5."

I laid my flowers among the short, sweet grass bathed in sunshine, and fell to musing on the history of her whose name had for me such an attraction, and whose dust lay mingled with that of the earth from which it had been derived. I felt towards this unknown Lillia a supreme sympathy, and I longed to know the secret of her life while here below. It appeared to me that she was conscious of this affectionate desire, for I felt a presence near me, softer than the summer wind, and more balmy; and some one whispered low into my heart: "You shall know her history by-and-by."

My friend came towards me, and I hastened to meet her, quitting the modest grave with a feeling of regret; it seemed to me that the body of a dear sister lay there beneath the summer grass!

And months have passed since then, and only a few days ago in the early morning, an angel told me the story of Lillia's earth-life,—as I give it to you now:—

"I knew her from a child, and have been the recipient of some of her most intimate thoughts. She was bright and winning, but she sought no distinction, content in her modest retirement—her sweetest happiness that of helping others.

"As a little child she sought *him*, the one who was to her as an angel of light, a guide, a companion, a sweet playmate and friend. She would stray among the woods and meadows, musing, speaking to him in words or song; telling him of her joys, and plans for the future, finding charms in every leaf and flower because he taught her to recognise the Father's hand in all their lives. He was the constant companion of her solitude, though unseen yet felt, though invisible to mortal eyes yet full of a grand and beautiful life to hers.

Often it was asked her: 'Are you not weary, do you not long for companions?' And she would answer, smiling: 'I am never weary, and never alone!'

"And so to maidenhood. But then a dreamy look had come into her eyes; a look that seemed ever asking a question with gentle patience. Sometimes she sought him among the many who came round her; sometimes her eyes would grow darker, and an expression of tenderness beam from their depths, but the secret of her soul was known to none on earth. Full of tender interest in those around her, and infinite pity towards all who suffered, she grew into a fair and gracious woman, and found her place in the stream of life, performing the duties required of her with a fidelity and sweetness that won for her much love and true esteem. But the source of her strength lay hidden from all eyes but those of The Father, and his whose face was as yet concealed from her. At rare intervals—in the still twilight or early morning—she was conscious of his presence, and then scarcely daring to breathe she would stretch forth her arms towards him, longing to draw him nearer; but though he stood beside her breathing, and glorified, his face was ever veiled from her vision, yet the low music of his voice gave her hope and rest.

"The Summer of her life was full of unrest, yet still her sweetest consolation came from the quiet hours when freed from the society of man, she found the friend of her earlier years, and held communion with him. And so was her spirit strengthened to bear the daily trials of life that she passed through, deep distress, with a sweet resignation that surprised even those who knew her well; they only saw the refined and gentle mind growing holier from the purging fires of affliction: they knew not the well-spring of peace in her heart, nor dreamt that she lived another life than that of earth. 'God's peace shines from her eyes, and encompasses her,' they said. Yes, His peace, which passeth human understanding!

"Autumn brought storms and darkness; the waves rose high and threatened to overwhelm the frail bark; but the lamp of faith burnt steadily, and the confidence in high direction grew but stronger as the tempest rose higher.

"And ever near her she felt the strong, sure arms of her unseen friend; his voice came to her in the sweet tones of her happy childhood, and a new and diviner radiance clothed his form. Still his face was hidden; but now she strove no more to draw aside the veil, for she was content to wait.

"So time passed slowly, but not sadly now. Sweet voices whispered of a rest not far off; the forms of the beloved passed on before grew more and more palpable to her inner and more developed senses; she comprehended the full meaning of those words: 'The Communion of Saints'; and even as a wave tired with its restless motion sinks calmly into the bosom of the deep, so rested her soul in peaceful repose upon the love of her Father. There came a day when weakness prevented her leaving her bed; it was followed by many such. The Spring brought its fragrance into her room, and the birds sang their happiest songs to comfort the failing heart, so soon to cease its painful throbbing.

"Towards the evening of a day in May, she grew apparently much stronger, and spoke long and lovingly with two who loved and tended her. Then she stretched her hands towards the golden West, and spoke to other forms seen only by herself. Exceedingly sweet was this converse, for she grew young and beautiful, and full of the grace which had so distinguished her early womanhood. At last (just as the first star appeared), a soft, wondering look of delight stole over her face, and with a sigh of intense happiness she closed her eyes.

"She is dead!" exclaimed one loving watcher, clasping the pale hand to her bosom, with a burst of tears.

"Nay!" said the other, tenderly smoothing back the hair from the calm forehead, 'she only sleeps!'

But she, safely folded in his arms, already far beyond the boundaries of Time and Sorrow, gazing with ever new surprise and joy into the glorious eyes now answering back her fondest, holiest aspirations, caught the faint echo of the mournful words, and smiled!

May 1st, 1885.

VERA.

PROGRESS OF SPIRITUAL WORK.

MANCHESTER: Temperance Hall, Tipping Street, April 25.—Mrs. F. Taylor, of Manchester, occupied our platform morning and evening, the morning being devoted to Psychometric tests and delineations of character to the entire satisfaction of all present. Mr. Simkin acted as chairman. In the evening Mrs. Taylor's controls left themselves entirely in the hands of the audience to select what subject they thought proper;

the subject chosen was: "*Origin of Life*," which was dealt with by the guides in a masterly manner; it being a discourse of a very high class nature. Mr. Jones occupied the chair after the discourse; at the end of which the guides gave some splendid poetry.—George Hill, 92, Brunswick Street, Ardwick Green, Manchester.

GLASGOW: 2, Carlton Place, April 25.—The guides of Mrs. Wallis spoke on "*True Success*" at the morning seance, which was well attended. "*Mirambo*" controlled and answered questions put by the audience. "*Vena*" also controlled and described the spirit friends present, some of which were recognised, especially one male friend, who was accurately described, but the individual could not remember who it was, until "*Vena*" said, "he gives me the name of McNee," which was at once recognised as an acquaintance who had passed away some years ago.—At the close of the seance, a presentation address, signed by the office bearers, and members of the Committee, along with a purse of money, was presented to Mr. John Terres and family, old and respected members of the Association, who are leaving this country for Australia. Mr. John Griffin, Vice-President, in making presentation referred to the present existing state of trade in this country, which was compelling craftsmen like our brother to seek a livelihood in a foreign land, far away from friends and familiar faces; but he hoped he would be successful in attaining that, that was denied him in his native land. Miss M. Robertson, on behalf of the children of the Lyceum, presented to Miss Christina Terres a writing desk. The short address Miss Robertson made in presenting the box was so sweet and effective, that it moved to tears the most of those present. Mr. Terres in responding was much affected, and said that ever since his connection with the Spiritualists he had found that genuine "love" and "sympathy" which he had failed to find amongst other Associations; that the sympathy and God speed that was now accorded to him and his family, would never be effaced, and would help to sustain him in his new home.—The evening public lecture was not so well attended. Mrs. Wallis's guides spoke on "*Does Spiritualism meet the requirements of man?*" Mr. James Robertson in the chair.—ANDREW DRAUMOND, Hon. Sec.

MIDDLESBOROUGH: Old Lanthorn, April 25.—We were favoured with the presence of Mr. John Scott, whose controls gave a lucid discourse on "*Spiritualism, is it Natural or Supernatural?*" He clearly demonstrated it was natural, and added that the term supernatural had become a too common phrase, in that it was assigned to almost all laws and phenomena whose origin or cause was hidden from the view of the unenlightened mind. A lady present most touchingly corroborated its claim as natural, from the fact that five years to this day her little child passed away, and that she frequently manifested herself to her at home. Such testimony endears this truth to our souls, and should make us more zealous and ambitious in proclaiming it to our fellowmen.—BRYTHOBY.

NORTH SHIELDS: 6, Camden Street, April 25.—Mr. R. L. Fearby delivered a highly interesting lecture on "*Mary Magdalene's Vision*." Speaking of the Christian festival of Easter, he said that we also should appreciate the sentiment in old legends, and value the festivals they named: for they all grew out of nature, and not out of any creed. Long before the time of "Christ," the ancients celebrated the birth of the sun at Yuletide, and the resurrection of nature at Easter. The whole fabric of Christianity rested on the bodily resurrection of Jesus, but the sense of our time could not for a moment accept the myths of the past. Whilst believing in the spiritual, common sense must relegate the physical resurrection to the realms of myth. Even Paul seems to have disliked its physical aspects, and tried to spiritualize it to suit the more philosophical notions of the time. The evidence of the physical resurrection depended on the testimony of Mary Magdalene, from whom "Christ" had cast seven controls. The story of the Magdalen was very beautiful and instructive. The lecturer dwelt upon the various features of her life—her anointing the feet of Jesus at the house of Simon, her restoration to her home, and her subsequent ministrations to Jesus. Mary could not be parted from Jesus while he lived, how could she be parted from him in death. The disciples had all forsaken him and fled. They had seen him arrested, crucified, and die with the accents of despair on his lips. Their brief dream had perished. But in the heart of the Magdalen it did not perish. She had followed the raging mob, looking for an angel to rescue him. She had stood beside the cross, awaiting a miracle of deliverance; but it came not. Sadly she had followed from a distance, had seen the Roman Guard roll the heavy stone above the form of him she loved: but her hope still lived. She waited for the third day. There were forms of old astrological theories about three days, the estimated time for the maturing of a celestial phenomenon. It survived in Jewish folklore. At last she is rewarded, and Jesus appears to her. Mary had accounted in various ways for this appearance. But the lecturer thought that Jesus had materialized, although Christians would scout such a notion, and would rather believe in an absolute impossibility than a scientific truth. The rest of the lecture was devoted to several pictures that grew out of this narrative. Whilst Christians celebrated a risen Lord, we might celebrate a risen humanity, the latter transcending the other. A rapid review of Christianity in the ages followed, and a contrast with our day of light and liberty. It was likened to humanity, Mary like, waiting beside the tomb of its ideal.—[Easter is a "Pagan" festival, derived from the Saxons. All the "Christian" festivals are rehabilitated "pagan" festivals. Adonis, Horus, and other "gods" had been killed and resuscitated in three days; so that the Christian "facts" are merely a repetition of what had been the vulgar belief of antiquity, the narrative being altered to suit a new set of circumstances, possibly partly real, but without doubt much more imaginary. Surely we want something better on our platforms than a recognition of these mythical stories as facts.—ED. M.]

WEST HARTLEPOOL: Druids' Hall, Tower Street, April 25.—At 6.30 Mr. Livingstone lectured on "What advantages does Spiritualism offer that Christianity does not, in order to prepare man for a spiritual life?" chosen by the audience. The advantages of Spiritualism were very strikingly contrasted with those of Christianity. First; Christianity was fundamentally a belief, and so it had accumulated a vast chain of creeds and dogmas, formulas and ceremonies, that must be believed also; and to-day we see the nails (one by one) slowly but surely driven into its coffin. The power of the priest is no longer fascinating and god-given. His mandates are dissected, analysed and minutely examined, before being accepted by the thinking and rational minds of this en-

lightened age. Belief will not fill the vacuum in the minds of men. The cry is for light, knowledge and truth regarding the Unseen and the dwellers there. Spiritualism and its advantages were in toto a repudiation of the so-called advantages of Christianity. It teaches us to love God, not to fear Him. It drives doubt and dread into oblivion. It de-thrones the priesthood, disestablishes the Church, and makes all homes the house of God. It unmasks the devil, it bringeth angels near, and the other world to view. It opens the Realm of Nature in all its beatitudes, and it also says: Live right, unfold the inner man, develop the gifts that God has given you, make your path straight, save yourself, do unto others as you would that they should do unto you. Death has lost its sting, the grave its victory. Indeed, I can give but a faint idea of the sublimity of the discourse, and it well deserved the attention and appreciation manifested.—D. W. ASHMAN, President, W. H. A. S., 15, Cumberland Street.

FACIT.—On Sunday, Mr. Wood, of Oldham, gave two good and instructive discourses. In the afternoon he spoke on the value of health and the importance of understanding the physical system, as being far more useful to humanity than creeds and dogmas. In the evening he took the words, "Where have they laid him?" He spoke very forcibly on the life and character of Jesus, encouraging his hearers to follow in his footsteps, giving apt illustrations from everyday life. This medium, though much discarded by some, is doing a good and useful work in breaking up untrodden ground; and in medical diagnosis is doing a great good, as hundreds can testify.—E. CLEGG.

LEICESTER: Silver Street, April 25.—The guides of Mr. Sainsbury lectured on "The spirits' mission to man," showing the necessity of spirit communion, and the many advantages derived therefrom. Afterward, Mr. Timson gave his experience, Spiritualism compared with Mesmerism, proving in a most satisfactory manner the extreme difference. A very good audience was present.—C. P.

WISBECH.—At our meeting on Sunday we were favoured with the presence of one, who may be said to be in Wisbech the father of Spiritualism, and like one of the old prophets he was glad to find that there were many who, like himself, were refusing to bow their knees to the idol of orthodoxy. Under the guidance of our friend, our meeting became a grand success, manifestations of an extraordinary nature occurring, which were considered to be most satisfactory and convincing to all present.—W. ADDISON.

FELING: Park Road, April 25.—Mr. Jos. Hall's guides gave an eloquent address on "Is Spiritualism an enemy to Religion?" He showed that Spiritualism is the theologian's friend and redeemer; and his praiseworthy effort was well received.—On Monday our annual Tea proved a great success, the credit mainly being due to the lady friends, who provided the good things to every one's satisfaction. A capital programme of songs, readings, &c., followed, concluding with a few homely games, which ended a happy day.—J. SIMMONS, Sec., 15, Wesley Terrace.

SPENNYMOOR: Central Hall.—We held our annual Tea on Good Friday, and though not as successful as we anticipated, yet it showed that the members were still willing to advance the Cause. In the evening the following gentlemen took part in the concert: Overture, Band; duet, Messrs. Laidler and Story; song, Mr. Laidler; song, Mr. Armitage; recitation, Mr. Rain; song, Mr. Blakelock; recitation, Mr. Abbieson; solo, Mr. Laidler; song, Mr. Armitage; recitation, Mr. Rain; song, Mr. Blakelock; cornet solo, a member of the Band. Mr. Pickford presided. Our gratitude is due to the performers for their services so kindly rendered.—Con.

OLDHAM: 176, Union Street, April 25.—It was our Anniversary, and Mrs. Bailey was our speaker. She spoke on "Spiritual Progress" in the afternoon in an excellent manner, closing with clairvoyant descriptions. Her evening subject was "The Religion of the Future." We would have to unfurl our banners, and march on in the path of progress; and by our actions, words and thoughts to one another and our example to those around us usher in the religion of the future. Eleven descriptions were then given, nine of which were recognised. Many strangers were present at both services.—JAMES MURRAY, Pres. and Cor. Sec., O.S.S.

ROCHDALE: Regent Hall, April 18.—A week after date we are informed that Mrs. Bailey spoke twice, coming from Southport which she was visiting for the benefit of her health, and to which place she returned on the Monday.

SOUTH SHIELDS: 19, Cambridge Street, April 25.—Our morning service was ably conducted by our President, Mr. J. Wilkinson, who in his usual sympathetic and interesting style spoke from the subject, "Does death end all?" A very good audience assembled in the evening; the orthodox section was fairly represented, while its countenance bore deep marks of ripeness for the reception of the Truth. The guides of Mr. Westgarth submitted the choice of the evening's subject to the audience, when several oral and written proposals were made, expressing thoughtfulness and culture, out of which "The relationship of Jesus Christ to God," was unanimously accepted. The guides dealt with it in an eloquent and pointed manner, its reception was signified by repeated hearty applause. Satisfactory answers were also given to many intelligent questions. Fresh lustre is added to our Star of Progression.—A deep and lasting impression has been made upon many intelligent minds by the Lantern Lecture of Mr. Burns, given on Thursday, April 22.—G. W. W., Cor.

HALIFAX: 1, Winding Road, April 25.—Miss Wilson, Keighley, gave a very good address in the afternoon, also gave clairvoyant descriptions, adding in some cases both names. She was assisted by a lady friend from Keighley. In the evening Miss Wilson spoke to a large and attentive audience. Though only about eighteen years of age, this lady is capable of taking a full service, and she is very well liked. Mrs. Briggs, of Halifax, gave a very pithy little speech, full of good points, closing with a few clairvoyant descriptions, very clearly given. Mrs. Briggs is one of our own members, and is likely to become the means of doing much good. After the service we had a very good meeting, two-thirds of the audience remaining. The writer desired this to test the meeting as to the number of mediums it contained. The result was very satisfactory, as several were operated upon whose mediumship had not been suspected. Mrs. Crossley described the gifts possessed by each, if properly developed. Such meetings will do much good to the Cause.—S. J.

LANCASTER: Athenæum, St. Leonard's Gate, April 25.—Mr. Swindlehurst's guides spoke in the afternoon on "Who are the Blasphemers?" chosen by the audience. The "Resurrection" was the subject in the evening, showing that it was impossible to raise again the physical body. Both subjects were well handled.—JESSIE FERGUSON.

CHESTERTON:—On Good Friday, twenty-two sat down to tea. At the Assembly Rooms afterwards Mrs. Green, of Heywood, gave an address which pleased all, Spiritualists and strangers alike. On Sunday, May 9th, Master T. Hunt, Macclesfield, will speak in the Assembly Rooms, Apedale Road, at 6 o'clock. This young orator is not yet sixteen years of age. A collection to defray expenses.

BURNLEY: St. James's Hall, April 25.—Mr. E. W. Wallis spoke on "The Conquests, Conflicts and Consolations of Spiritualism," and "The Church of the Future: where is it coming from, and what will be its faith?" The views presented were so wide, good and noble, that no one could deny their truth. At each service Mr. Wallis sang and recited to the great satisfaction of all present. The Burnley String Band gave some very nice selections of music suitable for the occasion.—JOSEPH MOOR, Sec., 11, Rectory Road.

LEEDS: Psychological Hall, April 25.—Mr. Armitage's controls opened in the afternoon with a beautiful poem, and then invited subjects from the audience; eight were submitted, four of which were discoursed upon to the delight of the audience. In the evening the hall was crowded to excess, when four subjects were handled in such a masterly manner as to be beyond description.—On Good Friday we held our Anniversary. We felt that a baptismal glory descended far exceeding any past occasion. Spiritualism has advanced to a higher standard of spirituality, and the hosts of Heaven have grander labours outlined for humanity, which are about to burst upon us in a glorious light. Realizing this we look to this occasion as being the inauguration of important events. Mr. Knagge, Vice-President, in the chair. Mrs. Gregg, Clairvoyant and Phenologist, occupied the platform for forty minutes; then members and friends gave us songs, duets, recitations, &c. It proved a very enjoyable evening. We had tea at 5 o'clock; 139 persons sat down to tea.—J. L.

NEWCASTLE: Northumberland Hall, High Friar Street, April 25.—At 3 p.m., Ald. Barkas delivered his tenth lecture. Concluding his remarks by commenting on the magnitude of our solar system and on the universal reign of law. Mr. Thomas Burt, M.P., who presided, at the close, on behalf of the audience attending these scientific lectures, presented to Ald. Barkas a book as a mark of respect and esteem and in appreciation of Mr. Barkas's untiring efforts to enlighten his fellow-men regarding the wonders of the universe. The book in question was "The Story of the Heavens," by Sir R. W. Ball, Astronomer-Royal of Ireland. Mr. Barkas cordially thanked the audience for their appreciation.—Mr. Tilley was absent in the evening through indisposition, when addresses were delivered by Messrs. Thomson, Kersey, and Hunter. Mr. Weightman gave several clairvoyant descriptions, some of which were recognised. Prof. Proctor, Phenologist and Magnetist, of Liverpool, was present, and delivered an address on "Magnetic Healing." While expressing sympathy with the so-called "Faith Healing," he thought the results were due to the operation of bands of unseen healers in sympathy with the sensitives present, and not to a personal "Christ." Mr. Proctor has commenced his public work in Newcastle, where he is favourably known to some of the old local reformers.—W. H. ROBINSON, Hon. Sec.—Mrs. Mellon's materialization phenomena are reported by Mr. Robinson in the *Daily Chronicle*.

ISLINGTON: 17, Prebend Street, April 23.—"Wilson" (through Mr. Webster) occupied the whole of the evening in giving some most extraordinary tests to the visitors, answering very interesting questions, &c.—April 25.—A very good attendance. Mr. Mackenzie opened the meeting with "Sleep" (by desire) in continuation of what fell from him on the previous Sunday, which was well received. Mr. Webster was first controlled by "Thos. Wilson," and when he left, "Zoud" took possession, and both gave a variety of tests, to the entire satisfaction of the majority, and to the astonishment of the other sitters.—JAS. R. MONTAGUE, 102, Bridport Place, Hoxton, N.

611, KINGSLAND ROAD: near Dalston Junction, April 25.—An appropriate address was given by Mr. Walker's control on "Easter-tide." The speaker showed how very vague and uncertain the Christian's ideas of immortality, and the resurrection of the spirit are. Their belief in the blood theory and resurrection on the Judgment-day has made more Atheists than any thing else. It was shown that to a large extent Easter-tide is typical of Spring and the resurrection of life in nature. The control concluded by stating that Spiritualism and also the Bible in many of its passages are a direct proof that the spirit continues to live directly it has shuffled off this mortal coil. Another control through the same medium gave a poem, "The Resurrection of the Spirit," and also a song, "An Easter Hymn." Miss May's control gave a very good address on the spiritual realm, in which the different conditions attending us in the after life were shown to depend upon the use we have made of life in the flesh. She earnestly urged all to cultivate their spiritual natures, and lead lives of goodness and usefulness.—H. M.

HOXTON: April 18.—Mr. J. Hagon's guides spoke on two subjects from the audience, giving great satisfaction to some strangers present. This is Mr. Hagon's first visit, but we hope not the last.—69, Hoxton Street.—Mr. R. H. Armitage thanks all the friends for their assistance in making the tea meeting so successful on Good Friday. The after meeting was crowded, and we were pleased to meet some of the oldest Spiritualists in London. The chair was taken at 8, by Mr. Armitage, when we had short addresses from his guides, and the guides of Mr. Hagon and Mrs. Hawkins; also an address and the experiences of Mr. Veitch, and other friends. It was the largest and best meeting we ever had in Hoxton. We are only sorry there are not more of these meetings in London.—128, Hoxton Street, April 25.—Mr. R. H. Armitage's guides dealt in a very able manner with the "Resurrection," from a spiritual standpoint, and answered questions. Mr. Payne described the surroundings of some of the friends, and answered questions. We hope to have him again soon.—C. V. B., Sec.

WALWORTH: 83, Boyson Road, April 25.—Mr. Veitch spoke on the "Resurrection." On Wednesday the usual open circle was held with very good results.—J. VEITCH, Sec.

MIDDLESBOROUGH: Spiritual Lyceum, April 25.—Present: 54 members, 9 officers, and 4 visitors. We began our session by singing and prayer by the whole members; then we had silver-chain recitations, musical readings, calisthenics and marching. Our class lessons were conducted in the following way: *Stream Group*, led by Mr. Evans, had a conversational lesson on the number of members the body possessed. *River Group*, led by Miss Brown, had Scripture lesson on Joseph and his brethren. *Lake Group*, led by Mr. Neesham, was also instructed by a lesson from the Bible, and very nice answers were elicited. *Sea Group*, led by Mr. Valey, had the observation of the Sabbath by reason. *Ocean Group*, led by Mr. Bevan, had Nature and its beautiful objects. *Shore Group*, led by Mrs. Valey, had the two greatest commandments as taught by Jesus. *Beacon Group*, led by Mr. Reeder, had a lesson on Physiology: how the body obtained heat. All the groups acquitted themselves in a satisfactory manner, and showed great improvement. Our members then marched out of Lyceum, and thus closed a most delightful session.—A. V.

BATLEY CARR: Lyceum, April 25.—Morning: present, 4 officers, 28 members, and 5 visitors. Our programme consisted of opening hymn, 302 "S.H."; prayer; musical reading, "Angel ministry"; fixing of badges, and remarks on their signification, by Conductor; silver-chain recitations, "The Voice of Progress," "Things that Never Die," and "Sacred Presence." Then we committed to memory the last verse of hymn 86 "S.H." Then followed the select reading, "Harry Lee's Temptation." Next followed golden-chain recitations, "Beatitudes" and "Esteem thyself." Then we had marching and the first three series of calisthenics; after which the members divided into their respective groups for lessons. *Fountain Group*, led by Miss Atkinson, had for a lesson the verse committed to memory. *Lake Group*, led by Mr. Langton, had a geological lesson. *Beacon Group* led by Mr. Machell, had a physiological lesson. *Liberty Group*, led by the writer, had a phrenological lesson, in which the visitors participated. Lessons over, badges were removed, and the Lyceum closed with singing and prayer.—Afternoon: present, 4 officers, 31 members, and 7 visitors. Our programme consisted of opening hymn, 36 "S.H." and prayer; musical reading, "The Voice of Progress"; fixing of badges; silver-chain recitations, "Nay, Speak no Ill," "The great Worship," and "Truth"; after we rehearsed the verse committed to memory and sung it with much heartiness. Then followed a select reading, "The good are the beautiful in heaven." We next went through the golden-chain recitations, "The Religion of Health," "Charity," and the "Ladder of Light." Marching and the first three series of calisthenics were next executed in excellent style. The Conductor then invited Mr. H. J. Taylor to address the Lyceum for a short time in lieu of lessons. Mr. Taylor readily responded, and was listened to with deep attention. The Conductor thanked him on behalf of the Lyceum officers for his able address. Badges were now removed, and the Lyceum duly closed.—A. KITSON.

BATLEY CARR: April 24.—I am sorry to have to report that our Tea was not so well patronized as it deserved, only about 66 partaking of the good things provided. No doubt several incidents contributed to the poor attendance, one of them being the late announcement. This is deeply regretted on my part. The entertainment was excellent. Mrs. Gregg freely gave her services to delineate the leading traits of character, discover latent mediumistic gifts, and describe spirit surroundings. Quite a number pressed forward for examination; the little ones' claim came in for recognition to their joy and the satisfaction of parents. If the gifts discovered to the many are judiciously developed and used, humanity is sure to be greatly blessed in the future. The lady's time being limited, she had to leave before the second part of the entertainment commenced. A vote of thanks was heartily passed ere she departed, and the gratitude of many hearts followed her. The rest of the entertainment passed off well, and at its close the feeling that those who were absent had missed a treat prevailed.—ALFRED KITSON.

PARKGATE.—Mr. E. W. Wallis will speak in the Temperance Hall on May 4th, 5th and 6th.

BARROW-IN-FURNESS.—The *Herald* of April 20 gave a good report of Mrs. Butterfield's visit of the previous Sunday. The outline of her appeal for liberty and progress in religion is well given.

Mr. John Scott, late of Hetton-le-Hole, has removed to 31, Carlton Street, Middlesborough, where he has obtained work. He is still open to engagements on Sundays, and is at home daily from 7 till 9 p.m. for consultation.

SPECIAL MEETING AT WALWORTH.—We are requested to announce that on Sunday next, May 2nd, a Special Address will be delivered by the guides of Miss E. Young, at 83, Boyson Road. Collection on behalf of Spiritual Institution. To commence at 7 o'clock.

WELLINGTON: New Zealand.—A correspondent sends us a copy of the *Evening Post*, one of the most influential papers in the Colony. It contains amidst a well-selected assortment of progressive articles, the account of the materialization sitting with Mr. Eglinton, which appeared in our Christmas Number. As a man of literary taste, the Editor could not have culled a more sparkling literary gem, with the additional recommendation that all its statements may be thoroughly relied on. The leading newspapers of the world are gradually becoming alive to the importance of the Science of Spiritualism. Our correspondent says the Sunday meetings are now attended by 60 or 70 every meeting. Good physical or trance mediums, English preferred, would be well received in the various Colonies, and do much good.

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PROPHETIC IMPRESSIONS.

I.

Gaslight and steam power shall yet be surpassed,
Telephone and Telegraph a few years may last,
Ballooning, also, although able to steer,
Will greatly improve in the course of a year.
By going to an office and paying a fee,
Friends at a distance you plainly shall see;
Such are the wonders impressed upon me.

II.

Guns and Torpedoes, yet awhile they shall last,
The trumpet of war we may soon hear its blast;
While nation to nation will envy each other,
Making use of religion a cloak for to cover
Selfish motives, ambition, glory and power;
An outbreak of war we may hear any hour.
Look in the East, there you may see
The impressions are right as given to me.

III.

Arbitration shall yet take the place of the sword,
And the great ironclads in the harbours be moored;
Emperors and Kings will have to give way,
For wars of ambition the people won't pay.
Arbitration for war, millions shall see;
Such are the impressions as given to me.

IV.

The labourer shall be able to live on the land,
Which is nothing but right for a hard-working band;
The Artisan then will have less competition,
An increase of wages and better position.
Of such a good time millions living shall see;
Such are the impressions as given to me.

V.

This year shall Spiritualism make a great stride,
Its truth and grandeur shall spread far and wide;
The great and learned shall join in its ranks;—
To the great Heavenly Father let us give thanks;
For the Father alone, only He hath the power,
To allow spirit-friends to appear any hour.
This to many a great wonder shall be;
Such are the impressions as given to me.

VI.

Spirit-friends shall appear in the bright light of day,
What will the orthodox Christians then say?
They will say: Bless the Lord! it's a truth, I declare:
How blind we have been this many a year.
Thank God for his mercy in giving us light,
It was we that were wrong, the Spiritualist right.

W. MITCHELL.

23, Lindum Grove, Meadow Lane, Sneinton, Nottingham, April 4.

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HINTS ON MEDIUMSHIP, BY W. J. COLVILLE.

In our experience with investigators we constantly meet with persons who are beset with many doubts and difficulties as to the genuine spiritual origin of utterances claiming to come from the spirit world, by reason of the fact that mediumship implies unusual sensitiveness, and mediums are therefore peculiarly liable to be influenced by embodied as well as disembodied minds. Telepathy is no doubt a fact, thought or mind reading cannot be ruled out of court. Mesmerism and psychology stand upon firm pillars and cannot be ignored as playing an essential part in the production of alleged spiritual communications; these facts, however, do not by any means throw discredit on the central truths of spirit intercourse; they do however place us on our guard, and compel us to employ reason and close observation when we deal with the matter reaching us through mediums. The organ of comparison must not remain inactive if we would be intelligent students of psychic phenomena. To the end of helping those who are earnestly seeking light upon the vexed problems of spirit communion, we venture to put the following leading questions to sensitives and those investigating with them, the answers to which if given faithfully and after diligent research cannot fail to throw considerable light on a somewhat enigmatical query, viz., how far do alleged spirit messages really proceed unadulterated from the source whence they purport to emanate.

1st. Do the communications partake strongly of the dogmatic opinions of either the sensitive or any member of the circle?

2nd. Does the tenor of the thought change when the medium is introduced to new surroundings, or are the ideas given out substantially in agreement under all circumstances?

3rd. Can opinions be expressed freely through the medium which are not his and are not shared by those in the circle or audience?

It seems to us that if a steady harmonious flow of teaching can be given through a medium, no matter where he may be, that the psychological power of the spirit guides may be greater than that of the company listening, but if on the other hand different doctrines are preached, always suiting somebody of divided views and natural mesmeric power present at the time, we then have little evidence of the reality of the inspiration as coming from an independent source, for though it may be maintained that spirits are really speaking, yet if they can be biologized by sitters, or if the sitters can oust the medium's guides by mental action, and summon any spirits they please who agree with their personal opinions, we have proved psychology rather than Spiritualism. We do not wish to be understood to deny that spirit teachers of the highest intelligence adapt their teaching to their class, but consistency demands that conflicting theories should not be put forward so as to suit the prejudices rather than the spiritual needs of those in an assembly. Audiences whether public or private should always strive to be as unbiased as possible, ready to give all sides a fair hearing, but when they are not so, and this is unfortunately too frequently the case, we can only demonstrate to the world the truths of Spiritualism when our spirit friends prove their ability to hold their ground in firm though polite defiance of all opposition. The great source of danger to mediumship seems to us to inhere in the fact that mediums are often hypersensitive to the criticism of the public. A medium must not care what impression his work produces on certain would-be distinguished hearers; a beggar may be nearer the kingdom of heaven in the sense of truly apprehending truth than the wealthiest lord or lady. A desire to benefit, to enlighten, must be closely discriminated from a wish to flatter or to curry favour in what the world calls "high places." We recognise equally the duties of mediums, and of those who attend to what is given through them. Let the fear of man which bringeth a snare never disturb you or make you drift from your right spiritual moorings; never work for fame or money, but only in the interests of truth, and in so doing you will have sought first the kingdom of heaven and its righteousness, and can safely trust that all necessary, though perhaps no superfluous worldly, goods will be added unto you.—From a recent lecture on "How far are mediums reliable?" delivered in Boston, U.S.

RULES AND CONDITIONS FOR THE SPIRIT-CIRCLE.

"Desire earnestly spiritual gifts, but rather that ye may prophesy"—Paul.

ATMOSPHERIC CONDITIONS.—The phenomena cannot be successfully elicited in very warm, sultry weather, is extreme cold, when thunder and lightning and magnetic disturbances prevail, when the atmosphere is very moist, or when there is much rain, or storms of wind. A warm, dry atmosphere is best, as it presents the mean between all extremes, and agrees with the harmonious state of man's organism which is proper for the manifestation of spiritual phenomena. A subdued light or darkness increases the power and facilitates control.

LOCAL CONDITIONS.—The room in which a circle is held for development or investigation should be set apart for that purpose. It should be comfortably warmed and ventilated, but draughts or currents of air should be avoided. After each sitting the room should be thoroughly cleaned out and ventilated, that all residues may be dissipated. Those persons composing the circle should meet in the room some time before the phenomena commence; the same sitters should attend each time, and occupy the same place. A developing circle exhausts power, or uses it up. Certain localities, because of geological formation, are regarded as more favourable for the phenomena.

PHYSIOLOGICAL CONDITIONS.—The phenomena are produced by a vital force emanating from the sitters, which the spirits use as a connecting link between themselves and objects. Certain temperaments give off this power; others emit an opposite influence. If the circle be composed of persons with suitable temperaments, manifestations will take place readily; if the contrary be the case, much perseverance will be necessary to produce results. If both kinds of temperament are present, they require to be arranged so as to produce harmony in the psychical atmosphere evolved from them. The physical manifestations especially depend upon temperament. If a circle do not succeed, clearly should be made in the sitters till the proper conditions are supplied. Sitters should prepare themselves by cleansing the body, and a change of garments. Allments which vitiate the fluids and depress the feelings are unfavourable. Those indisposed should absent themselves.

MENTAL CONDITIONS.—All forms of mental excitement are detrimental to success. Those with strong and opposite opinions should not sit together; opinionated, dogmatic, and positive people are better out of the circle and room. Parties between whom there are feelings of envy, hate, contempt, or other inharmonious sentiment should not sit at the same circle. The vicious and crude should be excluded from all such experiments. The minds of the sitters should be in a passive rather than an active state, possessed by the love of truth and of mankind. One harmonious and fully developed individual is invaluable in the formation of a circle.

THE CIRCLE.—The circle should consist of from three to ten persons of both sexes, and sit round an oval, oblong, or square table. Cane-bottomed chairs, or those with wooden seats are preferable to stuffed chairs. Mediums and sensitives should never sit on stuffed chairs, cushions, or sofas used by other persons, as the influences which accumulate in the cushions often affect the active sitters unpleasantly. The active and quiet, the fair and dark, the ruddy and pale, male and female, should be seated alternately. If there be a medium present, he or she should occupy the end of the table with the back to the north. A mellow mediumistic person should be placed on each side of the medium, and those most positive should be at the opposite corners. No person should be placed behind the medium. A circle may represent a horseshoe magnet, with the medium placed between the poles. The quality of messages depends on the circle.

CONDUCT AT THE CIRCLE.—The sitters should place their hands on the table, and endeavour to make each other feel easy and comfortable. Agreeable conversation, singing, reading, or invocation may be engaged in; anything that will tend to harmonize the minds of those present, and unite them in one purpose, is in order. By engaging in such exercises the circle may be made very profitable apart from the manifestations. Sitters should not desire any thing in particular, but unite in being pleased to receive that which is best for all. The director of the circle should sit opposite the medium, and put all questions to the spirit, and keep order. A recorder should take notes of the proceedings. Manifestations may take place in a few minutes, or the circle may sit many times before any result occurs. Under these circumstances it is well to change the positions of the sitters, or introduce new elements, till success is achieved. When the table begins to tilt, or when raps occur, do not be too impatient to get answers to questions. When the table can answer questions by giving three raps or raps for "Yes," and one for "No," it may assist in placing the sitters properly. The spirits or intelligences which produce the phenomena should be treated with the same courtesy and consideration as you would desire for yourselves if you were introduced into the company of strangers for their personal benefit. At the same time, the sitters should not on any account allow their judgment to be warped or their good sense imposed upon by spirits, whatever their professions may be. Reason with them kindly, firmly, and considerately.

INTERCOURSE WITH SPIRITS is carried on by various means. The simplest is three tips of the table or raps for "Yes," and one for "No." By this means the spirits can answer in the affirmative or negative. By calling over the alphabet the spirits will rap at the proper letters to constitute a message. Sometimes the hand of a sitter is shaken, then a pencil should be placed in the hand, when the spirits may write by it automatically. Other sitters may become entranced, and the spirits use the vocal organs of such mediums to speak. The spirits sometimes impress mediums, while others are clairvoyant, and see the spirits, and messages from them written in luminous letters in the atmosphere. Sometimes the table and other objects are lifted, moved from place to place, and even through closed doors. Patiently and kindly seek for tests of identity for loved ones in the spirit-world, and exercise caution respecting spirits who make extravagant pretensions of any kind.

EXPERIENCE is the best teacher. Be guided by results. Oftentimes the usual conditions will appear set aside. The state of someone's mind or personal surroundings may determine matters beyond the scrutiny of the sitters. The circle is not suitable for all. Those to whom it is disagreeable or exhausting should avoid it. Sometimes one or two gross or strong sitters may prove obnoxious to those more sensitive and delicate, by absorbing the vitality of the weakest sitters. Such combinations should be avoided. Do not sit too frequently, nor one minute after the medium or most sensitive sitters become weary. Never sit without a worthy motive, of a spiritual, religious, or altruistic character. Never use the spirit-power for worldly purposes, and avoid all who do. Family circles should not do medium-hunting, and intrusively sceptical persons. It is best for each family to produce its own Spiritualism. If anyone have not the power, it shows that nature has not prepared them for it.

MEDIUMS are often misunderstood by their nearest friends. Their feelings should always be respected when they have an aversion to any individual, or to sitting in any particular place or at any given time; never urge them against their will. Their refusal often arises from the impression of their spirit-friends, as a means of protecting them from impending evil. All mediums and sitters should lift up their souls to the Father of All, previous to every sitting, asking to be guided in all they do, and allow no selfish or inferior consideration to supersede the guidance that comes by impression or manifestation. The light of conscience within is the highest and surest guide.

DEVELOPED MEDIUMS of a high order often cannot sit in circles at all. Only in the presence of one or two congenial friends can they exercise their mediumship with advantage. Such persons should carefully avoid promiscuous sittings. In complete isolation the highest communications are most frequently received. These Rules and Suggestions are chiefly for Investigators. When sufficient experience has been obtained, each one will do well to follow such methods as are found most suitable, varying them as development proceeds. Always aspire towards the higher forms of mediumship and more spiritual purposes.

LITERATURE.—All investigators should read *THE MEDIUM AND DAYBREAK*, the weekly organ of the Movement, published at the Spiritual Institution, 15, Southampton Row, London, W.C., where there is a Public Library of the whole literature accessible to all inquirers. For a small subscription any circle may have the use of the most valuable works. For further information, specimen Numbers of *THE MEDIUM*, or in case of difficulty, address J. Burns, 15, Southampton Row, London.

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THE SPIRITUALISTS' DIRECTORY.

MEETINGS, SUNDAY, MAY 2nd, 1886.

LONDON.

SPIRITUAL INSTITUTION, 15, Southampton Row, at 7, Spiritual Service.
 CANNING TOWN: 51, Martindale Rd., Mr. J. Hagon, 9 a.m.; Seance: 11 till 1, Healing.
 HOXTON.—128, Hoxton Street, at 7, Mr. R. H. Armitage.
 511, KINGSLAND ROAD, (Near Dalton Junction) at 7, Mr. Walker, Clairvoyance.
 MARYLEBONE.—31, Marylebone Road, at 11, Seance, at 7, Mr. W. S. Crawshaw, "The Antiquity of Man," May 16, at 7, Mr. T. Dale, "Astrology."
 ISLINGTON.—19, Prebend Street, Essex Road, Mr. Webster's Seance at 8. Friday at 8.
 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, Conference.
 Thursday, at 8, Mrs. Prichard. Friday, at 8, Mr. Dale.
 STEPHEN.—Mrs. Ayers, 45, Jubilee Street, Commercial Road, Mrs. Walker. See Advt. Upper Holloway.—Mrs. Hagon, 144, Marlborough Road, Holloway Rd. See Advt. Walthamstow.—83, Boyson Road, at 7, Special Address, Miss Young, Special Address. (Collection for spiritual institution.) Mr. Raper, Healing. Wednesday, 8.15, Open Circle, Mrs. Cameron.

WEEK NIGHTS.

SPIRITUAL INSTITUTION, 15, Southampton Row, at 8 o'clock:—
 Tuesday, Mr. Towns, Medium for Clairvoyance.
 Wednesday, Mr. J. Hopcroft. Out of town: resumed on May 12.
 Thursday, Miss Godfrey, Clairvoyant diagnosis and Advice.
 HOLBORN.—At Mr. Coffin's, 13, Kingsgate Street. Wednesday, 8.30. Mr. Webster.
 69, Hoxton Street.—Mr. Armitage, Thursday at 8, Healing; Friday at 8, Trance.

PROVINCES.

ASHINGTON COLLIERY.—At 2 and 5 p.m.; Local.
 BACUP.—New Meeting Room, at 2.30 & 6.30: Mrs. F. Taylor.
 BARNOLY-IN-FURNES.—80, Cavendish Street, at 6.30: Mr. Froctor, Mr. Condon.
 BATLEY CARA.—Town Street, 6.30 p.m.: Miss Wilson.
 BELPER.—Lecture Room, Brookside, at 10.30 and 6.30:
 BENSLEY.—Intelligence Hall, 2.30 and 6 p.m.: Mr. Armitage.
 BIRMINGHAM.—Oatley Street, at 11 & 6.30.
 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: Mrs. Butterfield.
 BOWLING.—Spiritual Tabernacle, Harker Street, at 2.30 & 6, Mr. T. Holdsworth.
 BRADFORD.—Spencer Church, Walton Street, Hall Lane, Wakefield Road, at 2.30 & 6, Mr. J. S. Schutt.
 ODDFELLOWS' Rooms, Otley Road, at 2.30 & 6, Mr. Hopwood.
 Meeting Rooms, 448, Little Horton Lane, at 2.30 & 6, Mrs. Butler.
 Milton Rooms, Westgate, at 2.30 & 6: Mrs. Wade.
 Upper Addison Street, Hall Lane, Lyceum at 9.45; at 2.30 & 6.30: Miss Musgrave and Miss Harris.
 BURNLEY.—St. James' Hall, at 2.30 and 6.30. Mr. Swindlehurst. Thursday, at 7.30, Members' developing circle.
 CARDIFF.—At Mrs. Cooper's, 50, Crookherbtown, at 6.30.
 CARMELIST.—At Mr. J. Tippley'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 and Clairvoyance.
 EKEBY.—The Mint, at 10.45 & 6.30, Local.
 FALLING.—Park Road; at 6, Circle for Members and Friends.
 FOLKSHILL.—Edgwick, at 6.30, Local.
 GLASGOW.—2, Carlton Place, Lyceum at 10.15; Members at 11.30; at 6.30.
 HALIFAX.—1, Winding Road, at 2.30 and 6, Mrs. Menmore. Monday, at 7.30.
 HANLEY.—Mrs. Duggan, 41, Mollart Street, at 6.30; Wednesday, at 7.30 p.m.
 HAYTON.—Miners' Old Hall, at 11, Mr. J. Stevenson.
 HAYWOOD.—Argyle Buildings, at 2.30 & 6.15: Mr. T. Postlethwaite.
 HUDDERSFIELD.—Assembly Rooms, Brook Street, at 2.30 & 6, Mr. J. B. Tellow.
 JERSEY.—68, New Street, at 4, Almorah Crescent, at 7. Wednesday, 7.30, Circles.
 KIRKBY.—Lyceum, East Parade, 2.30 and 6: Mrs. Yarwood.
 LANCASTER.—Albion Hall, St. Leonard's Gate, at 2.30 & 6.30.
 LEEDS.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2.30 and 6.30: Mrs. Ingham.
 Oriel Hall, Cookridge Street, at 2.30 & 6, Mrs. Riley. Tuesday at 8.
 LEWISBURGH.—Silver Street, Lecture Hall, at 11 & 6.30: Mr. J. Bent.
 LIVERPOOL.—Daily Hall, Daily Street, London Road, at 11, and 6.30, No Information. Lyceum at 2 p.m. Sec. Mr. Corson, 14, Daily Street.
 LOWESTOFT.—Daybreak Villa, Prince's Street, Beccles Road, at 2.30 and 6.30, Local.
 MAULDSFELD.—Free Church, Paradise Street, 2.30 & 6.30: Rev. A. Rushton.
 Fence Street, at 2.30 & 6.30: No Information.
 MANCHESTER.—Temperance Hall, Tipping Street, Ardwick, 10.30 & 6.30, Mr. E. W. Wallis. Also Monday, May 3, Temperance Hall, Pin Mill Brow, at 7 o'clock. Subject: "The Curse of Poverty and Crime—How to remedy them."
 MIDDLESBOROUGH.—Granville Rooms, Newport Road, at 10.30 & 6.30, No Information.
 Mr. Johnson's, Old Linthorpe, at 6.30, Local.
 MORLEY.—Mission Room, Church Street, at 2.30 and 6: Mr. Hopworth.
 NEWCASTLE-ON-TYNE.—Northumberland Hall, High Friar Street, at 3, Ald. Barkas, "Comets: What are they, and from whence they come?" at 6.30, Mr. W. C. Robson, Lecture.
 NORTH SHIELDS.—6, Camden Street, at 11, Local; at 6.15, Mr. W. Westgarth. Mrs. Gregg on Tuesday, Wednesday and Thursday at 8.
 NOTTINGHAM.—Morley House, Shakespeare Street, 10.45 and 6.30: Mrs. Barnes.
 OLDHAM.—176, Union Street, at 2.30 & 6, Mr. Johnson. Tuesday, Circle.
 OPENSHAW.—Mechanics' Institute, Fotherly Lane, at 10.30 and 6.30, Mr. T. Postlethwaite.
 PARKGATE.—Bear Tree Road, (near bottom), at 6.30: Local.
 PRIGWOOD.—Mr. W. Holland's 67, Cavendish Place, at 5.30, Circle.
 PLYMOUTH.—Town Hall, at 2.30 and 6.30, No Information.
 Liberal Club, 46, Albion Street, at 4.30 & 6.30, No Information. Wednesday, 7.30.
 PLYMOUTH.—Notte Street, at 11, Circle; at 2.45 & 6.30, No Information.
 10, Hoegate Place, Wednesday, at 7, "The Science of Prayer," Mr. W. Burt.
 ROCHDALE.—Regent Hall, Regent Street, at 2.30 and 6, Miss Sumner.
 Marble Works, at 2.30 and 6, Usual Service.
 Monday at 7.30, Tuesday, Healing; Thursday, developing.
 28, Blackwater Street, at 2.30 & 6 p.m., Public Circle. Wednesday, Circle at 7.30.
 SALTAR.—Knutson Villa, at 11 a.m. & 6 p.m., prompt. Wednesday, 7. Mr. W. Burt.
 SHEFFIELD.—Cocoa House, 175, Pond Street, at 2.30 & 6.30: Mrs. Hall, of Gateshead.
 SOUTHSEA.—41, Middle Street, at 6.30: Mr. J. Horstead.
 SOUTH SHIELDS.—19, Sandhills Street, at 11 & 6.30, Mrs. Gregg. Also Monday.
 SWEETBY BRIDGE.—"Spiritualists' Lyceum, Hollis Lane, at 6.30, No Information.
 SPENNYMOOR.—Central Hall, at 2.30 and 6: Mr. Walker.
 SUNDERLAND.—Avenue Theatre, Southwick: No Information.
 TUNSTALL.—13, Rathbone Street, at 6.30.
 WALSHALL.—Exchange Rooms, High Street, at 6.30.
 WEST HARTLEPOOL.—Druid's Hall, Tower Street, at 2.30 and 6.30, Local.
 WEST FELTON.—Co-operative Hall, at 2 and 6.30, Mr. John Scott.
 WICKST.—Hardy Street, at 2.30 & 6, Mrs. Sunderland.
 WISBECH.—13, Walsoken Road, at 6.30, Local.

MONTHLY LIST.

BRADFORD: Milton Rooms, Westgate, Sundays at 2.30 & 6.—Speakers for May: 2, Mrs. Wade; 9 and 19, Anniversary Services, Mr. E. W. Wallis; 16, Mr. Hopworth; 23, Mrs. Gregg; 30, Mrs. Yarwood.—JAS. NAYLOR, Sec. 73, Gillington Road, Bradford.
 MANCHESTER: Temperance Hall, Tipping Street, Ardwick, Sundays at 10.30 & 6.30.—Speakers for May: 2, Mr. E. W. Wallis; 9, Mrs. Groom; 16, Mr. W. Johnson; 23, Mrs. Butterfield; 30, Mr. J. Swindlehurst.—GEORGE HILL, Cor. Sec. 92, Brunswick Street, Ardwick Green.
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