



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

# SPIRITUALISM.

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## A BISHOP'S AVOWAL OF BELIEF IN SPIRITUALISM.

A SERMON TRANSLATED FROM *LA REVUE SPIRITE*.

BY SIGNOR DAMIANI.

To the Editor of the MEDIUM.

Dear Sir,—I think you will be glad to place before your Readers the following translation of a most remarkable Sermon, delivered by a Protestant Bishop, in his own Cathedral, and by which His Grace declared himself a full-blown Spiritualist. Let us hope that other Protestant Bishops, who know the truth and significance of the New Revelation, will not be long in following an example so commendable and noble.

On Sunday, Nov. 16th, 1884, Bishop Don José Marius Gonzales Elisando addressed to his congregation, in the Protestant Cathedral of Mexico, the following allocution. See *La Revue Spirite*, of February 15th, 1885. His text was:—"The Kingdom of God."

It is now a long time since, in all parts of the world, voices from Heaven have been heard, coming to tell humanity of the Grand Problem of its destinies, and encouraging it to march courageously towards new horizons, looming in the distance, as an aurora of hope.

This providential event affirms itself to-day with that irresistible force, which characterizes the evolutions destined to take place in their proper time, and which no human force can bar nor even retard for a single instant. This fact coincides with the crumbling down of Institutions, which were thought unchangeable and eternal; and, with the irresistible attraction of the Unknown, and with the general presentiment of a New Era of regeneration and happiness.

And, behold! the great social agitation which has been the precursor of this New Revelation; and see the *elite* of Science, in the Old as in the New World, welcoming it with enthusiastic Hosannas.

It is now a long time since voices, with greater authority than those of miserable mortals, have come to tell us:—"Raise your eyes! ye who pass your life in the pre-occupations of the world. There are mansions in the house of our Celestial Father, and another existence will commence for your Spirit, when death envelops you in its winding sheet."

Throughout the whole Universe myriads of spirits have been witnesses to this truth, living the negation of ignorance and pride without excuse; and with this truth, religious faith and tradition, philosophy and experience, are in perfect accord.

The idea of Eternity is the fundamental base of this New Revelation. It makes clear to us the arcana of our past, of our present, and our future, not only here below, but beyond this world.

This New Revelation resolves, in a manner conformable to reason and to religious faith, the formidable problem of Life, and what is more remarkable still, this New Revelation is not a mere system of doctrine, philosophic or religious, but constitutes an established correspondence in a permanent form between us and the Spirit-world, in order to hasten for humanity the advent of a better condition, by a regenerating evolution of every individual composing it.

Though there is nothing new under the sun, it cannot be contested that the phenomena, which have taken place in the most remote past, have become new, when, after having disappeared in the decay of extinct civilizations, these same phenomena reappear again, obeying the Eternal Laws of ebb and flow, by the means of which God constantly re-establishes the Universal Equilibrium. And so it is of this great truth, of this New Revelation, which comes to enlighten the human conscience. Indeed, spiritual communion is so old that no people, whose civilization is lost in the night of ages, can flatter themselves of having been the first recipients of it. No! this truth is not one of those which has come to us by tradition, but of those which clearly reveals the intuition and the conscience of all. And, if we call it "new," it is because it comes now suddenly, to combat those theories which for centuries have been in favour; it is because this truth has the character of something new, as Christianity existed in the hearts of many before the propagation of its doctrines.

When He whom the nations expected, the Messiah, came, men were so abandoned to vice and the corruption of matter, that they received Him as an enemy, and made Him perish miserably, because few were in a condition to comprehend Him. The word of the Master provoked contention, became the object of scandal and jokes, from those who, deceiving themselves in good faith, were attached to doctrines which had not the shadow of truth in them. The same occurs to-day in relation to the great and simple spiritual truths, combated and repelled by the churches as a heresy, whilst, far from being in opposition to the teaching of Christ, they on the contrary, constitute its development the most logical; its application the most direct; its interpretation the most rational. In one word, this Revelation is the Gospel itself, in its most pure expression. Those who think that the Christian doctrines are finished and complete, since the time of the Apostles, forget the progressive character of every truth, and that humanity must be obedient to the Divine

Law of Infinite Progress. They also forget that Jesus could not speak to the deaf and short-sighted crowd as He did with His chosen disciples, who were to become His followers, and even to them He did not say all, for He spoke in parables, of the mysteries of the Kingdom of Heaven. At the eve of His death He said to them:—"I have yet many things to say unto you, but ye cannot bear them now. But I shall send you the Spirit of Truth, that will explain them to you?" This Spirit, which He promised to His Church, is that which in these latter days, in divers manners, through different voices, makes itself heard, at the same time, in every part of this world, in order to give us the true sense of the Christian Revelation, obscured, alas! and perverted, by the prejudices of a distant epoch, and by interested passions anything but evangelical. It is not, then, a new gospel that the voices from Heaven come to preach to us; they only come to give us a new interpretation of that Gospel, which is not made by men but by the Spirit of the Universe.

One of the characteristics of the New Revelation is, that it appeals to reason and not to blind faith. Whatever be the authority of the testimony of those who constitute themselves our teachers, we remain judges of the worth of the teachings that are given to us. Furthermore, far from considering Science as an adversary of religious faith, this Revelation looks upon it as upon an inseparable ally, and as on a gift of the Holy Spirit; it gives us in bud the knowledge of truths, which discussion is called upon to unfold and apply, profiting by the demonstrations of experience.

At the point to which humanity has now reached, thanks to the impulsion given, and to the knowledge which it has received, and assimilated, however distant from eternal science, yet science is for humanity a capital already sufficient to ensure for it that wisdom which makes one love Creation, and enables one to profit by the rich patrimony which it owes to the inexhaustible kindness of our Celestial Father. Thus, just as all ideas transform themselves in sentiment, and all sentiment transforms itself in act, so all doctrine transforms itself in Social Institutions, in direct ratio to the power of that vitality and that force of impulsion it has received. This transformation being the essential condition of its future spread and fecundity, could the New Revelation be an exception to this law? No! that is not possible. By its origin, which is the Divine Spirit; by its object, which is God and Man; by its aim, which is Eternal bliss; by its means, which are ultra-terrestrial and superhuman, this New Revelation must be considered as a continuation of the Messianic work of Christ. Then it is Religion.

Properly speaking, it constitutes the Kingdom of God, established upon this earth; consequently, a social institution through which the doctrine will take root, to ensure its existence in time and space, and become what is called a Church, or a free and universal assembly.

But, in sight of the difference which exists between the ridiculous institutions which bear that name, and which belong to the past, and that which, full of life, represents the civilization of the future, let us give to it a name corresponding with its ideal; and since we aspire to complete emancipation from all human servitude, and only depend upon God for our teachings, let us call it:—THE KINGDOM OF GOD!

In the intellectual order, we shall attain this emancipation by the knowledge of truth becoming every day more clear and complete; in the moral order, we shall free ourselves from material presumption, and live according to the Spirit of the Law of God, depending upon ourselves, and without allowing the usages of the world and the laws of conventionality to bar the just and holy liberty, the inheritance of the Children of God; and in the civil and political order, we must, by our independence, reach that enviable state of happiness, which is sure to follow. This shall be, if we succeed in extirpating all the oppressions, monopolies, unjust inequalities, which now reign supreme. We shall succeed in rendering Governments useless, when the semi-barbarous customs which perpetuate the regime of egotism and oppression, and make them give way to the Law of Love, which is the essence of true Christianity. The New Revelation tends to render the love of our neighbour effective, not by persecution, nor by intolerance, hatred, and violence, but by the influence and the application of love, as Spiritualism teaches it.

In the Kingdom of God, Jesus is our chief; His teachings, our beacon; His law of love, our rule; our guide, that Spirit, the advent of which He has promised. By these signs it is clear to identify him, who is acceptable to God, because he fears to transgress His laws, and practises His

justice independent of any particular belief. Consequently, without ceasing to preach that which we think to be the Truth, and by its diffusion to hasten the march of progress and an end of the evils which oppress humanity, we shall not hurl the anathema upon those whose opinions are not ours. We respect all creeds, and better still, we respect those who profess them.

In the Kingdom of God, we have no dogmas, but principles. We do not discuss upon what is incomprehensible, knowing that these sterile questions, after having uselessly taxed the human mind for centuries and centuries, have led to the practice of intolerance. Our faith rests on principles, the evidence of which leads one to accept them, and upon facts, the reality and signification of which defy the most severe criticism.

In the Kingdom of God, we know that the embodied and disembodied spirits are the instruments which He uses to shower His mercies upon us; but we will not recognise in any caste, in any corporation, the privilege of being the dispensers of them. Consequently, we will have neither Sacerdotal Bodies nor Professional Priests.

In the Kingdom of God all services of a religious character should be gratuitous, in order to avoid the danger that the things of the Spirit (which are the most saintly and the most sublime) may ever degenerate into making a business of them; all pre-eminence should be proscribed, because we are the servants of one another.

In the Kingdom of God, we do not think it necessary to offer our prayers in a determined place; but, when the Children of God meet together, in whatever place, for receiving instructions and consolations from the Spirit-world, and in order to edify each other and encourage each other to do good, they begin and end their reunions by imploring the blessing of Him, who is Reason and Movement, that is, eternal action. For the Children of God, a temple is a monument symbolizing their union with the Eternal One, by faith, hope, and charity.

Spiritualists! my brethren: profess this blessed belief, this faith which is our true salvation, and which is destined to work prodigies. Let us be united as one man, and let us go to work. Without leaving Mexico, it is by millions that we can count each other. Let us learn to know each other, since we are brothers, and by frequent meetings, let us be enabled promptly to realize the ideal, which is pointed to us by this *New Revelation of the Kingdom of God*.

Let me add that the reporter of this remarkable incident, General Refugio J. Gonzalez, who was present, avers that to this still greater surprise of the congregation, on the Bishop quitting the pulpit, the usual preacher, Senor Perez, mounted the same rostrum and fully endorsed the profession of faith made by his learned Bishop.

G. DAMIANI.

29, Colville Road, Notting Hill, W., Feb. 17th, 1885.

## NATURAL SPIRITUALISM.

### THE EXPERIENCES OF A NON-SPIRITUALIST.

Some thirteen or fourteen years ago, I occasionally accompanied an esteemed friend—a sincere Spiritualist, since departed—to lectures and conversational meetings, held in Gower Street, at which the eloquent and really talented Mrs. H. was the exponent of what I might designate the Spiritual Creed. On one occasion she made a statement, which at the time considerably impressed me, and which has acquired additional interest during the few years that have since passed away. As nearly as I can recollect, it was in the following words:—"In all our intercourse with the Spiritual World, we have never come in contact with spiritual beings whom we might designate angels, who are said to exist in the heavenlies, and never, as human beings, inhabited the earth. No such beings have ever held intercourse with us, nor, as far as we know, with the spirits of those dear departed friends that communicate with us." I am disposed to coincide with this statement,—not as to their non-existence, but of their intercourse. For, in the first place, all the beings that are said to have held intercourse with man, have always appeared in the human form; and, in the second, it is quite in accordance with the scriptural statement, that "they are all ministering spirits," &c.

Before relating the following spiritual experiences, I deem it necessary to state, that in the true sense of the word, I am not a Spiritualist. I was never present at a seance in my life, and the remarkable occurrences I am about to relate,

were not the result, on my part, of any research or desire to know anything connected with Spiritualism. They were all—I may say—thrust upon me. I shall, however, always entertain a reverential gratitude, combined with much wonder, that such gracious manifestations were accorded to one who deems himself so unworthy of them.

When I was a boy between eleven and twelve years of age (I was living in Glasgow at the time), I frequently heard my elder companions repeat a kind of doggerel incantation, which they said, if any one went round a churchyard (grave yard) three times, and repeated the same, the same number of times, after the last time, Satan would appear to them. The words of the incantation were as follows:—"Hosi, Hosi, Peat, Peat—Where's the man with the cloven feet?"—I had not an iota of faith in the truth of the said incantation producing any such fearful, and as I deemed, impossible result. Like a thorough-going young sceptic, I was seized with a ribald curiosity and desire to prove its falsity. I knew of no churchyard near enough, or convenient, in which I could carry out my purpose, but concluded that some dark or unfrequented spot would suit equally well. I therefore decided to carry out my resolution on the third storey (flat) of a secluded and lonely stone stair-case, above which no one lived. It was what in Scotland was called an "outside," although a covered, stair, common to several families, and which in the winter evenings was perfectly dark.

I took my stand at a small unglazed window, and all being perfectly still—the time between nine and ten o'clock—boldly began the incantation—"Hosi, Hosi," &c., I repeated it once in a pretty loud tone, and was in the middle of my second repetition, when all of a sudden I was arrested, and a horrible influence seemed to overpower me. The feeling was as if my head was being crushed. At once, in my great dread, I lifted up my heart to the Supreme Being to protect me. My prayer was mercifully answered, and whatever my danger had been, the relief was instantaneous. Although greatly stunned and confused, I still recollect the rushing sound that accompanied my deliverance. The impression was, as if some one had been hurled precipitately down the stairs. What, however, struck me more than that, was the single clump, of what I could compare to nothing but the sound of a horse-shoe, loudly rebounding from the stone stair. It was not long before I recovered myself sufficiently to be able to run down the stairs, with which I was familiar enough to run down quickly in the dark. My object was to detect any one who might be playing a trick upon me. When I reached the bottom of the stairs, all was quiet and still—not any one to be seen even in the "close" (entry)! Then I had time to reflect. I was awed and subdued. I had had a lesson which I never could forget. My heart was filled with gratitude and thankfulness, that to me was vouchsafed—notwithstanding my presumption—such a marvellous manifestation of Divine protection.

I never repeated the occurrence to my companions, for reasons that may well be supposed. I have, however, on one or two occasions, repeated it to my friends. It was, as I expected, received with a derisive kind of incredulity.

It may occur to some, that the sound, or "clump," I have mentioned, had some relation to the traditional "cloven foot." I must confess that such a thought did suggest itself to me. I refrain, however, from further comment, and only express the opinion, that some similar manifestations may have occurred in former times, and which may have originated the remarkable tradition of the "cloven foot."

My next experience of spiritual intervention, which I deem worthy of record, occurred to me more than twenty years afterwards, when I was married, and the father of a small family. After the birth of her last child, my wife was a great sufferer, and so ill, that the medical attendants told me, that in the event of her having another child, it would go very hard with her.

In the course of time she was about to be confined again, and I began to experience great anxiety concerning her. Shortly afterwards I was suddenly aroused, about an hour after midnight, and informed that I must at once go for the doctor. I dressed hurriedly and set out on my errand. The doctor's house was about half-a-mile distant. In my lonely walk I was plodding along with my head bowed down, and greatly depressed on account of what our medical advisers had formerly said to me. I had just turned into a wide street, quite deserted—still some distance from the doctor's house—brooding in sadness over what might happen to my dear wife, when suddenly a voice quite near me repeated the words—"Why are you afraid?" I at once turned round to see who

so unexpectedly addressed me. Seeing no one, and not hearing any sounds of footsteps, I returned to the corner of the street I had just left. All was silent and still, I saw no one, nor heard even a sound. Thus awakened from my despondent state, I began to weigh the circumstances in my mind. I at once concluded—and have never since had cause to alter my opinion—that the words were a message of mercy, and kind, although deserved, upbraiding addressed to me by some benevolent being. As such I gratefully accepted them, and with uplifted head and a cheerful heart, proceeded on my errand. All went well with my dear wife, who lived to have several other children, before she at last left me, ever to mourn her loss.

It has always occurred to me as remarkable, that so many good Christian people are averse to the belief in spiritual intervention. The old idea of associating spiritual beings with ghostly apparitions may have its influence, notwithstanding the scriptural statement before quoted—"Are they not all ministering spirits," &c. They prefer the suggestions—no doubt urged by scientists and others—such as hallucination, mental aberration, dreams, &c., rather than admit that spiritual beings can have any intercourse with human beings. It will not surprise me, therefore, that they may not accept my interpretation of the simple but true record related above.

My next spiritual experience—which occurred to me in London some years afterwards—may be considered remarkable (at least, I did consider it so), as being entirely divested of what we might esteem the religious element. It so much resembled an intercommunication with ordinary human beings, that during the time it lasted, there was not a thought, nor the most remote idea in my mind, of what might be called a ghostly character. It was as follows:—

About half-past eleven o'clock, on the morning of the great Handel Festival which took place at the Crystal Palace in June, 1871, I was sitting at the piano playing Beethoven's Sonata No. 1, in F minor (being a professional musician, and passionately fond of the works of that great Master). Whilst enjoying the beautiful harmonies of that delightful Sonata, I somehow became impressed with the idea that it was the favourite one of the great Master himself. I had no authority for that, it was only a passing impression, whether communicated or not I cannot tell. During my progress through the Sonata, pausing frequently to admire and enjoy the many beautiful passages with which it abounds, I found myself lingering over one particular part (page 3, line 2), which I deemed exquisitely beautiful, and wondering whether it would be possible for me to play it with the pathos and feeling that must have possessed the mind of the great Master when he composed it. I could not then, nor ever afterwards, account for the remarkable influence that began to overpower me, but all of a sudden I found myself in the midst of a numerous company of musicians, and perfectly conscious of their presence. They were assembled in a large apartment, so extremely beautiful, that even their presence could not entirely distract my attention from it. The delightful glow of mellow light also surpassed aught I had ever seen before. I was a good deal impressed with the placid and staid expression, that seemed to pervade all their countenances. No trace of emotion or excitement could I discover. I might compare it to that of persons who were actuated by the pursuit of some particular object—not joyous, but neither sad nor unhappy.

To my great surprise, I discovered that several of those nearest me were known to me. I recognised the great composers Beethoven, Hummel, Ferdinand Ries, and some others I knew. The only portrait I had then seen of Beethoven appeared in a musical serial called the *Harmonicon*, some fifty or more years ago. I was greatly pleased to see that, instead of the coarse, surly expression depicted in that portrait, there was a halo of beauty and mild beneficence beaming in his countenance, which I shall always associate with his beautiful music. I would almost have recognised him from the photos of the present time, only I thought he looked younger.

Long as this description may seem, I had only a momentary look of the great composer, for, to my extreme disappointment, he suddenly flitted behind my back, and by no effort of mine could I possibly see him again. Whilst behind me, to my astonishment and great delight, he began to instruct me how to play the passage before referred to,—not in words, but it some mysterious way, which although I cannot explain yet I understood perfectly. It may be vanity, but since that time I imagined that I could play it with more grace and finished pathos than I ever could before.

The next nearest to me was the eminent composer Hummel. He looked a more full-bodied personage than Beethoven. What surprised me greatly was his wearing a badge, or order of distinction, in the form of a sash, or richly embroidered belt, passing from the left shoulder, over the breast, and under his right arm. What! I mentally exclaimed: Do spiritual beings actually bring their earthly honours into the spiritual world? I am disposed to think my rather satirical astonishment offended him, for he never addressed me with a thought of any kind, although I was always a great admirer of his music. That, however, did not vex me a bit, I was so elated with the condescension of the great Master.

As for Ferd. Ries, I was rather surprised to see him so near me. He was never much of a favourite of mine, and I don't know how I knew him, as I had never seen a portrait of him. There was a look of haughty impatience on his face that rather repelled me. There was another small, sinister-looking man quite near me, who attracted my attention from the persistent way in which he kept looking at me. His hair was red, and shaded across his brow from the right, to the left side of his head. I was informed, somehow, that his name was Andrea; I however had never heard of him as a musician. I have mentioned the prominent personages near me, but there was quite a crowd of beings in the room besides, many of whom I could only see indistinctly, owing to their greater distance from me.

I never could realize to myself how it could occur, that at my usual hour of greatest activity, when actually engaged, too, in the performance of music, not only requiring matured skill, but also involving a considerable amount of practical exertion,—that I should, without my own will or desire, have been so suddenly thrown into a state of what must have been bodily somnolency, my mental faculties all the while seemingly being clearer and more perceptive than I had ever experienced before. Neither am I conversant enough with spiritual lore to comprehend, or explain, how it was that, being in such a state and with my eyes closed, I should actually see these beings as distinctly as I do my fellow-creatures in my natural state.

It even seems still more inexplicable, that they could communicate their thoughts to me, and also comprehend what was passing in my mind, without the utterance of a word, or sound of any kind. Perhaps some advanced Spiritualist will condescend to enlighten me on these subjects. My impression was—although not consciously informed—that they were all assembled, and on their way to the Crystal Palace, where, as I said, a grand performance, in commemoration of Handel, was to take place that day.

I am satisfied in my own mind, that spiritual beings have the capability of hearing and appreciating our musical performances. I have had many proofs of this in my own experience, whilst playing the grand fugues of Bach on the harmonium. I hesitate however to relate the circumstances, as it might subject me to unpleasant criticisms, and also be deemed—on my part—but the outcome of a visionary hallucination.

I am convinced, also, that there are as many different grades of spiritual beings in the spirit-land, as there are human beings on the earth's surface. Lower degrees may encourage the exhibitions of the mountebank (although by what inducement it is difficult to conceive). But spiritual beings of a higher grade would scorn a low proposition, and feel as greatly insulted as an honourable gentleman might do were he addressed as a juggler.

And now I come to the closing scene of this, my first and last private spiritual seance. I do so with a considerable degree of reluctance, and were I solely to consult my own feelings, it would remain untold. I feel, however, impelled to relate the circumstances, with the same truthfulness to which I have adhered during the recital of these experiences.

I had become so familiar with the presence and company of these spiritual beings, that I, for a time, forgot the gulf that intervened betwixt us, and was sadly remiss in that reverential feeling with which I ought to have regarded them. I will not attempt to condone my offence, by attributing it to the ulterior influence of other beings. I am humiliated and ashamed to confess, that I was worldly enough to harbour the thought, and mean enough to suggest it to these beings. It was to the effect that they could at once confer upon me the ability to become a great performer. I shall never forget the look of dismay and sorrowful indignation, that in a moment overspread all their countenances. However, they conveyed no expression of upbraiding, no thought of rebuke, but their forms slowly began

to vanish away. The beautiful light of the hall became dim and grey, and I was left to deplore the worldly proclivity that led me, in an unguarded moment, to indulge or even conceive a thought so unrighteous and so unworthy of them.

#### ANGEL WHISPERS.

It is an old saying, that when a baby smiles in its sleep, the angels are whispering to it; like many an old saying, it contains a great truth. But not only when Baby sleeps do the angelic visitants gather round its cradle, and sooth its slumbers with beautiful sights and sounds,—in its waking hours it is conscious of their presence, and the smiles and cooing laughter are perhaps more often due to this cause than outward and (to us) more visible ones. And although with the majority, these sweet visions grow fainter and fainter with advancing childhood, there are some favoured ones who retain the power of open communication with their angel friends, long after infancy is past.

A friend of mine was Governess in a Spanish family of distinction. At the time of her residence with them, there were three little girls under her superintendence. The eldest, Maria, a girl of about ten, was singularly depraved, and the cause of great trouble to her parents and governess. The youngest was a child of two or three years of age, full of baby importance, sweet and social. The second girl, Sabina, was a child of eight, of extreme beauty, rather reserved in her character, and manifesting a horror of everything ungraceful or inharmonious, so much so, that her governess was often obliged to reprove her for her apparent want of charity.

Soon after my friend became a resident in this family, she observed that Sabina never cared to play with her sisters for any length of time, but, when unperceived, would steal away into one of the farther rooms belonging to the children's suite, and there remain amusing herself *alone*. Curious to see what she was doing, Miss E. took an opportunity of following her, and, without the child perceiving her presence, watched her movements. To her astonishment she saw Sabina ensconced in a corner of a large couch, and, with radiant face, turned slightly upwards, smiling and chatting with some one unseen. She asked questions, then waited apparently while the answers were given; then made remarks on the replies; or asked something else, always waiting the reply, and often laughing heartily when she received it. She questioned her unseen friend as to where he had been, what he had been doing, and also about other friends, whose names were so peculiar that Miss E. could not retain them.

The governess watched the little one for some time, then stealing noiselessly away, went to the mother, and related what she had seen and heard. The lady appeared vexed, and said that everything had been done to wean the child from this habit of talking with the invisible, that from her earliest infancy she had been quite different from her sisters, and that as soon as she had spoken, it had been her delight to talk with some one unseen. Madame A. begged that Miss E. would not permit Sabina to play alone, as she feared that her child's health might become seriously impaired if nothing could be done to make her more like other children!

My friend pondered long and deeply on the subject. The child was perfectly healthy, and of a rare intelligence. She could grasp at once the lessons which her elder sister found so difficult. She was full of life and vivacity; apparently her communion with the unseen had no ill effects upon her, physically or mentally. But in compliance with the wishes of her employer, Miss E. strove to keep Sabina continually near her, and in the society of others. The child soon began to show the effects of this restraint.

She became languid, lost her appetite, was nervous and irritable. She would sit listlessly trifling with books or toys, and seemed to have lost all interest in everything. Miss E.'s heart ached for the little one, and being alone with her one day, she took her on her lap, and asked her what made her so sad and changed. With many tears the child confessed her grief, and said that she could never be happy again, if they would not let her talk and play with her friends.

"But who are your friends, dear?" asked Miss E. "You can have any of your young companions you please to visit you."

"Oh!" said the child, with vivacity, "I do not want any of *them*—I want *my friends* who always come to me, and tell me such beautiful things when I am alone. And now I am never left alone, and they cannot come! I cannot live without them; what shall I do!"

Miss E. soothed the little one, and begged her to tell her all about these friends she loved so much. She said, "They have always come to me ever since I can remember. There are many of them, but there are three that come the oftenest (here she gave names, but E. could never recall them). They are so beautiful, and they tell me about the trees, the flowers, and the ways of life where they live. And they teach me to be good, and say that I shall go and live with them in their beautiful place some day. Oh! do let me talk to them again; I will be so good, and I will tell them about you, and perhaps you will see them too!"

Impossible to resist the sweet pleading voice and lovely earnest eyes, Sabina was bid run away to her corner, and be happy in her own way. Looking in upon her some short time afterwards, Miss E. found her full of renewed joy. "Come here, dear E.," she said, "here are my friends," and she extended her hands and named them. "Can you not see them? They are smiling on you, because you are good to let me talk with them."

E. was obliged to confess that she could not see the angelic visitors. Sabina seemed disappointed for a moment, but, saying she would ask her friends to make E. see them if possible, turned her lovely face away, and was soon oblivious of every other presence.

The governess spoke to the mother, and told her that the child's health would suffer if she were interfered with in this matter, and received an unwilling consent from Madame A., that Sabina might speak with her friends, but as rarely as possible.

Some time elapsed, when Sabina and her sisters fell sick with scarletina. She suffered very much with her throat, but was more or less unconscious. One evening Miss E. had quitted the sick-room for a short time, leaving the child apparently asleep. The crisis was near, the little one extremely weak and exhausted. E. felt very anxious, and while taking some refreshment, thought much and tenderly of her little patient, and her sweet, quaint ways. Suddenly she heard someone singing a most exquisite melody. The sounds came from Sabina's room. Troubled in the extreme, Miss E. went quickly towards the door, and opening it tremblingly, not knowing what sight might meet her view, she saw with astonishment that the child whom she had left powerless, and unable to turn on her bed, had arisen, and was kneeling on the outside of it. The lovely features were transfigured, a light seemed to issue from, and envelop, her form; and with hands clasped over her breast, she was singing a song of such unearthly sweetness, that E. could never speak of it without tears! The words were distinct and sonorous, but in a language utterly unknown to either E. or the parents, who had followed her into the room. After singing some time she stopped, and E. putting her arms round her, asked her to lie down. She seemed then to become conscious of her terrestrial surroundings, smiled sweetly, put up her mouth to be kissed, and soon slept. She awoke from that sleep comparatively well. The weakness soon passed, and she regained strength with a rapidity that surprised her physician.

This doctor, who was a friend of the family, seems to have been a thoughtful and worthy man. He advised the parents to leave the little girl to "her friends," saying she would not suffer from the companionship. And so the beloved of the angels was left to their guardianship, without undue interference on the part of her earthly friends. If she is still an inhabitant of this sphere, she must be quite a young woman now. I often wonder whether "her friends" are still as dear to her as in her innocent childhood!

\* \* \* \* \*

When your little child comes to you and relates some seemingly improbable thing that he has seen or heard, do not fret by thinking he is developing a form of exaggerated sentiment; treat the communications with serious consideration, and let him feel that you believe him; it may be that the imagination (whatever that may be) is extremely vivid, or that during sleep, or waking dreams, he has perceived all for which he claims your sympathy. The spirit-world is so near us, the angels so love these little ones, that much that seems to us incredible, may be to them a very part of their lives. How cruel, then, to treat their revealings with disbelief, or ridicule them as fantastic!

"I must tell you something, Auntie," said a dear girl to me not long ago. "I have a strong dislike to sleep in my present bedroom; I do not know why, but when the time comes for me to go to bed I feel quite unhappy. It is not that I have any objection to sleeping in the same room as my

governess, but I feel that the room is not nice, even during the day-time I do not care to stay in it, and always do so as little as possible."

The room in question was one of a suite, nothing lonely or dreary about it, no one else felt uncomfortable in it, but this little girl could not rest there, and told me so with tears. I took an early opportunity of removing her into a small room near my own, and quite away from the other apartments.

Not long after her instalment, she told me she was so happy, because she had seen some beautiful star-shaped lights floating near the ceiling at the time of retiring for the night, and also in the early morning. She wished very much that I should also see them, and even made two or three rough sketches of the stars as they appeared to her. They gradually increased in number, and it was a delight for her to go to her room in the evening, that she might see them (though they were not always visible to her), and her eyes sparkled with pleasure when she related their peculiar appearance and position to me—as a great secret, of course. Lately (she writes me) the stars do not come, but there is a dear little girl who often comes, and relates to her very sweet and strange things. I make no doubt that K. will have many more such experiences, as she is highly sensitive and mediumistic. But I must say no more about this dear young friend, as she will probably recognise herself in print.

\* \* \* \* \*

It was in the dreary room of an hotel, in a town of interior Russia, that a dear friend of mine halted on her way home, on account of the illness of her first-born, a lovely and most intelligent boy of not more than one year and ten months. The child had been brought very low with whooping-cough, and, whilst on the steamer, dysentery (that scourge among Russian infants) had set in. Comparatively alone, with the limited experience of a very young mother, my friend did not perceive that the disease was making certain progress towards dissolution; and all the weary night which preceded the parting, she walked up and down the room with her darling pressed to her bosom; or, at his request, laid him for a few moments in his little cot, only to take him again as he became more and more restless.

Towards the morning, he sighed that he wished to be laid down once more. His little limbs were quite powerless, he had no strength to raise a finger; but his eyes, filled with longing, were ever turned upon his mother, whose every movement he followed. Looking at him as he lay there, so like a broken flower, a change passed over his face, and the truth suddenly burst over the mother's heart. With a bitter cry of anguish, she sank in a dead swoon by the side of the little couch. Georgie's eyes were turned towards the prostrate form, when, to the nurse's infinite astonishment, he suddenly looked upwards, sat up straight in his bed, and stretched out his arms towards *some one* at the foot of the bed; then clasped them across his bosom, smiled, sank on his pillow, and "it was well with the child," for the angel had whispered her loving greeting, and gladly the pure young spirit sprang to the embrace!

"It was my dear mother who came for him," said my friend, in relating this incident to me. "She loved him so much, and my baby recognised her."

There are many among us who could bear testimony to the tender care which surrounds us; and the proofs of angelic ministration are numberless. Let us rejoice that we know these things to be true; and although few of us are favoured with the open vision so often bestowed upon the guileless and trusting child, let us listen to the soft, still voices which whisper their loving counsels to our hearts, and, ever striving after purity and true charity, look forward to the blessed time when we shall meet our angel friends face to face, and know even as we are known.

February 5th, 1885.

VERA.

MR. FOSTER AND MR. SHUTT.—A correspondent writes in the *Accrington Gazette*:—"I have read the correspondence between Mr. Shutt and Mr. Foster, and I find Mr. Shutt stating early in the discussion that 'he knew some recognised Spiritualists in Accrington who had seen the folly of holding such a belief.' Mr. Foster followed, demanding names of the parties Mr. Shutt knew to have recanted. From that time till the present Mr. Shutt has not told the public who they are, and in my opinion Mr. Foster is not only justified in demanding that to be cleared up, before Mr. Shutt has any right to claim a subsequent statement to be cleared up, but, in deference to the rules of debate, he is compelled to insist on this being done. If Mr. Shutt can state who these parties are, I trust he will do so, so that we may then get the interesting particulars of the 'raising from the dead.' Mr. Foster's letters are always worth reading, and sometimes they are extremely interesting and instructive, whereas Mr. Shutt's letters are generally mere abuse, without either argument, logic, or literary grace."

## THE SPIRIT-MESSENGER.

### MAN'S IGNORANCE OF THE DIVINE PLAN.

A CONTROL BY "JOHN CALVIN."

Recorded by A. T. T. P., Feb. 18th, 1885.

The Sensitive, in trance, said :—

It is Dr. Wm. Harvey. Do you see how many of those surrounding us have met a violent death? There are many, and of all shades of complexions and of different nationalities. Yesterday like you or I, perhaps to-day painfully wounded, freely bleeding. There is a group of Chinese, their party sympathies or national prejudices keep them to themselves. There to the right of them is the sable blackness of the African type of humanity; their conversation fervid and seemingly interesting to themselves, speaks of ruined homes, and of burning villages. Again there is another and a wider group of the wild and fearless worshippers of Mahomet, blind and reckless followers of him, who still holds in his hands the fate of England's hero; their spear-cuts and pistol and gun-shot wounds attest their devotion, and trust in him. Nearer to us is another group, a short time since laughing with gaiety of heart, sunny and cloudless in thought; these were then the gayest and happiest of French soldiers. Now look at them. Nearer to us is the English group, with all their wounds in front, gashes and spear-thrusts so vividly portrayed. It seems as if I were looking over mangled bodies. Is this so? and is all the world at war? It wants but the culmination of a Northern grasp on the Eastern Empire of our land to prove, that war with all its dreadful calamities is at its hideous height in these enlightened days. I do not like to look even on the appearance of bodily suffering.

Here the Sensitive went under control, and said :—

Good evening, and may God bless you! Why does the Sensitive fear to look on suffering? Take the moral history of ages, and what can be gleaned from the former actions of men? Anarchy—desolation—blood-shedding—the strong oppressing the weak—the powerful and the wealthy neglecting the poor and the indigent. Crowned rulers are ravaging kingdoms, and drenching the earth with human blood. If life terminated in the grave, there would not be the possibility of retaliation; but God is at the same time both loving and just. What may seem a life is the mere sport of circumstances, as if it had been given to make its possessors the victims of oppression and wrong. If the grave were the end of all, then such a life and such a being would be a crime against Creative Power, and a sin at the hands of God; but such lives as these are ordered, are preordained, from the beginning of time.

Some men are born to teach the lessons of life to others, who are born to receive them. A poor, shallow fool is he, who thinks he is leading his own life. It is as impossible as that God should be seen on earth other than by His works. Take the highest, the very salt of the earth, at this present moment: they who in market and public place, both at home and abroad, applaud virtue and denounce vice; but what is their virtue or their opinion of it, if virtue but dared to interrupt one of their pleasures? Then virtue with them becomes but a shadow. They urge: "I have a right to enjoy life whilst it continues; I have a freedom of choice in using either truth or deceit. If I am indulgently inclined to sensuality, I will use either for that purpose. I can calculate on present enjoyment, and who shall prove to me any possible retribution hereafter." Does such a man think that he is using his own will: that he is leading his own life? I, "John Calvin," tell him No! I tell him, that his life is a preordained lesson from the beginning, and that to such a life there is no ending. To such as those, virtue is an infliction.

There are others, whose life it is to receive the lesson from such men. Happy is he, who can see the handy-work of his God. In such a life there are the consequences of this madness of blood-shedding; the one is of those who have entered into eternity through the gaping wounds made by their fellow-men. There are others, who are now lying in the various hospitals in Egypt, in China, in Africa, and at home, who are suffering with awful agony, bearing their pain and wondering at the non-chalance and absence of fear at the approaching death, and their sufferings seem to have been inflicted alone for the purpose, that they may have become acquainted with pain. Ministers of God are whispering of the benevolence of a Supreme Being, and in their agony and pain they doubt that benevolence. But

through God's help, through the work, dear Recorder, of such as you, and of others working in the same cause, if not in the same groove, this despair of soul is giving place to bright and eternal hope. Bid them lift their eyes from the turgid speculation of God's greatness contained in the Bible by their bed side. Bid them look through their window-panes, and gaze on another work of God's hands, without difficulty or contradiction, without a claim on man to abandon reasonable thought and just conclusions. Bid them dwell in thought on God's works there displayed; whispering to them, that it will not always be that they shall be chained down to a bed of suffering. Whisper to them that the heavens, so beautifully adorned with worlds, were created solely for them. By-and-bye their souls shall become better acquainted with the fact, that God has ordained that the eyes of man shall never close in endless night.

Side by side with this infernal struggle after land; side by side with this greedy desire of acquisition of territory, Science is advancing, but its professors, seeing this fierce contending humanity around them, are not being drawn by their discoveries nearer to God. Your Huxleys, your Tyndalls, your Carpenters, lecture with mathematical precision and accurate reasoning; discoursing truthfully and ably of Nature and its changes; the laws which we know are of God, but which they speak of as First Causes. What a blessing is such scientific knowledge to humanity! But if attending every lesson there is felt a loss of a conscious existence beyond the grave, why take weary spirits to reach the height of scientific thought; why pass sleepless nights adding to the knowledge of self the principles of philosophic reasoning; why get nearer to those lofty regions, where God's works manifest themselves, if irretrievable self-ruin is the fiat of the grave?

Let the rich man pass his thoughtless life in the way he chooses; no amusement, at whatever cost, can be too frivolous, if there be no hereafter. Let them eat, and drink, and revel in sensual pleasures, in low and degrading debauchery, for the Scientist has said: "There is a great Unknown First Cause existing: what it is we know not; for none have come from beyond the grave to inform us." Now your surroundings want to reach them, and if you want to reach and control a certain set of opinions, you must first thoroughly know what these opinions consist of: what are really the opinions of the unconvinced philosophical and scientific mind to-day; what has led up to the formation of these opinions; and whether they are so firmly rooted that it becomes a hopeless task to endeavour to remove or change them. Well, I for one do not think so; it has been a self-imposed duty firmly to try to grasp the moral position of these thinkers, and I am anxious, clearly but briefly, to relate to you, and so through you to others, the result of my work.

They have tried to form some conception of that Great Unknown First Cause. They acknowledge, but do not understand, that this Unknown Cause possesses boundless power, but they say, that even if it be an intelligent Power, there is no compulsion for them to believe that this Intelligence possesses unerring wisdom, goodness, and justice. They say that there are good reasons on earth for concluding the contrary. I admit there is surely evidence of wisdom in the formation of my body; the smiling day, the sun-beams, the spring flowers, the glory of the harvest, are all forms of goodness, therefore, they are proofs to them; first of an unexplainable Great Cause, of boundless power, possessing wisdom and goodness. But to possess wisdom in its perfection, is at once creating an Almighty Power. Therefore, I find, that the Scientist nourishes desires and hopes which seem impossible of becoming realizable; that the teachers of a book which explains this Unknown Cause and calls it God, the Creator of all things, ascribe to Him every quality that forms and binds together the inhabitants of those worlds who are in the fullest enjoyment of eternity, but the moral world here on earth has exhibited in every century, throughout every year, scenes of vile disorder, human sorrow and suffering through poverty, which is pressing very heavily on the poor, the abjectly poor, side by side with the immensely rich.

To-day thousands are wanting bread; thousands are looking on their loved ones suffering from hunger, and death's killing hand comes to them as a relief, and their deaths lie at whose door—who are their murderers? The speakers at the great mass meetings of your unemployed say that the Government officials, by abstaining from public works, and by abstaining from helping the Local Boards to meet this wide-spread starvation, are their murderers, and that they will hold them responsible (if there be an hereafter) at the Bar of the Almighty Judge; and that two hundred thousand

sympathisers with this distressed state of humanity shall wait again for another answer, and that shortly.

The scientist places no intermediate cause between humanity and humanity's God. They ask: "If there be benevolence, and if it be an attribute of this God, why this sorrow, this suffering? why this production of starvation and craving, that even death becomes a blessing? They say that there is an Unknown Cause; we cannot deny, but we do not believe that it is controlled by benevolence or by justice, but that this power is directed by caprice, and has failed in appealing to ardent affection, and in securing the happiness of humanity on earth." These are the set opinions of the modern philosophers and scientists, which have ultimately led them, not to publicly assent to, but privately deny, the existence of life beyond this world.

How are they to be reached? How are these gloomy opinions to be overcome? What means are to be used to dissolve this veil of darkness? Under God's mercy there is a means to raise them to the dignity of their moral and intellectual nature. Once again shall they find a motive for the performance of noble and generous actions. It is not by such dealing with them, as the doctrinarians in the days gone by dealt with them, for they made short work of their opinions by destroying them. The modern doctrinarian is more kind, because less powerful; he is contented with abusing them, denying them the right of being rational beings, charging them with believing against demonstration; but it has been found an unsuccessful method, either that of destroying them without discrimination in the past, or abusing them without reason in the present. To do so is confirming their opinions, not refuting them.

With God's help and kindly aid "John Calvin," he whose doctrines gave all to God and nothing to man, will find a way of reaching their hearts through their brains. In all probability the series will be taken up by myself, unless I get an intimation to the contrary from your guide.

Good evening. May God in heaven bless you.

#### CAROLINE CORNER'S DINNERS FOR POOR CHILDREN.

To the Editor.—Sir,—Now that the Dinners are over, I can but return my best thanks to all who have so generously assisted me in the good work of infusing a ray of sunshine, as well as giving practical relief and comfort, to so large a number of our "little ones." Were it that all my friends had been present upon the occasions, no excuse would there be for my thus troubling your readers and occupying the valuable space of the MEDIUM; but for the sake and satisfaction of those whom circumstances deterred from being with us, I will just relate a few incidents of the, to me, happy experience.

The number was limited each day to 100, but invariably that limit was overreached, for who could find heart—or want of that inconvenient commodity—to reject the little voices in piteous pleading—"Please, let me come, Teacher!" So the number was augmented by some dozen or so. Once the roll called, then commenced hard work. While the cook was dispensing from the huge steaming pots, my friends, sisters and self, were bustling up and down the Hall, with the good things to meet the famished wants of our little guests. My supreme regard for the proprieties in *re* cleanliness and order, was gratified at sight of the neat table-cloth and dazingly bright new spoons and forks; but, alas! I had "reckoned without my guests," as one of the staff of *The Times* informed me with a kindly twinkle: and so I discovered upon beholding the table-cloth, used for other purposes quite than that intended; and, alas! the forks doing duty—amongst the sterner sex only, of course—as weapons of barbaric warfare, while the spoons (upon the first occasion only) apparently possessed, like the mantle of Prince Charming in the fairy tale, the miraculous power of becoming invisible along with the one in proprietorship. Very shocking! But first, before condemning, take into consideration the influences surrounding and dominating the lives of these poor, pinched, for the most part morally uncared for, buds of humanity, and mark well the fact *it never occurred again*—the misappropriation, I mean; the fork misapplication could only be surmounted by dispensing altogether with that necessary article of a further evolved civilization.

It was my delight to have a chat with the children, the boys in particular, which, lest it may be imagined I would disparage my own sex, I will ascribe to natural affinity.

Indeed, I was pleased with the fine traits of character evoked spontaneously from many of these small urchins. Two little specimen ragamuffins I could not but feel an especial partiality for; the one dreamy, wistful-eyed, with a haunting, unfathomable gaze, ravenous but *not* selfish nor gluttonous; the other, "sharp as a needle" and up to every conceivable bit of fun or mischief; both in rags and shoeless. Upon questioning, in a careful, kindly manner, I ascertained much respecting their home-lives: "home!" yes, for them as much, nay more, I verily believe, is contained in that word—tender, beloved, imperishable—than for the wealthiest noble in the land. "Father's bin out o' work this three weeks," or "laid by in the 'Orspital, broke his leg, nuffin' doin' now; and mother, she works at dolls' arms (or match boxes, or beading, or charring, or was dead twelve months 'come the spring,' as was the case with my dark-eyed favourite); but the pay's horful bad: yes, Teacher—2½d. a gross, an' out o' that mother she's got to find the muttrials. Nine of us, some goes out to work, a'course, one's a crippled, and one she died nigh six weeks back—my young sister, a' spinning a top she was, an' the whip in her mouth, when somebody runs agin her from behind, and sends her agin the wall, and down goes the stick of the whip and chokes her, and she dies; and Mother, she can't bear the sight of a top since." A true story.

With all their disregard for Lindley Murray, the erudition of these hungry mites astonished me. Endeavouring to maintain something akin to order amongst the biggest and noisest of the boys, by permitting them to enumerate and give me the names of the different bones in the wrist and other parts of the human frame—for all were Board School scholars,—the *bonne bouche* of the whole repast came and interrupted our most interesting conversation. "Hallo! jam-rolly come sudden:" and an immediate "fall-to," so ravenously that I feared, notwithstanding their physiological learning. "Pray, pray don't devour at that rate," said I; "it'll give you indigestion—stick on your chests, you know," explanatorily. "Right you are, Teacher, stick in the alimentary canal, you mean though," was the reply. Another time, in veritable despair of inculcating a becoming respect for the departed Lindley, I said, somewhat fiercely, "You know or *ought* to know something of grammar. Don't you learn parsing and analysis at school?" "Oh yes," was the response; "both, Teacher." "Well then, parse—'I like this good jam-rolly'"; which about half-a-dozen did all in a breath, and all correctly, until coming to the last, one bright boy exclaimed, "Jam-rolly, common noun, though it oughter be *proper*, for 'taint at all *common*, and my! it *is* proper, though it is writ with a small letter," rubbing his grubby hand where a waistcoat *should* have been. "For the future I'll always write jam-rolly with a big J."

"Teacher, I says my prayers for you every night and mornin', Father makes me, at his knee. Father says *it's* so kind of you ladies to give me, and my young brother thers, such good dinners now he's out o' work, and he tells me to ask God to bless you for it, and *I do*," said one little fellow earnestly. Was not this alone recompense, if we wanted it, for all? "You were not here last week (to another): how was that?" But the answer had to come through a Board School Visitor, who was present. "Father's out of work and gone to look for a job. Jim at work, Mother—I ain't got none; I stayed at home with the crippled, and little Franky adyin'." There, sure enough, the Visitor informed me, he found lying on a heap of straw and rubbish, a child, puny, emaciated, diseased, about to bid adieu to this life, his spirit found too hard this world, save for the "crippled" and the other brave little fellow, all unsympathetic, dark and cold. No! for in the father's breast, who knows what anguish may have raged! God alone, Who seeth into the hearts of men and knoweth all, and had doubtless allowed an angel-mother to call her child to an everlasting "Home, sweet Home!"

Robertsbridge.

CAROLINE CORNER.

SHEFFIELD: 175, Pond Street.—We have had Mr. John C. McDonald with us, and the friends have much enjoyed the visit. He is a very good normal and inspirational speaker, and well adapted for public service on the platform. Friends in other districts should do what they can to keep him at work.—W. HARDY.

ASHINGTON: Feb. 22.—Mr. W. H. Robinson gave his interesting views on "Clairvoyance, in respect to future Events," with many illustrative facts. In addition to being a remarkable seer, Mr. Robinson is a good speaker.—JNO. ROBINSON.

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## THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, FEBRUARY 27, 1885.

### NOTES AND COMMENTS.

The contents of this issue are drawn chiefly from sources outside the movement. The advocacy of Spiritualism is preparing an atmosphere of thought favourable for the expression of experiences that have been hitherto kept secret. Could human nature be known as it really is, in respect to experiences of the Unseen, there would be no longer any doubt as to the Spiritualistic theory of human existence. Materialism is the egotism of a mere fraction of inharmoniously-developed minds: those who are the victims of an intellectual "crank."

**THE MEXICAN BISHOP.**—Truly he may be called a "Protestant." None are really such except those who throw overboard the whole lumbering mass of monkish dogmas which constitute doctrinal Christianity. The bishop's "Christianity" is that innate moral and spiritual life which is indigenous to the human soul, and was entertained and acted on long before our era was instituted. It is irrational to suppose that any teacher, book or system of precepts will render mankind spiritual and moral unless the elements of success normally constitute the essentials of man's being. This is what the Bishop alludes to by his Christianity, and he finds it recognised in the Gospel. Yes, and universally in the lives of representative millions. The Gospel is the glorious heritage of all of God's children, and not the dogmatic furniture of a self-assertive and unscrupulous sect. The Bishop speaks of millions of Spiritualists in Mexico: and is emphatic on the question of professionalism. We will look eagerly for evidence as to whether he acts upon his faith in that particular. If he can gather his millions of spiritual brothers around his standard, and effect an ecclesiastical revolution on a non-professional basis, he will prove himself one of the most marked religious leaders the world has ever been blessed with.

**THE MUSICIAN'S EXPERIENCES.**—Though published anonymously, this narrative may be relied upon as authentic. The author has been through his whole life a very sensitive medium. His experiences, which seem to puzzle him at some points, will be readily understood by many of our readers, who have been subject to similar influences. The first incident, though it may appear ridiculous to some, is most instructive. No word can be used without a spiritual result being produced. All minds are affected by the spiritual influences induced by the profane oath or the foul epithet. Some sensitive persons have been struck dead by the influences attending on their imprecations. On the other hand the goodly words, spoken with sincerity, induce a spiritual surrounding of a high order. The inspiration to render us hopeful and resolute comes to all continually, or we would sink amidst the difficulties of life. Let us ever courageously and gratefully accept such buoyant impressions as a personal favour towards us from the high heavens.

Then indeed will this life become a place of blessing and of beauty, despite its strife and inharmonies. The interview with the spirit-musicians furnishes various lessons. Here was a highly educated medium controlled to add a higher perfection to his previous accomplishments. This is the true work of the Spirit-world in using mediums. It would have been an abuse of spiritual influence, to have directed it on a wholly uneducated medium, with latent genius, enabling him merely to stammer through some simple passage previously unknown to him; yet that would have been regarded by some Spiritualists as a "test" of spirit presence and control; whereas the far higher result manifested through the educated or prepared instrument is ignored! Those who elect to discriminate thus, do vast injury to Spiritualism. They only acknowledge spirit influence at its lowest point of manifestation, laying it open to objection and ridicule, by putting it into the mouth of the scoffier to say, that the assumed controlling spirit could do "far better on earth," and has surely "degenerated since entering the spirit-world." As it is with music, so it is in the case of grammatical utterances, or other intellectual acts. By all means let us strive to give the spirit-world instruments to work through in the best condition possible for that purpose. The most pointed lesson is that which tells of those gifted spirits receding when ideas of personal ambition were introduced. Such is no doubt a reliable illustration of a genuine spiritual law. If so, of what low quality must be much that we as Spiritualists are doomed to receive from the spirit world, for vain-gloriousness and a desire to be applauded is a failing far too common with some who figure on the lists of mediumship. We feel that our friend has conferred a great benefit on Spiritualism in so candidly giving his experience for the guidance of others. Would that all mediums were possessed of his honesty and truthfulness, and had a similar lofty yet humble estimate of the purely human position in spiritual work. We may presume that only a small selection is given in the article of the remarkable experiences of a long life.

**CHILDREN AS MEDIUMS.**—"Vera's" selection of incidents further illustrate "Natural Spiritualism," and prove the Spiritualist's position, by showing that the capacity for spirit communion is natural to mankind, and is not the result of any artificially acquired development or adeptship. We have heard of many instances of children being spontaneous mediums, and, as in the case of the musician, it sometimes remains through life.

**CALVIN AND GORDON.**—It is somewhat remarkable that Calvin and Gordon appear together in our columns this week. Gordon was evidently more of a Moslem than a Christian. Calvin was partly both. When all these sectic distinctions are wiped away, and principles recognised instead, the spirit of brotherhood will more abound, and the truth will become clearer. Heroism proceeds from self-abnegation, and the merging of Self in principles. Calvin possibly did not see the full bearing of his inspiration, and doubtless his followers saw less. Yet his principle is a grand one, though rather galling to human self-conceit; hence its value. There is a solidity of character and a stern purpose in Calvinistic communities, which is highly commendable. We wish "Calvin" success in his contemplated work of human enlightenment. Gordon uses the phrase "spiritual work."

**THE LIABILITIES.**—Having received a kind contribution of 21s. from the Newcastle Spiritual Evidence Society, per Mr. Gilhespy, we are reminded that a few small sums have not been acknowledged. To us this is rather a sickening subject. Our humble, hard working friends have done nobly, and Mr. Hogan will soon have completed his £100, paid in £5 instalments to encourage others. He has found no imitator. Messrs. Sharrow & Anderson have been nearly half-pail, but a number of pressing little matters have been settled. Some friends are eager for amounts, lists, &c, in print. If these noisy people owed twenty friends sixpence each, they would not want to let them all know as soon as there was threepence in hand. We wish our readers had a turn of our position for one week: they would have some little sympathy, or renounce Spiritualism in disgust. For years now it has been night and day work, and fighting with the wolf; and still the battle is as fierce as ever, and the Spiritualists appear incapable of sustaining a movement, though the labour is done for nothing. What is wanted is a few handsome sums from those who can afford it; the rank and file have done their share. To receive the money and pay it away where it belongs, is all that we care to do in this matter. To recur to it in print is not a cheering reminiscence.

### ANNIVERSARY CELEBRATION AT CAVENDISH ROOMS.

IN celebration of the 37th Anniversary of the Advent of Modern Spiritualism, it is proposed to hold a friendly re-union of London Spiritualists, at Cavendish Rooms, 51, Mortimer Street, on Wednesday evening, March 18. There will be a Tea from 6.30 till 7.30, after which the evening will be spent in Speeches from well-known Friends of the Cause, suitable to the occasion, interspersed with music and singing.

It is intended that this meeting be helpful to the New Series of Sunday Evening Services, which have been so successfully inaugurated at Cavendish Rooms. The effort to carry on these Meetings with the assistance of Local Mediums and Speakers, and at a minimum expense, promises to be a gratifying success. There are, however, valuable Workers at a distance, who would gladly visit us on payment of their expenses if we had a fund for that purpose.

That the proceeds of this Anniversary Celebration may go wholly to the Fund for sustaining the Sunday Services, the expenses are being contributed by Kind Friends of the Cause. Your aid in this work is respectfully solicited, and will be thankfully received by

MRS. MALTBY,  
45, Grove Road, St. John's Wood, N.W.

MRS. BURNS,  
15, Southampton Row, High Holborn, W.C.

### MR. J. BURNS AT LEICESTER, NOTTINGHAM AND BIRMINGHAM.

Our Representative intends taking a short tour in these towns, that he may have the pleasure of meeting our Readers and spending a social hour with them. Readers will kindly accept this invitation, and desire their friends to accompany them. The ties are so close between us all, that the meetings cannot be otherwise than harmonious and gratifying. By these conferences it is hoped an impetus will be given to the circulation of the MEDIUM, and to the cause in these localities. It is our desire to see agents in the News Trade everywhere openly selling the MEDIUM. Such a step would give the Cause wide advocacy. The following are the arrangements completed:—

LEICESTER.—Silver Street Hall, Thursday evening, February 26, at 8 o'clock.

NOTTINGHAM.—Mechanic's Hall, No. 71 Room, Friday, February 27, at 7.30 o'clock.

DERBY.—Mr. Burns will have an hour to spare about mid-day, on Saturday, February 28. Has arranged to meet friends.

WALSALL.—Will arrive on Saturday at 2.55, and leave at 6.57. The friends have kindly arranged a small tea-party.

BIRMINGHAM.—Train arrives at 7.28 on Saturday evening. Mr. Burns will be on hand at Oozells Street School, on Sunday morning, March 1, at 11 o'clock, to meet friends in conference, particularly on the circulation of the MEDIUM. In the evening he will address the usual meeting.

NORTHAMPTON.—Possibly Mrs. Nelson will receive a short call on Monday about noon.

### PORTRAIT AND BIOGRAPHICAL SKETCH OF MR. JOSEPH ARMITAGE.

The article by Mr. W. Oxley, in the first issue in January, accompanied by portrait, gave so much satisfaction, that it is desirable that the series be followed up. Mr. Joseph Armitage, of Batley Carr, has kindly responded to the request to lend his aid, by offering an Auto-biographical Sketch of his Early Life, Religious Experiences, Introduction to Spiritualism, Development as a Medium, Work as an Instrument of the Spirit-world, with many Facts, Experiences, Anecdotes, and Illustrations which have occurred to himself and family. This narrative is all the more *apropos*, as repeatedly, of late, audiences have desired Mr. Armitage to give his experiences from the platform, so that the proposed publication will meet a felt want.

A finely engraved Portrait will accompany the narrative.

This deeply interesting and important Publication will occur on Friday, April 10, being the first issue in the sixteenth year of the publication of the MEDIUM as a Weekly Paper.

To cover the necessary expenses, it will be imperative that at least 5,000 additional copies be disposed of at 6s. per 100. The friends of Mr. Armitage, in the Yorkshire and Lancashire Districts, will no doubt do their best to let thousands know of the facts of Spiritualism, as thus presented in the personal experience of one of its exponents. There is no better way of teaching the true nature of this Work.

Subscribers' names will be received at once. By clubbing together, with a small weekly subscription, even the very humblest, who have been delighted with Mr. Armitage's labours, will be able to circulate a dozen or more of these papers, and thus co-operate in the Great Work in which he and all are engaged.

We will be glad to see which of our Centres can do the most and best in this effort.

Mr. Wallis is at Newcastle on Sunday and Monday. See Directory for particulars.

Having run short of Brevier type, we have had to fall back again on the very small stuff. It seems scarcely creditable to the "glorious Movement" that it cannot supply us with tools. Were wages required, it would bring matters to a clean fix.

### THE BLACKBURN SPIRITUALIST SOCIETY, AND THE OPENING OF THE NEW HALL;

NEW WATER STREET, BOTTOM OF STATION ROAD, BLACKBURN.

The Committee of the above Society would be glad to see any friends from the surrounding districts of Lancashire or Yorkshire, who could make it convenient to attend the opening illustrated lecture by Mr. Burns, of London, on the "Facts and Phenomena of Spiritualism," when his unique exhibition of Spirit Photographs and Direct Writings, Materializations, &c., will be shown on the screen by the aid of a powerful oxy-hydrogen lantern. The Committee feel satisfied that with the efforts they and Mr. Burns are making, that the evening must result in a perfect success. To those who cannot attend on the Saturday, the Committee will be glad to see them on Sunday, as it is so seldom Mr. Burns gets down into Lancashire, they think we ought to give him a cordial reception.

Mr. John C. MacDonald having sent Replies to Mr. Wallis's Questions, we have inserted them, seeing that he is at present making so many acquaintances amongst our readers; otherwise it was not our intention to give any more information in that form. The task still remains unaccomplished of examining the replies that have been given, to see what they really amount to. This we hope to overtake in due course. It is our intention to give instructive and select narratives of mediumship, which will no doubt throw much light on the subject.

NEW ZEALAND No.—Next week we will give the Portrait of Mr. Stout, the Premier of New Zealand, and much information about Spiritualism in the Australian Colonies, including New Zealand. There will also be an engraving of the New Hall at Blackburn; and an illustration of the Wing Movements for Lyceum exercises. We hope our readers duly appreciate the continual succession of novelties, which the Powers enable us to place before them.

PENDLETON SOCIETY OF SPIRITUALISTS will give their Fifth Series of Lectures, in the Pendleton Town Hall, commencing March 1st. These meetings have been a great success, as they are causing many to enquire and investigate the truths of Spiritualism. We heartily invite all Spiritualists to co-operate with us, that all the world may know the truths from the Spirit-world. The speakers are as follows:—March 1, Mrs. Butterfield; 8, Mr. Schutt; 15, Mrs. Roberts (Walsall); 22, Mrs. Butterfield; 29, Mr. J. J. Morse.—C.

### TO THE READERS OF THE "MEDIUM."

Dear Friends.—My object in writing, is to ask your kind help in a case I have just been investigating. Mr. John H. Pollen, a young man, a Spiritualist, has been out of employment for some time, and is at present in great distress. He is well educated, and can converse, correspond or compose articles in English, Dutch, and French. He can also do free-hand drawing. Any employment, even for a small remuneration, by which he could subsist, he would be grateful for. Not being of robust constitution, he can only undertake light work.

It being impossible for me to write personally to many friends, whose kindness I might count upon in this matter, I avail myself of this means of soliciting contributions towards the support of J. H. Pollen until he meet with some employment. I earnestly appeal to our numerous kind friends in the Cause of Spiritualism for prompt aid. Any sum, however small, will be thankfully received by

M. A. EVERITT.

Lilian Villa, Holder's Hill, Hendon, N.W.

Miss Lottie Fowler will remove to 51, Netherwood Road, West Kensington Park, near Uxbridge Road Station, on March 4.

W. C. ROBSON.—Have just read your propositions for the first time. The paper got amongst a pile of arrears. From our experience we can positively declare the plan to be impracticable. It is no great loss.

MARYLEBONE: 167, Seymour Place.—At the developing circle held on Monday evenings, there are vacancies for two male sitters. Apply by letter to "D.C.," care J. M. Dale, 50, Crawford Street.

Mediums, who profess to describe spirits in public audiences, have been catching it sharply in the newspapers of the Bacup and Rochdale district. Several cases appear from the reports, to have been eminently unsatisfactory. This is due to the fact that for the sake of "success," the managers of such meetings reduce valuable mediums to the ignoble capacity of show performers. Spirituality is lost sight of in the attempt to astound, and the result is frequently astounding enough, but from a regrettable cause.

A ribald scribbler in the *Leeds Saturday Journal* has been earning a dishonest penny by misrepresenting and abusing the Spiritualists. From the slangy way in which he alludes to himself, he should be the last to reproach others: or are we to regard his views as so much meaningless chaff? There are attributes in all mankind, and features in all public acts, that would be benefited by honest and well-meant criticism; but the lack of argument on essential points where principles are involved, and the declamation indulged in, too clearly indicate the onesidedness, therefore dishonesty and unreliability, of the hireling to whom allusion is made. It can only harm himself and those who employ him; while any eccentricity or error which he exposes, he should be thanked for calling attention to, and reform should be the concern of the parties involved.

## JOHN C. McDONALD'S MEDIUMSHIP.

## QUESTIONS, SUBMITTED TO MEDIUMS AND CONTROLS.

## ANSWERS BY THE MEDIUM.

1.—Are you a shut-eyed speaker: wholly unconscious, partially entranced, or conscious?

I am conscious: my eyes always open when speaking, or singing, under "control."

2.—Have you had given through you satisfactory proofs of spirit identity?

I have: by characterization, controlling speakers and singers are recognised by voice and mannerisms, also by clairaudient, and clairvoyant observation, &c.

3.—Have you other phases of mediumship than public speaking, and has your mediumship changed since your first development?

The forms of mediumship mentioned in the preceding answer, have been developed in regular order, the singing coming out last. I have also been controlled to write. Powerful efforts were made to bring me out as a physical medium, but it was determinedly resisted in the interests of the intellectual form.

4.—Do you try to educate yourself and develop your mediumship?

Constantly: by reading, enquiring of spirits, by free converse with the society in which I mingle, and by a generally liberal use of an active and observing mind.

5.—Are you much affected by "conditions," if so, how?

I am, after the manner of sensitives; but by the exertions of a strong will, contrary influences are modified, if not absolutely neutralized. This power is also an aid to my controls, as it enables me to surrender myself passively to their action.

## ANSWERS BY THE GUIDE.

1.—How far are the trance utterances of the medium to be regarded as yours. Do you supply the words, or only impress the ideas?

We do not entrance our medium; we take full "control" of the organism, and express our own thought in our own way.

2.—Do you take complete "control" of the organism, or simply stimulate and inspire the thought faculties?

See answer to question 1.

3.—Do the conditions of the medium, or the surrounding influences, affect you: if so, how?

Our medium, by living carefully, secures to us the best conditions. External influences, coming from embodied and disembodied spirits, are generally overcome by his will-power. We have therefore little difficulty in persuing our work.

4.—Do you speak for yourself only, or act as spokesman for other spirits?

As guide, it is my work to see that "conditions" and arrangements for work, are in correct order. My circle is large and intellectual. The controls are well developed, and duly fitted for their work. One is appointed to express the thoughts of the circle, when such thoughts are the result of a consensus of reflection in the whole circle on any given subject, and the speaker also answers questions. But I do now express the views of the circle in replying to those questions.

5.—Do you appropriate and use thoughts, ideas, and illustrations which you find in the mind of the medium, or do you "pick the brains" of some one present; or are you helped or hampered by the influence of a positive person?

1st—When we use an illustration drawn from the experience of our medium, we say so.

2nd—We do not indulge in such low tricks.

3rd—While very positive and strongly magnetic persons may to some extent hamper, we do not find their influence affect our conditions materially, unless they determinedly endeavour to force the expression of thought, when slight confusion ensues, which is mostly overcome in a brief pause, which enables the medium by will to grapple with the influence, and then resume the passive condition. This seldom occurs.

6.—Can you "give expression to facts and thoughts foreign to the medium"?

We prevent our medium thinking upon the subjects of discourse, and thus maintain mental passivity, securing to the control absolute freedom from the bias of his thoughts.

7.—How is it that speakers, presumably under spirit control, sometimes give utterance to the thoughts of persons in the audience?

We only speak for ourselves. We do speak under control "condition," and we do not take our thoughts, or the cue for thoughts, from the audience. If, however, some one has chanced upon a similarity of thought, he has no right to presume that any one has borrowed the same from his brains because of the resemblance. An egotist alone would take such a position.

8.—If spirits through mediums employ information and illustrations which the medium has acquired by ordinary means; or which they (spirits) obtain from the minds of persons in the audience, are we justified in thinking such spirits dishonest and immoral, and in calling them "mental pirates"?

Spirits who act in the manner indicated in the question, are best qualified to answer. We decline to venture an opinion, lest we should utter harsh thoughts. We do not indulge in such practices, or mingle with those who do, and therefore do not feel called upon to uphold, explain, or condemn. The moral code of the best and most enlightened men on earth, is very much like that of the same class of men in the sphere.

9.—Do you know anything of "a class of spirits who pander to their audience, retaining to themselves truths which would not go down with their hearers"?

We do not know of any such spirits; we are engaged in work of a nature which places our lines outside of all such associations of spirits.

10.—Is it your opinion that trance mediumship requires the "shut-eyed" condition? That the medium should refuse to educate himself, but rely solely on "the spirits" for intellectual culture and spiritual development?

1st—The eyes may be open in trance, but it is not desirable, because they are lustreless and inexpressive. It is preferable to cultivate what is called inspirational speaking.

2nd—The medium who does not seek to improve himself mentally, is sure to become the victim of harpies, who will use him as an instrument of stagnation, rather than of progress. It is ignorance of conditions and surroundings which produce so much mystification in trance utterances. A medium who fails to cultivate his intellect, and develop his ego by constant investigation of every form of spiritual manifestation

which is opened before him, and by words, thoughts, and deeds of kindness, generally gets the deserts of his indifference, *viz.*, low conditions, very repulsive to enlightened investigators.

11.—Are we justified in expecting "originality" in trance or inspired utterances, and what proof have we that spirits are the originators, authors, composers, or inspirers of the orations delivered by mediums: in other words—What is the value of trance mediumship as an evidence of spirit identity?

The composer of the foregoing question may at least claim originality, for it would be difficult to find another person who could frame so mixed a form of words. We will try to answer the three questions in one, as concisely as possible.

1st—Originality in thought is as much a quality of mental and spiritual development in the sphere, as it is on earth; and it is as justifiable to expect it in spirits as in man. If it does not appear in spirit utterances, such spirits are as unworthy of the position of teachers as are men with uncultured minds, and they ought to retire and leave the field to those who can and will do real work.

2nd—To prove originality, subject the matter to the same test to which the works of men of mind are subjected. But ever remember, that it is no proof of "piracy" that a man or spirit may utter thoughts which may have obtained currency on the platform or through the press. Hearers who know the medium's natural powers and honesty of purpose, must judge whether the thoughts are his, or his control's.

3rd—The value of spirit utterances as evidence of identity becomes great, as those speeches are sound and logical, dealing with truth as it is known to the spirit, and making an impression upon the minds of the hearers. The chief object should be to show the intellectual difference between the spirit-speaker and his instrument, and so prove the presence of spirit, rather than the mere personality of the spirit. The result will depend upon the receptivity of the reader or hearer, and the honesty and intellectuality of the spirit who, if all things are equal, will convince the sound-minded. Unreasonable and thoughtless people must wait for a change of mental condition.

12.—Will you explain what you understand by Thought-Reading, Thought-Transference, or Infusion; and the difference between psychological states and spiritual mediumship?

Thought-Reading is a process whereby one spirit reads the unspoken thought of a person on earth, or that of his spirit-companion in the sphere. Persons who are adepts can by rapport perform the same act, while yet embodied. Thought-Transference and Infusion are to us unintelligible terms. To the last clause, or third question within the whole question, we can only say, it is as incomprehensible as the second section. All beings with souls are in "a psychological state," and the form of expression is merely a too common mode of using big words to produce mental confusion. Mediums are such persons, as are subject to the influences arising from spirit-communion.

## GORDON'S VIEWS OF LIFE AND DEATH.

[The following has been cut from a contemporary.]

"God knows what my anxiety was. Not for my life, for I died years ago to all ties in this world and to all its comforts, honours, and glories." It was on Sep. 11, 1877, when on his expedition to Shaka, 560 miles south-west of Khartoum, with four companies of indifferent troops to break the neck of slave-raiding in its very den, that Gordon wrote these characteristic words, which may be fitly quoted at a time when there is too much reason to fear he has actually laid down his life for those whom he had vainly striven to save. They breathe precisely the spirit with which Gordon always regarded life and death. "God has given you," he says, writing to his friends, "ties and anchors to this earth, you have wives and families, I, thank God, have none of them and am free. . . . You are only called on at intervals to rely on your God; I am obliged continually to do so. I mean by this that you have only great trials, such as the illness of a child, when you feel yourself utterly weak, now and then. I am constantly in anxiety. The body rebels against this constant leaning on God; it is a heavy strain on it; it causes appetite to cease. Find me the man—and I will take him as my help—who utterly despises money, name, glory, honour—one who never wishes to see his home again, one who looks to God as the Source of good and controller of evil, one who has a healthy body and an energetic spirit, and one who looks on death as a release from misery. If you cannot find him, then leave me alone." That instinctive clinging to life which is natural to all men, Gordon seems to have overcome. When his poor Soudanese lads pressed him on every side with their complaints, he wrote, "I must not complain if they have no thought of what I have already gone through. There is only one issue to it, and that is death, and I often feel I wish it would come and relieve me." One can hardly doubt that if Gordon was in fact stabbed, as he left the palace he had so bravely held for twelve months, he saw in the dagger only an instrument of deliverance. In every reference to death it was with him the great "release." "I value my life as naught, and should only leave weariness for perfect peace."

Two things conspired to produce this striking feature of Gordon's faith, the first being an intense realization of a future life as the only thing worth living for, and the second that everything in this world happens just as God wills. Here is a little story that shows how this man lived and moved so as to be within hearing of the footfalls of the unseen world.

"I took a poor old bag of bones into my camp a month ago, and have been feeding her up; but yesterday she was quietly taken off, and now knows all things. She had her tobacco up to the last, and died quite quietly. What a change from her misery. . . . A wretched sister of yours (the letter is addressed to Gordon's sister) is struggling up the road, but she is such a wisp of bones that the wind threatens to overthrow her. I have sent her some dhooa, and will produce a spark of joy in her black and withered carcase. . . . The night was stormy and rainy, and when I awoke I saw your and my sister lying dead in a pool of mud. In the midst of the high grass was a baby about a year old or so. It had been out all night in the rain, and had been left by its mother. I carried it in, and seeing the corpse was not moved I went with the men to have it buried. To my surprise and astonishment she was alive. After considerable trouble I got the black brothers to lift her out of the mud, poured some brandy down her throat, got her into a hut with a fire, and had the mud washed out of her sightless eyes. She was not more than

sixteen years of age. I cannot help hoping she is floating down the tide to her haven of rest. The babe is taken care of. . . I dare say you will see—in fact, I feel sure you will see—your black sister some day, and she will tell you all about it, and how Infinite Wisdom directed the above affair. I know this is a tough morsel to believe, but it is true."

"I would that all had full assurance of future life," says Gordon; but his ideal of that life differed widely from that commonly pictured. As "inaction was terrible to him," he expected the hereafter to be full of activity.

"The future world must be much more amusing, more enticing, more to be desired than this world—putting aside its absence of sorrow and pain. The future world has been somehow painted to our mind as a place of continuous praise, and though we may not say it, yet one cannot help feeling that thus it would prove monotonous. It cannot be thus. It must be a life of activity, for happiness is dependent on activity; death is cessation of movement; life is all movement."

On the road from Suakin to Berber, in January, 1878, Gordon wrote: "You ask me what my ideas are of a future life. I think that this life is only one of a series of lives which our incarnated part has lived. I have little doubt of our having pre-existed, and that also in the time of our pre-existence we were actively employed. So, therefore, I believe in our active employment in a future life, and like the thought. We shall, I think, be far more perfect in a future life, and indeed go on towards perfection, but never attain to it."

Not less tranquillizing to him was Gordon's fixed belief in Providence. It was almost fatalistic, and put him in close sympathy with his Moslem subjects. He avows:—

"No comfort is equal to that which he has who has God for his stay, who believes not in words, but in fact that all things are ordained to happen and must happen. He who has this (belief) has already died, and is free from the annoyances of this life. I do not say I have attained to this perfect state, but I have it as my great desire."

It was precisely because Gordon entertained these views that human praise was so distasteful to him. In one letter he writes:—

"When one knows the little one does of oneself, and any one praises you, I, at any rate, have a rising in the gorge which is a suppressed 'You lie.'"

His disavowal of merit is thoroughly Calvinistic:—

"We must give up keeping credit lists with God; which are not true ones; they are all debtor lists. If certain good works are ordained to be brought forth by you, why should you glory in them? Do not flatter yourself that you are wanted—that God could not work without you. It is an honour if He employs you. No one is indispensable in this world's affairs or in spiritual work; you are a machine, though allowed to feel as if you had the power of action. When things turn out in a way we do not wish, we quarrel with God if we feel put out. Most difficult is this thought, and only to be learnt by a continual thought of this world being only a temporary one—that is, by continually thinking of death as a release. What a calm life a man living thus would live! What services he would render—nothing would move him, whether he were soldier, statesman, or what not."

When in December, 1877, Gordon was in the camp of Walad el Michael—"in the lion's den"—and absolutely at the mercy of this brigand chief, he wrote:—

"I do try and think and try to put in practice that God is the Supreme Power in the world, and that He is almighty; and though 'use-your-judgment' people may say, 'You tempt God in putting yourself in positions like the present,' yet I do not care. I do it because I wish to trust in His promises, and, however trying it may be, I gain strength and faith by it. If He wills me to fail, so be it."

In complete accordance with these views is the following statement as to the burden of Gordon's prayer written at Lardo (far away to the south of Khartoum), June 25, 1875:—

"I ask God for the following things: (1) Not to be disturbed if the Khedive sent me away to-morrow; (2) Not to be disturbed if he keeps me; (3) Not to have anything of the world come between Him and me, and not to fear death or feel regret if it came before I completed what I may think my programme."

There was a very broad liberality about Gordon's theology. He never dooms unbelievers or Pagans to eternal misery. His religion is one of hope and goodwill for all mankind.

"To me it appears (he writes, having respect to a Mohammedan mosque) that the Musulman worships God as well as I do, and is as acceptable, if sincere, as any Christian."

At a subsequent time he remarks:—

"I like the Musulman; he is not ashamed of his God; his life is a fairly pure one. Certainly, he gives himself a good margin in the wife-line, but at any rate he never poaches on others. Can our Christian people say the same?"

It is, perhaps, more remarkable that Gordon evidently thought religion a more vital force with the Moslem than with the Christian.

"The Christianity of the mass, he writes, is a vapid, tasteless thing, and of no use to anyone. The people of England care more for their dinners than they do for anything else. . . . As far as life goes you would think the Musulman as good as the Christian. I am sure you see no difference except in rites and ceremonies between the two religions—both worship golden images. . . . You know Mahomet claimed only a divine mission, he did not claim divinity. He does not deny that our Saviour had a divine mission. He denies his divinity. I do not see the sect of Pharisees among the Musulmans. Whatever they may think, they never assume, as our Pharisees do, that A and B are doomed to be burnt, and you never see the very unamiable features which are shown by our Pharisees."

From what has preceded, it would follow that Gordon was to a great extent out of sympathy with much that prevails at the present day, even in the religious world. He declares, "There would be no one so unwelcome to come and reside in this world as our Saviour, while the world is in the state it now is. He would be dead against nearly all our pursuits, and be altogether *outré*." The following extract summarises his religion, and what he thought of prevailing orthodoxy:—

"Nothing can be more abject and miserable than the usual conception of God. Accept what I say, viz.—that He has put us in a painful position (I believe with our perfect consent, for if Christ came to do His will, so did we, his members), to learn what He is, and that He will extricate

us. Imagine to yourself what pleasure would it be to Him to burn us, or to torture us. Can we believe any human being capable of creating us for such a purpose? Would it show His power? Why, He is omnipotent! Would it show His justice? He is righteous—no one will deny it. We credit God with attributes which are utterly hateful to the meanest of men. Looking at our darkness of vision, how can He be what we credit Him with? I quite wonder at the long time it has taken us to see that the general doctrine of the Church is so erroneous. Think over what I say. Is not the preaching of every place of worship you have ever entered this: 'If you do well you will be saved; if you do ill you will be damned?'

"Where is the Gospel or 'good news' in this? I know it, for the law says it; it is implanted in every human being, but the 'good news' is, 'Whatever you do, God, for His Son's sake, pardons you,' and thus the love of God constraineth us from evil. For one feels that, enticing as evil is, it is not to be compared to the peace one derives from being in accord with Him. When one thinks of the millions on whom weighs this yoke of bondage one wonders. I do not know one single person who says this straight out. I say that Christian Pharisees deny Christ. They ignore him, or at the most throw him in as a make-weight. I see no resemblance to him in them. A hard, cruel set they are, from high to low. When one thinks of the real agony one has gone through in consequence of false teaching, it makes human nature angry with the teachers who have added to the bitterness of life. You can form some idea of what Christ was like. Do you know any single one of his pretended successors, clergymen or dissenters, who are like him? Pure religion and undefiled, to visit the poor and afflicted, and to keep unspotted from the world. Tell me one you know, who professes to teach you, who does this."

Such was Gordon's faith, one that hoped and believed all things in a spirit of charity, and one which he declared over and over again sustained him in life, and cheered him in face of death, and which beyond controversy helped to make him one of the most remarkable characters the world has ever seen.

[Gordon seemed to incline to the opinion of Mahomet, that "Christ" was simply a man with a "mission" like that of Mahomet. Gordon held apparently that all men worthy of it might thus be put to divine uses. But why should he imply that God pardons men for "His Son's sake"? This appears to be an utterly baseless and God-discrediting dogma. We are all the children of the Father. Has He no love for us, but must He be moved by consideration of some one else—"His Son"? This is borrowed from the Egyptian notion of the intermediary function of Horus. Scientifically the riddle may thus be read:—Man, as a personality, with mundane aims and attachments, is spiritually unsavable, *in that state*. It is only through the ascendancy of his higher Being, called, in theological language, "Christ," that he becomes the "Son of God," and "through" which, or "for the sake of which," he overcomes the frailties of the lower nature.—ED. M.]

#### THE CHILDREN'S LYCEUM.

BATLEY CARR.—Sunday morning; present, 2 officers, 10 girls, 6 boys. Our programme consisted of two recitations, three golden-chain recitations, marching, calisthenics. After which we formed into two groups: Group one, led by Miss Mortimer, had the physiological lesson—"When is cold dangerous?" Group two, led by the writer, studied chapters 12 and 18 of St. Matthew. Lyceum duly closed.—Afternoon: present, Conductor, 12 girls, 7 boys, and 11 visitors. Our programme consisted of two recitations, two golden-chain recitations, one musical reading, one spiritual song, and consideration of subject chosen previous Sunday, viz., "The value of Cleanliness." Question for next Sunday, "The necessity of, and the proper time for, eating?" After marching and calisthenics, during which Mr. Hepworth, Leeds, presided at the harmonium, we formed into two groups. Group one, led by Miss Armitage, had for lesson the 18th chapter of 1 Cor., and the 13th chapter of Matt. Group two, led by the writer, had a phenological lesson, after which the session was duly closed.—ALFRED KITSON.

[In last week's report for psychological lesson read physiological.—ED. M.]

BRADFORD: Walton Street, Feb. 22.—Present: 13 officers, 16 girls, 19 boys, 1 visitor. Address by Mr. Backhouse, on "Be happy and joyful." Committed to memory hymn 3, "Spiritual Harp." Subject for next Sunday—"Happiness." Marching and calisthenics, then groups: 1, led by Mr. Keighley, studied Mavor's spelling book; 2, Mr. Illingworth, Mavor's spelling book; 3, Mr. Lewis, Second Standard; 4, Mr. Parker, English History; 5, Mr. Backhouse, English History; 6, Mr. Hartley, Physiology. The session was duly closed.—PINDER.

On Saturday evening, a coffee party was held, the young ladies of the Lyceum presiding at the tables. There were two good sittings-down excellently provided for. Mr. Kitson, of Batley, presided at the entertainment which followed, consisting of two parts, opened with Hymn 93, "S. H.," an invocation by Mr. Briggs, and a speech from the chairman, on the "Work of Lyceums." We will group the numerous items to save space:—Recitations: Miss Halley, "The Old Batchelor's Story"; Mr. S. Firth, "The Dean's brother"; Miss Pinder, "Secrets of Nature"; Mr. Kitson, "Make Home pleasant"; Miss Jackson, "Love one another"; Miss Halley, "Tobacco Smokers"; Mr. Kitson, "When Man shall keep his commands"; Mr. Pinder, "The High Church and Low Church"; Miss Halley, "Song of the Old Maid"; Mr. Smith, "The Loss of the Drake"; Mr. Backhouse, "On Tobacco"; Miss Pinder, "The Children's Corner"; Mr. Pinder, "The Collier Boy"; Mr. Firth, "The Incheape Bell"; Miss Jackson, "Adam and Mary"; Mr. Smith, "Leeds Joiner"; Mrs. Kitson, "Joe and Ase"; Miss Halley, "The Runaway Wedding." Song: Mr. Smith, "Be Happy." Mr. Savill, two violin solos. Mr. Hopwood, under control, Address, "Harmony." Vote of thanks to Mr. Kitson and friends who took part. Closed at 9.30. £1 10s. realized to the Lyceum Fund.—PINDER.

## PROGRESS OF SPIRITUAL WORK.

### WORK IN JERSEY.

**THE DEBATE.**—The public discussion on Spiritualism, held on Wednesday and Thursday last, was an event of no small interest, both as regards the subject of Spiritualism, and the cause of truth in general. The room in which it was held, and which accommodates nearly six hundred people, was on both evenings almost quite filled with audiences, who manifested an extremely lively, and even excited interest in the proceedings, from beginning to end.

In certain respects the occasion was decidedly unique; it being a regularly pitched battle between an able and highly intellectual champion of the Orthodox Faith, and one who formerly occupied exactly the same Theological and denominational status as his opponent, but who now distinctly claims to be a pioneer and an apostle of a New Spiritual Dispensation.

The chair was occupied by the Primitive Methodist Minister of the Island—the Rev. J. T. Horne, who fulfilled that office with admirable impartiality, and with most genial and courteous feeling towards each speaker. There were also present on and around the platform, many leading representatives of the Church.

With regard to the weapons employed by the two combatants it is only fair to state that the champion of Orthodoxy, although he had undertaken to disprove the truth and value of Spiritualism, acknowledged his entire innocence of any personal knowledge or experience in the matter; claiming, however, to know it in the same way that he knew what a battle was by reading about it, and know what drunkenness was, though he had never been intoxicated. In the same manner he claimed to know what Spiritualism is, from a few weeks' reading of its literature. Accordingly, Mr. Luke occupied nearly the whole of the two evenings in reading from his manuscript, and from various books and periodicals, of course extracting those features and elements of the Movement, which appear to have a ridiculous and unprepossessing aspect, intending thereby, of course, to represent the subject in an absurd and discreditable light. The other scarcely read a half-dozen pages of anything, but confined himself chiefly to descriptions of the various phenomena of Spiritualism, and to the teachings which emanate through these channels, showing also the harmony of Modern Spiritualism of all ages and nations, and especially with that contained in the Bible. Taking this position, we, as a matter of course, had to contend against overwhelming prejudice, particularly as a large portion of those present were acquainted with the speaker in his former capacity, and hence cannot forgive him for having gone so far in advance.

In any case, in the proceedings of those two evenings, and a conflict of this kind between the Old Faith and the New Revelation, we have had a Spiritual Demonstration of such a character as must considerably influence the public mind.

**EXTENSION OF THE PUBLIC WORK.**—I am pleased to state that we have secured the use of the Friendly Hall, Beaumont, near St. Aubin's, for some week-night lectures. This place was formerly a Primitive Methodist Chapel, but being disused by that body, it has become the property of a gentleman, who allows it to be used for the benefit of the neighbourhood. The writer will speak therein on Tuesday evening, Feb. 24th, at 7.30.

**SUNDAY MEETINGS.**—We had two very successful meetings on Sunday, our room being comfortably full both afternoon and evening. After each service we held a circle, realizing therein some excellent phenomena. In none of the meetings have I witnessed so lively an interest, or so much sympathetic feeling as in the meeting of Sunday.

At the close of the recent debate, a colleague of Mr. Luke, the Rev. A. Hancock, attempted to move a resolution, declaring his brother minister the victor, being, however, effectually stopped by the other combatant. Before sitting down, the Rev. gentleman managed to shout to the vast audience that "Spiritualism in Jersey was crushed!" Judging, however, from our meetings on Sunday, it looks as though the recent excitement has tended rather to fan the flame. I read to the audiences the decision of the local Magistrate respecting the disturbances to which we had been subjected, viz., "that it is illegal to disturb a congregation, whatever their tenets might be; and that he would uphold the police in their effort to preserve order;" and also read from the reports which have appeared in all the papers, respecting the discussion. I also read the announcement in the MEDIUM of the forthcoming sermon by a Bishop, which has made that number eagerly looked for.

### OMEGA.

P.S.—The net proceeds of the meetings in connection with the debate was £11 7s., which has been handed to the Jersey General Dispensary.

**BOWLING:** Spiritual Tabernacle, Harker Street, Feb. 22.—The speakers were Miss Harrison and Mrs. Riley, well-known trance speakers who command good audiences. The subjects were well selected and listened to with breathless silence. The room was crowded: it is better attended than ever, and the members are taking a more lively interest in the work. The audience lingered long, as if desirous of knowing more of spiritual truths. Larger rooms are needed to accommodate those desirous of hearing; and to extend the Lyceum Movement, in which so many parents now take an interest.—COR.

**STONEHOUSE:**—Sailors' Welcome, Feb. 22.—11 a.m.—Address: "The grandeur and Charity of Spiritualism." 11.30 a.m.—Circle: great power, both to sitters and friends amongst the audience. 7 p.m.—Address: "The New Creation." 8 p.m.—Circle: The presence of spirit friends clairvoyantly described. Attention is invited to the list of lectures for present month. Order of Service: Hymn, Psalm, Anthem, Invocation, Address, Circle. Time: 11 and 7 prompt. Medium: Mr. W. Burt. Lecture Hall: opposite Siloam Chapel, Union Place.—COR.

**PLYMOUTH.**—A public tea and meeting will be held at Richmond Hall, on Wednesday, March 4, when our President, Mr. J. B. Sloman, takes his farewell of the friends previous to leaving for Australia. The Committee hope all the members and friends will meet together on that occasion, and spend a pleasant evening. Tea on table 6.30, tickets one shilling.—J.T.B.P.

### SPIRITUAL WORK IN LONDON.

**CAVENDISH ROOMS:** 51, Mortimer Street, Feb. 22.—Miss Maltby read Lizzie Doten's "Chemistry of Character," and Mr. Burns read a passage from OAHSPÉ giving the same teaching in another form. In his opening remarks, Mr. Burns said it was the beginning of a new work, and therefore it was not expedient that there should be a miscellaneous audience, as Spiritualists all required self-instruction, which could only be obtained by the action of the mind, and the operation of the spirit-world thereon, in proper conditions. As far as the series had gone, the conditions had been all that could be desired. There was a wave of spiritual power amongst them, and he hoped that all would hold themselves receptive, willing to be used or let rest, as the Supreme Power might determine.—Mr. W. Jennison gave a sketch of his youthful experiences in spiritual matters; his introduction to Spiritualism; incidents of his investigation; and the results of the open-air work, carried on by himself and Mr. Emms, in Victoria Park for the last two summers. He desired to meet with two others to join them during the ensuing summer, when he hoped to work a West End position alternately with Victoria Park.—Mrs. Hawkins was controlled by "Mr. Cogman," who as a personal friend of some present addressed them in such a way as to be recognised. He encouraged the workers to persevere.—Mr. Towns remarked upon having seen the spirit, also other spirits, and made a short speech on the progress of the Cause.—Mr. G. Downing described spiritual appearances which he saw clairvoyantly, which were interpreted by Mr. Jennison.—Mrs. C. Spring was controlled to make some remarks upon the waking of the spiritually dead, by the sound of the trumpet of Truth.—Mr. Coffin spoke of his unsatisfactory experiences in the religious bodies, and how much he was indebted to Spiritualism. He had seen and spoken to departed relatives, who had for the time assumed material form. He thought a great responsibility rested on Spiritualists to make the light of Truth known. Great wars and disturbances were coming on earth, and true Spiritualism would alone be a useful guide.—The conductor of the meeting said the proceedings had been of a very satisfactory character: all the mediums and speakers had acquitted themselves creditably. As that was the fourth of the series, it was arranged that the next open meeting took place that night four weeks, that is March, 22.

**PECKHAM:** Chepstow Hall, Feb. 18.—Mr. Veitch introduced the subject of "Experiences," and Mr. Robson, under influence, discoursed upon "Friendship" in a very effective manner, after which Messrs. Stokes, Peddle and Hyde gave experiences in Spiritualism. Mr. Veitch concluded, and the meeting was adjourned till March 4, at 43, Manor Place, Walworth Road.—S.W.A.S.

**WALWORTH:** Lamb's School Room, 43, Manor Place, Feb. 22.—The meeting formed the Walworth Association of Spiritualists for the promotion of Spiritualism and kindred objects. Mr. Veitch, President; Mr. Geo. Peddle, Secretary. Meeting on Sunday evening, all are welcome.—SEC.

**HOXTON:** 227, Hoxton Street, Feb. 22.—A very successful meeting. First, physical phenomena: medium, Mr. Boothby. Second, Mr. Webster, under control, gave a discourse on "Past, present and future." Our Clerkenwell friends are arranging for a meeting in their hall in Exmouth Street. Next Sunday evening, Mr. Webster on "The House we live in." D. JONES, Sec., P.S.

**UPPER HOLLOWAY:** 3, Alfred Terrace.—On Saturday evening, Mr. Walker gave his usual seance successfully. On Sunday evening, his controls gave an address on "Practical Spiritualism," and a poem on "General Gordon," after which his Indian guide exercised the healing power on a lady beneficially.—COR.

**HACKNEY ROAD, E.:** Perseverance Coffee House, 155, Great Cambridge Street, Feb. 22.—A circle was held at 7.30, attended by a good number. The guides of Mr. Savage gave a trance address, followed by a number of clairvoyant descriptions, the great majority of which were recognised. A short physical seance concluded the proceedings, which passed off very harmoniously and beneficially to all concerned.—COR.

**ARDWICK:** Temperance Hall, Tipping Street, Feb. 22.—Mrs. Butterfield's guides spoke in the morning on "Facts of Spiritualism," pointing out the inducements to investigate these grand truths. In the evening the guides spoke on "What is man that thou art mindful of him?" The fulness of man's nature was beautifully illustrated, and its capacity for development and the realization of happiness instructively commented on.—J. STUBBS, Sec. M.S.S.S.

**GLASGOW:** 2, Carlton Place, Feb. 22.—The meetings were specially pleasant. In the morning Mrs. Wallis's guides described with great clearness the form and feature of several spirit-friends, whose recognition brought satisfaction on both planes. In the evening the subject of lecture was "Salvation, why, when, how?" which proved a capital text on which to hang all that was bright and pure in the spiritual philosophy. With a rare flow of eloquent language was the interest sustained for over an hour. Next Sunday will be devoted to "Questions and Answers."—J. R.

**MACCLESFIELD:** 62, Fence Street, Feb. 22.—Mr. T. Postlethwaite paid a visit to this society for the first time. Subjects: Afternoon—"Hidden Gems," evening, "Heaven and Hell—where are they?" which were dealt with in a most pleasing and interesting manner. After the evening service most of those present received some very remarkable delineations of spiritual surroundings, which completely astonished them. Mr. Postlethwaite promised another visit in March, when we have no doubt many will want to hear him.—E. WOOLLAM.

NOTTINGHAM: Lecture Room, Morley Club, Shakespeare Street.—Mrs. Barnes. Ecclesiastes, ii. Sow the seed at all times and beside all waters. Some of you feel that you cannot sow the seed as you would. This is because of the weakness of human nature whilst in this sphere. What is the seed you have to sow? It is the knowledge you possess of spiritual things. What should you think of the husbandman, who, when he had prepared the ground for the seed, carried the seed about with him, and never sowed any? The seed would be useless. So many who have the truth and refuse to tell it to the world, so render it useless and incur a serious responsibility. Your sowing the seed of Divine Truth will benefit the world as much spiritually, as the husbandman does materially. The best way to sow the seed is to live according to the spiritual knowledge you have received. This will cause the world to feel its truth, and to receive it. You will so benefit society, and the world will be better for your lives. This sowing of the seed will produce feelings deep down in the soul, that should bring forth fruit and should bring those among you who will be useful. You sometimes mourn at the small number who attend your meetings, and the thought arises that it is little good to have them. We always have a much larger audience to speak to than you can see. Many of the spirits who are here are being raised from darkness and misery into light and happiness. They then endeavour to draw their earth-friends after them. Thus your meetings are a source of great good to the world. You have recently had proofs, that the seed sown in this room is bringing forth fruit, even in distant places, through the reports in the MEDIUM. You will soon see that the radiance and power from the truth revealed here will illumine, and invigorate far and wide. Society is wonderfully blessed by the peculiar ability of some few individuals that does great good. You find that all such are at first received with great suspicion. They are visionaries and fanatics. Then it is discovered they are before and above their fellows, and they are extolled and applauded. So it is with the work in which you are engaged. People despise you now, and regard you as fools, but the time is coming, when the thinking, intelligent part of the community shall applaud you for your faithfulness to truth and right.—COR.

NOTTINGHAM.—For sometime now, we have been having very interesting meetings at the house of one of our friends. There has been a good work going on in a quiet way. We have lately introduced into our meeting a social fruit-soiree. Our first was held on Wednesday evening, Feb. 11th, which proved very successful as an aid to conditions. At the request of our friends, we had our second on Sunday evening last, so that more of our friends could attend. Usually our Sunday evening meetings are devoted to addresses through our mediums, but on this occasion, after two very brief addresses, one of the mediums, Mr. H., when under control, handed the fruit round to each of the persons present, and at the same time making suitable remarks for the occasion, the same method being adopted by other spirit-friends until the fruit was dispensed with. We have two mediums, and we had no less than 28 manifestations of spirit-friends; most of them through the medium partook of the fruit provided, which consisted of apples, oranges, figs, raisins &c. It was a love feast in reality. Our meetings are held at 64, East Lammartine Street: Sunday evenings, 6.30; Wednesday evenings, 8 o'clock. We shall be glad to see more of our Nottingham friends present.—S JACKSON.

ROCHDALE: Marble Works, Feb. 22.—We had two very successful investigating circles. In the afternoon one of our members explained the different phases of mediumship, and the movement of the table. In the evening Mr. Taft, of Oldham, conducted the circle. Strangers were invited to the inner circle, and Spiritualists were asked to stand back, which they willingly did. Mr. Taft then went round the inner circle, and described the different phases of mediumship of the sitters, and told them whether they had sat before, and described the peculiarities, disposition, and character of each, which were all acknowledged. He then went round the room, and picked out others that would make good mediums. The audience was perfectly satisfied, and many said they would investigate more into it, believing there was something in it. We had an addition of membership. We are going on very well.—COR. Sec.

WEST HARTLEPOOL: Temperance Hall, Brunswick Street, Feb. 22.—We had a very pleasant and profitable time with Mr. John Gibson, of Newcastle. We held a circle in the morning, and were edified by the guides of Mr. Gibson, Mr. Ashman and Mr. Oliver. Mr. Gibson's subject in the evening was "Poverty its Cause and Cure, from a Spiritualist's point of view." The fearful want and suffering were traced to land laws, drinking and gambling, and other forms of self-indulgence which drive men contrary to doing their duty to others as they would be done by. Spiritual light was introduced as a guide to man's conduct. Though we have much to contend with, we make progress.—W. M. WARDELL, Sec., W. H. S. A., 8, Havelock Street.

FELLING: Park Road, Feb. 22.—Mr. Joseph Simmons read a paper on "Spirit Teachings," containing some very beautiful thoughts.—JOHN T. HOGG, Sec., Sheriff Hill.

A SUFFERING SISTER.—A gentleman called and left £1.; Dr. Fisher sent 2s. 6d.; The phrenological seance at Mrs. Spring's 12s. 6d.; Mrs. Barrett contributed 2s. Mr. Hopcroft will give a seance for this object at Mrs. C. Spring's, Creswick House, Percy Road, Carlton Road, Kilburn, on Friday evening, March 6, at 8 o'clock.—J. BURNS.

TOO LATE REPORTS.—MORECAMBE.—Mr. Clarke, Pendleton, in Masonic Hall, Edward Street, on Sunday at 3 and 6.30.—HEYWOOD.—Mr. Roscoe's services on Sunday gave much satisfaction. Mr. Enos Ellis in Chair.

PLYMOUTH: Richmond Hall, Richmond Street, Feb. 23.—A large audience had the pleasure of listening to a lecture given by Mr. Harper, of Birmingham, who is paying our Town a visit. The subject was "The Genius of Spiritualism." The lecturer held the audience spell-bound as he unfolded those high and lofty ideas of which he has become partaker, giving us much food for thought, and strengthening us by the cheerful news of better days coming. The service was presided over by Mrs. Harper, who won the admiration of the audience for the most able manner in which she carried out her duties. Mr. Harper has kindly consented to lecture for us again on Wednesday evening. The public circles are well attended, Mrs. Trueman and Mrs. Chapman being the mediums. All enquirers will be welcomed by them on Sunday afternoons, at 3 p.m., and Tuesdays, at 8 p.m.—J. T. B. PAYNTER, Sec.

PARRGATE: Mrs. Hobson's, Ashwood Road, Feb. 19.—The guides of Mr. John C. McDonald opened by singing one of Wordsworth's poems, which was well rendered. After the poem, Mr. McDonald gave an excellent address on "Spiritualism, its advantages to mankind," and was listened to with greatest attention by the audience, which was not so large as we should have liked, but the notice was short. Mr. McDonald gave great satisfaction to all, for he is a grand speaker, and those who have missed the chance of hearing him have missed a treat.—EDWARD GARDNER.

BIRMINGHAM: Oozells Street Board School, Feb. 22.—Mrs. Roberts' (of Walsall) theme was "The need of Spiritualism." The crowded audience listened for three-quarters-of-an-hour with keen attention. It was a very nice address, full of sympathy and stirring up the better emotions of mankind, by showing how spiritual knowledge aids man's development and enhances his happiness here and hereafter. Our audiences are on the increase; people seem eager to get a knowledge of this subject.—COR.

MIDDLESBOROUGH: Granville Lecture Rooms, Newport Road, Feb. 22.—In the morning we had a very interesting experience meeting, in which several members took part. In the evening Mr. Knewshaw spoke on "The principle teachings of Spiritualism," pointing out how they met the desires of mankind, longing for something more adapted to their needs than the dogmatic teachings of the Christian belief. Mr. Knewshaw conveyed much instruction in a manner which was a marked improvement on his previous effort.—A. McSKIMMING, Sec.

KEIGHLEY: Temperance Hall, Feb. 22.—Hall well filled to hear Mr. E. W. Wallis. Nearly 500 people present, and good feeling in the meeting.—COR.

OLDHAM: 176, Union Street, Feb. 22.—Mr. Thompson, of Salford, gave an impromptu address, in the afternoon based on the hymn line—"Star of progress, guide us onward." In a few minutes he warmed to his subject; and dug about the foundations of the spiritual philosophy in a very instructive manner. The objections of the Christian and Materialist were taken seriatim, and with varied simple illustrations he showed that mind was not controlled by matter, except where matter became an obstruction to its free operation. He commended the Materialist for his pugnacity in going in for the education of the masses; yet blamed him for telling us it was our duty to prove spirit to him, whilst he was unwilling to trouble himself by experimenting to find and prove it for himself. It was not our duty to prove anything to anyone who did not want it; whilst it was the duty of those who flatterly condemned to prove it did not exist. The so-called Christian would condemn Spiritualism, because ignorant of his laws, and on Sundays, twice—it might be—a day, would go to Church and tell God he "had done those things he ought not to have done," and on the Monday put some china clay into his cotton, which eventually might possibly find its way into the market of that heathen, to whom he sent Bibles and Missionaries, in order that they might be converted from the error of their ways. In the evening, he gave us the Reply, which he has prepared to the attacks upon Spiritualism by a Methodist Minister. To those Societies who have not had this Reply, we would say, Have it! In his delivery he is sufficiently powerful that he can be heard all over the room, though in the afternoon he told us he had been suffering from a bronchial attack. His face was somewhat pale, and his remarks would be very few, but he went on talking for some forty minutes before he seemed to realize it was time to draw to a close.—COR.

PENDLETON: Town Hall, Feb. 22.—Mrs. Groom addressed a large audience in the afternoon, her guides choosing for their discourse, "Where are the so-called dead?" It was a beautiful discourse showing "There is no death in God's wide-world, but one eternal scene of change;" that the so-called dead are ever around, bringing peace and comfort to those left behind. Two splendid poems were given—"Love" and "War," then several clairvoyant descriptions were given, nearly all recognised. In the evening Mrs. Groom again spoke on "Spiritualism; does it meet the requirements of man?" This subject was admirably dealt with, showing that Spiritualism meets the demands of all men—social, religious, political and scientific; and that men are beginning to investigate on a spiritual, scientific basis. The room was crowded, and all were highly gratified. Three poems were afterwards given, "Gordon," "Charity," and "Mercy;" then several clairvoyant descriptions, and one of Psychometry, which was quite new to the audience.—C.

LEDS: Psychological Hall, Feb. 22.—Miss Ratliff would have been accompanied by Miss Illingworth, but for indisposition. A rather unusual interest was the result of comments in the comic prints of the previous day. Miss Ratliff spoke in an interesting manner on "The advantages of Spiritualism." In the evening, after which Mrs. Greig prolonged the meeting by giving clairvoyant delineations of the surroundings of some present, in some cases detailing incidents and circumstances which had occurred many years ago. The room was again quite full, and many inquirers remained, desirous of making arrangements for investigation.—SAC.

NORTH SHIELDS: 6, Camden Street, Feb. 22.—Mr. Westgarth lectured before a large audience on "Natural law in spirit-life." Mr. W. H. Robinson on Sunday next: he requests that the collection be for the benefit of the Libellid's Fund.—J. T. MCKELLAR, Sec.

ZUEL, the Astrologer, thanks the writers of numerous complimentary letters he has received, eulogizing the correctness of his calculations and remarks. He continues to devote his time and abilities to the "Celestial Science," in the interests of all who may consult him. See his weekly advertisement.

LEICESTER: Silver Street Hall, Feb. 22.—Mrs. Burdett's spirit-guides spoke on "Spiritualism of the past, present, and future," delineating the various forms and developments of spirit-power from the earliest ages. The address was full of interest.—S. A. SHEPHERD.

DEVONPORT: Heydon's Rooms, 98, Fore Street.—On Sunday morning we had a good attendance, when a circle was held. Miss Bond gave a few clairvoyant descriptions, after which her guides took control, and gave a short but impressive address, explaining to those present, what Spiritualism was. Mr. W. H. Tozer presided. In the afternoon, although it was announced for a private circle, our hall was well filled; persons having attended the two previous Sundays, bringing a number of their friends with them, whom we could not well refuse to admit; being anxious that all should learn, and prove for themselves that physical death does not end all, and that Immortality is the birthright of every human soul. We were pleased to receive a visit from our

esteemed friend, Mr. W. Burt, and also to receive from his guides a short but stirring address, wishing us God speed in the promulgation of Spiritual Truth in this town. A circle was then formed, in which several friends were influenced. One young gentleman was controlled to speak for a short time, and we have every reason to believe he will soon become a valuable addition to our list of speakers. Miss Bond was now entranced, to give a few words of advice, which brought to a close the meeting. In the evening, at 6.30, the controls of Miss Bond discoursed very eloquently on "The coming Race." The control, in the course of his remarks, stated that it was but want of knowledge of the human organism, and what to eat, drink, and avoid, that to-day so many were deformed, and with stunted intellects. Turn to your hospitals and infirmaries, and what do you see there? Humanity suffering from some form of disease or other, which is but the outcome of broken law. But the minds of men are being awakened to reason. Before we can expect to see nobler and loftier principles unfolded in men and women, the Marriage Laws must be reformed. People are married unsuitably, that affinity, which is necessary to make the various powers blend, does not exist; hence they are not enabled to work in harmony, and unfold those gifts which God has endowed them with. The control showed that unless there was perfect unity existing, they could not expect grand results therefrom, but if they were to study the law of affinity, they would be united differently, more happily for themselves, and beneficially to mankind generally. The great law of progression is at work, but before we can expect Humanity to become more perfect, and peace in place of so much war and bloodshed, different forms of union must take place, then higher and loftier principles will be advanced. Mankind should be a race with nobility and truth stamped upon their brow. They should delight in uplifting the souls of men. Humanity will then look happier than at present. Happy smiles will take the place of the diseased appearance, which is visible in the forms of so many to-day; and also be able to unfold those attributes of soul, which they possess, for the glory of God. Our Vice-President, occupied the chair.—Hon. Sec., F. S. S.

### THE SPIRITUALISTS' DIRECTORY.

#### MEETINGS, SUNDAY, MARCH 1st, 1885.

##### LONDON.

- CAVENDISH ROOMS, 51, Mortimer Street, W., at 7: Mr. J. Velich, "Belief, & Knowledge."  
 KILBURN.—Crawick House, Percy Road, Carlton Road, at 7, Mrs. C. Spring, Seance, Tuesday, at 8, circle for development. The Room to be let on other Evenings.  
 HACKNEY ROAD, E.—Perseverance Coffee House, 165, Great Cambridge Street, at 7.30. Mrs. Cannon.  
 HOXTON.—Perseverance Coffee House, 69, Hoxton Street. Seance at 8, Mr. Webster, Medium.  
 MABLETHORPE ROAD.—167, Seymour Place, Sunday, at 11 a.m., Mr. Hoperoff; at 7 p.m., A Seance; Wednesday, Physical Seance (previous application indispensable); Thursday, Clairvoyance; Friday, Mr. Towns; Saturday, Mrs. Walker; all at 7.45 p.m.—J. M. Dale, Hon. Sec., 50, Crawford Street, W.  
 UPPER HOLLOWAY, 3, Alfred Terrace, at 7, Mr. Swatridge, "New Jerusalem."  
 WALWORTH.—Lamb's School Room, 43, Manor Place, at 7. Various Speakers. Wednesday, March 4, at 8.30.

##### WEEK NIGHTS.

- SPIRITUAL INSTITUTION.—Monday, at 8, School of Spiritual Teachers. Tuesday, Seance at 8 o'clock. Mr. Towns, Medium.  
 UPPER HOLLOWAY.—3, Alfred Terrace, Saturday at 8: Physical Seance.  
 KENSINGTON.—51, Netherwood Road, near Uxbridge Road Station, Wednesday at 8.

##### PROVINCES.

- ASHINGTON COLLIERY.—At 2 and 5 p.m.: Mr. Jos. James.  
 BACUP.—Band Room, at 2.30 and 6: No Information.  
 BARROW-IN-FURNESS.—80, Cavendish Street, at 6.30: Mr. Proctor, Mr. Condon.  
 BATTLE CARR.—Town Street, 6.30 p.m.: Mrs. Ingham.  
 BEDFORD.—King Street, at 6 p.m. Wednesday, at 7 p.m.  
 BELPER.—Lecture Room, Brookside, at 10.30 and 6.30.  
 BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Mr. Worsman.  
 BIRMINGHAM.—Oozells Street Board School, at 11 & 6.30: Mr. J. Burns.  
 BISHOP AUCKLAND.—Temperance Hall, Gurney Villa, at 6 p.m.: No Information.  
 BLACKBURN.—Academy of Arts and Sciences, Paradise Lane: at 2.30 and 6.30 p.m.  
 BOWLING.—Spiritual Tabernacle, Harker Street, at 2.30, and 6: Mr. Hopwood.  
 BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, 2.30, and 6 p.m.: Mrs. Greig.  
 Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30 and 6, Miss Beetham and Local.  
 Mr. Hartley's, 448, Horton Lane, at 2.30: No Information.  
 CARDIFF.—At Mrs. Cooper's, 50, Crockerbottom, at 6.30.  
 CHESTER-LE-STREET.—Mechanic's Hall, at 6 p.m.: No Information.  
 DEVONPORT.—Heydon's Hall, 98, Fore Street, at 11. Circle; at 6.30, Miss Bond, "If God be unchangeable, What availeth prayer?"  
 EBBW.—The Mint, at 10.45 at 6.30.  
 FELLING.—Park Road: at 6.30: Mr. J. T. Tellow, Answers to Questions.  
 GLASGOW.—2, Carlton Place, South Side, at 6.30, Mr. Wallis, Answers to Questions.  
 HALIFAX.—Spiritual Church, 1, Winding Road, 2.30 and 6 p.m., Mr. J. S. Schutt. Lyceum at 10.30. Monday, Service, 7.30.  
 HANLEY.—Mrs. Dutton's, 41, Mollart Street, at 6.30; Wednesday, at 7.30 p.m.  
 HETTON.—Miners' Old Hall, at 6.30: No Information.  
 JERSEY.—Oddfellows' Hall, St. Helier's, at 3 and 6.30: Mr. Ware.  
 KEIGHLEY.—Lyceum, East Parade, 2.30 and 6.30: Messrs. Hepworth and Taylor, and Mrs. Storer.  
 KILLINGWORTH.—At 6, No Information.  
 LEEDS.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2.30 and 6.30: Mrs. Riley and Miss Harrison.  
 Edinburgh Hall, Sheepscar Terrace, 2.30 & 6.30: Mrs. Bailey.  
 Wednesday, 8 p.m., General Members' and Friends' Seance.  
 LEICESTER.—Silver Street Lecture Hall, at 11 and 6.30: No Information.  
 LIVERPOOL.—Rodney Hall, Rodney Street, Mount Pleasant, at 11 a.m., and 6.30 p.m. No Information. Sec., Mr. J. A. Smith, 108, Granby Street, Princes Road.  
 MACCLESFIELD.—Spiritualists' Free Church, Paradise Street, at 6.30: Mrs. Burgess and Mrs. Meecham.  
 62, Fenoo Street, at 6.30, Mr. Taft, Clairvoyant Delineations.  
 MANCHESTER.—Temperance Hall, Tipping Street, Ardwick, 10.30, and 6.30: Messrs. R. A. Brown, and B. Plant.  
 Bridge Street, Pin Mill Row, Ardwick, Tuesday, at 8.  
 MORSCAMBE.—Masonic Hall, Edward Street, at 3 and 6.30: Mr. Clarke.  
 MORNBY.—Spiritual Mission Room, Church Street, at 2.30 and 6: Mr. Armitage.  
 MIDDLESBROUGH.—Granville Lecture Rooms, Newport Road, at 10.30, and 6.30, Mr. J. Dunn, "Medical Reform."  
 NEWCASTLE-ON-TYNE.—Wel's Court at 10.30, Mrs. Wallis, "Contentment, Courage, and Cheerfulness: a Spiritual Lesson"; at 6.30, "What is Spiritualism? and What our Duty as Spiritualists?" Monday, 7.30, "Homes and Occupations of Spirit-Life."  
 NORTHAMPTON.—Cowper Cottage, Cowper Street, 2.30 and 6.30.  
 NORTH SHIELDS.—6, Camden Street, at 2 and 6.15 p.m.: Mr. W. H. Robinson.  
 NOTTINGHAM.—Morley Club, Shakespeare Street, 10.45 and 6.30: Mrs. Barnes.  
 Vine Chapel, Beaconsfield Street, Hyson Green, 6.30, Mrs. Attenborough. Tuesday, 7.30.  
 OLDHAM.—176, Union Street, at 2.30 and 6: Mr. W. Johnson.  
 OSWALDTWISTLE.—At Mr. Newell's, 18, Smithy Brook, at 6.30. Development.  
 PENLTON.—Town Hall, at 2.30 and 6.30: Mrs. Butterfield.

- PLUMSTAD.—Mrs. Thompson, 146, Maxey Road, at 7.30.  
 PLYMOUTH.—Richmond Hall, Richmond Street, at 3, Circle; 6.30: "Salvation."  
 ROODALE.—Regent Hall, Regent Street, at 2.30 and 6 p.m., No Information.  
 Wednesday, Circle at 8.  
 Marble Works, 2.30 and 6 p.m., Mr. J. B. Tellow. Wednesday, Circle at 8.  
 SHEFFIELD.—Cocoa House, 176, Pond Street, at 6.30:  
 SOWERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at 6.30: Mr. John C. McDonald.  
 STONESHOW.—Sailors' Welcome, Union Place, at 11 a.m., Circle; at 7, "Spiritual Gifts: How is Prophecy the Best?" Medium, Mr. W. Burt.  
 SUNDERLAND.—323, High Street West, at 6.30: Circle.  
 TUNSTALL.—13, Rathbone Place, at 6.30.  
 WALSALL.—Exchange Rooms, High Street, at 6.30.  
 WEST HARTLEPOOL.—Temperance Hall, Brunswick Street, at 10.30, and 6.30  
 Mr. Jos. Stevenson. Wednesday, Circle at 7.  
 WESTHOUGHTON.—Late Infants School, Wingates, at 2 & 6: No Information.  
 WEST PALTON.—At Mr. John Taylor's, 19, George Street, at 6 p.m.

YORKSHIRE DISTRICT.—Mr. C. Poole, Cor. Sec., 28, Park Street, Barkerend Road Bradford.

### SPECIAL SERVICES, ANNIVERSARIES, &c.

- BLACKBURN.—Inauguration Services of the New Hall:—  
 Saturday, February 28, Lecture on "Facts and Phenomena of Spiritualism," by J. Burns, O.S.T., illustrated with Oxy-Hydrogen Lantern pictures of Spiritual Phenomena.  
 Sunday, March 1, at 2.30, Inaugural Meeting; at 6.30, J. Burns, "The True Spiritual Platform."  
 Sunday, March 15, Mrs. Groom, morning and evening. A Service of Song—"Eva"—in the afternoon.  
 March 22: Mr. Armitage, Batley Carr, afternoon and evening.  
 March 29: Anniversary Address, by Mrs. Butterfield, afternoon and evening.  
 April 5: Miss Musgrave and Mrs. Wade.

### SPEAKERS DURING MARCH.

- OLDHAM SOCIETY OF SPIRITUALISTS, 176, UNION STREET.  
 1, Mr. Johnson, Hyde; 8, Mr. B. Plant, Manchester; 15, Mr. Bowmer, Salford; 22, Mr. Schutt, Accrington; 29, Mr. Postlethwaite, Rochdale. Every Sunday at 2.30 and 6 o'clock.  
 WEST HARTLEPOOL TEMPERANCE HALL, BRUNSWICK STREET.  
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MR. THOMPSON'S REPLY TO THE SERMON BY THE REV. T. CROSS.  
 SOCIETIES desirous of having Mr. Thompson's services during March and April, will oblige by applying to Mr. I. Thompson, 83, Chapel Street, Salford. Macclesfield: Paradise Place, March 29.

MR. E. W. WALLIS'S APPOINTMENTS.—March 1, Glasgow, 2, Carlton Place, at 6.30: Answers to Questions.  
 MRS. WALLIS: Newcastle, March 1 & 2, 8 & 9; North Shields, March 3, 4, 5.  
 Mr. and Mrs. Wallis will be able to receive occasional calls from English Societies. For dates and terms apply, 3, Dixon Avenue, Crosshill, Glasgow.  
 Mr. and Mrs. W. are "at home" for private consultation on Wednesdays, by appointment. Public Reception Seances for members and friends, on Fridays, from 7.30 till 10 p.m., at 3, Dixon Avenue, Crosshill.

MR. J. B. TETLOW, 7, Barclay Street, Rochdale, accepts invitations to speak on Sundays, within a reasonable distance from home.  
 Sundays: Feb. 22, Stacksteads; March 1, Rochdale, Marble Works; 8, Edinburgh Hall, Sheepscar, Leeds; 15, Liverpool; 22, Rochdale, Marble Works; 29, Manchester; April 5, Sheffield; 12, Blackburn; 19, Oldham; 26, Rochdale, Marble Works.

JOHN C. McDONALD, Inspirational Orator and Singer, is engaged as follows: March 1 & 2, Sowerby Bridge; 8 & 9, Rochdale, Marble Works; 15, Walsall; 22, Ardwick, Manchester; April 5 & 6, Sheepscar, Leeds. Extract of testimonial from R. Scott, Esq., Briggate, Leeds: "Mr. McDonald's Contralto have the quality, dignity, power, energy, grace, and elegance of those of Mrs. H. Britten." Week night's to fill. For open dates and terms, Address, YOUNG'S TERRACE, KIRKCALDY.

MR. T. S. SWATRIDGE'S APPOINTMENTS.—March 1, at 7 p.m., 3, Alfred Terrace, Upper Holloway: "The New Jerusalem"; 8th, 156, Great Cambridge Street, Hackney Road, at 7.30.  
 Mr. Swatridge is open to give Trance Addresses on Sundays or weekdays in London or Country. Address him; 3, Alfred Terrace, Upper Holloway, London, N.

MR. J. J. MORSE'S APPOINTMENTS.—LIVERPOOL, March 1 & 8; NEWCASTLE; March 15 & 16; NORTH SHIELDS, March 17 & 18; GLASGOW, March 22 & 23; BLACKBURN, April 19; KEIGHLEY, April 26; BRADFORD (probably), May 24; CARDIFF, May 31.  
 NOTE.—In response to numerous inquiries, Mr. Morse desires to state that he will leave England in July next, and as most of his Sundays are now engaged, early application for the remaining ones is requested.  
 For terms and dates, for Sunday or week-night meetings, address all communications to Mr. Morse, at 16, Dunkeld Street, West Derby Road, Liverpool.

T. ROSCOE, Inspirational Speaker.  
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