



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

# SPIRITUALISM.

ESTABLISHED: AS A MONTHLY—JUNE, 1868; AS A WEEKLY—APRIL 8, 1870.

No. 840.—VOL. XVII.]

LONDON, MAY 7, 1886.

[PRICE 1½D.

## The Legends of Creation literalized in Genesis: Their Egyptian Original and Persian line of Descent.

A REPLY TO THE RT. HON. W. E. GLADSTONE AND PROFESSOR HUXLEY.

GERALD MASSEY'S LECTURE, ST. GEORGE'S HALL, LONDON, SUNDAY, MAY 2, 1886.

Notwithstanding the exceedingly fine weather, and during the most attractive part of the day, Mr. Massey had his usual following of thoughtful listeners. The subject was one of the most recondite that he has yet presented. The mode of treatment produced such an inversion of thought, that to some it would be wholly unthinkable. But how few people can think! To place them in front of an intellectual speaker is like setting men, who have lost their legs, to run a race. The subject was incidentally made to meet Mr. Gladstone's views on Genesis, i. A tribute was paid to the veteran statesman, who had a mind superior to his creed. With a more liberal theological education and surroundings, Gladstone might have been a leader in reform, of a higher order than the shifty plane of political expediencies; but it was a pity to see such a man a leader in misleading. The Genesis account was shown to be a narrative of the "Generations of the heavens," not of the creation of the earth. The structure of our globe was held to be a modern study. Long before such things were thought of, men observed the phenomena above and around them, and the objects in the sky. The so-called "days of creation" were indeed stages of observation applied to celestial phenomena. The division of time was an early and essential form of knowledge. This was denoted by the appearance of stars, the phases of the moon, and the solar period discovered by the observation of the sun. This was the latest form of computation, hence light was said to have existed before the supposed creation of the sun; but this was not the meaning, but that the mode of computing time by the sun was latest in discovery. This exploded Mr. Gladstone's theory of light and herbage existing before the creation of the sun, as it was not a creation at all that was set forth.

All the days of "creation" were thus explained, and their true meaning shown. The Elohim were not spirits at all, but natural powers and appearances with their head, Jehovah, equivalent to IO, or the Arabic numerals 10. Much of the mysticism of the "Revelation of St. John" was shown to be the same as portions of Genesis. The origin of 7, which

so frequently occurs in Biblical matters, was given. Mr. Gladstone does not appear to have read himself up in Egyptian lore, or he would not have said there were no Egyptian marks in Genesis. It was shown that there were many. The history of Adam and Eve may be found sculptured on the monuments of Egypt. Some people, like Swedenborg, put certain meanings into the Myths, and then took them out again. This was no explanation at all. As an essential basis for understanding the subject, Mythology as a form of ancient knowledge, with its own mode of interpretation, was described in the

### INTRODUCTION.

The text for my present discourse might be formulated thus:—Much of the error extant to-day is in consequence of the ancient mode of representation having become a mould of modern thought. We have seen how the Devil of physical darkness was developed doctrinally into a supposed Spirit of mental and moral darkness, through the literalization of a Myth; how the elemental powers were transformed into Spirits of the Elements, and the Seven Souls of Man confused and confounded with the Seven Elementaries; how the Animal Typology of the earlier time is responsible for the alleged transmigration of the human soul into the bodies of animals, and the re-incarnation of *soul* has been extended into the re-incarnation of *individual souls*.

Various other doctrines of delusion have been foisted on us as revelations, which are only a result of the primitive simplicities of thought having been ignorantly dogmatized, or profoundly subtilized. Hitherto, instead of deriving our Truth direct from *facts*, we have been made the fools of Fable! Our Truth at best, has been the mere individual *dicta* of this or the other teacher. Henceforth our teachers in every department of knowledge must be the facts themselves. Moreover, all teaching concerning the past, not based on the evolutionary method, is of non-effect, out of date, and superseded for ever.

It is not the ancient Legends that tell us lies. The men who created them did not deal falsely by us. All the falsity

lies in their having been falsified through ignorantly mistaking Mythology for Divine Revelation and Historic Truth. Geology was not taught among the ancient Mysteries, floating fragments of which have drifted down to us in the Book of Genesis. The Christian World asserted that it was—or, at least—some sort of earth-making, and therefore it was found to be entirely opposed to scientific Geology. Mythology never did teach the Historic Fall of Man. Theologians have supposed that it did, and as a result they were bitterly opposed to the Ascent of Man, made known by means of Evolution. Such doctrines as the Fall of Man, the Failure of God, and all that bankrupt business in the commencement of Creation, the consequent Genesis of Evil, Original Sin, the Depravity of Matter, the Filthy Nature of the Flesh, have no other basis or beginning than in this perversion of Typology through the literalization of Mythology.

Nor is there any help to be got from the subjective interpretation of Swedenborg; or the mongrel Mysticism that starts now-a-days from no ascertainable premises, and arrives at no sensible conclusions; or mocks its followers like those misleading squirrel-paths in the Bush, which terminate up a tree!

What is the sense of telling, or the use of being told, that the "signs of the Zodiac are written on the starry chart because they represent eternal verities in the experience of the soul of man"? What had the soul of man to do with a three months' inundation, portrayed in the three Water Signs? Or, when did the Virgin Mother occur in humanity? Nothing short of actual knowledge can protect us from the quackeries of any pretender that comes along with revelations on his lips, or, may-be, a new Bible under his arm, for those who listen gaping and shut-eyed, each spiracle of wonder open wide? What we need to know is the primary meaning of the Myth-Makers; and this can only be recovered by collecting and comparing all the extant versions of the original Mythos.

Cardinal Baronius has said: The intention of Holy Scripture is to teach us how to go to Heaven, and not *how* the Heavens go! But the earliest Scripture did teach how the Heavens go; and it became sacred because it was celestial. There is no beginning with the Mystical before we have mastered the Mythical; that can only lead to a refacing of the ancient fables with a newer kind of falsehood.

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The lecture was somewhat in the nature of a reply to Mr. Gladstone's assertion that there were "no Egyptian marks" in the Creation legend that has been literalized in the Hebrew Genesis. Mr. Massey said that would indeed be strange if written by a man who was master of the wisdom of Egypt, as Moses was said to have been. He contended that this "wonderful tradition" did not originate with the Jewish race at all; it was wholly, and far more perfectly, pre-extant amongst the Persians, Akkadians, and Egyptians, ages before a Palestinian Jew had ever trodden the earth. The history of the fall of man, the temptation of the woman by the serpent, the warfare between the woman and the serpent, the tree of knowledge, and various other mythical types are not only to be seen portrayed upon the sculptured monuments of Egypt, but the story of the Genesis is to be found written in the book above, where the happy garden, the primal pair, the war between the serpent and the first mother are all constellated in the stars of heaven, as figured in Egyptian Mythology. The Hebrew version had been more directly derived from the Persian; the evidence may be found in the Bundahish or "Creation of the Beginning." Here we learn that the god Ahura-Mazda created the world in six days. The first creation, or rather "creature," was the sky, and "his good thought by good procedure produced the light of the world." This is identical with the Elohim seeing the light that it was good. It is said, "The first was the sky, the second water, the third earth, the fourth plants, the fifth animals, the sixth mankind." But in the Persian rendering the six creations are completed in one year of 365 days, or rather the year of 365 days had been finally completed in six stages, seasons, or periods. It is easy to see how the Persian sixth day of celebration of each of six creations became the six days of creation in the Hebrew Genesis, in the process of condensing mythology into cosmical and human history; and one year into one week, to make it more applicable at a later time. The origin of the Sabbath in Genesis is curiously suggested in the Bundahish. We read: "On matters of religion it says in revelation thus: The creatures, or six creations, were created by me complete in

365 days. That is, the six *Gandabars*, which are completed in one year." Here "the matters of religion" are explained as being the periods for observance of religious duties, the six festivals, or Sabbaths, having been instituted to commemorate the six creations. The Persian account shows that the Hebrew version of the six days or one week of creation is but a summary of the earlier legend, and that the six creations, completed in one year, have been condensed into six days of time, with the Sabbath on the seventh day. The lecturer said he was not concerned to reconcile the literal rendering of the Hebrew or any other form of the Genesis with scientific fact, but he had to point out in what sense the heaven and earth could be said to exist before the stars, moon, or sun. In mythology the creations were chiefly systems of time-keeping, hence the first creation was that of a night and day, or light and darkness. Until the heavenly bodies were made use of for this purpose they may be said not to have existed. Time was first told by the stars, next by the moon, then by the sun. In a papyrus, at Turin, it is said of Taht, the Egyptian god of lunar time, "He hath made all that the world contains, and hath given it light when all was darkness, and there was as yet no sun." This was figurative, and applies solely to the moon, by which time was kept earlier than it could be by the sun. In the Babylonian account of creation the moon is produced before the sun. The Akkadians, the Argives, the Quichés, and other races claimed to be pro-Selenes, or those who lived before the time of the moon, not before the existence of that luminary. The Myth-Makers were not talking about the cosmical creation, but about the mythical beginnings. They were not geologists, and did not pretend to be. For example, when the ancients placed water before earth in their series of elements they had no intention of indicating that they thought it was first in existence; they were only concerned with recognising water as the primal element of life. A large mass of mythical matter was manipulated by the lecturer to show the Egyptian origin and Persian line of descent of the creation legends which have been literalized in the Hebrew book of Genesis. "If you would correct my false view of facts," says Emerson, "hold up to me the same facts in the true order of thought." This method the lecturer claimed to be his, and said the true order and sequence of the facts could only be ascertained by delving down to the foundations in natural phenomena; could only be stated according to the principles of Evolution.

#### PERORATION.

On the same day, Dr. Moorhouse, lately the bishop of Melbourne, and now of Manchester, was eloquently proclaiming that—

"He had seen the desolating consequences of having only a secular system of education—how utterly under such a system children were ignorant of the common facts and the common morality of the Bible when they have no other education than that provided for them in the State schools. They might be assured that the education of the young was the decisive point in the modern campaign against sin, ignorance, and unbelief; and that the future belonged to him or to that institution which secured the education of the young: and, therefore, he need not urge upon them as a thing they should turn over constantly in their minds, that if they intended their Church to have possession of the future, they must take care that she retained the education of the young."

In closing his lecture Mr. Massey presented the other side of the same subject. He said: The Book of Genesis has not only retarded the growth of science in Europe for eighteen centuries, but the ignorant believers in it as a Book of Revelation have tried to strangle every science at its birth. There could be, and was, but little or no progress in Astronomy, Geology, Biology or Sociology, until its teachings were rejected. The progress has been in proportion to the repudiation; and for myself, the nearer I get towards death the more earnestly, nay, vengefully, do I resent the false teachings that have embittered my life; not for myself alone, but more for others, and most of all for the children! Remember, the education of English children to-day is chiefly in the hands of the orthodox teachers, who still give the Bible all the preference over nature and science, and who will go on deluding the little ones as long as they are permitted, and paid, to do it. But what a dastardly shame it is for you to allow the children to be taught that which you know to be false, or do not yourselves believe to be true. The present calls upon you with an appealing voice to protect the unborn future against the terrible tyranny of the past.

Do not any longer allow the winding-sheet of death to be the swaddling bands put on at birth! It is appalling to



think of the populations that have already been victimized, the lives that have been wrecked, the brains that have been bruised and the hearts broken, of those who have dashed themselves against these barriers to human progress and the freedom of thought, that have been erected and made sacred in the name of God by means of the Hebrew Book of the Beginnings, in short, by a *literalization of Mythology*.

That should inspire one effort more,  
Mightier than any made before:  
The barrier wall at last shall fall;  
The future *must* be free for all.

#### PLAIN LETTERS ON MESMERISM.

BY A PRACTICAL MESMERIST.

##### III.

Animal Magnetism, or that state admitted to be the first of the many stages of this science, is much more easily produced, and covers a much larger area than its kindred states, and is really all that is required for curative purposes; *extreme cases excepted*. Curative effects can be produced without some patients even feeling any present sensations whatever; while others feel strongly every pass made by the operator; even his presence or the simple application of the hand, either in direct contact or at a distance; and even without any exertion on the part of the operator will sometimes produce marvellous effects; but, when the will is exerted, and this force put into activity by passes or other means, its power will be felt at the time or afterwards by the most positive and unsusceptible person. If active passes be made down the spine, with vigorous and properly-directed will, the most stubborn sceptic, if he be truthful, will notice and acknowledge an increase in the secretions, and other symptoms equally marked, for some days after. But I have only met with about thirty per cent. of Europeans who are visibly affected by it at the time; but, as we said before, all are more or less affected, almost without exception, in some way or other, and *all for good*. The Indian races are, I am told, much more susceptible than Europeans, and I know from experience that the American negro is so sensitive that fifty and even sixty per cent. are easily brought under the complete control of the operator, when much more startling and apparently miraculous results, with much less effort on the operator's part, are performed.

Here I could enumerate a vast number of cases where this power has triumphed over its most prejudiced enemies, and produced marvellous results in willing and unwilling subjects, but I fear to trespass not only on the reader's patience but on the valuable space allotted me. I will therefore pass on, and show some of the means of employing this, the first state, for curative purposes; and in order to be more clear and easily understood, let me remind the reader the theory that a force can be transmitted from one body to another. This has long been in dispute amongst scientists, and by many it has been completely ignored, but it is real, tangible, and sure in its action; a force that circulates up and down inside and outside the system; and what the heart and stomach are to the blood, so are the brain and spine, which is a continuation of the brain, to this fluid. This discovery is wholly due to this science, and although ignored by many of the faculty, it still exists in spite of ignorant prejudice.

I remember being fetched to an old gentleman, one Sunday morning, who had been paralysed during the night. I found him with his leg and arm drawn up, as usual in these cases; his mouth was also very much drawn on one side. I sat down to prepare myself for action, and in a few minutes—and before I had commenced—a celebrated physician, a specialist in paralysis, was ushered into the room. Of course I was rather taken aback when introduced to such an august personage, and especially when addressed in the following words, very pompously spoken: "Well! and what are you going to do to him?" meaning the patient. I very respectfully told him I was going to magnetize him. "How magnetize him?" asked the doctor. I answered: "By making passes over his body—in this manner"; making a few passes over the patient. "And, pray, what good or harm will that do him?" I replied: "Well, Doctor, that is for you to know. Of course you have the law on your side: if you decide against it, I shall take my leave at once; if you are open to conviction, let me try. I can assure you it will do him no harm." His reply was: "And I will go bail it does him no harm, or good either; but in order to satisfy the patient, who seems very superstitious, you may try, after I have completed my examination." He took a lighted candle

from the table, and waved it in front of the patient's eyes; felt his pulse, then said: "Yes! he is paralysed." In fact we all knew that too well. He then told me I could proceed, as he couldn't understand how good or harm could result from it.

I then put the following questions to the learned *savant*, "Doctor: you were kind enough to ask me what I was going to do, may I take the liberty of asking you what you are going to do for the patient's relief?" He replied: "Haw! haw! well, you must know, if you have had any experience in cases of this kind, that nothing can be done more than keep the patient quiet in a darkened room, regulate his bowels, and leave the rest to nature." "I beg your pardon, Doctor, we can do more than that; but before we proceed further, may I ask you what you mean when you say, 'Leave the rest to Nature': what is your conception of nature? Is it some force, power, or fluid?" His reply: "Ah! well, I mean his own constitution and time will do a great deal in restoring his vitiated powers, &c." And, incredible as it may appear, this highly-educated specialist could not, or would not, give a more lucid definition of "nature" than in the manner I have tried to describe; and when I distinctly asked him if there was no other force or fluid than the blood circulating in the system, his reply was the stereotyped one of: "Pooh! pooh! certainly not; but as I have an hour to spare, I should like to see some of this mummerly."

I then commenced my operations, by rubbing the whole spinal column with an oil, made by the infusion of good olive oil with southern wood, wormwood, and thyme; as much as the oil can be made to carry. This I rubbed into the spine, always observing a downward tendency, almost like stroking, but sometimes with an eccentric motion tending downwards still. This I continued for nearly half-an-hour; stopping occasionally to wash off with very hot water, with a large sponge, the greasy, sticky matter that exuded from the skin, and also to infuse all the heat possible into the spine. After rubbing some little time, I noticed several white patches, that had quite a death-like appearance. To those congested parts I paid most attention, alternately bathing, rubbing, and with a dry towel removing the congestion from the nerve centres, and by this means restoring the spine to increased action, in order to throw out its natural supply of nerve aura. I then turned the patient on his back, and made vigorous passes from the top of his head down his body, right off by his feet. These passes I continued until I had the satisfaction of seeing his contracted limbs stretch straight out, and his twisted mouth become perfectly straight. The whole operation did not last for more than fifty or sixty minutes.

I then threw off the covering, and called to the Doctor, who by-the-by had been sitting very quietly in one corner of the room at the foot of the bed, and who, either the monotony of the passes or the influence radiating from the patient, had very much inclined to sleep, saying, "Now, Doctor, what is your opinion of this force now?" After rousing himself, and scrutinizing the patient for awhile, he exclaimed: "Marvellous! Marvellous! I must know more of this matter." I then put on my coat, and after a little but much more friendly conversation than at first, I took my leave, appointing to come next day at 2 p.m.; but before going I told them that I had a strong impression that, if uninterfered with, the invalid would walk unaided ten miles on the following Saturday.

Judge, then, my surprise, when on presenting myself the following day at the time appointed, I was called into the dining room, and told that the doctor had been in the early forenoon, and left strict orders that I should not manipulate him again, at any rate for awhile, as he was afraid the treatment was too powerful. Notwithstanding the remonstrances of both the patient and his wife, he held out that he might die under the operation, and, if so, he would hold the wife responsible. Thus the man who, twenty-four hours before, had laughed this power to scorn, and openly pronounced it neither good nor harm, prompted by professional jealousy, set up a determined barrier, and with the fiery sword of the law guarded the entrance to Paradise. Here is an example of what we may expect, if Mesmeric Healers allow themselves to be fettered by professional obstructionists.

However, after I returned home, disheartened by the rebuff, I received a telegram begging me to come at once, as nothing would pacify the invalid, who had really felt the power, and would not be hoodwinked or frightened into submission. So I very reluctantly returned to do my duty, after a little struggle between flesh and spirit; and in a very

short time, ten days, he walked without a limp. His speech was thoroughly restored, and with the exception of a little weakness, to all appearance a better man than before the attack; better through the improved condition of his digestive powers, which had been almost destroyed by the unlimited use of carbonate of soda, recommended by his family doctor for the alleviation of heartburn, or acidity of the stomach. This trouble we gradually mastered by the use of a simple botanic remedy, the formula, and how to prepare it, I hope to give with other valuable and original remedies sufficient to meet almost every case, in their proper time and place. All these remedies are the collection of a long life in this country and abroad. They are well tried, perfectly innocent, wonderfully effective in their action, and will be found a great boon, combined with magnetism, to the intelligent healer.

D. YOURGER.

23, Ledbury Road, Bayswater, W., April 30th, 1885.

(To be continued.)

#### PROFESSOR KIDDLE REPLIES TO MR. W. H. HARRISON.

To the Editor.—The remarks of W. H. Harrison, in his communication to your paper, headed "Koot Hoomi and Co.," in regard to a large class of American Spiritualists, seem to me both intemperate and unjust, not to say untruthful. The alleged "exposure" of mediums has, I think, been accompanied with similar incidents on both sides of the Atlantic; and it is, therefore, rather singular that Mr. Harrison should have confined his strictures and illustrations to this country, when he could have found just as striking instances of what he refers to, in England, France, Belgium, and Germany.

In these cases of so-called exposure, there have been uniformly two parties: one composed of those who uncompromisingly, and without the slightest discrimination, condemn both the medium and his or her mediumship; and the other, far more numerous, who, while they have an abhorrence of fraud no less intense than the others, and as little desire to protect mediums in the wilful perpetration of it, will not consent to a sweeping and final condemnation of the mediums, without any regard to the circumstances and conditions of the seance, and without any application of the principles which experience in spiritual manifestations has made known, and which usually go far to exculpate the accused mediums from any dishonest intention or conscious imposition.

Moreover, while the former party, assuming the rôle of special champions of honesty, respectability, and virtue, charge the mediums with being fraudulent *ab initio*,—that is, deny that they are mediums,—and seek to hold up to public ridicule all who have testified to their genuineness, the latter adhere to the facts of their experience, and defend the mediumship, even though, in the particular case in question, the medium might have been reprehensible. This is in accordance with the admittedly true dictum, that every seance or manifestation must be judged by itself. There is scarcely an "exposed" medium whose genuineness has not been most positively proved by subsequent manifestations. This is true of English as well as of American mediums.

"Exposed" mediums have always found defenders as far as the facts justified their defence, either as individuals or mediums, against the intemperate zeal of their "exposers" and assailants; and this defence has been made, not only in this country, but by some of the most intelligent investigators in England, among whom I would mention Prof. Wallace and yourself; for it is but justice to say that some of the ablest expositions of the principles bearing on this unpleasant topic of medium exposure have been written by yourself and published in the *MEDIUM*. I am sure no sensible or intelligent man would charge you with excessive credulity or sympathy with imposture on that account. I may refer especially to the Corner case as an example. On the other hand, those who have been so bitter in their denunciation of the mediums and their defenders, most unjustly refuse to regard important principles,—the influence of the circle, the presence of hostile controls, the baleful effects of a conspiracy to entrap the medium, and many other causes, which often combine to vitiate the manifestations, introduce a deceptive spirit element, and bring both the medium and the spiritual cause into disgrace and reprobation.

It is rather late, and not very considerate, for Mr. Harrison to endeavour to revive these issues, by the remarks which he has unnecessarily interjected into his letter on Mdm. Blavat-

sky, and by allegations which I am glad to see you have very properly and temperately rebuked in your editorial comments, to which I would give my most hearty assent. "Most of the *exposés*" have, as you say, "proceeded from evil intention on the part of the enemies of mediums"; and where that was not the case, they have been conducted with a zeal without discretion, and without a proper enlightenment as to the principles which should guide the judgment in such cases.

I very much regret that Mr. Harrison should, in his justification and laudation of certain persons who have been especially conspicuous in these past contests against the mediums, seek to insult, and bring odium upon, those who felt in justice bound to take the other side,—not simply to defend the mediums, but to vindicate the truth, which was most flagrantly assailed in the cases to which he has referred. The inexcusable scurrility of a single paper excepted, it is not true that these persons were "pelted with filth," to use his elegant metaphor, though their positions were controverted, and the course they pursued criticised and condemned, as it ought to have been; and if this has caused their "retirement to private life," it proves that their zeal for the Cause had a very poor foundation. I was led to take some part in some of the later controversies, in order to meet attacks made upon both my intellectual and moral integrity, by the earnest and self-elected champions of purity and virtue; and I have never found any reason to change my position or my principles in regard to these "exposures" and "exposers." On the contrary, subsequent events in this country, in England, and other countries have served to strengthen my convictions in this regard; and these I shall maintain, in spite of all the obloquy to which I may subject myself by so doing.

Mr. Harrison has an unquestionable right to express his opinions, but he has no right to assail and malign, as he has chosen gratuitously to do at this time, the persons who withstood the unjust assaults made both on themselves and the mediums, by those whom he makes the subjects of especial laudation. They are not, and never have been, the "devotees" of mediums, as Mr. Harrison sneeringly styles them, nor do they take their "religion" from them, as he alleges; and if "credulity" and "incompetency" have been exhibited it must have been by those who were eager to believe anything against the accused mediums, and were not competent to apply the Spiritualistic principles that pertained to the case.

Mr. Harrison alleges that Dr. Crowell was "foully abused" for "exposing some vile impostures by physical mediums." A more unjust and inaccurate sentence was never penned. Dr. Crowell's course was, very properly, subjected to criticism, not only by myself and others, but by Mr. A. E. Newton, who edited the journal (*The Two Worlds*) which Mr. Harrison says was "one of the best newspapers connected with Spiritualism"; and he is entitled to the credit for making it what it was. Mr. Newton, enlightened by facts, and after witnessing the manifestations of the mediums, called by Mr. H. "vile impostors,"—and this Dr. C. never did—took the side of defence, and discussed the question at issue most ably and rationally.

It would require too much space to reply in detail to the various misstatements contained in this extraordinary letter, the unfairness of which is as obvious as it is unjustifiable. Why does Mr. H. interject the statement: "I know of five American mediums now 'wanted' by the English police?" Is it to insult American mediumship? Does he know no *English* mediums whom the police might properly shadow? I know of at least one English medium whom the American police might well look after; but, as crime is not national, I think it matters little to our cause whether the unfaithful and depraved medium is English or American. The author of that vile book, "Confessions of a Medium" is not an American, though I confess we can fully match him and his work on this side of the ocean.

The responsibility for Mdm. Blavatsky's falsehoods and impositions, if such she has perpetrated, must be borne by herself and her confederates, and not by the parties whom she has deceived. It is a little singular that Mr. Harrison, who holds that Mdm. B. is merely a physical medium, should be found expressing sympathy for her, while he condemns those who have been victimized by her cunning tricks; and thinks they, as her "lieutenants" or "devotees," should bear the odium of the "catastrophe" that has overtaken her, and brought the cause of Modern Theosophy into public igno-



miny. So, also, by this curious logic, he thinks when a medium has been "exposed," every one who has ever testified to his or her mediumship should be pilloried, or held responsible in some way for the alleged imposture; because, since the entranced medium cannot be held accountable, some one must be, and the "closest supporters" of the medium are the fittest to bear the brunt of the public indignation. Such an administration of justice would be a disgrace to barbarians, who execute the criminal and all his relations and friends. I think the responsibility of such "catastrophes" should rest upon those who surround the medium with the materials of deceit and treachery, bringing into the circle those vile influences that affiliate with the passions and feelings of the conspirators bent upon creating the fiasco which they exult over, and which they use to condemn the medium and those who, under proper conditions, have had indubitable evidences of genuineness of mediumship and truthfulness of control.

There is, undoubtedly, room for honest difference of opinion in regard to these questions, and I think it unjust, impolitic, and unspiritual for one who has placed himself on one side of any of these questions to assail the moral or intellectual integrity of those on the other. Hence, I protest strongly against the unjust strictures and aspersions of Mr. W. H. Harrison in the letter I have referred to.

HENRY KIDDLE.

New York, April 14, 1886.

### ORGANIZATION AMONG SPIRITUALISTS.

By W. H. HARRISON.

Recently editorial remarks appeared in the *MEDIUM*, warning Spiritualists in some localities to have nothing to do with certain proposed organizations. Of those particular proposals I know nothing, but in another direction am able to give a word of warning, which may be of use in the provinces. Several of the managers of some of the present London organizations, who would like to extend their influence to the provinces, were once among the managers of an association which tried to influence *The Spiritualist* newspaper by offering it advertising money, to let them print reports written by themselves, of their own meetings in that journal, for which complaisance on the part of the editor, they would continue to pay £36 a year for advertising. A committee suggested this offer, a council endorsed it, and the council sent the offer to *The Spiritualist* newspaper, embodied in an official letter, written by its Secretary. The action of the editor was to expose the whole thing, by publishing the official letter, which will be found in *The Spiritualist* newspaper of May 9th, 1879. He further wrote to them saying, that when the public were reading advertisements they ought to know it; he also published that he supposed that they hardly wanted a corrupt journal in Spiritualism, which would print reports on payment, as if they were inserted by the free-will of the editor.

The upshot of the matter was, that they found a journal, now defunct, manned chiefly by some of their own members, which would and did agree, for the sake of the money, to the terms which *The Spiritualist* had rejected, whereby they removed a considerable sum a year from the latter journal, and transferred it to one capable of accepting the offer stated. They thus threw an unexpected financial loss on the editor of *The Spiritualist*, the bad effects of which he feels to this day.

Many of the Spiritualists who thus exerted themselves to tamper with the independence of newspaper reports with money, afterwards appeared among the first members of the council of the Society for Psychical Research, and perhaps some of them are on it still. Some of them are now among the managers of various London Spiritualistic Organizations, which wish to extend their work in the provinces. Spiritualists in the provinces who receive applications from them, should read in the British Museum Library or elsewhere, *The Spiritualist* of May 9th, 1879, already mentioned, and ascertain the names of the persons forming the already-mentioned committee; they should also read in the advertisements of the time the names of the members and officers of the council, who endorsed and made the money offer. Some of the same names will then be discovered among the managers of some of the organizations now asking for the adhesion of provincial Spiritualists, that is to say, they will be found therein if a full list of the names of the managers of the present organizations can be obtained, for no such complete list has been published in any journal for a long

time. Times are changed; darkness, intrigue, secrecy, and anonymity are now as much as possible the order of the day. Having obtained the necessary names, and discovered those of the present workers in London, who some years ago took part in offering money to journals, as stated herein, they might be asked how, after having attempted by means of money to fetter the independence of reports in the Spiritualistic press, they now have the temerity to ask provincial Spiritualists to support them in any fresh undertaking they may have in hand.

Another London Spiritualistic organization, now in existence, in the attempt to substantially damage my character with the public, published that I had tried to form a society by using the names of persons without their consent. This was nothing but a malicious untruth, resting upon their public use of a communication marked "private," and their describing in print its real contents as exactly the reverse of its actual contents. Two men asked them to print this false charge, and a third man put it in writing as an editorial paragraph for them to print, which they did. At the time the act was committed, years ago, and occasionally since, I have publicly charged them with this offence, but all along the directors have cast in their lot with the three men by concealing their names, and they are in that way assisting them to hide at the present day, so all of them together are now resolutely persisting in a dishonourable public act.

To make sure of injuring me they published the untruth twice over, and on the second occasion (Oct. 15th, 1881), they clearly indicated the person they were attacking. Several persons concerned in the publication of the untruth, became members of the first council of the Psychical Research Society, and perhaps some are on it now, although the natural lines of cleavage between the libellers and the better men on that society are now becoming publicly visible. Whether the non-implicated element will force out of their concealment the three men in hiding, I know not; at all events, Professor Henry Sidgwick, of Cambridge, knows the names of two if not all three of the men in hiding, so, presumably, the whole council has the same knowledge, in which case the men can only remain in concealment with the friendly assistance of the whole council. This fact is stated in no unfriendliness to the Society, which, I think, is doing excellent work, by setting its foot down firmly on credulous and incompetent elements. Great numbers of persons of the Salvation Army order of critical capacity are easily duped, as set forth in my article in your issue of April 2nd last, and such incompetent Spiritualists have not the power of taking a purely objective view of the moral responsibilities of themselves and their friends; for this reason the three men have been assisted to hide from the day they committed the offence, and when I immediately publicly charged them with it, down to the present time.

It will be noticed that the facts rest entirely on documentary evidence, so that the directors cannot wriggle themselves clear of the charges with which it is to be hoped they will be confronted at public meetings whenever they try to induce provincial Spiritualists to join them. In London, as matters stand, there is no check upon them; the fact that they are helping men to conceal themselves to evade the consequences of a dishonourable public act has not lowered them in the eyes of their Spiritualistic allies; they can commit such acts with absolute safety and impunity so far as their closer surroundings in London are concerned.

38, Museum Street, London, April 19, 1886.

### CONFERENCE AT SEGHELL.

On Easter Monday, representatives met in the Boys' School, Seghill, at 2.30 p.m., from Morpeth, Ashington, Seaton Delaval, Cramlington, Dudley, Westmoor, Chirton, Backworth, North and South Shields. A short paper on "Mediumship" was read by Mr. Geo. Forster, after which a valuable discussion followed, Messrs. Grieves, Curry, Wilkinson, James and Morton taking part therein. It was resolved that a similar meeting be held at South Shields on Whit-Monday, and another at Ashington, some Saturday to be yet fixed. All passed off without one jarring word of any kind. All came with a desire to learn something and impart their experiences, which was fully carried out.

At 4 o'clock, tea was served out to the friends by Mrs. H. Johnson, Mrs. G. Forster, Mrs. T. Willis, Mrs. R. Ramshaw, and Miss Isabella Towns.

At 6.30, a public meeting took place, with a considerable addition to our number. Mr. W. Grieves, Ashington, made the first speech, which set the meeting all aglow with his fervid eloquence. He had been a Primitive Methodist preacher for twenty years, but never before had realized the true meaning of spiritual things as revealed in the Bible. He first saw materialization, which gave him the key to the record which tells of angels appearing in human form. The "form" also lifted a heavy weight, which showed him how angels could roll away the stone from the sepulchre of Jesus. He also found clairvoyance and

clairaudience mentioned in the Scriptures, all of which he had realized in his experience. He had parted with all earthly friends and temporal interests for the sake of these precious truths, and would hold on to the end, even should death for principle stare him in the face. All felt they were listening to a true martyr spirit. His primitive notions of God and the devil had undergone a radical change; but the true God and the real devils were better understood by him now. He sat down amidst great applause. Mr. Grieves was born at Seghill.

Mr. Joseph James, Tyne Dock, followed in a well-delivered speech, on the superiority of our philosophy to the theological notions of death, sin, and happiness in the next world. Everyone got their due. The law spiritual was as exacting as the law material. He also quite excelled himself.

Mr. J. A. Rowe, North Shields, was the last speaker, but not the least effective. The two former were rugged pitmen, the latter a refined gentleman of education, with a very sympathetic nature. His manner and matter of address touched the emotions especially.

Mr. J. Forster, Morpeth, again favoured us with his fine singing and agreeable presence; as also Miss Charlton, of North Shields, accompanied by our staunch friend and fine player, Mr. Geo. Adams, on the harmonium. Mr. W. A. Morton, Chirton, recited, in his best form, that grand piece entitled "The Mummy." Mr. Thos. Willis, our president, filled the chair throughout in a very nice manner. We are thus bringing about a great religious reform, without one drop of blood being shed, which is a great contrast to former transactions in this line of things.

Many were prevented attending our Conference from want of means to pay for their tea and travelling expenses, as work is so slack with us. GEO. FORSTER, S.S.S.

#### MR. HOPCROFT IN DEVONSHIRE.

PLYMOUTH: Notte Street, April 25.—We had the pleasure of a visit from Mr. J. Hopcroft. In the afternoon questions were put by the audience, and answered in a most able manner with some good sound advice to the mediums present. Some sixteen clairvoyant descriptions were given, fourteen recognised. In the evening to a full hall the guides gave a most interesting discourse on "The New Religion," fully explaining that Spiritualism is more able to grapple with the Scientist and Materialist than any form of doctrine or creed, as we can meet them on their own ground. There were twenty-six clairvoyant descriptions given, twenty-four being recognised. It was with great difficulty that the audience could be restrained from applauding on three occasions, when Mr. Hopcroft not only told a stranger of some friend, but spoke of the conversation they had had at the tea table that afternoon. On the chairman putting a vote of thanks to the meeting, a complete stranger to Spiritualism seconded the vote, and expressed his approbation at the straightforward manner in which the service was conducted by Mr. Hopcroft.—J. C. JAMES. [We regret that this report was over-looked last week.]—April 28.—One in the audience suggested "True Religion" for the subject for Mr. Hopcroft's discourse which was greatly admired. Mr. Hopcroft then gave an illustration of his normal clairvoyance and clairaudience, repeating to many the conversation they had engaged in at their homes. A vote of thanks was proposed by Mr. Jutson, seconded by Mr. Stentiford, and supported by Mr. Pitcher, to which Mr. Hopcroft appropriately responded. Successful circles were held on April 24, 25, 26 and 27, when Mr. Hopcroft under control handled burning coke and other substances, in a manner that will ever be remembered. Many happy moments were spent in his company, and that of his guides, during this visit, which we hope will soon be repeated.—May 2.—At 11 a.m., the guides of Mr. Burt delivered an impressive address on "The Love and Mercy of God." The reward in the spiritual realm was the outcome of a life well spent on this plane of existence.—At 6.30, the controls of Mr. James dwelt for some time on the spiritual progression of man during the Christian era, which was delivered in a most instructive manner. The evolution of man in religious ideas is discernable to all that care to track its history from the foundation of Christianity to the present day of Spiritualism, which had lifted the curtain of darkness, and shown unto man the glory of God's truth.—J. W. CHAPMAN, Sec.

DEVONPORT, 98, Fore Street.—During the past week Spiritualists of our neighbourhood have had new life and energy put into them, by the controls of Mr. J. Hopcroft, of London, who has visited us and completed an engagement with the Plymouth and Devonport Societies. The meetings held have been very successful, and have demonstrated proof to the sceptical mind, which neither materialism nor orthodoxy have been able to give. Having spent the former part of the week in holiday meetings and seances in connection with the Plymouth Society, Mr. Hopcroft commenced his work with the Devonport friends on Friday last, when a very successful seance to a large number of members and friends was given. Questions were most satisfactorily answered, and the accuracy with which the descriptions and the particulars relating thereto were given, proved to those present that their friends who had passed on, and for whom they mourned, were still alive and surrounding them. On Saturday Mr. Hopcroft gave a private seance to a few friends, and on Sunday, after travelling to Saltash in the morning and conducting a service there, with equal success to that of the previous meetings, and which was enjoyed and thoroughly appreciated by all, he returned, and at 2.30 occupied the platform at Devonport. This meeting was opened with singing and an invocation by the controls of Miss Bond, after which the controls of Mr. Hopcroft asked for questions or a subject on which to speak. The following questions were submitted, and very satisfactorily answered: "Why do spirits differ?" "Is Jesus Christ God or Man?" "Is the spirit world a school in which persons can get nearer the kingdom of heaven?" It would not be possible to give the replies in detail, but it was stated that inasmuch as persons existing upon different planes in the material world differ from others who have progressed and gone on into higher spheres, knowledge and experience having aided them to understand more of the laws which govern both the spiritual and material world, and of immortality, which is man's birthright. Jesus, the Nazarene, was indeed a man born as other men; but he possessed more of the attributes of the Godhead than most others; but it is in the reach of all to attain to that state of perfection if they will. The spirit world is a world of progression, where persons

who pass away in an undeveloped state are able to progress and unfold those talents which they neglected while in the form, but not to get nearer heaven, for as is shown in the teachings of the Nazarene "the kingdom of heaven is in your midst," and it is the duty of every man and woman to make his heaven while in the form, and so cause the planet upon which he exists to be one of peace and happiness. After the questions, twenty-five clairvoyant descriptions were given. At 6.30 the chair was taken by Mr. Pitcher, and Mr. Hopcroft's controls gave an address on "Is Spiritualism of satanic origin or not?" a subject chosen by the audience, and also gave an account of his experiences in the form, on passing from it, and while inhabiting the spirit world. Mr. Hopcroft then gave about thirty-six descriptions, twenty-five of which were recognised. The meeting, which was a very successful one, lasted nearly three hours. In the morning, the controls of Miss Bond gave a very telling address on "Spiritualism, the Light-bringer of the times," which was full of good practical advice and information. We would state for the benefit of other Spiritualist Societies, that Mr. Hopcroft left Plymouth this morning for Torquay, on his return journey; and those who have not yet availed themselves of the benefit of his mediumship, should do so as early as possible, for it will assist all individually as well as collectively.—Hon. Sec., D. F. S. S.

MIDDLESBOROUGH: Lyceum, May 2.—We opened as usual, with singing and prayer; silver-chain recitations, calisthenics and marching. Our groups were formed in regular order, and lessons commenced on various subjects; the members acquitted themselves in a praiseworthy manner, the answers elicited from them on their different lessons proved the attention they had given to their Leaders, as no improvement can be expected unless Members and Leaders are in unison with each other. During our session, Mrs. Yeeles, from Shields, visited us, and in addressing the Lyceum expressed herself highly satisfied with what she had seen of the work, and said that on her return home it would be her first endeavour to introduce the Movement in Shields. The children seemed highly pleased with this, feeling proud that they had done this by their example. Our attendance was 72 members, 11 officers, and 8 visitors. After closing our session with singing and prayer, our groups were marched out in order; thus ended another glorious day.—A. V.

BLAQUEBURN: Lyceum, May 2.—Opened punctually at 9.30, with the singing of hymn, "Nearer, my God, to thee," followed by prayer. The Conductor then marched them round the hall in one grand circle, keeping time with music, afterwards forming into lines for calisthenic movements, Conductor leading all through the service. Lyceum duly closed with singing and prayer. Attendance: officers 12, members 83.—M. BRINDLE, Hon. Sec.—There were good audiences, afternoon and evening, presided over by Mr. Holt, Senr., the controls of Mrs. Butterfield giving good addresses on "Our little ones," and "The Resurrection of Jesus."—W. R. M.

WALWORTH: 83, Boyson Road, May 2.—The guides of Miss E. Young delivered a nice address, showing the beauty and holiness of spirit communion, when exercised for benevolent purposes. It was one of those addresses, that always stamp themselves upon the memory of the listener, giving food for thought, and spiritual enlightenment to the earnest inquirer who seeks to know more of spiritual life than the world can give.—J. VERRILL, Sec.

ISLINGTON: 19, Prebend Street, April 30.—About twenty persons attended. "John Lawrence" was the first to control Mr. Webster, and he delivered a very instructive address in his peculiar quaint manner. "Thos. Wilson" followed, and went into the various surroundings of the sitters in a remarkably clear manner. "Zond" went through his usual work with painstaking care, to make the visitors thoroughly understand him.—May 2.—This seance was a remarkable change in the general routine, and was quite of a conversational character. "Thos. Wilson" ably answered many important questions put to him by the audience, materially assisted by Mr. Mackenzie.—JAS. R. MONTAGUE, 102, Bridport Place, Hoxton, N.

511, KINGSLAND ROAD: near Dalston Junction, May 2.—The control of Mr. Walker gave us a very successful seance for clairvoyances. Twenty-eight descriptions were given, out of which about twenty were recognised. Considerable information upon a variety of subjects was given, and the control also satisfactorily penetrated the material conditions surrounding the various sitters. Another control gave a poem on "Spring." Miss May's control next followed with a few remarks on "Sympathy," in which she showed how necessary it is in order to enable the spirit world so successfully manifest itself to us. She urged all to cultivate the beautiful feeling of love, and in proportion as we did so would the power of the spirit-world increase among us.—H. M.

JERSEY: May 3.—Our circles of late have not been distinguished by any very noteworthy results, other than the valuable lessons which have been intuitively learned by some amongst us. Our spirit friends have for some time past been endeavouring to effect some necessary improvements in our conditions, but the success of their efforts has been delayed by the unintentional opposition of some of the sitters, who, it must be said, were undoubtedly actuated by good motives. Naturally, the spirit-world has triumphed, the requisite alterations have been effected, and we are now anticipating great spiritual benefits. There are some persons too prone to make ultra-self-sacrifices, and these have to be taught the important truth that these sacrifices, which are doubtless made from pure, disinterested motives, are hindrances rather than aids to spiritual development. On Sunday we renewed our circle which had, from various causes, been temporarily suspended, and the results were both gratifying and elevating. S. B. was used by three different controls, the first of whom delighted us by his beautiful description of the various stages through which planetaries have to pass before reaching their particular planets. One of the others had been brought to us some time since for assistance, and we were naturally pleased to hear of his continued progress. We are holding preliminary circles for investigators, and at these the results have hitherto been highly satisfactory. We feel that the comparative dead-lock which we have recently been experiencing will be followed by beneficial results, and also that this dead-lock was necessary in order to teach those who have but "tasted of the Pierian spring," to give way to the superior wisdom of those who have "drunk deeply."—MULTUM IN PARVO.



## SEANCES BY MRS. HALL, OF GATESHEAD.

LANCASTER.—After we were all seated, while singing a hymn, a tall, slender, spirit form made its appearance in front of the cabinet, moving from side to side, touching the sitters nearest, and then retired, to be followed soon after by another, which we invited to come and touch those that were sitting at the farthest corner of the room from the medium. It did not require much inviting, but soon advanced slowly towards us, throwing the drapery in front of it into the faces of the sitters, then touching them with a rather damp, cool (and, might I say) deathly hand, then retiring into the cabinet; but we were not kept long without seeing other forms, which walked round the circle touching the sitters as they went. I did not keep account of how many different forms we saw, but I think if I say eight or nine I shall be under the mark. At one time my little girl, who was sitting on a gentleman's knee, was taken and led to the other side of the circle, and likewise my wife was led all round the circle. Soon after were seen the forms of two little ones with arms round each other's necks. After this we saw a beautiful spirit light, about the size of the palm of a man's hand. Then the little guide "Annie" brought her medium out in front of the cabinet, and while prattling to us in her childish way, there was a hand put out of the opening of the curtain, and laid on the shoulder of the medium, after which "Annie" closed the meeting with her little ditty of "Gentle Jesus, meek and mild." It was a meeting long to be remembered by all. I might just mention that I had a sitting with Mrs. Hall, at a friend's house in Carnforth, which surpassed even this one I have done my poor best to describe.—J. SMITH, 26, Mill Street.

BAOUP.—Mrs. Hall was here on Wednesday. The weather was cold and wet, and she was not in very good health, therefore the journey was a great strain on her, but she consented to sit for materialization, although she had not much hope of success, but was anxious to oblige. The result was as she anticipated, rather disappointing. We had another sitting with her on the Thursday night, and although she was far from being well, the result was very good. Several spirit forms succeeded in getting outside the cabinet, and one youth sitting near the front had a flower taken from his coat. The form was distinctly seen to pass across the room, touching some of the sitters on the nose with the flower as an invitation to smell its perfume, and many of them expressed delight at the treat thus afforded them. After the spirit form had disappeared, the flower was dropped on a gentleman's knee at the back of the room. The medium afterwards left the cabinet, and under control of "Annie" gave a few clairvoyant descriptions and other useful and interesting information, which all present seemed to enjoy.

We had arranged to sit again on the Friday night, but Mrs. Hall was totally unfit. She expressed her regret at not being able to give better satisfaction, and promised to come again at an early date if health would permit. A vote of confidence and sympathy was unanimous by given to her, and suitably responded to. She then expressed her desire to hear one of our local mediums, that had been referred to on the previous night by "Annie." This was Mrs. T. Venables, who readily consented to oblige. The first control expressed sympathy with Mrs. Hall, and explained that her disease had been taken from some one that she had frequently sat with in circle. This caused Mrs. Hall to reflect, and then she endorsed the statement. Another control said that Mrs. Hall might be greatly benefitted by a number of positives joining hands with her. The medium was then taken round the room, and selected four males and one female. Mrs. Hall was placed on a chair in the centre of the room, and while the other sitters, thirty in number, sang, the female and one of the males selected were controlled, as also was Mrs. Hall, and it was very interesting to see the labour those two under control made in magnetizing Mrs. Hall; who afterwards testified to the great benefit she had derived from it. We closed a very pleasant evening with a stirring address from another of Mrs. Venables's controls, who expressed an earnest desire that Mrs. Hall might soon be here again, fully restored to health and vigour.

On Sunday, Mrs. F. Taylor, Manchester, commenced by giving clairvoyant descriptions of spirits, who seemed to be particularly attached to that room. The description was full of pathos, and brought tears to many eyes. A few questions were afterwards put, and answered in an intelligent and satisfactory manner. The subject taken at night was, "Spirits in their various spheres," which was treated in a comprehensive manner. We have not heard Mrs. Taylor before, but we hope to hear her again in a few weeks.

25, Bold Street.

ADRIEL HURST, Sec.

MEDICAL CLAIRVOYANCE.—Miss Godfrey's sittings for medical examination and advice, at the Spiritual Institution, on Thursday evenings, are causing increased attention. The diagnosis given in each case is most satisfactory. Ladies chiefly attend.

RECOGNISED MATERIALIZATIONS.—On Friday evening a promiscuous circle met Messrs. Williams and Husk at the Spiritual Institution, but the conditions were so highly favourable that unexpected results ensued. The circle, including mediums, held hands all round. Two recognised materializations occurred in the middle of the circle. One of them came to Mr. Towns, his deceased wife, and the apparition appeared four times till he satisfactorily recognised the identity. He had been impressed to attend the circle, a most unusual thing for him. The other recipient was Mr. John Bowie, son of Dr. Bowie, of Edinburgh, who is at present in London, following his profession as an artist. He recognised his mother in a most satisfactory manner. The whole circle were delighted at the results. Mr. Brain received the contribution towards the loss of his tools by a recent fire. In past years the Brains have given hundreds of seances in their own house, and it is only right and proper that they should receive assistance in a time of misfortune.

WEST HARTLEPOOL.—The Wednesday evening circle has been turned into a public meeting, at which Mr. Wardell and Mr. Ashman officiate.

WALWORTH.—On May 30, a tea meeting will be held at 83, Boyson Road, at 5 p.m., tickets 1s. each.

Messrs. Williams and Husk, assisted by Mr. Rita, have kindly offered a second seance for the assistance of Mr. Brain, in recovering his loss by fire. The seance will be held at the Spiritual Institution, 15, Southampton Row, on Friday, May 28th, at 8. Admission 2s. 6d. each.

## SPRING-TIDE.

Wake! Oh! wake, ye drowsy-hearted!  
Hear ye not the voice of Nature,  
As she walks throughout creation,  
Touching leaf and blade and blossom  
With her wonder-working finger?  
See the myriad buds appearing,  
Hear the million million voices—  
Murmurs of the insect peoples—  
Waking now to life and sunshine,  
Waking all to love and pleasure!

Wake and join the glorious concert,  
Ere the burst of transport ceases;  
Let it lift the spirit upward,  
There to breathe a life celestial;  
Then, descending, fraught with music,  
Freely scatter light and gladness.  
Show the weak and sorrow-laden,  
Where the springs of life are flowing.  
Let the blind and feeble-minded  
Lean on thee for hope and comfort.  
So grow greater with thy labour,  
Gaining more the more thou givest,  
Rising still to godlike stature,  
While the spirit rests in heaven!

S. E. BENGOUGH.

*The Phrenological Magazine* (Fowler, price 6d.) for this month contains the portrait and delineation of Mr. Parnell, the Irish Leader. It is highly eulogistic, and if all that is stated be reliable, no one could be far misled by accepting the "uncrowned king" as a political guide. The number contains a good variety of thoughtful articles.

PHOTOGRAPHY OF THE INVISIBLE.—In an article detailing discoveries in Astronomy, the *Edinburgh Review* has the following sentence: "Minute stars, which are far beyond the power of the human eye with any telescopic aid that can be provided for it, register their images distinctly upon the photographic plate." This is another fact sustaining the claim of spirit-photography. An amateur photographer the other day said the plate frequently bore evidences of phenomena invisible to the human eye.

EPISCOPAL SPIRITUALISM.—In a recent sermon Bishop Lightfoot (Durham) spoke of that "Christianity which looked forward with the beacon light of hope to a great hereafter that told not merely of immortality but of death leading to life and hope. There was no degradation of human character, no depth of human vice, which could make the Christian apologist give up the possible hope of man's renewal, redemption, and restoration." He declared it to be a nobler work "to rescue the degraded life from the gutter or the demon-possessed soul, than to address respectable Christians seated in their pews with Bibles on their knees." Thus the Bishop abolishes an eternal hell, and puts practical reform in the place of dogma.

MR. L. R. FEARBEY writes to say that some of our comments of last week were anticipated in his lecture, so that in many respects we are one in opinion. He says he never used "facts" in his lecture; but if the resurrection story be not a fact, why build upon it as if it were such? We have the true and actual resurrection occurring in our midst to-day, and such being the case, why blind men's spiritual senses by casting in their eyes the mummy dust of old Egypt? Mr. Fearbey speaks about "Christ" as some one who once lived on earth. There is no ground for such an assumption, not even in the New Testament. Perhaps Mr. Fearbey will give himself the labour to find out what "Christ" really is and was. There can be no "dogma" more detestable than the opinion, to be taken as fact, that the existence of any non-historical character is bound to be accepted as a truth. Give us wholly incontrovertible historical evidence as to the existence of any man or the occurrence of any fact, and we would consider ourselves bound to accept it, just for what it was worth and no more; but in this "Christ" case such a suspicious importance is attached to affirming or denying, that we feel it to be a duty to shunt the whole dogma on principle. Once make it a merit to admit this or that historical "fact," and we are hopelessly back again into the old rugged rut of tradition, from which it would appear Mr. Fearbey has not yet been able to extricate himself. He may consider its meritorious to take a "view" held by "many Spiritualists"; on the other hand we take delight in following the truth; even though Mr. Fearbey, "many Spiritualists," the world and his wife, be against us.

AN ILLUSIONIST.—Lest the record may escape your notice, I append a cutting from the *Daily Telegraph* of Thursday, April 29th last, consisting of a portion of a telegram from its Paris correspondent:—"The *Figaro*, the most popular newspaper of the French metropolis, invited a very select number of notabilities last night to be present at the first appearance in Paris of a marvellous conjurer and of a singularly complete Russian Choral Society. The name of the *illusioniste*, as he calls himself, is Buatier de Kolta, and he is a Hungarian by birth. His tricks were all original, and perfectly incomprehensible even to the adepts assembled to criticise them. I will only attempt to describe one, which thoroughly puzzled all present. After spreading a newspaper on the floor he placed a chair upon it, and then asked a young lady to sit down. He throw over her a piece of silk, which barely covered her from head to foot. He then rapidly removed the drapery, and the chair was empty. As soon as the amazement of the spectators gave them time to applaud, the young lady walked on from the side, and bowed her acknowledgments. There certainly was no trap in the floor, the chair was of the ordinary kind, and the trick was done in a strong light. The lady, in fact, disappeared before the very eyes of the audience; but so quickly was the trick done that no one present saw her escape. Dexterity could surely no futher go."—W. H. HARRISON.

FELLING: Park Road, May 2.—We held our first social circle for members and friends, to be continued on the first Sunday of each month. Several of our mediums were controlled, and their guides gave short, suitable and pithy addresses. Our lady friend gave several clairvoyant readings, some of which were recognised. It was a very harmonious meeting.—J. SIMMONS, 15, Wesley Terrace.

SPIRITUAL INSTITUTION: 15, Southampton Row, W.C., May 2.—Mr. Burns addressed the meeting, followed by the Rev. Mr. Huett, a clergyman from the Netherlands on a visit to London; Mr. Towns also spoke. It was an interesting meeting.

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## THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, MAY 7, 1886.

### NOTES AND COMMENTS.

The worship of the ancient Egyptian deity *Kneph* requires to be instituted in all places of public meeting. Mr. Massey tells us that it means the breath of life, hence air, oxygen; and from it comes the Hebrew *Nephesh*, spirit. As we have recently shown, there can be no "inspiration of the spirit," no abiding *Nephesh*, without *fresh air*. From the want of this Mr. Massey and his audience suffered on Sunday afternoon. It would have been impossible to have given an impromptu address in such an atmosphere; and even the speaker's excellent delivery of prepared matter was considerably deadened. Though intensely interested, we found it utterly impossible to keep awake, and we cannot separate our dreams from the recollection of what was said, hence our report demands some apology. We have spoken to several others who were present, and they complain of the same tendency to irresistible drowsiness. Now, this did not arise from the subject, or Mr. Massey's treatment of it, but from the vitiated atmosphere. When has that hall been thoroughly ventilated "*frae wig tae wa?*" There are entertainments in it once or twice a day during the week. From advertisements it appears that there is evangelical preaching in it on Sunday morning and evening, with Mr. Massey's lecture between. The excreta, physical, metaphysical and whatnot, is carefully bottled up in the handsome building, and each succeeding audience is asked to plunge into the indescribable mixture of gaseous filth and mental incongruities. Mr. Massey's agent should be on the scene at the dispersion of the previous meeting, and see that the air is wholly renewed in the hall—all the fetid elements blown out, and fresh air admitted in their place. We are just awaking from barbarism: only a short time ago places of resort were compulsorily reconstructed to prevent loss of life by fire; shortly we hope to see compulsory ventilation introduced, under the Adulterations Act, if Parliament has not time for fresh legislation. The loss of health to public men and their hearers is lamentable, through the filthy habit of non-ventilation. Besides, countless thousands lose time and money in being forced to sleep when they come to listen, poisoned by carbonic acid, and the nameless abominations exhaled from multitudes of foul insides.

PROFESSOR KIDDLE enables us to define our position as to those who lead to the exposure of mediums. The other day we received a report respecting dissatisfaction arising from a circle for physical manifestations. The sitters are equally to blame with the medium, for without their co-operation he could not have led to any such "catastrophe." A party of ignorant persons, who hire a medium and get up an "exposé," are the worst enemies which the Cause has. The conditions may be such that no phenomena, or very little, can occur, and, psychologised by the suspicious mental influence of one or

two sitters, nearly the whole *may* become obsessed with suspicion (a disease of the organ of Cautiousness), and from circumstantial evidence pile up a formidable accusation against the medium. These people go clean crazy when they imagine that we will aid them in their bungling, by publishing their bad job throughout the Movement. This kind of thing is not in our line at all: we go dead against that kind of seance, and have sympathy neither with medium nor sitters in their trouble. Those who have known the medium for years have perfect confidence in him, and his honesty was never doubted till he prostituted his powers by hiring them out to perfect strangers, whose spiritual states and mental motives he did not take the trouble to ascertain. Professor Kiddle appears to err in one particular. It is not known who was the actual author of the vile book he names, but the matter it contains is a perversion of the genuine mediumistic experiences of Firman, whose real name was Stocton, being the child of a former marriage; and when his mother first introduced herself to London Spiritualists she hailed from New York. We would not for a moment allow Mr. Harrison to insult American mediums or Spiritualists in these columns, but by far the majority of inflections, from which the Cause has suffered here, have proceeded from American mediums. On one case in particular the American public are fearfully misled, systematically gulled. We do not know what views Mr. Kiddle holds on that particular case, but the cause of truth demands that such an able and fearless pen as his should show the matter up in its true colours.

ORGANIZATION AND ITS CONSEQUENCES.—We know nothing of the three men under hiding of whom Mr. Harrison complains, but we can bear him out as to the fact that the "organization" to which he alludes endeavoured to secure journalistic support by money offers, as the attempt was made to bribe ourselves by a then official, who took pleasure in citing the "*Wefawm K'yub*" as his address. It was suggested by him that we might veer round in our advocacy, and receive a share of the spoil. On another occasion, the same clique sent a cheque in support of the Sunday meetings, which was returned to them (though we were terribly bad off for ready money) with a suitable epistle, which was published at the time in these columns. The most remarkable part of this history is, that Mr. Harrison was instrumental in forming the "organization" of which he complains. It will be remembered that in 1873 a convention was held at Liverpool, officered principally by the opponents of Spiritualism, in whose work Mr. Harrison took part, and the bogus affair, which we facetiously styled the "*Imperial Parochial Palaveration of Spiritualists*," was the result. It wasted much money, caused many unhappy divisions, ill-used those who were its best friends, and was particularly spiteful at self-sacrificing, independent Spiritualists, as we can testify from many painful experiences, and that while Mr. Harrison was a person of power and influence in the proceedings. Now mark the result! Mr. Harrison poses as the most blood-stained martyr of the system, while we, who have been hounded down by the organizers all along, still exist, and afford him a pedestal for the exhibition of his wounds! So-called spiritualistic organization has been a selfish, short-sighted game at domination, personal ascendancy or profit, and those who have been most loftily hoisted have fallen lowest. There are those who are pluming themselves on their clever dodges to-day, who are digging a pit in which to hide their shame in the future. How comfortable and congenial we would all be if we would only forget self, and labour for the welfare and enlightenment of others!

THE PRETENDED MEDIUM COMMITTED FOR TRIAL.—A woman calling herself Miss Burns, and purporting to be a niece of J. Burns, publisher of this paper, turned up at Bradford a few months ago, about the end of last year, if we mistake not. A correspondent made inquiries, and we replied that Mr. Burns had no such niece. Last week a policeman called, making inquiries if Mr. Burns had a daughter, at the same time showing the portrait of this woman, who has passed by many names besides Burns. The policeman was told that Mr. Burns had no daughter, and that he did not recognise the woman. We had forgot all about her, but she was before the Bench at Keighley on Friday last on the charge of stealing from the places where she was entertained. She has twice served seven years for larceny, besides shorter periods of imprisonment. The most remarkable part of the affair is that she has been pretending to speak at Spiritualistic meetings as a medium, and it does not appear that her imposture has been found out. Undoubtedly she is no medium



at all, and the fact that she was so successful in her imposture shows how little spiritual insight is possessed by the people whom she deluded. If a person can only shut the eyes and pretend vehemently, it is quite enough for some Spiritualists.

REPORTS from Lancaster, Nottingham and Huddersfield arrived late, after our hands were more than full.

#### TO OUR TYNESIDE READERS.

We earnestly beg the kind attendance and aid of our numerous Tyneside readers, to make our Representative's Lecture a thorough success at Gateshead, on Friday, May 14. Mr. J. Stevenson, 67, Claremont Street, Gateshead; Mr. W. H. Robinson, 18, Bookmarket, Newcastle, and other friends have circulars and tickets. Mr. Burns much regrets that on account of previous arrangements at Middlesbrough he is unable to accept a kind invitation to spend the Sunday at Northumberland Hall, Newcastle.

#### GERALD MASSEY'S SUNDAY AFTERNOON LECTURES,

ST. GEORGE'S HALL, LANGHAM PLACE.

SUBJECT: (Sunday, May 9th)—

"Pre-Christian Evidences—The Historical Jesus, and the Mythical Christ."

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

Hall, 1/-; Gallery, 6d.

#### THE LANTERN LECTURE AT MORLEY.

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

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

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

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

#### THE LANTERN LECTURE AT GATESHEAD.

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

#### THE LANTERN LECTURE AT MIDDLESBOROUGH.

CLEVELAND HALL: Newport Road.—On Sunday, May 16th, Mr. Burns will visit Middlesbrough. 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 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.

#### MILTON ROOMS, WESTGATE, BRADFORD: ANNIVERSARY SERVICES.

On Sunday, May 9, Mr. E. W. Wallis will lecture at 2.30, on "An hour's communion with the dead"; and at 6, on "The gifts of the spirit and Modern Mediumship."

On Monday evening, at 7.45, Mr. Wallis will lecture on Spiritualism, a sign of the times; an aid to rational Faith and a foe to Materialism. Questions will be answered at the close of this lecture.

73, Girlington Road. JAS. NAYLOR, Sec.

Mrs. Groom is announced to speak at Paradise Street, Macclesfield, on Sunday, May 16.

J. HARVEY.—Mr. Burns has deferred his visit to Nottingham till the Autumn. He hopes then to visit Leicester and other places.

We are pleased to learn that Dr. Britten is now recovering, but with the drawback that his convalescence is very slow, on account of the very serious nature of the ailment.

SELF-HELP ASSOCIATION.—Sunday evening services will be commenced at 24, Harcourt Street, Marylebone Road, on Sunday, May 16, at 7.30, when Mr. Macdonnell will give an address.

On Sunday evening, Miss Keeves will give a trance address at 81, Marylebone Road, after which Mr. A. F. Tindall will speak on "Esoteric Buddhism," in answer to Mr. Massey.

TO LOCAL SECRETARIES: Newcastle District.—Please to note my address, on and after May 6th, will be 67, Claremont Street, Gateshead.—JOSEPH STEVENSON.

On Sunday, May 9, a tea meeting will be held at 5, Rundell Road, Maryland Road, St. Peter's Park, Harrow Road, when Mrs. Treadwell hopes to meet many of her old friends. Tea on table at 5 o'clock. Tickets 9d. each.

M. S. (Hounslow).—Our idea was not an essay on the Spiritualism of the Bible, but an analysis of the different forms of spiritual manifestation it contains.

#### THE ETHICS OF DEBATE.

To the Editor.—Dear Sir,—Herewith I enclose some letters of mine which appear in to-day's Burnley papers in reply to Mr. Ashcroft. I regret that you and I cannot see eye to eye in this matter, but let us agree to differ.

If I consulted my own feelings I should not think of noticing Mr. Ashcroft's attack upon Spiritualism, but as the attack has been publicly made I have felt it my duty to meet it in the best way I could. To permit his statements to pass unchallenged is considered, with many, tantamount to that silence which gives consent. I have no liking for public discussion, and will not be the aggressor to bring it about, but when the Cause I love is attacked, I will do my best to defend it. But I have not "hired myself out" to do so, for the only condition upon which I will meet these clerical foes to truth, is, "that neither speaker shall profit financially, but, the proceeds after paying expenses shall go to a Hospital or Infirmary." I do not wish to get money by meeting such men, neither shall they use Spiritualism with my consent to put money into their purses.

As for Mr. Baitey he lectured against Spiritualism in Parkgate, and on behalf of the friends there I challenged him to prove his position in debate when his statements could be met and answered. He insisted upon certain "conditions." The correspondence closed because he could not be brought to terms, and he became insulting; but he then gave a garbled version of the letters which had passed between us in the newspapers, and I felt it necessary to make the public acquainted with the true state of affairs. Finally, Mr. Baitey abandoned his position, and virtually admitted that his conditions had been (as I contended) "unnecessary," by proposing a debate through the newspaper without conditions. If he could carry on a discussion in the newspaper without conditions, why not upon the platform?

The next step is to give two lectures in Parkgate upon the subjects proposed for the debate, and give the people a chance to hear the other side to Mr. Baitey's story.

I do not believe either Mr. Baitey or Mr. Ashcroft are sufficiently disinterested to debate, on the conditions I name, but the public can estimate the worth of their boasts when it is seen that they will not accept a fair challenge. If Mr. Ashcroft would accept the challenge I should be only too glad of the opportunity of pointing out to the audience how thoroughly and completely he has misrepresented Spiritualism, and I think good could be done, although I might, as you say, subject myself to pain. The "equal terms" I proposed were as to the *division of the time* occupied by the speakers. I can only regret that my second letter to you (recalling the one you refer to, which was written hastily), was not in time to recall your comments thereon, which have hardly done me justice.

Even, if mistaken in the idea of my duty in the cause I have taken, my motive is the best, and I have acted from a sincere desire for the good of the Cause. Your views and course may be the best, but do not let us hurt each other's feelings because we cannot altogether agree. I am not anxious to debate with these men, but I am willing, if it is required of me, to do my best to meet them and by the help of the angel-world overthrow them or break their influence, and stop their work and use them to further the truth.—Yours for Truth and Right,

E. WALLIS.

Mr. Wallis can have but small respect for his "feelings" if he is ready and willing to engage in a personal-abuse duel with Ashcroft on a public platform, so many minutes each, the most virulent to come off victor. Surely he ought to know that such a spectacle would not be the "best" way of meeting the case. Far better is Mr. Wallis's excellent letter in the *Burnley Express*, at least the first portion of it. The idea of reply lectures at Parkgate is also excellent. The audience can be far better informed and influenced by a lecture than by a debate. The Ashcrofts and Baiteys can be made most excellent use of, if we do not play into their hands. This we can do by leaving their personality as much as possible out of our reckoning. We can use their agitations as a means of writing letters in the papers explanatory of Spiritualism, and in giving public lectures setting forth our views. This is excellent practice. The public see the manner and matter of the one party, and then those of the other, and they decide for themselves. But far different is it when two men meet on a public platform before a mass of yelling, hissing and hooting partisans, the Spiritualists as excited as the other side. What "condition" is there for the exhibition of spiritual virtues or the vindication of spiritual principles? If the Spiritualist champion speaks rationally and spiritually, avoiding personalities, he is voted "tame" and as having got the worst of it. If he endeavour and succeed in being a greater blackguard than his Christian opponent, then the exhibition of evil influences is enormously augmented, and the intensity of evil feeling and the emanation of devilish aura poison the spiritual air, it may be for years. We must remember that the unscrupulous opponent of Spiritualism is a "vessel of wrath," a medium for dark and spiritually-pernicious influence, and there is no getting over him so well as by letting him alone as much as possible.

Lyman Beecher, the father of Henry Ward Beecher, the celebrated American preacher, was once asked to enter into conflict with a base fellow, and he replied that he had once issued a quarto volume at a skunk, and he would never repeat the experiment. The facts underlying this figure of speech were, that Lyman Beecher was out walking one day,

when a skunk crossed his path, and he, from sudden impulse, threw a quarto volume, which he carried, at the beast, which, in its accustomed manner of defence, squirted its stinking fluid over the rev. gentleman, so that he had to burn his clothes, as it was impossible to purify them. Thus when "skunks" cross the path of the Spiritualist, it is far better to retain the "quarto volume" than "issue" it at the pestilent brute. In every case the real object of the contention is obscured by the horrid stench set afloat by the party, whose object is not truth but the meanest and most contemptible tricks to bring obloquy on the truth and soundly abuse his opponent.

Mr. Wallis has seen an instance of this in the *Rotherham Advertiser* correspondence. No doubt he was in the right, but his opponent by his manipulation of the subject will no doubt have convinced the majority of readers that the contrary is the case—that the worse is the better cause. We have also had experience with these men, and the result is that our opinion of human nature has not been heightened thereby. For two hours we replied to Ashcroft's lecture in printed form, giving it a searching analysis, paragraph by paragraph, in the Co-operative Hall, Morley. Ashcroft was present, but we were not aware of the fact till the close. Our reply was devoid of personality, but followed closely the subject-matter. The effect was good. Ashcroft got up at the close. We said he had heard the reply to his lecture, and if he had any objections to what had been said, we would offer him the platform, there and then to state them. He came forward with alacrity, and when once in position, the tactics of the man altered entirely. The skunk process was brought into powerful requisition, which infuriated the heretofore sane and orderly assembly, crowded to the door, but *no exception whatever was taken to our arguments*. It was all abuse and evil passion. Some time after that we replied to his lecture at West Hartlepool. He was present, and, assisted by a clique, behaved in a most disorderly manner. He would not debate, though challenged to do so there and then or next evening. He did not want to debate; simply to be abusive. These men cannot debate: Mr. Wallis admits that such is not their forte, and yet he persists in a course which is opposed to his own sound judgment.

We do not desire to be considered as grudging Mr. Wallis, or any other, the proceeds of any legitimate work he may enter upon. Were the opponent worthy, no one can be more fitting to receive the proceeds than the spiritual worker. Indeed, to benefit by a painful experience would be the only point which would permit of congratulation. Even if any spiritual champion gave up the proceeds, the friends would certainly see that he did not bear the brunt, by labouring and paying expenses, for naught.

We also had a night's "debate" with Baitey at Bishop Auckland. We consider that we answered him most effectually; so much so that in his last speech, Baitey, in a vexatious pet, said he would never touch the subject of Spiritualism again. His "pals" in the gallery yelled like demons. But was it a victory for Spiritualism? No! but the contrary, for the evil influence thrown out killed the Cause, and the first meeting held in the town since (if we mistake not) was the lecture on the Sunday evening on our recent visit. In other places Baitey was met and most ably handled by other debaters, but the results were wholly unfavourable to the health of the Cause in the places alluded to. To invite the friends of Spiritualism to such an influence as those men and their partisans throw off, is to pollute the mental sphere, and infect with spiritual disorder those whose minds should be kept pure and clean and exalted. The brute nature in man enjoys such scenes, as it does boxing, cock-fighting, or dog-fighting, but all of them are inimical to spiritual uses. Even if you succeed ever so, you cannot get the opposite side to tell the truth about it. They are never beaten. In the North the other week, we heard the most preposterous stories about the Bishop Auckland debate with Baitey. He published a report of the affair after ours had appeared in the *MEDIUM*, and he actually altered one of his own speeches to meet his subsequent views and intentions.

What can be done with a man like that? Mr. Wallis's closing remarks are Quixotic. The only way to "overthrow" them is not to assist them by entering into co-operation with them. It is folly to fight a windmill. By making the right use of them they may be made auxiliary to the Cause, but if we follow their lead the harm is incalculable.

In all debates let us see that we engage with our equals, with men whom we can respect. No chivalrous knight would engage in combat with a man unworthy of him, but would

only cross lances with a champion as good as himself. No brave school-boy will have a set-too with one smaller than himself, a cripple or a sickling. He seeks to punish a bigger boy who has done a mean thing. Now these men are spiritually smaller, ill-conditioned, crippled and sick. What manhood would it evidence even if we did thrash them till black and blue? The mere idea is repulsive, and yet it is the feeling that too frequently possesses the mind in such cases. Nor would it be any cure: it would not "break their influence." The next day, they would be at their old tricks again, and the thrashing process would have to be repeated numberless times. Is this the Divine Doctrine of Spiritualism? If so, it is nothing in advance of the Catholic Inquisition, or the vindictive prison methods of more modern Christianity.

We must not regard these men as our enemies to be exterminated, but as unfortunate brothers to be remedied. If a man has the misfortune to have small-pox, do we not isolate him, so that the pestilence from which he suffers is circumscribed and thus stamped out? What folly it would be if we took him into a crowded audience, opened all his disgusting pustules, and scattered their disease-laden contents amongst the people! Yet this is just what we are doing in these witless contests, that amount to nothing but a spread of spiritual infection. We must overcome evil with good. Spiritualism is entering upon a stage of conflict, in which it will be tried as by fire. The Ashcrofts and the Baiteys are mere sparks compared with the raging conflagration that will be. Let us commence a policy that will safely carry us through the coming ordeal. Let us isolate these incendiary sparks, and they will burn out of themselves. Let us not add substance thereto, stir up the mass, and fan it into flame with all the breath at our command. But, further, we have a duty to society. The world is entering on perilous times. Not only in Spiritualism, but in all conditions of mind, there will be friction and contention. The true friends of humanity will be those who contribute calmness and reflection in place of impetuosity and passion. Contentions and opposing forces do not elicit truth, and do not spiritually enlighten man.

We could say much on these matters, but space will not permit. In these considerations the whole Gospel of Spiritualism abides. Let us not be deflected from it by the bull-dog, world-spirit, which seeks to tamper with our allegiance to angel teaching. In thus speaking we pass no reflections on the conduct of Mr. Wallis and other friends. It is the *principle* we have in view, but that we must deal with whatever may oppose or whoever may be hurt in their feelings thereby; though we must repudiate the aspersion that we have done Mr. Wallis the slightest injustice. No one suffers or has suffered by the falsehoods and detractions of the opponents of Spiritualism so much as ourselves, and if we can forgive these enemies, surely all others can. It is these feelings that will break the influence of those men. But those who are on the spot, and under the influence, especially if mediums, are not the best judges of their own conduct. The aim of the opposing power is to obsess and alienate. This we have counted on. It may cost us much. Many friends may become infected, and become our foes. All that we are prepared for. We have stood the conflict of such circumstances in the past, and trusting in the Power for Good, we go forward in Faith. He that loseth his life shall find it. Resist not. Let these men do their worst. The fools who think that "silence gives consent" would not be convinced in a contest, but would take sides against us. They cannot hurt us, they cannot hurt the truth. Let us go on with the Light and Love of the Spirit, and these men and their upholders will yet beg our forgiveness, either in this world or that which is to come. This is a hard task for us to pursue, but we have not only to learn it ourselves, but teach it to the world.

#### SPIRITUALISM AND RELIGION.

In a deeply-interesting article, by "M.A. Oxon," in *Light* of the 10th ult., he says, "Spiritualism should keep a pure and undefiled religion to the front," and, assuredly, nothing is so desirable, because those representing Spiritualism—not its much-abused name—must then have their social lives in unison with Religion. To have social life in harmony with the reciprocal Religion we profess, but cannot practice, necessitates a social system based on our spiritual nature, instead of the brutal one that now exists.

If we ask ourselves, with thoroughness and impartiality, how much of living humanity our religion represents, and



how little of self-seeking at the cost of our fellows, perhaps the first essential enquiry towards a *real* Religion would be made. At any rate, some might realize that Religion consists, not in selfish prayer, but in righteous action, embracing our daily life-doings. It is, of course, easier to preach than to practice, and the worthy practice of enlightened people of adequate worldly means, is also comparatively easy. But it is most sadly different with the great majority, who are more or less forced by the degrading struggle of our ruthless social system to have their minds *constantly on the selfish plane*, to protect themselves or their children from penury. Can spiritual life be expected from people so conditioned? How can they get light to rise above the narrowest selfishness—to realize their soul-nature, and thereby their true life-object—whilst the struggle for mere existence is so keenly, and so constantly, and yet so needlessly, their debasing fate?

The clergy have been pleading for regeneration in their superficial way for many an age, and whilst the systematic selfish cause exists so overwhelmingly to the contrary, it is, of course, as *impossible* as for black to be white. Disband the army and police, and red ruin would at once be rampant in this "Christian" nation, as the state and character of people mainly depend upon the general conditions of their existence, whatever their lip-worship, or name may be. The result to the "street Arab," if left in the gutter, or trained in the Reformatory, sufficiently illustrates the effect of physical and moral conditions. Religion and general well-being are, therefore, only possible under a social system based on *Justice*—making it easy to do right, if not difficult to do wrong. If we would ever, in the coming future, "do as we would be done by," our fellow beings have first to be treated as *men and women*, with equal rights, under the co-operative principle, to the fair fruit of their labour, and enjoyable existence. Consider how enormous is the loss to the community by the antagonism that now exists between employer and employed, and how much more, in saving, than the amount of that loss, would additionally be produced, with incomparable general benefit, if a *mutual interest*—with its vast gain in manly and moral status—were exercised in production, and it were directed to supply a *sound* demand for what were really needed and useful.

In the concrete sense, Labour and Land are the only two sources of wealth, and as the latter is another name for the life of nations—neither food, raiment, nor shelter being possible without it—private property in land is, practically, private property in man,—causing chronic slavery, destitution, and hopeless misery to *millions* of our fellow beings. Should this awful truth be insufficient to induce true remedial action, perhaps self-preservation may. How, then, is recovery possible from the increasing commercial depression—by which all are suffering more or less—whilst the Foreign Trade of the country, on which it has been relying so blindly, *must* continue to decrease? The answer is, that the exercise of sound economic principles can alone aid us to it, and that thereby our land resources might be developed to the extent of £100,000,000 annually, and a vigorous Home Trade established. The financial effect of the iniquitous monopolies that exist, and especially of the land—by preventing the natural flow and employment of labour, and the just diffusion of wealth—is shown by the following facts, quoted from the *Echo* of April 5: "In 1868 only 19 persons were assessed as having incomes exceeding £50,000 a year; in 1875 they had increased to 97. In 1880 they fell to 80; but last year, despite the bad times and great commercial depression, 104 persons—the highest number yet reached—were assessed as having incomes from trade and commerce of more than £50,000 a year."

If the masses of the nation *are* to remain, as at present, mere wage-slaves for the aggrandisement of the few, and *grab* is to continue the main life-motive of people, thoughtless or careless, how many are reduced to hopeless wretchedness by their base gains, who need trouble themselves about Religion, or the condition and destiny of the Anglo-Saxon race? Under that self-destructive spirit its transient empire must perish, as the earlier ones have done from the same radical and brutal cause: by their *moral* ruin. A rapidly-increasing population—which can only be naturally limited by the development of the higher nature—would ensure that, as there-with the keener must the struggle for existence become, with the lying and dishonesty among manufacturers and traders, and corresponding corruption among their employees who have to recommend their adulterated wares as their opposite, as a result of the monopolies and deadly competitive system, as now maintained. Its saddest and most perilous results are,

of course, the hideous misery and hopeless vice ever expanding in the slums of the abnormally-grown cities, and by the masses of our murdered sisters who haunt the streets. Still philanthropists, clericals, and others, resort to the Sisyphus labour of *surface* remedies, whilst the all-potent cause is so demonstrably the radical one—the vile, materialistic, social system.

Dark indeed seems the prospect, whilst, in the eyes of most people, "respectability" is measured and magnified by the usual shameless abuse of the increasing wealth that the few somehow manage to appropriate and expend, amid a perishing people, in the glitter of external jewels, and more costly houses, carriages, or other increased pandering to sensuousness. Economic simplicity of life, with a conscientious effort to see and abolish the main cause of human suffering, by doing justice to the deeply-oppressed toilers, to whose constant labour we owe the main blessings of this world, are the very rare exceptions. It would therefore seem that all this unutterable wrong, and perpetual wretchedness and danger, are not seen to be a concern or responsibility of ours, either by "the still small voice"; by the Christianity we profess; or by the teachings of that later light, known as Modern Spiritualism. That we must ere long arise from this "fool's paradise" if we would avoid a very rough awakening by the victims of our greed or apathy, is, nevertheless, as clear as the sunlight.

ALPHA.

**MANKIND'S IMMATURITY.**—Have you noticed how the development of the individual corresponds so closely to the progress of the race? The frivolous, gleeful, innocent child, "pleased with a trifle, tickled with a straw"; the pugnacious, bellicose youth, decorating his body, and tricked out with finery; the providing stage of full manhood, eagerly striving after wealth; and then the sober, sedate period of Spiritual Life, the sunset of life—the gloamin'—when all is peaceful and serene. Can we hope that *that* state will come to our race on this earth? If we have outgrown the stage of primeval virtue and innocence, we have scarcely yet emerged fully from the fighting period, and we certainly seem in the full whirl of the commercial era. May the Lord hasten the Spiritual Millennium!—J. P. SOUTTER.

"ALPHA'S" ARTICLE contains so much that is true and good, that we would not utter one word against it; but we may, nevertheless, add that which makes the study more complete. For we fear that there are those who might regard poverty as an excuse for their short-comings, or feel that there is no use in trying to be good or improve oneself because of poverty. Unfortunately the poor are not those who gain the public ear, in print or from the platform, so that little really of their struggles or their triumphs is known. It is supposed that poverty utterly debars men from participation in the highest blessedness and usefulness of life, and conversely that the poor must of necessity be more the subjects of degradation than the better-to-do. Now we are of those who can say with the Bard:—

"Is there, for honest poverty,  
That hangs his head, and a' that?  
The coward-slave, we pass him by,  
We dare be poor for a' that!"

We have been closely acquainted with poverty from our earliest remembrances—and we are not ashamed to confess it—but it was associated with honesty, truthfulness, industry integrity, cleanliness, temperance, and the desire to oblige a neighbour, scorning any reward for the act. With these things the bite of poverty becomes toothless, without them wealth becomes the greater curse. During our spiritual work these twenty years our acquaintance with bitter want has been intensified. It has been a fearful scramble for existence, coupled with work and over-work, and the more work the heavier legacy of poverty to groan under in future. And we have sometimes feared that the incessant struggle would wither out spirituality, and implant a spirit of self-seeking. It has not been so: our spirituality has become purer, because all the worldly dross has been squeezed out of it. It is a terrible ordeal; we shudder at recommending it to others, but we must speak the truth. Our experience with others is, that the poorest are often the most generous. They do not give most, by any means, but it is more of a sacrifice what they do give. We have lived amongst the people; we know them; and that a sixpence will be long and diligently discussed before it is broken; but the spare mite will be devoted to some unselfish, humanitarian, spiritual purpose. It is the Sartorialists, who spend their surplus on "swallow tails,"

and have nothing to give, that are the most miserable of mankind, so poor that they may not have paid for the fashionable rags in which they exhibit themselves. It is when a man begins to lay up and overcome poverty that he grows selfish: while he struggles for the shilling, giving it almost wholly to those dependent on him, he is a noble, unselfish being; but no sooner has he a banking account, or shares in the Co-operative Stores, than self absorbs him more and more. First, then, with all attempts at improvement, we would warmly recommend the inculcation of good habits, sound principles; and, without any outside help, these would soon reconstruct society, and wither the mighty capitalists into helpless incapables.—Ed. M.

#### "GLADSTONE AND IRELAND."

This is the title of a poem by "T.C.E." which appears in *The Shields Daily News*. Mr. Gladstone is eulogised, and the evils that afflict Ireland and their causes are sketched. Those who make "Pride, love of power, and lust their guiding star" come in for censure:—

"Their selfishness no human bounds can span,  
They worship PROPERTY and frown on MAN;  
They view the peasant as they view the horse,  
Useful to help them on their giddy course;  
But quite remote from them in blood and birth,  
A being unrefined and made of vulgar earth!  
Great God, I thank thee that the day's at hand  
When through the length and breadth of this fair land  
Such sickly notions no more will avail,  
But strength of mind and virtue shall prevail!  
I see in vision, prospects fair arise,  
Like golden landscapes set in azure skies;  
The peasant's form, elastic, bold and free,  
In gladness moving o'er the fields I see;  
His face reflects the freedom of his soul  
His brow reveals contentment's calm control;  
And lovely children hasten forth to greet  
The willing toiler with a welcome sweet."

Having shown Mr. Gladstone's portrait at all the Lantern Lectures as one of Mr. Eglinton's sitters, we find that Spiritualists generally endorse his policy.

#### PROGRESS OF SPIRITUAL WORK.

BATLEY CARR: May 2.—A full and deeply-appreciative audience assembled to hear the spirit guides of Miss Wilson, Keighley, who addressed the audience for thirty minutes, expounding the Teachings of Spiritualism, and comparing them with orthodox Christianity. At the conclusion of their remarks, a hymn was sung after which Miss Wilson in her normal state described quite a number of spirit-forms with a minuteness in every particular both of feature and dress that left nothing to be desired. To this was added, in cases that were not readily recognised, description of house they used to live in, and topographical features. All that could be given to assist the memory to recognise them was given. One could not recognise the form by her Christian name, but when he was informed that she was familiarly called "Nanny," he exclaimed "Oh! its Nanny Hemingway." An old man failed to recognise the form by her Christian name "Sarah," but when informed that she was familiarly called "Sally," she said "grandmother." He said he had a grandmother of that name who passed away fifty years ago. To another, a female spirit was described with great minuteness in every particular, but the lady failed to recognise it. The home and topography were next described, and still they failed to recognise it. When Miss Wilson exclaimed, "She says to me: Tell her that they called my husband Ben, and that he went by the name of Big Ben," the lady instantly recognised it as having friends of that description, but did not know that the wife of Big Ben had passed away. She was assured that such was the case, and that she was with her. Great interest in the descriptions was manifested throughout, and a deep conviction as to their genuineness took possession of the minds of the audience.—ALFRED KITSON, 55, Taylor Street, Batley, Yorks.

COVENTRY: Edgwick, Foleshill, May 2.—Services morning and evening, and although both our local mediums were too ill to attend, the time was profitably spent in listening to addresses, &c., by several of those present.—Cor.

SUNDERLAND: Avenue Theatre, April 25.—We again had the pleasure of having Mrs. Yeeles, of Shields, amongst us, when she gave us three excellent meetings, at each of which some very good advice was given, and a large number of clairvoyant descriptions, all of which were at once acknowledged. Each meeting was well attended, a number of strangers being present. On Easter Monday, our Tea was held at the house of Mr. White, when a goodly number sat down to a most excellent repast. It proved quite a success. During the afternoon the guides of Mrs. Yeeles named two children in a very pleasing manner. Mrs. Yeeles has promised to come amongst us again shortly. On Sunday our meeting was held at Mr. White's, Southwick; it was very harmonious and satisfactory. On May 9th, Mr. Lashbrooke and Mr. Weightman, in Avenue Theatre, Sunderland.—R. P. T.

LEEDS: Psychological Hall, Grove House Lane, May 2nd.—Mrs. Ingham, Keighley, gave a very good address in the afternoon on "Behold, I make all things new," concluding with seven clairvoyant descriptions, five of which were recognised. The room was too small in the evening, many had to go away, subject, "Silver and gold have I none, but such as I have give thee." The second control was "Pat," who improves every time. He gave us something new about "Home Rule" and the sufferings of Ireland. Eight clairvoyant descriptions were given, all acknowledged, the conditions being favourable.—J. L.

GLASGOW: 2, Carlton Place, May 2.—The forenoon seance was well attended. The guides of Mrs. E. W. Wallis spoke for a short time on "Progress: are we moving on?" "Mirambo" followed, for a short time. Mr. Alexander Duguid, of Kirkcaldy, was present. He spoke for a short time, following up the subject; after which his guides controlling also followed on the same subject, "Progress," showing in fine style that the people of the past were unable to dictate anything beyond or above the progress of the present. Old "David Brown" next controlled, and delighted the audience by his old Scotch dialect; his words though homely are full of wisdom and power. The seance was a success, and those who were absent missed a treat. The evening public lecture was crowded to excess, owing to the announcement that Mrs. Georgina Weldon, who is at present in Glasgow, was to be on the platform and address us. Mrs. Wallis and Mr. A. Duguid also occupied the platform, Mr. James Robertson in the chair. The guides of Mrs. Wallis addressed us first, taking for their subject "Truth," which was an eloquent address, the audience expressing themselves by saying they never heard a finer lecture. Mrs. Weldon, who arrived just as Mrs. Wallis finished, then addressed the audience, telling them what she had suffered for Spiritualism, how it had been attempted to put her in a Lunatic Asylum, deprived of her home and fortune by the very parties who are paid to administer impartial justice to the rich and poor of the land. She said that every change in the law was for the lawyers not for justice. The lecturer cited two cases that were used against her to prove her insane. She had a pet dog that had died, also a pet rabbit. Shortly after they had died one of her pupils, who was clairvoyant, described the spirit forms of these animals passing to and fro across the floor. She said she never saw them, she wished she could. The doctors used this against her, as if she had said it, and put down in their certificate that Mrs. Weldon had said that her pet dog "was an angel, and her rabbit a devil." These, she said, were some of the things brought against her to make out she was insane. She dwelt for a short time on "Jurymen," how they had been packed against her. She also touched on our criminals, their condition in confinement, and she is a strong advocate for "class criminals." She also spoke upon the "Slade Trial," and was a strong believer in Dr. Slade's innocence, and showed that there was no evidence against him as to fraud and deceiving. The audience was in thorough sympathy with the lecturer, which was shown by their repeated applause. This lecture coming after the one delivered by the controls of Mrs. Wallis, on "Truth," was appropriate, and showed both sides of the subject. Mr. Alexander Duguid followed Mrs. Weldon, on the same subject, also on clairvoyance: especially the spirit forms of animals. Altogether the meeting was a perfect success, and one that will be long remembered.—ANDREW DRUMMOND, Hon. Sec.

LEICESTER: Silver Street, Lecture Hall.—On Tuesday, April 27, a public tea was prepared in the above hall, to which about fifty sat down, which was most heartily enjoyed. After tea an entertainment was given by the following friends:—Mr. Peake, song, "Down by the River Side"; Mr. Young, recitation, "The Poacher's Widow"; Mr. Barradale, song, "Let me like a Soldier fall"; Miss Smith, song, "Belle Mahone"; Mr. Young, reading, "The Barrel of Pork"; Mr. Peake, song, "Lottie Lane"; Mrs. Sheppard, song, "I heard a Spirit Sing"; The Bros. W. and A. Dyer, sketch, "Generally Useful"; Miss Farrer, song, "Please give me a penny"; Mr. Bailey, recitation, "Alonzo the Brave"; Mrs. West, song, "The Vacant Chair"; Mr. Ashby, recitation, "The Soldier's Funeral"; The Bros. W. and A. Dyer, sketch, "Tit for Tat"; Miss Cuthbert, song, "The Lost Chord"; Mr. Sainsbury, reading, "The Farmer's Blunder"; Mr. Peake, song, comic, "I felt as though I tumbled into Honey"; Dances, games, &c., brought our enjoyable evening to a close. Our worthy president and chairman, Mr. J. Bent, addressed the company, and said it was a great pleasure to him to preside over such a nice little gathering, and he sincerely hoped that every one present had heartily enjoyed themselves. A vote of thanks being proposed by Mr. J. Bent to the above ladies and gentlemen for such an excellent entertainment, seconded by Mr. Sainsbury, was carried unanimously.—On Sunday Mr. Bent's guides discoursed to a fair audience on Psalm c., 5: "The everlasting mercy of God."—C. P.

WEST HARTLEPOOL: Druids' Hall, May 2.—In the morning, Mr. Wardell discoursed on "Charity" which springs from a true development of our spiritual nature, and is the outgrowth of love, a quality professed by many, but possessed by few. The progressive unfoldment of the love principle will ultimately overcome all hostility from opposing sectarian bodies, and selfishness (the bane of dogmatic teaching) will be obliterated by the light of a higher truth. The discourse was embellished by quotations from many writers of a beautiful and convincing character. In the evening Mr. D. W. Ashman's guides took for their subject, "Angels and Devils: What and where are they?" They said, angels are men in ethereal habit clad, and men are angels for the moment ere passing onward to the higher spheres. Angels (it has been said) were the first order of created beings. They are also said to have visited the earth in ancient times for various purposes, as we find recorded in the Old and New Testaments. Many instances were cited in proof thereof. Now we find them ever-working with us for the well-being and progressive development towards a state of angelhood, of all the human family: and this they will continue to do until man in human form is made conversant with the higher spheres of angel life. We see many angel forms in the flesh, as when we find the good in this life sacrificing time and labour in nursing the sick, clothing the starving, and feeding the needy poor; it is then that we see the halo of angelhood encircling their forms. "Devils" are to be met with in daily life; they are, in fact, men, imbued with all the evil passions inherent in the flesh, propagating wars, leading men into dissolute habits, and may be seen on the battle field, in the public house, on the gallows, and in our lunatic asylums. We even find them declaiming against the truth from the various sectarian pulpits. Reference was made to the book of Enoch, and the question asked, Why it had been expunged from the Hebrew Bible? During the delivery Mr. Ashman's guides beautified their arguments by poetic utterances full of pathos and power.—Cor.

SOUTHSEA.—At the meeting held on Sunday evening, May 2, several members of the circle were absent, and general regret was expressed at the departure from the town, of Mr. W. H. Terry, who has acted as recorder. The meeting was, however, of a highly interesting character, and in continuation of the series of progressive lectures commenced.



with the New Year, the "Venerable Archdeacon Sinclair" gave an eloquent discourse on "Man's eternal duty to God," the medium being Mr. J. Horstead. The control remarked that that was the first occasion upon which he had addressed an assembly since his departure from the earth plane, and very different were the views that he now entertained with regard to the principles of religion. He then considered that man should work for God while on the earth, and in that he found he was correct. All should work with the utmost zeal and love according to the principles of the divine and natural laws implanted in them by an eternal God, who had made man after His own image, and who had enclosed a spirit within the body which existed throughout eternity in a more beautiful and rarified form, but having, nevertheless, a certain likeness to that presented on earth. As this spiritual body progressed from sphere to sphere, to higher and more supernal heavens, the beauty became more sublime, and the rarification increased until it was freed from all earth taints, and fit to stand in the presence of the great I-A-M. It was a sublime thought that the work commenced on earth was continued in higher spheres. manifold and varied were the occupations of the man out of the flesh: there was no standing still, but these duties were too complex and multitudinous to be wholly explained. Some were employed in carrying out natural laws in the creation of new worlds, others were engaged in transmitting the divine laws to the various heavens; some were occupied in teaching not infants alone, but young spirits who had but just entered the spirit-world, and so on, until beyond the fourth sphere the work was so transcendently glorious that human speech failed to picture, or even faintly to shadow, its sublimity. He was one of those who were permitted by God to descend again upon earth to teach men those truths which, if faithfully carried out, would lead them to the heavenly abodes of the blessed. He might hail those present as co-workers for they were endeavouring to promulgate those principles of truth and love, and though they might expect opposition and contumely, they were the pioneers of a great public work in the town. The time was fast approaching and was very close at hand when their public work in that town would commence. Let none be timorous or craven-hearted, for they would be aided and supported by their spirit guides, and receive (mediumistic) gifts which should convince the most antagonistic. Might they make the most of their present opportunities, might their guardian angels be ever with them throughout their earth life, that when they cast off the garment of flesh they might at once step into the higher spheres there to continue the blessed and glorious work which it had pleased the Almighty Father to apportion to them. Mr. Horstead was also controlled by "Jacob West," who gave accurate delineations of character, and another medium was entranced by "Peter Barry" (an old and favourite control), and two spirits attracted to the circle by some of the members.—*Con.*

NEWCASTLE: Northumberland Hall, High Friar Street, May 2.—At 8 p.m., those mysterious visitors to our solar system, comets, were the subject. The lecturer popularly described the history of those celestial apparitions, and the opinions of astronomers in ancient and modern times. He showed that they were objects of superstition and alarm in early ages, and that at present astronomers recognised them as being as much under law as the falling of an apple or ascent of a balloon. He described the comets of Newton, Haller, Faye, Temple, Donati, Encke, Biela, &c., and intimated, that besides being under the influence of attraction, the sun exerted upon them a repulsive force.—At 6.30, Mr. W. C. Robson spoke on "The Religion of Spiritualism," though scientifically Spiritualism might not be considered religious, yet it was a potent instrument for perfecting the individual and the race. Based upon facts, its philosophy established a pure naturalism, which met equally the requirements of the savage and the cultured mind. It supplied a knowledge of psychical science, which enabled the mind to penetrate into the interior, which ultimately led to the discovery of spiritual causes. These in turn developed capacious powers of healing magnetically, entrancements for eloquent speech, and of clairvoyant seership, beholding the purer essences which surround this sphere of matter. It also demonstrated the mathematical ratios of retributions; proved constant sustenance for the soul; established to a certainty the great fact of Immortality, and the laws of eternal progress. Science and true religion were harmonious. Space precludes a further recapitulation of all the good thoughts embodied in Mr. Robson's lecture, which was supplemented by a hearty vote of thanks from the audience.—*W. H. ROBINSON, Hon. Sec.*

SOUTH SHIELDS: 19, Cambridge Street, May 2.—We were favoured with a second visit from Mrs. Gregg, of Leeds, who was specially welcomed within the walls of our mission by a spirit messenger, accompanied by an invisible host, bearing glad tidings: "Success to South Shields Society," so worded in the vision. Her guides delivered an address on "Quench not the spirit;" which was an expression of wisdom and a tone of love; followed by spirit delineations, effecting an earnest recognition of the proximity of the unseen world. The evening assemblage was very large, and evidently intelligent; its religious element powerful and lofty, while many soul-chords were tuned into deep sympathy by the impressive discourse through Mrs. Gregg on "Secret Sorrow." Many clairvoyant descriptions followed, most of which were readily recognised. On Monday evening our hall was well filled with an appreciative audience, when Mrs. Gregg gave many phrenological delineations and clairvoyant descriptions, which have caused much interest and earnest inquiry. Long and firm steps are being taken by our infant society.—*G. W. W., Con.*

MIDDLESBOROUGH: Granville Rooms, Newport Road, April 26.—We had a grand coffee supper and entertainment, Mr. Bevan, chairman. The following ladies and gentlemen took part: Mr. Robson, song; Misses Buttler, duet; Mr. Hedley, song; Miss Robson, song; Miss Brown, song; Mr. J. W. Horobin, song; Misses Brown, duet; Mr. A. Horobin, song; Mr. Bevan, song. We give our best thanks to the following ladies for their help and support: Mrs. Horobin, Mrs. Elstob, Mrs. Roeder, Mrs. Kneeshaw, Mrs. Moffat and Mrs. Robson. Our gratitude is due to the performers for their services so kindly rendered.—May 2.—We had Mrs. Yeates, of South Shields. Her guides, in the morning took for their subject, "Man, Know thyself," which they handled very well; after which they gave a number of good spirit descriptions and messages to strangers, all of which were recognised. In

the evening her guide spoke to a very large audience, and gave some very good advice. The spiritual surroundings of a great many people were then described, many of which were recognised. We take it as a great treat to have such a medium amongst us. It is her first visit to Middlesborough but we hope it will not be her last, as her guides have done a good deal towards the advancement of Spiritualism here. The best wishes of the Middlesborough people will go with her wherever she goes.—*J. HOROBIN, Secretary, 4, Black Street.*

WEST PELTON.—On April 24, after an excellent tea we had a really splendid concert, the various singers doing their duties so well that it was quite a success, and we hope to have many more such entertainments, as they do good. On April 25, we were blessed with the presence of Mr. J. G. Grey, who is unloosing the bonds of many a craving soul. Thanks be to him. We have also been favoured with the first visit of Mr. John Scott, late of Hetton, now of Middlesborough. I think he is one of the best impersonating mediums I ever did see, and is able to prove the truth of Spiritualism to any one desirous of being convinced. I will describe one case of impersonation, which took place on Saturday night, Mr. Scott being an entire stranger to us all. A friend or two along with myself were sitting with Mr. Scott in my house when my wife came in. She had scarcely entered the house, when Mr. Scott passed into the trance and impersonated my wife's aunt, who passed away seven months ago of asthma. He coughed and expectorated as she did, and indicated the seat of all her ailments. Her right hand was peculiar, and he showed it so perfectly to us that we thought she had taken up the physical body again. We were blessed with much more than that. We hope to have Mr. Scott again before long, and I can cordially recommend him to all who require these evidences.—*THOMAS ALDERSON, President, West Pelton Spiritual Association.*

HERWOOD: Argyle Buildings, May 2.—Mr. Postlethwaite's guides named two children in the afternoon, and gave an address on the difference between orthodox and spiritual baptism. Three subjects were selected in the evening: "The Soul, its origin and its ultimate state," "What does the spirits say about their present life?" "The Trinity." After an able discourse, a lively discussion took place, in which our sceptical friends were totally eclipsed.—*G. PELL, Sec.*

SPENNYMOOR, Central Hall, May 2.—Mr. Walker, of Hetton, lectured twice: afternoon subject, "I and my father are one" was clearly pointed out to be absurd, other than taken in the abstract sense. The lecturer quoted many passages of Scripture repudiating the idea entertained by Christians, that Jesus was equal to God. Evening subject, "Popular Theology, the failure of the Age." The two fundamental points, the creation and vicarious atonement, of theology, were dealt with in a keen, logical and masterly manner. Touching illustrations of human nature characterized the discourse, which was wound up by a brilliant tribute to reformers. The audience was very attentive and highly pleased with the manner in which the subject was treated.—*Con.*

BRADFORD: Walton Street.—Our annual tea and entertainment on Easter Monday was patronised far exceeding our expectations. A very pleasant evening was spent, all seeming well satisfied. At the same time a sale of work took place in the school-room, and I am thankful to say that the nice things made by the lady members of the Church met with much demand. On Sunday the Lyceum opened at 9.30 with about 50 members and officers, an average attendance. The Lyceum is in a very prosperous condition, the members being steadily on the increase. Mr. Schutt spoke in the afternoon on "There shall be a handful of corn on the top of the mountain." In the evening he gave some plain truths on the Bible. Both lectures were masterly efforts, and were listened to by very fair audiences.—*J. SHEPHERD.*

MANCHESTER: Temperance Hall, Tipping Street, May 2.—Mr. Jones presided. Mr. E. Wallis in the morning gave a recitation, and the following subjects were handed up by the audience: "Faith, its true purpose and ultimate realization," "Safe in the arms of Jesus," "For by grace are ye saved, &c.," "Why did Christ say at his resurrection: Touch me not?" "Will Spiritualism supply the religious wants of mankind?" The guides took each separately, and the beautiful illustrations were listened to with marked attention. There was a full hall in the evening, and the audience was again invited to provide a subject. Four were handed up: "What and where is the spirit-world?" "What has Spiritualism revealed respecting the future life?" "Spiritualism and orthodox Christianity, their parallels and their contrasts," "Believe and be saved or behave and be saved; which is most needed to promote the best in life?" The guides handled the subjects in a masterly style.—*GEORGE HILL, 92, Brunswick Street, Ardwick Green.*

RAWTENSALL.—On Sunday Mr. Swindlehurst will speak in the Co-operative Assembly Room, Caul Terrace, at 2.30 and 6 p.m.—Committees are chosen to arrange for a debate between Mr. Thomas Tomlinson, Rawtensall, and Mr. Swindlehurst, Preston. Due notice will be given, when we hope all Spiritualists in the district will attend.—*JOHN BARNES, 19, Rosevale Cottages, Cloughfield.*

MISS JONES'S PSYCHOMETRY.—"Novus Homo" says he sent a lock of hair to Miss Jones, of Liverpool, belonging to a dear friend, and in a few days received an accurate description of that friend's real character and tendencies, disclosing some of his private thoughts and the "secrets of his very soul." This seems to be almost more than our correspondent could vouch for. The writer visited Liverpool, and had a satisfactory description of his own character. The letter from which we quote is written in such an inflated style that out of respect to Miss Jones's feelings are cull the facts, which, when the froth is blown off, are such as are happily met with in the experience of many mediums.

INSANITY.—Mr. H. J. Kemble, 94, Rolls Road, Bermondsey, says he has come to the conclusion that Spiritualism "is the truest and most positive of all religions on God's earth." He is glad to find that many in his line of business (the musical) are embracing the same faith. He encloses copy of letter from General C. Crawford to Lieut. Albini, as a testimonial to his public performances, which are regarded as affording an antidote to "the baneful, wide-spread belief in Spiritualism with all the sad insanity that too often follows in its train." Spiritualism is now so "wide-spread" that the opinion largely prevails that the "insanity" is most prominent in those who entertain such antiquated and ridiculous notions of Spiritualism.

## THE SPIRITUALISTS' DIRECTORY.

MEETINGS, SUNDAY, MAY 9th, 1886.

## LONDON.

SPIRITUAL INSTITUTION, 15, Southampton Row, at 7, Spiritual Service.  
 CANNING TOWN.—51, Marlindale Rd., Mr. J. Hagon, 9 a.m., Seance; 11 till 1, Healing.  
 HOKTON.—128, Hoxton Street, at 7, Mr. R. H. Armitage.  
 511, KINGSLAND ROAD, (Near Dalston Junction) at 7, Mr. Voitch, Address.  
 MARYLEBONE.—Regent's Hotel, 31, Marylebone Road, at 11, Seance, at 7, Miss  
 Keever, "Man, Know Thyself;" Mr. A. F. Tindall, "Esoteric Buddhism," in  
 answer to Mr. Massey. May 16, at 7, Mr. T. B. Dale, "Astrology."  
 ISLINGTON.—19, Prebend Street, Essex Road, Mr. Webster's Seance at 8. Friday at 8.  
 FADDINGTON.—6, Rundle Road, St. Peter's Park, at 7, Mrs. Treadwell. Wednes-  
 day, at 8.  
 SELF-HELP ASSOCIATION.—24, Harcourt Street, Marylebone Road, at 11, Conference.  
 Thursday, at 8, Mrs. Frichard. Friday, at 8, Mr. Dale.  
 STEPNEY.—Mrs. Ayers, 45, Jubilee Street, Commercial Road, Mrs. Walker. See Advt.  
 UPPER HOLLOWAY.—Mrs. Hagon, 145, Marlborough Road, Holloway Rd. See Advt.  
 WALWORTH.—83, Boyson Road, at 7, Mr. Walker, Trance Address and Clairvoyance;  
 Mr. Raper, Healing. Wednesday, 8.15, Open Circle, Mrs. Cannon.

## WEEK NIGHTS.

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

## PROVINCES.

ASHINGTON COLLIERY.—At 2 and 5 p.m.: Local.  
 BAOUR.—New Meeting Room, at 2.30 & 6.30: Mrs. Butterfield.  
 BARROW-IN-FURNESS.—80, Cavendish Street, at 6.30: Mr. Proctor, Mr. Condon.  
 BATLEY CARR.—Town Street, 6.30 p.m.: Mrs. Craven.  
 BELFRA.—Lecture Room, Brookside, at 10.30 and 6.30.  
 BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Mrs. Ingham.  
 BIRMINGHAM.—Oswell Street Schools, at 11 & 6.30:  
 BISHOP AUCLAND.—Temperance Hall, Gurney Villa, at 9, Circle; at 2.30 & 6.  
 BLACKBURN.—New Water Street, at 9.30, Lyceum; at 2.30 & 6.30: Mr. J. B. Tetlow.  
 BOWLING.—Spiritual Tabernacle, Harker Street, at 2.30 & 6, Miss Wilson.  
 BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, at 2.30  
 and 6, Mrs. Yarwood.  
 Oddfellows' Rooms, Otley Road, at 2.30 & 6, Mr. Armitage.  
 Meeting Rooms, 448, Little Horton Lane, at 2.30 & 6, Mrs. Bailey.  
 Milton Rooms, Westgate, at 2.30 and 6: Anniversary Services, Mr. E. W.  
 Wallis. Also May 10.  
 Upper Addison Street, Hall Lane, Lyceum at 9.45; at 2.30 & 6.30, Miss Patefield  
 and Mr. Morrell.  
 BURNLEY.—St. James' Hall, at 2.30 and 6.30, Mr. Swindlehurst. Thursday, at 7.30,  
 Members' developing circle.  
 CARDIFF.—At Mrs. Cooper's, 50, Crookherbtown, at 6.30.  
 CRAWLINGTON.—At Mr. J. Tipplady's, 57, South Terrace, at 6.30, Local.  
 DERRY.—At Mr. John Allen's, 12, York Street, at 6 p.m.: Circle.  
 DRYSDALE.—98, Fore Street, at 11, Mr. Tozer; at 6.30, Miss Bond.  
 ERYTH.—The Mint, at 10.45 at 6.30, Local.  
 FELLING.—Park Road, at 6, Circle for Members and Friends.  
 FOLDSHILL.—Edgwick, at 6.30, Local.  
 GLASGOW.—2, Carlton Place, Lyceum at 10.15; Members at 11.30; at 6.30.  
 HALIFAX.—1, Winding Road, at 2.30 and 6, Mrs. Green. Monday, at 7.30.  
 HANLEY.—Mrs. Dutton's, 41, Mollart Street, at 6.30; Wednesday, at 7.30 p.m.  
 HETTON.—Miners' Old Hall, at 11, Mr. W. Westgarth.  
 HEYWOOD.—Argyle Buildings, at 2.30 & 6.15: Mr. Standish.  
 HUDDERSFIELD.—Assembly Rooms, Brook Street, at 2.30 & 6, Mr. W. Johnson.  
 JARNEY.—68, New Street, and 4, Almorah Crescent, at 7. Wednesday, 7.30, Circles.  
 KINGSLEY.—Lyceum, East Parade, 2.30 and 6: Mr. Collins Briggs.  
 LANGCASTER.—Athenaeum, St. Leonard's Gate, at 2.30 & 6.30.  
 LEEDS.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at  
 2.30 and 6.30: Mr. Hopwood.  
 Oriel Hall, Cookridge Street, at 2.30 & 6, Mr. J. S. Schutt. Tuesday at 8.  
 LEICESTER.—Silver Street Lecture Hall, at 11 & 6.30: Mr. J. Bent.  
 LIVERPOOL.—Daulby Hall, Daulby Street, London Road, at 11, and 6.30, Mr.  
 D. Corson. Lyceum at 2 p.m. Sec., Mr. Corson, 14, Daulby Street.  
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 MAOULSFIELD.—Free Church, Paradise Street, 2.30 & 6.30: Mrs. Burgess.  
 Fenice Street, at 2.30 & 6.30: No Information.  
 MANCHESTER.—Temperance Hall, Tipping Street, Ardwick, 10.30 & 6.30, Mrs. Groom.  
 MIDDLESBOROUGH.—Granville Rooms, Newport Road, at 10.30 & 6.30, No Infor-  
 mation.  
 Mr. Johnson's, Old Linthorpe, at 6.30, Local.  
 MURLEY.—Mission Room, Church Street, at 2.30 and 6: Mr. J. Burns, London. Also  
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 and the Life."  
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 NOTTINGHAM.—Morley House, Shakespeare Street, 10.45 and 6.30: Mrs. Barnes.  
 OLDHAM.—176, Union Street, at 2.30 & 6, Mr. J. S. Farmer. Tuesday, Circle.  
 OPENSHAW.—Mechanics' Institute, Pottery Lane, at 10.30 and 6, No Information.  
 PARKGATE.—Bear Tree Road, (near bottom), at 6.30: Local.  
 PROSGOOD.—Mr. W. Holland's 67, Cavendish Place, at 5.30, Circle.  
 PRINGLETON.—Town Hall, at 2.30 and 6.30, No Information.  
 Liberal Club, 48, Albion Street, at 2.30 & 6.30, No Information. Wednesday, 7.30.  
 PLYMOUTH.—Notie Street, at 11 & 3, Circles; at 6.30, Mr. Orville Pitcher.  
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 SOUTH SHIELDS.—19, Cambridge Street, at 11 & 6.30, No Information.  
 SOWERBY BRIDGE.—Spiritualists' Lyceum, Hollins Lane, at 6.30, No Information.  
 SPENTMOOR.—Central Hall, at 2.30 and 6: Uncertain.  
 SUNDERLAND.—Avenue Theatre, Southwick: Mr. Lashbrooke and Mr. Weightman.  
 TUNSTALL.—13, Rathbone Street, at 6.30.  
 WALSALE.—Exchange Rooms, High Street, at 6.30.  
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