



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. 844.—VOL. XVII.]

LONDON, JUNE 4, 1886.

[PRICE 1½D.]

THE LADDER OF CULTURE.

OR, NINE ETHNIC RELIGIONS.

A DISCOURSE DELIVERED AT CAVENTISH ROOMS, LONDON.

By "M.A. (Cantab.)."

(Continued from No. 838, April 23.)

Religious Systems based on Nature-Worship.

THE NORSE RELIGION	consecrating	VALOUR.
THE GREEK RELIGION	"	BEAUTY.
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Moral Religions, based on Authority and Reflection.

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Intellectual Religions, based on Science and Imagination.

OSIRIANISM	characterised by	ASPIRATION.
BRAHMANISM	"	SPIRITUALITY.
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DOCTRINE OF CONFUCIUS.

I have hitherto refrained from attempting to give any definition of religion. Professor Max Müller says that he never met with any which covered the whole ground. In fact, the word religion embraces various and even contradictory ideas. If pressed for our own definition I should call it "an ideal embodiment of spiritual life and law." But I am conscious that many notions, sentiments and practices that most people would call religions have nothing ideal about them, and therefore I prefer to leave religion undefined. It is especially convenient to do so in speaking of the doctrine and institutions of Confucius, which certainly partake of a religious character, and yet are wanting in the fundamental ideas which in the western world are generally deemed essential to religion.

Confucius was born in 551 B.C., and has been the great teacher of China for twenty-four centuries. His is the oldest family in the world. His descendants are the only aristocracy in China. There are now some 40,000 of them, seventy generations and more removed from their great ancestor. Confucius has probably influenced by his writings more millions of human beings than any other author who ever lived; so far as we can see it is his influence which has maintained in China, that profound reverence for parents, that strong family affection, that love of order, that regard for knowledge and deference for literary men, which are fundamental principles underlying all Chinese institutions. To understand the character of Confucius is to hold the key to much of the history of one quarter of the human race. At

the close of his life—he lived to be seventy-three—he collected his followers around him, whom he sent out everywhere to communicate his doctrines among the common people. Historians estimate his disciples at 3,000; five hundred of whom had attained to official station, seventy-two had penetrated deeply into his system, and ten of the highest class of mind and character were continually near his person.

The life of this venerable man was devoted to communicating to the Chinese nation a few great moral and religious principles, which he believed would insure the happiness of the people. He says: "At fifteen years I longed for wisdom. At thirty my mind was fixed in the pursuit of it. At forty I saw clearly certain principles. At fifty I understood the rule given by heaven. At sixty everything I heard I easily understood. At seventy the desires of my heart no longer transgressed the law."

Confucius did not profess to have anything new to teach, his object being to confirm the wisdom of the ancients. He said: "I cannot bear to hear myself called equal to the sages and the good. All that can be said of me is, that I study with delight the conduct of the sages, and instruct men without weariness therein."

The great principles which he taught were chiefly based on family affection, and duty. He taught *kings* that they were to treat their subjects as children; *subjects* to respect the kings as parents. And these ideas so penetrated the national mind, that emperors are obliged to seem to govern thus, even if they do not desire it. Confucius was a teacher of reverence: *respect* for parents, *reverence* for the past and its legacies, the great men and great ideas of former times. A personal God was unknown to him; so that his worship was directed not to God but to antiquity, to ancestors, to propriety and usage, to the State as father and mother of its subjects.

I select the *Reverence* taught by Confucius as the fourth round in our Ladder of Culture.

DOCTRINE OF MAHOMET.

For the fifth stage we must go a thousand miles westward to another race and region, to the deserts of Arabia. Every one is familiar with the story and something of the religion of Mahomet, and, therefore, I shall speak of it very briefly. I remember nothing concerning Islam so striking as that which Thomas Carlyle said in his lecture on the "Hero as Prophet," some of which I shall take the liberty of quoting here:—

"Mahomet was in his fortieth year when, having withdrawn to a cavern in Mount Hara, near Mecca, to pass the month Ramadhan in prayer and meditation, he one day told his wife Kadijah, who with his household was with him or near him this year, that, by the unspeakable special favour of heaven, he had now found it all out; was in doubt and dark-

ness no longer, but saw it all: that all these idols and formulas were nothing, miserable bits of wood; that there was *one God in and over all*, and we must leave all idols and look to Him; that God is great, and that there is nothing else great. He made men at the first, and they and all things are but the shadow of Him; a transitory garment veiling the Eternal Splendour. Allah akbar, God is great; and, then also, 'Islam,' that we must submit to God; that our whole strength lies in resigned submission to Him, whatsoever He may do to us, for this world and for the other. The thing He sends to us, were it death and worse than death, shall be good, shall be best; we relinquish ourselves to God.

"The Scandinavian god, *Wish*—the god of all rude men—has been enlarged into a sensual heaven by Mahomet, but a heaven to be earned by faith and well-doing, by valiant action and a divine patience, which is still more valiant. It is Scandinavian Paganism, and a truly celestial element super-added to that. Call it not false, look not at the falsehood of it, look at the truth of it. For these twelve centuries it has been the religion and life-guidance of the *fifth part of the whole kindred of mankind*. Above all things it has been a religion heartily believed. These Arabs believe their religion, and try to live by it; believing it wholly, fronting Time with it and Eternity with it. To the Arab nation it was as a birth from darkness into light. Arabia first became alive by means of it. Belief is great, life-giving. The history of a nation becomes fruitful, so soon as it believes."

So far Carlyle.

And may we not take *Faith* as that step on the Ladder, specially signalled by the doctrines of the Koran? Better than nothing is even a faith in the lifeless abstraction of Matthew Arnold—"A power that makes for righteousness."

DOCTRINE OF ZOROASTER.

The Koran neither invites nor admits the exercise of reason or speculation. This presumed revelation consists of dogmatic assertion of the will of God, once for all, and the duty of man as unquestioning submission. All phenomena in the natural world, all the incidents of life—the plague, the earthquake or tornado, as much as the life-bearing air of springtide or the golden sheaves of autumn—proceed from the will of God, and must be accepted in the same spirit of patient and reverent submission.

Zoroaster looked on the world with different eyes to those of Mahomet, and his moral teaching penetrated to a greater depth within the soul. When he lived, still remains uncertain. Most critics consider that his epoch was about twelve or thirteen hundred years B.C. There are at present only a few Parsees in India and Guebres in Persia who believe in the doctrines and practise the ritual of Zoroaster, but his influence in the past on the religious history of mankind has certainly been very great.

Zoroaster was one of those who was oppressed with the sight of *evil*. But it was not outward evil which most tormented him, but spiritual evil—evil having its origin in a depraved heart, and a will turned away from goodness. His meditations led him to the conviction that all the woe of the world had its root in sin, and that the origin of sin was to be found in the demonic world. He might have used the language of the apostle Paul and said: "We wrestle not with flesh and blood"—that is, our struggle is not with man, but with principles of evil, rulers of darkness, spirits of wickedness in the supernatural world. Deeply convinced that a great struggle was going on between the powers of light and darkness, he called on all good men to take part in the war, and battle for the good God against the dark and foul Tempter.

It is now generally allowed that the Zend-Avesta may fairly be assigned to the age of this great moral teacher. It is not a system of theology still less one of philosophy. It is a liturgy—a collection of hymns, prayers, invocations, and thanksgivings. It contains prayers to a multitude of deities, among whom Ormazd is always counted supreme, and the rest only his servants.

"I worship and adore," says Zoroaster, "the Creator of all things, Ormazd, full of light! I worship the Amshaspands (i.e., the seven archangels or protecting spirits). I invoke thee, O Fire, thou son of Ormazd, most rapid of the Immortals! I invoke Mithra, the lofty, the immortal, the pure, the sun, the ruler, the quick horse, the eye of Ormazd! I invoke the spirit of Justice, the spirit of Truth; I invoke the Fravashi (i.e. the spirit or genius) of good men, the Fravashi of Ormazd, the Fravashi of my own soul. I praise the good men and women of the whole world of purity! I

praise the Soma, health-giving, golden, with moist stalks. I have intrusted my soul to Heaven, and I will teach what is pure, so long as I can. I keep for ever purity and good-mindedness. Teach thou me, Ahura-Mazda, out of thyself; from heaven by thy mouth, whereby the world first arose. We honour the good Spirit, the good Kingdom, the good Law,—all that is Good. Now give ear to me and hear. The wise Ones have created all. Evil doctrine shall not again destroy the world. In the beginning the two heavenly Ones spoke—the good to the evil—thus: 'Our souls, doctrines, words, works, do not unite together.'"

In another part of the Avesta occurs the following: "In the name of God, the Giver, the Forgiver, rich in love! Praise be to the name of Ormazd, who always was, always is, and always will be. Praise to the Overseer, the Lord, who purifies the obedient, and at last purifies even the wicked one of hell."

No formulas of confession are more comprehensive than those of the Avesta. I will cite a small portion of one:—

"I praise the best purity, I hunt away the Devs. The Zoroastrian Law I take as a plummet. For the sake of this way I repent of all my sins. I repent of the sins small and great, which are committed amongst men; all evil thoughts, words and works. Sins of pride, haughtiness, covetousness, slandering the dead anger, envy, the evil eye, shamelessness, looking at with evil intent, stiff-neckedness, self-willedness, sloth, despising others, &c., &c., (in fact every possible sin you can think of): of these sins repent I with thoughts, words and works."

According to the doctrine of this dualistic system of morality and religion, man stands between two worlds of light and darkness, left to his own free-will. As a creature of Ormazd he can and ought to honour him, and assist him in the war with evil; but Ahriman and his Devas surround him night and day, and seek to mislead him in order to increase thereby the powers of darkness. He would not be able at all to resist these temptations to which his first parents had already yielded, had not Ormazd taken pity on him, and sent him a revelation of his will in the Law of Zoroaster.

The substance of the Law is the command: "Think purely, speak purely, act purely." All that comes from Ormazd is pure, from Ahriman impure, and bodily purity has a like worth with moral purity.

Even the little I have quoted from the Avesta shows how deeply moral experience had gone in the East, three or four thousand years ago. It remains to inquire whether the next triad of religions, of which I shall speak, suggests an adequate cure of that deep pain and sorrow testified to by these sacred books of Persia, and arising from an awakened moral consciousness.

(To be continued.)

POPULAR IGNORANCE RELIED ON.

The Church has thus far kept its hold upon the belief and conscience of its followers, through surrounding things sacerdotal with a cloud of mystery, and appealing to ignorant prejudice born of unquestioning faith in all cases where Reason has come in to combat clerical assumption. The work of removing the barriers which creedists have set before the feet of the onward-moving generations has been going on in a greater degree than ever before, during the third of a century which has elapsed since Modern Spiritualism made its advent, and, beneath the influence which is now abroad, leading men to *think* rather than to trust to others to do their thinking for them, many of the old theological metes and bounds have been swept away. At last even the old Bible text on which Trinitarians have relied, and which they leaned up against, as if that was the end of the whole matter, has, under this pressure, disappeared from the sacred page. It has not left so much as a vestige behind to be remembered by. It occurred in the old "authorized version" as the seventh and eighth verses, 5th chapter, of the First Epistle of St. John, and used to say that "there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one; and there are three that bear witness on earth, the spirit, and the water, and the blood, and these three agree in one."* This famous old text has been made to do service as the bulwark of the triple godhead and the last reliance of Trinitarianism. But we look in the revised edition of the Bible in vain for it. It is to be found neither in the text nor the margin.

* The last clause as to "three that bear witness on earth," is still in the English Revised Testament.

Yet for centuries it has been freely quoted as the most convincing proof of the doctrine of the trinity. Strange, is it not? that a text of such recognised importance should so suddenly have disappeared! We find the true story of the appearance and disappearance of this famous text told in *The Unitarian*, a monthly published at Chicago. The Latin translation of the Bible, commonly called the "Vulgate," made from the original Hebrew and Greek in the fourth century, by St. Jerome, was the Bible universally used in the churches and monasteries all through the Middle Ages until the time of the Reformation, or considerably over a thousand years. This text was to be found in the "Vulgate." And the Athanasian creed reiterated and emphasized it, working out more fully this mystery of the Trinity, and pronouncing eternal death on those who refused to accept it as their belief.

When the Reformation dawned, men went back from the Latin Vulgate to the Hebrew and Greek originals. The New Testament was printed by the learned scholar, Erasmus, in 1516, in Greek, and struck all Europe dumb with amazement. There were priests and monks in plenty who had never before heard of a Greek original. And they became all the more excited and indignant when they discovered that the text of the "Three Heavenly Witnesses" had been left out. A controversy thereupon sprang up over this text, that has never been ended until the comparatively recent appearance of the Revised Edition of the New Testament. Upon being questioned for the reason of his omitting so important a text from his Greek version, Erasmus explained that *it was not to be found in a single one of the Greek manuscripts he could find in existence*. He issued another edition of the Testament in 1519, and still left out this text. Being still pressed, he admitted that he had no objection to the text itself, and promised that if he could find it in even one Greek manuscript, he would insert it in the next edition.

Finally word was sent to him from England, that a Greek MS. had been found there which had it. But without troubling himself to go over to England to see it, and being unwilling to be classed with the Reformers, he published his next and third edition of the Greek Testament in 1522, and inserted this text, accompanied with the statement that it had recently been discovered in a MS. which he chose to call "*Codex Britannicus*," but adding no more. But Luther stoutly refused to admit the text, although he was never accused of not being a Trinitarian. He left this verse wholly out of his translation of the Bible into German, and in the preface to his last edition, protested with much solemnity against it. He told those who liked it to make a translation of it to suit themselves. Nevertheless, after his death they did put it into his Bible, keeping the title of the Bible dishonestly the same as before—"Luther's Version."

No "*Codex Britannicus*" has ever yet been discovered. No such MS. was ever proved to be in existence. A number of Greek MSS. of the New Testament were found in different libraries in England, but this text was not encountered in a single one of them. In the library of Dublin College, one was found at last that contained it, and, it was claimed, in the original handwriting. But close examination showed conclusively that the date of this handwriting was about the time of Erasmus himself, the end of the 15th or the beginning of the 16th century. It was plain that it was a piece of manufacture to suit the case, and that it must have been the one, of which Erasmus had been notified but had never seen. Not over seven or eight MSS. of the Greek Testament were known in the time of Erasmus, whereas now over 1400 have been discovered and compared, and many of them centuries older than any that Erasmus knew. The text, it is enough to say, is to be found in no MS. earlier than the 15th century.

In fact, it was not to be found in any manuscripts of the Vulgate older than the ninth century. The great biblical scholars discarded it, Bishop Lowth of the English Church among them. For all that, the Bible-makers kept on printing it, just as if it were inspired text, the direct word of God. And the story is told of a clergyman's quoting it to a leading layman. The latter asked him seriously if he did not know it was an interpolation. "Well, yes, I did," answered the clergyman, "but I didn't know that you did."

There is a world of comment packed into this brief anecdote, showing up, as it does, the duplicity of the ecclesiastical system, even at its best.

The Revised Edition of the New Testament has settled this idle controversy for ever. If the dogma of three Gods in one God is to stand, it assuredly cannot rely on this text, which for centuries was claimed to have been written by St.

John under inspiration. Now let all the Bible societies deal honestly, and leave it out of their future editions, whether revised or unrevised, and trust to other evidence, if, indeed, it is to be had, for the substantiation of a dogma that is no more to be humanly conceived than is God himself.—*Banner of Light*, May 8.

PLAIN LETTERS ON MESMERISM.

BY A PRACTICAL MESMERIST.

VI.

Vigorous breathing through three or four thicknesses of towel or flannel, from ten to fifteen minutes, and in some cases longer, on the spine and other nerve centres that govern the part affected, will sometimes do wonders in fits of asthma, congestion of the lungs, and in chest troubles. I had the honour of giving three practical lessons in Mesmerism to a celebrated specialist for chest diseases. When I mentioned the use of breathing on the nerve centres in cases of fits of asthma, he seemed struck with the idea. Some few weeks after he fetched me in a cab to a severe case. I found the patient labouring painfully to breathe, with other distressing symptoms. I placed three thicknesses of flannel on her back, and breathed vigorously between the shoulder blades, rather low down, in close contact, placing my right hand on the stomach; in ten minutes I had the satisfaction of seeing the patient breathing easily, and chatting and laughing cheerfully. Presuming on my success I privately pressed the doctor to carry out our whole treatment, to which he readily consented, and I have every reasonable cause to believe he now practises the treatment himself with success. I recommenced by charging the spine, carrying it off at the outlets occasionally, then making dispersive passes over the chest, down the arms, paying great attention to the heart which soon became stronger, finishing by passes from the knees off at the toes, also rubbing the back with the magnetic oil occasionally. I then gave the following medicine:—Heart-ease or Wild Pansy, two ounces; Liquorice root, half an ounce; Sanicle, three ounces; Glycerine, six ounces; Water, three pints. Boil gently one hour; pour on to three ounces of Wild Thyme. Let it stand until cool; press and strain all the liquid, and bottle for use. Dose, one teaspoonful as often as required. This is equally good for bronchitis, whooping-cough or any chest trouble. We were very particular to see that the kidneys and liver were performing their natural functions, and gave to assist them the following prescription, alternating with the former:—Pellitory of the Wall, two ounces; Kidneywort, two ounces; White Poplar bark, two ounces; Pennyroyal, or Watermint, or Catmint, or Lemon Balm, one ounce; Glycerine, six ounces; Water, three pints. Made as before, and poured on to the mint.

(Caution:—All herbs that smell should never be boiled, but scalded and closely covered up to prevent the volatile oil evaporating). A teaspoonful should be given in a tumbler of hot water before going to bed, and a half tumbler fasting in the morning.

I received the following letter from the patient:—

Dear Sir,—My sufferings for the last ten years have been so great that I can scarcely realize being able now to get about without trouble this severe weather. This I owe to your treatment.

Ever gratefully yours, ————

A young lady, aged about seventeen, was brought to me three years ago in a bath chair, accompanied by her mother, having suffered for about two years with sciatica. Her medical man had given her morphia to such an extent, to lull her pains, that her sight was almost gone. We commenced without any of those immodest examinations which she had been formerly subjected to, to her horror and disgust, by the usual treatment. I made passes from the front of the head, from the organ of Individuality, bringing the finger-tips of both hands very lightly round each side to the back of the head above and over the ears, across the optic nerves, where I felt impelled to let them remain each pass; then down the base of the brain, across the shoulders, down the arms, and off at the fingers; varying the passes by bringing them over the top of the head, and down the spine, about every fourth pass. This I continued for about twenty minutes, when she took a MEDIUM that lay on the table, and read it without difficulty, exclaiming: "Mother! I can see." I then directed my attention to her chief trouble, making passes from the nape of the neck, down the spine, and across the hips, until I felt those parts were well charged. I then made her sit upon my right hand, with the palm upwards, making passes at the same time down the thigh and leg, and off at the foot with the

left, and in a few minutes I had the pleasure of hearing her say: "I feel the pain going down my leg and out at my toes." Those passes I continued until exhausted, notwithstanding a repeated assurance that the pain was gone. The only drawback to this pleasant experience was: the poor bath-chairman lost his fare, for she could not be persuaded from walking home, which she did with ease. She came four times after, to more fully establish the cure, and restore her broken general health, since which she has had no return of the malady.

Note.—This young lady's mother told me that, the morning after the first manipulation, she examined her by my directions at home, and found the seat of pain completely black, similar to a bad bruise, and extending some distance down the thigh. I could mention numerous cases of recent date, but prefer proving that those cases are not as has been asserted, temporary, but permanent; and further, done without producing any other effect on the brain than is pleasant, strengthening and enlivening, and, what is of much more importance, done without any of those disgusting examinations that tend to destroy the heaven-implemented modesty that is dearer than life to the uncorrupted maiden, and which it should be the duty of every honest man to guard and protect.

I was called by a medical gentleman to a poor man suffering from partial paralysis and delirium tremens; want of sleep was his great trouble. I found him raving mad, and the family worn out with their efforts to restrain him. He was held down by two strong men. (His medical adviser told me he had given him all the sleeping draughts and aperients that he felt was safe without jeopardizing his life, and without any other effect than to increase his malady.) This had been going on, without any sleep, from Friday until the Wednesday evening following at 7 o'clock.

When I entered the room I ordered every one to leave the bedside, and stand as far off as possible; telling the men who held him down to let him go. The patient's family remonstrated, and told me he would do mischief, strike me, &c.; but as I happen to be one in whom nature and hard work has developed plenty of muscular power, I had no apprehension of danger, but felt equal to any emergency. As soon as my orders were complied with, I fixed my gaze intently on him, walked up to his bedside, and placed my hand upon his brow, looking fixedly into his eyes; in a few moments he nestled his head closer to me, like a child to its mother, shut his eyes and fell into a profound slumber, from which he did not awake until half-past three next morning, perfectly rational, when nature had performed her long suspended functions, *viz.*, five days. I would further add, that I magnetized him over the whole body without contact for half an hour after he went to sleep, taking care not to cataleptise the limbs, but to leave him perfectly limp, without any rigidity of the muscles, a very important precaution when the patient is left to sleep for any time. This can always be done by thoroughly keeping the outlets open.

If the head is heavily charged or oppressed, draw it down, by well magnetizing the instep of both feet, and off at the toes; this is often the best means of relieving a depressing nervous headache, when passes over the brain might increase it. Pay strict attention to the heart's action, and if weak, keep it constantly relieved by opening the outlets every two or three passes, both off at the arms, hands, down the legs, and off at the feet. While making these passes, if your hand is drawn to any part, don't resist that influence, but let it remain where drawn, until it falls off exhausted, or the part is thoroughly charged.

I would here warn my readers against those mechanical appliances so often substituted for this force, and which are as inferior to the vital magnetism of the body as the wisdom of man is to the Author of these laws. The element they impart is what mineral medicines are to botanic remedies. They never assimilate with the natural vital forces of the body, and when applied in the most careful manner, they lend a false stimulant outside the nerve passage, instead of sending a current of natural vitality in its proper channels, and which often proves dangerous, and never permanently good.

In some cases our treatment seems to increase the malady, and produces an acute form of the disease. If this should be your good fortune, don't be in the least alarmed, as you may rest assured that this is one of the most certain signs of success. If you can succeed in disturbing any of the latent disease that lies dormant in the system, you will have accomplished a great work, by bringing your enemy face to face, compelling him to show himself. You have then every chance of routing an enemy that would have issued forth at

some future time, when its accumulated powers might defy all your efforts. A difficulty will sometimes arise with some who ought to know better. They become alarmed at a little pain, or the first appearance of acute symptoms, and like spoilt children, prefer to put off the evil day, rather than suffer a little present inconvenience. With such, who can feel sympathy when the day of reckoning comes? knowing they might have been wholly emancipated with a little self-denial.

A young girl in Woolwich was troubled with three days' *ague*. The first time I magnetized her the attack came on ten hours sooner; the second time twenty-four hours, and after the third time, she had two attacks in one day, but milder; after the fifth time they ceased altogether, nor has she been troubled since—five years ago. In all cases of *ague* or epilepsy, the chief aim should be to break the period, when success is almost certain; but in epilepsy it is often necessary to put the patient in the mesmeric sleep, instructions for which will be given in due time, then you will find curious phenomena crop up. As I before remarked, I have often had my hands powerfully drawn towards the seat of the disease, contrary to my own judgment, and I have not had the power to remove them until the part has been sufficiently charged, and an equilibrium established between the patient and myself. This power of attraction may not be perceived in all cases, perhaps seldom with the beginner, but as he develops the benevolent desire to aid and cure the suffering, he will feel those sensations, which he should note with humility and a grateful heart; thankful that he has been endowed with those qualities which constitute him an instrument for dispensing temporal as well as spiritual blessings to humanity.

Having given a considerable number of cases and their method of treatment, the student may glean how to treat many ordinary diseases. I should like to continue, but I am afraid to trespass on valuable space, and as I intend to publish those letters when complete in book form, much more extended and minute details will be given therein, with the mode of treating every disease that is common to man, making it a complete family guide to health. I intend next week to pass on to the next state, showing how to produce those electro-biological experiments so amusing and instructive. In the meantime, let me advise those interested, to provide themselves with a few metallic discs, and a good phrenological bust, which is really indispensable, and may be had from the office of this paper, and will be found thoroughly reliable. I possess one of those busts, and I can conscientiously say it is more correct than any other I have seen.

D. YOUNGER.

23, Ledbury Road, Bayswater, W., May 21st, 1886.

(To be continued.)

PRINCIPLES OF ORGANIZATION.

By W. H. HARRISON.

Professor Henry Kiddle, of New York, is one who has made great sacrifices for Spiritualism, by testifying to that which he believed to be true at a time when he held an official government appointment connected with education, although, perhaps, not all men connected with such state departments have in public the courage of their convictions. When writing my articles published in your issues of April 2nd, and May 7th, last, I had wholly forgotten that he was one of those who opposed Dr. Eugene Crowell when the latter made the exposure, in which in my opinion at the time of reading the controversy, Dr. Crowell was entirely in the right, and Professor Kiddle completely in error. The latter is a very "full believer," especially in matters connected with alleged spirit identity. My utterances had no very special reference to particular individuals, but were chiefly intended to form some kind of historical record as to the probable reason why so many good men like Dr. Crowell have been retiring into private life over these subjects of late years, leaving men of less capacity and less experience in relation to the true nature of mediumship to bring growing public respect for psychical subjects down with a crash in India, England and America, and with the best intentions doing more damage than is likely to be repaired in our time. Dr. Crowell's newspaper was a good one, but, nevertheless, displayed less grasp of the subject than is evidenced in his chief book, which is one of the best ever printed in connection with Modern Spiritualism, hence while pleased to some extent to

see his newspaper as it was, I yet regretted that he did not edit it himself.

Professor Kiddle speaks of the purification of spirit circles. I have occasionally known cases in which such action would not have been possible without beginning by ejecting the medium; as by far the most essential step in the purification programme, yet exceptional mediums of this type often express Professor Kiddle's views about the composition of circles, and lead off the evening with prayer; the phenomena later on may be genuine or otherwise, or mixed. Claims to exceptional righteousness are not always, if indeed, usually, supported by facts, and there would be nothing surprising if, say, two out of the three men in hiding as mentioned in my last, should prove to be among the loudest professors of personal religion connected with Modern Spiritualism. So far as my small experience goes, those persons who have most real religion in them, talk least about it; probably if all persons were forbidden for five years to say one word about their religious opinions, and were allowed to make them known only by their acts, not a few lip-professors would find themselves at the bottom of the religious scale. Unless individuals are leading a daily life of self-sacrifice for the good of others, their writings and speeches on religion and philosophy and metaphysics may be brushed aside, as the academical speculations of persons who know not a real religious life, but are blind leaders of the blind.

With your well-known toleration of those who hold opinions at variance with your own, and your love of free discussion from all points of view, I should be glad, Mr. Editor, if you would allow me to ventilate my ideas about organization. I think that organization is a workman's tool, neither good nor evil in itself; that its function is to give additional power to do work, but that that work may be good or evil according to the nature of the workers. For instance, the Post Office is a fine model of organization; its ramifications extend all over the country, and in all departments are carefully organized; if it were not so, a considerable impediment would be placed in the way of the circulation of the *Mædium*. In this case organization gives a power otherwise unobtainable for the prompt distribution of letters and newspapers, and the finer and more complete the organization, the better is the work done. That organization gives strength for evil purposes, may be illustrated by the example of a pirate ship; the ship must be navigated, watches must be kept, and the result of the organization is to give strength, but in this case the strength is applied to do evil.

Therefore, in my opinion, organization is merely a machine for giving strength, and is in itself neither good nor evil.

Great men, said Bacon, make states, and little men live in them; so throughout all history has it been with organizations, and many an organization which was good in its birth, has been afterwards made a machine to oppress the multitude. In such cases the latter must bear part of the blame for their lack of intelligence and independent spirit in submitting to the imposition, for every nation, perhaps, gets as good government as it deserves. Organization is good only when the multitude look after it constantly, and keep it rigidly under their own control. In relation to national organization, perhaps some of your readers would like to know how people live in a free country, for it is interesting to hear sometimes about life in foreign lands.

In Switzerland, the members of the Legislature are elected for but a short period of action, and supposing that during that time they begin to pass a law objectionable to their constituents, if a fixed number of voters, amounting to a few thousands, sign an objection to the proposed law, it cannot be made law until the whole nation has been polled to say by the majority whether they will have it or not. Each Canton, or county as we should call it, is sovereign in itself, and under home-rule makes its own laws, still with the proviso that if strong objection is expressed by sufficient signatures against any law, all the voters in the Canton must be polled on the question. The voting is no trouble; the votes are merely delivered at the nearest post office. The central Government at Berne has to do only with imperial matters, such as diplomacy, roads, telegraphs, post office, coinage, and so on. Practically speaking the Swiss are their own landlords, and their own houses, on their own little plots of land, are built of good materials; the furniture also is solid, and made to last. Although all Swiss land tenures are for the benefit of the industrious, those tenures may vary in different Cantons. In Canton Ticino on the Italian side of the Alps the local government takes care that a man behaves justly to all his children in business matters both during his life and after his

death; he cannot will away all his property to priests or preachers or strangers, if he have children of his own, indeed in those parts the churches would probably be too religious and honest to take it if he did. He cannot treat his wife and children unfairly in his will; even if he left nothing to an idiot child, the Government would step in saying that the imbecility was not the child's own fault, that its legal rights must be protected, and it must have its share with the rest. In Ticino the laws will not let a dying man escape from his father the Devil by means of money payments, to the injury of his own family; he may leave a little to the churches, but a tax for the Government is levied thereupon. Justice and law are cheap and expeditious; an English acquaintance of mine consulted a Swiss lawyer for an hour, about the laws and customs in relation to a particular subject; the fee for the consultation was one franc, or ninepence half-penny in English money.

In France, law is expeditious and fairly cheap, but a public movement is now being started there to abolish all lawyers except judges: the latter, it is argued, know the law and are well paid by the State, so can and ought to settle the disputes of litigants by themselves. As France is a free and well educated country, changes are likely to be made in the direction indicated, to the immense increase of the happiness of the nation. In Burmah, the natives have expressed to Lord Dufferin intense repugnance, to the plan of forcing them to plead their cases in court through lawyers; they could do better without them. Lord Dufferin took the side of the lawyers.

Every child in Switzerland is born with a legal recognition of natural rights; in some Cantons it is entitled to the pasturage of a stated number of cows on the mountain sides, in others it is entitled to an annual supply of wood from the pine forests. Education is about three times more advanced than in England, which being about the worst educated country in the civilised part of Europe, is necessarily beginning to get the worst of it in trade competition. The finest education the Swiss nation can give, is provided by the Government for every youth fresh from school whose parents will pay the cost of his board and lodging in the town while he is getting it; for £4 a year, to clear the cost of materials used, he can be taught a profession at the Technical School at Zurich. He has there the choice of learning civil engineering, railway engineering, architecture, agricultural chemistry, forestry and a variety of other professions: moreover, he is taught by men of European celebrity. I have spent much time on the premises to ascertain the working of the system. The Swiss are very honest; most of the houses outside towns are not fenced in by hedges or walls, and people fresh from England often, I am told, express surprise that the grapes growing up the fronts of the cottages and the firewood piled against the backs thereof are not stolen, from which remarks the Swiss quietly form their own opinion about the land of the speaker.

In one of the Cantons I asked a man if he had ever known anyone in his experience to build a house upon another man's ground; he replied that he had known cows' sheds and little things to be so built, but never a substantial dwelling-house; in fact, he said, if a man with land tried to induce another to build a house thereupon without possession of the land, that man would be closely watched by the police. When a builder's shed, or cows' shed, or some little thing of that kind is erected on, say, three years' lease of land, at the end of the time the landlord does not seize it without paying for it, or force the owner to put it in good repair for him to seize; in fact, there is no law to enable the landlord to take it from its owner, who has to remove it and to leave the land in the same condition as received, or the landlord must pay for the shanty at a fair valuation.

Switzerland is a poor country, for it has no great natural resources, and there is much poverty, more especially in the mountain districts, but as a Swiss, who knows England well, put it to me—"We have poverty here, but no misery." I have been informed that by legislation they have pretty well stopped any one class from robbing any other class, with the exception of certain occasional doings by lawyers, and by money-lenders, some of whom contrive sometimes to evade the laws; some of the latter, it is said, keep within the legal interest, but sometimes make the borrower sign for more money than he receives, taking care that there shall be no witness to the transaction. The land of Switzerland is little walled off or otherwise, in the possession of a few private individuals, for the Swiss have a superstition that their native land belongs to them; the pedestrian can thus walk over the country in almost every direction, with the sole understanding

that he must keep to the paths, and not tread down growing crops. The Swiss are not a servile race; when they get enough signatures to suspend the making of a proposed law, they do not address their representatives by saying, "We your petitioners humbly pray that you will have a poll," but "We, the sovereign people, command."

Of course the sovereign people do foolish things sometimes, and in exceptional cases retard the passing of a good law, but the better-informed voters then soon educate the others on the point, and this education in self-government is an inestimable advantage to the nation. In speaking of the "sovereign people," I am no believer in "*Vox populi, vox Dei*"; we have but to look at recent events at home and abroad in connection with psychology to see how easily epidemical delusions can be fostered by designing persons, and a delicate flavour of criminal courts and prison vans given to the whole subject by incompetent friends.

My opportunities for learning about Switzerland extended over about a year altogether. In 1882, I was in that country a long time with Mr. C. F. Varley, shortly before his death; and in 1883 and 1884, I was there for many months in fulfilment of literary engagements. When Swiss farmers do not own their farms, they commonly rent them from the public authorities, and have absolute security of tenure and of receipt of the results of their own industry; no less secure tenures would be tolerated for a moment in a free country.

In conclusion, my opinion is that organization is a good thing among persons competent to keep their organizations efficiently under their own control, consequently that the less support given at present to any would-be central Spiritualistic organizations in London, the better.

38, Museum Street, London, May 9, 1886.

LIGHT TO THE DOUBTER FROM THE LIFE BEYOND.

A SKETCH FOR TWO CHARACTERS.

Scene: A Wife's Grave.

DIRECTIONS.—When a painted scene of a graveyard cannot be had, a long table reared on end, with legs against the wall or back part of platform, may pass muster for a grave-stone. The light must be lowered to simulate twilight.

Enter Father and Daughter with quiet and dejected air.

FATHER.—Softly, my child! For this is sacred ground, consecrated by the dust of loved ones deposited all around us. Many loved forms of fathers and mothers, and dear little prattlers, are mouldering beneath this green sod; but here—buried beneath this bed of flowers—lies one most precious to me; and precious also to you, my darling. [Annie applies her handkerchief to her eyes as if weeping.] Be brave, Annie: be brave! You are motherless, 'tis true, but not fatherless,—and if it be possible for me to cherish you with double love, I will endeavour to do so.

ANNIE.—I believe you, father, for ever since mother died, you have seemed to love me more than ever; but, father, I somehow feel that mother lives near us and loves us still, and when we visit her grave thus, methinks she is bending o'er us to cheer and comfort us; and is it not strange, father, that you should never have a desire to visit this grave *only in the twilight*, just as if mother could better come near to us in the quiet hour of evening?

FATHER.—Oh! my child! I wish I could feel as you feel. I wish I had the faith which you seem to possess. And yet it does seem strange that often in the twilight hour I should be wrought upon by an influence which I cannot understand, and while under its spell should be almost mechanically drawn with you, my child, to this sacred spot. Could I believe that the hand of heaven was thus made manifest, I could derive some comfort from the thought, but, alas! the icy hand of doubt fastens its grip upon me. In the agony of my despair I ask, Oh! where is the wife, who but three months ago was by my side, the joy of my life? Cold philosophy answers, She is dead! dead! for ever still and silent! God forbid that this should be, and yet I must confess that the freezing thought is potent in my brain. Oh! the laceration of soul—to realize that like a ray of sunshine she flitted o'er my path for a few short years, now to be obscured or dispelled for ever. Oh! why should the cup of joy be snatched from my lips, and ruthlessly dashed to the ground? Why—I know not—I know not!

ANNIE.—Have you forgot, father, the beautiful sermon we heard from Mr. Thomas the other Sunday, how beautifully he described the condition of the good in heaven? Don't you remember what a bright picture he painted of the glorious scenes and mansions of the blest, and how sweet would be the time, if we were worthy to meet them when our time of departure came?

FATHER.—A bright picture, 'tis true, my child, but, alas! *only a picture*. The preacher could not prove his statements. If I *try to believe*, I must pray, "Lord, help thou my unbelief." Then, again, my child, one's frail belief is further weakened by the contradictory doctrines of Christian ministers. The very Sunday before we heard Mr. Thomas's glowing sermon, I heard Mr. Lewis, in his chapel, preach to the effect, that the dead were perfectly unconscious till the resurrection day; and he supported his view by an array of plausible texts of Scripture. Annie, I feebly believe in immortality, but as to the how or when, I know nothing! [The child is deeply affected, while the father falls down on his knees, and ejaculates the following prayer]: O Thou! who givest and takest away, give me hope! Give me light and comfort, and help me to say—"Thy will be done!" [tearfully] "Thy will be done!"

ANNIE.—Now, father, you are fretting. Do cheer up, father, for something seems to tell me that mother in spirit is really bending o'er us, whispering words of comfort: can't you hear her?

FATHER.—Thank heaven! for this gift still left to me [placing his arm round the child]. If the sun of my domestic life *has set*, a bright reflection of that light is left in this, my darling girl. Annie! I wish I could take your fancy for fact: I could like to believe it; but, alas! no sign or token from the unseen reaches me. Ah! what is that? I thought I heard voices! There's some one about! Tush! 'tis but a fancy! Why! what a queer sensation seizes me! Whatever can be the meaning of it? O Heavens! This is strange! Voices! voices! [goes off in a trance].

ANNIE.—Father! Father! Father! [she pulls his coat sleeve]. Oh! dear: he has gone to sleep, and left me in this churchyard alone. Well, never mind, I am safe while near my father, and [looking up] I have a Father in heaven! [she leans against her father].

At this juncture a suitable hymn on angel ministry should be sung by female voices behind the scenes, or in an ante-room.

FATHER.—[wakens up] Where am I? Why! I must have been dreaming. [Turns to the girl.] My dear girl how long have I been asleep?

ANNIE.—Only a few minutes, father.

[They rise.]

FATHER.—[suddenly] Ah! I remember it all now! Annie: I have some news to tell you. That brief trance has revealed a paradise to me! I have heard such ravishing music, and I have seen your mother; and there was no icy touch of the grave about her. She was robed in beautiful and spotless garments. Yes! and what a look of happy tenderness gleamed in her face! aye, and she spoke to me! she told me that she had a beautiful home, but that a great part of her heavenly occupation consisted in ministry to us. "But," said she, "you mar my happiness by your doubting and fretful moods. Ask my darling Annie," she continued, "what she has experienced, for I have shown myself to her, and spoken to her." Now, Annie, tell me the truth: Have you seen your mother?

ANNIE.—Yes, father, I saw her one night at my bedside, and I was not afraid, for she was *so beautiful*. She said she loved both of us as much as ever she did, and that she was often with us. And, father, she wished me to tell you to give up fretting, and to try and think of her as a living and loving wife. I—I ought to have told you, but I was afraid you would pooh-pooh the thing and laugh at me. But I *saw her*, father, I am sure!

FATHER.—O Heavens! It is true! I can believe you, my child. Now, whatever you see in future, pray tell me, for such is solid nutriment to my soul. You! you! my dear girl, are made one of Heaven's message-bearers. I *know now* that the change of death has not made your mother a cold and pitiless angel, and secluded her in a cold and selfish heaven, where the pure loves of earth are ignored. Her life, when here in our happy home, was one of loving service—aye, and a *paradise* to her, and she could find no paradise in the unseen spheres were she to forget or ignore us. Now, thank God! the gloomy cloud is dispersed. My wavering belief has been changed to knowledge, and I can now say:

O Grave! where is thy victory? O Death! where is thy sting? Now we begin life afresh, with a bright light o'er-head, and a sweet solace in our hearts.

ANNIE.—O Father! while you have been exulting I have caught a glimpse of mother again, and she seemed transported with joy, because of your joy.

FATHER.—Bless her! and bless you, my girl, for the light you have brought me. Now we can go home with lighter hearts, and stronger for our duty in the world. [They leave.]

3, Battinson Road, Halifax.

A. D. WILSON.

Mr. T. M. Brown expects to reach London in July, on a visit to his old friends throughout this country. He will go over his old routes, and give public and private sittings as in the past. On March 31, at the Anniversary Celebration in Melbourne, Mr. Lang proposed "Health and Happiness" to Mr. T. M. Brown, to which our old friend responded in a suitable speech. Mr. Brown has lately been the guest of Mr. Overton, who did much to introduce Spiritualism in London some twenty years ago. Mr. Brown speaks of the many friends of the MEDIUM, which he finds in Melbourne and other Colonial centres.

Through the introduction of Mr. Thomas Lees, Cleveland, we have been favoured with a visit from Mr. Wm. F. Nye, of New Bedford, Mass., U. S. A. Our visitor is a very fine man, with that bright, truth-loving and independent nature which characterises the genuine Spiritualist. He has long taken a leading part in the public work of the Cause. He was at the bottom of the Onset Bay Camp Meeting Movement. He is on a tour of Europe, representing the firm of which he is the principal, for the manufacture of the "watch and clock oil," celebrated all over the world. It is regarded as the best article in the market. It is taken from the head and jaws of the "black fish," a species of small whale. The supply of the raw material had run short, when a school of 2,200 of those monster fish was stranded on the shores of Massachusetts, which the firm secured; thus ensuring a good supply of this unique oil, to prepare which takes two years, to free it from the drying properties, one of the chief annoyances with much of the oil used on time-keepers. This information, which we have derived from Mr. Nye's prospectus, will be new to many of our readers as it was to ourselves.

LECTURERS AND ORATORS.—T. C. E. writes in the Newcastle *Leader* lamenting the dry-as-dust characteristics of great names in literature, who have been invited to the platform of the Tyneside Sunday Lecture Society. After enumerating various speakers, he thus concludes:—"I have also listened many times to one greater than they—to the splendid oratory of Mrs. Britten, a lady possessed of those high and refined qualities which make a poet, a hero, or a prophet. In the days of ancient Grecian glory she would have delivered the oracles from the august spirits who strove to develop the nation! In the palmy days of Judaism she would have ranked as a prophetess. A few years ago she might have been a Joan of Arc. To-day she is a connecting link between mind embodied and mind disembodied, and I respectfully suggest to the T. S. L. Society that they secure Mrs. Britten's services for the coming season, and let her superb gifts be tested to their utmost limits by the foremost men of the district, asking for explanations of passages in art, science, philosophy, or religion, which up to the present they have been unable to solve. If this be done, I venture to predict that the Tyne Theatre will be too small to hold the audiences which will assemble to welcome her." In continuing the matter, Mr. W. H. Robinson in another issue says, in reference to fashionable lecturers: "As a many years Spiritualist I had on many occasions listened to more expansive ideas, expressed in equally as classic phraseology, where the poor medium scarcely received thanks for his effort. In conclusion, allow me to say that we really hear nothing new from either pulpits or platforms. All thought is a re-hash, and the best thoughts are brought to our doors by the medium of newspapers and magazine articles, although psychologically we love to pay for the prerogative of gaping at each other in a crowd." Yes, and it would be almost as difficult to find anything new even coming from Spiritualist orators. The one novelty which would indeed prove refreshing, would be: to find either orator or audience consistently living a life in accordance with their platform creed. Let us see to this, and we will have no desire or time to thirst for novelties.

"CONJURING PERFORMANCES BY MEDIUMS."

To the Editor.—Dear Sir,—In the MEDIUM, of April 2, is an article under the above heading, and I for one desire to express my astonishment that the writer, with his great experience, should confound common tricks with genuine medial power; for what he speaks of has taken place on the stage of all our music halls in this country, hundreds of times during the last fifteen years. Mr. Holmes (husband of the daughter of the late Professor Anderson) has performed the same, and many more of a more startling character. As to the box, I myself once owned one, so I speak as one who knows "how the thing is done." It is *trick* and nothing but *trick*. The bag also is a most interesting study; it is made like the "Chinese puzzle," and is simple although clever.

My object in addressing you these few remarks is, that Spiritualists may not confound conjuring in any shape with spirit-intercourse as medial power.—Yours in the Cause of truth, ORVILLE PITCHER.

Comedian, Poole's Diorama.

Public Rooms, Exeter, April 7, 1886.

[We regret that this communication has been so long overlooked.—Ed. M.]

NEWCASTLE: THE FUND IN TRUST, FOR BUILDING A HALL.

To the Editor.—Dear Sir,—Myself and colleagues regret that you have been so far misled as to publish comments upon a Cause which is pending in the Law Courts, especially as they may entail upon the writer serious consequences for contempt of Court, &c.

Therefore I shall refrain from any reply at present to the false and libellous statements therein. We simply ask others to withhold their judgment, we believe that we have a perfect answer; we are confident in the justice of our claim, and patiently await the verdict of a British Judge and Jury.

Claiming the right of reply at some appropriate time if considered desirable by us,—I am, yours truly, H. A. KENSEY.

Mr. Armstrong in the course of a letter states that "the matter has been argued before the Judge of the Court of Queen's Bench, and the higher Court has confirmed the decision of the lower Court, awarding the Building Society their full costs, which won't be inconsiderable." Mr. Armstrong adds that the Trustees or Trustees who desire to withdraw the money "have the power to enter another action to try whether they have the right to withdraw the money in the Building Society, without the authority and sanction of" the other Trustees. "As far as I know of the facts," he says, "there has never been any communication whatever among the Trustees to take council with each other either as to the purchasing or building of a hall." We would be exceedingly sorry to lend our columns to acts of falsehood, libel or contempt of Court, as we have no interest or feeling in the matter; at the same time the case is of supreme interest to our readers who were contributors of the Fund, of whom the Trustees may be regarded as representatives, and it is of interest to the Cause generally; in all of which we feel certain that we have committed no offence whatever.

OPENING THE ALPINE HALL, BLACKPOOL.

We are glad to hear that the Alpine Hall, which is in a central position in the beautiful and popular sea-side resort of Blackpool, has been engaged for Spiritualistic meetings during the coming season. The Hall will be open from the first Sunday in July to the last Sunday of September.

Mrs. Butterfield, whose guides have given such fine addresses in the chief towns in Lancashire and Yorkshire during the past winter, is a resident in Blackpool, and will be prepared to occupy the platform at the Alpine Hall on several Sundays. Mr. Burns and Mrs. E. Hardinge-Britten, and other well-known speakers have already been invited.

This enterprise is owing to the enthusiasm and foresight of our friends in Blackpool—Mr. and Mrs. Butterfield—and should be a great success. Sea-side visitors are free from their usual social and conventional fears of new movements, and are often more open to new influences than when at home; and with the representative exponents of Spiritualism we have spoken of, friends in inland towns should help by their presence and support to utilize the fine opportunity that has presented itself.

It has been suggested that on the occasion of the visit of Mr. Burns (probably on the third Sunday in July) there should be a Spiritualistic Picnic, or demonstration, on the Saturday, and a conference on the Sunday morning, the two usual services to follow. The town will be advertised, and particulars of the meetings given in due course. It may be well to direct attention to Mrs. Butterfield's advertisement in another column.

IS THERE A GOD?

Is there a God? Is there in you the breath
Which is your life, and leaves you at your death?
Just try to make a man; you know 'tis vain:
Who made your body, nerves, and bone, and brain?

Is there a God? Give a long look afar;
Behold the shining sun, the "twinkling star":
Who placed those bright balls there? 'tis echoed, Who?
One thing, O man, is sure; it was not you.

Is there a God? Design is everywhere;
A universal plan, a tender care;
Some eye beholdeth every secret thing,
Some hand hath spread in air the feather'd wing.

Is there a God? Open the Sacred Book,
Which shows the Great "I AM" to those who look
He was, He will be, He now reigns above!
There is a God! There is a God of Love!

A CONSTANT READER.—We regret that the verses are not sufficiently advanced for publication. The merit of poetry does not consist in the phenomenal manner of its production, but in the loftiness of thought and perfection of utterance. Persevere.

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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, JUNE 4, 1886.

NOTES AND COMMENTS.

Mr. H. A. Kersey, of Newcastle, has called our attention to an article in the *Banner of Light*, as following up the tendency of Mr. Massey's lectures. We reproduce the article in this issue.

"A VOICE FROM THE TOMB."—Under this title *Once a Week* quotes from *St. Stephen's Review* the greater part of "W. E. Forster's" first control which appeared in the MEDIUM. The *Review* says, the report is "vouched for by a respectable journal," and it is hoped "Mr. Gladstone will make inquiries into it." The manner of its being given through an unconscious working man to a retired professional gentleman is detailed, and it is added:—"We have not space to quote more than the latter part of the matter, which is sufficiently remarkable to merit attention, although at the same time we must point out emphatically that the strong nervous English which Mr. Forster habitually employed at Westminster appears to have entirely forsaken him in the spirit-land, whence his utterances seem cloudy and obscure. The following refers, of course, to the present Prime Minister:—"The control is then quoted till it breaks off suddenly, and the following is added:—"Will any admirer of Mr. Forster who reads this carefully and analytically send us their opinion on it? We are printing it in all good faith, and we should really be glad of a public criticism of these so-called phenomena."

THE ABUSE OF MEDIUMSHIP.—On Friday evening the ceance room at the Spiritual Institution was densely packed on the occasion of a sitting being given by Messrs. Williams and Husk, on behalf of Mr. Brain. Phenomena were long in coming, and fell far short of the high excellence which resulted at the former circle, when two spirits were recognised in materialized form. The money contributed amounted to £5 10s., for which Mr. Brain was thankful. The worst point is, that the mediums are injured by such a meeting, and the results at future sittings are somewhat impaired. In the Newcastle report we see a similar case. It is to be regretted that such occurrences should take place under the auspices of those who are regarded as teachers of spiritual methods. Mediums easily respond to the call of charity, but, unfortunately, other influences often act as potentially.

"NEPTUNE," the astrologer, has been fined £5 for issuing a circular and advertising, professing to give information and directions by means of astrology. The *Daily News* report says:—"Mr. Bridge considered the circular was a profession to tell fortunes, and that the defendant was liable under the Act." If this be the law, it is a warning to all astrologers in the matter of their public announcements, for in this case a conviction was obtained without the proof of any act having been committed.

In sending his announcements for the "Monthly List," Mr. Scott, Leeds, encloses 5s., as "a donation to pay for setting type."

SPECIAL MIDSUMMER NUMBER.

PORTRAIT AND BIOGRAPHICAL SKETCH OF MRS. EMMA HARDINGE-BRITTEN.

To welcome Mrs. Britten back to the public platform again after her enforced retirement through much affliction, we have begged the privilege of giving her portrait and a sketch of her wonderful career as a medium. Mrs. Britten's many friends will rejoice to know that she has kindly assented to our proposition, and the Portrait and Biography will appear in the MEDIUM for June 25, as a Special Midsummer Number.

We hope Mrs. Britten's friends everywhere will order hundreds of copies. No advance in price.

Dr. Britten's health is slowly mending. He and Mrs. Britten are at present at Blackpool for the benefit of the sea air.

THE NAME-GIVING OF SPIRITS.

The following paragraph was crowded out of last week's issue:—

The Question published in last week's MEDIUM, to receive answers by June 1, has elicited much expectation. A correspondent writes:—"On Sunday week, I had an experience precisely similar to the person who requires an answer to the question contained in your last issue, for, at the circle I was at, a gentleman was, what is called, controlled, and talked away very fluently about the 'Creation of the world,' much as though he had been present and taken notes of a few things. Then when he was asked to give us his name and address, and other particulars pertaining to earth-life, there was great hesitation, and finally he left us suddenly without answering what was considered to be very reasonable questions." This difficulty seems to appear frequently, and much good may arise from a proper answer of the question.

We have received a very few answers. Nothing could be more beneficial for mediums than to enlighten the public on the difficulty often presented, when spirits, that are otherwise well described, find it impossible to give their names. Next week we will publish the answers received.

PENDLETON: Town Hall, June 6.—At 2.30, Mrs. Green, of Heywood. At 6.30, Service of Song, entitled "The Silver Lining." All are cordially invited.—C.

WALSALL.—The Bazaar announcement will be found in our advertising columns. As it is to defray liabilities, we hope it will be well supported.

BRADFORD: Addison Street.—The Lycium Anniversary takes place on Sunday, June 13, when Mr. H. J. Taylor and Mrs. Illingworth will occupy the platform.

MIDDLESBOROUGH.—Through the serious illness of Mrs. Johnson, the Old Linthorpe meetings will be discontinued for the present. Mrs. Yarwood's meeting on Sunday evening will take place in Cleveland Hall.

LIVERPOOL.—After her temporary absence from the platform, Mrs. Britten will first appear at Dauby Hall, on June 6, when she will speak at 11, on "The irrepressible conflict between Religion and Science," and at 6.30, on "The Gods."

BLACKBURN: Excursion.—On Whit-Monday the Society have resolved to run a cheap excursion to Ingelton. Tickets, times of starting, and all other information may be had at the Hall, on application to the President, Mr. R. Wolstenholme, 4, Preston New Road, or to Mr. J. Farmer, Sec., Foxhouse Street.

SEGHILL.—On Sunday evening, June 6, in Boys' School, Mr. W. A. Morton, of Chirton, will deliver a lecture on "Spiritualism." As he is one of our own rearing, and enabled to give his services free, it is hoped the friends in this district will appreciate his effort by attending in large numbers.—Geo. Forster, Sec., S.S.S.

LEEDS: Psychological Society.—Mr. Dyson, our late Secretary, and Mrs. Dyson, are intending to leave England for Australia on June 10. A meeting of the members and friends will be held in the Society's room, Grove House Lane, next Monday evening, to wish them "good-speed," and present them with a token of esteem. They will take with them the hearty good wishes of all, whose good fortune it has been to associate with them. Thorough Spiritualists in word and in deed: would that we had more like them!—Con.

TOTTENHAM.—A young man, a medium, would like to hear of a week-night circle that he might attend at Tottenham. Please address, E. T. B., 152, Birkbeck Road, Tottenham.

WALWORTH: 83, Boyson Road.—On Sunday, June 27, Mr. J. Burns will give a phrenological evening, in recognition of the long, valuable and gratuitous services of Mr. Raper as a healer. Those who have benefited by Mr. Raper's efforts may contribute, though absent.

On Sunday, June 6, Mr. J. Burns will give a Phrenological evening at 128, Hoxton Street, at 7 o'clock. Examinations will be given, indicating mental and spiritual endowments, with suitable suggestions. The contributions will be on behalf of Mr. Brain's tool fund, through loss by fire.

*** We beg to call attention to the fact that the following pamphlets which have been out of print many years, can be had now: What Spiritualism has Taught, by William Howitt, price 1d.; The Philosophy of Death, by Andrew Jackson Davis, price 2d.; and Theodore Parker in Spirit Life, by Fred. L. H. Wallis, Price 1d.

LYCEUM DEMONSTRATION AT BRADFORD ON WHIT-MONDAY.

Communications that have reached us indicate that there will be a large gathering of the friends of Spiritualism at Bowling Park, Bradford, on Whit-Monday. A regular programme is being arranged, but which will be printed, with songs and recitations, for circulation on the grounds. It will give visitors a good idea of various forms of Lyceum work, and it is hoped the day's proceedings will help to advance the Lyceum cause, in addition to many other desirable results.

The Lyceum will assemble at 2 p.m., on the Terrace, when the opening hymn will be sung from the printed programme.

Marching in all its forms will be illustrated: single file, convolutions, double file, chain march, falling into single file, assuming position for exercises.

Exercises: Fold Arms Movements; Wing Movements; first, second and third series of Calisthenics.

Marching to former position in single file.

Silver-chain Recitations will then be given, to illustrate that form of the exercises; also a Musical Reading. These will be printed in the programme.

The Assembly of Lyceums will conclude with Speeches from well-known friends.

In addition to this, all the other features of a re-union will be enjoyed.

ARRANGEMENTS FOR BRADFORD DEMONSTRATION.

KEIGHLEY.—As it is anticipated that a very large gathering will assemble at Bowling Park on Whit-Monday, it is important that arrangements should be made to provide tea, &c., &c.; and for this purpose a meeting will be held in Walton Street Church, on Sunday next, at 10.30 a.m., when it is hoped that the friends of each Society in the district will send a delegate, so that everything may be put in order, and thus add to our united comfort and enjoyment.

SOLOMON COWLING.

MR. BURNS'S VISIT TO BRADFORD.

If it be possible to leave London, Mr. Burns will give a Phrenological Entertainment in Odd Fellows' Hall, Otley Road, on Saturday evening, and give private Phrenological examinations from 4 to 6 o'clock in the afternoon.

On Sunday evening, if convenient, he will give a "Lesson Lecture on Phrenology: How to Read a Man like a Book." This will be useful to those who intend introducing the study into Lyceums.

WHIT-MONDAY: CONFERENCE AT SOUTH SHIELDS.

A Conference will be held at South Shields, to commence at 1 p.m., when short addresses will be delivered upon "Unity," and "The Development of Mediums," followed by discussion. Tea at 4.30; tickets 9d. Meeting at 6.30, for discussion of miscellaneous questions. Spiritualists of surrounding districts are earnestly invited to attend, to take part in the proceedings, so that the greatest possible good may accrue as the result.

JOS. ROBERTSON.

114, John Williamson Street.

Though it is not stated, we presume the Conference will take place in the usual place of meeting, 19, Cambridge Street. We hear of large parties from the neighbouring districts who intend being present.

MANCHESTER SOCIETIES: Tipping Street, Openshaw, Pendleton, and Salford, have arranged to go to the following places in Whit-week: Thursday, June 17, to Lytham; Friday, June 18, to Lymm; Saturday, June 19, to Alderley Edge. Full particulars of times of starting and returning will be given at each Society's Sunday Services.—GEORGE HILL, Cor. Sec., Tipping Street Society, 92, Brunswick Street, Ardwick Green.

SPENNYMOOR: Open-air Demonstration, Whit Monday.—Services will commence at 1 p.m., in a field kindly lent by Mr. Simpson, Fruiterer. Tea will be provided in the Central Hall at 3.30; gentlemen 9d. each, ladies 6d. A concert will take place in the same hall at 6.30, admission 3d. to those who do not hold tea tickets. A kind invitation is extended to all friends at a distance, and if they will be so good as to notify the time of their arrival, some one will be at the station to meet them, so as to save inconvenience.—WM. STOTHART, 86, Front Street, Tudhoe, Spennymoor.

TO TRUTH SEEKERS.—IMPORTANT.

"Nothing is so grand as Truth, nothing so forcible, nothing so novel."—WALTER SAVAGE LANDOR.
"The benefits conferred upon the human race by a great writer [or teacher] are universal and eternal."—1864.

Attendants at Mr. Gerald Massey's Lectures, who have been impressed by the importance of the Facts and Teachings brought under their notice, and are willing to co-operate in a movement to promote the re-delivery of the Lectures in London and other centres of population, are invited to communicate with JOHN PEARCE, 13, Cursitor Street, Chancery Lane, E.C.

Feeling that the present effort ought not to be allowed to terminate without a practical result being attempted, Mr. Pearce issues this invitation on his own responsibility. Mr. Massey has not been in any way consulted upon the matter.

Londan, May 30, 1886.

[The above is copy of a hand-bill that has reached us.—Ed. M.]

GERALD MASSEY'S CONCLUDING LECTURE.

St. George's Hall was better filled on Sunday afternoon than it has been from the beginning of the series. The interest was more profound than ever, and the audience was overflowing with enthusiasm. There was a perpetual disposition to cheer, and occasionally plaudits broke out in hearty fashion. The conduct of the congregation was a magnificent yet informal testimony on behalf of the merits of these lectures. Though something more definite, as an expression of satisfaction, was entertained by many, yet it could scarcely have added to the effect.

On no other occasion had we such a favourable opportunity for observing the *personnel* of the attendance. It was gratifying to find that so many readers of the *MEDIUM* trooped in, some of them travelling long distances. We came in contact with many of those present, and the demand for Mr. Massey's lectures in printed form was universal and sincere.

The profundity of Mr. Massey's acquaintance with his subject is evidenced from the full and ready manner in which he deals with questions. He has it all at his fingers'-ends. A questioner desired to know why it was said to be "three days" from the crucifixion to the resurrection, when it was only from Friday to Sunday. It was said in reply that the interval originally was derived from the Lunar Mythos, and subsequently tacked on to the Solar, when in due course it prevailed in the evolution of human thought, but the crucifixion, as recently as the early part of the present century, had been celebrated on Thursday, and not on Friday. But Mr. Massey said there had been two crucifixion days, the 14th and the 15th of Nisan, dividing the monthly period according to lunar as well as solar reckoning.

The lecture was on "The Coming Religion." It was divided into three parts. The first and most extended portion was a recapitulation of the vagaries, abuses, and absurdities of the Christian system. It was delivered in an exulting, humorous strain, as if it were a psalm of triumph over the victory accomplished. It bristled with telling points, illustrated by anecdotes, not by any means of a reverential character. Mr. Massey evidently considers that reverence is misdirected when applied to these perverted myths: ridicule is the sentiment which appears to be more appropriate. He pointed out that the freethinker was no longer the foe of Religion, but the champion of Religion, and used all available resources to overthrow that which was the greatest of all obstacles to the reign of Religion.

The second section of the lecture boldly introduced Spiritualism as the indicator of the New Religion. This was a faithful and forcible statement and defence of the leading truths of the New Dispensation. The lecturer did not mince matters, and allowed himself to soar considerably beyond the initiatory facts, though these in no way did he underrate. Passing on to the conclusion, he regarded the innate *spirituality* of man as the Divine centre and basis of being, and dwelt with trenchant clearness on the laws of generation, through which this Immortal Being is continually being reproduced on the earth-plane. For the sovereignty of Woman was his powerful plea—for Woman as the controller in matters that relate to Motherhood, the most sacred trust that mankind holds in keeping. By obeying Law, by learning the unwritten Spiritual Law imminent in all things and illustrated in every human faculty Mr. Massey grounded his New Religion, and through it the "Salvation" of man

from the ills to which flesh is so frequently declared to be heir.

Our brief epitome is given in our own words, and falls far short in every aspect of that which was uttered. We sincerely wish such a course of lectures could be heard by every mind capable of appreciating them. Our faulty reports have created a wide sensation, but no such garbled statement can convey any adequate idea of the mountain of Fact and ocean of Argument that the lecturer has placed before his hearers.

Mr. Massey, single-handed, has done a work which no corporate body in London would have dared to take in hand. Where would our "organizations" be were it not for "men"!

The *Daily Chronicle*, of Wednesday, gives the following report:—"Speaking in the name of the Coming Religion the lecturer said: We mean to do our own thinking, and to have absolute freedom of thought and expression. We mean to rescue our Sunday from the sacerdotal ring. But we do not mean that the day of rest and recreation shall fall into the hands of the capitalist. We mean to rescue this world from the clutches of those who profess to have the keys and the keeping of the other—they who hold up the other world in front of that beast of burden, the "producer," as a decoying lure, like the bunch of carrots before the donkey's nose, in order that the suggestion of plenty in paradise may induce him to forego his common right to grazing ground on earth. We mean to have the national property restored to the people, which the Churches and other bodies have filched from the people. We mean that the land, with its inalienable right of living, its mineral wealth below the soil, and its waters above, shall belong to all. We mean for woman to have perfect equality with man, social, religious, and political, and her fair share in that equity which is of no sex. In short, we intend that the redress of wrongs, and the righting of inequalities which can only be rectified in this world, shall not be put off and postponed to any future stage of existence. The religion of the future has got to include the salvation of humanity for this life. It has to be a sincerity of life, in place of pretended belief; a religion of science, in place of superstition; of joy instead of sorrow; of man's ascent instead of his fall; a religion of fact in the present, and not of mere faith for the future; a religion of work rather than of worship—of reality versus delusive idealisms; and in place of the deathly creeds, with all their hungry parasites of prey, a religion of life actual, life here, life now, and no longer the mere promise of life hereafter. The attendance was very good, and amongst those present was the Bishop of Lincoln.

GLASGOW.—OPENING OF A NEW HALL.

After considerable difficulty, and with mingled hopes and misgivings the Glasgow Association has secured a commodious building for its services, and on Sunday, May 30, opened the campaign under favourable circumstances. The Spiritualists' Hall, 30, West Campbell Street, corner of Cadogan Street (as it is now designated), was devoted to old orthodox, and not a few of the Spiritualists who now attend, were members under the old light. It is capable of seating at least 700 persons, has a fine gallery, is pew-seated, and has a convenient pulpit, capable of seating three persons, with stairs and rails ascending both sides, a kind of compromise between the old box arrangement and a platform. During the past two years the Evangelistic body has used it, but if cleanliness and Godliness go together, there could not have been much of the latter, for it was in a most dirty state when the keys were handed over. However, a few willing workers soon made it cleaner and more presentable, and by the opening day it was sweet and wholesome.

The morning service was opened by the President, Mr. J. Robertson, in a few appropriate words, followed by Mr. A. Duguid, of Kirkcaldy, in an earnest speech, and closed by an eloquent address by Mr. Wallace, under influence, upon "Spiritualism, the Religion of Fact." We were pleased to see a good attendance of members, old friends and new, and a fair sprinkling of strangers. At night about 250 persons attended (quite a number of strangers) and a really good time was spent. Mr. Duguid was in good condition, and spoke forcibly on the "Revelations of Spiritualism." Mr. Wallis sang a fine solo. "Tell me ye winged winds," with good effect, after which Mrs. Wallis was inspired to deliver a very fine address upon "What and where is the spirit-world?" full of rich thoughts, well and choicely expressed. Mr. Wallis, entranced, continued the same subject in practical strain, and no doubt many of those persons who heard for the first time some of the new thoughts which Spiritualism presents, would feel that it is a greater Gospel than they have been accustomed to think. Mr. Robertson in closing made an effective speech, appealing earnestly for the co-operation, presence, sympathy, and support of all Spiritualists. Mr. D. Anderson brought the service to a close with an appropriate benediction.

This is undoubtedly the first time that Spiritualism has been at all adequately presented to the Scottish public. Yeoman's service has been accomplished in the past by special efforts, and in the wee Halls previously occupied by the Association, but now we have the means to accommodate a large congregation, a suitable building, in the centre of

the city, and one into which no persons need be ashamed to enter, or to invite their friends.

There is a large field for labour in hard-headed Scotland, and nothing but persistent and plodding effort will carry the day. The friends are sanguine and determined, but the strain for the first six months will be a severe one. The rental (£65 per annum), although small compared with the accommodation and value of the place, will yet be exceedingly difficult to face, besides other expenses which will entail a cost of from £3 10s. to £4 weekly upon the Association. The members have undertaken these responsibilities with their eyes open to the facts, and a strong purpose not to be beaten. They have a large faith in the future, and believe that faithful work will be supported and meet with due reward, but if any friends of the Cause, of generous heart, and any Scottish friends in England or elsewhere, who feel sympathy with our effort to plant the banner of rational and religious Spiritualism, and let the light burn brightly, can assist us to put oil in our lamps, their kindness will be appreciated, and their donations by of material service just now. Address, A. Drummond, Hon. Sec., 8, Newhall Terrace, Glasgow.

We shall endeavour to organize a Spiritual Institution, as we have the use of the Hall, vestry, and class room the whole time, and intend to extend our Children's Lyceum work, have week-night lectures, seances, reading class, discussion meeting, developing, healing, and mesmerism circles, besides open-air work on Sundays. We shall be thankful for gifts of Spiritualistic books and progressive works for the Library, from any friend who can assist us in that direction.

Services will be as follow:—

Sunday, public meetings, at 11.30 and 6.30.

Monday, popular lecture, at 8: questions at the close.

Tuesday, Discussion meeting, at 8.

Seances for psychometry, clairvoyance and advice, Tuesday, 4 till 6 p.m. Mr. or Mrs. Wallis will be in attendance on Thursday evenings from 8 till 10.

Children's Lyceum, Sunday at 4 p.m.

Experimental Table seances for members and enquirers, Friday evening at 8.

Developing Seance, after the Sunday evening service.

Sunday, June 6, at 11.30, "Why are we here?" Mr. E. W. Wallis; 6.30, Questions from the audience answered, Mr. E. W. Wallis.

ANDREW DRUMMOND, Hon. Sec.

NEWCASTLE-ON-TYNE: VARIOUS FORMS OF WORK.

At Mrs. J. B. Mellon's seance, on May 29, fifty-nine persons occupied the room, which was full to repletion. Amongst this large number were many strangers who not only enjoyed the spiritual feast of good things, but also manifested the greatest courtesy and kind feeling. The meeting continued about ninety minutes, and was conducted in a spiritual way. The room was in a state of semi-darkness. Four forms in all presented themselves; stature, appearances, complexion, dress, &c., indicating astonishing variety. One gentleman—a stranger—in supporting a vote of thanks to the medium, expressed the highest gratitude for the opportunity of observing the facts, upon which the spiritual philosophy is based. There also were some professed Atheists amongst the company, who were equally delighted. Several clairvoyants were present, and interested us with accounts of what they perceived during the materialization processes. "Geordy," in his own voice, called for paper, and wrote a name by his materialized hand. The friends are profoundly thankful to Mrs. Mellon, and trust that her extraordinary spiritual gifts may be largely utilised in the presentation of the facts which are an indispensable element in the diffusion of our teachings.

May 30—Mr. Robert Kneeshaw, Middlesborough, occupied the platform at Northumberland Hall. He is about to sail for Canada. Mr. Kneeshaw is a most able exponent, and his influence is specially adapted to thoughtful minds. His inspirers comprehend thoroughly the essential principles of true propagandism: directness of aim, elevation of sentiment, facility of expression, and practised effects seem to be their true forte. "Mediumship" was the subject of his discourse in the morning, which embraced a most comprehensive scope. Two leading ideas were indicated, first that all who yearn for mind-improvement are mediums; aspiration in each case is the correlative of inspiration; second, Spiritualism, as an expression of thought, would remain leaderless. Mediumship was a continuous impingement towards the sphere of Causes; and truths being relative, it could never be bounded by any creedal authority. He claimed for Spiritualism the most absolute freedom of action. What was truth to-day, might be pronounced error to-morrow. The subject in the evening, selected out of a number by the audience, was "What religious views does Spiritualism teach that is not already taught by the various sects?" The lecturer said, that Immortality was the basic stone in all religions; while Christianity taught this doctrine she had failed to demonstrate it. Neither had it taught any truth which had not been inculcated by ancient teachers. Truths were not the exclusive property of any form of thought. An expression of Truth was equally forceful from the lips of Paine as of the "Nazarene." Spiritualism was the philosophy of the future, because it met satisfactorily the demands of the present-day tendencies.

We held our Sunday open-air meeting at 3 p.m., at which a large quantity of Mediums were presented gratis to by-standers. We are happy to report also that Mr. Wood, the celebrated healer of Gateshead, will open a class for healing and inoculation of its principles, on Sunday, June 6, at 3 p.m., in the anteroom, Northumberland Hall, when we trust a large number of interested friends will attend.

The large circle at 130, Pilgrim Street, on Saturday evenings, is becoming a "popular fixture." The development of seership is the chief item of interest. I have also to report the usual Sunday meeting held after the lecture service, for entranced speaking, in our hall. By these meetings we hope by care, patience and attention, to prepare a band of useful teachers of the public service.

Mrs. Hardinge Britten, we are glad to report, is about to emerge from her retirement. She is expected to lecture in Newcastle on June 27 and July 4. Local societies wishing to secure her able services for week night engagements, must lose no time in communicating with our society here; applications, in each case, will receive attention.—W. H. ROBINSON, Hon. Sec.

PROGRESS OF SPIRITUAL WORK.

NOTTINGHAM: 64, East Lamartine Street.—"Sow thy seed in the morning, and at eventide hold not thine hand." An address given through Mrs. Harvey, by one of her guides:—"We take this passage in a different light to what you have understood it. We who return from the spirit world cannot agree with certain things in your so-called Bible. Some in the form believe it all an inspired book, from end to side. If it had been allowed to remain as it was at first given, it would have been a book to base a foundation; but they have mixed it up so, that if you take it as it stands now, you cannot properly reverence the Divine God. In one place you read, that he is loving and unchangeable, in another he is said to have caused fire and brimstone to rain on humanity. As He made man part of His own Divine Body, could He doom him to eternal punishment? God wants man to sow seed in the morning of his spiritual life; when he first comes to a knowledge of the truth. But, you say, I have now come to hoary hairs. The morning means when you began to live the Divine life, then drop a seed. It is quite possible for every one to sow seed. You may be closely entwined with a dear earthly friend, for whose spiritual welfare you feel anxious: we say drop a seed here. Wherever your occupation leads you, if you can drop a seed do it. You may be the means of leading some out of the bondage of sin. If you do not try, your position in spirit life will not be so bright. At eventide, hold not thy hand. The tiniest seed, sown with a pure motive, shall certainly grow. Thou knowest not which may prosper. If you sow the seed carelessly, it will lead them to think that you are not up to the standard of progress. There is no scarcity of seed. If you ask help from the spirit-world, when in company with the careless, they will give you word for word. If you do not ask the dear ones, but trust to your own imagination, you will not be able to sow the seed. Many think they are too old, too weak, or too feeble to speak one word. Ask thy surroundings, they will at once help thee. Individualities have passed to the spirit world, who have tried all their lives to sow good seed. No matter how tried or troubled, weary sower, there is comfort for thee. As time rolls on, the spirit world will be more able to come to the front. May God and the spirit-world ever bless you.—John Knox.—MARGARET FARR.

NOTTINGHAM: Morley Hall, Shakespeare Street, May 23.—Mrs. Barnes, though suffering from bronchitis, occupied our platform twice, and her controls showed the power of the spirit to overcome physical weakness. In the evening we had a soul-stirring address by "Rowland Hill," on the parable of the rich man and Lazarus. A broad humanitarianism was breathed in every sentence. Men to-day used parables to illustrate their ideas, and it should be borne in mind that it was the *spirit* and not the letter which should be sought after. People catch at this parable to overthrow Spiritualism, but their efforts recoiled with double force to show the reality and the blessing of spirit-communication. The parable struck the "Christianity" of to-day in its weakest part. Thousands are ready to go and preach in a pulpit as long as money is to be made, but those "poor relatives" are rigidly ignored. There are many who call themselves Christians would see a poor relation starve to death, rather than give a crust to save him: but when he has left the body then "a big fuss" is made: "We must show our respect for him, and have an elaborate funeral procession." The case of Lazarus was paralleled daily. What is done with the aged and infirm, when they can no longer work for themselves? Those fathers and mothers, who had once felt the pride and ambition of youth, were huddled into a workhouse, and treated sometimes worse than many rich men would treat their dogs. But there was a sweet consolation in the words, "Lazarus was carried by angels" into Abraham's bosom (signifying a resting place). The cries of the rich man in hell, on behalf of his friends still in the flesh, showed that even in that condition, the feeling of sympathy for loved ones still existed; and was this yearning given us by God, to mock the soul? The cry for water to cool his tongue, was doubtless the result of a craving for wines or strong drink, for evil habits contracted here cling to us for a time when the spirit has left the body. The gulf which divided Lazarus from the poor "rich man" was looked upon as a distinct denial of the possibility for our friends to return to speak with us, but this was not so. In society to-day, a gulf as real and impassable divided the spiritual and refined from the brutal and coarse. The deeds of this life will enclose us on our entrance to the next, therefore we should strive to put our feet on the ladder of progress while here. Speaking of the hollowness of so-called religion, the control said he overheard a conversation a short time ago. One lady asked the other: "Why do you bow your head on entering church?" The other replied: "Well, really, I don't know exactly, but it is custom. I always count nine." A beautiful address was concluded, by an exhortation to extend the feeling of sympathy and brotherly love. Each must bear in mind that if his talent had been rich and great, it was given him, and it was his duty to exercise it, not for himself alone, but for the good of mankind.—J. W. BERRILL, 261, Radford Road.

OPENSHAW: Mechanics' Hall, Pottery Lane, May 30.—In the morning Mr. Summers gave a discourse on "Social Inequality." In the evening the control of Mr. R. A. Brown spoke on the "Philosophy of Death." The fear of death shown by man in the Church proved that he was ignorant of this subject. The Church has taught that they who accept its teaching have nothing more to fear. But look at the deathbed of the theologian, and see if he thinks he is all right. Ask him where he is going. He will turn to you with doubt in his mind, and say, I hope to heaven. Is this any solace for a dying man? The Church by fear keeps the mind in ignorance of the future. Let man look unto himself, and work according to the inner man, which is ever striving to lead him to the path of duty. It is not the ministers of the so-called Gospel that have the most luxurious homes in the spirit-world, but some of the noblest spirits that the spirit-world holds, are those who have been called by the Church, heretics, sepiets, who have dared to think for themselves, to do the best for the world they could, though denounced by the Church. Let man find out his own qualities, hew out his own road, that others seeing his goodness may follow on in his footsteps. Man must begin to make his crown upon the earth-plane if he intends to wear one in the spirit-world. Let him trust only to himself, then will he begin to recognise what he can know of the future state. The Philosophy of Death taught by Spiritualism brings back to the mother's

arms the loved one that has been looked upon as dead; it wipes away the tears of the sorrowing mother, satisfies the craving desire of the father for his loved one; gives new life to the world, brings joy into the household, and peace and contentment to the mind of humanity.—We held a floral service to commemorate the crossing over of Mr. Sharp. We had a great number of cut flowers given by the members and friends, also a great number of plants were kindly lent for the occasion. The control spoke upon the progress of Mr. Sharp since his death, showing that he had progressed to such an extent that he would very soon begin to control at the private circles, and give spiritual food to help them on the road of investigation. There was a very large audience.—COR. SEC.

HEYWOOD.—The Heywood Society has been in a languishing condition for some time, and on Sunday last a general meeting was held for the purpose of taking into consideration the advisableness of winding up the society, or making further efforts for continuing the work. Mr. Postlethwaite, of Rochdale, was in attendance, and he very appropriately laid bare the difficulties which had been experienced in Rochdale, and advised us to put our shoulder to the wheel once more, and that success would crown our efforts. On the motion of Mr. Ellis, which was seconded and supported by several, it was proposed that the Society be once more organized, and that the choosing of officers should be left for a future date. This was carried unanimously. The debt on the Room is only small in proportion to the value of goods we hold, and the difficulty arises, how to clear the course; and my suggestion is, that if there are a few mediums within a reasonable distance from Heywood, that would be willing to lend a helping hand, by coming for expenses alone, until such time as the debt is removed from our shoulders, I will promise that they shall be treated with respect, and if it be that their mediumship builds up the Society, we shall only be too glad to give unto the labourer that which he or she is worthy.—GEORGE PELL, Sec.

KEIGHLEY: May 30.—Mr. Holdsworth's controls spoke in the afternoon on "Man's Spiritual Development," tracing man through past ages, showing the many changes he had undergone, and the many conceptions of the supreme spirit, God, he had entertained, and that man is spiritually a progressive being. The subject in the evening was "Heaven; its people and pleasures." This was one of the best discourses we have heard Mr. Holdsworth give, a youth nineteen years of age, and who will be a bright star for our Cause if he will stick to his duty. When speaking of heaven, the controls said they referred to a state of mind. No matter where the spirit might be located, it could not be happy without peace within. It was impossible for the great minds that had lived on our planet and worked for the benefit of humanity, to sing hymns for ever in the heaven of theology when their brethren required their assistance below. Their greatest pleasure was in continuing the work they had left unfinished. The location of the spirit spheres encircling the earth was then alluded to. This discourse, of an hour's duration, seemed to give entire satisfaction to a good audience.—ANDREW CARR, President.

MIDDLESBOROUGH: Granville Rooms, Newport Road, May 30.—Morning. Mrs. Yeates' guides gave a short address to the children, urging them to love one another, and to be guided by good spirit influence. She then gave nineteen spirit messages, all recognised but one. In the evening a baby was named, with white flowers, emblem of purity; a beautiful invocation was offered. Name of child, Mabel Palmer Butler. The little guide took control and gave twenty-four spirit-communications successfully, when a man caused an interruption, saying it was all humbug. He demanded that his mother should be described. Owing to the crowded state of the house, he was asked to go to the platform, when the guide described a little girl standing beside him, which he would not recognise till the name was given, when he said they had a little girl of that name. The guide then described a military man, an uncle of his, also an aunt, which he said was right. He still kept on with his interruption, he wanted his mother described to him. She then told him that a many bitter tear he had caused her to shed. He said he had been a God-fearing man for 15 years, and was a sinner still. The guides amidst great applause of the audience told him to "Go and sin no more."—J. J. HOBBS, 4, Black Street.

HELDERSFIELD: Assembly Rooms, Brook Street, May 30.—A very numerous audience assembled to hear of Mrs. Craven, of Leeds, but owing—as it afterwards transpired—to the fact of missing the train, she was unable to appear in the afternoon; but, as good fortune would have it, Mr. A. D. Wilson, Halifax, was visiting friends in the town, and hearing of our predicament he most kindly and promptly filled the void, and very effectively too. He gave a most earnest and telling address, upon the text: "Joy shall be in heaven over one sinner that repenteth, more than over ninety-and-nine just persons which need no repentance."—A crowded audience assembled in the evening, Mr. Sutcliffe in the chair. The guides of Mrs. Craven treated "Spiritual Gifts" in a most excellent manner. Especially valuable was it to a new Cause like ours. It was full of sterling advice and common sense, bearing most especially upon circle forming and the development of mediums.—It is the intention of a number of friends here to be present at the forthcoming demonstration at Bowling Park, Bradford.—J. B.

HEYTON-LE-HOLE: Miners' Old Hall, May 30.—Mr. W. C. Robson being unable to attend, we had a good substitute in Mr. F. Walker, who went into the history of the many religions, and contrasted them with that of Christianity. We have had invitations from Spennymoor and South Shields, inviting us to join them in a Conference on Whit-Monday; but owing to prior arrangements with the West Hartlepool Society to meet them on the above-named day at Castle Eden Dene, we cannot meet their desires. Still, we thank them very kindly, and hope to join them on some future occasion, at the same time we hope the Conference will be a thorough success.—J. PRINGLE, 3, Downs Square.

SOUTH SHIELDS: 19, Cambridge Street, May 28.—Many descriptions of surrounding spirit-friends were given by Mrs. Yeates' guides to strangers, all of which were at once recognised.—May 30.—Morning our speaker was Mr. M. E. Darby, a gentleman well known to the Methodists of this town, he being until recently an active worker in their midst, but who, by the light of Spiritualism, has been led to view things in their true aspect, as evidenced by his address: "Why I became a Spiritualist." In the evening we were favoured by the first visit of Mr. B. Harris, of Newcastle, who discoursed upon "The Resurrection" to a large and attentive audience.—JOS. ROBERTSON, Cor. Sec.

SPIRITUAL WORK IN LONDON.

MARYLEBONE: Regent Hotel, 31, Marylebone Road, May 31.—We had a very good seance in the morning, with Mr. Hopcroft. The descriptions given were nearly all recognised by those present, who were mostly strangers. We had an interesting lecture on "Swedenborg," in the evening, by Mr. Hocker.—F. W. READ, Sec.

HOXTON: 69, Hoxton Street, May 28.—A very profitable and instructive evening, and well attended. Mr. Wood spoke on "Love," and Mr. Smith, on "Progression," in an able and pleasing manner.—128, Hoxton Street, May 30.—Mr. Armitage dealt with the subjects chosen, and answered questions in a straightforward way, giving great satisfaction to all. Miss Williams entertained us with a beautiful recitation.—On June 18, a meeting will be held at 69, Hoxton Street for the benefit of Mr. Smith, when various mediums are expected to assist Mr. Armitage. This is a deserving case. We hope friends will do all they can.—C. V. B., Sec.

WALWORTH: 83, Boyson Road, May 30.—A very interesting and successful tea meeting was held. The room became quite packed with a highly intelligent audience. Mr. J. G. Robson led the singing on the piano. Miss Young opened with an invocation. Mr. J. Barnes gave a speech, followed by Mr. Butcher, Mr. Hopcroft, Mr. Young, Mr. Humphrey, Mr. Downing, Mr. Wood and Mr. Paine. These proceedings occupied about two-and-a-half hours, yet no one was disposed to move. All seemed to be actuated by an influence that resulted in great harmony of feeling and energy of expression. Mr. Humphrey's clairvoyant views were of an interesting, encouraging and elevating character.

ISLINGTON: 19, Prebend Street, May 28.—A remarkable and instructive meeting, with a fair number of visitors, who were much gratified with an address from "Thos. Wilson" through Mr. Webster, respecting the great privilege enjoyed by the poor in having Spiritualism within their reach by merely fetching it. "Dr. Punshon" next took control of Mr. Harris, and in a very logical manner explained the many advantages to both classes, if the rich would grasp the "ism," as it would teach them how to properly use the wealth entrusted to them. A control, giving the name of "Jenny Hill," through the same medium, gave a clear and genuine description of London life amongst the uneducated classes. "Thos. Wilson" went through his usual work by giving many communications and answering important questions.—May 30.—The circle consisted of twenty sitters. "Thos. Wilson" occupied most of the evening with an address, and answering questions upon various subjects, the most notable and interesting being upon "Mesmerism," assisted by (a practical mesmerist) from Hammersmith. "Thos. Wilson" gave as many personal messages as the time would admit of, when giving up control, "Zoid" took possession and described the surroundings of many of the company to the amazement of some strangers who never attended a seance till then.—Jas. R. MONTAGUE, 102, Bridport Place, Hoxton, N.

HOLBORN: 13, Kingsgate Street, May 24.—The third seance for materializations (with Mr. A. Armstrong as medium) took place, when twenty-four ladies and gentlemen assembled to witness the wonderful phenomena of their spirit-friends in tangible form coming to "visit them once more," convincing them of the fact of their reality by holding audible conversation with them, seeing and feeling them. There are some people who object to physical seances, but there are many others, who cannot be convinced only through the senses; such were highly gratified upon this occasion. Advanced Spiritualists only are requested to write for particulars, to either Mr. Collin or Jas. R. Montague, as young investigators into this great Truth are not sufficiently prepared as a rule to grasp the facts.—Jas. R. MONTAGUE, 102, Bridport Place, Hoxton, N.—May 26.—The guides of Mr. Gibson commenced with a splendid discourse on the "Land Question." After showing the evil consequences of the present system of land monopoly, he suggested the remedy, which it is needless to say was of a very radical character. The next control had evidently passed away in a scene of great confusion, and greatly affected all the sitters present with his pitiful cries for his wife and little ones. A French spirit was the next to control, and with his witty but sound advice closed the meeting, making it both pleasant and profitable.—E. G. C.

511, KINGSLAND ROAD: near Dalston Junction, May 30.—The control, through Mr. Walker, gave an address on "The power and purpose of Spirit-communication." He stated that one of the main purposes is to prove the immortality of the soul, and further to help to educate and unfold our spiritual nature. At the close several questions were asked and answered. The latter part of the evening the control devoted to clairvoyance, and a poem, "The path of righteousness and emancipation."—H. M.—Dropping in occasionally at the Kingsland Road Spiritual Meetings, I could not help noticing the efforts of the little band of Spiritualists, to bring home the truth to that district. Mr. Walker lectures and gives clairvoyant descriptions. His poems are sublime, and are delivered on the spur of the moment, subject chosen by the audience. Miss May generally concludes the meetings with a parting benediction. Miss May may be recommended to German Spiritualists, as she speaks both languages fluently. How far-seeing spirits are, I have seen on myself, as Mr. Walker foresaw things, which after some time, did come to pass, in spite of my doubts at the time. The truths of Mr. Walker's clairvoyant descriptions are generally recognised. Mr. Walker, unconsciously, gave recently an answer to the question, What is the use of Spiritualism? He gave a gentleman the following: "There is a stout, pleasant, loving lady with you, patting your head repeatedly, kissing you and saying: 'I do love you.'" This referred to the gentleman's late wife, and he was quite overcome with joy and gladness. It seems to be a feature of Mr. Walker's mediumship to have loving, joyous controls. His whole features become lit up by a heavenly light, he comforts those who come to partake of the spiritual feast.—H. WALTER, 152, Great Titchfield Street, W.

LEICESTER: Silver Street, May 30.—We are sorry to have to report the illness of our worthy president, Mr. J. Bent, and his inability to address the audience, as announced. We hope we shall soon have him with us again. Mr. Sainsbury delivered a very good lecture from Isaiah, xlv, 22: "Look unto me and be saved, all the ends of the earth: for I am God, and there is none else." It was treated in a most satisfactory manner. Many have remarked the rapid progress he is making as a trance speaker.—C. P.

THE CHILDREN'S LYCEUM.

BATLEY CARR: Progressive Lyceum, May 30.—Morning: Our programme was very good, consisting of the following instructive and entertaining items, occurring in the order given: opening hymn, "Press On"; prayer; the musical reading, "Angel Ministry"; distribution and fixing of badges; the silver chain recitations, "Keep the Heart Young," "One by One," and "Think gently of the Erring One"; committing to memory the second verse of hymn 137 "S. H."; the Golden Chain recitations, "The Three Rules," and the "True and False"; marching in all its phases, ending with assuming position for calisthenics. The first three series of these, prefaced with the Wing and Fold Arms Movements, were next executed. They now marched round the room, and were brought into a compact body to await formation of seats for groups. This done they were marched to their respective groups. All in order, the Conductor signalled all to be seated, when lessons were commenced. *Fountain Group*, led by Miss R. A. Armitage, had "The Muscles: their Use and Constituents." *Beacon Group*, led by Mr. Machell, had a select reading, *Liberty Group* had a lesson on "Phrenology." Lessons over, badges removed. Lyceum was duly closed. Afternoon: Our programme was again good; it consisting of the following items in the order given. Opening hymn, "Welcome Angels"; invocation; the musical reading, "Always a Future"; distribution and fixing of badges; the silver-chain recitations, "How to Live," "Steps of Progress," and "Truth"; rehearsing of hymn committed to memory in the morning: a recitation entitled, "My Trio"; the Golden-chain recitations, "The Ladder of Light," and "Esteem Thyself"; marching and calisthenics as in the morning. These over, all were marched to their respective places, when Mr. Whitehead, Otley Road, Bradford, addressed the members on the advantages of the Lyceum, and their superiority over the ordinary Sunday schools, and expressed a strong hope that they would bear well in memory the lessons they were receiving, and also the good advice given by their Conductor. He announced that it was their intention to commence a Lyceum, but circumstances would prevent them having marches and calisthenics. He hoped all societies would ultimately have the training of the young under their own control, even where they could not have the exercises, which would be much better than sending them to other places. Badges were now removed, and the Lyceum duly closed.—A. KITSON, Sec., 55, Taylor Street, Batley.

BRADFORD:—Walton Street, May 30.—Lyceum at 9.30: Present, 63 officers and members. After marching and exercises, the school was open for remarks. Mr. Charles Holmes supplied the platform in the church. In the afternoon he spoke on "Woman's rights," proving that they had as much right to come to the front as men. In the evening he spoke for an hour on "The errors of the Bible." He is a young man, but I think he will make his mark as a speaker in the Cause of Spiritualism. We had good and attentive audiences. We are to have Mr. Taylor, of Millm, on Sunday, June 6; on Monday, June 7, he will give delineations of character.—J. SHEPHERD.

MIDDLEBOROUGH: Children's Lyceum, May 30.—Attendance: seventy-two members, nine officers, two visitors. Singing and prayer, silver-chain recitations and readings, then calisthenics and marching, after which groups were formed. *Beacon Group* led by Mr. Rosder, had a lesson on "Heat"; *Shore*, by Mrs. Valey, "Amativeness"; *Ocean*, by Mr. Bevan, Bible Lesson; *Sea*, by Mr. Valey, "The North Sea"; *Lake*, by Mr. Neesham, "The Sermon on the Mount"; *River*, by Miss Brown, "Kindness and Obedience"; *Stream*, by Mrs. Evans. Motions. Answers were given in a praiseworthy manner, each group vying with the others to carry away the palm. In the absence of our Conductor, through illness, the Guardian of Groups officiated, and in a short address announced the passing away of Mrs. Brown, late Miss Wardell. It is such a short time since our dear sister visited us in company with her father, that we were all much affected at her passing; and sympathise very much with those left behind. She had endeared herself to us by her willingness to work, in every way she could when called upon to do so.—A. V.

BLACKBURN: Lyceum, May 30.—Met at 8.30; having previously arranged for our Lyceum to be held out in the fields, we were obliged to meet an hour earlier, as the place appointed was about three-and-a-half miles from our hall, the first three groups having to be conveyed by rail. We are happy to say we had no trouble in getting them together, and all went on well until we alighted at the Wilpshire Station, when the rain began to fall in torrents, and having a little distance to walk, we got rather wet. Arriving at the farm, we were ushered into various places out of the rain. We formed in circles, as best we could, and milk was provided. The greater portion took their food with them. The weather became very fine towards half-past eleven; so we took them into the field, and had about an hour's exercise in marching and calisthenics. We returned much refreshed with our outing, arriving at the hall just in time for the afternoon service. The number present would be about 160.—M. BINDLE, Hon. Sec.

WEST HARTLEPOOL: Druids' Hall, May 30.—Mr. Harms did not arrive, and in the morning Mr. Westrop read a lecture on "The Unchristian Character of Riches." In the evening, Mr. Lamb took for his subject, "Satan finds some mischief still, for idle hands to do;" preceded by a kind and sympathetic allusion to the passing on to the higher life of Mrs. G. A. Brown, late Miss Wardell, who having for a while struggled against the ills of which her organism seemed to be the prey, had at last shaken off the mortal coil, and had emerged into a brighter and happier sphere, there to be able to progress towards perfect peace and happiness. Against the Satan theory he showed that in consequence of man's ignorance of the most simple laws of his nature, he is led to err, misuse and debase his moral and spiritual standard. When he sees the weakness of himself, he will endeavour to cultivate the better aspirations and desires, thus using the sojourn here in the physical to the furtherance of the spiritual. Then will man begin to realize the grand sublimity of his attributes, and will seek and demand instruction of a higher and spiritual nature than has hitherto been put forward by theologians of the past. Much sympathy was exhibited for the family of Mr. Wardell in their great trouble and bereavement.—W. SAYER, Cor., Sec.

SPIRITUALISM IN YORK.

Although there is here no organized society, the Cause is in good hands, and is making sure though slow progress. There are many private circles, and if the adherents could only be brought together, and a suitable meeting place secured, we could fill a fair-sized chapel, and should both numerically and spiritually advance. Such facilities as we have are employed to the best advantage. We have some good mediums, principally trance speakers, and a few clairvoyants and clairaudients.

The frequent unprovoked attacks upon our honesty and common-sense, such as you recently reported, fall upon us like water on a duck's back. Our local persecutors (Messrs. Marchant and Baines) are simply two amateur, very amateur, conjurers, who emulate and—in their feeble way—imitate such men as Bosco, Maskelyne, and other professed deceivers of the senses. Our self-styled "Exposers of Spiritualism" give their entertainments periodically, and amuse their audience by a display of legerdemain, and other tricks worthy of a 16 years old schoolboy or a circus clown; and then attempt to gull the public by asserting that "these are the tricks of the Spiritualists!" which of course nobody believes.

Mr. Marchant observes in his lecture that "he can produce all the phenomena attributed to the agency of spirits": and then proceeds to prove his words by a performance of conjuring tricks, as if conjuring or anything of the kind were the phenomena of Spiritualism; yet with all his boasted power he never produces anything which Spiritualists recognise as even an imitation of "the tricks of Spiritualism"; sleight of hand and innocent deception being the utmost extent of his occult knowledge. Yet he, of all people, ought to know something about "spirits," seeing he has made a little fortune by keeping a spirit-store.

Such are our "educated" exposers, whose education has rendered them so bitterly bigoted against us—whose only crime is that we are seeking the truth—that their eyes are closed to the ignorance of the deluded beings out of whose "fool's pence" they make a living. Surely this is "straining at a gnat and swallowing a camel" with a vengeance. "PROGRADIOR."

SUNDERLAND: Back Williamson's Terrace, Monkwearmouth, May 30.—Morning, Local. Evening, Mr. James, of Tyne Dock, gave us a very interesting and instructive address on "Spiritualism." The discourse was thoroughly satisfactory, and listened to with great attention.—R. P. T.

PENDLETON: Temperance Club, Withington Street, May 30.—In the afternoon we had a public circle, when several mediums were controlled. In the evening Mr. Pearson gave a discourse, followed by descriptions of spirits by Miss Blake, when eight were readily recognised. Next Sunday this room will be closed, as we are having a Service of Song at the Town Hall.

RAWTENTALL: May 30.—Mr. Thomas Hodgson, of Haslingden, gave two excellent discourses, his control speaking very feelingly of the passing away of Mrs. Newell, of Oswaldtwistle. His subject was "Helps," appealing to us to help one another in the sojourn on the earth plane. In the evening his subject was "See that ye earn your own crown." It was an excellent discourse, all being well pleased. Both meetings were for the benefit of Mr. Newell, of Oswaldtwistle, who has suffered so much through six months' family sickness.—J. BARNES, 19, Rosevale Cottages, Cloughfold.

MANCHESTER: Temperance Hall, Tipping Street, May 30.—The audience suggested two subjects in the morning "Crucifixion," and "Hand in hand with Angels," on which Mr. Swindlehurst gave an interesting discourse; Mr. Simkin presided. The evening service, under the presidency of Mr. Edward Heywood, was well attended. Mr. Swindlehurst discoursed on "The Evolution of Religious Ideas." Man is a devotional being, ever desiring to progress; as he becomes more refined, religious ideas and good intentions are ever uppermost in his mind. The discourse was beautifully illustrated with facts.—G. HILL, Cor. Sec., 92, Brunswick Street, Ardwick Green.

CRUMFORD AND DISTRICT.—Mr. Fitton, of Oldham, gave us an address on Friday last, subject, "Psychometry." The meeting was well attended. After the address practical illustrations of the psychometric power were satisfactorily given. A few poems ended a pleasing seance. Our public meetings are having the desired effect, and a spirit of enquiry is abroad. It is causing many to pause awhile and think for themselves. Our own experience proves that this is the first step to freedom. We even hear of some of our parsons venturing to speak the unvarnished truth, so much so, that the narrow-souled bigots to whom the words were spoken were dazzled by its brilliance, and at once drew around them their theological cloaks, but the power that opened Paul's eyes still exists.—W. WALKER, High Peak, May 31.

COVENTRY: Edgwick, Foleshill, May 30.—Services were held morning and evening, at which local mediums spoke. In the morning, after several controls had been given through Miss Lucy Carpenter, the Red Indian "Medicine Man," who frequently controls for the medium's physical benefit, spoke in his native language through Mrs. Smith. He was followed by an English lady, who after an earnest address explained that she became associated with the Red Indians in childhood, and that they being struck with her beauty treated her with love and reverence, giving her a name which in English meant "Angel." As a child she formed an attachment for the "Medicine Man," and travelled with him until his death. She told of the strong affection which existed between them, and of her joy at meeting him in spirit life, where she was his companion still. In the evening Mrs. Smith was again the speaker.—COR.

BLACKBURN: New Water Street, May 30.—Mr. Coupe presided over both meetings, whilst the controls of Mrs. Gregg, gave good addresses, on "Life in the two Worlds," and "What am I, and what is my mission?" A large number of clairvoyant descriptions followed, the majority of which were immediately recognised. One peculiar yet pleasing feature with this lady's clairvoyance is that the recipients in almost all cases are non-Spiritualists, and in many instances total strangers to these convincing phenomena. Somewhat of a gloom was cast over the proceedings by the announcement of the transition of Mrs. Newell, of Oswaldtwistle. This lady's mediumship was of a very remarkable

character, and her frequent visits to Blackburn occasioned much pleasure and profit to a large circle of admiring friends. Much sympathy was expressed with Mr. Newell, in the bereavement he has just sustained.—W. R. MOORE.

BACUP: New Meeting Room, May 30.—In the afternoon Mrs. F. Taylor gave as the conditions of the room, and answered questions satisfactorily. "Is Spiritualism a Religion?" was the subject in the evening. It was not a religion of creeds and dogmas, but it was a real religion, and would soon take its place as such. If it was "of the devil" it was showing man to do to his neighbour as he would wish to be done to.—All letters must be sent to JESSE VENABLES, 8, Rose Hill Cottages, Sec., 15, Wesley Terrace.

BURSLAM: Newport Street Assembly Room, May 30.—Mr. T. Postlethwaite's guides delivered two excellent addresses. The afternoon subject was taken from Matthew, v. 1; in the evening seven subjects were sent in, the one chosen by the audience was "The many Mansions," or different conditions of spiritual life. Both subjects were well handled, especially the latter. At the close of the address clairvoyant descriptions were given, when most of them were recognised, and some have been since. On Sunday, June 6, Mr. W. M. Brown will deliver two trance addresses at 2.45 and 6.30.—COR.

FELLING: Park Road, May 30.—Mr. Westgarth's guides spoke on: "Why do Spirits differ in their accounts of Spirit-Life?" After drawing illustrations from the mineral, vegetable and animal kingdoms, of variations and differences, he showed that man, phenomenally, presented differences of thought and conception, arising from form of brain and quality of temperament. Hence spirits, after leaving the body, hold the same opinions as they did in the body, until they attain more knowledge, which brings them all pretty nearly to the same opinion, though they may not have the same mode and means of expressing themselves.—J. SIMMONS, Sec., 15, Wesley Terrace.

JERSEY: May 31.—At our usual week-night circle, S. B., was controlled by one of his guides, by our Buddhist friend, and by the spirit of a female, who had not before controlled. The conditions were, however, again unfavourable, and neither of the controls were able to converse with us for any length of time. On Sunday, we held our fortnightly general meeting, when, after the singing of a hymn, 1 Cor., xii., was read and commented upon by the members generally. Mr. H. then read an essay, received through him from his guide, on the text: "In my Father's house are many mansions," the essay containing some excellent advice, and being exceedingly well written. Mr. W. was then controlled, although no circle was formed, by the spirit of a Frenchman, who had not previously been with us, and who expressed great pleasure at being able to hold converse with those still in the body. Altogether our meeting was very successful, and a very harmonious influence prevailed throughout.—MULCOM IN PARVO.

SOVERBY BRIDGE: Progressive Lyceum, May 30.—Mr. Fitton, Oldham, spoke in the evening on a subject chosen by the audience: "Mind, Matter and Spirit." The controls acquitted themselves creditably. The audience was small, but appreciative. On the Monday evening, Mr. Fitton's guides gave psychometric delineations from photographs and pocket handkerchiefs. The delineations were minute and highly successful, giving complete satisfaction to the recipients. At the close the controlling intelligence expressed his pleasure at seeing the audience, bidding them farewell in verse spoken in his own language, which was recognised to be French by one of the audience, who exchanged verbal salutations with the control, the control manifesting great pleasure at being understood. Mr. Fitton disclaims any knowledge of the French language when in the normal state. After a vote of thanks to Mr. Fitton had been passed, he, evidently feeling the full sympathy and free and easy manner of the audience, kindly volunteered to try and obtain "rappings" on the table for the benefit of those who had not had the chance of hearing this phase of spiritual phenomena. The rappings were very distinct, and had every appearance of being genuine, the answers being considered appropriate to the questions asked. We hope to have the pleasure of another visit from Mr. Fitton before long.—A.

OLDHAM: 175, Union Street, May 30.—The afternoon was spent in answering questions, which Mr. Schutt's controls did in an excellent manner. One, on the authenticity of the Bible, was gone into at great length, and was greatly appreciated by the audience.—In the evening Mr. Schutt's control spoke on Psalm lxxii., 18: "There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth." Much phraseology and flowery language was used, because it was the expression of a flowery people. If a man said he was going to the top of a mountain to plant corn, he would be called a fool; and so he would also be called if he was going to dig in such a barren place. One invited him to share in the products of a vein of gold; another tempted him with a rich diamond claim; but he adhered to his resolution, sowed his seed, and there came forth a rich harvest: the gold and diamond diggers had to come to him to purchase corn. Spiritualism was like the handful of corn sown on the mountain-top; it has to be sown upon the loftiest peaks of man's nature, and daily it is bringing forth a rich harvest. The Christians are the diggers of gold and diamonds, digging for themselves, and neglecting to sow the spiritual corn of Truth, but always contriving to keep men in bondage, persuading them to follow their guidance, and dig in their claims. Sunk in spiritual darkness, materialism and sectarian bitterness, through Christian digging, mankind gladly welcomed the voice from heaven, the corn from the mountain-top, telling of the life beyond the grave, and fasting the soul on brotherly love, charity and truth.—JAMES MURRAY, President, O. S. S.

WHAT IS PRAYER?

What is Prayer? Well may I ask,
As prayer is oft a tedious task;
For sometimes when we go to pray
Our thoughts of God are far away.

What is Prayer? Is it to kneel
And utter words we do not feel?
Or say a prayer, so often said,
With mournful voice or low-bent head?

What is Prayer? Is it to boast
How good we are; and, at the cost
Of true devotion, try and gain
By pious fraud a pious name?

What is Prayer? Is it to shout
As though the God of Heaven was out,
Or men may hear us here below
The voice in prayer is raised so?

What is Prayer? Is it to stand
With weeping eyes or lifted hand,
Or looking down with bated breath
Repeating what another saith?

What is Prayer? Is it to wear
Garments of white and robes as fair,
Or marching to a crucifix,
Or bowing down to candlesticks?

What is Prayer? And what is praise?
'Tis hard to tell: so many ways,
So many forms, make up the task,
That—What is Prayer? I only ask.

What is Prayer? Why should I ask?
When prayer should be a willing task:
In humbleness to God addressed,
In Faith and Truth and Love expressed!—E. WARD.

THE SPIRITUALISTS' DIRECTORY.

MEETINGS, SUNDAY, JUNE 6th, 1886.
LONDON.

SPIRITUAL INSTITUTION, 15, Southampton Row, at 7, Spiritual Service.
Hoxton.—128, Hoxton Street, at 7, Mr. J. Burns, Phenology.
511, Kingsland Road, (Near Dalston Junction) at 7, Mr. Hopcroft.
MARTLEBOROUGH.—Regent's Hotel, 31, Marylebone Road, at 11, Seance, Mr. J. Hopcroft.
at 7, Mr. F. J. Wilson, "Comprehensionism in its Educational Aspect."
LIMINGTON.—19, Prebend Street, Ex-est Road, Mr. Webster's Seance at 8. Friday at 8.
FARDINGTON.—5, Rand-Hill Road, St. Peter's Park, at 7, Mrs. Treadwell. Wednesday, at 8.
SELF-HELP ASSOCIATION.—24, Harcourt Street, Marylebone Road, at 11 & 7, Sittings.
Tuesday, Thursday and Friday, at 8, Sittings.
STAFFORD.—Mrs. Ayers, 45, Jubilee Street, Commercial Road, Mrs. Walker. See Advt.
UPPER HOLLOWAY.—Mrs. Hagon, 148, Marlborough Road, Holloway Rd. See Advt.
WALWORTH.—53, Boyson Road, at 7, Mr. Wood; Mr. Raper, Healing. Wednesday, at 8.15. Open Circle, Mrs. Cannon. Sunday, at 7, Mrs. Treadwell. Wednesday, at 8.
WEST KILBURN.—26, Claremont Road, at 7. Thursday at 8, Mrs. C. Spring.

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, Holborn Street.—Mr. Armitage, Friday at 8, Trance and Healing.

PROVINCES.

ASHINGTON COLLEGE.—At 2 and 5 p.m.: Local.
BACUP.—New Meeting Room, at 2.30 & 6.30: Mr. J. B. Tetlow.
BARROW-IN-FURNESS.—50, Cavendish Street, at 6.30: Mr. J. Wainman, Sec.
BATLEY CARE.—Town Street, 6.30 p.m.: Mr. Hopcroft.
BALPER.—Lecture Room, Brookside, at 10.30 and 6.30: Mr. Riley.
BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Mrs. Craven.
BIRMINGHAM.—Ouzells Street Schools, at 11 & 6.30:
BISHOP ACKLAND.—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. Groom.
BOLTON.—Spiritual Tabernacle, Harker Street, at 2.30 & 6, Mrs. Riley.
BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, at 2.30 & 6, Mr. J. H. Taylor. Also Monday.
Oxford Road, at 2.30 & 6, Mr. J. S. Schutt.
Meeting Rooms, 448, Little Horton Lane, at 2.30 & 6, Mr. Armitage.
Milton Rooms, Westgate, at 2.30 and 6: Mr. Morrell and Mr. C. A. Holmes.
Upper Addition Street, Hall Lane, Lyceum at 9.45; at 2.30 & 6.30, Miss Musgrave and Miss Harris.
BURNLEY.—St. James' Hall, at 2.30 and 6.30, No Information. Thursday, at 7.30, Members' developing circle.
CAMBRIDGE.—At Mrs. Cooper's, 60, Crockerbottom, at 6.30.
CRAMINGTON.—At Mr. R. Winter's, Freeholds, West Cramington, at 6.30, Local.
DERBY.—At Mr. John Allen's, 12, York Street, at 6 p.m.: Circle.
DEVONPORT.—88, Fore Street, at 11, Mr. Tozer; at 6.30, Miss Bond.
EXETER.—The Mint, at 10.45 at 6.30, Local.
FELING.—Park Road; at 6, Circle for Members and Friends.
FOLKESTONE.—Edgwick, at 6.30, Local.
GLASGOW.—30, West Campbell Street, at 4, Lyceum; at 11.30, "Why are we here?" at 6.30, Questions answered, Mr. E. W. Wallis.
HARLEY.—1, Winding Road, at 2.30 and 6, Miss Musgrave. Monday, at 7.30.
HARTLEY.—Mrs. Dutton's, 41, Mollart Street, at 6.30; Wednesday, at 7.30 p.m.
HAYDON.—Miners' Old Hall, at 6 p.m., Mr. J. G. Grey.
HEDDERSFIELD.—Argyle Buildings, at 2.30 & 6.15: Mr. Postlethwaite.
HUDDERSFIELD.—Assembly Rooms, Brook Street, at 2.30 & 6, Mrs. Gregg. Also Monday.
JESSEY.—60, New Street, and 4, Almorah Crescent, at 7. Wednesday, 7.30, Circles.
KEIGHLEY.—Lyceum, East Parade, 2.30 and 6: Mr. Hopwood.
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: Mr. Morrell.
Oriel Hall, Cookridge Street, at 2.30 & 6, Mr. John Walsh. Tuesday at 8.
LEICESTER.—Silver Street Lecture Hall, at 11 & 6.30: Open.
LIVERPOOL.—Daulby Hall, Daulby Street, London Road, at 11, and 6.30, Mrs. Britten. Lyceum at 2 p.m. Sec. Mr. Corson, 14, Daulby Street.
LOWESTOFT.—Daybreak Villa, King's Street, Beccles Road, at 2.30 and 6.30, Local.
MAIDLEFIELD.—Free Church, Paradise Street, 2.30 & 6.30: Rev. A. Rushton.
Fence Street, at 2.30 & 6.30: No Information.
MANCHESTER.—Temperance Hall, Tipping Street, Ardwick, 10.30 & 6.30, Mrs. Bart; at 2.30, Circle.
MIDDLEBROUGH.—Newport Road, Mrs. Yarwood; at 10.30, Granville Rooms; at 6.30, Cleveland Hall.
MOSLEY.—Mission Room, Church Street, at 2.30 and 6: Mrs. Bailey; also Monday.
NEWCASTLE-ON-TYNE.—Northumberland Hall, High Friar Street, at 11 & 6.30, Mr. G. H. Lamb; at 3, Meeting on Lecture, and Mr. Wood's healing class.
NORTH SHIELDS.—4, Camden Street, at 11, Mr. E. Ormsby; at 6.15, Mr. W. Westgarth, "Who shall roll us away the stone?"
NOTTINGHAM.—Morley House, Shakespeare Street, 10.45 and 6.30: Mrs. Barnes.
OLDHAM.—116, Union Street, at 2.30 & 6, Mr. Johnson; Tuesday, Circle.
OPENSHAW.—Mechanics Institute, Pottery Lane, at 10.30 and 6, Mr. Carline.
PARKSIDE.—Bear Tree Road, (near bottom), at 6.30: Local.
PESWOLD.—Mr. W. Holland's 67, Cavendish Place, at 6.30, Circle.
PENDLETON.—Town Hall, at 2.30, Mrs. Green; at 6.30, Service of Song, "The Silver Lining."
Liberal Club, 48, Albion Street, at 2.30 & 6.30, Local. Wednesday, 7.30.
PLYMOUTH.—Notte Street, at 11 and 3, Circles; at 6.30, Mr. Leeder.
10, Hoegate Place, at 11 & 7, Mr. Burt, circles after; Wednesday, at 7, Mr. Burt.
ROCHDALE.—Regent Hall, Regent Street, at 2.30 and 6, No Information.
Marble Works, at 2.30 and 6, Usual Service.
Monday at 7.30. Tuesday, Healing; Thursday, developing.
28, Blackwater Street, at 2.30 & 6 p.m., Mrs. F. Taylor. Wednesday, Circle, 7.30.
SHEFFIELD.—Cocoa House, 175, Pond Street, at 2.30 & 6.30: Mr. S. Pice.
SOUTHSEA.—41, Middle Street, at 6.30: Mr. J. Horstead.
SOUTH SHIELDS.—19, Cambridge Street, at 11 & 6.30, No Information.
SOWERBY BRIDGE.—Spiritualist Lyceum, Holins Lane, at 6.30, No Information.
SPRYNGMOOR.—Central Hall, at 6: Mr. J. Dunn.
SUNDERLAND.—Back Williamson's Terrace, Monkwearmouth; at 10.30 & 6.30, Mr. J. H. Loshbrooke and Mr. Weightman.
TUNFALL.—13, Rathbone Street, at 6.30.
WALSALL.—Exchange Rooms, High Street, at 6.30.
WEST HARTLEPOOL.—Druids' Hall, Tower Street, at 10.30 and 6.30, Local.
WEST FELTON.—Co-operative Hall, at 2 and 6.30, No Information.
WISKEY.—Hardy Street, at 2.30 & 6, Mrs. Ingham.
WISBECH.—13, Walsoken Road, at 6.30, Local.

MONTHLY LIST.

PLYMOUTH: 10, Hoe Gate Place.—Subjects of Discourses by Mr. W. Burt, during June:—At 11: Sunday 6, "Light," 12, "Love," 20, "Truth," 27, "Progress"; at 7: 6, "Formless," 13, "Rainless," 20, "Wifeless," 27, "Fatherless." Wednesday at 7.30 p.m.—2, "The Coming Age," 9, "The Lamb of God," 16, "The Death of Dr. h," 23, "The Prodigal Son," 30, "The Image of God." Investigators are at liberty to join in circle communion for one hour at the close of each address.
OLDHAM: 178, Union Street, Sundays at 2.30 & 6.—Speakers for June: 6, Mr. Johnson; 13, Mrs. Bailey; 20, Mr. J. B. Tetlow; 27, Mrs. Crossley, Halifax.
J. MURRAY, President, Oldham Spiritualist Society, 7, Eden Street, Frankhill.
LEEDS: Oriel Hall, Cookridge Street, Sunday at 2.30 & 6.30—speakers expected for June: 6, Mr. John Walsh; 13, Mrs. Green; 20, Mr. J. Armitage; 27, Mr. R. L. Fealy; July 4, Open; 11, Mr. J. S. Schutt; 18, Mr. J. B. Tetlow; 25, Walter Hilliam.—R. Scott, 67, Reginald Terrace.
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MR. JOSEPH CLAYTON, Normal Speaker, 43, Manchester Road, Bradford.

MRS. HARDINGE-BRITTEN will lecture at Liverpool, June 6; Huddersfield June 20; Newcastle and districts, the last of June and first of July; Keighley, Sowerby Bridge, Blackburn and Blackpool up to the first Sunday in August. For future engagements to commence in September apply to the Lindens, Humphrey Street, Cheetham Hill, Manchester.

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