



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

SPIRITUALISM.

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THE LADDER OF CULTURE;

OR,

NINE ETHNIC RELIGIONS.

A DISCOURSE DELIVERED AT CAVENDISH ROOMS, LONDON.

BY "M.A. (CANTAB.)"

SYLLABUS.

Religious Systems based on Nature-Worship.

THE NORSE RELIGION	consecrating	VALOUR.
THE GREEK RELIGION	"	BEAUTY.
THE ROMAN RELIGION	"	JUSTICE.

Moral Religions, based on Authority and Reflection.

THE DOCTRINE OF CONFUCIUS	cultivating	REVERENCE.
THE DOCTRINE OF MAHOMET	"	FAITH.
THE DOCTRINE OF ZOROASTER	"	PURITY.

Intellectual Religions, based on Science and Imagination.

OBIRIANISM	characterised by	ASPIRATION.
BRAHMANISM	"	SPIRITUALITY.
BUDDHISM	"	EMANCIPATION.

NORSE RELIGION.

Fifty years ago, very little was known of the religious belief of one half of mankind. But during that period we have owed to the labours of enthusiastic scholars and explorers, the translation of the most important Sacred Writings of the East, and an investigation of even the most grotesque religious conceptions of savage or barbarous tribes. Such, however, is not the only result of researches in this vast and interesting province of knowledge. To Religion, as to almost every other subject, it has been found expedient to apply the *comparative* method of study: and with a science of Comparative Anatomy and Comparative Philology, we have now a Comparative Science of Religion. In employing this comparative method, I have followed a very simple course; fitted, I think, to bring home the religious history of the larger portion of the human race—in the words of Lord Bacon—"to all men's business and bosoms."

It becomes ever plainer that mythologies and forms of worship always reflect the moral or ethereal character of the people among whom they obtain. Studying therefore in succession the various religions of the world, we actually pass through a course of Universal History, and a history of

the inmost spirit of humanity. All that is required to render this a study of the greatest practical interest, is to so arrange the several mythologies, modes of worship, and systems of religious philosophy, that they shall be seen to represent ever-deepening spheres—so to speak—of human nature or the human mind. This I have tried to do in the simplest possible way, and, if I mistake not, it will be found that we, the highly cultivated offspring of the nineteenth century,—we, the heirs of all the ages,—have something to learn from every stage or stratum in the religious history of the past, whether it be the stratum belonging to our own ancestors or that of different races under other climes.

I shall have to speak first of three *sensuous* Religions, based, we might say, on Perception and Nature-worship; then of three *moral* Religions, based on Authority and Reflection; and, last, of three *intellectual* Religions, based on Primitive Science, Reason and Imagination.

We English are reproached sometimes with being a mongrel race: a mixture of Celt and Saxon, Dane and Norman, not to mention Roman and Belgian progenitors. We can afford to laugh at such reproaches. Let those laugh who win; and the Anglo-Teuton is the dominant race at present, at least. And what wonder, considering the vigorous stock from which it sprang? The main source of English life is Saxon, Dane and Norman, and they were of kindred blood. Let me call them Norse-men, for I am going to speak of Norse Mythology.

The Sea-kings of Norway discovered and settled Iceland in the 9th century of our era, and, strange to say, that desolate island became the home of the purest form of Scandinavian culture. There was the chief seat of the Scalds or Bards, and there were collected and first committed to writing, those Eddas which remain the chief sources of our knowledge of the Norse Mythology. That mythology was no doubt shaped and coloured by the physical character of the island, where its most enthusiastic votaries dwelt. For the Scandinavian system of belief was a form of Nature-worship. In this *Ultima Thule*, seas of ice make thousands of square miles desolate and impenetrable, and icy masses, elsewhere glaciers, are there mountains, where volcanoes with terrible

eruptions destroy whole regions of inhabited country in a few days with lava, volcanic sand, and boiling water; yet, with all its barrenness, the land had a wild, gleaming beauty in summer time.

The central idea of the Scandinavian belief was the struggle of life and soul against material obstacles. The *gods* of the Scandinavians were always at war. It was a system of dualism, in which sunshine, summer and growth were waging perpetual battle with winter, storm, snow, ocean and terrestrial fire. As the gods, so the people. War was their business, bravery their duty, fortitude their virtue. The light and heat gods were their friends, those of darkness and cold their enemies. As Typhon, the burning heat of summer, was the Satan of Egypt, the ice giants, the Jotuns, were the devils of Scandinavia.

There are two Eddas: the *poetic or elder Edda*, collected at the end of the 11th century, and the *younger or prose Edda*, ascribed to the famous Snorri Sturleson in the 13th century. The *rhythmical or elder Edda* is in two parts, the first containing mythical poems concerning the gods and the creation; the second, the legends of the heroes of Scandinavian history. After giving an account of the formation of the world and the first pair of mortals, the elder Edda speaks of the rainbow-bridge from earth to heaven, and of the great ash-tree where the gods sit in council. By the rainbow, as a bridge, the gods ride up every day to heaven from the holy fountain below the earth. Near this fountain and below the great ash-tree dwell three maidens, the Fates or Norns, who decide every man's destiny; and their names signify the Past, Present and Future. The region of the gods is called Asgard, and contains Valhalla, where they feast every day with all heroes who have died in battle. To fight a good fight, *this* was the way to Valhalla. Odin sent two choosers to every battle-field, to select the brave dead to become his companions in the joys of heaven. The chief virtue of man was *courage*, his unpardonable sin was *cowardice*.

The religious ceremonies of the Scandinavians were simple. Their worship was at first held in the open air, but in later times they erected temples, some of which were quite splendid. Every ninth year solemn sacrifices were held in the great temple, at Upsal, in Sweden. The king and all citizens of importance had to appear in person, and bring offerings. No one was excluded except for some base or cowardly action. Nine human beings were sacrificed, usually captives or slaves, but in times of great calamity even a king was made a victim.

"To me," said Carlyle, "there is in the Norse system something very genuine, very great, very manlike. It is *thought*, the genuine thought of deep, rude, earnest minds, fairly opened to the things about them; not graceful lightness, half-sport, as in the Greek Paganism. A kind of awkward giantism, enormous force, as yet altogether untutored, stalking, helpless, with large uncertain strides, characterizes that Norse system. Consider only their primary *mythus* of the Creation. The gods having got the giant Ymir slain, a giant made by warm wind and much confused work out of the conflict of Frost and Fire, determined on constructing a world with him. His *blood* made the sea, his *flesh* was the land, the rocks his *bones*, of his *eyebrows* they formed Asgard, their god's dwelling; his *skull* was the great blue vault of immensity. What a hyper-Brobdingnagian business."

"The essence of Scandinavian, as indeed of all Pagan mythologies," says Carlyle, "we find to be the recognition of the divineness of Nature; sincere communion of man with the mysterious powers visibly seen at work in the world around him. Amid all that fantastic congeries of traditions, the main practical belief a man could have had, was probably not much more than this of the Valkyrs and the Hall of Odin, of an inflexible destiny, and that the one thing needful for a man was to be *brave*."

I take this to have been the soul of the whole Norse belief. Consider too whether there is not something in this. It is an everlasting duty, valid in our day as in that, the duty of being *brave*. *Valour* is still *VALUE*. The first duty for a man is still that of subduing Fear. A man's acts are slavish, not true but spurious: his very thoughts are false; he thinks, too, as a slave and coward, till he have got Fear under his feet.

All true *Englishmen* will, I think, approve such sentiments as those, and therefore I fancy I must be right in making the Norse Religion the first round in our Ladder of Culture.

GREEK RELIGION.

The speciality of the Greek Mythology was the human character of its gods. They are idealized men and women, men and women on a large scale, but still intensely human, warm with life, radiant with beauty, and having their human adventures, wars and loves. The symbolical meaning of each god disappears in his personal character.

Another peculiarity of the Greek Religion was, that its gods were not manifestations of a supreme spirit, but were natural growths. They did not emanate from above, but were evolved from below. The Greek Pantheon is the gradual development of the national mind. It is still more remarkable that it has three distinct sources: the poets, the artists and the philosophers. Jupiter, or Zeus in Homer, is oftenest a man of immense strength, so strong that if he has hold of one end of a chain, and all the gods held the other, with the earth fastened to it beside, he will be able to move them all. Far grander is the conception of Jupiter chiselled by Phidias. The god was seated on a throne, made of gold, ebony and ivory, and studded with precious stones. In his right hand he bore a statue of victory, in his left a sceptre with his eagle on the top; his feet were on the mysterious Sphinx. On his face was seen that marvellous expression of blended majesty and sweetness, which we know, not only by the accounts of eye witnesses, but by the numerous imitations in marble which have come down to us. To die without having seen this statue was deemed by the Greeks almost as lamentable as not to have been initiated into the Mysteries.

Few people who look at a statue of a Venus, or Apollo, or Laocoon, a Hebe or a Cupid, are aware of the influence that wonderful art, which produces such exquisite models of the human form from the solid rock, has had upon the progress of civilization. The early gods were like the early inhabitants of the globe, fearful monsters, with huge mouths and ferocious jaws, like the idols of India at the present day; figures that inspired awe and fear, and looked as if nothing but human flesh would satisfy their voracity. Human flesh accordingly was given to them, and human sacrifices were prevalent wherever the monster, megalosaurian gods, without legs or arms, with fishes tails and glaring saucer-looking eyes, inspired the people with a faith in their divinity. But who could offer a human sacrifice to a Venus de Medici, an Apollo, a trio of unattired Graces or a Jupiter Tonans? There is too much humanity in them to admit of such practices, and the Greeks abandoned them when their gods became *men*, and the idea of the Divine Humanity began to germinate.

The architects of the Greek Temples expressed in pure and harmonious forms their conceptions of religious beauty and majesty. In some elevated position, their snowy surface bathed in sunshine, these structures stood in serene strength, the types of a bright and joyful religion. A superstitious worship seeks caves and darkness, the noble dignity of the Greek temples said plainly, that they belonged to a religion of light and peace.

The worship of Greece, as of other ancient nations, consisted of sacrifices, prayers and public festivals. Such rites are easily accounted for. The natural offering to the gods is that which we like best ourselves. The Greeks, eminently a social people, wished to give a part of everything to their deities. Loving wine, perfumes, and animal food, they offered these; part of the victim they burned, and this was the portion supposed to be consumed by the gods. Another part was eaten by the worshippers, who thus sat at table with the deity, as his friends and companions.

The joyful character of Greek worship appeared in the use of garlands of flowers, religious dances and songs. As the whole life of the Greeks was penetrated by religion, they naturally prayed on all occasions. They prayed at sunrise and sunset, and at meal-times, for outward blessings of all kinds, and also for virtue and wisdom. They prayed standing with a loud voice and hands lifted to the heavens. They even threw kisses to the gods with their hands.

This worship tended to promote a free development of character. It was self-possessed, cheerful and public. It left the worshipper unalarmed by any dread of the future or any anxiety about his soul; for the Olympic gods cared little about the moral character of their worshipper, and the dark Fate which lay behind gods and men could not be propitiated by any rites, and must be encountered manfully as one meets the inevitable.

If the Greek chose, he could take his gods from the poets; if he liked it better he could find them among the artists; or if neither of these suited him, he might go to the philosophers

for his deities. The Greek religion therefore did not so much guide or restrain as stimulate. In a word, it inspired the world with the love of the beautiful, which seldom fails in due season to develop fruits of delicacy and tenderness, and all the other refinements of our common nature.

ROMAN RELIGION.

The Roman Mythology becomes associated and confused with that of Greece in our earlier study of the classics, but in reality the two mythologies and the religions based on them were as dissimilar as the Greek and Roman characters. The practical understanding was the despotic faculty in the character of the Romans. In fancy, imagination, humour, they were almost wholly wanting. The only form of wit which appeared among them was satire, that is, wit used for a serious purpose. They did not know how to amuse themselves, but pursued their recreations with ferocious earnestness, making always a labour of their pleasure. All spontaneity was lacking in the Roman mind. And this appears in their religion. It was not an inspiration. It was all regular and exact.

As the Romans had no creative imagination, they borrowed their stories about the gods from Greece or elsewhere. But the religion of Rome is serious and earnest, while that of Greece is gay. The deities of Greece were real persons with characters of their own; those of Rome were merely working gods, who had each a task assigned to him. They all had some official duty to perform. While the Zeus of Greece spent his time in adventures—many of which were disreputable—the Jupiter Capitolinus remained at home attending to his sole business, which was to make Rome the mistress of the world. The Romans worshipped their gods in no spirit of adoring love, but always for some useful object. It was a utilitarian worship. There was a Jupiter who presided over bakers, and a Juno Moneta, who took care of the coin. There was a goddess who presided over doing nothing—*Tranquillitas Vacuna*; and even the plague had an altar erected to it.

Though it was the most polytheistic of religions, this of Rome, yet there ran through the system an obscure conception of one Supreme Being, *Jupiter Optimus Maximus*, of whom all the other deities were but qualities and attributes. And this subdivision of the deity was carried to an extent almost comic. They had divinities who presided over talkativeness and silence, over beginnings and endings, over the manuring of the field, and all household transactions. It was the business of the Pontiffs to see to the creation of new divinities. So the Romans had a goddess *Pecunia*, money (from *pecus*, cattle), dating from the time when the circulating medium consisted in cows and sheep. But when copper came, a god of copper was added, *Æsculanius*; and when silver money was invented, a god *Argentarius* arrived. It is said that there were in Rome 300 Jupiters, which must mean that Jupiter was worshipped under 300 different attributes. There were no such myths told about Jupiter, as concerning the Greek Zeus. The Latin deity was a much more solemn person. But traces of his origin as a ruler of the atmosphere remained in language; and the Roman in the time of Augustus spoke familiarly of a cold Jupiter for a cold sky and a bad Jupiter for stormy weather.

The Juno of the Capitol was the Queen of Heaven, and in this sense was the female Jupiter. But Juno was also the goddess of womanhood and the patroness of marriage, and her month of June was believed to be very favourable for wedlock. The name of Minerva contains in its first syllable a root which in all Aryan languages implies thought. The Trinity of the Capitol therefore united Power, Wisdom and Affection, as Jupiter, Minerva and Juno.

Religion everywhere met the public life of the Roman by its festivals, and laid an equal yoke on his private life by its requisition of sacrifices, prayers, and auguries. All pursuits had to be conducted according to a system carefully laid down by the College of Pontiffs. Hidden in our word "inaugurate" is the record of the fact that nothing could be properly begun without the assistance of the augurs. Sacrifices of lustration and expiation were very common, not so much for moral offences as for ceremonial mistakes. The doctrine of the *opus operatum* was supreme in Roman religion. The intention was of little importance; the question was whether the ceremony had been performed exactly in accordance with rule. A single mistake in the form of a prayer would make it ineffectual. If a man went out to walk, there was a form to be recited, if he mounted his chariot, another. All these religious acts were of the nature of charms, which acted on

the gods by an inherent power, and compelled them to be favourable, whatever their own wishes might be. The Romans when at prayer were in the habit of covering their heads, so that no sound of evil augury might be heard. The suppliant was to kiss his right hand, and then turn round in a circle and sit down. Different animals were sacrificed to different gods; white cattle with gilded horns to Jupiter, a bull to Apollo, a horse to Mars. Sometimes the number of victims was enormous. On Caligula's accession to the Roman Empire, 160,000 victims were killed.

The Romans, ever anxious about the will of the gods, naturalized among themselves the Etruscan institution of the haruspices, who predicted good and evil, and indicated the proper seasons for action. The prodigies observed were in the entrails of animals and the phenomena of nature. The parts of the entrails examined were the tongue, lungs, heart, liver, spleen and kidneys. If the head of the right lobe of the liver was absent, it was considered a very bad omen. If certain fissures existed, it was a portent of the first importance. But the Romans were a very practical people, and not easily deterred from their purpose. So if one sacrifice failed they would try another and another until the portents were favourable. Sceptical persons were naturally led to ask some puzzling questions, such as these, which Cicero puts, in his work on Divination: "How can a cleft in a liver be connected by any natural law with my acquisition of a property? If it is so connected, what would be the result, if some one else who was about to lose his property had examined the same victim." But such criticisms only arrived after the old Roman faith had begun to decline, and some degree of freedom of thought came in with Greek influence.

The more distinguished a Roman became, says Mornus, the less was he a free man. The omnipotence of law, the despotism of the rule, drove him into a narrow circle of thought and action, and his credit and influence depended on the sad austerity of his life. While however each individual could be nothing more than a member of the community, a single link in the iron chain of Roman power, he, on the other hand, shared the glory and might of all-conquering Rome. Yet the Roman could not contemplate the exuberant development of Greek thought, art, literature and society, without feeling bitterly how confined was his own range, how meagre and empty his own life. Hence Roman society began to be Hellenized. And this Phil-Hellenism showed itself especially in the realm of thought and faith. And as the old faith died, more ceremonies were added. For as life goes out, forms come in. Religion became more and more a charm, on the exact performance of which the favour of the gods depended; so that ceremonies were sometimes performed thirty times before the essential accuracy was attained.

The broad generalization is, I think, quite admissible, that the supreme god of Rome was *Law* in the form of rule. But these rules afterwards expanded, as the Roman civilization increased, into a more generous jurisprudence. Regularity broadened into justice, and reasonable equity caused the decline of a religion of mere prescription and rule. The Roman Law remains to this day the basis of a large portion of the civil codes of Europe, and very great indeed has been the influence of its religion upon the ritual and institutions of Catholic Christendom.

Valour, Beauty, Justice,—but only external justice, pertaining to outward conduct,—these are the first three stages of culture. The triad of Religions associated with them were not adapted to affect the inner regions of human nature. These regions were reached though not entirely permeated by the next triad, which originated in Reflection and the moral consciousness.

(To be continued.)

THE SPIRIT-MESSENGER.

LABOURERS: MUSCULAR, MENTAL AND POLITICAL.

A CONTROL BY "WM. FORSTER," PASSED OVER, APRIL 5TH, 1886.

Recorded by A. T. T. P., April 7th, 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:—

Good morning, dear Sir. Labour and labourers. Into how many distinct classes and subdivisions may the labour and the labourers of humanity be divided? I am by no

means contented to allow it as belonging to the class only which toils with their hands; whose bread is earned by the practical power, which is theirs physically; although admiration is due to the minute observance of the technicalities of mechanical art. A man cannot help admiring his fellow man, who can chisel out his wishes or his thoughts, making wood or stone his interpreter to humanity; neither should we refuse praise to the muscular giants, who perform the same tasks in steel and iron. Such as these are labourers, but the field of labour is a wide one; so wide that there is room and to spare within its circle for every man born of woman.

As truly is he a labourer who has shortened the route, by a connection between sea and sea, to that brightest gem possessed in the English crown. He to whom I am referring, is still labouring; his brain is still busy with that intended purpose, which a century or two ago would have been under ban and curse as a purpose impious in thought and deed; as a trial of skill between the work and all the possibilities of humanity, that lie within the scope of his power, and the creation of his God. Is he not to be ranked as a labourer, who, although in his closet sitting alone, was found to be intent on what would have seemed a far-away contingency, namely, the unification of his Father-land? Yet week succeeded week and finds him still patiently plodding on; still arduously labouring towards this one purpose, preparing the plans of a campaign whose detail of instruction shall not only enter into the tents of the highest officer, but shall find its way into the knapsack of the meanest in the ranks. Is he not a labourer, who handles lightning as easily as a grocer weighs his sugar; who makes messages pass between men with the same rapidity of the electricity which he has studied? So will he, who has connected country with country and enabled men of various nationalities to speak with each with the same freedom as they can think for themselves.

Shall we not place in the ranks of labour him who is willing with all the power that lies within the brain of an astute mechanic, to expend his gains, that humanity may benefit? he, who on that Californian mountain has placed an edifice that men may hear in the immediate future further tidings of the creations of his God. Neither must we omit from the list of this world's present labourers the great savant, who with pure and excellent courage has looked that grim and foul disease of hydrophobia fairly in the face; he who has seen the accompanying horrors attending the death of his fellow beings; he who has seen and witnessed their maddened sufferings, their fearful and indescribable torments; yet has thrown himself in the breach, knowing that perhaps in lieu of successful recognition he stakes reputation.

It is said, that courage is nearly a common property, yet he has felt very lonely in his preliminary experiments. Fellowship in labour lightens it; but standing alone, either in theory or practice, requires a courage which but few possess. It is such men, who in the face of well-organised opposition are still true to their purpose; it is these men with but a few exceptions, whose names live in the history graven on the rock of time.

Take the commencement of the trial yesterday; and they, the democratic labouring section, are as much entitled to notice as any I have mentioned; but there is a great difference in meeting opposition and making opposition. That they are to be ranked amongst the knights of labour is incontestably true; but that they are entitled to the place and position of martyrdom, and to future memory as leaders of men, is quite another question. I claim for the true labourer him, for whose labour there arises an interested opposition. Their leadership invited, not an interested opposition, but an interested acquiescence of the most riotous, careless and lawless amongst their hearers; those who realized, that if law permitted itself to be defied; if order for a time could be turned upside down, and robbery and violence again in the ascendancy, even for a brief time; they who acquiesced knew they would be the gainers. I love that soul willing to advance and able to dictate. Their plea was this: "Our complaining has been without avail; the greatness of our wrongs can find no greater aid than in defiance of Law." The measure of their sincerity commenced a testing process yesterday, and will be continued until a decision is arrived at. The knights of labour in every land are waiting and watching to see fair play, and woe be to that judgment that is passed without earnest consideration, either from the Bench or the Throne itself.

Yet there is a possibility of pacifically educating the labourers of all lands; of driving away the deep and sombre

despair so settled on labour; but to do this needs more than to have a name only known at death; only made known by the wealth accumulated and left to those who live after. I am speaking in allusion to that Right Reverend Minister, whose four millions of property made his name known, and only that; yet what possibility of fame, of usefulness, lay before him in the right as during life-time, a steward of his own wealth?

Fearless and froward words ran through the hearers gathered round the base of that column whose high exalted statue represented England's fighting admiral. Said the speaker: "Listen now to me. You are not ready yet. He who stands by my side was a cavalry officer, and he will re-echo my words: Not yet. But when the time comes will you answer? Some wrong-headed men are shouting, 'Now, even now'; but our answer is—Not yet." It is a long time this weary waiting, cried the *Jacquerie*, calling on every province of France. It is a weary time in waiting. Ask of the Electric Major how long it takes ere the clouds are charged with its electric force. Yet how instantaneous is the flash which it creates; so is the waiting time a weary one to the impulsive; yet there is a pacific education. Then, for God's sake, let us study it. If it has already commenced, let us by our exertions, and through our teachings, strengthen it.

We come now to the highest of your surroundings, and ask of him: "What now?" And he breathes back in confidence, in sweet, loving confidence, the answer: "The knights of labour have received their message of ill-will against Capital, and every European nationality is feeling the effect; but it is only amongst the rank and file that lawlessness and rioting proceed. The leaders, the real *Jacquerie*, are waiting: not ready yet. Knowledge is the antidote; pacific education has commenced. Do not let it languish. Knowledge must conquer; yet it is a knowledge that, like labour, is needed to be felt and utilised, not only in alphabetical education but also in the education of action. The present age is a humanitarian era of terrific chances, and much depends on the doctrine of humanitarian unity in the recognition that all are men and should be brothers.

To-morrow will be another proof of the pressing terrific chances, which will either force their way to the front or be put on one side for ever. To-morrow, hundreds will listen to a very ancient Labourer, belonging to this age, who, in this his last great action, proves, that although bowed down by the weight of years, he has by the sheer force of his will, a reputable courage for resistance; a courage and a work very different from those who will stand on another scene to-day as yesterday. Actions springing from that holy feeling of self-sacrifice due alike to the socialistic leader as to that great political Labourer. In my opinion, manly pluck and daring can be exhibited and proved quite outside the precincts of a battle-field. We are admitted because unseen. Greater than facing the possibility of death is that courage which changes the friendship and assistance of a loved fellow labourer; that difference of opinion which causes trust to change into mistrust, and love and obedience into hate and resistance. Yet either section is strong in their willingness of self-sacrifice: the one section that has fallen from its leader, and who, after to-morrow, will not content themselves with quietude, but will make the counties of England echo and re-echo with their warning words. True daring, when knowing this, with the very persistence of resistance, he will not change his course one quarter point.

Very different indeed is the daring of those leaders, whose intent is to inspire their fellow human beings with fear. They know its potency through self; being evidently by nature fearful themselves, leading in fact where they themselves would not dare to follow. Such daring will be very different from that supreme moment between the hushed expectancy of those hundreds of this Empire's Legislators; that moment, to be present at which these hundreds will suffer voluntary imprisonment, that they may the better hear and see this daring Labourer of humanity, in that moment when he knows the eyes of all the world will be upon him; and that ere the words are cold which will flow from his lips, foreign Cabinets will be reading them. This is sacred daring, the courage born of a noble purpose; a forlorn hope, but still the hardihood, still the resistance, still the dream of unity, still the labour to make that dream a reality. Even if he stood alone, I would not be within the choicest gift that nature could offer, and be that man who does not realize that his life was given to him for a purpose.

Take the position of the Labourer who will figure so prominently to-morrow. There are none who doubt, that in

worldly position he possesses more than will meet all future needs. There is nothing that breathes of comfort in Cabinet wrangling, so that to-morrow's position is neither actuated by the desire of gold nor happiness. Yet surely men can reason out a cause for the arduous labour which he undertakes to-morrow. The shallow thinker breathes forth the magic word: Power! Power! led away by that love of power which over four-score years of life's journey nearly ended, has not lessened; this lesson of thought; we will not accept but reject such a shallow answer. What is it then? The man thinks, and has been a thinker from his youth upward; he has found that his thoughts, when shaped and utilized by action, have led men, all races of men, many steps nearer to liberty. Years have succeeded years, until he has given to his thoughts the value of prophetic inspiration, and obeying them himself he would recklessly and ruthlessly compel all others to the same obedience.

The question is: Will he succeed? Humanitarian necessities are getting not only broader, but rapidly extending. Humanitarian energy is meeting these necessities as they crop up; and the hope of the world's nationalities has been in the Liberal political constitution of Great Britain and Ireland. So much so, that those who have loved him, those who have hitherto unquestionably and obediently followed him, are now standing still, repeating the words of the city orator, who said: "I loved you once; but you can lead me on no more." To-morrow night he will know this. He will know that the world has given birth to weavers of words nearly his co-equals: men whose persuasive eloquence is nearly as persuasive as his own, and who have sorrowfully resolved to disassociate himself or rather themselves from a policy which would make all patriots of the past, and all who are still in life resolved to contest his views, to put down even at the cost of reputation, a political labourer, whose extraordinary power of resistance will enable him to stand to-morrow implicitly obedient to his own inspired thought, and with passionate eloquence demanding the same obedience from his fellow legislators.

I myself passed on with him as far as I dared. Loving him as a legislator; loving him as a man; but next to love of God is that love of country, which has planted in the hearts of all men that passionate home-longing, which is felt by all, although seas divide them from the land they love, the land of their birth. I, as well as those who knew him intimately, give him unbounded credit for his love of Peace. I myself am come of a race whose love of peace has been proverbial; whose Nay and whose Yea has been irrevocable; but when war is necessary, when traitorous agitators, lawless thinkers, are under the care of the Law, then when it becomes a necessity to prove that the law of order and the love of order is a feeling that lies deep in the heart of every true man,—then to give liberation in the name of Peace becomes an error. Nay, it is as I have said: it becomes a sin; for then were sown the seeds of that League, which gathering strength day after day, has sapped the Law Courts of their vitality, and undermined the great authority of the Judges. He speaks to-morrow: I pray—

Here the control broke off suddenly.

SECOND VISIT: APRIL 8TH, 1886.

Is so much conceded, then, that resignation was not the necessity that it then appeared? This is an ex-Minister's complaint. But it has been said, that the orator of to-day, on whom the eyes of the world will be centred to-night, knows how to be as sturdy and unbending in resistance, as he also knows how to bend, and when to bend, like the willow before the breath of public protestation. It does not matter whatever may be the position of a man during earth-life; the primal question with all is how best to live, not how best to die. The profound erudition and judgment which the speaker thinks unerring he will deal with in a manner which will still further stamp his name as not only an abstruse metaphysician, but as a religious controversialist, the whole of the point of his subject tending in a spiritual direction. For myself, I enjoyed along and intimate and extensive acquaintance amongst his followers. I have seen him rise and fall again with undaunted vigour. He is a political wonder, never sleeping, always *au fait* to events going on around him: never taken by surprise by any attack however unexpected. The chief point of his argument, profusely decorated with regrets, will be the great virtue of necessity. Do not let any of your readers suppose that I would imply that he is a crafty orator, but that mind, however generous, who allows suspicion to slumber, even on the advocacy of an angel, fails

in acting justly to his individuality. I consider a reasonable suspicion a weapon of defence, and public opinion looks on his last resolve as a system of annoyance and pillage of the Loyalists of Ireland and the Rate-payers of England. Pure and innocent patriotism may weave words like a garment round disintegration, making dismemberment delightful and captivating, but no constituency to-night should blame their member for being wide awake, that is, to pass through the web of words, and grasp clearly the unadorned facts of what he requires. This will be a more arduous task than many imagine. The rock on which the division was caused was that of great generosity, intimidated by this great ruler, with other people's money. It means nothing but this: that the English rate-payer should be burthened to emancipate his Irish brethren.

That there is much legislation necessary no one is better aware than myself; for Ireland to-day suffers from such penury and want, to which that of London is but the faintest shadow. (I experience a greater difficulty of control to what I did yesterday: What is the cause? Read to me what were the last words used.)

This I did. He then went on to say:

They are a people who only exist, suffering from cold, hunger and thirst. None can realize what the withering fiend poverty means unless he has been there. Some of the towns and hamlets in Ireland are positively loathsome in their reality; but surely there are other means than those of disintegration of the Empire, so unbendingly advocated by its representatives in England's House of Commons. No cry was more welcome to the hundreds of this city of London than that which was raised for justice for Ireland, but continued integrity of the Empire; and this will be the opinion, I hope, of the Liberal and Radical section, under the personal guidance of Lord Hartington and Mr. Joseph Chamberlain. That these form important divisions is evidenced by the fact of the great modifications in the bills, which will be announced this evening.

Amidst enthusiastic Irish shouting to-day, the Premier will enter into the theme, where the most liberal Bill will be advocated that he has ever introduced.

Here the power entirely failed, when "C. H. L." controlled. He said:—

What is the matter with the control who has just gone? He trembled so he could not speak.

PLAIN LETTERS ON MESMERISM.

BY A PRACTICAL MESMERIST.

As a professional practitioner of Mesmerism, I have for a long time desired to give to the public my thoughts, and over thirty years' experience, on this sanative method of medical treatment. My purpose has only been postponed until now, in the hope that some abler pen would enter the arena, and give to the world the results of a more philosophical and farther-reaching intellect than I can boast of. Such facts, however, as I am competent of rendering intelligible, and such truths as I am capable of stating clearly and conscientiously, I shall feel glad to place before my readers from week to week.

Instead of quoting the works, experiences or thoughts of such writers as Esdaille, Gregory, Lee, Townshend, and a host of minds who have devoted their lives to the service of Mesmerism, I would prefer confining myself to my own observations and experiences, however simple they may appear to the superficial observer. They will, I hope, throw some light on this Science to such minds as are in sympathy with my own.

I am aware that there is a strong feeling of opposition on the part of ignorant egotists, who, travelling in some well-beaten track of medical custom, or otherwise actuated by professional jealousy, cry with a loud voice, like the image-makers of Ephesus, "Great is the Goddess Diana." But notwithstanding these cries our system spreads and spreads. And why? Because good is being done daily by its practice. It is a means ordained by Heaven to ameliorate suffering, and will soon be placed amongst the good things; for, as soon as men discover that they have the power of giving a dose of good health to those who need it, in a manner beyond the reach of the ordinary medical practitioner with his lancet and poisons,—Who has the power or right to stop them? Surely not the school who employ bromides, opiates, mercurials and similar palliatives that never cure, but deaden and ultimately destroy. Judge, then, the wilful dishonesty of those men who persistently and blindly cry, "Danger in Mesmerism."

Now, let me here state, that during my thirty years experience, practise and observation, I have never met with but three cases of serious inconvenience, all of which I will hereafter give fully-detailed particulars, and which, I may say, ended without the slightest after-effect. Now whether from the wilful misrepresentations of the enemies of this Science or not, I cannot judge, but many think that in order to effectually cure disease, it is necessary to put the patient to sleep. Let me assure all such that they labour under a great mistake, no matter from what source they may have obtained their impression: *It is not necessary to produce the mesmeric sleep in order to remove pain or cure disease.* It is subject to none of those objections that its enemies would make the world believe, but is in all cases safe, pleasant, easy, soothing, painless, simple, and in every way unobjectionable in its application, entailing no immodest examinations. So that while we maintain that a complete understanding of its mighty operative qualities depends upon a very careful investigation of occult forces, we at the same time declare that its extreme simplicity; its easy accessibility; the difficulty that would be experienced in the present day in rendering its application sufficiently mysterious to serve the selfish purposes of a monopolizing trades union; its safety from danger when applied to the most delicate constitution, and its more than marvellous power over the strongest and most robust, renders it as safe in the hands of men with sympathetic hearts and uncultured intellects as when employed by the highly educated scientist. And the command of Jesus to his disciples, to "heal the sick," would imply that it was perfectly safe in the hands of poor fishermen. The elders of the early Christian Church were much more remarkable for the cultivation of the hearts' virtues than for those pedantic acquirements of our modern priests and physicians, and were distinguished by the power they possessed to heal their suffering brethren and sisters. Therefore this despised Science, treading as it does on the vested interests of a large and influential class, must ever be unpopular with those whose minds are too narrow to observe its wholesome effects, and whose interest lie in an opposite direction. But like all Nature's laws it has its foundation in the Fountain of Life, and like the ocean's tide it cannot be swept back, by all the scientific ignorance, prejudice and superstition that can be massed against it. We have long since ceased to conciliate its interested enemies, but if we can reach the *poor fisherman* of our day, we shall have attained the object nearest our hearts.

To be totally ignorant of this Science places a person at a great disadvantage, seeing that this force permeates all creation, as far as we know. It is one of nature's laws, and whether our M.D.s and F.R.S.s admit it or not, the fact remains the same. It will still continue to exert its mighty influence over all animated things. Both man and the lower animals will continue to feel and be actuated by its apparent mysterious power; mysterious, because mankind refuses to see how natural it is.

Dr. Antony Mesmer in the year 1766, in a book published in Vienna, on planetary influences, advances the theory "that the heavenly bodies diffuse throughout this universe a subtle fluid that acts on the nervous system of all animated things," and through his discovery, or rather his systematization of this force in nature, through a long life of suffering and persecution, we of this more enlightened age are enabled to investigate those wonderful truths that for ages were shrouded in mystery and superstition. By the lamp lit by Mesmer, and trimmed by a host of noble pioneers who, like Mesmer, saw in it a Science more brilliant, more reliable, more infallible, more advanced, and more perfect than that which enlightens the materialist, the origin and destiny of man is no longer a problem unsolved. Examined by the light of this Science, many of the most knotty problems of life are easily unravelled. Many of the greatest evils and dangers of life may be avoided, and most of the pitfalls and quicksands that are so thickly strewn along life's path may be shunned by keeping this lamp trimmed and shining. The rabbit in the wood, the bird in the bush, might easily escape its deadly foe if he could, like man, understand this force. Then, instead of becoming transfixed when within a certain distance of the weasel or snake, they would with one bound free themselves from danger, instead of lying still and allowing the slow-footed weasel to creep on to them, and suck their life's blood without an effort to save themselves. Here we may observe some of the dark shadows of this wonderful law which will continue to work for ever, not only in the forests and fields, but in human society; and surely those who know

how to utilize it for the good of mankind, and for humanity's protection from evil, are humanity's greatest benefactors.

I will relate an experience I had some years ago, which, I think, affirms very decidedly that a knowledge of this Science is a power for good, and thus verifies my present assertions.

Madame — (whose name I am not at liberty to mention), a highly-educated and brilliantly-gifted lady, moving in the very best society, came to consult me on a difficulty, which I cannot do better than give in her own words, which are as follow:—

"I am a married lady, aged 30. My husband is a good, noble man, one of whom an empress might be proud, all that any woman could desire, and I love and esteem him very much. But, in the circle in which we move there is a man, I am sure in every way his inferior both in *physique* and mind. This man's presence produces in me such peculiar embarrassment, that I am afraid it will be observed by others, and perhaps by my husband; and as it appears to increase the more I struggle against it, I am becoming hopelessly afraid that some mysterious power is exercised by this man designedly. If you can tell me of a means of emancipation from this thralldom, threatening moral degradation and possible ruin, I shall bless the means employed."

I at once commenced by giving this poor sensitive an insight into that part of the science bearing upon her case, after which I gave her three practical lessons in Mesmerism, which she quickly mastered, and became a good mesmerist. About three weeks after her arrival home I received the following note, which speaks for itself:—

"Dear Sir,—I am very pleased to report to you that I have carried out your instructions so minutely, that I have not only succeeded in conducting several mesmeric seances very successfully, which have proved delightfully interesting to myself and a large circle of friends, but I have found, that with the knowledge of this Science you so cleverly imparted to me, came the power to shake off the horrid nightmare that so long oppressed my unwilling soul. I can now laugh to scorn the thought of such weakness, as I now no longer feel any influence of the old kind; and if I did, I know quite well how to repel it, whether designed or otherwise.—I am, etc., etc."

Here we have an example of the poor human rabbit within the influence of the deadly weasel or snake, but yet possessing the innate power to free itself from its toils, but for want of a knowledge of this subtle influence, nearly falling a victim to a designing libertine. I have often wondered that those superficial observers who are ever crying, "Wolf! Wolf!" cannot see the necessity for a more thorough study of this wonderful power, and a better acquaintance with its virtues.

D. YOUNGER.

23, Ledbury Road, Bayswater, March 17, 1886.

(To be continued.)

[SECOND NOTICE.]

BUCHANAN'S PSYCHOMETRY.

MANUAL OF PSYCHOMETRY: The dawn of a new civilization
By J. Rhodes Buchanan, M.D. Published by the
Author. Price, 8s. 6d.

I should like to offer a few remarks by way of criticism upon this last publication of the eminent anthropologist.

The penetrating reader cannot fail to peruse this book with disappointment, even if he has previously accepted the facts of Psychometry, and does not come to this work for first evidences; while to the student who is unacquainted with the subject, and goes to it as a new science; or to the natural sceptic who will make any looseness of argument or flaw in experiment nullify the whole, it will be very unsatisfactory, for it unfortunately contains a serious flaw which one would never have supposed the scientific mind of its eminent author could have allowed.

Although the precise rationale of psychometry is not understood, this much is established: that the delineation of the attributes of an object is effected by coming into contact with its aura directly by touching a piece of its substance, or indirectly by touching something which has received impressions from it, upon which it has daguerreotypied itself by its presence (or, perhaps more correctly, contiguity).

Now it is very evident that contact directly with objects themselves, or indirectly, contact with things upon which other objects have impressed themselves, is necessary, although it is not too much to say—as Denton lays down,—that *hypothetically* all things are present before, and

daguerreotypied upon everything;—nevertheless what we may technically call the range, or area of impressions, which we can *elicit* from the object, is more or less limited, and extends merely to the comparatively immediate surroundings. Now a large portion of the Professor's delineations are founded on the true nature of psychometry, being mostly of human individuals, obtained by making use of something, as an autograph, which they have touched; or in some cases something upon which they have daguerreotypied themselves by their presence. As far as I am acquainted with the characteristics of the individuals dealt with, these delineations are wonderfully faultless and complete, and in every case so vital was the rapport, that the psychometrist actually felt herself embued with the personality of the individual under examination. These results are one and all completely satisfactory; and would that the Professor had established in his own mind the rationale of the process, and not presently substituted for it (from not having *media*) something altogether illusory, and spurious. It unfortunately struck the Professor, that when he had no *media*, he might get characterizations by merely using a piece of paper upon which he had inscribed the name of a person,—the piece of paper never having had the least connection with the individual; or by using a portrait, and giving it as before to the blindfolded psychometrist.

In one case he wrote down the title, "Prince of Wales," and handed it for delineation, and—a report was given!

Now what a delusion this is! Pray what actual connection has the appanage "Prince of Wales" with that personage. It is merely something he is called, and the same title has belonged to a score of individuals, and will belong to more. This is no *medium*, direct, or indirect; he has never impressed himself upon the paper; he does not exist in the appanage. The Professor might as well fix upon a particular person called Smith, and expect to get a delineation by writing that surname on paper, when there are 70,000 Smiths in London alone. A name is not a person. Therefore these results are theoretically spurious, and when I am acquainted with the individuals, I find them to be actually so. In the case in question of the Heir Apparent, I am sufficiently acquainted with his attributes to know that some of the particulars in the characterization given are not correct.

The making use of a portrait is equally, though perhaps not quite so, apparently fallacious in the same way, for the only connection a portrait has with the object is *physiognomical*, and not psychological at all. But in each of these cases a characterization was given. Whence comes this? Out of three possible sources, I think one is exceedingly likely. The Professor was always present, and was always acquainted with the object, and I think we must account for these characterizations by the theory of thought transference; and if this be the case in these last instances why should it not be in the former? It is not *evident* that it was before in the case of *true* psychometry, but since the Professor did not take the scientific precaution of doing away with this possibility, and insuring strict integrity of experiment, by not allowing himself to see the object, we cannot say how far it may not have been so. The other two possible sources of these characterizations, are spirit impression and spontaneous unconscious production, of which the last in this case is not tenable.

There are other minor manifestations of looseness in the conduct of these last illusory experiments, which need not be adverted to.

Nevertheless, and notwithstanding these imperfections, the work possesses great value, and is among the most important additions to modern psychological literature. P. W. D.

AN AFTERNOON WITH GERALD MASSEY ON SPIRITUALISM.

I listened the other Sunday, at St. George's Hall, Langham Place, to a remarkable address by a remarkable man. To many of this generation Gerald Massey is known only somewhat vaguely as a Radical poet. Few among us know the good work he has done on behalf of liberty, when to speak and write for education and progress was not quite so fashionable as it is now. An earnest believer in right, an enthusiastic singer of his love of the people, a keen, caustic critic of the shams and frauds that defraud and degrade society, Gerald Massey, in his green and vigorous old age, has a good record to look back upon. Remembering these things of him, though never having seen him, I went, full of

anticipation, to hear this hard-headed, warm-hearted old Radical speak. His address was a reply to some adverse criticisms that Von Hartmann had been passing upon Spiritualism, and, as I listened, it was strongly borne in upon me, as the old Puritans used to say, that "there are more things in heaven and earth than are dreamt of in our philosophy." Talk of tales of wonder, mystery, and imagination, why here was a man who, through his wife and other media, could and did, not only call spirits from the vasty deep, but they actually came when called.

Premising that he should deal only with *facts* that came under his knowledge and observation, and after some seathing observations upon the self-sufficient critics who arrogantly presumed to pronounce judgment upon phenomena they refused to investigate, denouncing them as Swift's "silly tribe"—"never so easy as when grinning through the horse-collar of the Press"—sarcastically apologising for being a poet, which to many people, he said, was only another name for a liar, he proceeded to deal with the phenomena that, grouped under the generic name of Spiritualistic facts, had occurred in his own experience and life. These I need not enumerate—mysterious knockings, singular weird prophetic utterances of men and women who, as mediums, in and out of trances, in season and out of season, brought messages from the dead of yesterday and fifty years previously; agitated pencils, tied to three-legged stools, persisting in writing mysterious messages; Muller, the murderer of Briggs, giving an account of his sensations when being hanged; one woman, as a medium, strangely manifesting the masculinity and passion of the male spirit, whose confessions of indulgence she was conveying; the strange, quiet "passing away" or dying of his wife by his side, and his renewal of the conversation that death had interrupted—these, and many other extraordinary and wonderful things did he pour out easily, fluently, and as calmly as if only reading the items on an invoice of goods. No one could doubt, who heard him, that he believed all he said. The one necessity to impress an audience he had in large abundance—an abiding earnestness and belief in his theme. The heavy blows he dealt at the metaphysicians, whom he called "the chaff-cutters of the human mind;" the epigrammatical dismissal of the late Lord Lytton's claim to be ranked as a Spiritualist, as a man "whose sincerity was always doubtful, because he seemed to have a false bottom to his mind;" his *naïve* confession that he could not be classed among those who had gone mad on Spiritualism, because he came of a race who had not brains enough to do that; his defensive assertion for Spiritualism that "the extraordinary was common now-a-days," and his singular plea that he only came to his present conclusions through a curriculum of doubting, "until he doubted his doubts," were smart and witty enough to relieve what one might be otherwise tempted to characterise as a dreary recital of supernatural Munchausenism. There is one singularity respecting the Spiritualists, and that is, like every other sect, they have a jargon of their own. Mediumistic nature, sensibility, luminous bodies, trances, etc., mean much to them, but do not convey very clear ideas to the uninstructed in Spiritualistic shibboleths. His close was very good—fine, in fact—as, warming with his theme, and recapitulating his position and facts, like a skillful speaker, he graphically, by inference, claimed for Spiritualism that it conclusively proved the continuity after death of man's spiritual nature, took from the grave its horror, and robbed death of its sting and power.—From the *Secular Review*, April 10.

WALWORTH: 83, Boyson Road.—Wednesday, April 14, usual weekly circle held, satisfactory results. Sunday, April 18, an excellent meeting held. Rooms full. The guides of Mr. R. Armitage delivered a splendid address, and answered satisfactorily several questions. A special feature of the Sunday meetings here, is the successful magnetic treatment which is gratuitously afforded to sufferers, by Mr. J. Raper, who is in attendance every Sunday to give free healing. Week after week many testify to the benefit they have received physically through Mr. Raper's magnetic healing powers.—J. V.

511, KINGSLAND ROAD: near Dalton Junction, April 18.—"The Ministration of Mediumship" formed the subject of Mr. Walker's address. He showed the value of the various phases of mediumship, and how important the simplest phenomena as well as the grandest is, in that it demonstrates the fact of human immortality. Some useful thoughts were also given concerning the great responsibility attached to the gift and proper use of mediumship. The control concluded with a poem, "Charity," and a song, "The Love of Angels." Mr. Paine took up the latter part of the meeting with clairvoyance in his usually efficient manner. The descriptions given were acknowledged correct. He also prescribed remedies for the complaints of several visitors, and gave a communication from a spirit, recently passed over, to her husband.—H. M.

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THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, APRIL 23, 1886.

NOTES AND COMMENTS.

Much as "M.A. (Cantab's)." Anniversary Discourse was enjoyed, we think the Essay, the first portion of which we print this week, will be still more appreciated. The grasp of thought which it unfolds cannot be judged of till the whole appears. It gives in an original form the whole scope of religious culture and aspiration, as exemplified by the religions that have appeared on earth.

The control has features that are worthy of consideration. As to its style being characteristic of the deceased statesman, we are not in a position to judge, but it contains elements of thought that are peculiar to his personal views. The control is admittedly weak, having broke down, so that the style necessarily may be found partaking of features usually found in these productions, and derived from the thought-sphere of the Recorder; just as spirits when materializing take on the appearance of the medium, when the conditions are unfavourable, or the spirit weak. The control seems to have a delicacy in approaching the real subject of remark, and when he does so to he falters, and fails in continuing the statement. The first portion was given on the evening before Mr. Gladstone gave his great speech on Ireland, and the latter portion was being recorded, when Mr. Gladstone was in the act of speaking. The forecast of events which have since occurred is remarkable. We understand another control is to follow, of even a more striking character.

HOLIDAY GATHERINGS.—We call special attention to the Directory, on page 270, in which will be found particulars of Teas, Concerts, &c., at Batley Carr, Chesterton, Felling, Hetton-le-Hole, Hoxton, Leeds, Leicester, Oldham, Pendleton, Plymouth, Rochdale, Sowerby Bridge, Sunderland and West Pelton.

We are requested by Mr. W. R. Moore, of the Blackburn Society of Spiritualists, to announce that all the Secretaries and Correspondents of the various Societies, who wish to avail themselves of a copy of Mr. Wallis's Reply Lecture, which is to appear in next week's paper, should forward their names and addresses to W. R. Moore, 89, Hancock Street, Blackburn.

SUNDAY SERVICES AT THE SPIRITUAL INSTITUTION.

On Sunday evening last, several friends met, when a very enjoyable meeting resulted.

Next Sunday evening at 7 o'clock, Mr. Henry Coblen will give a lecture on "God in Providence." All friends are cordially invited.

Mr. Hoperoff will be out of town for a fortnight, therefore the seance on Wednesday evening at the Spiritual Institution, will be discontinued until May 12th.

"AN EASTER PUZZLE."

"He is Risen Indeed!"

To the Editor.—Dear Sir,—On Sunday night, April 4 (of present year) I was at an after-meeting of some thirty or forty earnest "truth seekers" in the Northumberland Hall in this city. Our meeting was what is known as a developing circle. I had spoken for a few minutes, and as soon as I had finished a clairvoyant (Edmund Ricalton) said he observed a gentleman come up the Hall and stand behind me while I was speaking. I questioned him as to his appearance, and from his description I was impressed to think of a Congregational Minister, deceased about fifteen years, whose earnest ministry I enjoyed for some eight or nine years in Hull. The clairvoyant not being able to give his name, the thing passed by some three or four days, when I met him again. He asked me "if I had made out who my friend was?" I said, No; I could only think of the same gentleman I had previously done. He then described by action the attitude he assumed when walking up the Hall, and I was struck with the similarity of gait and attitude shown. I said, "Do you think you would know his photo?" He thought he should. I did not tell him I had one, but employed a friend (W. H. Robinson) to some day take him by surprise, and exhibit the one I supplied him with. A few days after I met met E. R. at the business place of W. H. R. I said to the latter privately, "Have you shown him (E. R.) the Carte?" He had not; indeed, I believe he had forgotten it. I requested him to do so then; he went to his desk and brought it out, and asked E. R. if he knew any one like the portrait; he said, No—but still looking at it he suddenly exclaimed: "Oh yes, I do! this is the gentleman I saw behind Mr. Harris last Sunday night." Hearing this, I reminded him that he told me in the meeting the gentleman he saw had a long, flowing beard, and that did not appear in the portrait. He insisted it was the gentleman he saw, and that he had a long beard, but he did not see a moustache.

I may add, the description of E. R. fitted precisely with the gentleman's appearance a few years previous to his death. The photo. was an old one, taken when the beard was worn shorter. Many of his friends and admirers saw him in his coffin; the beard was a great length, and one remarked he has the appearance of the old warrior taking his rest. "God is not the God of the dead but the living."

I may state that the clairvoyant was a comparative stranger to me, and did not know of such a person having existed as the one shown on the photo., and further, at a similar meeting held last night, the 18th, he saw the same person again, as also did Mrs. Mellon, who gave a similar description to the one by E. R. a fortnight ago.

BEVAN HARRIS, Draper.

Newcastle-on-Tyne, April, 1886.

CORROBORATIVE TESTIMONY FROM AN OLD SWEDEN-BORGIAN, BUT NOW A SPIRITUALIST.

There is but one religion, and it can never die.—THEODORE PARKER.

To the Editor.—Dear Sir,—The reprints of my letter, which you did me the honour to insert in the MEDIUM of the 9th inst., were duly received on Saturday morning last. I quickly despatched a friend with a thousand of them to Burnley, for gratuitous distribution, in order to remove the impression which, to some extent prevailed, at least, in Burnley, that I had relinquished the literary encounter in which I was engaged.

That same morning a friend of ours in Ilkley, writes to me anonymously "to bear testimony to the truth of what I stated in my letter," and is "very much grieved to see the 'New Church' opposing the great truth of spirit-communication." The writer also states, "I was present at a circle when the late Rev. Woodville Woodman was present, about three months after he had left the mortal form, and said, 'I have to return to earth to do the things I had left undone when in the body.'" Similar testimony is given by the late Rev. John Hyde, Peter Street, Manchester, with whom I was also very well acquainted. Before concluding, the "one word of cheer" and "wishing me God-speed" in all my endeavours to disseminate the truth, the writer says, "I think if your suppressed letter were printed in tract form, as 'Seed Corn,' it would do an immense amount of good." If this writer will kindly favour me with name and address, "proof palpable" shall be afforded that the letter has assumed the "form" indicated.—Yours truly,

E. FOSTER.

50, Friargate, Preston, April 20, 1886.

LOST BY FIRE.—Messrs. Williams and Husk, assisted by other private mediums, will give a seance at the Spiritual Institution, 15, Southampton Row, on Friday, April 30, at 8, for the benefit of Mr. Brain.

BISHOP AUCKLAND.—Mr. Curry, Newgate Street, has kindly consented to open his Cocoa Palace for the convenience of strangers, who attend the Conference on Sunday, April 20.

SPENNYMOOR. Central Hall, April 18.—Mr. Eales lectured both in the afternoon and evening. In the afternoon, Mr. Piggford gave a reading. At night Mr. Eales took for his subject: "Spiritualism, its mission to humanity."—W. STOTHART, Cor. Sec.

SOUTH SHIELDS. 19, Cambridge Street, April 18.—In the morning, Mrs. Yeates, the spiritual luminary of this town, in response to an immediate request, ascended our platform, when her guides discoursed in a very interesting manner to a moderate audience, from the subject, "Man, know thou Thyself." In the evening, Mr. Robson, of Newcastle, favoured us with a very instructive lecture entitled, "Theology: why has it failed, and what's the remedy?" After which Mr. Wightman, of the above city, gave twenty-five spirit delineations, out of which sixteen were recognised; right names were given which engaged the serious thought of the audience.—G. W. W. Cor.

BISHOP AUCKLAND. Temperance Hall, Gurney Villa, April 18.—The guides of Mr. Wm. Hills gave us a very interesting discourse upon the "Teachings of Spiritualism," which was listened to very attentively. Never before have we heard him to such advantage, and we hope he will be amongst us more in the future than he has been lately. The guides of Mrs. Parish gave us a few remarks upon our every day life, and our duty towards each other. We hope that we will have more to say about this medium before long.—SEC.

GERALD MASSEY'S SUNDAY AFTERNOON LECTURES,

ST. GEORGE'S HALL, LANGHAM PLACE.

SUBJECT: (Sunday, April 23th)—

"The seven Souls of Man, and Esoteric Mis-interpretation of the Primitive Biology."

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

Hall, 1/-; Gallery, 6d.

THE LANTERN LECTURE AT HETTON-LE-HOLE.

On Good Friday, April 23, a Grand Demonstration of Co Durham Spiritualists will take place in Miners' New Hall. In addition to the Tea and Entertainment, the Lantern Lecture will be given. Admission at 6.30: Front seats, 1s.; Second seats, 6d.

OUR REPRESENTATIVE ON TYNE-SIDE.

SOUTH SHIELDS: 19, Cambridge Street, Thursday, April 22. The Lantern Lecture at 7.30 p.m. Front seats, 1s.; Back seats, 6d.

OUR REPRESENTATIVE AT BISHOP AUCKLAND.

A very cordial invitation has been extended to Mr. Burns to revisit this old centre of spiritual work on his way South.

Sunday, April 25, Temperance Hall, Bishop Auckland: Conference of County Durham Spiritualists at 2.30. Lecture at 6.30, by Mr. J. Burns.

Monday, April 26, Lantern Lecture in Temperance Hall, at 8 o'clock. Admission 1s. and 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 MIDDLESBOROUGH.

CLEVELAND HALL: Newport Road.—On Sunday, May 10th, 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 5.30 in the evening. On Saturday or 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.

Next week it will be stated whether the Lantern Lecture will take place on the Saturday, or on the Monday evening.

This will possibly be the last occasion on which the Lantern Lecture will be given this season.

TO BATLEY CARR FRIENDS.

A public tea and entertainment will be held in the meeting rooms, Town Street, Batley Carr, in connection with the Progressive Lyceum, on Saturday next, April 24. Tea on the tables at 4.30. Tickets: adults, 8s.; children, 4d. The entertainment will include a number of psycho-phrenological delineations of persons chosen from the audience, given by Mrs. Gregg, of Leeds. A Dialogue entitled, "No Grumbling," and a number of recitations, &c., will follow. At 9 p.m., the entertainment will be brought to a close, in order to allow the children to retire. Afterwards the room will be at the disposal of friends. We hope to see as good a gathering as at the last.

ALFRED KITSON.

AN EVENING WITH GERALD MASSEY.

Mr. J. Pearce, Editor of *House and Home*, will lecture at Eleusis Club, King's Road, Chelsea, on Sunday evening, April 25th; subject—"Gerald Massey: Poet, Politician, and Teacher." To commence at 8

SPECIAL MEETINGS AT WALWORTH.

Sunday, April 25th, being Easter Sunday, a special address appropriate to the day will be delivered by Mr. J. Veitch, on "The Resurrection." May 2nd: this Sunday will be set apart for a collection in support of the Spiritual Institution, when the guides of Miss E. Young will deliver a special address. Services commence at 7 p.m.

Mr. E. W. Wallis is announced to lecture at Burnley, on Sunday, April 25. In the afternoon his subject will be: "The Conflicts, Conquests, and Consolations of Spiritualism." Subject for the evening, "The Church of the Future: Where is it coming from; and what will be its Faith?"

Special Services will be held on the evenings of April 23 and 25, Good Friday and Easter Monday, in Mr. W. Burt's Lecture Room, 10, Hoegate Place, Plymouth. The guides hope to mingle on the above occasions with those of other inspirational and clairvoyant mediums. Friends of the Cause and visitors to Plymouth are cordially invited. Admission free. Voluntary collections at close of opening addresses.

Mrs. Hall, of Gateshead, is staying at the house of Mr. Dugdale, Carnforth, where she is quickly recovering her usual good health. Anyone in the neighbourhood wishing to sit with Mrs. Hall should communicate with her at once as she leaves early in May.

GERALD MASSEY AT ST. GEORGE'S HALL.

In spite of the downpour on Sunday afternoon, a very fair audience assembled to hear Mr. Massey's fourth lecture, and the rapt attention of his hearers matched the earnestness of the speaker. Mr. Massey began by saying that his lectures were by no means exclusively Spiritualistic, but anthropological in every sense of the word, and in this discourse, which proved of surpassing interest throughout, he made good the title which has been bestowed upon him of the archaeologist of Spiritualism.

Gorgione, said the lecturer, on being challenged to produce a picture in which the human figure in it should be seen all around, overcame the difficulty by placing a mirror at the back of the subject, by the aid of which the spectator could see that which was otherwise out of sight. In like manner we have to get round our subject with the aid of a reflector. This was to be found in some of the symbolical customs, rites and ceremonies of pre-historic and archaic man; more particularly the Burial Customs, masking, mumming and various mysteries of Transformation.

In thus interpreting the past, Mr. Massey claims that Egypt, which was the living consciousness of Africa, affords the means for understanding these primitive customs and comprehending the typology of the bone-caves found in other parts of the world. For the first time, as we believe, was indicated the true relation between the gradual development of man's acquaintance with the occult faculties of his nature, the stereotyped theological doctrines of orthodox Christianity, and that weltering chaos of phenomena called Modern Spiritualism. A subject of such enormous range would require a large volume for its efficient treatment, and we sympathize with Mr. Massey in the difficulties which he had to encounter in dealing with it in so brief a space. Duly to condense, expand and expound, so as to suit the requirements of a miscellaneous audience was a task that demanded great judgment, and it was very successfully accomplished.

We are enabled to give a few important passages of the lecture verbatim.

THE GNOSIS OF THE MYSTERIES.

In his way the pre-historic man was a Gnostic, and the Gnostics founded from the first upon knowledge. By means of knowledge they attained their truth.

It often appears as if the ancients, having identified the intelligence or *nous* in man, thought it could be fed for ever by the knowledge accumulated in this life! The esoteric Buddhist still expects a perpetuity of existence by means of knowledge, or the Gnosis.

In the Egyptian Book of the Dead, the deceased makes his way from stage to stage of his progress by what he knows. He asserts his right of way by exclaiming: "I am the one who knows! I am the Gnostic! I have come," he exclaims, "having the writing." Certain Papyri assured a passage, and "Prevailing by his Papyrus," like Christian with his roll, is a title of the deceased. He is shown in the process of creating his eternal soul, by means of the Gnosis, or books of knowledge, those of Taht Hermes. He cries, "Let me come! Let me spiritualize myself. Let me make myself into a soul! Prevail, and prepare myself by the writings of Hermes!"

"By means of Wisdom," says the wise man in the Apocrypha, "I shall attain immortality;" and "to be allied unto wisdom is immortality."

Ireneus says of the Gnostics, "they affirm that the inner, and spiritual man is redeemed by means of knowledge, and that they, having acquired the knowledge of all things, stand in need of nothing else, for this is the true redemption." "The souls which possessed the saving seed of Wisdom were held superior to all others, and the Gnostics held these to be the souls of prophets, poets and priests, who were consequently endowed with a nature loftily transcendent. They hold that those who have attained to perfect knowledge, must of necessity be regenerated into that power which is above all." "For it is otherwise impossible to find entrance within the Pleroma." Iren., B. i., Ch., 21.

In our day such persons are sometimes called mediums, in India they are the adepts in the most hidden mysteries. But this Gnosis by which the deceased in the ritual prevailed over the destroyers of form, the extinguishers of breath, eclipsers of the astral shade, or the stealers of memory,—for these are among the demons named—this Gnosis of redemption and salvation, the Gnosis of eternal life was—not merely information or knowledge in the modern sense. It was the Gnosis of the mysteries, and all that was therein represented.

The ancient wisdom included a knowledge of the trance-condition, from which was derived the Egyptian doctrine of spiritual transformation! which passed into the Christian Doctrine of Conversion!

The adepts had learned how to transform themselves into spirits, and enter spirit-world as spirits among spirits. Hermes describes the abnormal or trance-condition as a divine silence, and the rest of all the senses. He says, "It looseth the soul from the bodily senses and motions, it draweth it from the body, and changeth it wholly into the essence of a God." This was the transformation which finally established the existence of a spiritual entity that could be detached from the bodily conditions, for the time being in life, and for evermore in death. This is the supreme secret of all secrets in the Gnosis of the most hidden mysteries, only to be fathomed by those who could enter the abnormal conditions, and be as spirits among spirits.

In India to-day the stage of perfect adulthood includes, even if it does not absolutely consist in the power of the transformation that occurs in trance, or in the perfect blending of the normal and abnormal faculties, so that, like Swedenborg, they live and walk in two worlds at once. In this way the dust of death was finally set a-sparkle, and the gloom of the grave was brightened, and grew transparent with the luminous form of what the Egyptians called the Osirified deceased.

THE EARLIEST EVER-LIVING ONES.

The mediums, wizards, sorcerers, shamans, adepts, and others, who had the power of going out of the body in this life, were feared all the more after death, by many tribes, because they had demonstrated the facts (which created such fear and terror in the living), and had also been their exorcists and layers of the ghost.

I do not suppose that Mr. Herbert Spencer will have included this fact amongst the origins of ecclesiastical institutions; yet it is a fact that the modern fiction of the ever-living one is (in its secondary phase) founded on mediumship. It is said "the King never dies." The Egyptian king or ank was the Ever-living One, on this ground of fact. So was it with the Inner African Medicine-Man in a sense which is only to be understood by means of the transformation that occurs in Trance. We can adduce proof positive that immortality or continuity was originally demonstrated by means of these phenomena, and that, in this way, pre-historic man first found his enduring soul, because it was a common article of faith that only the chiefs, the seers, prophets and kings of men could or did attain immortality—that is the *men who demonstrated it*! There is a class, if not the earliest class of chiefs or supreme beings amongst men, who were first recognised as the ever-living ones, the immortals, because they were the mediums for spirit-intercourse. With the Yongans to-day it is only the chiefs who have power to return after death, and inspire the mediums; not the souls of the common people, they who had been without the abnormal power in this life. Whence the desire to attain such a condition and possess that knowledge of it, which was taught in the mysteries.

THE SERPENT WISDOM.

The Serpent Wisdom, or Wisdom of the Serpent, played an important part in the ancient mysteries. The "way of a serpent" and the workmanship are amongst the most amazing in universal nature. Without hands, it can climb trees and catch the agile ape. Without fins it can out-swim the fish. It has no legs—and the human foot cannot match it in fleetness! Death is in its coil for the bird on the wings which the springing reptile will snatch out of its element. As a type of elemental power it has no equal; hence it was the supreme fetish in Egypt, worn as the forefront of the gods "Wise as the serpent" is a saying; but the wisdom of the serpent has to be interpreted. It was not merely the representative of elemental power, but of mind or mental influence in the primitive sense. The serpent is the mesmerist and magician of the animal world. With its magnetic eyes it can fascinate, paralyse, and draw the prey to its deadly mouth. It probably evoked the earliest idea of magical influence, and gave to man his first lessons in animal magnetism. No disk of the Hipnotist, or Navel of Vishnu, no look of the Mesmerist, has any such power as the gaze of the serpent, in inducing the comatose condition. I have seen a sensitive mesmerized by it almost instantaneously. A recent traveller has described his sensations, as he sank deeper and deeper into the somnambulo sleep, under its fatally fascinating influence;

and when the shot was fired which arrested the serpent's charm, and set him free, he felt the blow as if he had been struck by a bullet. In the Avesta, the *look* of the serpent is synonymous with the most deadly and paralyzing opposition. The serpent and charming are synonymous. In the Egyptian ritual, a deluding snake named *Ruhak* is the great charmer, or fascinators that draws the victim to its mouth with the magic power of its eyes. The speaker exclaims: "Go back *Ruhak*! fascinating or striking cold with the eyes." In some ancient drawings the serpent and the goddess of Wisdom are portrayed in the act and attitude of offering the fruit of knowledge to the human being. Sometimes the serpent holds the fruit in its mouth.

Africa is the primordial home of the serpent-wisdom, and the serpent was there made use of to produce the abnormal condition in sensitives. Flaubert in his romance of "Salammbô," has got at one of the methods. The Africans tell of women being possessed and made insane by contact with the serpent. That is, the reptile from the fascination of its look, fear of its touch, and use of its tongue, threw the mediums into the state of trance, in which they saw clairvoyantly, divined and prophesied, and so, became divinely inspired,—as the phenomena were interpreted. In this way the sensitives were tested, and made frantic, and so the serpent chose its own oracle or mouthpiece. The stupor caused by the serpent's sorcery, created a kind of religious awe, and the extraordinary effects produced on the mediums were attributed to the supernatural power of the serpent. Those who were found to be greatly affected by it were chosen to become fetish women, priestesses and pythoneses. This Obeah cult still survives wherever the black race migrated, and the root of the matter which travellers have found so difficult to get at, is unearthed at last, in a most primitive kind of Spiritualism, in which the serpent acted the part of the mesmerist or magnetizer to the natural somnambules. This I learned from an initiate in the *Voudon* mysteries. In various parts of Africa, especially on the Guinea coast, the oracle of the serpent is a special institution. The reptile is kept in a small hut by an old woman who feeds it, and who gives forth the responses when the serpent oracle is consulted. She is the medium of spirit communication.

Our customs of drinking strong liquors, snuffing most potent powders, and smoking narcotic herbs, which are now besotting and degrading the race, so much so that our protoplasm and protozod have to come into being half-fuddled with nicotine, so that our children are doomed by heredity to become smokers and drinkers, without being allowed the chance of making a fresh start for themselves, these very customs have been bequeathed to us as sacred survivals from the times when the trance-conditions were induced by such means.

The Egyptian idea of the life hereafter always turned on the transformation, and not on the resurrection of the body; and their doctrine is that of transformation in the Hades, and not of resurrection from the earth. They left the dogma of a physical resurrection to be carried off as the stolen property of the Christians in Rome, along with so many more dead effigies of things that never lived.

Accordingly, the early Christians, who were ignorant of Egyptian symbolism, did base their belief in a life hereafter, upon a bodily resurrection here! derived from the Mummy-Christ. Their foothold in a future existence, as spiritual entities did depend on the re-possession of an earthly physique!

Without the physical probability, there was no spiritual possibility hereafter for them, no life without the re-constitution of the old dead dust, which a mere whiff of science scatters for ever, and so abolishes their one bit of foothold in all the universe.

Modern or ancient Spiritism has no message or meaning for such people; they are corporeally founded, and there they rest and cling to the earth with the rootage of eighteen hundred years! This was a natural result of taking over the mummy type of Egypt, without a knowledge of the typology! and the ghost idea, without the ghost in reality. The doctrine and dogmas of Christian Theology are derived from Egypt and its arcanum of mystery, which the modern believers have never yet penetrated; we are but just now opening the door!

The pre-Christian religion was founded on a knowledge of natural and verifiable facts, the data being actual and the method very simply scientific, whether you accept my conclusion or not. And to-day you still see their learned Doctors of Divinity trying to get at the other world by grave-

digging—still fumbling after the spirit of man as though his essence were dust of the earth, which they say God has the power to put together again—every particle of it—and so we shall rise again after all. They oppose and fear cremation as Bishop Wordsworth did, because it looks as though that would destroy the physical foothold of their resurrection.

We do not want a closer connection with a superseded system of thought, but rather a repeal of the union, and the fullest freedom of complete divorce.

It is for Spiritualism to join hands with science, enlarge the boundaries of knowledge, found upon the facts in nature, not seek for an impossible alliance with a religion that has always been at war with natural facts, because it was falsely founded from the first in faith *versus* knowledge; the early Christians having been those who ignorantly believed, as opposed to the Gnostics, or the men who knew. Spiritualism cannot be made to buttress the falling faith, but it may help to initiate a new Gnosticism which shall give us the facts first and let the faith follow after. I am not proposing to raise a new cry, or formulate a fresh faith, or found one more sect, or advertise another nostrum, when I say that a new and comprehensive kind of Gnosticism that shall be open, above board, and free to all, is a crying want of the 19th century which may now be said to be coming of age.

The lecture teamed with such a mass of perfectly new material, that it needed a hearer of considerable archaeological culture to follow it with perfect comprehension. As a friend said to us after it was over, "There was too much matter; enough for half-a-dozen lectures." This was certainly a fault on the right side, but it was a fault; and if Mr. Massey were in future somewhat curtail the number of his facts, pass less rapidly from point to point, and indulge his audience with more of that argumentative and explanatory exposition of which he is such a master, enlivened with those apt illustrations, which never seem to fail him, we are sure the enjoyment and profit of his hearers would be very much enhanced.

Little do thousands of students of human nature residing in London guess how much they lose by not availing themselves of that information which Gerald Massey and Gerald Massey alone is at present able to impart. If the substantial worth of these lectures was more generally known, not a seat in St. George's Hall would be vacant at their delivery.

S. E. B.

PROGRESS OF SPIRITUAL WORK.

OPENSHAW: Mechanics' Institute, Pottery Lane, April 18.—The control of Mr. H. Boardman in the morning discoursed eloquently on "Idol Breakers." Spiritualists are accused by the Church of breaking the idols of humanity, but such a charge is false, for we do not break the idols, we only take off the paint. The Church has painted it with the paint of creed and belief and we wash away this paint and show the truths of life. Mankind, using the reason that God has given them, should cast down the idol of belief, and raise in its stead, knowledge and good works as the idols they should look up to. In the evening the subject was "Tried in the fire." Both lectures were listened to by good and attentive audiences.—CON. SEC.

DEVONPORT: April 18.—In the morning we received from the guides of Mr. Tozer a very able discourse, showing that the old ideas were fast losing their hold on the minds of men. The address throughout was very interesting and such as should cause each and all who listened to it to labour more earnestly for the cause of truth in the future. At our evening service we were again pleased to listen to the guides of Mr. James, who based their remarks on the first and second verses of the twenty-third Psalm, at the close of which the controls of Miss Bond gave several clairvoyant descriptions, accompanied by their names, the majority of which were recognised.—Hox. Sec.

FELLING: Park Road, April 18.—Our platform last night was occupied by our two lady friends in a able and praiseworthy manner. Mrs. J. Sanderson gave a very able and pithy reading from an extract by Northern Light, in reply to Dr. Talmage's sermons against Spiritualism. Mrs. R. Peters's guides then gave a short but well-directed address, which was followed by a great number of clairvoyant tests, which were in some cases readily recognised. Mrs. Peters is a well-developed medium and clairvoyant; and both the ladies are willing workers in the Cause.—JAS. SIMMONS, Sec. 15, Wesley Terrace.

LEADS: Psychological Hall, Grove House Lane, April 18.—We had a glorious day: three mediums on the platform—Mr. Morrell, Miss Patfield, and Mr. Holmes. Mr. Holmes is a very promising medium. The evening subject was "Religions: old and new." The controls in a very able manner contrasted the teachings of orthodoxy with those of Spiritualism, much to the benefit of the latter, as that imparted a knowledge of immortality, and a future state, which could be made happy only by hard work for the right while here on earth. Christianity had failed to do even what good it might, for it had persecuted men for daring to think aright, and placed barriers in the way of all inquiring minds. If it had but done its duty, we should not in the present day, see such poverty and misery in the land.—J. L.

HERRON-LE-HOLE: Miners' Old Hall, April 18.—On Sunday, Mr. D. W. Ashman, of West Hartlepool, lectured to a very attentive audience. His subject was, "A Grand Revelation." It was a very interesting discourse, and was much approved of.—J. PRINGLE.

WEST HARTLEPOOL: Druid's Hall, April 18.—Mr. Lamb lectured at 2.30 on "Why am I here?" showing that spiritual forces existed before matter; that out of the first elements evolved the whole of what now exists, pointing out the gradual development of each succeeding epoch, and showing how absurd are the teachings and opinions of the orthodox in reference to them; alluding to the life and teachings of Jesus and the way they are misrepresented by his so-called followers; finally making it clear that man when born has all the attributes and qualifications necessary to make the man. He gave a forcible example in the grub which ultimately evolved into the butterfly. Man is here to progress which is a law observant in all nature. In the evening, Mr. Lamb took for his subject "Where is my future home?" In order that a home might be a place to be desired, it should be a place of happiness, which the orthodox heaven or home could not be, on account of the knowledge of the favoured few who get there, that those they have loved are not able to enjoy it with them; nay more, to know they were enduring the greatest agony, would make it quite impossible for them to enjoy it. One of the most effectual means of obtaining happiness is in trying to make others happy. In referring to past history, the lecturer pointed out the cruelty and oppression used to crush the truth, the opposition of the orthodoxy of the present age, more especially that exhibited in this district, of some Rev. gentlemen who are trying to crush the truth of Spiritualism by misrepresentation, although confessing they have not investigated it themselves, and sheltering themselves from open combat and defeat, by refusing to answer questions or attend our meetings, where they would hear for themselves and be able to ask any question, or debate the subject in a fair and straightforward way; but their refusal only make the people who attend their meetings, come to ours where they may hear for themselves, so that instead of crushing out the truth, they are causing a few of the most intelligent and least prejudiced amongst their hearers to inquire for themselves. Mr. Lamb's address was a complete answer to the lectures of the Rev. gentleman. Spiritualism loses nothing by investigation; like the tree blown about by the wind it scatters its seeds far and wide.—WM. SAYER, Cor. Sec.

NEWCASTLE ON TYNE: Northumberland Hall, Sunday, April 18.—At 3 p.m., Ald. Burkas lectured on "Herschell's discovery of the Planet Uranus" to an appreciative audience. At 6.30, our old friend Mr. J. A. Rowe, of North Shields, lectured on "The age of Criticism," to a good audience. Dr. Bates ably presided. The lecturer, in the course of his address, said that Luther and Stephenson were symbols of representative epochs; Science had enlarged the realm of thought, but such was antagonistic to the reigning theology; Astronomy and Geology, corrected the narrow and bigoted notions of the Deity and the Universe; the latter being constructed upon an infinite plan, Law, being the great school-master in each department of nature, so-called Miracles were the evolution of superstition. The sympathy which existed betwixt the vegetable and animal world, was eloquently dilated upon, also their relationship to the spiritual universe. While Science rejoiced over making fresh conquests, Theology remained a stagnant pool. For example Science proved the non-existence of the Flood, as recorded in the Old Testament, while Colenso by his learned logic crushed forever the crude commands of the vindictive Hebrew God. The teachings of the Church had failed to correct these inaccuracies, therefore Spiritualism by its Philosophy, placed these statements in their proper light.—W. H. ROBINSON, Hon. Sec.

LEICESTER: Silver Street, April 18.—Mr. Sainsbury concluded his lecture "Is spirit intercourse Diabolical?" and proved the contrary by the Bible to the great satisfaction of all. The second part "How does it accord with the reason of man," was dealt with by his guides in a most concise manner. There is great credit due to Mr. Sainsbury for the excellent manner in which the subject was delivered, and doubtless he spared no pains and time in extracting the many passages which he quoted.—C. P.

HEYWOOD: Argyle Buildings, April 18.—Mr. Standish, of Oldham, occupied our platform in the afternoon and evening. A circle was formed, when some very good tests were given, which were all recognised. In the evening his guides took for their subject, "Heaven and Hell: where are they?" This was dilated upon in a very clear and lucid manner, after which he gave some clairvoyant descriptions of spirit-friends to some Atheists who were present, but owing to their belief they refused to own them, although there were persons present who could vouch for the accuracy of the descriptions.—Geo. PEEL, Sec.

PENDLETON: Town Hall, April 18.—Miss Allen gave two splendid addresses to fair audiences, the subjects being "The Lord's Prayer" and "The Nature of Man." Both subjects were admirably dealt with. This being Miss Allen's first visit, all were highly pleased with her style of delivery.—CON.

OLDHAM: 176, Union Street, April 18.—Mr. Tetlow's guides spoke on two short subjects in the afternoon, and also answered questions in a satisfactory manner. In the evening, "The growth of Theology," was the title of the discourse, which was dealt with in a masterly manner, the various systems of religion being analysed and found wanting; the teachings of Spiritualism being the only sure foundation for mankind to rest upon. Psychometric delineations were afterwards given. Every one being pleased with the evening service.—CON.

MANCHESTER: Temperance Hall, Tipping Street, April 18.—Mr. W. Johnson, of Hyde, occupied the platform morning and evening; the morning being devoted to answering questions asked by the audience, each question being answered in a masterly and satisfactory manner to all. In the evening, five subjects were handed to the chairman, and put to the audience, the one selected was "Where are the so-called Dead?" showing that the so-called dead are around and amongst us, and that they live in spheres suited to their conditions. The subject occupied an hour-and-a-half and was listened to with marked attention. Chairman, morning and evening, Mr. Jones.—GEORGE HILL, 92, Brunswick Street, Ardwick Green.

SUNDERLAND: Southwick, April 18.—Our usual meeting was held at the house of Mr. White, on account of Mr. Fenwick and family leaving the town. Mr. Scott, of Hetton, did not come, so we had a very good meeting amongst ourselves. Mrs. White's control gave a nice spiritual invocation and several satisfactory clairvoyant descriptions. Next Sunday Mrs. Yeates will give us three meetings in the Avenue Theatre, kindly lent by Mr. Watson. We intend having a tea-party on Easter Monday; all are cordially invited.—R. P. T.

MR. WILLIAMS IN HOLLAND.

It is several years since you heard from me, but we have had the pleasure of a visit from Mr. Charles E. Williams, of the results of which I now report.

A friend of Spiritualism had begged me to ask Mr. W. if he was inclined to come over, and, as an old investigator, if I would take the direction of his seances. He responded to my invitation, and on March 2, we met in Rotterdam.

The same night we had a sitting, only with my family and one good investigator. It was a complete success. It was pleasing to see that "John and Peter" were glad to meet us again. Mr. Williams had experienced a stormy voyage, still he had physical movements, the use of the fairy bells being very interesting. Then I and some with me, saw "John" fully materialized behind his medium, but I feared it would take too much of his forces for the following seances, so that this brief allusion is sufficient.

According to the quality of the sitters were the results. To some the spirits did nothing at all, to my great pleasure.

The other seances were successful, in direct movements as also in materializations. But I need not enlarge this with a resumé of what is passed, as your readers know the powers of this medium.

This I have to relate. One of our good investigators, Mr. R., whose daughter died some weeks before, desired to know if "John" could assist her to materialize. "John" promised to try, and she not only showed herself, but touched her father, and gave other proofs of her presence.

On the day of Mr. Williams' departure, the spirits did their best, at the noon-seance, to show what can be done by spirit-force, and "John's" words to several, particularly to me, were a great encouragement to try as much as possible to bring Modern Spiritualism well before the people of our country.

It was with regret I saw Mr. Williams starting from Rotterdam, but I am sure he carried with him the kind regards of some good investigators of Rotterdam and its neighbourhood, and we hope to see him again in a short time, accompanied by Mr. Husk.

Last but not least, after his departure, we received of a lady, who was present at the first sitting, a letter, giving some particulars of great interest respecting Mr. Williams' mediumship. In addition to some other manifestations, one of her family (a cousin) manifested; told her his age, what he died of, where he had lodged in Amsterdam, &c. He also spoke with her in the Dutch language, and showed himself as he was in this life.

Such proofs of mediumship are quite satisfactory. I shall be glad to see this letter in the MEDIUM. C. J. WASCHE.

The Hague, Holland, April, 1886.

SOWERBY BRIDGE: Spiritualists' Lyceum, Hollins Lane, April 18.—Mrs. Green, of Heywood, delivered a beautiful trance address on "The Laws of Spiritualism." Spiritualism was shown to be a permeating element in all religions, but exemplified clearly and brightly in the modern Spiritual Movement. The exaltation and consolations, and all grand results which follow a proper compliance with the laws and conditions of Spiritualism, were portrayed in a very pleasing manner, and in choice and chaste language. The Society is under an obligation to Mrs. Green in filling the place of Mr. W. Hillam, who could not come, on account of death in the family. Mrs. Green intends visiting London in May, and those friends who are fortunate enough to secure her services, will, I am sure, derive much pleasure and benefit therefrom.—A. D. WILSON.

MILLOM: Cumberland, April 18.—We held our usual meeting, when there were several strangers present. The meeting was conducted by the guides of Mrs. Richardson and Mr. W. Tyson. Mrs. Richardson's guides offered the opening and closing prayer. We are very pleased to see our dear sister coming to the front again after her severe trouble. Mr. Tyson's guides chose as their subject, "What is Christianity?" They went on to show the difference between the teachings of the various creeds now in existence. We are pleased to see that there is a spirit of inquiry abroad amongst the people: men are no longer awed by the condemnation passed upon Spiritualism from the pulpits of the different churches, but are prepared to investigate for themselves.—CON.

NOTTINGHAM: Morley Hall, Shakespeare Street, April 18.—We had two addresses from the controls of Mrs. Barnes. The subject in the morning was: "Doth not wisdom cry in our streets." Wisdom is the distinguishing feature in man, and the acquisition of it will smooth the pathway of man in his journey through the earth-plane. "What shall a man give in exchange for his soul?" were the words taken for the evening address. It was beautifully shown that the dwelling of the spiritual body, for a time on earth, enabled it in its material surroundings to prepare for itself a bright and glorious future. Neglect of the opportunities afforded, would meet an inevitable punishment. Man has lost sight of his origin and destiny, which belong to the spirit, and the realization of this fact would be the true basis of human advancement.—J. W. B.

GLASGOW: 2, Carlton Place, April 18.—The morning seance was well attended. The guides of Mr. E. W. Wallis invited questions, out of which was elicited a good deal of information, the questions being varied. The public evening lecture was also well attended. Mr. James Robertson in the chair. The subject of lecture was "What is Blasphemy, and who are the Blasphemers?" the guides of Mr. Wallis again giving one of those eloquent addresses, which we have been favoured with of late. The lecturer reached the point of eloquence in his description of the Deity, or supreme intelligence, that rules this universe, the style and description of which being so grand and thrilling that the audience burst into applause, during which the control stopped for a few seconds to allow the audience to give vent to their feelings.—ANDREW DRUMMOND, Hon. Sec.

ROCHDALE: Marble Works, April 18.—Mr. Clarke, of Manchester, spoke in the afternoon, on the beauties of Spiritualism, and its power of uplifting humanity if they will only adhere to its teachings. In the evening, he spoke on "The Trinity of the human organism." Both discourses were much enjoyed by good audiences.—E. W.

BLACKBURN: Children's Lyceum, April 18.—Opened punctually at 9.30 a.m. with singing and prayer. This was a special service, as one of our members had passed on to the higher life during the week. The children brought a splendid display of flowers, as a token of sympathy and love for their dear sister, which were placed tastefully upon a table in the middle of the Hall. The conductor then led the first four groups, forming an inner circle and the remainder forming the outer circle, the room not being large enough for one. The choir then sang from the Spiritual Harp:—"The Angels told me so," after which the guides of the conductor (bidding all kneel) offered a very appropriate prayer; at the close the choir again sang from the Spiritual Harp:—"My home in the Spirit Land." The conductor then led us through the first two series of calisthenics which were performed admirably. Lyceum duly closed. Members were marshaled in order. Present, 11 officers, 99 members, 16 visitors. This was one of the happiest mornings we have had for some time, the lovely perfume of the flowers made every heart seem glad, every countenance brighter, and every one felt that it had been well for them to be present.—M. B.

MIDDLESBOROUGH: Spiritual Lyceum, April 18.—Present: 68 members, 10 officers, and 12 visitors. We commenced our Lyceum duties by singing and prayer; after which we went through our usual exercises, and never since the commencement of the Lyceum have they been performed in such a graceful way. After lessons and questions, Mr. Grey, of Newcastle, paid us a visit, and we very much enjoyed an address which his guide gave us, and encouraged both leaders and members by the excellent advice given. We then closed our session by singing and prayer.—A. V.

BATLEY CARR: Progressive Lyceum, April 18.—Morning: present, 4 officers and 26 members. Our programme consisted of opening hymn, prayer, silver-chain recitations, "Smile and be contented," "Charity," and "Scatter the germs of the beautiful," committing to memory the second verse of hymn 86 "S. L.," marching, and the first three series of calisthenics. Afterward we formed into three groups: group one, led by Miss R. A. Armitage, had a scriptural lesson; group two, led by Mr. Machell, had a physiological lesson; group three, led by the writer, had a phrenological lesson. Lessons over, Lyceum duly closed. Afternoon: Present, 4 officers, 30 members and 8 visitors. Our programme opened with singing hymn 70 "S. L.," "Welcome angels pure and bright," prayer, musical reading, "Oh, guide thy barque with care, my child; then followed silver-chain recitations, "Argosies of Life," "Hour to Live," and "Speak no ill." Then the verse committed to memory in the morning was rehearsed and sung with much heartiness. Next followed the golden chain recitations, "Beautitudes," and the "Ladder of Light." Then were given three recitations "Don't let one favour be forgot," by an officer, "Good night and good morning," and "The Little Brook," by members. Then marching, and the first three series of calisthenics. After which we formed into four groups; group one, led by Miss Atkins, had a scriptural lesson; group two, led by Mr. Machell, had a geological lesson; group three, led by Mr. Langton, had a physiological lesson; group four, led by the writer, had a conversational lesson on the orthodox plan of salvation. Lessons over, Lyceum was duly closed.—ALFRED KITSON, Sec.

HALIFAX: 1, Winding Road, April 18.—Mr. Postlethwaite, of Rochdale, in the afternoon gave a fair address to a good audience; he also gave some clairvoyant descriptions. In the evening, the audience chose for the discourse, "Is the Bible Teachings of a general judgment, correct?" The subject was cleverly dealt with, giving satisfaction to most of the audience, which was a large and attentive one. He was quite unconscious under control, and spoke very earnestly, quoting freely from Scripture. His next visit will be looked forward to with much interest. On Monday, April 19, Mr. Taylor, Milloom, occupied our platform, and took the subject, "Are the Teachings of Spiritualism detrimental to our Interest?" The controls proved, in a very instructive and interesting manner, that Spiritualism was not detrimental to, but that it is a great benefit to all who believe in it and practice it; showing that it is a great advantage in many ways while here, and ensuring happiness in a life hereafter. At the close a number of organic delineations were given with success.—S. J.

BACUP: New Meeting Room, April 18.—Mrs. Craven, of Leeds, was with us on Sunday last. In the afternoon she gave a good trance address and answered a few questions; the evening was spent entirely in answering questions, and refuting assertions that had been made at a public lecture given by Mr. Miles Grant, under auspices of the Salvation Army.—ADRIEL HURST, Sec.

HUDDERSFIELD: Assembly Rooms, April 11.—The guides of Mr. W. Johnson answered questions in their usual able manner, both afternoon and evening.—April 12.—Mrs. Crossley discoursed in the evening, concluding with clairvoyant descriptions, which were very satisfactory.—April 18.—In the absence of Mr. Hepworth, who we are sorry to say was ill and unable to attend, Mr. Clayton, of Bradford, kindly came forward and took his place; and although we have been used to hearing spirits speak in their read and flowing style, yet we thoroughly enjoyed Mr. Clayton's normal addresses, and I am sure we feel very thankful to him for his kindness in doing so.—J. W. H.

MIDDLESBOROUGH: Old Linthorpe, April 18.—We presume through some unforeseen event, Mr. J. Rutherford was unable to be with us as announced. The vacancy was ably filled by a gentleman visitor who gave us an essay on "Inspiration," and thus our disappointment was not so much felt. Comment is unnecessary. We may, however, say it was an able article, full of deep thought, and couched in a few pointed and logical words. We trust soon to have another such mental feast by him.—BAYTHORN.

LANCASTER: Athenaeum.—On Sunday, April 18th, we had Mr. Schneider, of Barrow, who spoke under influence on "How to regain Health," and at night in his normal state, the subject was: "How I investigated Spiritualism with Scientists." Both subjects were very instructive and interesting, rendered more so on account of some very correct psychometrical delineation, which were given. One individual, who has often criticized the various speakers that have spoken at our meetings, was told from his handwriting his character as a critic, etc., which on account of former proceedings, we knew was correct. We had good audiences at both meetings.—CON.

ANNUAL MEETING OF THE SOCIETY FOR THE ABOLITION OF COMPULSORY VACCINATION.

The following report of this event appeared in *The Times* of April 16:—

ANTI-VACCINATION.—The annual meeting of the London Society for the abolition of compulsory vaccination was held at the Neumeyer Hall, Hart Street, Bloomsbury Square, last night under the presidency of Mr. Cremer, M.P. The hall was crowded, and among those on the platform were Dr. Anna Kingsford, Mr. Alfred Russel Wallace, LL.D., Dr. Houghton, Mr. Alfred Milnes, M.A., and the Rev. W. J. Keay. Mr. William Tebb, president of the society, said that 50 members of Parliament had been returned who were pledged to the entire repeal of the compulsory clauses of the Vaccination Acts, while upwards of 200 members had expressed themselves as favourable to the repeal of cumulative penalties, and to the proposal to make medical men responsible for injury and death following the operation. The number of defaulters under the Vaccination Acts throughout the country had increased very fast, and in many districts they had taxed the powers of coercion to the utmost, while in other places the Acts were a dead letter. At Derby there were 2,500 defaulters, at Oldham there were 1,773 defaulters last year, at Dewsbury there were 11,000 unvaccinated children, at Leicester out of 7,279 births, only 2,413 children were vaccinated, despite the most unrelenting measures. There were about 7,000 defaulters at Leicester, and 20,000 unvaccinated citizens. During the past three years 25 persons had been sent to prison at Leicester alone, 101 homes had been broken up and the furniture sold, and nearly 3,000 persons had been prosecuted and fined. At Bingley, in Yorkshire, of 549 births only 29 were vaccinated last year, or 5 per cent., and at Keighley out of 977 births during 1885, only 39 were vaccinated, and to the perplexity of their adversaries, all these places were singularly free from small-pox. A census had been taken in 32 towns and villages, which showed 90 per cent. of the householders were opposed to compulsory vaccination, and over 70 per cent. had no belief in vaccination as a preventative at all. No fewer than 1,150 cases of injury and death were reported by householders in 14 of these places. This question had now got into the hands of the people who would not let it rest until the compulsory clauses were destroyed. Resolutions were passed condemning the continuance of compulsory vaccination, and its enforcement by coercion.

The following letter has been received from Andrew Jackson Davis:—

Boston, Mass., April 3, 1886.

Dear Friends of Human Health,—I would it were now possible for me to attend your sixth anniversary.

Many years ago I was interiorly illuminated upon the value and danger of vaccination. I found that the belief that the Act was protective—exerting a secret, scientific (?), magical influence upon the fluids and solids of the whole body—embodied all the therapeutic value there is in Vaccination. It imparts a positive mental fortification against the advancing enemy. The surgical incision, and the subsequent seal, that of safety, in the very teeth of the disease; this, in shortest statement, as I see it, expresses the whole good that floats in upon the deathly tide of this so-called scientific discovery.

But the dire dangers of Compulsory Vaccination are multiform; while, as before intimated, the value thereof is uniform, but not reliable. The benefit is mental, or psychological, and not physical. Vaccination or inoculation being only a sort of external sign of safety—a mental amulet impressed upon the body against the encroachments of a dreaded evil, like many religious rites and ceremonies, which seem to impart the feeling of protection and contentment to all who voluntarily enter into them—it follows that, in order to be a positive protective, sign or amulet, it should invariably be a free-will act, and never against the convictions and wishes of the individual. "A good man imitates the bells that ring as pleasantly at a funeral as at a wedding." In like manner, if you weigh all honest testimony on both sides—reading all the figures, and tracing out all the logical deductions—you will arrive at the conclusion in all impartial candour, that while Vaccination for small-pox is not a total depravity in the medical world, yet, nevertheless, its compulsory dangers are so numerous and so positive, that all law bearing upon the curtailment of the inherent rights and liberties of the individual, should be unconditionally and immediately repealed.—In all fraternal ties, ever, your friend—

ANDREW JACKSON DAVIS.

46, Clarendon Street, Boston, Mass.

The newspapers contain the following paragraph:—

DEFYING THE VACCINATION LAWS.—The result of the Guardians Election at Leicester was declared to-day, when no fewer than twenty-six out of thirty-eight members elected are pledged to resist the Vaccination Acts. The new members declare their determination to defy the law and the Local Government Board. The prosecutions will at once be stopped, and a serious conflict is anticipated between the Guardians and the Local Government Board. The Guardians express determination to resist coercion.

PLYMOUTH: Notte Street, April 18.—Our morning service was conducted by the controls of Messrs. James and Hill who gave short but beautiful addresses, the former, speaking on the "Teachings of Spiritualism," stated it gave the grandest proof of the immortality of the Soul unto the Materialist which other creeds failed to do. Mr. Hill spoke on "Can man find God?" showing that God can be found at any time if man will only exercise and develop those gifts given unto him by the spirit. In the evening the controls of Mr. Leeder gave an address on "Whence came God?" The controls dwelt largely on the mighty power and working of God, which was greatly appreciated. The control than gave a impromptu poem on Truth.—J. CHAPMAN, Sec.

BLACKBURN: New Water Street, April 18.—The platform was occupied on Sunday by Mrs. Yarwood, who gave short addresses followed by clairvoyant descriptions. Both meetings were largely attended, and were presided over very efficiently by Mr. J. Pemberton.—W. R. M.

THE STREAMLET.

Lightly dancing,
Brightly glancing,
See the crystal streamlet play;
Gaily springing,
Sweetly singing,
Ever joyful on its way.
On yon mountain,
Springs the fountain
Whence doth flow the crystal tide;
Forward gushing,
Downward rushing,
O'er the precipice's side.
Down o'er hillside,
Bounds the bright tide,
And now skips across the mead;
Bubbling, boiling,
Tumbling, toiling,
Onward still we see it speed.
Rough its bed is,
Making eddies
Roll and tumble in their race;
While the bright gleam
Of a sunbeam
Lights with smiles its dimpled face.
Light its feet are,
And so sweet are
The soft murmurs of its flow;
Thrills with pleasure,
The sweet measure,
My responsive bosom through.
Oh! its gladness,
Gloom and sadness
From my breast can e'er decoy:
Whilst my troubles,
Just like bubbles,
Melt before its gust of joy.
Would that daily
I could gaily
Like this streamlet, free as wind,
Journey this life
Thro', and leave strife,
Cares and sorrows all behind.
Onward ever;
Tiring never;
Seeking good with heart and soul:
Upwards wending,
Higher tending,
Ever to a nobler goal!

J. ILLINGWORTH.

Bingley, April 1, 1886.

ISLINGTON: 19, Prebend Street, April 16.—A good attendance; many strangers present, who were very much astonished at the tests they received from "Thos. Wilson," through Mr. Webster, the medium.—April 18th.—A large and appreciative audience. Many remarkable tests were given by "Thos. Wilson" and "Zoud." The "Black Doctor" came for a short time at the close of the seance. Mr. Mackenzie delivered a very pleasing and highly instructive dissertation upon "Sleep," which will cause many of those who heard him, to think more of that important subject. Seance closed at 10.30.—JAS. R. MONTAGUE.

WISBECH.—Our Cause here is passing through the first stage which always accompanies new Movements. As Spiritualists we are being very much ridiculed. On Sunday night a friend of the Cause, in well-chosen language, encouraged us to hold on, telling us how that in every age Truth has been opposed, and that we must not expect better treatment than perhaps better men than we are, received, who have gone before us. Afterwards the control of Mr. Oswin took up the theme, and referred to the triumphs of Truth, dwelling on the fact that men refused to be satisfied with the teachings of the orthodoxy of to-day. We are expecting shortly to open a Hall for regular services.—WILLIAM ADDISON.

MIDDLESBOROUGH: Granville Rooms, April 18.—Mr. J. G. Grey addressed us, his subject in the morning being "The Ministrations of Angels." In the evening, the room was literally packed by an intelligent audience, who were held spell-bound by the thrilling eloquence of the guides, whose discourse on "Man, Spirit, Angel," was on all sides held to be one of the most lucid and beautiful expositions of spiritual truth ever delivered from our platform. At the close they gave two poems on "Gladstone," and "Love at Home," the audience choosing the subjects. Next Sunday the writer will occupy the platform.—R. W. KNEESHAW.

Spirits before our Eyes. This book deals with the nature, characteristics, and philosophy of apparitions, and how to reproduce experimentally some of the phenomena connected with them. By W. H. Harrison. Crown 8vo., cloth 5s. 6d.

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A SELECTION OF SPIRIT PHOTOGRAPHS BY MR. F. HUDSON.

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

THE SPIRITUALISTS' DIRECTORY.

MEETINGS, SUNDAY, APRIL 25th, 1886

LONDON.

SPIRITUAL INSTITUTION, 15, Southampton Row, at 7, Mr. Henry Coblen: "God in Providence."
 CANNING TOWNS: 51, Martindale Rd., Mr. J. Hagon, 9 a.m., Seance: 11 till 1, Healing.
 HOKTON: 128, Hoxton Street, at 7, Mr. R. H. Armitage, Address: Mr. Payne, Clairvoyance.
 511, KINGSLAND ROAD, (Near Daision Junction) at 7, Mr. Walker, Address.
 MARYLEBONS: Regent's Hotel, 31, Marylebone Road, No meeting.
 LINGLTON: 19, Prebend Street, Es ex Road, Mr. Webster's Seance at 8. Friday at 8.
 PADINGTON: 5, Rundle Rd., 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. Pritchard, Friday, at 8, Mr. Dale.
 STEFKEY: Mrs. Ayers, 45, Jubilee Street, Commercial Road, Mrs. Walker. See Adv.
 UPPER HOLLOWAY: Mrs. Hagon, 145, Marlborough Road, Holloway Rd. See Adv.
 WALTHAMSTON: 3, Boyson Road, at 7, Special Address, Mr. J. Velich. "The Resurrection," Mr. Raper, Healing. Wednesday, 8.15, Open Circle, Mr. Robson.

WEEK NIGHTS.

SPIRITUAL INSTITUTION, 15, Southampton Row, at 8 o'clock:—
 Monday, Mr. J. Hagon, Medium for foreign languages.
 Tuesday, Mr. Towns, Medium for Clairvoyance.
 Wednesday, Mr. J. Hopcroft. Out of town: resumed on May 12.
 Thursday, Miss Giffrey, Clairvoyant diagnosis and Advice.
 HOLBORN: A. Mr. C. Olin's, 13, Kingsdale Street. Wednesday, 8.30. Mr. Webster.
 69, Hoxton Street. Mr. Armitage, Thursday at 8, Healing; Friday at 8, Trance.

PROVINCES.

ASHINGTON COLLEGE: At 2 and 6 p.m.: No Information.
 BACUP: New Meeting Room, at 2.30 & 6.30: Local Mediums.
 BARROW-IN-FURNESS: Cavendish Street, at 8.30, Mr. Proctor, Mr. Condon.
 BATLEY CARR: Town Street, 6.30 p.m.: Mr. H. J. Taylor.
 BELFAR: Lecture Room, Brookside, at 10.30 and 6.30.
 BINGLEY: Intelligence Hall, 2.30 and 6 p.m.: Mr. Parker.
 BIRMINGHAM: Ozels Street Schools, at 11 & 6.30.
 BISHOP AUCKLEY: Tenancies Hall, Garney Villa, at 9, Circle: at 2.30 & 6.
 BLACKBURN: New Water Street, at 9.30, Lyceum: at 2.30 & 6.30: Mr. W. M. Brown.
 BOWLING: Spiritualist Tabernacle, Harker Street, at 2.30 & 6, Mr. Crowther.
 BRAI FORD: Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, at 2.30 & 6, Mr. Hopworth.
 Odfellow's Rooms, Otley Road, at 2.30 & 6, Mr. J. S. Schutt: 20 and 27, Mr. H. J. Taylor.

Meeting Rooms, 448, Little Horton Lane, at 2.30 & 6, Mrs. Craven.
 Milton Rooms, Westgate, at 2.30 and 6: Mr. J. B. Tellow.
 Upper Addington Street, Hall Lane, Lyceum at 9.45: at 2.30 & 6.30, Mr. Collins.

BURLEY: St. James' Hall, at 2.30 and 6.30, Mr. E. W. Wallis. Thursday, at 7.30, Members' developing circle.

CARDIFF: At Mrs. Cooper's, 50, Crockerstown, at 6.30.
 CARLINGTON: At Mr. J. Tiplady's, 57, South Terrace, at 6.30, Local.

DARBY: At Mr. John Allen's, 29, York Street, at 6 p.m.: Circle.
 DETONPORT: 38, Fore Street, at 11, Mr. Tuzer; at 3, Members' Circle: at 6.30, Miss Bond, Discourse and Clairvoyance.

EXETER: The Mint, at 10.45 and 6.30, Local.
 FALING: Park Road, at 8. No Information.
 FOLKESHELM: Edgwick, at 6.30, Local.

GLASGOW: 2, Carlton Place, Lyceum at 10.15: Members at 11.30: at 6.30, Mrs. Wallis. "Does Spiritualism supply Man's Religious Requirements?"

HALIFAX: 1, Winding Road, at 2.30 and 6, Miss Wilson. Monday, at 7.30.
 HANLEY: Mrs. H. H. Bradbury, Exley Buildings, Britannia Road, Bruntcliffe, via Leeds.
 HARTLEY: 41, Millar Street, at 6.30: Wednesday, at 7.30 p.m.

HETTON: Miners' Old Hall, at 11, Mr. W. W. Wallis.
 HETWOD: Argyle Buildings, at 2.30 & 6.15: Mr. Chur.

HUNDSFIELD: Assembly Rooms, Brook Street, at 2.30 & 6, Mrs. Gregg: also 26th.
 JERSEY: 68, New Street, and 4, Almorah Crescent, at 11. Wednesday, 7.30, Circles.

KINGSLY: Lyceum, East Parade, 3.30 and 6: Mrs. Sunderland.
 LANCASTER: Albion, St. Leonard's Gate, at 2.30 & 6.30, Mr. Swindhurst.

LEEDS: Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2.30 and 6.30: Mr. J. Armitage.
 Oriol Hall, Cookridge Street, at 2.30 & 6, Mr. John Walsh. Tuesday at 8.

LEICESTER: Silver Street Lecture Hall, at 11 & 6.30: Mr. Saltbury.
 LIVERPOOL: Derby Hall, Daily Street, London Road, at 11, and 6.30, Mrs. Groom. Lyceum at 2 p.m. Sec. Mr. Gerson, 14, Daily Street.

LOWESTOFT: Daybreak Villa, Prince's Street, Booleo Road, at 2.30 and 6.30, Local.
 MACLESFIELD: Free Church, Paradise Street, 2.30 & 6.30: Mrs. Burgess.

Fence Street, at 2.30 & 6.30: No Information.
 MANCHESTER: Temperance Hall, Tipping Street, Ardwick, 10.30 & 6.30, Mrs. Taylor.

MIDDLESBOROUGH: Granville Rooms, Newport Road, at 10.30 & 6.30, Mr. R. W. Kneeshaw.

Mr. Johnson's, Old Linthorpe, at 6.30, No Information.
 MORLEY: Mission Road, Church Street, at 8 and 6: Mr. Macdonald.

NEWCASTLE-ON-TYNE: Northumberland Hall, High Frier Street, at 3, Aid. Barkas.
 "The Mathematical Discovery of Neptune": at 6.30, J. B. Tilly, Esq., Address.

NORTH SHIELDS: 6, Camden Street, at 11 & 6.15, Mr. R. L. Fearby, "Mary Magdalene's Vision."

NOTTINGHAM: Morley House, Shakespeare Street, 10.45 and 6.30: Mrs. Barnes.
 OLDHAM: 176, Union Street, at 2.30 & 6, Mrs. Bailey. Tuesday, Circle.

OPENSHAW: Mechanics' Institute, Pottery Lane, at 10.30 and 6, Mr. T. Potholthwaite.
 PARKGATE: Bear Tree Road, (near bottom), at 6.30: No Information.

PEGGWOOD: Mr. W. Holland's 67, Cavendish Place, at 6.30, Circle.
 PENKETHORP: Town Hall, at 2.30 and 6.30, Mr. Brown.

Liberal Club, 48, Albion Street, at 2.30 & 6.30, No Information. Wednesday, 7.30.
 PLYMOUTH: Notte Street, at 11, Circle: at 2.45 & 6.30, Mr. John Hopcroft.

ROCHDALE: Regent Hall, Regent Street, at 2.30 and 6, Mrs. Butler, of Leeds.
 Marble Works, at 2.30 and 6, Mr. Clarke.

Monday at 7.30, Tuesday, Healing; Thursday, developing.
 28, Blackwater Street, at 2.30 & 6 p.m.: Mr. Armitage. Wednesday, Circle at 7.30.

SALTASH: Knuston Villa, at 11 a.m. & 6 p.m., prompt. Wednesdays, 7, Mr. W. Burt.
 SHEFFIELD: Cocoa House, 115, Pond Street, at 2.30 & 6.30: Mr. Flitton.

SOUTHSEA: 41, Middle Street, at 6.30: Mr. J. Horwood.
 SOUTH SHIELDS: 19, Cambridge Street, at 11, Mr. J. Wilkinson: at 6.30, Mr. W. Westgarth.

SPENNY BRIDGE: Spiritualists' Lyceum, Hollins Lane, at 6.30, Miss Thorpe.
 STENYMOOR: Central Hall, at 2.30 and 6: services suspended during Mr. Burns' visit to Bishop Auckland.

STEWART: Avenue Theatre, Southwick: Mr. Yeelies.
 TENNANT: 13, Rathbone Street, at 6.30.

WALSLEY: Exchange Rooms, High Street, at 6.30.
 WEST HARTLEPOOL: Druids' Hall, Tower Street, at 2.30 and 6.30, Mr. Livingstone.

WEST FELTON: Co-operative Hall, at 2 & 6.30, Mr. Wm. Murray.
 WESTBY: Hardy Street, at 2.30 & 6, Mr. Peel.

WISBECH: 13, Walsoken Road, at 6.30, Local.
 HOLIDAY ENTERTAINMENTS.

HETTON-LE-HOLT: Miners' New Hall, Good Friday.—Tea and Concert. Admission to Tea and Entertainment, Gentlemen 1s., Ladies 6d., Children 3d. Mr. Burns will give his Lantern Lecture as part of the Entertainment.

OLDHAM: 176, Union Street, Good Friday.—Annual Tea Party and Entertainment.
 PLYMOUTH: 16, Hoe Gate Place, Good Friday and Easter Monday.—Special Services, conducted by the Guides of Wm. Burt. Admission free.
 BATLEY CARR: Town Street, Saturday, April 24.—Tea and Entertainment, in connection with the Lyceum. Tea at 4.30. Tickets: adults, 8d., children, 4d.
 WEST FELTON: Co-operative Hall, April 24.—Tea at 4 p.m., tickets 9d.; Concert at 6.30. Tickets 3d. Proceeds towards literature for Lyceum. Kind invitation to all.
 SUNDERLAND: Easter Monday, April 26.—South-west Friends intend having a Tea Party. All are cordially invited.—R. P. T.
 FELLING: Park Road, Monday, April 26.—Tea at 5 p.m., followed by an entertainment. Admission to Tea and Concert, 6d. each.
 PLYMOUTH: The Club, Monday, April 26.—A Tea Party and Service. Tickets 1s.; after tea, 6d. Tea at 4, Concert at 6, Dancing at 7.30. All are cordially invited.—C.
 LEICESTER: Silver Street Hall, Tuesday, April 27.—Tea, at 5; Tickets 9d. each. We would be pleased to see as many friends as can possibly attend.—C. P.

MONTHLY LIST.

YORKSHIRE DISTRICT SPIRITUALISTS' COMMITTEE.

PLAN OF SPEAKERS FOR MAY, 1886.

Corresponding Secretary: Mr. J. ILLINGWORTH, 173, Main St., Bingley, Yorks.

BATLEY CARR: Town Street, 6 p.m.—May 2, Miss Wilson; 9, Mrs. Craven; 16, Mr. Crowther; 23, Mr. Armitage; 30, Local.
 Sec.: Mr. Armitage, Stouenfield House, Hangingheaton.

BINGLEY: Intelligence Hall, 2.30 and 6 p.m.—May 2, Mr. Armitage; 9, Mrs. Ingham; 16, Beetham; 23, Miss Sumner; 30, Mrs. Illingworth.
 Sec.: Mr. Thos. Slater, 6, Elm Place, Bingley.

BOWLING: Spiritualist Tabernacle, Harker Street, 2.30 and 6 p.m.—May 2, Mr. T. Holdsworth; 9, Miss Wilson; 16, Mr. H. Briggs; 23, Mr. Crowther; 30, Mr. Hopwood.
 Sec.: Mr. H. Smith, 1, Barkerend Fold, Barkerend Road, Bradford.

BRADFORD: Spiritualist Church, Walton St., Hall Lane, Wakefield Rd., 2.30 and 6.—2, Mr. J. Schutt; 9, Mrs. Yarwood; 16, Miss Cowling; 23, Mr. Woolsten; 30, Mr. C. Holmes.
 Sec.: Mr. J. Shepherd, 13, Walton Street, Hall Lane, Bradford.

HALIFAX: Spiritualist Institution, 1, Winding Road, 2.30 and 6 p.m., and Monday evenings at 7.30.—May 2, Mrs. Menzies; 9, Mrs. Green; 16, Mrs. Craven; 23, Mrs. Butler; 30, Miss Keates.
 Sec.: Mr. C. Appleby, 23, Concrete Street, Leemount, Halifax.

KEIGHLEY: Spiritualist Lyceum, East Parade, 2.30 and 6.—May 2, Mrs. Yarwood; 9, Mr. C. Briggs; 16, Miss Musgrave; 23, Mr. T. Holdsworth; 30, Local.
 Sec.: Mr. S. Cowling, 23, Oak Street, Keighley.

OTLEY ROAD: Spiritual Lyceum, Oldfellows' Rooms, Otley Rd., Bradford, 2.30 & 6.—May 2, Mr. Hopwood; 9, Mr. Armitage; 16, Mrs. Ingham; 23, Mrs. Peel; 30, Miss Wilson.
 Sec.: Mr. J. Whitehead, 5, Wright Street, Otley Road, Bradford.

LITTLE HORTON LANE, No. 448: Jackson's Meeting Room, at 2.30 & 6.—May 2, Mrs. Butler; 9, Mrs. Bailey; 16, Miss Wilson; 23, Mrs. Sunderland; 30, Miss Musgrave.
 Sec.: Mr. James Parker, 681, Little Horton Lane, Bradford.

LEEDS: Psychological Hall, Grove House Lane, Brunswick Terrace, 2.30 & 6.30.—May 2, Mrs. Ingham; 9, Mr. Hopwood; 16, Mrs. Butler; 23, Local; 30, Mr. Crowther.
 Sec.: Mr. Joseph Liversidge, 11, Barraek Street, Leeds.

MORLEY: Spiritual Mission Room, Church Street, 6 p.m.—May 2, Mr. Hopwood; 8 & 9, Mr. Burns (London); 10, Mr. J. Schutt; 16 & 17, Mrs. Glegg; 24, Mrs. Menzies; 30, Mr. Armitage.

Sec.: Mr. B. H. Bradbury, Exley Buildings, Britannia Road, Bruntcliffe, via Leeds.
 WIMBOR: Hardy Street, 2.30 & 6.—May 2, Mrs. Sunderland; 9, Mrs. Butler; 16, Mr. Parker; 23, Mr. Marshall; 30, Mr. Peel.

Sec.: Mr. Geo. Saville, Sunbills Lane, Great Horton, Bradford.
 The next Conference of the Yorkshire District Committee will be held at Morley on Sunday, May 9th, 1886.

LEEDS: Oriol Hall, Cookridge Street, Sunday at 2.30 & 6.—Speakers for May: 2, Mrs. Riley; 9, Mr. J. S. Schutt; 16, Mr. J. B. Tellow; 23, Mr. F. Hopworth; 30, Mr. W. Johnson.

PLYMOUTH: 16, Hoe Gate Place, Wednesday at 7 p.m.—May 5, "The Science of Prayer"; 12, "The Unchangeable and ever changing"; 19, "The Mystery of Revelation and the Revelation of Mystery"; 26, "The Infallibility of Religion."—Mr. W. Burt, Medium.

HUNDSFIELD: Assembly Rooms, Brook Street, Sunday at 2.30 & 6.—Speakers for May: 2, Mr. J. B. Tellow; 9, Mr. W. Johnson; 16, Mr. J. S. Schutt; 23, Mr. Swindhurst; 30, Mrs. Craven.—JAMES W. HAMSWORTH, Cor. Sec.

OLDHAM: Spiritualist Society, 176, Union Street, Sundays at 2.30 & 6.—Speakers for May: 2, Mr. Johnson; 9, Mr. J. S. Farmer; 16, Mr. Wm. M. Brown; 23, Local Mediums; 30, Mr. J. S. Schutt.

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