



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.

[REGISTERED FOR TRANSMISSION ABROAD.]

No. 841.—VOL. XVII.]

LONDON, MAY 14, 1886.

[PRICE 1½D.]

The Historical Jesus and the Mythical Christ.

GERALD MASSEY'S LECTURE, AT ST. GEORGE'S HALL, MAY 9, 1886.

In presenting my readers with some of the data which show that much of the Christian History was pre-extant as Egyptian Mythology, I have to ask you to bear in mind that the facts, like other foundations, have been buried out of sight for thousands of years in a hieroglyphical language, that was never really read by Greek or Roman, and could not be read until the lost clue was discovered by Champollion, almost the other day! In this way the original sources of our Mythology and Christology remained as hidden as those of the Nile, until the century in which we live. The mystical matter enshrouded in this language was sacredly entrusted to the keeping of the buried dead, who have faithfully preserved it as their Book of Life, which was placed beneath their pillows, or clasped to their bosoms, in their coffins and their tombs.

Secondly, although I am able to read the hieroglyphics, nothing offered to you is based on my translation. I work too warily for that! The transcription and literal rendering of the hieroglyphic texts herein employed are by scholars of indisputable authority. There is no loophole of escape that way. I lectured upon the subject of Jesus many years ago, as a kind of Christian. At that time I did not know how we had been misled, or that the "Christian scheme" (as it is aptly called) in the New Testament is a fraud, founded on a fable in the Old!

I then accepted the Canonical Gospels as containing a veritable human history, and assumed, as others do, that the history proved itself. Finding that Jesus, or Jehoshua Ben-Pandira, was an historical character, known to the Talmud, I made the common mistake of assuming that this proved the personal existence of the Jesus found portrayed in the Canonical Gospels. But after you have heard my story, and weighed the evidence now for the first time collected and presented to the public, you will not wonder that I should have changed my views, or that I should be impelled to tell the truth to others, as it now appears to myself; although I am only able to summarise here, in the briefest manner possible, the facts that I have dealt with exhaustively elsewhere.

The personal existence of Jesus as Jehoshua Ben-Pandira can be established beyond a doubt. One account affirms that,

according to a genuine Jewish tradition, "that man (who is not to be named) was a disciple of Jehoshua Ben-Perachia." It also says, "He was born in the fourth year of the reign of the Jewish King Alexander Jannæus, notwithstanding the assertions of his followers that he was born in the reign of Herod." That would be more than a century earlier than the date of birth assigned to the Jesus of the Gospels! But it can be further shewn that Jehoshua Ben-Pandira may have been born considerably earlier even than the year 102 B.C., although the point is not of much consequence here. Jehoshua, son of Perachia, was a president of the Sanhedrin—the fifth, reckoning from Ezra as the first: one of those who in the line of descent received and transmitted the oral law, as it was said, direct from Sinai. There could not be two such. This Ben-Perachia had begun to teach as a Rabbi in the year 154 B.C. We may therefore reckon that he was not born later than 180-170 B.C., and that it could hardly be later than 100 B.C. when he went down into Egypt with his pupil, Ben-Pandira. For it is related that he fled there in consequence of a persecution of the Rabbis, feebly conjectured to refer to the civil war in which the Pharisees revolted against King Alexander Jannæus, and consequently about 105 B.C. If we put the age of his pupil, Jehoshua Ben-Pandira, at fifteen years, that will give us an approximate date, extracted without pressure, which shows that Jehoshua Ben-Pandira may have been born about the year 120 B.C. But twenty years are a matter of little moment here.

According to the Babylonian Gemara to the Mishna, in Tract "Shabbath," this Jehoshua, the son of Pandira and Stada, was stoned to death as a wizard, in the city of Lud, or Lydda, and afterwards crucified by being hanged on a tree, on the eve of the Passover. This is the manner of death assigned to Jesus in the Book of Acts. The Gemara says there exists a tradition that on the rest-day before the Sabbath they crucified Jehoshua, on the rest-day of the Passah (the day before the Passover). The year of his death, however, is not given in that account; but there are reasons for thinking it could not have been much earlier nor later than B.C. 70, because this Jewish King Jannæus reigned from the year 106 to 79 B.C. He was succeeded in the

government by his widow Salomè, whom the Greeks called Alexandra, and who reigned for some nine years. Now the traditions, especially of the first "Toledoth Jehoshua," relate that the Queen of Jannæus, and the mother of Hyrcanus, who must therefore be Salomè, in spite of her being called by another name, showed favour to Jehoshua and his teaching; that she was a witness of his wonderful works and powers of healing, and tried to save him from the hands of his sacerdotal enemies, because he was related to her; but that during her reign, which ended in the year 71 B.C., he was put to death. The Jewish writers and Rabbis whom I have talked with, always deny the identity of the Talmudic Jehoshua and the Jesus of the Gospels. "This," observes Rabbi Jechiels, "which has been related of Jehoshua Ben-Perachia and his pupil, contains no reference whatever to him whom the Christians honour as God!" Another Rabbi, Salman Zevi, produced ten reasons for concluding that the Jehoshua of the Talmud was not he who was afterwards called Jesus of Nazareth. The "blasphemous writings of the Jews about Jesus," as Justin Martyr calls them, always refer to Jehoshua Ben-Pandira, and not to the Jesus of the Gospels. It is Ben-Pandira they mean when they say they have another and a truer account of the birth and life—the wonder-working and death of Jehoshua, or Jesus. This repudiation is perfectly honest and soundly based. The only Jesus known to the Jews was Jehoshua Ben-Pandira, who had learnt the arts of magic in Egypt, and who was put to death by them as a wizard. This was likewise the only Jesus known to Celsus, the writer of the "True Logos," a work which the Christians managed to get rid of altogether, with so many other of the anti-Christian evidences.

Celsus affirms that he was not a pure Word, not a true Logos, but a man who had learned the arts of sorcery in Egypt. So, in the Clementines, it is in the character of Ben-Pandira that Jesus is said to rise again as the magician. But here is the conclusive fact: The Jews know nothing of Jesus, the Christ of the Gospels, as an historical character; and when the Christians of the fourth century trace his pedigree, by the hand of Epiphanius, they are forced to derive their Jesus from Pandira! Epiphanius gives the genealogy of the Canonical Jesus in this wise:—

Jacob, called Pandira, Mary=Joseph—Cleopas, Jesus.

This proves that in the fourth century the pedigree of Jesus was traced to Pandira, the father of that Jehoshua who was the pupil of Ben-Perachia, and who became one of the magicians in Egypt, and who was crucified as a magician on the eve of the Passover by the Jews, in the time of Queen Alexandra, who had ceased to reign in the year 70 B.C.—the Jesus, therefore, who lived and died more than a century too soon.

Thus, the Jews do not identify Jehoshua Ben-Pandira with the Gospel Jesus, of whom they, his supposed contemporaries, know nothing, but protest against the assumption as an impossibility; whereas the Christians *do* identify their Jesus as the descendant of Pandira. It was him or nobody; yet he was neither the son of Joseph nor of the Virgin Mary. It is not the Jews, then, but the Christians, who fuse two supposed historic characters into one! There being but one history acknowledged or known on either side, it follows that the Jesus of the Gospels is the Jehoshua of the Talmud, or is not at all, as a Person. This shifts the historic basis altogether; it antedates the human history by more than a hundred years, and it at once destroys the historic character of the Gospels, together with that of any other personal Jesus than Ben-Pandira. In short, the Jewish history of the matter will be found to corroborate the mythical. As Epiphanius knew of no other historical Jesus than the descendant of Pandira, it is possible that this is the Jesus whose tradition is reported by Irenæus.

Irenæus was born in the early part of the second century, between 120 and 140 A.D. He was Bishop of Lyons, France, and a personal acquaintance of Polycarp; and he repeats a tradition testified to by the elders, which he alleges was directly derived from John, the "disciple of the Lord," to the effect that Jesus was not crucified at 33 years of age, but that he passed through every age, and lived on to be an oldish man. Now, in accordance with the dates given, Jehoshua Ben-Pandira may have been between 50 and 60 years of age when put to death, and his tradition alone furnishes a clue to the Nihilistic statement of Irenæus.

When the true tradition of Ben-Pandira is recovered, it shows that he was the sole historical Jesus who was hung on a tree by the Jews, not crucified in the Roman fashion, and authenticates the claim now to be made on behalf of the as-

tronomical allegory to the dispensational Jesus, the Kronian Christ, the mythical Messiah of the Canonical Gospels, and the Jesus of Paul, who was not the carnalised Christ. For I hold that the Jesus of the "other Gospel" according to the Apostles Cephas and James, who was utterly repudiated by Paul, was none other than Ben-Pandira, the Nazarene, who came with "lying signs and wonders," and who was set up in the Temple of God by one whom Paul designates the "Man of Sin." Anyway, there are two Jesuses, or Jesus and the Christ, one of whom is repudiated by Paul.

But Jehoshua, the son of Pandira, can never be converted into Jesus Christ, the son of a virgin mother, as an historic character. Nor can the dates given ever be reconciled with contemporary history. The historical Herod, who sought to slay the young child Jesus, is known to have died four years before the date of the Christian era, assigned for the birth of Jesus.

So much for the historic Jesus. And now for the mythical Christ. Here we can tread on firmer ground.

The mythical Messiah was always born of a Virgin Mother—a factor unknown in natural phenomena, and one that cannot be historical, one that can only be explained by means of the Mythos, and those conditions of primitive sociology which are mirrored in mythology and theology. The virgin mother had been represented in Egypt by the maiden Queen, Mut-em-usa, the future mother of Amenhept III., some 16 centuries B.C., who impersonated the eternal virgin that produced the eternal child.

Four consecutive scenes reproduced in my book are found portrayed upon the innermost walls of the *Holy of Holies* in the Temple of Luxor, which was built by Amenhept III., a Pharaoh of the 17th dynasty. The first scene on the left hand shows the God Taht, the Lunar Mercury, the annunciator of the Gods, in the act of hailing the Virgin Queen, and announcing to her that she is to give birth to the coming Son. In the next scene the God Kneph (in conjunction with Hathor) gives the new life. This is the Holy Ghost or Spirit that causes the immaculate conception, Kneph being the spirit by name in Egyptian. The natural effects are made apparent in the virgin's change of form.

Next the mother is seated on the midwife's stool, and the new-born child is supported in the hands of one of the nurses. The fourth scene is that of the adoration. Here the child is enthroned, receiving homage from the Gods and gifts from men. Behind the deity Kneph, on the right, three spirits—the Three Magi, or Kings of the Legend, are kneeling and offering presents with their right hand, and life with their left. The child thus announced, incarnated, born, and worshipped, was the Pharoanic representative of the Aten Sun in Egypt, the God Adon of Syria, and Hebrew Adonai; the child-Christ of the Aten Cult; the miraculous conception of the ever virgin mother, personated by Mut-em-usa, as mother of the "only one," and representative of the divine mother of the youthful Sun-God.

These scenes, which were mythical in Egypt, have been copied or reproduced as historical in the Canonical Gospels, where they stand like four corner-stones to the Historic Structure, and prove that the foundations are mythical.

Jesus was not only born of the mythical motherhood; his descent on the maternal side is traced in accordance with this origin of the mythical Christ. The virgin was also called the harlot, because she represented the pre-monogamic stage of intercourse; and Jesus descends from four forms of the harlot—Thamar, Rahab, Ruth and Bathsheba—each of whom is a form of the "stranger in Israel," and is not a Hebrew woman. Such history, however, does not show that illicit intercourse was the natural mode of the divine descent; nor does it imply unparalleled human profligacy. It only proves the Mythos.

In human sociology the son of the mother preceded the father, as son of the woman who was a mother, but not a wife. This character is likewise claimed for Jesus, who is made to declare that he was earlier than Abraham, who was the typical Great Father of the Jews; whether considered to be mythical or historical does not matter. Jesus states emphatically that he existed before Abraham was. This is only possible to the mythical Christ, who preceded the father as son of the virgin mother; and we shall find it so throughout. All that is non-natural and impossible as human history, is possible, natural and explicable as Mythos.

It can be explained by the Mythos, because it originates in that which alone accounts for it. For it comes to this at last: the more hidden the meaning in the Gospel history, the more satisfactorily is it explained by the Mythos; and

the more mystical the Christian doctrine, the more easily can it be proved to be mythical.

The birth of Christ is astronomical. The birthday is determined by the full moon of Easter. This can only occur once every 19 years, as we have it illustrated by the Epact or Golden Number of the Prayer Book. Understand me! Jesus, the Christ, can only have a birthday, or resurrection, once in 19 years, in accordance with the Metonic Cycle, because his parents are the sun and moon; and those appear in the earliest known representation of the Man upon the Cross! This proves the astronomical and non-human nature of the birth itself, which is identical with that of the full moon of Easter in Egypt.

Casini, the Italian Astronomer, has demonstrated the fact that the date assigned for the birth of the Christ, is an Astronomical epoch in which the middle conjunction of the moon with the sun happened on the 24th March, at half-past one o'clock in the morning, at the meridian of Jerusalem, the very day of the middle equinox. The following day (the 25th) was the day of the Incarnation, according to Augustine, but the date of the Birth, according to Clement Alexander. For two birth days are assigned to Jesus by the Christian Fathers, one at the Winter Solstice, the other at the Vernal Equinox. These, which cannot both be historical, are based on the two birthdays of the double Horus in Egypt. Plutarch tells us that Isis was delivered of Horus, the child, about the time of the winter tropic, and that the festival of the second or adult Horus followed the Vernal Equinox. Hence, the Solstice and spring Equinox were both assigned to the one birth of Jesus by the Christolators; and again, that which is impossible as human history, is the natural fact in relation to the two Horuses, the dual form of the Solar God in Egypt. Plutarch also tells us how the Mithraic Cult had been particularly established in Rome about the year 70 B.C. And, Mithras was fabled as having been born in a cave. Wherever Mithras was worshipped the cave was consecrated as his birthplace. The cave can be identified, and the birth of the Messiah in that cave, no matter under what name he was born, can be definitely dated. The "Cave of Mithras" was the birthplace of the sun in the Winter Solstice, when this occurred on the 25th of December in the Sign of the Sea-Goat, with the Vernal Equinox in the Sign of the Ram. Now the Akkadian name of the tenth month, that of the Sea-Goat, which answers roughly to our October, or the tenth month, is *Abba Udda*, that is the "Cave of Light;" the cave of re-birth for the sun in the lowest depth at the Solstice, figured as the Cave of Light. This cave was continued as the birthplace of the Christ. You will find it in all the Gospels of the Infancy, and Justin Martyr says, "Christ was born in the Stable, and afterwards took refuge in the Cave." He likewise vouches for the fact that Christ was born on the same day that the Sun was re-born in *Stabulo Augiæ*, or, in the Stable of Augias. Now the cleansing of this Stable was the sixth labour of Herakles, his first being in the sign of the Lion; and Justin was right; the Stable and Cave are both figured in the same Celestial Sign. But mark this! The Cave was the birthplace of the Solar Messiah from the year 2410 to the year 255 B.C.; at which latter date the Solstice passed out of the Sea-Goat into the sign of the Archer; and no Messiah, whether called Mithras, Adon, Tammuz, Horus or Christ, could have been born in the Cave of *Abba Udda* or the Stable of Augias on the 25th of December after the year 255 B.C., therefore, Justin had nothing but the Mithraic tradition of the by-gone birthday to prove the birth of the Historical Christ 255 years later!

In their mysteries the Sarraceni celebrated the Birth of the Babe in the Cave or Subterranean Sanctuary, from which the Priest issued, and cried:—"The Virgin hath brought forth: The Light is about to begin to grow again!"—on the Mother-night of the year. And the Sarraceni were not Christians.

The birthplace of the Egyptian Messiah at the Vernal Equinox was figured in Apt, or Apta, the corner; but Apta is also the name of the Crib and the Manger; hence the Child born in Apta, was said to be born in a manger; and this Apta as Crib or Manger, is the hieroglyphic sign of the Solar birthplace. Hence the Egyptians exhibited the babe in the Crib or Manger, in the streets of Alexandria. The birthplace was indicated by the colour of the Equinox, as it passed from sign to sign. It was also pointed out by the Star in the East. When the birthplace was in the sign of the Bull, Orion was the Star that rose in the East to tell where the young Sun-God was re-born. Hence it is called

the "Star of Horus." That was then the Star of the "Three Kings" who greeted the Babe; for the "Three Kings" is still a name of the three stars in Orion's Belt. Here we learn that the legend of the "Three Kings" is at least 6,000 years old.

About 255 B.C., the vernal birthplace passed into the sign of the Fishes, and the Messiah who had been represented for 2155 years by the Ram or Lamb, and previously for other 2155 years by the Apis Bull, was now imaged as the Fish, or the "Fish-man," called *Ichthys* in Greek. The original Fish-man—the An of Egypt, and Oan of Chaldea—probably dates from the previous cycle of precession, or 26,000 years earlier; and about 255 B.C. the Messiah, as the Fish-man, came up once more as the Manifestor from the celestial waters. The coming Messiah is called Dag, the Fish, in the Talmud; and the Jews at one time connected his coming with some conjunction, or occurrence, in the sign of the Fishes! This shows the Jews were not only in possession of the astronomical allegory, but also of the tradition by which it could be interpreted. It was the Mythical and Kronian Messiah alone who was, or could be, the subject of prophecy that might be fulfilled—prophecy that was fulfilled as it is in the Book of Revelation—when the Equinox entered, the cross was re-erected, and the foundations of a new heaven were laid in the sign of the Ram, 2410 B.C.; and, again, when the Equinox entered the sign of the Fishes, 255 B.C. Prophecy that will be *again* fulfilled when the Equinox enters the sign of the Waterman about the end of this century, to which the Samaritans are still looking forward for the coming of their Messiah, who has not yet arrived for them. The uninstructed Jews at one time thought the prophecy which was astronomical, and solely related to the cycles of time, was to have its fulfilment in human history. But they found out their error, and bequeathed it unexplained to the still more ignorant Christians. The same tradition of the Coming One is extant amongst the Millenarians and Adventists, as amongst the Moslems. It is the tradition of El-Mahdi, the prophet who is to come in the last days of the world to conquer all the world, and who was lately descending the Soudan with the old announcement that the "Day of the Lord is at hand," which shows that the astronomical allegory has left some relics of the true tradition among the Arabs, who were at one time learned in astronomical lore.

The Messiah, as the Fish-man, is foreseen by Esdras ascending out of the sea as the "same whom God the highest hath kept a great season, which by his own self shall deliver the creature." The ancient Fish-man only came up out of the sea to converse with men and teach them in the daytime. "When the sun set," says Berosus, "it was the custom of this Being to plunge again into the sea, and abide all night in the deep." So the man foreseen by Esdras is only visible by day.

As it is said, "E'en so can no man upon earth see my son, or those that be with him, but in the daytime." This is parodied or fulfilled in the account of *Ichthys*, the Fish, the Christ who instructs men by day, but retires to the lake of Galilee, where he demonstrates his solar nature by walking the waters at night, or at the dawn of day.

We are told that his disciples being on board a ship, "when even was come, in the fourth watch of the night, Jesus went unto them walking upon the sea." Now the fourth watch began at three o'clock, and ended at six o'clock. Therefore, this was about the proper time for a Solar God to appear walking upon the waters, or coming up out of them as the Oannes. Oannes is said to have taken no food whilst he was with men: "In the daytime he used to converse with men, but took no food at that season." So Jesus, when his disciples prayed him, saying, "Master, eat," said unto them, "I have meat to eat that you know not of." "My meat is to do the will of him that sent me."

This is the perfect likeness of the character of Oannes, who took no food, but whose time was wholly spent in teaching man. Moreover, the mythical Fish-man is made to identify himself. When the Pharisees sought a "sign from heaven," Jesus said, "There shall no sign be given but the sign of Jonas. For as Jonas became a sign unto the Ninevites, so shall also the son of man be to this generation."

The sign of Jonas is that of the Oan, or Fish-man of Nineveh, whether we take it direct from the monuments, or from the Hebrew history of Jonah, or from the Zodiac.

The voice of the secret wisdom here says truly that those who are looking for signs can have no other than that of the returning Fish-man, *Ichthys*, Oannes, or Jonah; and, assuredly, there was no other sign or date—than those of

Ichthys the Fish who was re-born of the fish-goddess, Atergatis, in the sign of the Fishes, 255 B.C. After whom the primitive Christians were called little fishes, or Pisciculi.

This date of 255 B.C. was the true day of birth, or rather of re-birth for the celestial Christ, and there was no valid reason for changing the time of the world.

The Gospels contain a confused and confusing record of early Christian belief: things most truly believed (Luke) concerning certain mythical matters, which were ignorantly mistaken for human and historical. The Jesus of our Gospels is but little of a human reality, in spite of all attempts to naturalize the Mythical Christ; and make the story look rational.

[These are portions of the early part of the Lecture; we hope to give portions of the latter part next week.]

GERALD MASSEY'S SUNDAY AFTERNOON LECTURES,

ST. GEORGE'S HALL, LANGHAM PLACE.

SUBJECT: (Sunday, May 16th)—

"Pre-Christian Evidences—The Logia (or Sayings) and Teachings assigned to Jesus."

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

Hall, 1/-; Gallery, 6d.

THE SPIRIT-MESSENGER.

THE IRISH GOVERNMENT CRISIS.

A CONTROL BY "WM. FORSTER."

Recorded by A. T. T. P., April 15th, 1886.

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

The Sensitive is often clairvoyant, and sees things spiritually far away from where his body is. When he came in he said, after he left me on the previous evening he was taken in the company of a tall, elderly man to a theatre full of people, and that men were speaking, and were interrupted by one whom they turned out, and that he, the Sensitive, kept looking at him and making him follow him until he was got out of the house. This will explain the meaning of parts of this control.

The Sensitive, in trance, said:—

The decision of your surroundings was definite and unchangeable, that the person from whom the interruption came so frequently should not suffer any injury; not that I would dare to assume that any injury was likely to occur from those whose duty it was to keep order, and to prevent unseemly interruption. If it is asked why was this, our extraordinary care, exercised on his behalf? in the name of the whole of your surroundings I am delegated to answer: The proudest boast of any Radical platform orator is his earnest intervention against violence under any form, and I say they are entitled to be boastful in this respect.

The first amongst the many intercessors for peace have been found among the Radical platform speakers, and the present cause of political differences is so holy, is so exalted, that violence would in no slight measure have dimmed its lustre. Surely if the democracy can prove their forbearance, the more reason is there for those who hold a stake in the country, who may be classed as amongst the most loyal and patriotic; surely they should not fail in what the democracy boast of, and rightly succeed in preventing.

You asked me whether the Sensitive was there? I answer you: "Yes, as surely as you and he are here now; and he was there for a purpose, in spirit, that he might listen to that true loud-ringing voice of patriotism, that should hereafter prevent him becoming a tool in the hands of designing spirits." There is a latent spiritual power between spirits and the body of the Sensitive, when in unity; but spirit-will, or in other words rebellion to control, would prevent that which we are also anxious to prevent. Normally he is nothing; abnormally, which means under that influence of which you should be so well assured, he might become fearlessly aggressive to those principles on which I think the whole of your surroundings are in accord, namely, the principles of the welfare of that Empire, which is ours by inheritance, and which it is clearly our duty, not only to the generation which will succeed you, but to our common Father in heaven, to hand down intact, robed in all its Imperial power. Yes: I took him with me there, and for this purpose, with the full and trusting acquiescence of the whole of your surroundings;

for they do not want in the immediate future to hear before assembled thousands his right-accentuated and bell-toned utterances ringing out thoughts that crowd in defence of a series of principles directly opposed to all that would conduce to the interests of this our common Country.

I have succeeded in doing much. I would have none of your readers accuse me of being egotistical, either in thought or statement; but I have made his soul more conscious in last night's experience, through that solid foundation, made in heart earnestness. The meeting took place, yet through all its brilliant appearances; apart from its great oratorical display; despite the strained unison of opposing chiefs, whose patriotic honour no man dared to doubt, forgetting if we can the strange blending of partisans hitherto faithful even to the last, men who before this crisis would rather have suffered voluntary seclusion, than not have remained faithful to their Chief; faithful to their Party; for many former votes have been given under honourable protest, yet in this moment of this Empire's history these men have felt the dire necessity, without consultation with their constituencies, of choosing for themselves a position of opposition, in that crowded Opera House last night. But with all this great meeting, significant, as it must be, in its results, where was this one man, who had been the political lever, who had set into action this opposing machinery? He was absent: yet who even amongst your spiritual surroundings shall interpret his thoughts; who shall describe his anxiety, as he in his relaxation from action on the floor of the House of Commons, fain would be working and strengthening a position, which to me remains a mystery in the extent of its assumption.

I consider that having made this statement, it is necessary that I should give an explanation to your readers of that which is clear to them as I have described it; not but that I admitted yesterday, and am equally willing to admit it now, that this great political crisis should not be the primal subject of your surroundings, and dwelling since on that necessity, I have arrived at the conclusion, that it is due to you and to your readers to present a spiritual view of that which your surroundings hold.

You are aware, that great as his assumed political position really is, he has occupied in the literary world a far greater than this in the opinion of your surroundings; interesting and important as the unity of this Empire certainly is, the question on which he entered previously, is of far more importance, and I will try and prove, that the two questions are in the opinion of your surroundings very closely blended. This, the present question of separation or disintegration, is a question requiring in its promoter a deep well of earnest feeling; a mind of honest convictions; but if this may be said of this great earthly crisis, which means actually the future welfare of a nation, how much more important may be considered his decision respecting the future immortality of man as exemplified in his defence of that, which lies at the foundation of English religious thought, namely, the Bible; a book to whose infallibility he is as earnest as he is in earthly political changes. I credit him with earnestness in each decisive opinion of his advocacy. He was really answering the questions: "Is man immortal or is he not? Can immortality be scientifically denied, or can it through the Bible be infallibly proved?"

His years of life although reckoned many, according to natural allotment, are but after all few and fleeting, and the more necessary for earnestness of decision, where a man is capable of leading, of which none doubt his capacity; but if he is earnest in his jealousy, that the infallibility of this book should be universally acceded, then surely it may in all reason be logically argued, that he has accepted a theory, which amounts to this, that human life is an unsolved mystery, and that the world is full of confusion with a God of many changing positions; by Whom virtue is esteemed but the faintest phantom; such must be his position, if an average mind is reasonable enough to judge of his advocacy of that foundation of Christian doctrine.

I do not presume to hint that he does not believe in the happiness of heaven, or of the immortal position which awaits him therein; but I may be permitted to doubt him, and to believe that there is artfulness in his publicly assumed Christian reason, and the reason why I doubt him is this, that however hidden and intricate the contradictions may be, his subtle sense of investigation would find them, and define them as accurately as any thinking leading man of this era. But your surprised readers will ask: What do you assume? What do you mean to imply? Do you not think that his honesty in his opinion will be asked and re-echoed by tens of

thousands of voices in as many places? I know that politically those who are successful, as you know the same in all other professions, are well placed; it is hard to lose so many thousands a year; a man will do much to prevent loss of fortune. We know that the old Roman thinkers bowed down to the gods, but their genuflections were their only mode of worship, for they had none in their hearts or their heads. It might be rightfully termed a bowing policy merely. I will not doubt his capability nor his earnestness in straining every nerve, in using every faculty, with which it has pleased God to endow him, working and thinking and planning during sleeping and waking hours; fighting against the despondency which opposition must surely bring. I will be among the first to forgive him for any sullenness or chagrin, or even insults towards those who once stood with him shoulder to shoulder. I will judge tenderly of the bitter vituperative abuse he is so willing to hurl towards one who has done him right noble service. I will forgive him his strenuous endeavours to overwhelm him with bitter satire, contumacy and wrongful accusations. I could even forgive him were he earnest, for all the endless misery which will surely await loyal Ulster first, and then all those in whose breast there remains any love or respect to the Empire. I mean in those belonging to Ireland; for surely it was truly said last night, "that affrighted capitalists will find another market, and down-trodden loyal Ulster will find a safer harbourage for its industry, and the loyalists of other counties will find that anarchical rule in its doubtful benefitting will be used by rabid anarchists to the total and thorough annihilation of the hopes of those who dared to think, or say one favourable word for the land from which they had been alienated."

What can be his only hope? Surely not in Party—for the favoured and accepted phrase has taken place, that "Party has been pulverised," and so completely shattered, that it may indeed be a matter of deep regret, should it never be able again to regain a footing. Disputed power for check of Party is a glorious, safe and loyal protection, and well may that noble scion of an illustrious house, Lord Randolph Churchill, regret that these opposing parties were staid in their action towards each other through inconsiderate and immature opinions on the part of one man.

In this regret of the noble Lord, so publicly enunciated, I fully concur, and credit him with absolute earnestness of intent in his assertion; but there was one complaint made very significantly, because it has drawn the whole of the force of democracy to bear on the truth, namely, a quip or a jest over the wine and filberts, or a cigar may be very well, but sadly out of place in discussing the most momentous crisis that this Empire has been called on to bear. Let him hide the facts of the position as he may, as he is enabled to do, as he has endeavoured to do, namely, by means of his splendid oratory: the facts still stand out glaringly distinct.

I will take an argument, rough and ready as it was, between two working men in the street, and I distinctly state, and time will prove I am right, although I am now beyond its power, it is the general expressive thought of the toilers throughout the kingdom. The one said: "What, have you been listening to Randee, and wearing primroses? Why, it was only last election that you stood the foremost and the most fearless among the supporters of a Radical candidate?" Now here is the answer of the other: "Well, I do not like to be called a turncoat. I have lived too long in Sheffield not to know what it means to be placed amongst the black nobs; but I do not like the idea of old England being bounced, whether it be by eight or by eighty members for Ireland. I do not like being threatened with consequences, and those who threaten, hoping that depression will follow, and that England will surrender afterwards. When I was first married I started in one room, but I fought with and conquered surrounding circumstances, until I conquered another room, and furniture enough to put within it, and all my world was my two rooms, which, in conjunction, gave me increased domestic peace and happiness; but suppose that others were envious, and would take this room from me, knowing that I was willing to pay more liberally for the power of still retaining it; knowing how hard I had struggled to obtain it, and how much I had personally sacrificed to keep it. Now suppose they said: They must have it, and if they could not get it by fair means they would destroy my other and only room,—Do you think I would accede to this? My answer would be, No! I will not let you have it, and I shall defend myself against all wicked attempts to force it from me. That sounds all right to you, but, he continued, there is an analogy between my two humble

rooms, as an individual, and the severance of a large tract of empire with its millions of inhabitants. In the olden days Colonies were gained and retained; their retention meant consolidation of the power of the Empire; but the arguments of modern thinkers, (I beg pardon, the one great thinker) have entirely reversed this policy of an Empire's growth, and the argument with which he astonishes modern thought is not acquisition of territory, but disintegration of Empire, which is the latest and most modern form that tends towards, not the permanent power of an Empire, but its disintegration."

How many are there who vote with him, who will believe him? who will take his arguments and accept them as substantial knowledge; who will be willing to view the contingency of separation with impartiality? If there be any, and I thank God that there are many, and be their station noble or humble and lowly, I say, unhesitatingly, it is their duty to make every possible individual effort to frustrate this scheme in the next appeal to the constituencies. Others besides myself saw this net spread; saw it slowly but surely unfolding itself; at last the contents of that net have come forth; in it is the one great fish: "Home Rule for Ireland." Temptingly open on every side that net is still spread, waiting for another big fish, the people's support. The leader of democracy holds himself proudly aloof. What will the toilers of United England do? Will they be led towards wrongdoing by wordy sophistry, or will they consider, as being above privation and want, that love of country which is as inherent in man's nature as the belief in God Himself.

Good night, dear Recorder; I will return again.

PLAIN LETTERS ON MESMERISM.

BY A PRACTICAL MESMERIST.

IV.

In conclusion of the narrative of last week I will add: After the patient's complete restoration to health, I had the presumption to write to the Doctor, but never received any reply, trying to show that this force which he called "nature," but failed to properly comprehend, is simply vital human magnetism, and if understood and intelligently applied, according to Nature's laws, must work for good.

Many sensitive persons will tell you, when making passes, that they can distinctly see a luminous aura passing from the fingers of the operator; and, further, if you find a person asleep; and, better still, a child who cannot be suspected of collusion, make passes from the head down the whole body and off at the feet for ten or fifteen minutes; then point your fingers at the elbow, ankle, knee, or any part of the body, and you will soon observe muscular twitches in the part pointed at, notwithstanding the many thicknesses of bed-clothes that may intervene. This fact, with many others equally striking that will crop up during your experiments, tend, I think, to prove to your own satisfaction what I am most anxious you should have no doubt upon. Never mind the doctors: leave them to mystify, while you seek to simplify. Let them theorize while you apply the simple remedies nature has provided to your hand, whether external or internal, always remembering that the simpler the means employed the more natural, and consequently the more effective.

Let your efforts ever tend to the establishment of an equilibrium of Nature's forces, whatever the means employed, that they may abound in the system; and when the nerve-centres are free from congestion, the heart will beat light, quick, and full, sending the warm rich blood to every part of the body; then there is no longer weariness, pain, or ache. The wonderful mechanism of man works with smoothness, regularity and ease. A perfect equilibrium of the vital forces will render the fortunate possessor proof against outward causes of disease, and he may pass through all ordinary epidemics with impunity. Exertion under these conditions is a pleasure, and life enjoyable; but disease means want of this vitality or nerve-aura, either throughout the whole system or locally, and consequently a want of vitality in such parts of the nerve-centres as superintend or supply force to the part affected. Should there be congestion in that part of the spine that governs and regulates the heart, the consequence must be weakened action of that organ. Should the nerve-power be deficient in any part of the spinal column, then every organ or blood-vessel governed thereby becomes relaxed, the circulation is impeded, and without increased vital power to remove the obstructions, such parts will remain congested, become the seat of pain, and the cause of distress

to other parts. Pain, nature's cry for relief, follows, and, if not promptly responded to, slowly but surely becomes chronic congestion of those nerve-centres and local parts, which nature, unaided, is unable to throw off.

The vital powers being then too weak to overcome those congested accumulations and obstructions, does it not clearly follow that although the name of disease is legion, according to the locality and predisposing causes, the chief remedies are only those that will assist nature to perform her functions naturally, by natural means? Those remedies abound within us and around us on every side, and are at the service of every healthy and intelligent man and woman, and with but little seeking will easily be found and understood, and if applied with heartfelt sympathy will soon unfold phenomena that will not only convince the most sceptical of those powers but will wonderfully reduce the sufferings of humanity, and will prove the truth of my former assertion, that their source is the fountain of life, and that also it has the approval of those invisible intelligences who are ever watching for opportunities to minister to our wants, by assisting us in applying this atmosphere of heaven to our failing energies.

This interference on the part of intelligences outside ourselves is no new thing, but has been inseparably allied with this power from all time, notwithstanding the jeers, vulgar abuse, scientific arguments, and the pooh-poohs of obstructionists, and inconsistent Christians, whose dogmas and creeds are their only conception of God's laws. This fact is not only believed but thoroughly realized by thousands whom those blind egotists condemn unheard, either as enthusiasts or men who know but little; but, however little they do know they know thoroughly well, they grasp the reality much more surely than those who are led by faith or rather by the teachings of fallible, interested men, who place their hopes of eternal life upon beliefs which run dead against each other, and wholly ignore the teachings of nature, science and common sense; who are so blinded by prejudices, that they condemn all who differ from them, even one another, to eternal torments.

Dining, a short time ago, with a certain vicar of the English Church, I was led to relate some of my experiences rather freely and thoroughly; realizing the truth of what I related, I gave them without reserve. After listening for some time, that learned spiritual luminary remarked: "Well, Mr. Younger, my first impression of you in the early part of our conversation was that you were a man of some intelligence, but I have come to the conclusion, since the relation of those experiences, that you are just ripe for a lunatic asylum." Of course I had my reply, but those jeers may tend to dishearten those who are not thoroughly sure of the truth, efficacy and many virtues vested in this science; and if not sustained by a thorough realization of their glorious invisible surroundings, and the responsibility of this gift this power entails upon us, their ardour may soon be damped or altogether extinguished. Hence the necessity of becoming thoroughly grounded in the truth of this science, also its close affinity with the spirit-world.

It has been frequently asserted, even by intelligent and to all appearances impartial observers, that the so-called cures effected by this science are not permanent, and many cases are recorded in proof, that diseases relieved, after a time have returned; but I make bold to assert that such cases fail because the local parts were treated only, without paying the requisite attention to the seat of the disease in the brain or spine. You may soon remove a disease from any part of the body, but if you leave that part of the spine congested that governs the diseased part, it will be like pinching the tops of the weeds in your garden, while you leave the roots to send out a stronger growth. In deep-seated chronic cases it may often be necessary to closely examine the spine for those white unhealthy patches (like those I described in last week's narrative), and when found treat them in the same manner. For example, if the liver, lungs, arms, or any of the upper parts of the body are diseased, white deathlike patches will be found somewhere in the upper part of the spine; if the legs or lower members are affected, then the lower part of the spine will present a similar appearance, and those patches must be removed at all costs to effect a permanent cure. Attention to the local parts is of much less consequence than the setting up of a healthy action in the nerve-centres, and an abundant supply of force to the diseased parts. The removal of these diseased parts or patches may be effected in several ways: *viz.*, by rubbing the spine with an oil that I have found invaluable, not only for the spine, but for chronic rheumatism, enlarged joints, &c. To every ounce of good

neatsfoot oil, add one grain of chemically-pure phosphorus dissolved in a water bath; or take of southernwood, wormwood, and thyme, cut small, equal parts. Put them in an earthen jar, and cover them with good neatsfoot oil. Let it stand on a warm hob, but not allowed to boil, for three days and nights. Press all the oil from the herbs, and put another charge of herbs into the jar, putting back the oil. This do three or sometimes four times, thoroughly pressing the oil from the herbs after every operation; and keep for use well magnetized. Another lotion of equal value is made by substituting vinegar for oil.

In order to charge the nerve-centres, it will often be found sufficient to make passes from the top of the head down the back, and off at the hips, sometimes passing off at the shoulders down the arms. No hard and fast line can be drawn here; but as the operator becomes sensitive by practice, and other necessary modes of development, he will at once feel and be guided by a power that the outside world knows nothing of; the more he gives himself up to this influence the greater his success. He will feel when he touches the ailing spot, and he often will be compelled to let his hand remain until the vital aura has done its work by permeating the part affected. Patients will often tell you they feel the magnetism flowing down its natural channels to the place diseased, when the hand is simply laid on the spine; coursing along the nerves at an unusual rate, removing all obstructions from its path. Pay every attention to the sensitive patients' feelings and directions, as they are often influenced by higher and good intelligences; but if you have reason to doubt their surroundings after testing them thoroughly, don't scruple to reason with them, and, if necessary, sternly drive them out. This we have had to do on many occasions. This you can do by a determined effort of will, accompanied by active passes in their direction; but great discrimination is necessary, and much charity and forbearance should be shown to those unhappy beings, ever having in our minds, that although Paul wrote, "Try the spirits if they be of God," yet a greater teacher than he says, "Judge not lest ye be judged." Clairvoyants have often seen them writhe under this ordeal, undergoing the most frightful contortions. A case recently came under my treatment, and may serve to illustrate this, but it is of such importance, that to secure the necessary space, the statement of it must be deferred till next week.

D. YOUNGER.

23, Ledbury Road, Bayswater, W., May 8th, 1886.

(To be continued.)

ANDREW JACKSON DAVIS ON MEDIUMSHIP.

FROM "SPIRIT MYSTERIES EXPLAINED."

Read at Seghill Conference, by G. FORSTER, April 26.

The penalties and benefits of experience are little understood. But I am impressed that experience, like friction when applied to the surface of gold, brings out the true lustre of the metal. So steel is polished. By this friction the cylinder of glass becomes illuminated with electric fire! By it the bar of cold steel is animated with magnetism, and, fraternally, draws atoms to its bosom. So, too, this frictionizing principle, this phenomenon of contact and motion—this law of experience—is the chief agent engaged in strengthening and unfolding the human mind. Experience is the book of life. And he is a good student who knows how to read its doctrines; and he who acts upon them, is educated in the school of God. The creation is just beginning to be unfolded to man. To the short-sighted ancients, this world was the centre of the universe. Everything in the creation was believed to be under the arbitrary arrangements of Jehovah, and fear oppressed every mind. But now, we forget the earth, and all its vast possessions, when we contemplate the unutterable immensities that swarm along the white shores of infinity. And all we fear now is ignorance. The true scholar can read from the leaves of trees. The true preacher can see "sermons in stones." The good man sees "good in everything." That is a good vision which sees into the soul of things. Man sees farther and better into the meanings of truth, when his bodily eyes are closed. The bottom of the deepest well is invisible. Every faculty in the mind has eyes—looking backward and forward, down and up. In animals these eyes are termed "instincts." But, unlike the brute, man adds to his vision the spectacles of experience, and learns to probe the events of life. The brotherhood of man is capable, through the laws of experience, of becoming a sanctuary of joy. The history of music is the history of the

soul and of the race. The undeveloped mind has a life of discord within itself; which is (after all) but the prelude to its future harmony. The uncultivated music of the Indian causes him to make a frame of dry pine sticks; across these he tightens a thin fox-skin; and upon this rude discordant instrument, he beats out the music of his mind. So man's life begins. Man's life begins in discord; but harmony is his destiny. God has written this glorious truth on everything. Behold! Nature is full of music. This is the positive principle. Discord is negative. Everything which moves, and feels, and thinks in the omnipresent spirit of God, is impregnated with music. What a gospel is this! Our mouths and lives will discourse sweet music, if we will but correctly apply "experience" to them. Life is but a rippling rivulet—pursuing various paths—winding in and out the ravines; now flowing between thorns, murmuring as it goes; there conveying a flower upon its bosom; now leaping to and fro against some angular impediment or circumstance which impedes its course; then flowing round a mountain which it could not ascend; now dividing its energies in the effort to dislodge some fungous substance thrown across its path;—and so is individual life in this rudimental state of being! But still the rippling rivulet flows onward, and onward still; and after having filled many a spring, slaked the thirst of many travellers, refreshed many a fainting plant, perchance (by inattention or wrong) caused something to wither—still it onward flows; and, finally, when it comes to the verge of being, it leaps the brow of the hill, spreads cascades of tears on either side, and continues its course far more musically in spheres above.

Now, having myself experienced much of a spiritual character, I feel qualified, to some extent, to indite a few sentences of practical advice to spiritual mediums already developed, and to those persons who are likely to become such:

In the first place, let it be lodged in the mind, as a universal principle, that every man is a *duality*—a double being—a *one-ness*, growing out of the interpenetration of *two* natures. Every man has two different spheres of consciousness—an external sphere, and an interior or spiritual sphere. But we live for the present, in an external world, full of material magnetism, drawing the spirit outwardly, causing us, too frequently to become unconscious and unmindful of that brighter and more interior sphere to which, in spirit and in truth, we are related. The majority of mankind are under the *magnetism* of the external world, and to such there is no immortal hope, no spirit land, no God; they believe in this world—they believe in what they see: in steamboats, in locomotives, railways and the like. The disadvantage of this condition is, that such persons are more or less *insane*, ignorant, or unreasonable concerning things of a spiritual character.

On the other hand, the more we are absorbed in the spiritual sphere, the more are we unmindful of the multiform relations to the world in which we now live. We may be rational and moral when measured by the interior and spiritual standard; but irrational and insane, when estimated by the opinions of the steamboat captain, or the railroad conductor. Persons, whose interior sphere is open, in this way, to the spiritual world, are extremely sensitive and impressible; and the disadvantage to this condition is, that such persons are more or less disqualified for the material sphere of the sensuous world. They are sensitive and nervous, because the controlling power of the body has changed its plane of activity—has gone inwardly toward the region of the innermost. From these positions, I have a few practical deductions to present, for the consideration alike of Materialists and Spiritualists.

1.—Both extremes of existence are but different degrees of *insanity*; more properly, of ignorance and discord.

2.—Both conditions are wrong; because, when one is indulged in, at the expense of the benefits of the other, it is a partial resignation of the greatest blessing of our being; i.e., an *individuality of consciousness, will, and reason*. The man who lives and believes in this material objective world, exclusively, is *but half a man*! He is a materialist; his world is lighted by the moon, and he believes in no spiritual sun. While, on the other hand, he who is wrapt in psychological wonders, and yearns only for the spiritual side of life, is, *also, but half a man*, and grows rapidly abnormal and unsound. To give ourselves wholly to the exclusive magnetism of either one or the other, is to violate the Law of Justice.

3.—The best way to graduate the impressions which roll upon our consciousness from the two hemispheres of our being, is to be passive or willing in spirit, and ready for anything, but always *firm* in our prayer for truth, and determinedly opposed to whatever sensation disturbs the harmony of our material or spiritual being.

4.—It will be found that all the "devils" of the universe are living in the symbols of the mind—on the *middle ground* between our material and spiritual organizations.

5.—I have no hesitation to state the philosophical law whereby we may adjudicate for ourselves, or by which others may judge for us, as to the actual condition of our individuality. And this law is the *law of harmony* between the material and spiritual natures. In either extreme, the mind is beset with imaginary devils, hells, and evil spirits.

6.—All may be mediums. All men are seers. The spirit of God is infinite; and the dray-man, the toll-man, the merchant, as well as the poet and philosopher, are, to some extent, seers of spirits, or more properly, of the forces or laws of nature, which are the *life-currents* of the universal spirit. Now, be it remembered, these "*forces*," or *laws* appear *discordant to the discordant man*; and harmonious to the man of harmony. If a musical instrument be out of tune, not even the skilled performer can elicit *music* from its cords. If a human brain be unbalanced in its forces, disproportionate in any department of its combinations, not even the angel Gabriel could impart to it an impression which shall be altogether consistent and reliable.

7.—Let no medium, therefore, believe in evil spirits upon evidence personally received; because the imperfections of human brains are yet a disqualification—the symbols of wrong conditions are there—standing in the gates of mind, preventing the development of good judgment upon a question so momentous.

8.—If we desire reliable illumination, let us go upon the Alps of personal harmony. If we would hear the "*voice of angels*" understandingly, let us go upon the mounts purification, temperance, and simplicity.

9.—If we would comprehend the external world, and subjugate it to our *will*, we must look and work upon it from the spiritual sphere; because all outward phenomena—seeds, plants, trees, birds, oceans, and the successive development of human societies—these all flow from spiritual or invisible sources of causation. And if we are so truly in bondage to the external, and to the innumerable symbols and superstitions which grow like fungi upon its varied surface, then are we most truly "*mediums*" for the *fantastic impressions* of existence.

10.—Experience prompts me to affirm, that *good* communications depend upon *good* states of mind. If you would have *true* impressions live *true* lives. Your drinking, sleeping, eating, occupation, &c., must be free from *extremes*, and consistent always with the reciprocal laws and developments of your dual nature.

Now, the mind, be it remembered, is the greatest and most fertile source of perplexities. How can mind solve mind? As well might a man try to lift himself by his own ears. Still, we must onward press, and analyze *as much* of mind as the self-investigating power will allow. But enough. This law explains all: that mental discord, and the symbols of such discord, develop all the conceptions of hells and of demons that ever obtained a footing in this rudimental existence.

[To those who were present at the Conference it is needless to state, that the matter was thrown into its present form after the Conference.]

PRESIDENT CLEVELAND A SPIRITUALIST.—The Washington correspondent of the *Baltimore Herald* says the President of the United States is addicted to sitting with mediums. It is a common story that while he was Sheriff in Buffalo, a medium told him that he would be President. This probably made a great impression on the President, and although a practical business man, he has had a permanent faith in mediums ever since. According to creditable testimony, Mrs. Sawyer, a noted medium, visited the White House several times last year and administered to the spiritual wants of the President. She assured him that he would be elected President again. It is a matter of common talk that this medium warned Mr. Cleveland that he must be very particular with himself, and that this will account for the extraordinary care which the Chief Magistrate exercises with reference to himself. It is a singular fact, that while Mr. Cleveland claims to be par excellence the President of the people, and one of the masses, he has never appeared on Pennsylvania avenue—down which Grant and Hughes used to walk every week,—and that he has never exposed himself to public view except in a vehicle in company with Col. Lamont.

SUBSCRIPTION PRICE OF THE MEDIUM IN GREAT BRITAIN.

One Copy, post free, weekly, 2d.; per annum, 8s. 8d.

Thirteen Copies, post free, 1s. 6d.

The same rates to all parts of Europe, the United States and British North America, and all countries in the Postal Union.

To India, South Africa, Australia, New Zealand, and nearly all other countries, 10s. 10d. per annum.

Volumes I. to XVI., bound in cloth, 15s. each.

Post Office Orders, Drafts on London, or Paper Currency, may be remitted in payment.

All remittances, orders for copies, and communications for the Editor, should be addressed to Mr. JAMES BURNS, 15, Southampton Row, London, W.C.

The MEDIUM is sold by all Newsvendors, and supplied by the wholesale trade generally.

Advertisements are inserted in the MEDIUM at 6d. per line. A Series by Contract.

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

THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, MAY 14, 1886.

NOTES AND COMMENTS.

MR. MASSEY'S audience on Sunday indicated an improvement, and there is every reason why such should be the case, seeing the intense interest attached to the subject. The ventilation was likewise all that could be desired. We give a portion of the lecture, and other extracts we hope to present to our readers next week. It is so important that all truth-loving minds will feel grateful to Mr. Massey for his labours. We particularly commend it to mediums and their spirit guides, especially the "inspirers" of Mr. Colville, Mrs. Richmond, and other apologists for theological assumptions. There is nothing that so much damages the claims of spirit control than to see supposed "spirits" go on from year to year talking about fables as if they were facts. We humbly call the attention of the "spirit-world" to this lecture.

Societies and groups of Spiritualists should club together and obtain copies of Mr. Massey's great work, "The Natural Genesis," when they would see the arguments and facts on the origin of theology. Then our mediums would be controlled by another class of spirits, and it would be no longer the correct thing to bow the knee to the Christian Baal, by accepting as fact its mythological traditions.

MR. MORSE'S LETTER indicates a wonderful change of sentiment towards us from what ruled his conduct for many years. Not a scheme sprang up in opposition to us, or even to threaten our ruin, but Mr. Morse was as near to the head of it as he could get. Now he seems to see that he has been in the wrong. We do not mention this to reproach him, but to point out that mediums cannot become leading men in a public movement. They are too subject to the "dust and din" that interested parties may raise around them, who frequently use them as tools to effect nefarious purposes. Nor can we establish Spiritualism as a permanent movement upon mediumship: Mr. Morse shows that the plan is failing in America. It must be based on the spiritual nature in every man, not on the peculiar spiritual gifts of the few. Then we will provide a religious Spiritualism that will not be a mere jackal to Christianity, or any other ecclesiasticism. The Americans are not radical enough!

The Sheffield blade, cited by the Control, is not strictly logical. The argument might be used by the Home Rulers in defence of their views. They have "one room," in which they first saw the light of day, and the love of country being "inherent in man's nature," they say to other lodgers in the same building: Arrange your own apartment as you please, and let me do so with mine, while I pay my rent and do not interfere with the rights and comforts of the other tenants. On political matters we have no foresight, but such seems to be the natural force of the illustration cited.

The articles on "Mediumship" should not be overlooked. The astonishment that arises from an ignorant person being

able to describe a spirit does not carry the soul far on its immortal pilgrimage. And such a person need not be a "medium" at all. We were informed at Morley that the thief committed at Keighley can describe spirits, or tell fortunes. So can the gipsies. But these are not "mediums" in the spiritual sense,—persons through whom higher influences can manifest for the uplifting of mankind. This glorious redemptive idea must be at the basis of all our Spiritualism, or we may as well relapse into gipsyism. We also learnt that the woman who was called "Miss Burns" and many other names, was born in Bradford, in a respectable position, but was first imprisoned for theft when seventeen. She in after years joined various churches, but "took things," such as the umbrellas at the church doors. Then she thought she would give the Spiritualists a turn, who also "missed things," but did not give a note of warning, till a friend in Keighley did his duty, and put a stop to the scandal. It is a pity of the poor woman, but the spiritual platform is not her place.

We are glad to see increased evidences of activity in Lyceum work. The Batley Carr report is long, but for once it will be useful as a particular enumeration of all the incidents of a day's work. The example of the Conductor in enforcing an accurate execution of the exercises is worthy of imitation everywhere. We are very willing to aid our Yorkshire friends in their forthcoming arrangements, and will be glad of communications in accordance with Mr. Craven's letter.

Ashcroft is being well overcome, even without the conflict of a debate. The Blackburn Manifesto is really a remarkable document. A tract should be got up to circulate at the meetings convened by Ashcroft, if it be considered worth while. In our meetings at Morley his name was never once mentioned, though he was announced to lecture in the same hall on the two following nights. This was a particularly successful way of "overcoming" him, as quite another influence prevailed in the meetings. In the same hall he was thoroughly answered to his face twelve years ago. But nothing that has yet been done will "stop him," nor is it imperative. Let him run his course, and allow ourselves to be as little influenced by him as possible. Mr. Wallis appears to have done excellent work at Parkgate; all the better for having the platform to himself.

MRS. BURNS desires us to say that she has handed £5, the proceeds of the Anniversary Meeting, at St. George's Hall, to Mr. Parker, who stands greatly in need of assistance. When he was worth his thousands he was liberal to the Cause, so that no one deserves better of the Movement.

MR. MASSEY'S subject on Sunday, at 3.30, will be "The Logia (or sayings) and Teachings assigned to Jesus." This will tend to trace "Gospel truths" to a pre-Christian source.

It will be observed that Mrs. Britten's appointments are resumed in the Directory columns.

We regret to learn that Mr. Joseph Hagon has met with a serious accident, and he will have to remain in the hospital for some time.

MR. JOSEPH CLAYTON, 63, Manchester Road, Bradford, offers his services freely to the Cause as a normal speaker.

MR. J. McDOWALL is about to remove to 103, Canning Street, Caltan, Glasgow.

Alderman Barkas favoured us with a call the other day. He was looking extremely well. Intellectual work seems to be a health-giving stimulant. His lectures will be resumed in September.

We are requested to state that Mrs. Brown, of West Hartlepool, is lying very ill in Newcastle, and this notice must be accepted instead of replies to letters.

A MIDNIGHT ANNIVERSARY SERVICE.—*Light for Thinkers* reports that five days' meetings were held at Louisville in celebration of the Anniversary of Spiritualism. On March 31, four sessions took place, the last at midnight. Several mediums were controlled, and an impressive service held. After the clock had announced the new year, congratulations and well wishes were exchanged, and Samuel Watson, D.D., dismissed the assembly with soulful aspirations for future good, and heartfelt thanks for past blessings.

A ROYAL ACADEMY EXHIBITION PICTURE.—(959.) "Twixt Power and Duty," by John Bowie, is powerfully painted, the sombre hues and dark shades are striking, the work of a master-hand and an art-cultured mind. The subject is a young, intelligent monk, with more of ambition than of religious resignation in his countenance, wavering at the temptation that is offered him by the advancing hand.—*The Court Journal*.

"BEYOND THE KEN."—Miss Caroline Corner, a pleasing portrait of whom serves as frontispiece to the present work, has in this "Mystical Story of Styria" shown imagination at once fertile and graceful. The "Kindliche Liebe" of her hero and heroine has a charming frame in the "quaint old town of Gonobitz," sheltered by the Styrian Alps. With all due deference to the author's knowledge of the mystic world "Beyond the Ken," this tale is so full of human interest and tender feeling, that the aid of the supernatural was not required to increase its attraction. The volume is published by Mr. J. Burns, 15, Southampton Row.—*The Morning Post*.

ASHCROFT.—COPY OF A MANIFESTO.

BLACKBURN, MAY 10TH, 1886.

We, the undersigned, having read all the Correspondence that has taken place between the Rev. Thomas Ashcroft, of Chorley, and Mr. James Farmery, Secretary of the Blackburn Spiritualist Society, in relation to a Challenge to discussion made by Mr. Ashcroft, we are of opinion that the Spiritualists, through Mr. Farmery, have offered all reasonable terms to bring about the said discussion, and conclude that the correspondence has been closed by Mr. Ashcroft in an abrupt and unsatisfactory manner. Signed:—

B. ORMEROD, Chairman of one of Mr. Ashcroft's meetings.

R. H. CLAYTON, Chairman of one of Mr. Ashcroft's meetings.

HY. WHITTICK, Chairman of one of Mr. Ashcroft's meetings.

Having carefully read the Correspondence between Mr. Ashcroft and the Spiritualists of this Town, I am surprised Mr. Ashcroft does not accept the Challenge as desired by the Spiritualists, believing that if he could establish his position in the first part of the challenge, it would infallibly carry the second.

SAML. S. BARTON, Chairman of one of Mr. Ashcroft's meetings.
[Pastor of the United Methodist Free Church, Blackburn.]

Having heard the Rev. T. Ashcroft, during his lectures in Blackburn, repeatedly challenge the Spiritualists to discuss with him, I am perfectly grieved at the manner in which he has broken off the correspondence, and set aside their acceptance of his challenge. C. H. PANTER.

[Pastor of the Wesleyan Free Church, Blackburn.]

THE LANTERN LECTURE AT GATESHEAD.

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

THE LANTERN LECTURE AT MIDDLESBOROUGH.

CLEVELAND HALL: Newport Road.—On Sunday, May 16th, Mr. Burns will visit Middlesborough. There will be a conference of friends at 10.30. The Lyceum session will be attended, and Mr. Burns will deliver a lecture at 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.

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

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

The Bishop Auckland Camp Meeting is to be held on Whit-Monday. A meeting of representatives for making arrangements will take place on the 15th.

KILBURN.—A seance will be held at Mr. Wright's, 26, Claremont Road, West Kilburn, on Sunday evening, May 16, at 7 o'clock punctually. Medium, Mrs. C. Spring. A collection to defray expenses.

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 "Riches."

Miss Keeses has kindly promised to give a seance at 22, Cordova Road, Grove Road, North Bow, on Sunday, May 23, at 7 o'clock. All friends are earnestly invited.—J. J. VANGE.

REGENT HOTEL: 81, Marylebone Road.—On Sunday, May 16, at 7 p.m., Mr. T. B. Dale, "Astral Anatomy." The former lecture on Astrology, by this gentleman, of which this is a continuation, was very interesting, and we hope to see a large attendance.—F. W. READ, Sec.

Messrs. Williams and Huak, 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 29th, at 8. Admission 2s. 6d. each.

PENDLETON: Town Hall.—On Sunday, May 16, Mrs. E. H. Britten will deliver two addresses: 2.30, subject, "The Living Word, or the Bible of Humanity"; 6.30, subject, "The Temple of God, and how to build it." The services hitherto held in the Town Hall, Pendleton, have been discontinued for the present, but will be resumed (if all is well) in September next. In the meantime, a Lyceum has been opened in the Club Room, Willington Street, Broad Street, Pendleton, each Sunday morning, at 10.30; a circle for enquirers in the afternoon, at 2.30; and service, with address, in the evening at 6.30. A cordial invitation to any and all of the above meetings is respectfully given.

MORLEY.—The pouring rain on Saturday evening deterred friends from surrounding places from attending Mr. Burns's lecture in the Co-operative Hall. The audience was not large, but very respectable and attentive. Mr. and Mrs. Robinson, Mrs. Hurst, Mr. A. D. Wilson, and Mr. Wadsworth kindly came from Halifax, and charmed all with their beautiful singing. On Sunday Mr. Burns answered questions on the Lantern Lecture in the afternoon, and gave a discourse in the evening. The audience was large, and a good impression was produced. Mr. Bradbury conducted, Miss Tetley gave invocations, Miss Taylor presided at the harmonium, and the choir were well up in their singing. The monthly meeting of the Yorkshire Committee was visited in the morning, Mr. Craven in the chair, and upwards of two dozen friends present. The proceedings were very interesting; but space will not permit of amplification.

WHIT-MONDAY IN THE YORKSHIRE DISTRICT.

At the Lyceum Conference, held in Bradford, the question of a picnic on Whit-Monday was discussed, but left open on the understanding that it should be decided through the columns of the MEDIUM. Last Sunday morning the question was again raised at the Monthly Delegate Meeting, held at Morley. As the meeting was not sufficiently representative nothing more than expressions of opinion could be done, the tendency of the feeling, both at the meeting and in conversation afterwards, seemed to be that there should be a picnic on Whit-Monday, and the place, Bowling Park, Bradford.

The advantages of the place as set forth are: That it is convenient, pleasantly situated, and well laid out. There are large open spaces suitable for Lyceum exercises, addresses and games; near to Walton Street, Bowling, and Addison Street Rooms, and accessible by rail from all parts.

If this matter is heartily taken up by all societies within convenient distances, it would prove one of the most numerous and representative gatherings of Spiritualists yet held in this country. Will each society at once instruct their Secretary to write the Editor, who will either in next issue or the one following (I trust the next) place opposite the name of each society the word "favourable," or "unfavourable."

In the meantime I am writing the secretaries at Bradford, asking through them if their committees will kindly consent to furnish milk (not free), hot water and accommodation, then parties who desired could bring their own provisions.

I hope all interested will at once decide, as little time will be left for making arrangements.—Yours truly,

T. CRAVEN,

President of the Yorkshire District Committee.

4, Blundell Terrace, Caledonian Road, Leeds.

A LETTER FROM J. J. MORSE.

DEAR MEDIUM,—Quite numerous have been the letters I have received from dear friends in England asking how it has been with us since we arrived in this country, now almost ten months ago. It has been impossible to answer all these kind inquiries, by mail, for my time has been so fully occupied that the needful quantum thereof could not be given to the task, pleasant though it would be, of answering all the letters that have reached me.

Then, also, seeing the continual feast of fat things your pages have been occupied with, I could scarcely venture to ask for space that could be better filled; so my hand has thus been held, until at last I feel the time has come for me to write a little letter to "our paper," and so chat, just "a wee bit," with the good friends at home.

I say "our paper" because, good friends, I have never felt its value half so much as now, while so far away. Every week it comes a welcome guest, though the "Eglinton Number" went down in the ill-fated "Oregon," thus depriving us of a great treat so far; and as we open its golden-hued pages, read the many good things thereon, note how bravely the good work proceeds, how hard its Editor labours to cast light with his Lantern, among other good doings, on our Facts, it comes to us like a picture of, and a breath of life from, the dear old Land we love, and tells us, as it only can and does, how fares our noble Cause at home. Standing aside now, as I do, enables one to see many things in a clearer light, that were but seen blurred by the dust raised in the din of active work. Truly time corrects all estimates. It will gratify many to know that the MEDIUM is quite frequently encountered, and that the opinion is often expressed—"Ya'as, a right good paper, and Burns is a smart man," to which I ever cordially assent. The democratic character of the paper suits the liberty-loving American mind.

Since arrival here, wife, daughter, and self have greatly benefitted in health, from the change of climate, while we have encountered a rich variety of experiences, some instructive, others funny, but all agreeable.

Spiritualism in this country has a character all its own. It cannot be judged in the light of English methods. The public meetings are largely unlike our own, and partake greatly of what in England would be described as the sensational element. Almost invariably an admission fee is charged. At times music and "test" mediumship crowd the lecture into a corner. Of these "test mediums," who give

tests from the public platform, I have met three,—Joseph D. Stiles, Edgar W. Emerson, and John Slater. Mr. Stiles is simply indescribable: names in full, Christian and sur, dates and incidents, localities and definite particulars, and long lists of family relationships, literally pour from him when entranced. On one occasion we heard him give 265 names, 263 of which, by actual count, were unhesitatingly identified. Mr. Emerson is also exceedingly well developed for such manifestations, as also is Mr. Slater, who is much esteemed. But useful as such mediumship is to sceptics and beginners, it is not a little saddening to see old Spiritualists intoxicated with this mania for “tests,” and kept thereby in a constant sort of a psychological “fuddle.” Such Spiritualists (?) abound here, but the amount of spirituality they can extract from such public, and promiscuous, test-gettings is a very debatable point. One thing, however, is certain, the test medium is very useful to the managers of public meetings, who, when funds run short, hire one as an extra attraction to raise funds by.

For a long time past “materialization” has been all the rage here, but the interest therein is waning. Undoubtedly a large amount of phenomena that were quite genuine has been obtained, and is still being received; but much has been produced under inharmonious circumstances, in very promiscuous circles, and under conditions in which confidence, or certainty, were alike impossible. The supporters and opponents of the matter have waged a bitter warfare, and many cruel and bitter things have been said on both sides of the discussion.

In my opinion American Spiritualism is in the middle of a transition period. It is true there are more Spiritualists than ever here, but it is equally true that Spiritualist societies do not increase. It is also true that a constant stream of American Spiritualists is flowing into the Liberal Churches every passing year. I will not now consider the causes, or probable results, I merely put the fact on record.

There is an abundance of all grades of speakers, but so far as I can judge the labours of Mr. J. O. Wright, in Philadelphia; Mrs. Richmond, in Chicago; Mrs. N. J. T. Brigham, in New York; and Mrs. E. L. Watson, in San Francisco; seem to be the most stable and fruitful, and possessed of merit enough to maintain their interest without resort to the doubtful expedients of “tests,” clap-trap services, and stereopticon shows. Of one thing I feel certain, that by the end of the next ten years the suggested change will be accomplished, and one of its results will be a complete sloughing off of the great army of cranky hangers-on that have often here, as with us, proclaimed themselves as apostles, when they have been but traitors.

But it is in private life where one finds the deepest roots and brightest blossoms of our glorious faith. I have met here, socially, merchants, bankers, state officials, presidents of large corporations, lawyers, judges, doctors, and divines who, like the rest of us, had found in Spiritualism the “one thing needful” to complete their lives. But, not always censureably, as conditions are over here, they are content to testify in private.

My friends at home will be glad to know that their old servant has been in harness from the moment of his landing, and is still booked on a long distance ahead—more than a year. The guides have done valiant service on behalf of a rational and spiritual Spiritualism, holding their eager audiences as of old; but the pages of *The Banner of Light*, the *R. P. Journal*, the *New York Beacon Light*, and *The Spiritual Offering*, contain full testimony to work done, so it need not be further dwelt on now. The *Banner* has been more than generous in the support accorded the pilgrim and his work.

To sum up, then, we are all well, have had a most kind reception, are gaining experience, meeting many warm friends. The work goes bravely on, in spite of all obstacles, and in the end victory will surely crown our heaven-sent Cause. Patiently biding our time, faithfully serving our unseen but ever-trusty monitors, dealing justly and fraternally with our fellows, our present will be useful, and our future full of promise. Wishing the good ship,—THE MEDIUM,—a continued and prosperous voyage upon the sea of Spiritual Truth, and an abundance of supplies for her faithful Captain, I am, dear friends, your faithful fellow worker, for humanity and the truth,

J. J. MORSE.

Care of *Banner of Light*, 9, Bosworth Street, Boston, Mass., U. S. A., April 16, 1886.

LIBERTY versus BONDAGE.

Who, either consciously or unconsciously, does not sigh for liberty—liberty—freedom in its true and purest sense? If any one who has enjoyed a certain degree of freedom, then through some fortuitous circumstance has been deprived of that boon, let that one say how keenly he has felt its loss, how he did not fully realize the great blessing conferred upon him until he knew that blessing gone.

Oh! thou Goddess of Liberty, to thee only will I bow; thee only will I recognise as paramount; for the larger our share of thy favours, the greater our capacity for conferring them on others, the better are we able to unlink the fetter of the captive even as we ourselves have been set free. The expression of a wish, the trembling of a sigh for that truth which sets us free and makes us lovers of Liberty, is enough to bring myriads of kindred spirits to our aid. We are not alone, 'tis the poor slave who is lonely; let him be a slave, I care not what master—be it this world's greed of gain, his own passions, any habit he may have contracted, any of the innumerable gods who hold sway over this lower plane, even to the God of Love himself—that one is lonely if he make not all subservient to Liberty, pure and simple: Liberty which knows no law but that of following our highest, best and noblest impulses, which has no fear but that of injuring ever so slightly a fellow-creature, and which owns no other motive but that of benefitting the entire human race. Cast away then all shackles, all that impedes thy flight, thou Child of Nature; acknowledge no bondage but thine own better self; then and only then wilt thou be sure to secure the confidence of all who come in contact with thee—EXCELSIOR.

Jersey, May 3rd, 1886.

PROGRESS OF SPIRITUAL WORK.

MR. WALLIS'S REPLY TO REV. W. BAITEY.

In the Temperance Hall, Parkgate, on May 4 and 5, Mr. E. W. Wallis delivered two eloquent discourses on the subjects chosen for a debate between him and the Rev. W. Baitey, of Durham.

I think I shall not be out of place if I here state how this contention arose. It was commenced by two brothers, one a Spiritualist and the other a member of the orthodox people. The brothers were to read a paper, each defending his own faith or belief; only a certain number on each side to be admitted into the room. There was anything but a kind Christian spirit shown by so-called Christians; and from the very disorderly manner in which they conducted themselves, together with the truth and facts that were presented, called upon the brother (our opponent) to investigate, and since then he has turned in with the teaching of Spiritualism. After that, the so-called Christians would not let us rest; they would get a man that could drive all the Spiritualism away from Parkgate, and crop its wings; and they exalted themselves to such a height as to fulfil their quoted text, “He that exalted himself shall be brought low.” So they engaged the services of the Rev. W. Baitey, and as he did not accomplish their object in putting his foot on Spiritualism and stamping it out, they said, “Oh! we have not got him for that, altogether; we don't care if we can only make a fiver out of it.” This is a specimen of the soul-saving Christians, more properly speaking, £ s. d. Christians, that we have to contend with.

We chose Mr. Wallis to debate with this kind-hearted gentleman, and to use the words of the general public, the outsiders (who have looked with much interest for the expected debate) say that Baitey has duffed it or shuffled out; he dare not face Wallis. We have given them the privilege to defend themselves or to refute our statements.

Mr. Wallis lectured on the 4th on Mr. Baitey's subject: “Spiritualism destitute of a creed, and therefore unworthy of the confidence and support of rational men.” Mr. Wallis's reply was given in such a manner, that a gentleman who occupied the chair at one of Mr. Baitey's lectures against Spiritualism, confessed that he never heard such an eloquent discourse, and at the close the platform was free for any gentleman to speak from, to refute any statement given in the lecture, but no one retaliated; and in such a clear, straightforward and convincing a manner was the subject treated, that not even a question was asked upon it.

Wednesday, May 5, subject, “Spiritualism not inconsistent with science or religion, and the only successful foe to Materialism,” was also handled in as fluent a manner. On behalf of the Spiritualists of Parkgate, I here state that they desire to tender their warmest sympathies and most sincere thanks to Mr. Wallis, for the gentlemanly manner in which he has conducted himself in Parkgate for the defence of Spiritualism, which has here been an uphill work.—Con.

DEATH, THE AFTER-LIFE, DEITY.

ROCHDALE: FIRST SOCIETY OF SPIRITUALISTS, BLACKWATER STREET, MAY 9TH.—In the afternoon, Mr. T. Postlethwaite's controls spoke on “Life and Death.” It was contended that death was but too frequently approached, not from the standpoint of an harmonious philosophy, but with a certain degree of fear, and which arose out of ignorance. Why was not such a subject better understood? Simply because that, like the sun, which at times was obscured by mists, so clouds of bigotry and ignorance had hid from view this inherent potent philosophy concerning life and death. There was no death. An apt allusion was made to recent utterances by the new Bishop of Manchester (Dr. Moorhouse), setting forth that that gentleman looked at such a subject as the one at issue from a spiritual standpoint, and brought forward what is termed the vision theory to account for the resurrection. In such an

idea was seen the marked progress that had been made in the realm of theology. The life principle, as operative in the natural, as well as the psychic body was suitably explained, the remarks throughout being of a practical nature, and abounding in useful information, especially to persons just entering the thought-realm of Spiritualism, and who are seeking after truth.

In the evening four subjects were dealt with, chosen by the audience. Speaking on "The Life beyond the Grave," it was pointed out that only those conversant with that life could be supposed to impart any information about it. Strange it was that those who professed to stand on the foundation of immortality seemed so little anxious to know something about it, and that they should consign it so much to the sphere of speculation. The question must be settled by those who had passed the boundary of matter, by those who were once travellers on the way of human life. They must give the evidence in support of the fact of immortality. The knowledge first dawned on humanity in the sphere of phenomena, leading one to the conclusion there must be something behind that which was produced. And what was this power or force, whence did it proceed? It was the power spirit was exerting over matter. The controls aptly introduced an argument showing how the science of mesmerism ordinarily obtains in connection with the demonstration of immortality, and gave utterance to some instructive ideas bearing upon the psychic body, and showing it was endowed with powers which enable it to survive the shock called death. Then the spirit found full freedom in the life beyond the grave. It was set forth that mankind were constantly dwelling in a spiritual realm, but being clothed upon by the material envelope man failed to recognise the fact. Death was the drawing aside of the curtains, and life hereafter was not what theology would have the world believe. It was simply the sequel to the life lived on earth. Man, at so-called death, did not go to some far-off place in blue immensity, and become an angel at once. There were those left behind in the material world whom he could not forget, and finding no barrier it could not be wondered at that he could find his way back again and become the guardian, yea, the angel and inspirer of the household. Life beyond the grave was simply the realization, on man's part, of his true nature, when he gravitated towards that which was an essential characteristic in that nature; in that life he was a rational being; that life was grander and nobler than that of earth, and conditions obtained which led him to unfold his spiritual powers. As the spirit lived on in accordance with recognised spiritual laws, it was happy and made progress; on earth, if physical law was transgressed suffering was the result, and in the spirit realm an infraction of spiritual law caused an element of inharmony to manifest itself in the souls of immortal beings. The term "spheres" was explained in a simple fashion, which most people could understand. There were spheres of mind in the immortal world; these spheres are divided, even as they are on earth. All in the room dwelt in a different sphere to his neighbour, and who, whilst coming in contact with the spheres of others, never got out of their own sphere. Some people run away with the idea that spheres were literal localities, for instance, that there was a literal heaven and likewise a literal hell, whilst they were but relative states or conditions. The life beyond afforded greater scope of action on the part of the human spirit; there the spirit found that a glorious work awaits it, and that every opportunity was given for the unfolding of the inherent faculties of the spirit. They could all be ministering spirits. It was urged the work of angel ministry should be commenced on the earth plane, that humanity should enter upon such a vocation now, that it should raise itself from a stooping position, and begin to walk with head erect along the way of human life.

Speaking upon "The Deity of Spiritualism," the guides said God had been placed before humanity in a ridiculous light. Many of the great men of the world, who had studied this subject, were admitting that the ideas which had been entertained upon it were not in accord with the great principle involved. The old idea of God was fast dying out. In the past He had been portrayed to the minds of men, not as a father or a benefactor to the race, but as a demon, instead of an angel. The God of the Old Testament ordered the slaying of individuals, but such an attribute as would lead to this could not be found in Deific characteristics. If the Deity of Spiritualism was not superior to the God of the Old Testament, then it was time such a being was relegated to the limbo of the past. A deity was wanted who is superior to man; then what was the Deity of Spiritualism? God was seen in all that is revealed to man. It was from the Scripture of nature the best idea of Deity could be obtained; a something superior to the human was seen ever at work, and this was Deity. Revealed by nature, a Deity that worked in harmony was to be met with, not a being who was the outcome of the crude imaginations and ideas of people who had lived in the far back uncultured past. The echo of nature rang in the ears of mankind to-day. Nature's Deity was the true one, all others were inferior; those inferior to man himself could not be superior. It was the Deity of Spiritualism that was to be found enshrined in man's nature, and when the ideas which were the outcome of musty creeds and dogmas were swept from the mind-spheres of humanity, then would Deity be seen in a nobler light, reflecting himself in all his glory and splendour in a redeemed humanity.

The subjects, "Original Sin" and "Fatalism," were briefly touched upon; with regard to the first it was contended the idea was erroneous, and as to the latter it was a fallacy, and was completely upset by the humanitarianism which evolved itself from man's spiritual nature. The writer was pleased to find the great change that has taken place in connection with Mr. Postlethwaite's mediumship. The superior tone and vigour with which the subjects were treated, showed a most marked improvement on his previous utterances from the spiritual platforms in Rochdale.—W. N.

NOTTINGHAM: Morley Hall, Shakespeare Street, May 2.—We listened to two discourses from Mrs. Barnes' controls on two of the many instances of "Communion with the Spirit" recorded in the Bible. In the morning, the case of the medium Zechariah, talking with an "angel," and asking for and receiving information, (chap. v., 5). A very good explanation was given of the vision of the horses of various colour: commencing with red, which signified sin, and the other colours ending with the white, showed the various stages of progression which the unfortunate of earth would pass through. Evening, Job, iv., 15: "Then

a spirit passed before my face." The speaker could not understand how people who read these passages could still disbelieve that such experiences were daily taking place with those who lived among them. The literal interpretation of the story of Job was absurd. It was an insult to Deity to give place to the thought that a conversation such as is recorded took place between the Person of God and the Devil (if there was such a being). The story was allegorical. A lengthy review of the history of Bible Spiritualism, and the future great work of the outpouring of to-day, occupied one hour and a quarter in delivery, and was concluded with earnest exhortation to exercise charity and brotherly love. Not to expect others to think as you thought, but to let your light shine, so that those whom you live among may be the better and happier for your influence.—J. W. BURRELL.

NEWCASTLE: Northumberland Hall, High Friar Street, May 9.—Ald. Barkas delivered the last of his present series of lectures on "Astronomy," dealing with the subject of "Meteors, and bodies connected with meteors." Meteors were only seen by us when passing through our atmosphere, and it was by heat gathered in their excessive rapidity of flight through the air that they became visible. They varied very materially in size, some weighing not more than half an ounce, and others being the size of a large building. About seven millions of meteors fell into the earth's atmosphere daily, but the atmosphere was the earth's protection, and the meteors were dissolved before reaching us. Referring to the meteoric shower of 1866, Mr. Barkas said that stream was now known to be a recurrent event, happening every 35 years.—At 6.30 Mr. Bevan Harris lectured on the "Resurrection and the life." The beauty of spring was symbolic of the resurrection of Spirit. Christianity was built on the (supposed) physical resurrection of Jesus of Nazareth, a dogma incompatible with science, therefore "miracle" so-called was invoked to secure its validity; but miracle failed to transcend nature, as there could never be a suspension of any natural law, but there might be a higher manifestation not generally comprehended. The spiritual philosophy was in accord with the principles of nature, and appealed to the highest class of mind, carrying the doctrine of evolution into a higher sphere, and explaining much that an effete theology had rendered enigmatical. The accounts of the disposal of the body of Jesus were examined, and the credibility of the Jewish records was disputed. A vote of thanks was conveyed to Mr. Harris for his highly interesting lecture.—W. H. ROBINSON, Hon. Sec.

PLYMOUTH: Notte Street, May 9.—At our morning service the controls of Mr. James delivered a discourse on "And I was glad when they said unto me, Come up unto the Lord's house," to which they gave some beautiful illustrations for the spiritual progression of mankind. Mr. Hill was also controlled by his guides, and gave a discourse on "Christianity triumphant," showing the progress of that faith whilst man had been kept in darkness from the glorious truth of God. At 6.30, Mr. Orville Pitcher gave a grand normal address on "Life: Social, Moral, and Religious," dealing more with the religious life of man. Do we attend to that spark of Divine life within us which needs the cultivation of that spiritual knowledge for the benefit of the soul's existence here and hereafter? It is only by looking to our Father God that we shall receive this divine revelation of Modern Spiritualism, which is the unfolding of the curtain that has held the true religious life of man in bondage, and given him the glorious light whereby he may develop the soul, and raise it far above the plane it now exists on.—J. CHAPMAN, Sec.

ACCRINGTON: May 6.—A seance was held at the address of Mr. Rawson, "Accrington House," the late residence of one of the great Peels of historic renown. Mr. Greenall, of Burnley, was the medium. The company was a select one, and consequently not very numerous. The medium went under control at 6 o'clock, and remained in that state for two hours. The subjects discussed were varied, and a perpetual interest was manifested from beginning to end. After the address (under control of a Primitive Methodist), other spirits took possession, and some very good delineations were given. It was the first sitting for some of the circle, and was considered to be in every way satisfactory.—R. BURRELL, 107, Avenue Parade.

MANCHESTER: Temperance Hall, Tipping Street, May 9.—Mr. Simkin presided in the morning. Mrs. Groom's discourse was on "Our Hope." Through Spiritualism alone could man's continued existence after death be demonstrated. The controls then gave poems on words suggested by the audience, and concluded with descriptions of surroundings and delineations of character. In the evening Mr. Jones presided, and Mrs. Groom told us "What has Spiritualism done for humanity?" It had taught the science of the soul, given us communion with our beloved, taken away fear of death, placed a new bible before us in the Book of Nature, taught us to live honest and upright lives, and that death, when the time comes, is to be welcomed as a change for the better. Poems were again given, and twenty-two descriptions, twenty of which were recognised. The hall was crowded.—E. HILL, 92, Brunswick Street, Ardwick Green.

LEICESTER: Silver Street Lecture Hall, May 9.—The guides of Mr. Bent delivered a most beautiful and instructive address, to a very sympathetic audience, from Revelation, xxii., 14: "The gates ajar."—C. P.

DEVONPORT: 98, Fore Street, May 9.—In the morning we were favoured with a visit from Mr. Hamlyn, of Exeter, and Mr. Orville Pitcher, the latter gentleman (at our request) giving us an address on "The necessity of spiritual unfoldment," exhorting all persons whether Spiritualists or not to labour for the benefit of their fellow-creatures, and assist those whom they could see around them living in wickedness and vice, to rise from that state and enjoy happiness and peace. The afternoon circle was presided over by Mr. McGuire, and communications were received from our unseen friends. In the evening the controls of Miss Bond discoursed for some time on the "Phenomena and philosophy of Spiritualism," pointing out the necessity of seeking first the minor points in connection with Spiritualism, and gradually aspire to that which is higher.—Hon. Sec., D.F.S.S.

SOUTH SHIELDS: 19, Cambridge Street, May 9.—In the morning Mr. James, of Tyne Dock, gave some general remarks on "Spiritualism," which were attended with warm interest. In the evening he replied in a lucid and pointed manner, to the Rev. Miles Grant's lecture headed "Spiritualism exposed." The audience, which was promiscuous and good, readily expressed its satisfaction with the able reply.—G. W. W., Cor.

OPEN-AIR WORK IN VICTORIA PARK.

On Sunday morning, Mr. Emms gave an address here, which was listened to by a numerous audience. Having dealt with spiritual manifestations, he dwelt upon the points where the Orthodox Religion failed in its work as a means of socially, physically and spiritually uplifting and benefitting mankind; more especially in the case of the inconsistencies of the teachers of the established Church. At this meeting there was a great deal of opposition from several quarters, but next Sunday morning, Mr. Emms intends to speak upon the subject of "Faith Healing." Mr. R. H. Armitage also spoke well upon "Modern Spiritualism," and Mr. C. H. Dennis concluded by an address in which the doctrines of the atonement, the resurrection of the physical body, the judgment, and eternal punishment, were severally entered into, and their absurdity plainly set forth. Spiritualism was the means of proving what the churches could not prove, namely, the continuity of life after so-called death.

Spiritualists and friends are invited to attend these meetings, and assist the speakers by their presence. It is not always an easy thing for two or three speakers, amongst a crowd of adverse influences, to hold their own, and it is hoped that through the coming summer assistance will be forthcoming. Next Sunday morning, the speaker will be found near the fountain.—*Con.*

WALWORTH: 83, Boyson Road, May 4.—A capital open circle was held with the guides of Mrs. Cannon, who gave good proof of spirit presence.—May 9.—The guides of Mr. Walker spoke to a good meeting on "The Return of the Spirit." The subject was treated in a complete and comprehensive manner, and gave great pleasure to the friends who heard it.—*Con.*

128, HOXTON STREET, N., May 9.—Mr. R. H. Armitage's guides accepted a subject from the audience—"The Beauty and Use of Spirit-Communion," on which they spoke in a pleasing and instructive manner for over an hour. Miss F. Williams gave a solo with guitar accompaniment, and recited "The Soldier's Shield." The Thursday healing circle at 69, Hoxton Street, will be discontinued at present. The Friday circle will be for trance and healing, by Mr. Armitage.—C. V. B., Sec.

ISLINGTON: 19, Prebend Street, May 7.—A very fair attendance. "Wilson," through Mr. Webster, gave his remarkable clairvoyance to the satisfaction of the circle. He spoke of heaven and hell in a very plain and telling manner, and upon leaving control, "Dr. Punshon" took possession of Mr. Harris, who delivered a most powerful address upon "The path of righteousness," describing its glory and brightness, in very choice language. "Zoud" next took possession of Mr. Webster, and gave some very good advice to many of the circle, who were highly gratified with the result.—May 9.—A small circle, but very harmonious. "Wilson" controlled Mr. Webster, and the meeting partook more of a general conversational nature than usual, in which Mr. Mackenzie very materially did good service, in soliciting questions and answering them in the most convincing and pleasing manner. Much valuable information was given.—JAS. MCINTAGUE, 102, Bridport Place, Hoxton, N.

HOLBORN: 13, Kingsgate Street, May 3.—About 14 persons formed a very harmonious circle for materializations; Mr. A. Armstrong medium. Many were convinced of the "Life after Death," by feeling, seeing and hearing their relatives who had gone before. The whole of the phenomena were of the most impressive and convincing kind. The seance commenced at 8.30, and closed at 10.45.—JAS. MCINTAGUE, 102, Bridport Place, Hoxton, N.—May 5.—A very harmonious circle, consisting of twenty persons, mostly gentlemen. The guides of Mr. Gibson gave us an excellent address on "Blessed are the pure in heart for they shall see God." The control analyzed the subject in a most efficient manner, from a religious, social, and political standpoint. The discourse was delivered with great earnestness, and was much appreciated by all. "Wilson," Mr. Webster's control, did the work allotted to him in his usual straightforward style, giving all tangible proofs of the truth of spirit-communication. These meetings improve weekly, affording instruction and amusement to all who attended.—E. G. C.

511, KINGSLAND ROAD: near Dalston Junction, May 9.—A very eloquent exposition of the principles and teachings of Spiritualism was given by Mr. Veitch; but in a report of this nature justice cannot be done to a speaker. In opening he said that mediumship is the vesture of Spiritualism. He directed attention to passages in the Bible, showing that Spiritualism formed the basis of Bible records, and what happened then is taking place again in our midst to-day; in fact, Modern Spiritualism is but a continuation of Spiritualism of old. A knowledge of the immortality of the soul is inherent in man. It matters not whether we take the most savage race or the most civilized on the face of the earth, we find in all a belief in an hereafter; even the materialist, if closely questioned, will be found to have a dim hope that he will continue to live beyond the grave. The speaker showed what rapid progress had been made in our movement during the thirty-eight years of its existence; in the past its phenomena had been regarded by the majority as mere trickery, but all who have ever given it an honest investigation have had to give in to its facts. A class exists who admit its phenomena, but regard it as being the work of the devil. Such people must either have vested interests to protect, or they have never investigated the subject sufficiently to be able to form an opinion of it. Speaking of the opposition Spiritualism meets with, the speaker said it is nothing new to find an unpopular truth opposed on all hands; it has been the same with every new thought or discovery that has been of importance to the world. Spiritualism has its enemies, not only on earth, but it is surrounded by them from the spirit-world as well, for every sect or class of minds also has its adherents in the spirit-world, who stimulate and urge them on in their opposition to truth against these combined forces. Spiritualism has to fight its way. In the next world we are not judged by what we believe, but by the amount of good we have done while in the flesh. Our progress here is of a two-fold character, in so far as we advance, so do we help spirits to progress, and so by our bad deeds here we retard those spirits in their progress who are with us. The speaker concluded by stating that Spiritualism does not come to any person for himself alone, but that we must let the world benefit by our knowledge. It teaches us that we must work; that we must try to make the world a little better and happier for having been in it.—H. M.

CHILDREN'S PROGRESSIVE LYCEUM.

BRADFORD: Walton Street, May 9.—Lyceum at 9.30, attended by 49 officers and members. After singing and prayer, the children went through their exercises very nicely. Then we had recitations, and remarks on the conduct of the school. Mrs. Yarwood gave her experience in the Church in the afternoon, and described many spirit-friends. In the evening she gave some plain truths to Spiritualists as a body, pointing out our duty to one another. She again described spirit-friends, all of which were acknowledged but two. We had good audiences, and all seemed well pleased.—JOHN SHEPHERD.

MIDDLESBOROUGH: Lyceum, May 9.—Present, seventy-two members, ten officers, seven visitors. Our programme consisted in singing and prayer, recitations, readings, calisthenics, marching and lessons. Each group was instructed by its own leader on different subjects, after which questions were asked, and as usual the replies were quite up to the expectations of the leaders. It is with great pleasure that we notice the constant attendance of visitors each Sunday, proving the interest the public are taking in this work. It is an encouragement to those who so devotedly spend their time every Sunday in improving the minds of the young. We closed our session with singing and prayer. After the badges had been removed the groups were marched out in order; thus ended a successful session.—A. V.

BLACKBURN: Lyceum, May 9.—Attendance: 11 officers, 89 members. After the opening each group marched to their allotted places. The lesson for the morning was "Physiology," with the exception of the seventh group, which had a lesson on "Samson." At the close of the lessons the Conductor made a few remarks, showing why we attended a Lyceum. He then asked for a subject to be chosen, so that each member might think about it, and be able to say a few words thereon, if called on, the following Sunday. The subject agreed upon was "Friendship." The Lyceum duly closed with singing and prayer.—M. BRINDLE, Hon. Sec.—Mr. Tetlow gave two admirable addresses to moderate audiences, on "The true basis of Education," and "The Revelations of Modern Spiritualism." Both meetings were presided over by Mr. W. Lord.—W. R. MOORE.

BATLEY CARR: Progressive Lyceum, May 9.—Morning: present, 4 officers, 20 members, and 1 visitor. Our programme consisted of opening hymn, prayer; fixing of badges; musical reading, "Always a Future," silver-chain recitations, "Smile and be Contented," "Charity," and "Scatter the germs of the beautiful"; committing to memory the second verse of hymn 72 "S.H."; a select reading, "Past, Present, and Future," by Miss Mortimer; golden-chain recitations, "Beautitudes," and "Charity." Marching was next participated in by all, when all the figures were gone through in excellent style, ending by bringing all into position for calisthenics. The first three series of these were next executed, after which all were marched to their respective places to await arrangement of seats for groups. These being fixed they were marched to their respective groups. All being in order, the Conductor's bell signaled all to be seated, when lessons were commenced. *Fountain* Group, led by Miss Atkins, had a physiological lesson. *Lake* Group, led by Mr. J. Machell, had a geological lesson. *Liberty* Group, led by the writer, had a phrenological lesson. Lessons over, badges removed. Lyceum duly closed, and the members marched out in due order, *Fountain* Group leading.—Afternoon: present, 4 officers, 35 members, and 4 visitors. Our programme opened with singing "Welcome, angels, pure and bright," prayer; fixing of badges; musical reading, "Angel Ministry"; silver-chain recitations, "Argosies of Life," "How to Live," and "Speak no ill." Then we rehearsed the verse committed to memory in the morning and sang it, with the preceding one, with much earnestness. The writer then gave the recitation, "The world would be the better for it." No select reading being forthcoming, he asked leave to put in as a select reading the peroration of Mr. Massey's lecture printed in that issue of the *MEDIUM*. A few words of comment were also given, and finally a vote of thanks to Mr. Massey was proposed, seconded by Miss Mortimer, and carried unanimously. Our room being too small for all the members to march, we had to pack the *Fountain* Group on to the platform, while the remainder went through the various figures in good order, and ended by assuming position for calisthenics. These, we are sorry to say, were not executed with such promptness as in the morning, but the Conductor determined to have them right, put them through certain portions of No. Three series again and again until they executed it to his satisfaction. Calisthenics gone through, all were marched to their respective places, the *Fountain* Group joining-in in its proper place. Badges were now removed, and the Lyceum was brought to a close by singing the hymn, "Do good," and prayer. All being in readiness the members marched out in single file, the *Fountain* Group leading.—ALFRED KITSON, Sec.

HEYWOOD: Argyle Buildings, May 9.—At the afternoon circle Mr. Standish gave descriptions, nine of which were recognised. In the evening he gave a splendid address on the resurrection. Afterwards he described many spirit-friends in a successful manner. He is becoming a very valuable worker in the Cause.—G. PELL, Sec.

BARROW-IN-FURNESS: Victoria Buildings, May 10.—Mr. H. E. Schneiderei spoke in an very able manner upon "Records of the past and the Prophecies of the future." At the close, he gave the usual Psychometrical examination to the satisfaction of those that came forward.—*Con.*

SUNDERLAND: Avenue Theatre (kindly lent by Mr. Watson), May 9.—The guides of Mr. J. H. Lashbrooke gave us a beautiful address on "The claims of Spiritualism," which was listened to by a large and appreciative audience. At the close Mr. Weightman gave a number of clairvoyant descriptions, with names, most of which were readily recognised. Next Sunday Mrs. Yeates will give Meetings at 10.30 and 6.30. We expect to have Mr. F. Walker at 2.30.—R. P. T.

OPENSHAW: Mechanics' Hall, Pottery Lane, May 9.—Mr. Boardman's control accepted a subject from the audience: "Do this in remembrance of me." This is supposed to have been spoken by Christ to his disciples, but not in the light preached in the churches to-day. We are to follow in the lines of Christ, to do the work that he taught, to love one another, to do to others as we would be done by, to let the lamp of truth shine that it may light the way for others to follow. It was a satisfactory discourse, followed by clairvoyant descriptions by Mr. Small,

which interested all present.—COR.—In the evening the guides of Mr. Taberner spoke on "What must I do to be Saved?" The control's ideas were very different to those taught in the church, and several theological friends who were present received a few hard nuts to crack. The commanding Jesus gave to his followers was "Love one another," and the controls asked if the various sects of Christianity loved one another. If we live a pure and good life, doing the best we can for humanity, we shall have nothing to be saved from.—C. S.

GLASGOW: 2, Carlton Place, May 9.—At the forenoon seance the guides of Mrs. Wallis spoke for a short time on "The Progress of Man in his conception of God"; after which "Mirambo" controlled answering questions put by the audience. "Vena" also controlled, and described the presence of spirit friends, some of which were recognised. The evening public lecture was well attended, although the evening was wet and boisterous. The guides of Mrs. Wallis answered questions submitted in writing by the audience. Mr. James Robertson in the chair. There were about twenty questions sent up, the guides answering them in a beautiful and masterly style: to the entire satisfaction of the audience, who showed their approval by their frequent applause. The questions submitted were of an intellectual and scientific quality, which showed on the part of the audience a searching after knowledge on the problem of life.—ANDREW DRUMMOND, Hon. Sec.

HETTON-LE-ROLE: Miners' Old Hall, May 9.—Mr. W. Westgarth lectured on a subject which was chosen by the audience, namely, "Does Spiritualism sustain the theory of Evolution, if so what force is behind it?" in a magnificent manner. Questions were asked, and answered to the satisfaction of those present.—JOHN PRINGLE.

PENDLETON SOIREE.—*The Salford Chronicle* of May 1, contains a long report of a tea party, concert and ball, held at Pendleton Club. About 250 sat down to tea. Mr. F. Tomlinson in a speech, stated that the re-union was in connection with the Sunday meetings at the Town Hall. The collections during the last five months had not realized one halfpenny per head of the congregation, but they had £16 in the bank. A long programme was gone through in an admirable manner, after which dancing was continued till 11 o'clock.

FACIT.—On Sunday Miss Sumner, of Bingley, after offering up a beautiful invocation, under control, gave about thirty-four clairvoyant descriptions, twenty-three being recognised at the time, and two have been acknowledged since. All went away wondering how she could tell of their friends and relatives; and in a few cases she gave the house and number where they had lived. On Sunday, May 23, Mr. Wood, of Oldham, will occupy our platform.—E. CLEGG.

WEST HARTLEPOOL: Druids' Hall, May 9.—Mr. Wardell lectured on "The Dual Nature of Man." God, the all-sustaining power of the universe, has given man all faculties necessary for his development, but the gift is oft abused, and turned to worldly purposes. Man's duty is to examine in the light of reason all theories brought before him, which tend to bind the mind down to creeds and dogmas. Man, like the bird which emerges from the shell at its appointed time, casts off the body which envelopes him, still lives in a higher and happier state, where he will be ever able to progress to still higher spheres.—W. SAYES, Cor. Sec., W. H. S. A., Commissioner's Yard.

RAWTENSTALL: Co-operative Assembly Room, Cawl Terrace, May 9.—Mr. Swindlehurst spoke in the afternoon on subjects chosen by the audience: "What advantages does Spiritualism offer, that Christianity does not, in order to prepare man for a spiritual life?" "The Angels and their Mission" Both were treated in an excellent manner. The evening subject was "How are the Dead raised?" A lively discussion followed the discourse, three local preachers taking part. The meeting was a great success.—JOHN BARRS, 19, Rose Vale Cottages, Cloughfold.

OBITUARY.—THOMAS SHARP, OPENSHAW.

It is with mingled feelings of pleasure and regret that I record the passing on to Higher Life, of our friend and brother, Thomas Sharp, aged sixty-three years. Educated in the lap of Theology, he failed to find in it any satisfaction for his enquiring mind, and he was like a ship in distress, rolling about in the troubled seas of doubt and perplexity, when he first caught a glimpse of the Truth. Original and eccentric in his manner, he presented a remarkable instance of the diverse characters gathered together under the name of Spiritualists. When he could hardly breathe, and the troubled spirit struggled to be free, almost the last words he said were: "Now, think on, you must pull no long faces at my funeral, but sing like birds." Though we regret that we have not his presence with us in the physical body, we rejoice to know that he is with us in the spiritual. On Sunday he controlled our mediums twice, and told us that he had found all that he expected, and more; loving friends were ready to greet him, when he emerged from the earthly casket, and assisted him to come back and tell us that he had found a bright and a beautiful home, which he had prepared for himself.

On Monday the interment of the body took place at Ardwick Cemetery. A considerable number of the Openshaw and Manchester friends assembled and walked in procession to the Cemetery, all wearing flowers. The usual (useless) ceremony of reading the "burial service" in the chapel was dispensed with. At the grave side, after singing the hymn, "Welcome, angels, pure and bright," the control of Mrs. Howard gave a beautiful invocation, telling the mourners to dry their tears, and not to think of him as being dead, but as one who will be with them trying to influence all with whom they may come in contact, for their good. Longfellow's "Psalm of Life" was then sung, after which the controls of Mr. Boardman delivered a short but forcible address, reminding their hearers that our friend feared not death; death was to him only a new birth; they concluded by urging all around to try and live better, purer, and holier lives, so that when the angel reaper comes, we may find the home we have been building, a bright and a beautiful one. After singing one verse of "Nearer, my God, to Thee," the control of Mrs. Howard closed with a benediction. An entirely harmonious spirit seemed to prevail all around, and every one present seemed to think that "It was good for us to be there." There was a large number of strangers present, and at the close several Hymn-leaves and Seed-corn leaflets were distributed amongst them, and these will no doubt bring forth good fruit in due season.—C. S.

MRS. HALL'S MATERIALIZATIONS AT SHEFFIELD.

Mrs. Hall, of Gateshead, has been holding highly successful meetings at Pond Street during the week, and although the medium was suffering from ill-health, she gave great satisfaction. The materialization and other phenomena, which took place at the three seances held during the week for that purpose, were remarkable.

The last of the three seances was held on Friday evening, and it was also the best. A small lamp was kept burning, sufficient to show a subdued light through the room. During the evening a spirit form walked some distance from the cabinet, and developed drapery as she glided backwards and forwards; it seemed as if yards of it were formed before our eyes. Some of the friends present also saw another spirit advancing from the cabinet, who took a chair, placed it in the centre of the circle, and sat upon it. The "French lady" also materialized herself, and showed us her beautiful lamp. Another spirit conducted a lady, belonging to the circle, to a chair, and covered her with drapery. Another form carried a glass of water to the lips of two of the sitters, and held it there whilst they drank. Another form, splendidly draped, rapidly moved the arms of the chandelier. One tall spirit form advanced towards a gentleman sitter, and covered his head and face with drapery, a hand being underneath feeling his head and features particularly, then applying flowers to his nose, which emitted a delightful perfume, the sifter saying, "Thank you! the smell is delightful." The said sitters (after two other persons had advanced into the cabinet for the same purpose) felt the light materialized drapery which covered the medium, she saying, "Be quick, it's going." Other forms touched the faces of several in the room. These are by no means all the wonderful manifestations which took place, but which for lack of space we are compelled to leave out.

Many of those present say the events of the week will be for ever fixed upon their minds, and every one looks eagerly forward to the time when Mrs. Hall will be able to pay us another visit. That lady's kind genial disposition, independent of her wonderful mediumistic powers, make her welcome to all with whom she comes in contact.

EDWIN ALLEN, THOMAS FOX.

Mr. Fearbey, from Gateshead, gave two addresses on Sunday, before large and appreciative audiences. He had come on a visit to Mrs. Hall. The afternoon discourse was entitled, "Individual and species," and in the evening, "The lost Chord"; both of which were remarkable for eloquence and beauty of diction, and well deserved the warm vote of thanks given at the close.—THOS. FOX, Meersbrook Edge, Sheffield, May 10, 1886.

MEDIUMS AND CONTROLLING SPIRITS.—It is commonly supposed that a medium should not necessarily be a cultivated person: for, if ignorant, they are more subjective to the spirit and less conflict will ensue. This is a fallacy. It is true that many unrefined and ignorant persons have been used as mediums for an intelligent class of spirits. Children have been used to discourse upon abstruse topics. If these mediums give forth pure thought and language, then their natural qualities are in accord; but, development personally would improve the quality of their mediumship. No matter how perfect the medial quality may be, the defects of the person will crop out in the messages. This is one reason why spirits of men who were known to be wise and learned give forth thoughts in a defective style. A good performer can obtain better music out of a poor instrument than can a person who cannot perform well upon any. But, a finely-cultured performer wants a fine-toned instrument in order to do himself justice. Is it not as reasonable that cultured and pure spirits want mediums who are on their own plane of development? A controlling spirit said to us lately: "We want our medium to be schooled in certain directions, in order that she may be a better instrument." As spirits we are not without ambition, and hence want to do ourselves credit and achieve certain results. We are criticized in the spirit-world for using as mediums such persons who are far inferior to ourselves." This is a matter of importance, and impresses us in a degree that impels us to use our influence for culture among mediums. The crude manifestations are being relegated to oblivion as demands of the past; so, also, is the philosophical and spiritual demand making it a necessity to have mediums for purer and wiser spirits to use in order that humanity may be more surely benefitted, and the era of progress ushered in when the light of truth shall be undimmed by any clouds of ignorance, superstition or bigotry.—*Light for Thinkers*, Atlanta.

MEMORISM IS THE KEYSTONE OF ALL THE OCCULT SCIENCES."

Price, Five Shillings.

ANIMAL MAGNETISM.

By THE LATE WILLIAM GREGORY, M.D., F.R.S.E.

Paper, 1s., Cloth, 2s.

THE USE OF SPIRITUALISM.

By S. C. HALL, F.S.A., Editor of *Art Journal*, 42 years.

A

Collection of Tunes for the Spiritual Lyre.

ADAPTED TO THE MOST USEFUL HYMNS.

Price, 2d.

Just Published, a New Edition of the

Philosophy of Death. By Andrew J. Davis, Clairvoyant. Price Twopence.

Theodore Parker in Spirit Life. A Narration of Personal Experiences inspirationally given to Fred. L. H. Willis, M.D. Price One Penny.

JAMES BURNS, 15, SOUTHAMPTON ROW LONDON, W.C

THE SPIRITUALISTS' DIRECTORY.

MEETINGS, SUNDAY, MAY 16th, 1886.

LONDON.

SPIRITUAL INSTITUTION, 15, Southampton Row, at 7, Spiritual Service.
 HOXTON.—125, Hoxton Street, at 7, Mr. R. H. Armitage.
 511, KINGSLAND ROAD, (Near Dalston Junction) at 7, Mr. Walker, Address.
 MARYLEBONE.—Regent's Hotel, 31, Marylebone Road, at 7, Mr. T. B. Dale, "As rology."
 ISLINGTON.—19, Prebend Street, Essex Road, Mr. Webster's Seance at 8. Friday at 8.
 PADDINGTON.—5, Roundell Road, St. Peter's Park, at 7, Mrs. Treadwell. Wednesday, at 8.
 SELF-HELP ASSOCIATION.—24, Harcourt Street, Marylebone Road, at 11, Conference. at 7, Mr. Macdonnell, "Riches." Thursday, at 8, Mrs. Prichard. Friday, at 8, Mr. Dale.
 ST. PETER.—Mrs. Ayers' 45, Jubilee Street, Commercial Road, Mrs. Walker. See Advt. Upper Holloway.—Mrs. Hagon, 145, Marlborough Road, Holloway Rd. See Advt. WILLOW.—83, Boyson Road, at 7, Mr. J. Hopcroft, 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, Medium for Clairvoyance.
 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, Friday at 8, Trance and Healing.

PROVINCES.

ASHINGTON COLLIERY.—At 2 and 5 p.m.: Local.
 BACUP.—New Meeting Room, at 2.30 & 6.30: No Information.
 BARNOLBY-IN-FURNESS.—80, Cavendish Street, at 6.30: Mr. Proctor, Mr. Condon.
 BATLEY CARR.—Town Street, 6.30 p.m.: Mr. Crowther.
 BELFRA.—Lecture Room, Brookside, at 10.30 and 6.30.
 BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Miss Beetham.
 BIRMINGHAM.—Ozella Street Schools, at 11 & 6.30.
 BISHOP AUCKLAND.—Temperance Hall, Gurney Villa, at 9, Circle; at 2.30 & 6.
 BLACKBURN.—New Water Street, at 9.30, Lyceum: at 2.30 & 6.30: Mrs. F. Taylor.
 BOWLING.—Spiritual Tabernacle, Harker Street, at 2.30 & 6, Mr. H. Briggs.
 BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, at 2.30 and 6, Miss Cowling.
 Oddfellows' Rooms, Otley Road, at 2.30 & 6, Mrs. Ingham.
 Meeting Rooms, 448, Little Horton Lane, at 2.30 & 6, Miss Wilson.
 Milton Rooms, Westgate, at 2.30 and 6: Mr. Hepworth.
 Upper Addison Street, Hall Lane, Lyceum at 9.45; at 2.30 & 6.30, Mr. Holdsworth and Miss Harris.
 BURLEY.—St. James' Hall, at 2.30 and 6.30, No Information. Thursday, at 7.30, Members' developing circle.
 CARDIFF.—At Mrs. Cooper's, 50, Crookherbtown, at 6.30.
 CHANLINGTON.—At Mr. J. Tiplady's, 57, South Terrace, at 6.30, Local.
 DUNBY.—At Mr. John Allen's, 12, York Street, at 6 p.m.: Circle.
 DEYONPORT.—98, Fore Street, at 11, Miss Bond; at 6.30, Mr. Orville Pitcher.
 EXETER.—The Mint, at 10.45 at 6.30, Local.
 FELLING.—Park Road, at 6, Circle for Members and Friends.
 FOLKSHILL.—Edgwick, at 6.30, Local.
 GLASGOW.—2, Carlton Place, Lyceum at 10.15: Members at 11.30; at 6.30.
 HALIFAX.—1, Winding Road, at 2.30 and 6, Mrs. Craven. Monday, at 7.30.
 HANLEY.—Mrs. Dutton's, 41, Mollart Street, at 6.30; Wednesday, at 7.30 p.m.
 HASTON.—Miners' Old Hall, at 11, Mr. Francis Walker.
 HAYWOOD.—Argyle Buildings, at 2.30 & 6.15: Mr. Clure.
 HODDERSFIELD.—Assembly Rooms, Brook Street, at 2.30 & 6, Mr. J. S. Schutt.
 JESSBY.—68, New Street, at 4, Almorah Crescent, at 7. Wednesday, 7.30, Circles.
 KNIGHTLEY.—Lyceum, East Parade, 2.30 and 6: Miss Musgrave.
 LANCASTER.—Athenium, St. Leonard's Gate, at 2.30 & 6.30.
 LEEDS.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2.30 and 6.30: Mrs. Butler.
 Old Hall, Cookridge Street, at 2.30 & 6, Mr. J. B. Tetlow. Tuesday at 8.
 LEICESTER.—Silver Street Lecture Hall, at 11 & 6.30: Mrs. Barr.
 LIVERPOOL.—Daulby Hall, Daulby Street, London Road, at 11, and 6.30, Mrs. Green. Lyceum at 2 p.m. See, Mr. Corson, 14, Daulby Street.
 LOWESTOFT.—Daybreak Villa, Prince's Street, Beccles Road, at 2.30 and 6.30, Local.
 MADDOCKSFIELD.—Free Church, Paradise Street, 2.30 & 6.30: Mrs. Groom.
 Fence Street, at 2.30 & 6.30: No Information.
 MANCHESTER.—Temperance Hall, Tipping Street, Ardwick, 10.30 & 6.30, Mr. Johnson; at 2.30, Circle.
 MIDDLESBOROUGH.—Granville Rooms, Newport Road, at 10.30 & 6.30, Mr. Burns. Mr. Johnson's, Old Linthorpe, at 6.30, Local.
 MOSLEY.—Mission Room, Church Street, at 2.30 and 6: Mrs. Gregg. Also Monday.
 NEWCASTLE-ON-TYNE.—Northumberland Hall, High Friar Street, at 6.30, Lecture.
 NORTH SHIELDS.—6, Camden Street, at 11, Mr. E. Ormsby; at 6.15, Mr. J. A. Rowe, "The Age of Criticism."
 NOTTINGHAM.—Morley House, Shakespeare Street, 10.45 and 6.30: Mrs. Barnes.
 OLDHAM.—176, Union Street, at 2.30 & 6, Mr. W. M. Brown. Tuesday, Circle.
 OPENSHAW.—Mechanics' Institute, Pottery Lane, at 10.30 and 6, Mr. Postlethwaite.
 PARKGATE.—Bear Tree Road, (near bottom), at 6.30: Local.
 PEGWOOD.—Mr. W. Holland's 67, Cavendish Place, at 6.30, Circle.
 PENDLETON.—Town Hall, at 2.30 and 6.30, Mrs. Britton.
 Liberal Club, 48, Albion Street, at 2.30 & 6.30, No Information. Wednesday, 7.30.
 PLYMOUTH.—Notte Street, at 11 and 3, Circles; at 6.30, Mr. Leeder.
 10, Illegate Place, Wednesday, at 7, Mr. W. Burt.
 ROODALE.—Regent Hall, Regent Street, at 2.30 and 6, Mr. Collins Briggs.
 Marble Works, at 2.30 and 6, Usual Service.
 Monday at 7.30. Tuesday, Healing; Thursday, developing.
 26, Blackwater Street, at 2.30 & 6 p.m., Mr. A. D. Wilson. Wednesday, Circle at 7.30.
 SHEFFIELD.—Cocoa House, 175, Pond Street, at 2.30 & 6.30: Mr. Rueben Hallam.
 SOUTHSEA.—41, Middle Street, at 6.30: Mr. J. Horstead.
 SOUTH SHIELDS.—19, Cambridge Street, at 11, Mr. Jos. Wilkinson; at 6.30, Mr. J. G. Grey.
 SOWERBY BRIDGE.—Spiritualists' Lyceum, Hollins Lane, at 6.30, Mr. J. Swindlehurst.
 SPENNYMOOR.—Central Hall, at 6: Mr. Ashman.
 SUNDERLAND.—Avenue Theatre, at 10.30 & 6.30, Mrs. Yeates; 2.30, Mr. F. Walker.
 TUNSTALL.—13, Rathbone Street, at 6.30.
 WALBALL.—Exchange Rooms, High Street, at 6.30.
 WEST HARTLEPOOL.—Druids' Hall, Tower Street, at 10.30 and 6.30, Mr. Lushbrooke, "Hersey;" "A Father's Love, or the Blessings of Spiritualism."
 WEST PELTON.—Co-operative Hall, at 2 and 6.30, Mr. W. Westgarth, "Miracles, and Natural Laws."
 WISBEY.—Hardy Street, at 2.30 & 6, Mr. Parker.
 WISBECH.—13, Walsoken Road, at 6.30, Local.

MR. W. M. BROWN (late Wesleyan Local Preacher), Trance Speaker, 1, Back, Dornley Street, Ardwick, Manchester.
 THOMAS GREENALL, Trance and Clairvoyant Medium, 241, Padham Road, Burnley.—Private meetings attended, accompanied by daughter, aged 9.
 MRS. GRUOM, 200, St. Vincent Street, Ladywood, Birmingham.
 MR. JOHN ILLINGWORTH, Bingley, Cor. Sec., Yorkshire District Committee.
 SAMUEL PLACE, Trance Speaker, 149, Charter Street, Manchester.
 T. POSTLETHWAITE, Trance and Clairvoyant, 5, Waterhouse Street, Rochdale.
 MR. J. SWINDLEHURST, Spiritual Teacher, 26, Hammond Street, Preston.
 MR. J. B. TETLOW, 7, Barclay Street, Rochdale; full till Aug. 1886.
 MR. A. D. WILSON, 3, Battinson Road, Halifax.
 MR. R. H. ARMITAGE, Inspirational and Trance Speaker, and Magnetic Healer, 66, St. James Street, St. John's Road, Hoxton, London, N.
 MR. JOHN WALSH, Trance Speaker and Clairvoyant, 8, Broomfield Place, Witton, Blackburn.
 MR. J. T. STANDISH, Trance & Clairvoyant, 7, Hornby Street, Copples, Oldham.
 MISS JONES, Clairvoyant, Trance, Healer, Psychometrist, 2, Benson St., Liverpool.
 MR. CECIL HUSK, 29, South Grove, Rye Lane, Peckham.
 MR. W. PROCTOR, Trance and Inspirational Medium, 23, Butt's Beck, Dalton-in-Furness. Open for Sunday or week-day services.
 MR. J. F. FITTON, 5, Cherry Valley, Glodwick, Oldham.
 MRS. YARWOOD, Natural Clairvoyant and Public Speaker, Darton, Barnsley.

MR. J. S. SCHUTT'S Sundays are occupied till June next; he would be glad to hold week-night Services. For terms, address, Elliott Street, Sliden, via Leeds.
 MR. JOHN C. McDONALD, 1, Milton Street, Patricroft, Manchester. Inspirational Orator, Singer, Clairvoyant, and Phenologist.
 B. PLANT, Trance and Clairvoyant Medium, 7, Grafton Street, Ellor Street, Pendleton, Manchester. (Open to private engagements.)
 MRS. FRANK TAYLOR, Inspirational Speaker, 28, Council Street, Stretford Road, Manchester. (Applications by letter only.)
 MR. JOSEPH CLAYTON, Normal Speaker, 63, Manchester Road, Bradford

MRS. HARDINGE-BRITTEN will lecture at Pendleton Town Hall, Sunday, May 16; at Halifax, the 23rd; and at any places in the vicinity of Manchester that can be reached by rail on Sundays.—Address, the Lindeus, Humphrey Street, Cheetham Hill, Manchester.

MR. J. J. MORSE, INSPIRATIONAL TRANCE SPEAKER, now on a Spiritual Mission to America, Australia, and New Zealand. All letters to be addressed care of Colby and Ricu, Bosworth Street, Boston, Mass., U.S.A.

MR. H. J. TAYLOR, Trance Medium, Delineator of Character, &c., will be glad to treat with Societies for engagements, or with persons for private consultations, during his Yorkshire tour. All communications to be addressed to him at 190, St. Stephen's Road, Bradford, until further notice.

MR. E. W. WALLIS'S APPOINTMENTS.—May 2 & 3, Manchester; 4, 5 & 6, Parkgate; 9, Bradford; 16, 23 & 30, Glasgow.—Applications should be addressed to 50, Langside Road, Crosshill, Glasgow.

Mr. and Mrs. HAWKINS, Magnetic Healers.

AT HOME Monday, Tuesday, Thursday and Friday. Free Treatment on Friday, from 12 to 5 o'clock. Patients visited at their own Residence.—61 Bolsover Street, W. (Near Portland Road Railway Station.) Healing Seance every Sunday morning, from 11 to 1; voluntary contributions.

MR. JOHN SCOTT (late of Hetton), Business and Test Clairvoyant, is open for engagements on Sunday only. Home daily for private consultations, 7 to 9 p.m., 31, Carlton Street, Middlesborough.

MR. JOHN HOPCROFT, 3, St. Luke's Terrace, Canterbury Road, Kilburn, Trance, Clairvoyant and Psychometrist, is open to receive invitations to speak for Spiritual Societies, town or country. At home daily for private sittings, 2 till 7.

CURATIVE MESMERISM.—Mr. J. RAPER, Magnetic Healer, attends patients at 83, Boyson Road, Waltham, and at their own homes if required. Free healing on Sunday evenings, at 83, Boyson Road.

MR. OMERIN, known by his wonderful CURES of Rheumatism, Gout, Neuralgia, Lumbago, Epilepsy, General Debility, and several affections of the Head, Eyes, Liver, &c., attends Patients from Eleven to One and Two to Five, at 3, Bulstrode Street, Welbeck Street, Cavendish Square, W.

CAROLINE PAWLEY, Writing, Speaking, Healing Medium. By the desire of our Gaudes, no money accepted.—Letters sent first, with stamped envelope for reply. 33, Dayston Road, Stoke Newington Road, N.

MRS. KATE BERRY, MAGNETIC HEALER, 25, Ordnance Road, St. John's Wood Terrace, N.W.

MISS GODFREY, MEDICAL RUBBER, and MESMERIST, 227, Hamstead Road, N.W. By appointment only.

MRS. HAGON, Business Clairvoyant, and Magnetic Healer. Ladies attended at their own homes. Terms moderate. Mrs. Hagon will give private sittings to Ladies and Gentlemen. Appointments by letter only.

MR. GEO. HAGON, Magnetic and Mesmerist Healer and Seer. Chronic and Mental diseases a speciality. Patients attended at their own homes.—Address: 146, MARLBOROUGH ROAD, HOLLOWAY ROAD, UPPER HOLLOWAY, N.—Buses from Tottenham Court Rd. pass the street.

MRS. CANNON, 74, Nicholas Street, New North Road, Hoxton, N. Trance, Test, and Medical Clairvoyant. Seances for Spiritualists only, Monday and Saturday evenings at 8 o'clock. Thursday, developing circle. Private sittings by appointment by letter.

MR. TOWNS, Medical Diagnosis, Test and Business Clairvoyant, is at home daily, and is open to engagements. Address—31, Stibington Street, Clarendon Square, St. Pancras, N.W.

FRANK HERNE, 8, ALBERT ROAD, FOREST LANE, STRATFORD.

MISS LOTTIE FOWLER, Trance, Medical, and Business Clairvoyant, 17, Bury Street (entrance in Gilbert Street), opposite the British Museum and off Oxford Street. Hours: 2 till 7 daily.

MR. T. S. SWATRIDGE, Inspirational Trance Speaker, &c., is open to receive engagements to Lecture, &c., on Sundays or Week-nights. For dates, &c., address, 58, Fortess Road, Kentish Town, London, N.W.

MR. J. J. VANGO, 22, Cordova Road, Grove Rd. (near Coborn Station, G.E.R.), North Bow. Trance, Test and Business Clairvoyant. Seances for Spiritualists only, on Sunday evenings at 7 p.m. For private seances apply by letter.

TO ALL SUFFERERS.—Diagnosis of Diseases, with necessary remedies. Invariably successful. For Particulars, address W.W., 27, Brunswick Terrace, Leeds.

VISITORS to London can be accommodated with Board and Lodging on reasonable terms, at 16, York Street, Portman Square, London, W., only two minutes from Baker Street Station, W. Vegetarian diet if required.

CAMBRIC POCKET HANDKERCHIEFS.—A sample dozen of Ladies Cambric Pocket Handkerchiefs, ready hemmed, sent free by parcels post for 2s. Stamps taken.—Joseph Dousoy, Bradford Dress Goods Warehouse, Bradford.

PHYSICAL AND TEST MEDIUMSHIP at Mrs. Ayers', 45, Jubilee Street, Commercial Road, E. Sunday, at 7.30; also on Tuesdays and Thursdays at 8. Mrs. Walker, physical, trance, and test medium, may be specially engaged.

CURATIVE MESMERISM OR ANIMAL MAGNETISM.

A Powerful Healer, with thorough practical knowledge of the subject, treats Patients gratis. Address "Sanskrit," care of Mr. F. Cumberpatch, 15, High St., Bristol.

ASTROLOGY AND ASTRONOMY.

DR. WILSON may be Consulted on the Past, and Future Events of Life, at 103 Caledonian Road, King's Cross. Time of Birth required. Fee 2s. 6d. At tendance from 2 till 8 p.m. Lessons given.

Personal Consultations only.

ASTROLOGY.—Nativities cast. Advice on Business, Marriage, Health direction of success, &c., by letter.—WALKER, 2, Iretton Street, Bradford, Yorks.

NEPTUNE the Astrologer's Permanent Postal Address is 12, Groveville Street, Brunswick Square, London, W.C. Terms sent on application.

TO MESMERIC PRACTITIONERS.—Zinc and Copper Disks for assisting in the production of the mesmeric sleep. Well made and finished, 4s. per dozen, and upwards.—J. BURNS, 16, Southampton Row, W.C.

MAGNETIC CURE for Spinal Deformities and Nervous Diseases.—Two Ladies of great Magnetic power, having accomplished remarkable Cures, have a few vacancies at their new Home. Special attention shown to children. Consultations and treatment at Patient's residences. Trained nurses sent out. Apply to LAURE SUPERINTENDANT, "Fernleigh," Oxford Road, Putney, S.W.

● ASTROLOGY. ●

"MAGUS" gives Map of Nativty and Planetary Aspects, and eight pages of foolscap, with Advice on Mental Qualities, Health, Wealth, Employment, Marriage, Children, Travelling, Friends and Enemies, and proper destiny, with 5 years' directions, 5s.; 10 years', 7s.; 1 question, 1s. Time and place of Birth, Sex, and if married; when the exact time is not known, please send photo. Anything special that needs dwelling on, please name.—Address, "MAGUS," care of J. Blackburn, 139, East Parade, Kelghley.

PROFESSOR HEYDON will advise by Letter on all Affairs of Life. Three questions, 2s. 6d. Send time and date of birth to 96, Park Lane, Leeds, Yorks.

ASTROLOGY.—Nativities calculated. Your future foretold, for 2s. 6d. Time of Birth required. Any question respecting Marriage, Business, &c., answered, for, 1s. 6d., by letter only, to J. Pearson, 44, Muschamp Road, East Dulwich, S.E.

JERSEY.—Board and Lodging in a Spiritualist Home.—68, New Street.

WANTED.—July next, a quiet, elderly person (a Widow and Spiritualist preferred) to do the general housework for a family of eight. No washing. Good reference indispensable.—Address, Medium Office.

AN INVALID requiring Home Comforts and careful treatment, with Turkish Baths and all other forms of Hydropathic appliances, at moderate rates, with sympathetic Spiritualists, in a rural district of the North, may apply to S., care of J. Burns, 15, Southampton Row, London.

TO SPIRITUALISTS.—A Trance Medium would be glad of Employment in some place of trust.—Apply at this Office.

PHYSICAL PHENOMENA and Clairvoyant Tests, every Wednesday at 7.30; Mrs. Walker, Medium.—275, Cornwall Road, Notting Hill.

GERALD MASSEY

(Author of the "Natural Genesis," the "Secret Drama of Shakespeare's Sonnets," "A Tale of Eternity," "Concerning Spiritualism," &c., &c.)

WILL DELIVER A

Course of Ten Sunday Afternoon Lectures

IN

St. George's Hall, Langham Place.

Doors open at 3; Lecture at 3.30.

SUBJECTS AND DATES.

MAY 16—THE LOGIA (or Sayings) AND TEACHINGS assigned to Jesus.

" 23—THE MYSTERY OF PAUL and his Christ.

" 30—THE COMING RELIGION.

Hall, One Shilling; Gallery, Sixpence.

NEW MEDICAL WORK BY

MISS CHANDOS LEIGH HUNT (MRS. WALLACE) & *Lex et Lux*. PHYSIANTHROPY, OR THE HOME CURE AND ERADICATION OF DISEASE. 126 pages, tastefully bound in cloth, price 3s. 6d. Send for Synopsis to Miss Simpson, as below.

THIRD EDITION.—(Just Published.)

PRIVATE PRACTICAL INSTRUCTIONS IN THE SCIENCE AND ART OF ORGANIC MAGNETISM BY MISS CHANDOS LEIGH HUNT.

Being her original *Three guineas private* Manuscript Instructions, printed, revised and greatly enlarged, and containing valuable and practical translations, and the concentrated essence of all previous practical works. Numerous illustrations of cases, signs, &c.

Price One Guinea, Paper. French Morocco, with double lock and key, 5s. extra. 16s. Morocco, ditto, 1s. extra. Send for Index, Press Notices and Pupil's Testimonials, to Miss Simpson, Secretary, Philanthropic Reform Publishing Office, 2, Oxford Mansions, Oxford Circus, W.

TRACTS FOR INVESTIGATORS OF SPIRITUALISM.

SEED CORN:

A VARIETY OF FOUR-PAGED TRACTS, 1s. per 100.

1. MATHEMATICAL SPIRITUALISM.
2. SPIRITUALISM AND THE GOSPEL OF JESUS. By J. BURNS.
3. THE PRINCIPLES OF MODERN SPIRITUALISM: THEORETICAL AND PRACTICAL. By A. E. NEWTON.
4. WHAT IS SPIRITUALISM? With Rules for the Spirit-Circle.
5. THE CREED OF THE SPIRITS. SPIRITUAL TEN COMMANDMENTS. TEN LAWS OF RIGHT. By EMMA H. BRITTEN.
6. DR. SEXTON'S CONVERSION TO SPIRITUALISM.
7. FACTS CONCERNING SPIRITUALISM. By A. CLERGYMAN.
8. DR. CARPENTER'S THEORIES, AND DR. CARPENTER'S FACTS. By M.A. (OXON.).
9. CLAIRVOYANT SKETCHES FROM LIFE: THE HEAVEN OF UNBAPTIZED INFANTS. By MISS GODFREY.

JAMES BURNS, 15, SOUTHAMPTON ROW, LONDON, W.C.

HYMN LEAVES, Nos. 1 & 2, combined.

FOUR LARGE PAGES,

Containing Nineteen Select Hymns, and Rules for the Spirit-Circle.

PRICE ONLY 1s. PER 100. SPECIAL HEADING AT SLIGHTLY EXTRA CHARGE.

Nos. 1 & 2, MAY BE HAD SEPARATELY, 6D. PER 100.

These Leaves are excellent for universal circulation; they should be given away freely, and sung from at all great public gatherings, that they may be placed in the hands of strangers and taken home.

SPIRITUAL LYRE:

A COLLECTION OF SONGS FOR THE USE OF SPIRITUALISTS.

Containing 171 of the most useful Pieces.

PRICES:—10s. per 100, 1s. 6d. per dozen, in paper wrappers; £1 per 100 3s. per dozen, in limp cloth; £1 10s. per 100, 4s. per dozen in handsome cloth cases, gold lettered.

LONDON: J. BURNS, 15, SOUTHAMPTON ROW, W.C.

Works on Health, Hygiene, etc.

By R. T. TRALL, M.D.

Hydropathic Encyclopedia, A System of Hygiene, embracing Outlines of Anatomy; Physiology of the Human Body; Preservation of Health; Dietetics and Cookery; Theory and Practice of Hygienic Treatment; Special Pathology and Therapeutics, including the Nature, Causes, Symptoms, and Treatment of all known Diseases. Nearly 1,000 pages. 16s.

The Hygienic Hand-Book, A Practical Guide for the Sick-Room 6s. 6d.

Hydropathic Cook-Book, with Recipes for Cooking on Hygienic Principles; also, a Philosophical Exposition of the Relations of Food to Health; Chemical Elements and Proximate Constitution of Alimentary Principles; Nutritive Properties of all kinds of Aliments; Relative Value of Vegetable and Animal Substances, Selection, etc. 5s. 6d.

Sexual Physiology; a Scientific and Popular Exposition of the Fundamental Problems of Sociology. 5s.

Digestion and Dyspepsia. An Explanation of the Physiology of the Digestive Processes and Treatment of Dyspepsia. 4s.

Water-Cure for the Million. The Processes of Water-Cure Explained. Rules for Bathing, Dieting, Exercising, etc. 1s.

Hygeian Home Cook-Book; or, Healthful and Palatable Food without Condiments. A Book of Recipes. Paper 1s., cloth 2s.

The Alcoholic Controversy. A Review of the Westminster Review on the Physiological Errors of Teetotalism. 2s.

Diseases of the Throat and Lungs. Including Diphtheria and Proper Treatment. 1s.

The Bath. Its History and Uses in Health and Disease. 1s.

Accidents and Emergencies, A Guide containing Directions for the Treatment in Bleeding, Cuts, Sprains, Ruptures, Dislocations, Burns and Scalds, Bites of Mad Dogs, Choking, Poisons, Fits, Sunstroke, Drowning, etc. New Edition. 1s.

New Physiognomy; or, Signs of Character, as manifested through Temperament and External Forms, and especially in the "Human Face Divine." With more than One Thousand illustrations, and portrait of the author. By Samuel R. Wells. 763 pp. Heavy muslin. 21s.

Phrenology Proved, Illustrated, and Applied. An analysis of the Primary Mental Powers in their Various Degrees of Development, and location of the Phrenological Organs. By L. N. Fowler. 6s.

The Temperaments; or, Varieties of Physical Constitution in Man, considered in their relation to Mental Character and Practical affairs of Life. By D. H. Jacques, M.D. 150 Illustrations. 6s.

A Chat upon Health: by the author of "Illness; its Cause and Cure," &c., &c. Paper. 1d.

A Study of Religion: The Name and the Thing. By Francis E. Abbott. 2d.

Consoled. By Antoinette Bourdin. Edited by W. J. Colville. 6d.

God's View of our Babylon shown in Slaying Alford, BEGINNER OF THE BIBLE REVISION. By E. L. Garbett. 4d.

Immortality in Harmony with Man's Nature and Experience. Confessions of Sceptics. By Thomas Brevior. 3d.

Phrenological Wall Chart and Symbolical Head. Coloured, with full explanation. 6d.

Heaven Opened; or, Messages from our Little Ones in the Spirit-land. By F. J. Theobald. 62 pp., 12mo., paper, 4d.

Homes and Work in the Future Life. By F. J. Theobald. Parts I. and II. now ready, price 1s. each.

The Unchristian Character of Riches. A Lecture by Edward N. Dennys. 1d.

Vegetarianism. By Francis William Newman, President of the Vegetarian Society. 1d.

What is Death? By Judge Edmonds. 1d.

What is Religion? A tract for the times. By Thomas Brevior, Author of "The Two Worlds," &c., cloth 1s., paper, 6d.

What Spiritualism has Taught. By William Howitt. 1d. Supplies valuable theological arguments.

The Davenport Brothers, their History, Travels and Manifestations, also The Philosophy of Dark Circles, Ancient and Modern. By Orrin Abbott. Paper, 1s.

Within the Vail: or Keys to the Kingdom of Heaven. Spiritual Teachings delivered through the mediumship of W. J. Colville. Theosophy and Spiritualism: their true relations to each other. Paper, 6d.

The Ideal Attained; being the Story of Two Steadfast Souls, and how they won their happiness and lost it not. 510 pp., cloth, 5s.

Natural Law in the Spiritual World. By Prof. H. Drummond. Sixteenth edition, post 8vo., 7s. 6d.

"Bolt and Win." A Tale of the Olden Time, when "John Company" was king. By John Fawcett, Lt.-Col. Large 8vo., 356 pp., cloth, 3s. 6d.

Another World; or, Fragments from the Star City of Montalluyah. By HERMES. Second edition. 3s.

JAMES BURNS, 15, SOUTHAMPTON ROW, W.C.

American Works on Spiritualism, Mesmerism, &c.

Ancient Art and Mythology; Their Symbolical Language. By R. P. Knight. 10s. 6d.; postage 6d.

Serpent and Siva Worship, and Mythology in Central America, Africa and Asia; and the Origin of Serpent Worship. By Hyde Clarke and C. Staniland Wake, M.A.I. Edited by A. Wilder, M.D. Paper, 3s.; postage 2d.

The Religion of Spiritualism; Its Phenomena and Philosophy. By Samuel Watson, author of "The Clock Struck One, Two & Three," thirty-six years a Methodist minister. New edition, with steel-plate portrait of author. Cloth, 399 pp., 12mo. 7s. 6d. post free.

"Shadows": Being a Familiar Presentation of Thoughts and Experiences in Spiritual Matters, with Illustrative Narrations. By John Wetherbee. Cloth, 12mo. 6s.; postage 4d.

Identity of Primitive Christianity and Modern Spiritualism. By Eugene Crowell, M.D. Two volumes. 21s. post free.

Philosophy of Existence. The Reality and Romance of Histories. By E. O. Kelly, M.D. 12s. 6d.; postage 6d.

Startling Facts in Modern Spiritualism. By Dr. N. B. Wolff. Fine English cloth, gold back and sides, 10s. 6d., postage 6d.

People from the Other World. Containing full and illustrative descriptions of the wonderful seances held by Col. Olcott with the Eddys, Holmeses, and Mrs. Compton. Highly illustrated. 5s., p. 6d.

Spiritual Harp: A Collection of Vocal Music for the Choir, Congregation and Social Circles. By J. M. Peebles and J. O. Barrett. E. H. Bailey, Musical Editor. Eighth Edition. Cloth 8s., postage 6d.

Philosophic Ideas; or, the Spiritual Aspect Nature presents to J. Wilmshurst. Paper, 1s. 8d., post free.

MESMERISM, ANIMAL MAGNETISM & HEALING. **Modern Bethesda; or, the Gift of Healing Restored.** Being some account of the Life and Labours of Dr. J. R. Newton, Healer, with observations on the Nature and Source of the Healing Power, and the Conditions of its Existence. Edited by A. E. Newton. Illustrated, 8s. 6d., postage 6d.

The Vital Magnetic Cure. By a Magnetic Physician. The Philosophy of Health; A Treatise upon the Electric, Magnetic, and Spirit-Life Forces of the Human System, and their Application to the Relief and Cure of all Curable Diseases of the Mind and Body. It gives instructions for both Healer and Patient as far as is practicable, and must become a standard work, as these natural forces are eternal and universal. 5s., postage 3d.

Primitive Mind Cure. The Nature and power of Faith; or Elementary Lessons in Christian Philosophy and Transcendental Medicine. By W. F. Evans. 7s. 6d.; postage 4d.

Statuolence; or, Artificial Somnambulism. Hitherto called Mesmerism, or Animal Magnetism. Containing a brief historical survey of Mesmer's operations, and the examination of the same by French commissioners. By William Baker Fahnestock, M.D. 7s. 6d., p. 3d.

Practical Instruction in Animal Magnetism. By J. P. F. Deleuze. Translated by Thomas Hartshorn. Revised edition, with an Appendix of Notes by the translator, with Letters from eminent Physicians and others, descriptive of Cases in the United States. Cloth, 12mo, 524 pp., 8s., postage 6d.

How to Mesmerize. Containing full and comprehensive Instructions "How to Mesmerize." By Prof. J. W. Cadwell, the most successful Mesmerist of America. 2s. 6d., postage 2d.

~~~~~  
SOLD BY

JAMES BURNS, 15, SOUTHAMPTON ROW, LONDON, W.C.

## THE PHILOSOPHY OF MESMERISM. AND ELECTRICAL PSYCHOLOGY: By JOHN BOVEE DODS.

Comprised in Two Courses of Lectures, Eighteen in number. Complete in One Volume Edited by J. BURNS.

HANDSOMELY ORNAMENTED CLOTH BINDING, 3s. 6d.  
(The American Editions, in Two Volumes, sell at Eight Shillings.)

Demy 4to., 196 pp., Ten Shillings and Sixpence, postage Ninepence.

## 'TWIXT TWO WORLDS.

A Narrative of the Life and Work of William Eglinton  
By JOHN S. FARMER.

Embellished with Thirty-two Engravings, and Eight Chromo-lithographs.

J. BURNS, 15, SOUTHAMPTON ROW, LONDON, W.C

12mo., 338 pp., cloth, 1845. Price 10s 6d. Very Scarce.

## THE SEERESS OF PREVORST. By MRS. CROWE.

Being the Revelations concerning the Inner-life of Man, and the Inter-Diffusion of a world of Spirits in the one we inhabit. Communicated by JUSTINUS KERNER. From the German by Mrs. Crowe, author of "Night Side of Nature," &c., &c.

**Nineteenth Century Miracles; or, Spirits and their Work in Every Country of the Earth.** A complete Historical Compendium of the great Movement known as "Modern Spiritualism." By EMMA H. BRITTON. Cheap Edition. Price 4s., post free, 4s. 6d.

~~~~~  
London: Printed and Published by JAMES BURNS 15, Southampton Row, High Holborn, W.C.

London: 37, Queen Square, Bloomsbury, W.C.

SHIRLEY'S TEMPERANCE HOTEL

BEDS, 1s. 6d. & 2s. BREAKFAST or TEA, 1s. 3d.

ESTABLISHED 30 Years. Convenient for the West End or City. It is the most central part of London for all the Railway Termini.

The following Testimonial, taken from the Visitor's Book, is a sample of hundreds which show the estimate in which the Hotel is held.

J. ROBERTS Esq., Bourne.—"We are more than satisfied; we are truly delighted to find in London so quiet and comfortable a domicile. We shall certainly highly recommend SHIRLEY'S to all our friends."

References kindly permitted to MR. BURNS, Publisher of the MEDIUM.

A Clear Saving of 30 per cent.

GENTLEMEN,—I am now buying direct from the Manufacturers, and can supply the best goods far cheaper than any other House in London, having everything made at my own Workshops.

SPECIAL PRICE LIST FOR NETT CASH.

Superfine Dress Suits, lined Silk ...	£3 18 0	worth	£5 5 0
Beaver Overcoats, lined Tweed ...	2 10 0	"	3 10 0
All Wool Trousers ...	0 16 6	"	1 1 0
Suit of best Angola ...	2 10 0	"	3 10 0
Black Twill Morning Coat ...	2 10 0	"	3 10 0
" " " Vest ...	2 10 0	"	3 10 0

SHOCKING BAD HATS

made equal to new by ZOMOS. A powder will make an old hat dazzling bright and glossy, and last 3 times as long.

POST FREE, SIXPENCE.

To show the marvellous results of this invention, HATS renovated free of charge.

MALTBY'S SHIRT WITH TRANSFORMATION CUFFS.

Making one equal to two Shirts, lasts clean double the time, a saving in washing and at same price as ordinary Shirts, 8/6, 6/6, 7/6 a reduction on taking half-a-dozen.

JAMES MALTBY, ARMY TAILOR,
8, HANOVER PLACE, UPPER BAKER ST., N.W.

Price Five Shillings.

REPORT ON SPIRITUALISM,

BY THE

COMMITTEE OF THE LONDON DIALECTICAL SOCIETY.

Small 8vo., 199 pp., Paper, post free, 2s. 6d.

FACTS AND FANTASIES.

A SEQUEL TO SIGHTS AND SOUNDS, THE MYSTERY OF THE DAY.

By H. SPICER.

We have secured the remaining copies of this work which has been long out of print.

Price Sixpence.

HUMAN IMMORTALITY PROVED BY FACTS.

Report of a Two Nights' Debate between Mr. C. Bradlaugh and Mr. James Burns.

THE CELEBRATED STURMBERG PLANCHETTE.

PRICE, POST FREE, 4/8 EACH.



By placing the hand lightly on one of these little instruments it will in many instances write and draw in an extraordinary manner.

J. BURNS, 15, SOUTHAMPTON ROW, LONDON, W.C.

JUST PUBLISHED.

BURNS'S 8 pp. Catalogue of Rare and Second-hand Works on Mesmerism, Animal Magnetism, Somnambulism, Witchcraft, Alchemy, Magic, Psychology, &c. Post free on application.